



Winfred Moore will oppose Stanley for Southern Baptist presidency

by Toby Druin

With the urging of "several hundred letters" and the conviction "it is time to turn our convention to the mainstream and its main commitment to missions, Christian education and service," W. Winfred Moore announced May 10 that he will allow his nomination for president of the Southern Baptist Convention in Dallas June 11.

His announcement, he said, came after long deliberation and prayer and with the full support of his wife and the deacons at First Baptist Church, Amarillo, where he has been pastor 25 years.

Moore ended months of speculation about whether he would oppose current SBC president Charles Stanley, who previously announced that the Lord had given him "perfect freedom" to allow his nomination for a second term.

Moore, who is in his second year as president of the Baptist General Convention of Texas, earlier had said he did not think he or Stanley were the men to lead the SBC.

He has changed his mind, he said, "because nobody else has come forward to say they are willing to do it."

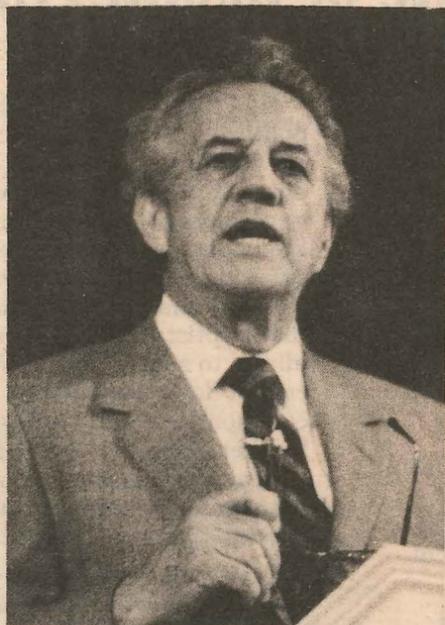
"I had kept hoping that somebody would emerge that everybody could agree was the person to lead us, but it hasn't happened," he said. Instead, he has received hundreds of letters from pastors and laymen from every area of convention life indicating they think he is the man.

Nevertheless, he agrees reluctantly, he said.

"As the year has gone by and I have tried to look at what we are doing as Southern Baptists, I have been convicted we have to go back and support our institutions and agencies and get on with Bold Mission Thrust," Moore said.

He has never given credence to the "liberal drift" in the convention, he said.

Of his own theology, Moore said, "I



Moore

believe the Bible just like it's written. I accept it as God's word to me. I have no problem accepting any of it—the original manuscripts or the Bible we have today."

Kentuckian Henry Huff will be nominated for SBC veep's office

by Jack D. Sanford, Editor

Henry B. Huff, Louisville attorney and prominent Kentucky Baptist layman, will be nominated for first vice president of the Southern Baptist Convention when the convention meets in Dallas, Tex. June 11-13.

T. L. McSwain, pastor of Hurstbourne Baptist Church, Louisville, said he will nominate Huff because "laymen need to be involved in SBC life at the highest level," and because Huff "has given of himself in service to Christ through the Kentucky Baptist Convention as well as significant service through the SBC."

Huff is presently teaching a men's Bible class at Crescent Hill Baptist Church where he is an active member. He is a member of the finance committee at Crescent Hill and chairman-elect of the deacons.

His activities in Kentucky Baptist life are extensive. He is chairman of the finance committee of the executive board of Long Run Association. He is also a member of the executive board of the KBC, chairman of the administrative committee of the KBC and a member of the KBC finance committee.

Huff is also chairman of the board of trustees of Campbellsville College and on the board of trustees of Southern Baptist Theological Seminary.

In years past Huff has been moderator of Long Run Association, president of the Kentucky Baptist Convention, member of the Committee on Committees of the SBC, member of the Committee on Boards of the SBC and a member of the Denominational Calendar Committee.

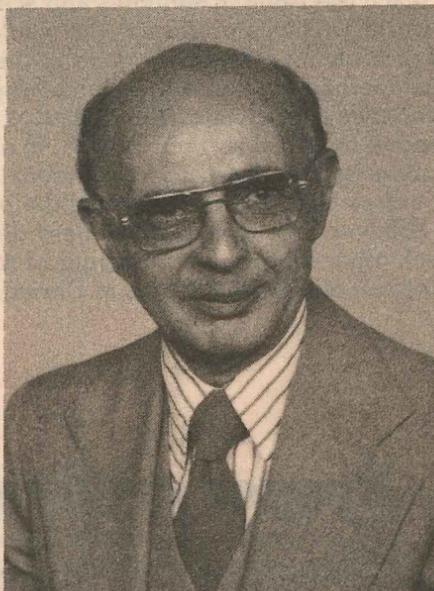
In referring to the announcement of his nomination, Huff said, "I am both honored and humbled by the activities

Moore's church was for many years the leader in Cooperative Program giving and this year will give \$827,000—19.15 percent of its undesignated receipts. The church voted in 1981 to increase its Cooperative Program support by one percent per year through the 1980s, Moore said, "and thus far we are ahead of schedule."

If he is not elected as president of the convention, he said, it will have no effect on the church's Cooperative Program support. Some churches have threatened to escrow their Cooperative Program gifts if Stanley is not elected. Others have asked to be allowed to exclude certain SBC agencies from their gifts and still have it considered to be Cooperative Program, Moore said.

He decried the emergence of politics in the denomination, stating he "doesn't like any part of it." If elected, he said he will support a committee to try to find a solution to the denominational controversy.

A native Tennessean, Moore received his education at Lambuth College, Jackson; Union University, Jackson; and George Peabody College for Teachers, Nashville. (BP)



Huff

that have been going on in my behalf and in the thought that I might be nominated for vice president of the Southern Baptist Convention in Dallas. . . . It was the thought of those who discussed this matter with me that in view of my relationships over the years to Baptists from the churches to the SBC that someone with this longstanding relationship could possibly render a service to Baptists in these very troubling times . . ."

Those who know him best say Henry Huff is "a Christian gentleman of the first magnitude whose 'untiring, often sacrificial efforts in behalf of Christ are unparalleled' in this state.

McSwain said Huff is a "worthy candidate for vice president of the SBC and 'should have the vote of all Kentucky messengers' to the Dallas meeting.

Two congregations disfellowshipped for alien immersion in Lincoln County

by Jack D. Sanford, Editor

At the May meeting of the Lincoln County Association executive board action was finalized terminating fellowship with Stanford Baptist Church and First Baptist Church, Moreland.

Controversy arose in the association when the Stanford church changed the church's bylaws to receive into membership persons who "have experienced believers baptism by immersion in other than Baptist churches."

At the March meeting of the association's executive board, Larry S. Burcham, pastor of Stanford Church, was asked to explain the new policy of the church. Following his explanation a motion was made for the association to withdraw fellowship from the Stanford church.

Following lengthy discussion of the motion, the executive board was asked to grant the Stanford church 30 days to change its policy. This was debated and the executive board withdrew the motion to grant 30 days and decided to communicate with the churches in the association with regard to the matter and to pray about this matter until the April meeting.

At the April meeting the Stanford church was given 30 days to rescind the new policy or face expulsion.

The deacons of the Stanford church discussed the executive board's action and recommended to the church that the new policy not be changed. The church supported the deacons' decision.

Thus the executive board, after the 30-day waiting period expired, met the first week of May and withdrew fellowship.

In the meantime the pastor of First Baptist Church, Moreland, George Darnell, advised the executive board that the Moreland church had a policy of receiving persons who had been baptized by immersion in other than Baptist churches. Darnell told the board that the Moreland church had followed this practice off and on for more than a dozen years.

When this information was made known the executive board included the Moreland church in the motion to withdraw fellowship.

Thus Stanford Baptist Church and First Baptist Church, Moreland, were excluded from fellowship in the Lincoln County Association by action of the associational executive board.

Both Burcham and Darnell wrote to the association expressing a willingness to explore a restoration of fellowship if the association should have a change of heart in the future.

Thirty-six percent of the association's receipts of \$19,234 in the last fiscal year was provided by the two churches now disfellowshipped by Lincoln County Association. There are 25 other congregations in the association which contribute the remaining 64 percent of the budget.

The two congregations in question have a combined membership of 1032. The Stanford church is the largest congregation in the association and the Moreland church is 15th.

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sanford's perspectives



Jack D. Sanford

Dallas: Detente or disintegration

The heading of this editorial is the title of the final paragraph of an article written by Claude L. Howe Jr. in the most recent Theological Educator. This magazine is the quarterly journal from the New Orleans Baptist Seminary, edited by Fisher Humphreys.

In the introduction Humphreys states the purpose of the journal is to provide "a balanced presentation of the controversy" now raging among Southern Baptists. The section I wish to spotlight now is the conclusion of the article written by Howe, professor of church history.

Howe states that "even the strongest conservatives-fundamentalists and moderates-denominational loyalists agree far more than they disagree." Even the most casual observer would say a strong amen to that, yet the controversy rages on without any sign of abatement.

Howe suggests the disagreement centers "about how the Bible should be studied and interpreted in academic institutions. Conservatives-fundamentalists desire that students be informed of destructive historical critical methodology only to defend the Bible against it. With a few exceptions they interpret the Bible very literally. Moderates-denominational loyalists believe the Bible should be studied critically as well as devotionally in order to understand and apply it rather than simply defend it. Whereas an occasional student may be disturbed by this approach, many thousands learn from it and are enabled better to preach and teach the Bible in churches and schools around the world." Thus a professor who would state the theories of Bible interpretation found in the historical-critical method is at once branded a heretic, and those who take a simplistic, literal view of scripture are branded heretical as well. Where, in all of this, is the great Baptist distinctive of personal responsibility before God, commonly called the priesthood of the believer? We have been so busy denouncing each other that we are in danger of mass destruction of one of the great truths of Christianity.

Howe also cites the disagreement in the area of political involvement by church people. He notes that our tradition has been to struggle for religious freedom, "often suffering persecution at the hands of government." He declares that in the area of public life, "persuasion rather than coercion has been considered essential" to advance the cause of Christ. Now we find ourselves facing a strong tide of opinion that Baptists should be in the forefront of lobbying efforts to secure legislation which would do what we cannot do by persuasion. This has created what is commonly called "civil religion" and has pitted brother against brother. Howe rightly says that "great moral issues of our time must be addressed, but vigorous churches rather than civil religion may provide the more satisfactory solutions."

Finally, Howe has observed that "Baptists have always believed that some disagreements could be healthy in maintaining balance in beliefs and practices." He goes on to say, "the current problem is not that there are disagreements but that these have polarized Christians into hostile camps when the world so desperately needs the gospel and a demonstration of the love of Christ." Is there one among us who would challenge the truth of this statement, yet who among us can say he is free from the polarization so harmful to us all?

Howe's final word is worthy of thoughtful meditation by all Southern Baptists. He declares that "what is at stake in Dallas is not the the inspired Bible but Christian behavior. What is at stake at Dallas is not the structure of the convention but the soul and spirit of the convention. What is at stake at Dallas is not precise theology but proper training for ministry. What is at stake at Dallas is not denominational control but world missions." With the stakes so high, all of us must be in prayer for a mighty manifestation of the Holy Spirit among our people. Only through the grace of God will be able to find the way out of our current wilderness. Will it be detente or disintegration?

Proper credentials essential for SBC

If you have been elected a messenger to the SBC you must have proper credentials or you cannot register. Official registration cards are available in the executive office of the Kentucky Baptist Building.

If you do not have an official messenger card properly filled in then you must have a letter written on church stationery stating your name and that you have been elected by your church as a messenger to the 1985 convention meeting in Dallas, Tex. Also your

letter must state the total contributions made by your church to SBC causes last year. Finally, your letter must have the total membership of your church and be signed by the church clerk or moderator.

The credentials committee of the convention can accept no other documents so be sure you are prepared for registration. Otherwise your trip to Dallas will have no impact on what the SBC does this year.

western recorder

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

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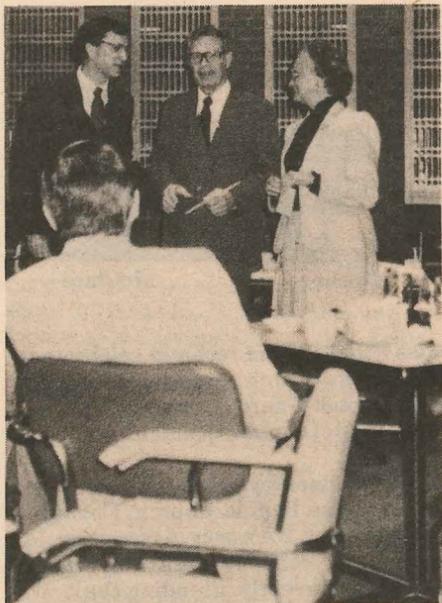
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mountains to the mississippi



Jimmy Rogers [1], chairman of Pike Association's personnel committee, presents retiring director of missions John Pate and his wife Virginia with the keys to a new Chrysler K-car during a banquet held in their honor.

associations

Pike Association honored retiring director of missions John Pate (see photo above) in a recent banquet. Pate has been with the association since January 1978.

During Pate's tenure the association grew from 18 to 22 churches and from two to five missions. Church membership increased from 5004 to 6489.

Pate was director of missions in Northwest Association in Indiana and pastor of Northeast Park Baptist Church, Evansville, Ind. before beginning work with Pike Association.

The Pates plan to move to Texas where she will coordinate an associational camp for the summer and he will continue to do interim mission work.

Saverns Valley Association elected officers at its spring session. Danny Glover, pastor of Vine Grove Baptist Church, was reelected moderator. Ty Clenney, pastor of Youngers Creek Baptist Church, Elizabethtown, was elected vice moderator. James Prewitt was reelected clerk.

Long Run Association's 1985 Clarence Jordan Award was presented to Helen Graves, a member of East Baptist Church, Louisville, for the past 25 years. She has been an innovator in the church's ministry to downtown children and has developed training materials used throughout the Southern Baptist Convention. She is the wife of Allen W. Graves, retired dean of religious education at Southern Seminary.

The annual award, presented by the association's Christian Life Committee, recognizes individuals who demonstrate the gospel of Christ through their living.

South District Association reelected Chuck Bass, pastor of Perryville Baptist Church, moderator; Al Gisler, pastor of First Baptist Church, Danville, vice moderator; and Mrs. Bill (Mary) Vaught, clerk.

congregations

First Baptist Church, Rockhold, Mt. Zion Association, paid off the debt on their building. Keith Decker is pastor.

Mission Friends, GAs, RAs and Acteens of Worthville Baptist Church, Whites Run Association, worked together to make a quilt to raise money for the Annie Armstrong Easter offering. Mission Friend leader Mrs. Kathy Medford did the quilting. The project raised \$110.

Campbellsburg Baptist Church, Henry County Association, held its second Baptist Women's Day Apr. 21. The service was arranged by Mrs. Stuart Clem, director of education, and the all women choir was led by the church's director of music, Mrs. Betty Peyton.

Miss Mary Harrison, ThM student at Southern Baptist Theological Seminary, preached the morning's sermon. She received her MDiv degree from Southern Seminary in 1983 and was ordained by Jefferson Street Baptist Chapel, Louisville, in December 1983.

Roger Winsett is pastor of Campbellsburg.

Hyattsville Baptist Church, Lancaster, South District Association, dedicated its new sanctuary and educational building with an all day celebration May 19.

Doug Sharon is pastor of the church.

Monroe Baptist Church, Liberty Association, celebrated its 100th anniversary Mar. 31. Louis Shepherd, former

director of missions for the association, was guest speaker.

Billy Joe Foster is pastor.

Ellers Memorial Baptist Church, Harrodsburg, Mercer Association, held a recent enrolment/enlistment campaign Apr. 27-May 5. Guy King was director of the campaign.

Thirty decisions were recorded during the campaign, including seven professions of faith. Thirty-one new Sunday school members were enrolled, bringing the total enrolment to 256.

Binghamtown Baptist Church, Middlesboro, Bell County Association, commissioned Bob and Oakie Blevins in a special service Apr. 14. The Blevinses, former members of Binghamtown, were appointed Feb. 12 by the Foreign Mission Board as missionaries to Grenada in the Windward Islands.

Blevins is a graduate of Clear Creek Baptist School, Cumberland College and Southern Baptist Theological Seminary. Mrs. Blevins, a graduate of Clear Creek, also attended Cumberland and Southern Seminary.

At the time of their appointment, Blevins was pastor of Laurel River Baptist Church, London, and was administrative assistant to the president and professor of missions at Clear Creek. Mrs. Blevins was coordinator of public affairs at Clear Creek.

Following an eight-week orientation, the Blevinses will leave to start a mission in Grenville, Granada.

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Five conferences will be held. Note on the map, the DATE and LOCATION of the conference most convenient for you. Each conference will begin at 10:00 A.M. and conclude about 3:00 P.M. Those REGISTERED and ATTENDING will be guests of the KBC Annuity Department for lunch.

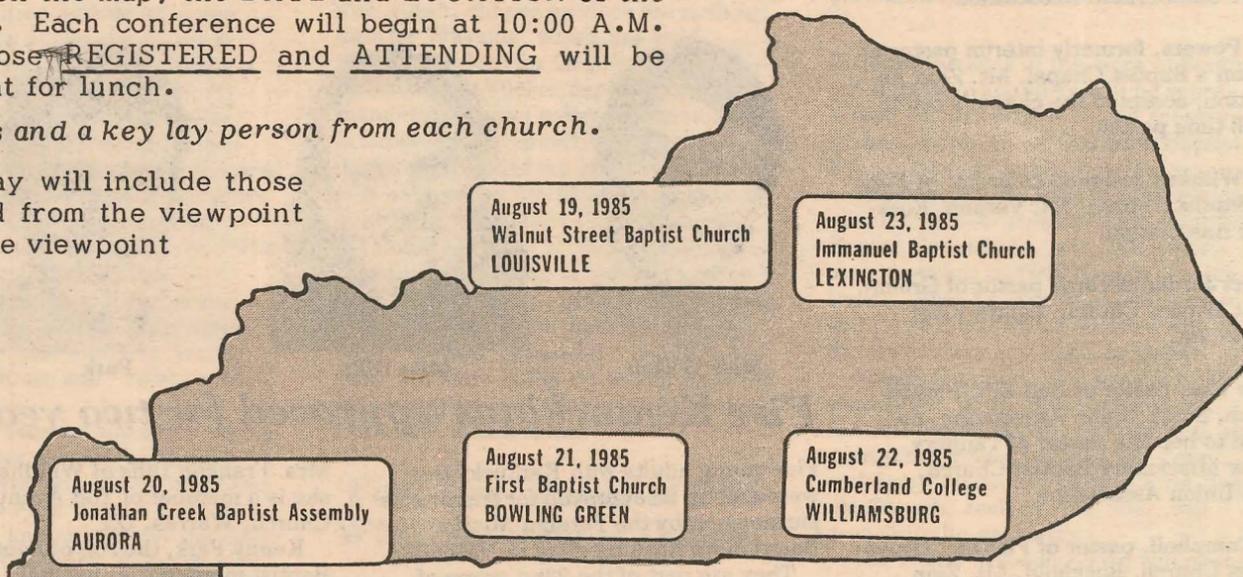
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mountains to the mississippi



Members of Glasgow Baptist Church, Liberty Association, participated in their first WIN evangelism school Mar. 31-Apr. 4 led by pastor Delton M. Beall. Over 150 resident members of the church attended the school. During Thursday evening visitation, over 80 visits were made resulting in 13 professions of faith. During follow-up visitation on Monday, 11 more first time decisions for Christ were made.

revivals

Southern Avenue Baptist Church, Danville, South District Association, held revival services Apr. 7-12 with Joe Mobley of London as guest evangelist. Two professions of faith were reported. L. Dan Flannery is pastor.

Clarkson Baptist Church, Grayson County Association, held revival services recently with guest evangelist Ronnie Davidson. Three professions of faith were recorded.

Grover Westover is pastor of Clarkson.

personnel

Paul E. White received the call to pastor Locust Grove Baptist Church, Upper Cumberland Association.

Fred Powers, formerly interim pastor of Watson's Baptist Chapel, Mt. Zion Association, accepted the chapel's call to be full time pastor.

Billy Wilburn resigned as pastor of Pine Hill Baptist Church, Mt. Vernon, Rockcastle Association.

Hubert Jordan became pastor of Greenmount Baptist Church, Laurel River Association.

Lester Cox, pastor of Red Bird Baptist Church, South Union Association, resigned to become pastor of Tannery Hollow Missionary Baptist Church, South Union Association.

Tim Campbell, pastor of Pleasant Grove Baptist Church, Rockhold, Mt. Zion Association, resigned to begin studies at Southern Baptist Theological Seminary, Louisville.

Carroll Medley, pastor of Forest Hills Baptist Church, Pike Association, resigned recently to go to Charlestown, Ind.

Paul Robinson resigned as pastor of Laurel Chapel Baptist Church, Laurel River Association.

Charles Sherman Ramsey has resigned as pastor of Blue Lick Baptist Church, Stanford, Tates Creek Association.

Jesse L. James accepted the pastorate of Faith First Baptist Church, Regina, Pike Association.

Gabriel R. Collett accepted the pastorate of Corinth Baptist Church, London, Laurel River Association.

John Ashcraft is interim pastor of Swiss Colony Baptist Church, Laurel River Association.

David Wilkerson, pastor of New Union Baptist Church, Russellville, Bethel Association, resigned to accept a pastorate in Paducah.

Tom and Cindy Renfro accepted positions as part time ministers of youth, Calvary Baptist Church, Danville, South District Association. Both are students at Southern Baptist Theological Seminary, Louisville.



Miss Wilson



Miss Dills



Park



Miss Durham



Miss Byrd

Five Kentuckians approved for two year missions commitment

Five young adults with Kentucky ties were among 69 approved for training as journeymen by the Foreign Mission Board in its April meeting in Nashville.

They are part of the 22nd group of college graduates under 27 years old going overseas to work alongside career missionaries for two years.

Sally Wilson, born in Louisville, will teach MKs in Digos, Philippines. Her parents, Mr. and Mrs. Michael Wilson of Belton, Tex., are former Southern Baptist missionaries to Taiwan. Miss Wilson is currently a teacher at South Waco (Tex.) Elementary School. She is a member of Seventh and James Baptist Church, Waco.

Debbie Dills, a senior at Cumberland College, Williamsburg, was assigned as a librarian and teacher in Asuncion, Paraguay. The daughter of Mr. and

William L. Turner (see photo) resigned as pastor of Central Baptist Church, Lexington, Elkhorn Association, to accept the pastorate of South Main Baptist Church, Houston, Tex., effective June 16.

Turner holds a BDiv and MDiv degree from Southern Baptist Theological Seminary and received his DMin from Lexington Theological Seminary. He has been pastor of Central since 1972.

Richard McClure (see photo) has accepted the call as the full time minister of education/youth at Westport Road Baptist Church, Louisville, Long Run Association, effective June 2. He is a May graduate of Southern Baptist Theological Seminary and has worked at the church previously as minister of children and minister of education.

Baymus Daugherty resigned Apr. 28 as pastor of East Fork Baptist Church, Ohio County Association, after 11 years.

Ray Skyles accepted the call to pastor Garfield Avenue Baptist Church, Louisville, Long Run Association. He goes from Morning Star Baptist Church, Crossville, Tenn.

Dudley Moseley accepted the call as pastor of Pleasant Grove Baptist Church, Hodgenville, Severns Valley Association, leaving a position as minister of outreach, Severns Valley Baptist Church, Elizabethtown.

James Cox, professor of Christian preaching at Southern Baptist Theological Seminary, preached May 5 for the dedication service of a new education building at Memorial Baptist Church, Frankfort, Franklin Association. It was 40 years to the day since he became the first pastor of the church while a student at Southern Seminary.

In the years he was pastor, 1945-53, the church grew from 103 to 328 members.

Ron Burden is currently pastor of Memorial.



Turner



McClure

Miss Ethel Roehm recently celebrated 42 years as church secretary of Seven Hills Baptist Church, Owensboro, Daviess-McLean Association.

Randy Wallace accepted the pastorate of Oak Ridge Baptist Church, Covington, Northern Kentucky Association. A graduate of Northern Kentucky University, he is currently attending the Northern Kentucky branch of Boyce Bible School.

J. V. Mullen Jr. resigned May 1 as pastor of Mt. Gilead Baptist Church, Russell Creek Baptist Church. He is available for revivals, study courses and interim work (303 Ingram Ave., Campbellsville, KY 42718).

James G. Horn has resigned as pastor of New Liberty Baptist Church, Knob Lick, Liberty Association, effective May 26.

Robert Hanses received the call to pastor Park City Baptist Church, Liberty Association.

Larry Allen, pastor of Salem Baptist Church, Cave City, Liberty Association, resigned to move to Elyria, Oh.

Derek Cromwell accepted the call as youth minister at Spring Street Baptist Church, Mt. Sterling, Boone's Creek Association.

Nathan Whisnant, a senior at Campbellsville College, is the new pastor of Clear Fork Baptist Church, Russell County Association.

Mrs. Franklin Dills of Windham, Oh., she is a member of Tod Avenue Baptist Church, Warren, Oh.

Kenny Park, the son of Southern Baptist missionaries to Chile, Rev. and Mrs. Kenneth Park, was assigned as an elementary MK teacher in Las Casas, Guatemala. Born in Louisville, he is a student at Western Kentucky University, Bowling Green and a member of First Baptist Church, Bowling Green. He considers Santiago, Chile his home town.

Leslie Durham, a nurse at Norton Hospital, Louisville, is a graduate of Murray (Ky.) State University and a registered nurse in Kentucky. Born and raised in Owensboro, she is the daughter of Mr. and Mrs. Forest Durham. She is a member of Lyndon Baptist Church, Louisville. Miss Durham was

assigned as a nurse in Jibla, Yemen.

Sarah Byrd, daughter of Mr. and Mrs. Roland Byrd of Blackburg, Va., was assigned as an English teacher in Taejon, Korea. Born in Charlottesville, Va., she has also lived in Louisville and in Richmond, Va. She is currently a student at Radford (Va.) University and a member of First Baptist Church, Radford.

These with Kentucky ties will join students from more than 35 states and the District of Columbia in filling assignments as teachers, youth, music and student workers, clerical workers and workers in health-related fields.

Those who receive medical clearance and complete a five-week training session at Caithen Missionary Learning Center in Rockville, Va. will be commissioned July 19.

Bruce McBrayer, pastor of Oak Grove Baptist Church, Dunnville, Russell County Association, resigned to complete his studies at Southern Baptist Theological Seminary.

Joe Vetter accepted the call as pastor of Mt. Zion Baptist Church, Elizabethtown, Severns Valley Association.

Gary D. Belcher accepted the call as minister of music and education at Versailles Baptist Church, Elkhorn Association, beginning duties Apr. 28.

He was formerly minister of music and youth, First Baptist Church, Calhoun.

Sherl Thomas received the call as pastor of Kiddville Baptist Church, Boone's Creek Association. He leaves First Baptist Church, St. Charles, Va.

Clara Anniss McCartt, a member of Crescent Hill Baptist Church, Louisville, Long Run Association, and archivist for Southern Baptist Theological Seminary, was honored recently by the National Association of Southern Baptist Secretaries.

The association recognized three persons instrumental in beginning denominational work for church secretaries.

Miss McCartt inaugurated annual institutes for church-related secretaries in addition to writing numerous articles to help secretaries.

She was secretarial assistant to Duke McCall while he was executive secretary of the Southern Baptist Executive Committee and then president of Southern Baptist Theological Seminary.

She has been seminary archivist since 1976 and for one year was consultant in church office procedures for the Baptist Union of Scotland, Glasgow.

Robert Langdon, pastor of Hazelwood Baptist Church, Louisville, Long Run Association, for 12 years, has accepted the pastorate of Parkside Baptist Church, Columbus, Ind.

Langdon is a native of Louisville and a graduate of Southern Baptist Theological Seminary with the MDiv and PhD degrees.

Nancy Dobbs, church secretary at Westport Road Baptist Church, Louisville, Long Run Association, was recognized May 5 for 20 years of service with the church.

Calvin A. Perry, pastor of Main Street Baptist Church, Alexandria, Northern Kentucky Association for over 17 years, and his wife Betty Joyce will celebrate their 25th wedding anniversary with a reception at the church June 2, 2-4 p.m. All are invited to attend.

ordinations

David Childers, minister of music, Immanuel Baptist Church, Paducah, West Union Association, was ordained to the ministry Apr. 28.

Childers is a native of Statesville, N. C. and a graduate of Southern Baptist Theological Seminary.

William P. Cubine is pastor of Immanuel.

Charles Davis, pastor of Providence General Baptist Church, was ordained to the ministry Apr. 14.

Gayle Todd Toole was ordained to the ministry May 5 by Edgewood Baptist Church, Nicholasville, Elkhorn Association. He is the son of Edgewood pastor Gayle L. Toole.

Toole is a graduate of Samford Uni-

versity, Birmingham, Ala. and a student at Southern Baptist Theological Seminary. He has been called as pastor of Southside Baptist Church, Lexington, Elkhorn Association.

Barry M. Jeffries was ordained to the ministry and **Gerald Duggins** was ordained a deacon, both by Buena Vista Baptist Church, Lancaster, Mercer Association.

Mark Lilly was ordained to the ministry Apr. 21 at First Baptist Church, Worthington, Greenup Association.

Lilly is associate pastor at Calvary Baptist Church, Seymour, Ind. He will graduate from Southern Baptist Theological Seminary May 24.

Bruce Treon, pastor of Macedonia Baptist Church, Rockcastle Association, was ordained to the ministry Mar. 24 at Mt. Vernon Baptist Church, Rockcastle Association.

Perry Pickerill was ordained Mar. 17 as a deacon by Second Baptist Church, Hartford, Ohio County Association.

Danny Davis was ordained to the ministry Apr. 28 by Main Street Baptist Church, Williamsburg, Mt. Zion Association.

Corky Adler, pastor of Saxton Baptist Church, Williamsburg, was ordained to the ministry May 18 by Main Street Baptist Church, Williamsburg, Mt. Zion Association.

John Looney, **Darrell Shearer** and **Phil Webb** were ordained as deacons Apr. 14 at Hickory Grove Baptist Church, Independence, Northern Kentucky Baptist Association.

Colburn Hooten is pastor.

Bill Camp, **Joe Manley** and **Jim Carman** were ordained as deacons May 5 by Bethabara Baptist Church, Philpot, Daviess-McClean Association.

Jim Booth was ordained Apr. 14 as a deacon of Clarkson Baptist Church, Grayson County Association.

Grover Westover is pastor of Clarkson.



"Miss Lula" Wortham was recognized on Mar. 24 at Gilead Baptist Church, Severns Valley Baptist Association, for 71 years of continuous service as Sunday School secretary. She began in the office at age 14. She is one of only six remaining members who are descendants of the original charter members of the 161-year-old church. She received a scrap book of letters, some of which were from former pastors dating back to the early 1940s, and other momentos and testimonials were presented during the morning worship service. Bob Durham is pastor of Gilead Baptist Church.



Kenny Jones, video technician, prepares the control room for the live airing of Briensburg Baptist Church's Sunday morning worship service. The church in Benton, one of 53 churches in Blood River Association, is the first to provide ACTS for the Blue Grass Cablevision Company. ACTS aired for the first time Mar. 1, 1985 and the church's first live worship service was Mar. 3. The church's television ministry also includes equipment to utilize BTN, enabling the church to offer the community live viewing of the 1985 Southern Baptist Convention meeting from Dallas.

missions

Mr. and Mrs. Long H. Pham, missionaries to the Philippines, report a change of address (Box 26, Naga City, Philippines 4701). Both were born and grew up in Saigon, Vietnam and consider Louisville and Saigon their home towns. She is the former Van Thi Dao. They were appointed by the Foreign Mission Board in 1983.

Mr. and Mrs. Charles E. Evans, missionaries to Kenya, have completed furlough and returned to the field (Box 44316, Nairobi, Kenya). He is a native of Atlanta, Ga. The former Elizabeth Young of Kentucky, she was born in Balkan and grew up in Insull. They were appointed by the Foreign Mission Board in 1958.

deaths

Clarence [Jack] Haney, deacon at Southern Avenue Baptist Church, Danville, South District Association

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since 1978, died Easter Sunday, Apr. 7 in his home.

Thurman Jackson, pastor of Blackburn Avenue Baptist Church, Ashland, Greenup Association, died recently.

Tom Keeling, retired Kentucky pastor, died recently and was buried Apr. 21. Keeling was formerly pastor of Cave Spring Baptist Church and Central Baptist Church, both of Ohio River Association.

Champ Clark Varney, former pastor of Unity Baptist Church, Pike Association, from 1956-68 and 1983-84, died recently. He was licensed to preach in 1953 and ordained to the ministry in 1955. He also pastored Phelps Baptist Church, Pike Association, from 1979-83.

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Eldred M. Taylor
Executive Director
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homes for children

Experiencing the positive

As the school year draws to a close, excitement builds. The prospects of more serious study. The prospects of graduation for seniors brings joy. The summer months of freedom from the classroom encourages expectations of fun activities and freedom.

The approach of summer also calls for planning special programs for youth by churches and communities. There will be vacation Bible schools, camps, retreats, mission tours, athletic activities and work programs.

Many children in our society have a lot of good experiences which enhance their growth and development. On the other hand, there are multitudes of children who just barely make it. Most of their experiences are negative. The family is broken, or there are crushing financial problems or there is illness of the parents. There are children who are not wanted and therefore unloved. It is very hard for them to have good experiences. Other children live in situations where they are neglected and often abused.

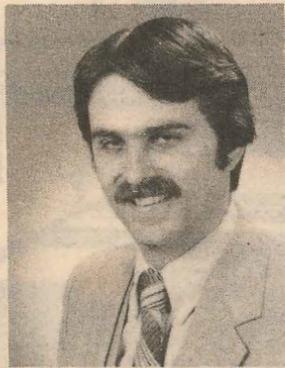
Because of these negative circumstances for these children have to have a place to live other than with their natural families. Baptist Homes for Children is in the ministry of providing parenting and Christian environment in a homelike setting for children who have been overwhelmed with negative experiences.

We are making plans for the summer, too. The youth at Glen Dale and Spring Meadows will be involved in work programs, gardens, 4-H projects and the fun of athletic activities.

Some youth will graduate from high school. We will work with them in the transition to college or vocational school or into a job as they leave us. New youth will be coming in to begin a stay with us. It will be our joy to give them good experiences which will help them put the broken pieces together and begin again.

Many friends help us provide these good experiences for youth by sending a gift for camp or some part of the extra summer activities. The gifts range from small to large and each one is important. Often a note accompanies the gift commending us for the work we are doing or expressing love for children. Best of all, people are praying for us. I hope you will keep praying for us.

Three Kentuckians graduate from Southwestern Seminary



Vann



Langley



Mrs. Hamrick

Three Kentuckians were among the 468 students receiving degrees from Southwestern Baptist Theological Seminary during commencement ceremonies May 10.

President Russell H. Dilday awarded degrees to the largest graduating class in the history of the seminary at Travis Avenue Baptist Church, Ft. Worth, Tex.

William M. Pinson Jr., executive director of the Baptist General Convention of Texas, delivered the commencement address.

Among the degrees awarded were

20 doctorates and the second degree Southwestern has awarded posthumously.

One Will Hong, a Korean student who died Mar. 31 from injuries suffered in an auto accident, was awarded the master of divinity degree he had been working toward since early 1982.

Kentuckians receiving the master of divinity degree were Jeffrey L. Vann of Mayfield and William M. Langley of Elizabethtown. Diana Adcock Hamrick of Frankfort received the master of arts in religious education.

Carver school alumnae will have reunion

Alumnae of the Woman's Missionary Union (WMU) Training School and Carver School of Missions and Social Work will reminisce about the old days of their alma mater and celebrate the rebirth of its heritage, Aug. 1-2.

The reunion of Training School and Carver School alumnae, to be held on the campus of Southern Baptist Theological Seminary, coincides with the establishment of the Carver School of Church Social Work by seminary trustees last fall.

The establishment of the school resurrected the Training School/Carver School heritage of theological education for women, says C. Anne Davis, dean of the Carver School.

The WMU Training School was established in Louisville in 1907 under the leadership of missions professor W. O. Carver. The school was sponsored by the WMU Auxiliary to the Southern Baptist Convention and was attended primarily by prospective missionaries and ministers' wives.

The Training School worked in close conjunction with the seminary. When the seminary moved from downtown to its present location, "The Beeches" on Lexington Road in eastern Louisville, the women commuted from "House Beautiful" on East Broadway to take classes at the seminary.

In 1941, the Training School moved to a new building adjacent to the seminary and celebrated with a reunion drawing 175 alumnae from practically every graduating class and from across the United States.

The school was renamed the Carver School of Missions and Social Work in 1953 to reflect a broadening of the curriculum.

The WMU relinquished control of the school in 1957 and it was recognized as an institution of the SBC. In 1962 the Carver School merged with the seminary.

The reunion will include tours, films, fellowship and a telephone hookup with

the Training School's oldest living alumnae. Seminary president Roy L. Honeycutt and Catherine Allen, associate executive director of the national WMU, will deliver messages.

Registration is \$15 (\$10 for class of 1935 and before). For registration or more information write WMU Training School/Carver School Reunion, Box 1763, Southern Baptist Theological Seminary, 2825 Lexington Rd., Louisville, KY 40280. Deadline for registration is June 20, 1985.

Four people to get honorary doctorates

Four people will receive honorary degrees during Cumberland College's May 1985 commencement ceremony. The recipients are former U. S. Senator John Sherman Cooper, O. Wayne Rollins, Betty L. Siegel and Donald A. Swanson.

Cooper will receive the honorary doctor of laws degree. A native of Somerset, Cooper earned the AB degree from Yale University and attended Harvard University Law School.

O. Wayne Rollins, chairman and chief executive officer of Rollins Inc., will receive the honorary doctor of law degree. He was born in Tunnel Hill, Ga. in 1912 and grew up on a farm. He cofounded Rollins Inc. in 1948, served as president for 22 years, as chairman for the past 20 years and has been a director since the inception of the company.

Betty J. Siegel, a 1950 graduate of Cumberland College, is president of Kennesaw College, Marietta, Ga. She is the first female president in the university system of Georgia. She will receive the honorary doctor of letters degree.

Mrs. Siegel received the PhD degree from Florida State University, the master of education degree from the University of North Carolina at Chapel Hill, the bachelors degree from Wake Forest University and the associate degree from Cumberland College. She

also has done two years postdoctoral study in clinical child psychology at Indiana University.

Donald A. Swanson, a vice president with Parke-Davis in Morris Plains, N. J., will receive the honorary doctor of science degree.

A native of Ludlow, Pa., Swanson attended Cumberland College. He earned a BS degree in pharmacy at the University of Michigan. He has done postgraduate work at Columbia University and the University of Virginia.

Kentucky seminarian wins preaching award

Robert Harrison of Cadiz, Ky., is one of four students at Southern Baptist Theological Seminary to receive the 1985 Clyde T. Francisco Preaching Award.

Harrison, a second year MDiv student at Southern Seminary, is a 1983 graduate of Western Kentucky University.

Winning sermons were selected by a committee made up of faculty members, administrative staff and students. The awards honor Clyde T. Francisco, a Seminary of 37 years.

Music school addition dedicated at SBTS

A \$1.1 million addition to V. V. Cooke Hall, home of the School of Church Music at Southern Baptist Theological Seminary, was recently dedicated on the seminary campus.

The building project, begun last summer, adds an additional 12,100 square feet in floor space for an instrumental recital hall, a choral recital hall, five teaching and 10 practice rooms. It also included the air-conditioning of Alumni Chapel, the 35-year-old structure which is the site of regular worship services, convocations and commencement exercises at Southern Seminary.

Increased enrolment in the School of Church Music over the past eight years necessitated the expansion, said Milburn Price, dean of the school. The School of Church Music occupied Cooke Hall in 1970.

The expansion was made possible by gifts from numerous individuals and groups, plus \$925,000 through the Cooperative Program.

Southern alumni to gather in Dallas

Alumni and friends of Southern Baptist Theological Seminary will meet at a national luncheon at the Fairmont Hotel, Dallas, Tex., at 1 p.m., Wednesday, June 13.

Tickets will be \$16 and can be purchased at the seminary's convention exhibit.

Cumberland College will extend registration

Arrangements have been made by Cumberland College for an extended registration and revised class schedule for summer graduate classes, because of the late closing of area school systems.

An extended registration for graduate students will be held Monday, June 3, from 4-6 p.m. Classes will begin on June 4 with first period graduate classes beginning at 3:45 p.m. Classes will revert to a normal day schedule June 10.

Campbellsville College

New computer science program will emphasize practical application of business, math skills

Campbellsville College is offering a new academic major for its students in computer information systems. The major will be effective in the fall.

The curriculum is recommended by Data Processing Management Association, a professional national organization with a body of people who are constantly revising curriculum in the computer field.

The major will include such courses as an introduction class, system analysis, structured COBOL I and II, software and hardware concepts, structured system analysis and design, database program development and applied software development.

Other hours include a selection from BASIC programming, RPG II, FORTRAN programming, PASCAL programming, data structures, selected topics and independent study.

Academic vice president Robert S. Clark said the new program is a "well-thought out" one and part of the "quality education" provided by Campbellsville College.

He said the major will provide prac-

tical application of computer science, business and math rather than theory.

Clark said the development of a major is a step begun two years ago when a minor was approved. There are three minors in both computer science and data processing in the May graduating class.

In addition to majoring in computer information systems, a student may minor in it as well as minor in other areas including data processing. A student may also receive an associate of science degree in data processing.

Professors for the new major include Frank Cheatham, professor of math and computer information systems; Harlie White, associate professor of math, and Robert Street, associate professor of Christian studies. All have had advanced studies in the computer field. Cheatham has a master's in the field.

White said that the "job market in computer information services is one of the better job markets going now." He said, "I think in the near future in order to teach high school computer science, a person will need to be com-

puter certified with a major or minor."

Cheatham said, "Unless we can train our students to fit in, they'll be behind. There has been a strong interest by a number of people about having a computer major."

The computer center at the college is now in the administration building, but Cheatham said the academic one will hopefully be moved, possibly to the science building. Cheatham said there are now three terminals for students,

but the new package will include eight to 10 immediately.

Cheatham said, "I certainly think that the new computer information systems major will make the academic program at Campbellsville College stronger.

"I think enrolment will increase, and I think we will be able to better provide service to our community in training students in the computer field."



Brenda Lee Mowrey, a computer science student at Campbellsville College, receives instruction from Harlie White, associate professor of mathematics.

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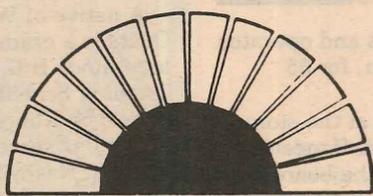
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Liberty Baptist Church ministers in rural setting

by Glenn Mollette, *State Correspondent*

Rural churches have played a tremendous role not only in the Southern Baptist Convention but in American life.

Small villages and remote countryside boast of thousands of churches where 200 may attend or perhaps only 10 or 15.

In some situations they may be one of only a few buildings in a community including the grocery store, post office and gasoline station. Often they may be found on lonely stretches of highway or sitting on the side of a mountain.

The Liberty Baptist Church is one case in point. They're located in rural Johnson County at Denver, Ky.

Recently these people had a work night at the church. Only a handful of people were on hand but the vacuum cleaner was humming and the window cleaner was flowing. They were busy getting the church ready for Sunday.

Harold and June Rice were there. They normally are. They have been attending this church since 1950 and have seldom missed a service or any event. They have seen pastors come and go, experienced different stages and temperaments of the church, and have

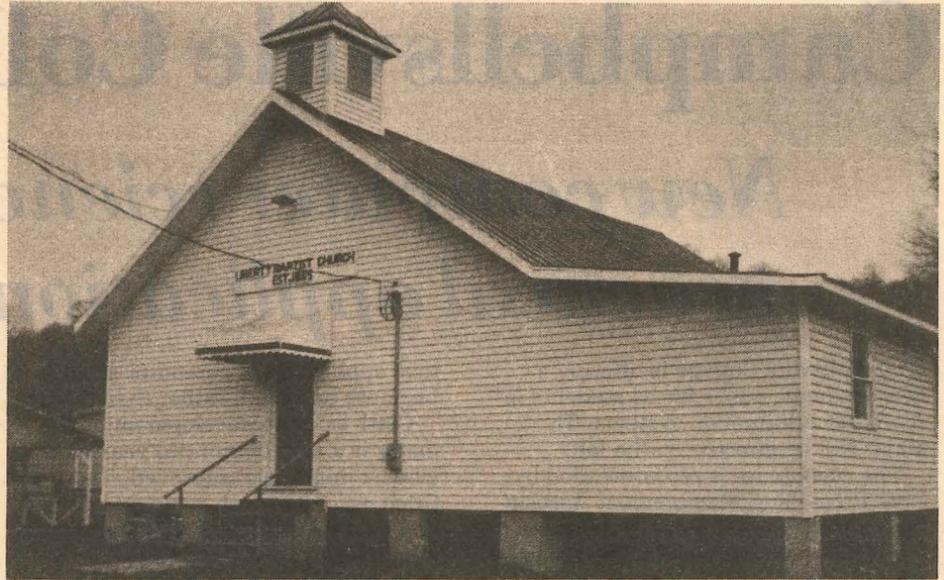
attended when they and the preacher were the only ones.

They have entertained "a many a visiting preacher," noted Mrs. Rice and one time kept "an entire youth team of six people from Western Kentucky University for a week." This was in addition to their three children: Kathy, Patti and Steve.

They have been a family which has in the best sense of service "given it their best shot" and still do so today.

In years past Kathy played the piano, Patti the organ and Mr. Rice led the singing. Steve, now 20 years old and a music major at the University of Kentucky, returns on most weekends to lead the singing.

During the late '60s and early '70s the church fell on hard times. Services were scheduled during Sunday afternoon in order to share a pastor with the West Van Lear church. Crowds became so small that Sunday school was canceled permanently and worship services were held only on the second and fourth Sunday. From 1971 to 1975 crowds seldom were more than 20 on a good day and sometimes were as low as nine or 10. Some Sundays the only folks there were the Rice family and the



preacher.

In 1975 after attending the church for 25 years they closed the doors at Liberty Baptist. "It was a difficult decision but we were a little discouraged at the time," remembers Mrs. Rice. "Locking the doors was not easy."

For two years the Rice family committed themselves to working at First Baptist Church, Paintsville, where they live and commute seven miles to the community of Denver.

But after two years Mr. and Mrs. Rice went back, unlocked the doors, began calling people who periodically had attended before and exclaimed "We're going to have a Southern Baptist Church in Denver!"

Since then this little rural church has taken on some vital signs of life. They now meet every week for Sunday school and worship during standard Sunday morning times. For the first time in their history which dates back to 1869 they now have some classrooms for Sunday school in the form of a trailer they have connected to the church.

Five years ago they acquired an old house next door to the church which they torn down and converted to a very nice recreation and picnic shelter.

Carl Baldrige has served as bivocational pastor for the past seven years.

Enthusiastically he tells of the possi-

bilities of purchasing another trailer to sit beside the church. "This would give us more class room space, a kitchen and some new restrooms," explained Baldrige. Besides additional space Baldrige joyfully gives testimony to the church's growth. "We've had 11 baptisms" he reports, giving the names of folks the church has baptized during the last year or so.

Throughout this old church, where the years had begun to show in the appearance, is now refurbished throughout with padded pews and new carpet. The outside of the building now has been refurbished with vinyl siding and a new sign which says "Liberty Baptist Church."

If a passerby might question what else this little church is doing besides remodeling, tearing down and building, Mrs. Rice is quick to say, "We have Sunday school and church; mission studies, the annual Lottie Moon Christmas offering and Annie Armstrong offering; 25-40 in attendance; baptisms in the nearby creek; and the preaching of the word every Sunday."

The old sign that has hung behind the pulpit for over 50 years is still there. It says "Preach the Word," and in this rural community that is something that will never change.

Children's Bible Drill hosts 448 participants during April



Children participate at a drill hosted by Walnut Street Baptist Church, Louisville.

The state Children's Bible Drill had 445 participants in three sessions held across the commonwealth during the month of April.

Drills were held Apr. 19-20 at Second Baptist Church, Hopkinsville; Apr. 23 at Walnut Street Baptist Church, Louisville; and Apr. 26-27 at Calvary Baptist Church, Lexington.

There were 380 participants declared state winners this year, and 72 children were three-year winners.

The Children's Bible Drill is sponsored by the Church Training Department of the Kentucky Baptist Convention. It is open to fourth, fifth and sixth grade students.

Doug Strader, director of the Church Training Department, noted that children get increased knowledge of the Bible by participating in the drill.

"They become very familiar with

their Bible, (and learn) where the books are located," Strader said. "They learn a lot of key passages dealing with fundamental Christian truths. There is also some scripture memorization."

There are four events in the Bible drill competition. The Bible book drill requires the participants to find an individual book in the Bible and tell what book precedes and follows it. In the completion drill the participants are read part of a passage and they must recite the remainder of it. The Bible search drill requires that key scripture passages be found. The key passage drill requires the participants to tell where various key passages are located.

Any church wanting to participate in the drill can contact the Church Training Department for further information, Strader said.

Ruth Ouzts:

When it came to the Baptist Book Store, she managed

by James H. Cox,
Associate Editor

Ruth H. Ouzts, manager of the Louisville Baptist Book Store since January 1970, has been recognized by the Baptist Sunday School Board, which owns and operates the nationwide store chain, for 35 years' service.

At a surprise ceremony at the store during an early morning staff meeting, Al Crawford, manager of the board's Central Region Stores Department, presented Miss Ouzts, 61, with an anniversary clock. She completes 35 years of service in May, but is not retiring now.

Crawford said he did not know a person that is "more person oriented" than Ruth Ouzts, or a person that's "as Christlike" as she.



Saying "we love and appreciate you," Bill Graham, the board's Book Store Division director, acknowledged that Miss Ouzts is a person "oriented toward our customers," and that's "very important to us."

Both Crawford and Graham are from Nashville, although Graham was previously manager of the Baptist Book Store at Southern Seminary, Louisville.

A native of Ware Shoals, S. C., Miss Ouzts is a graduate of Winthrop College, Rock Hill, S. C., and the WMU Training School (MRE degree), now a part of Southern Seminary.

She has served on Baptist Book Store staffs in Nashville, Alexandria, La. and Raleigh, N. C., as well as managed stores at Southeastern Seminary, Wake Forest, N. C., and at Roanoke, Va. before going to Louisville. The downtown store at 317 Guthrie St. in Louisville was relocated by the board in Plainview Shopping Center on Hurstbourne Ln. during her tenure, in the summer of 1980.

Roll call

Pleasant Grove counts its blessings at 150

by James H. Cox, Associate Editor

They called the roll the other day at Pleasant Grove Baptist Church in Daviess-McLean Association.

Literally.

Including not only family names but the names of all 541 members.

While many of the members were not present, those who were there along with a large host of visitors nearly filled the house.

The occasion for the 18-minute roll call by pastor William S. Roberts in the morning worship service was the 150th anniversary of the church.

This service Sunday, May 5 was followed by traditional "dinner on the grounds."

At an afternoon service which followed, local Baptist historian Wendell Rone, a former Pleasant Grove minister, recounted some of the congregation's historical highlights. He's put them in a soon-to-be-issued book commemorating the church's sesquicentennial.

Pleasant Grove was constituted May 3, 1835 in a private home on Panther Creek. The site was three to four miles from the present one, a few miles west of Owensboro on highway 56. The church constituted as "The United Baptist Church of Jesus Christ, called Pleasant Grove." The name was shortened to "Pleasant Grove" about 1866. For about five years, the congregation continued meeting in private homes.

The fourth house of worship built by the congregation (in 1907) is still occupied today. An educational facility constructed in the 40s was consumed by fire two decades later. It was replaced by the present separate structure in 1963.

Five area churches in existence today largely evolved from the membership of Pleasant Grove across the years: Curdsville (1869), Pleasant Memorial (1981), Stanley (1876), Sorgho (1884), Walnut Street (1876).

In addition to Roberts, who has pastored the church since July 1978, Richard T. Case was called as full time minister of music and youth on the church staff in July 1980.

In the Kentucky Baptist Convention fiscal year ending Aug. 31, 1984, Pleasant Grove received \$84,275 in undesignated offerings and sent \$13,415 of it to the Cooperative Program for worldwide mission causes. Its total missions expenditure in that budget year was \$21,439, or more than a quarter of its income.

Speaker for the anniversary celebration was Amos Kirkwood, a former Pleasant Grove pastor (1961-63), retired twice and presently serving Johnson Island Baptist Church in Little Bethel Association as pastor.

Said Kirkwood: "I believe it's your job and mine to invite people into the church."

To fulfill the mission of a New Testament church, Kirkwood suggested four vital signs: faith, love, evangelism, stewardship.

"It takes a lot of faith to keep on keeping on," he admonished. "People are saved by faith."

Referring to love, Kirkwood added, "Were it not for God's love you would not be here today. He so loved, he gave his only son."

He quoted Jesus' evangelistic words, "Go, tell," adding, "That message hasn't changed."

Finally, "When a person gives God a tenth of his income the other nine-tenths go farther. But stewardship also includes your time, your possessions, everything you own," he declared.

"To bring people to Christ takes the cooperative effort of everybody in a church," Kirkwood concluded. "In the years ahead I pray God will allow us to give our best in faith, love, evangelism and stewardship."

With that, they dismissed, challenged to make the next 150 years even better than their productive past.



Principals involved in ceremonies celebrating 150 years at Pleasant Grove Baptist Church, Daviess-McLean Association, included [l-r] pastor William S. Roberts and former pastors James Stivers [1948-54], Hopkinsville; Amos Kirkwood [1961-63], Madisonville; and Wendell Rone [1939-40], Owensboro.

Thanks, Kentucky Baptists!

by Laurie K. Taylor

I still can't believe it! I'm a "real, live" foreign missionary. In just a few weeks my family and I will board a plane for Brazil and begin the first stage of our journey as brand new Southern Baptist missionaries.

Amid the hectic pace of preparation here at the Missionary Learning Center in Rockville, Va. I've had a chance to think about all the people who have had a part in my call to foreign missions. **Kentucky Baptists, you've played a major role in my quest to overseas missions.**

I can never repay you for the education I received at Southern Seminary. There I was able to dissect my faith and put it back together again only to discover that Jesus truly is the answer for a lost and dying world.

The professors at Southern Seminary encouraged me to commit myself to the Lord and to diligently seek his will for my life. They motivated me to search the scriptures and to firmly establish my faith in Jesus Christ. They challenged me to become my best, both spiritually and professionally.

You gave me a journalism scholarship at Western Recorder and let me experience Christian journalism first hand. C. R. Daley and Jim Cox instilled in me the confidence and skills to begin my career in the ministry of writing.

Later, as a state correspondent, you gave me opportunities to tell what Christ is doing in the lives of dozens of Kentucky Baptists. Through writing for you I became keenly aware of God's awesome ability to use each one of his children in his own unique way.

Each time I wrote a story I prayed God would use it to encourage someone to give more of himself in service to the Lord. I never dreamed the Holy Spirit would use my writing to convict me instead.

In the beautiful mountains of eastern Kentucky I learned the joy and challenge of mission work first hand. The people at First Baptist Church, Whitesburg, took me fresh out of seminary and loved me in spite of my mistakes. They taught me the importance of seeing needs right around me. Bill Mackey opened my eyes to the importance of community missions. I discovered that only when we bloom where we are planted can we be happily transplanted.

I saw missions in action at Whitesburg's three mission churches. When I learned that all three mission pastors had accepted Christ through the ministry of the mother church, I realized the impact of the vision of God's people. When Christians commit themselves to the mission of reaching others for Christ the Lord rewards those efforts in beautiful, unexpected ways.

At Lexington's Gardenside Baptist I discovered the joy of leading others to sense the needs around them and to actively minister to those needs. The sweet spirit and willingness of the people there gave me opportunities to become more involved in mission projects. At Gardenside I met



Mrs. Taylor

some of the most loving Christians on the face of the earth. They taught me a lot about the power of Christian love and service.

When you adopted the Kentucky-Kenya partnership, all the feelings of rightness about becoming a foreign missionary surfaced in my life again. When I read Jim Cox's journal of the experiences of the Kentucky partnership survey team trip to Kenya I knew in my heart my life would never be complete until I committed my life to foreign missions.

Thanks, Kentucky Baptists, for allowing God to use you to call me into career missions. Please continue to pray for me and my family as we make the transition to language school. Pray that God will use us to the very fullest as we do our part to evangelize and disciple the people of Latin America.

And, please, if I may ask just one more favor of you—**please pray with all your heart about the controversy that is raging in our convention.** I've prepared 20 years to become a foreign missionary. I'm ready to go, but I'm afraid. I'm so scared that the conflict in our convention will undermine the cause of missions throughout the world. If churches boycott the Cooperative Program, what will happen to our home and foreign missionaries? What will happen to me and my family? Will we have to return to the states when we know God is leading us to share Christ in Brazil?

We serve a mighty God who is big enough to heal the hurts of the Southern Baptist Convention. Let's seek his guidance and return to the very heartbeat of our existence: the urgent need to tell every man of the saving power of Jesus Christ.

Thanks, Kentucky Baptists, for making that power more real in my life.

Laurie K. Taylor and her husband Johnny are currently in orientation at the missionary learning center in Virginia, in preparation to leave for their first term in Brazil in June. She was a WR staff writer in 1977-78 and a state correspondent from 1981-85.

baptist forum

An attack of truth-telling

Your editorial in the May 14 issue is too narrow and provincial. You are quite right. What was printed in the Fundamentalist Journal was a rehash of much that has appeared in Southern Baptist state papers. But there are Baptists who do not read Southern Baptist state papers because they are not Southern Baptists. They have, however, heard about the controversy in the Southern Baptist Convention and they have heard that Southern Baptist leaders are Bible-denying liberals. What they have not heard is the point of view I presented.

I work for and with many of these Baptists in the nine conventions in North America, as well as in other parts of the world. They are often very, very conservative theologically. I want them to come to the Baptist World Congress in Los Angeles July 2-7, 1985 prepared to sit down and have fellowship with Southern Baptists as brothers and sisters in Christ. I used a publication that is sent free to many of them and whose managing editor requested both sides of the SBC troubles. I would have used a different publication if I had been speaking to Southern Baptists or trying to influence their votes in Dallas.

I wanted these other Baptists to know that the kind of denominational power struggle with which they are experienced is going on now among Southern Baptists. I wanted them to hear me say of myself "at least one moderate Southern Baptist believes that what God said to holy men of old was infallible" and of the text of scripture available to us today, "my Bible is true."

I have to preside over a meeting in which many of these people will be present in Los Angeles, and I want them to know that the Bible in their hands and in my hands (not the original autograph no one has) is my guide to faith and practice.

I did not expect friendly treatment in the Fundamentalist Journal, nor did I expect Paige Patterson to have an attack of truth-telling. You quoted part of what he said about my article but did you notice that he said Adrian Rogers was not defeated by James Sullivan for the presidency of the Southern Baptist Convention in Norfolk? Did you notice that his rebuttal to my charge that non-convention messenger Pressler manipulated convention ballots from sky boxes in the convention hall in Houston was to retort that the sky boxes were rented by Pressler's friends instead of him?

Did you notice that he accused me of lying when I referred to Laverne Butler's conversation with Courier-Journal reporter John Long to the effect that when they got control "50 percent of the seminary faculty will be under pressure from its trustees to resign"? In a letter from Dr. Butler, he wants it to read, "as the conservatives influence became stronger, then the pressure upon liberal professors would be greater . . . 50 percent or more of the (professors in the) Louisville seminary."

Did you notice that Charles Stanley was an active, cooperating Baptist in the Atlanta Association and the Georgia Convention because he did not succeed in cutting the Cooperative Program entirely out of the First Baptist Church of Atlanta? You did notice the statements about the free hotel rooms provided Pressler's supporters in Houston. That is hardly new information, but if you wish the proof for a future editorial, I will be glad to supply it.

I am sorry this reply takes so much space, but the editorial's selectivity made it appear that I did not have full evidential support for my statements.

Your editorial does render the service of pointing out the close cooperation between the independent fundamentalists in the Southern Baptist Convention with Jerry Falwell, and vice versa. I am glad you have taken an unequivocal stand against non-Southern Baptist efforts to reelect Stanley. Fortunately, the people who vote in Dallas at our convention will be members of Southern Baptist churches. I hope we are all praying that the mind of Christ will be manifest in our decisions and that we will soon get back to the typical Baptist preoccupation with winning a lost world to Christ.

Duke K. McCall, Louisville

Support no matter who's president

Whereas Immanuel Baptist Church, Lexington, Ky. has supported the Cooperative Program of the Southern Baptist Convention since its inception in 1925 and,

Whereas the congregation of Immanuel Baptist Church, Lexington, Ky. desires to continue its support and contributions to the Cooperative Program, so

Therefore be it resolved that Immanuel Baptist Church, Lexington, Ky. resolves to continue in the strongest manner possible its support and contribution to the Cooperative Program of the Southern Baptist Convention.

Adopted by the congregation of Immanuel Baptist Church, Lexington, Ky. at its regular business meeting this the 8th day of May 1985.

William B. Owen, Moderator
Kenneth Hibbs, Clerk

Attention, older adults

I am 87 years of age and have been a Southern Baptist for over 70 years. My judgment is that the present crisis in the Southern Baptist Convention is the most serious of my lifetime. Although the next general meeting of the convention will be held in Dallas, only approximately 30 miles from my home, I will not be present for its sessions. However, there is one thing I can do for our convention. I can pray daily for the convention, including the sessions in Dallas when it has its annual meeting.

Will you join with me in a covenant to ask our heavenly father to manifest his will and his power to those attending the convention and in the life and work of the convention, its agencies and its institutions during and following the sessions in Dallas? If our heavenly father sees fit to respond to our appeals we may have a very significant part in determining the climate of our convention although we will not be at the meeting. May he help all of us to do what we can to get our convention back on track as a great evangelistic and missionary enterprise. May the good Lord bless you and all of us who will not be able to attend the convention.

T. B. Maston, Ft. Worth, Tex.

Becoming partners in evangelism

My wife Patricia and I are members of Reidland Baptist Church in Paducah. We recently participated in a partnership evangelism campaign in Uruguay, South America. There were 32 people from several states involved. My wife and I were the only Kentuckians.

We worked in 15 churches throughout the country. The people of Uruguay were very friendly and open to the gospel. Our work there centered on evangelistic visitation in the homes as

well as nightly services in the churches.

There were 563 decisions, 428 of which were professions of faith. It is exciting to be a part of what God is doing around the world. I pray many other Kentuckians will become involved in partnership evangelism.

Lee Molloy, Paducah

Where two highways converged

As a Southern Baptist missionary, I am becoming very concerned about our convention. As Baptists, we have always had as one of our strong points the ability to disagree with the body but show a solid front to the world. That front was one of accepting the Great Commission and boldly proclaiming the gospel.

Now, because of a controversy raging within the convention, our people are retreating into two angry camps. The missionary zeal, the urge to witness, the desire to have the entire world hear the good news is becoming a secondary issue in our convention. We now occupy our time in witch hunts and blind retaliations. The result is Bold Mission Thrust is in danger of losing the "bold" and the "thrust" turning to a whimper.

I have talked with many missionaries in the past several months. There appears to be a consensus of concern about what is unfolding in our convention. The following exemplifies the feelings that have surfaced.

One day a man who needed to know about God's love started a trip from Louisville to Dallas. Just west of West Memphis, Ark., his car broke down on a lone strip of highway.

As he was repairing his car, hoodlums jumped him. They beat him up. They took his auto. He was left on the side of the road, dying.

The place he was left was where two highways converged. As he lay by the forks of the road, two Christians traveling to a convention in Dallas saw him and although they knew they might be late for the Pastors Conference, they knew in their hearts they should stop and help.

The two Christians had divergent views about certain points of doctrine and polity. For this reason they traveled in different autos and each one did not recognize the other's car.

Both of the Christians reached the dying man at the same time. It was when they jumped out of their autos to help that they first recognized each other. Immediately a fierce argument about doctrine broke out between them. The argument lasted until almost midnight. The man they both had stopped to help had gasped a stifled breath and died about 8 p.m. — unnoticed by the two Christians.

Please answer this question — with which of the Christians was God most pleased?

Let us make Dallas in June a time of healing, a time of putting away malice, a time of rededication, a time of recommitment to boldly proclaiming Christ through missions. And may God forgive us for the time, energy, resources and relationships we have wasted fighting when we should have been using them for his glory.

Gregory L. Whitetree, Lookout

Where are the laymen?

As the current SBC controversy drones on the charge is often heard, especially from those proud not to be 'on either side,' that it is all 'a preacher fight.' I

do not believe the contentions can be explained so simply. But hearing that charge does prompt a concern that needs hearing, and one that may hold out some hope: Where are the laymen in all this?

It is time for qualified, experienced laymen to walk the aisle to the front of the SBC and give themselves to the cause of peace and the task of leadership. I am not impressed with the thousands of preachers in the SBC; it's the million of able laymen that generate my hope.

There are people throughout our convention who, through years of service and sacrifice at every level of SBC life, have gained the experience, knowledge and sympathy we now need. They are not novices in the faith, nor are they amateurs at using their spiritual gifts. Their professional skills are needed. Their fairness has been missed for too long. Their devotion to Christ, above personal ambition or party loyalty, is their greatest virtue in this hour. To the extent that trust can be earned, they have, and we ought to trust them now.

Where are the laymen during this time in SBC life? I hope they will be on the ballot at the SBC in Dallas. If they are, I, and I hope others, will vote for them.

Jay S. Casey, Huntersville, N. C.

Praise to student leaders

I would like to share a word of appreciation and support to Don Blaylock and the Kentucky Baptist Student Department in regards to their "Church and World Issues Conference." Also, I would commend Western Recorder's coverage (Apr. 30) of what appears to have been an exciting, challenging and inspirational weekend for university students in our state.

Blaylock and campus ministers undoubtedly went to great ends to address relevant issues that are before our people and elect the finest of resource personnel to lead in their appropriate seminars.

Again, a job well done. My prayer is that we as Kentucky Baptists will see more of this courageous and creative leadership.

Mark A. Hamm, Hartford

Cavender said it well

There's a lot to agree with in your reprint of Norman Cavender's remarks (Apr. 23). Baptists have historically championed liberty of thought, conscience and belief, not only for ourselves but others as well.

One statement intrigued me, however. He said, "I have been a Baptist for 40 years and did not know that a set of doctrines was a requirement of Baptist faith." If that be true, how does one identify a Baptist from a Methodist or a Catholic? In fact, there are a set of distinctive doctrines which, taken together, identify one as a Baptist. For instance: salvation by grace, immersion of believers only for local church membership, substitutionary atonement, the bodily resurrection of Jesus, and the certainty of Jesus' return. And, if one will go back through Baptist history, he will find these as common threads — identifying marks, if you will.

I guarantee you that if someone who claims to be a Baptist stands up to proclaim baptismal regeneration by sprinkling, a denial of the atonement and resurrection and says Jesus won't return, there will be few Baptist churches which would not withdraw fellowship from him. No one will say he

can't believe those things. We will fight for his right to hold those views, but he can't be a Baptist.

Now we have plenty of room for disagreement. Baptists freely debate and hold divergent views on eschatology, election, the use of grape juice or wine in the Lord's supper, stewardship, whether creation took six 24-hour days and on and on. Views on these matters are not a test of fellowship among Baptists.

But on the basics—those Baptist distinctives—there can be no compromise. Those basics are drawn directly from the Bible as a reliable, yes perfect, revelation from God. That view of the scriptures as a "perfect treasure" goes as far back as Baptists go. Thus, it also is an identifying mark of Baptists. When we appeal to the Bible as the final authority, unless it is the perfect revelation, we have no basis for confidence in anything in it. Otherwise, we will wander through the doctrinal cafeteria line, where each of us picks out those things which appeal to our spiritual taste buds. Otherwise, one man's opinion is as good as another—one way to heaven is as good as another.

I am a Baptist by conviction. I voluntarily associate myself with other Baptists in a local church because we have common beliefs. Our church associates with other churches at the association and convention level because we have a "like faith and order." They have a "set of doctrines." The basis for those doctrines is, guess what? the Bible. And that is also the basis for our fellowship.

Norman Cavender (Western Recorder, Apr. 23 issue) builds a strong case for doctrinal liberty and freedom. I must warn however that there is a clear difference between liberty and spiritual anarchy. I fear that too many people in this denominational debate are crying "Liberty" when they mean "Anarchy."

To sum up: Baptists have no creed, and should not have one. But we have identifying distinctives, among them a historically strong view of the Bible (well defined by the Baptist Faith and Message). Those who do not want to walk this road have the freedom and the right—an obligation, in fact—to walk a different road; a "non-Baptist road," as Norman Cavender put it so well.

Tom Butler, Paducah

How to treat a church

I must express my appreciation to the associate editor, James H. Cox, for his fine article in the Apr. 30 issue of Western Recorder titled, "How to treat a pastor."

It was refreshing to me to hear someone say that it is possible to relate to a pastor as friend and at the same time maintain a high level of respect for the man and the office he holds.

I encourage the readers of this paper to go back to the Apr. 30 issue and read again the five-fold resolve made by Cox. The resolve contains the solution to the problems many of the churches are facing today.

Now, may I suggest a sequel to Cox's article? It could be called "How to treat a church."

As a pastor I have resolved to do the following for my people:

1. To love them with a fervent, sacrificial love.

2. To relate to them in a positive and enthusiastic manner for the purpose of building them up and encouraging them.

3. To faithfully preach the Book and to lead my people to love it, read it,

believe it and practice it.

4. To display the Christ life in my own life style.

5. To pray for them collectively and individually on a regular basis.

We, at First Baptist, Mayfield, also conclude our Sunday services by singing "There's a sweet, sweet spirit in this place." I, too, am reminded how fortunate I am as a pastor to be a part of such a wonderful people. I pledge to do what I can to make First Baptist Church even stronger and more productive in the months and years to come.

Roger D. Willmore, Mayfield

It's O.K. to escrow funds

It seems to me some dread disease is causing a lot of Southern Baptists to lose their memory. Forgetfulness has become very convenient. I am reading strong language in our Baptist papers about Jimmy Draper's statement that failure to elect Charles Stanley could create a chain reaction on the part of conservative churches. He has not said it would. He only suggested it could. So now I hear a howl that he is threatening to "take his marbles and go home." He has been compared to disgruntled church members who withhold their gifts from a church. Now, let's do a little honest recollecting. When Southern Baptists pulled away from the Northern Baptists and formed their convention in 1845, were they "taking their marbles and going home"?

Also, I might pose a second question. Who started grabbing up their marbles first? Four weeks had not elapsed from the 1984 Southern Baptist Convention when Russell Dilday, president of Southwestern, declared to a group of faculty and student leaders his determination to keep Charles Stanley from being reelected.

Here's a final missile for all this talk about allowance for diversity in our convention. Where is the allowance for the conservative position? If diversity means that a seminary funded by Cooperative Program gifts can allow a professor to teach for 30 years that a person can fall from grace then I am against that kind of diversity. The fact is, the problem is even larger. Soul liberty and religious freedom should not mean that we are free to teach contrary to our Baptist position on major issues, if indeed they are biblical teachings. Certainly, we will not always agree on some minor issues. There is room for that. But there is, in my estimation, no room for diversity on major issues. I consider the security of the believer a major doctrine in Southern Baptist life. Personally, I would rather call it perseverance of the saints. God preserves and I persevere.

We need some real faith healing in our convention of the disease of amnesia.

Allen Harrod, Bellevue

Like to live in Vermont?

Williamstown Baptist Fellowship, a small Southern Baptist mission church in Williamstown, Vt., is searching for a bivocational pastor. We have a very small membership and can offer very little salary, but we can offer a challenge for ministry and outreach that is unlimited. If you are moved by God to explore this opportunity, please contact Carolyn Peake, Chairman, Pastoral Search Committee, Williamstown Baptist Fellowship, RFD #1 Box 328, Williamstown, VT 05679.

Carolyn Peake, Williamstown, Vt.

Impudent Keith Parks!

I am writing in regard to the recent article carried by Western Recorder titled "Will missionaries be hostages of Southern Baptist Convention conflict?" It is a sad day indeed when denominational leaders belittle the people who give their money to support the organizations which they have been given the privilege to serve.

In his address Parks gives some examples of churches that have written him concerned about liberalism in our seminaries and of some who have cut their Cooperative Program giving. Now I do not doubt the truth of this but what about all the many churches who continue to give through the Cooperative Program but who have the same concerns about liberalism?

Our nation came into existence through a war that was caused by taxation without representation. It seems to me this is part of the problem facing Southern Baptists today. Some are expected to give faithfully to the Cooperative Program but if we ever question what is being taught in our schools we are labeled as unloyal Southern Baptists. I do not foresee any mending of our convention until we have both sides represented.

Owens McCain, LaFayette

I think that I shall never see

I would like to offer some thoughts on unity and diversity before the meeting in Dallas:

There is a tree near my house which is straight and simple. It has only one major branch with a few leaves at the end. The trunk is straight and narrow and the bark is beginning to peel off. The limbs on one side have been cut off for cable TV lines. The tree casts a straight, narrow shadow—barely enough to comfort one person in the heat. Yes, the tree is mostly a trunk; it is dying. But it is unified—it looks just the same from all sides.

There is another tree a few blocks over which has three main trunks joined at the base. The main trunks arch into about 10 limbs which spread into 50 or more branches. The mass of branches point into a multitude of different directions. The arch and reach of the branches out into the air give the tree a magnificent, graceful shape. The breeze moving through the branches turns the leaves to the sunlight which filters down to patches on the ground below. This tree spreads its shade wide around the ground and can provide comfort to many in the heat of the day. This tree is also unified—at its base—but its graceful shape and comforting shade come from the growth of its branches into many different directions.

So it may be with the Southern Baptist Convention. Many churches and institutions reaching out into different directions from the holy base of Jesus' gospel can more likely minister to a complex world with its multitude of different needs. A demand that all churches and Southern Baptists meet a narrowly defined test of belief and practice may result in what looks like unity but which may be the beginning of a process of crippling and death.

Mary B. Zimmer, Louisville



Leon Simpson
President
Clear Creek Baptist School
Pineville, KY 40977

clear creek comment

Clear Creek epistles

Our recent commencement at Clear Creek was a time of praise and rejoicing. A. B. Colvin brought a tremendous challenge from the Lord to our hearts. His message centered on 2 Cor. 4:2-3, "Ye are our epistle written in our hearts, known and read of all men: For as much as ye are manifestly declared to be the epistle of Christ." Before his address was finished, we all were dedicating ourselves to be 'God's Bestsellers.'

Graduation time is our exciting time. The feeling of achievement and the poignancy of saying goodbye is matched by the challenge and thrill of following God's call and launching out into new fields of service. Our students know they are God's missionaries. When the time of preparation is completed they eagerly thrust out into the fields which are white unto harvest.

This year's graduation saw 54 of God's choice servants receive their degrees. As I sat and looked into their faces while Colvin was preaching, I thought, "These are the books we send out from Clear Creek, these are our Clear Creek epistles, known and read of all men."

We are so proud of these Clear Creek epistles. Not a one of them is a mystery. We don't write mysteries at Clear Creek. You don't have to wonder about what our graduates believe or preach. You don't have to worry about misinterpreting signals with these Clear Creek epistles.

We don't write novels at Clear Creek either. Our graduates are not fiction. They are not liars, nor are they false, nor are they hypocrites. They speak plainly and simply and live the same. They are sold out for Christ and committed to sharing his good news.

Our students are not just documentaries either. They are not dull or boring, out-of-date or out-of-touch. They are not dry-as-dust in their preaching nor living. They are filled with spirit and with God's Spirit.

Clear Creek epistles are biographies—joyous testimonies through individual lives of what Christ in his saving power can do for man. Their own experience with the Lord makes them want to share their experience until others share that experience of knowing Christ.

We have just sent 54 Clear Creek epistles out into the work of the Lord, but quite a few of us are left. Come and visit us—we want to be known and read of all men!

viewpoint

The priesthood of the will of God

by Earl R. Martin

There is an alarming trend among Southern Baptists in the life of the churches and the denomination. It is the practice of elevating oneself as a receiver of some special knowledge of God's will. More often than not it is something that has to do with the personal advantage of the receiver of such knowledge. It is a matter of concern that this phenomenon seems to be increasing in frequency and spreading widely. What we are seeing is a rising generation of self styled priests of the will of God.

Recently a chapel speaker at Southwestern, a renowned Southern Baptist pastor, spoke on knowing the will of God "absolutely and unquestionably." Although the message was no doubt well intentioned it encouraged a host of students to believe they can know perfectly God's will and then use that knowledge to withstand those who oppose them. Although it was unsaid, it clearly leads to the use of the will of God to manipulate others. The usual insistence is that others must accept without question one's decisions and actions as coming directly from God.

This style of leadership should be exposed as unbiblical and dangerous. Such a priesthood must be resisted in our churches and in our denomination. We need to recover the biblical principles for realizing God's "good, and acceptable, and perfect will . . ." (Rom. 12:2). The priesthood of the will of God is an unfortunate perversion of the priesthood of the believer. The cherished doctrine of the competency of the soul before God gives no support to the unwholesome practice of claiming God's will to justify one's actions. This represents a privatized Christianity that ignores the biblical example of the body of believers seeking together to understand and do God's will.

The assertion that one has a direct hot line with God can lead to a misunderstanding of the Christian doctrines of God, man and revelation. It is an extraordinary thing to say one knows the mind of God. An extravagant claim such as this is always open to question. Isaiah relayed God's answer to such presumption with the words, "For my thoughts are not your thoughts . . . For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts" (Isa. 55:9-10).

Ours is the transcendent God. We must not lose our sense of awe toward him. We must not forget that mortal man, even a child of God, is finite. Paul reminds us, "For now we see through a glass darkly; . . . now we know in part . . ." (1 Cor. 13:12). Our life in Christ is rightly surrounded by an aura of mystery that cannot be dissolved by alleged claims of perfect knowledge. Absolute certainty concerning God's will leaves no room for faith. Remember ". . . we walk by faith, not by sight" (2 Cor. 5:7).

Further, there is a distortion of the doctrine of divine revelation. We must be careful not to dilute the significance of the revelation given by Jesus Christ. God's revelation is final. It is rather presumptuous for one to assert that God has given private knowledge. Even if it were possible God's word clearly indicates that any such "revelations"

are to be put to the Christian body for clarification and edification (1 Cor. 14). They are never to be used for personal benefit.

The priesthood of the will of God is dangerous for several reasons. It offers a clear temptation to pride. Its assertiveness contradicts fundamental servanthood. It is a subtle form of spiritualized name dropping. It advocates a sense of spiritual superiority reminiscent of that ancient Gnosticism that was so strenuously opposed by the apostles. The Gnostics infiltrated the churches forming a spiritual elite. They claimed to be the privileged knowers of the mysteries of God.

Today's Gnostics are seen in the priests of the will of God. They have found a favorable opportunity in what has been called "the cult of the pastor." In this the position of the pastor is elevated to excessive importance. He assumes authority that has no precedent in the New Testament. A cunning doctrine of the divine right of pastors results. An arrogant individualism comes to the surface. The self appointed knower of God's will embarks on a reckless ego trip.

At a recent conference of associational directors of missions authoritarian and independent minded pastors were cited as a blight among the churches and in the associations. Pastors who dogmatically insist they have been blessed to know God's will about certain things are a constant divisive problem. Ask any pastoral search committee about the number of letters they receive stating God has told a man he should be their pastor. There is no difference between this flagrant abuse of God's alleged will and the one who announces God has informed him he should be elected to a denominational position! Such perverse egotism must be refuted at every level.

There is a better way. We should take seriously the scriptural admonition of "understanding what the will of the Lord is" (Eph. 5:17). To be sure it is the normal experience for believers to receive guidance in their Christian walk. Through the faithful practice of prayer and searching God's word we have his constant leadership. There is one essential, however, that must not be bypassed. It is the clarifying of God's will as the community of believers seek it together. This means insights gained by individuals are questioned, tested, reinforced, refined and even revised. In this way God's will may become more clearly known.

This is the way of humble servanthood. It does not blow trumpets announcing from the pulpit or at a news conference, "I have discovered the will of God." But rather it is in keeping with Paul's urging that we become "as servants of Christ, doing the will of God from the heart" (Eph. 6:6). In most cases any special enlightenment obtained should be modestly kept between the believer and his Lord.

This is the way of humility. It honors the giver of the insight more than the receiver. Paul put it in true perspective when he said, "That ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2-3). It gave us the way of realizing the will of God without manipulating others. It preserves the sense of mystery and awe that evidences a healthy faith!

Earl R. Martin is professor of missions and world religions at Southwestern Baptist Theological Seminary, Ft. Worth, Tex.



Martin



Coleman

Seminary profs victimized by tongue-wagging

by Lucien E. Coleman

Joseph Goebbels, Adolph Hitler's propaganda minister during World War II, was noted for his infamous philosophy, "If a lie is big enough, and is repeated often enough, the people will eventually begin to believe it." I'm beginning to think Goebbels was right.

It has been said so often, and in so many ways, that "liberalism" is running rampant in our seminaries. And many sincere, well intentioned Baptists have accepted the lie as truth simply because they have heard it so often.

To illustrate, I was eating dinner with a group of friends recently when one of them referred casually to the "liberalism" in a Baptist seminary. I asked, "Where did you get that information?" "Oh," she said, "that's what everyone says." "But," I persisted, "how do you know it's true?" "Well, I've been told," she said, and changed the subject.

Last fall, I received a letter from a woman in southern Illinois. At an associational Sunday school conference, she said, a pastor had sat down beside her and, pointing to a copy of my book *Understanding Today's Adults*, said, "You shouldn't have bought that book; the man who wrote that doesn't even believe in the doctrine of the Virgin Birth."

I was flabbergasted. Never had it occurred to me to doubt that doctrine, much less say anything that would lead anyone else to doubt it. But what does one do when he is victimized by such tongue-wagging? I didn't know who my accuser was; and I had no idea how many others had heard and believed the lie.

When I speak in churches on weekends I often have someone come up to

me and say, "If we have men like you teaching at our seminaries, I know they can't be all bad." That always evokes two thoughts: First, why should they have assumed in the first place that our seminaries are "all bad"? Second, it saddens me that they think I am an exception. If they could only know my colleagues in person they would come to the same conclusion.

One day I came upon one of them in the hallway. He was close to tears. He showed me a letter written by a man who identified himself as a Baptist deacon. With vicious threats and dirty obscenities the writer had ranted about my friend's supposed "liberalism." "How can anyone say I don't love the Bible," my colleague said, "when I have devoted 40 years of my life to studying and teaching it?"

Why should seminary teachers be the target of so much malignant slander? Are we such lunatics that we would devote our lives to something we didn't believe in? Are we such liars that we would sign our names to a statement affirming our faith in the Bible as the true and inspired word of God if we didn't mean it?

To read the letters in state Baptist papers nowadays one would think there is some great secret conspiracy going on in our educational institutions. How in the world would we keep anything secret, if we wanted to? A seminary is a goldfish bowl. Where I teach, we have nearly 5000 students and 100 colleagues monitoring what we say. They come from hundreds of churches just like yours. Where does it exist, this secret "liberalism"?

For a long time, I have kept these thoughts to myself. But, frankly, I'm tired. I'm tired of being railed at and vilified. I'm tired of being accused falsely, simply because I am working in a ministry to which I feel God has called me. I'm tired of seeing my collaborators in Christ attacked by character assassins.

Recently, a letter writer in a state Baptist paper referred to "the warped minds of professors and presidents in our seminaries and universities." He went on to call them "huns and vandals." Isn't it sad that we have created a denominational climate in which such vicious slander is thought to be acceptable? Whatever happened to the Christian practice of "speaking the truth in love"? For that matter, whatever happened to simple fairness and decency?

Lucien E. Coleman is professor of adult education at Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

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baptist news in brief

Campus ministers to hold 1985 meeting in Dallas

The Association of Southern Baptist Campus Ministers will hold its annual meeting June 9-10 at the Red Bird Inn Best Western in Dallas, immediately prior to the Southern Baptist Convention. Five sessions spread over one-and-one-half days will examine the theme, "Heritage, Development and Update: Our Convention . . . Our Faith . . . Our Work."

Session I on Sunday evening will feature Phil Briggs, professor at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., speaking on "Faith Development in Ministry." Walter Shurden, professor at Southern Baptist Theological Seminary, Louisville, Ky., will address "Roots of Our Diversity" in the Sunday night session.

Monday morning will include two sessions: Jesse C. Fletcher, president of Hardin-Simmons University in Abilene, Tex., on "Care and Maintenance of the Campus Minister's Life," and Paul Jones, executive director-treasurer of the Christian Action Commission of the Mississippi Baptist Convention, on "Ethical Issues Which Demand Attention."

The Monday afternoon focus will be on "History and Development of Student Work" by W. F. Howard, retired state director of student work for the Baptist General Convention of Texas.

The final session, Monday evening, will feature the yearly awards banquet, music by recording artist Gary Rand of Chicago and an address by John Tadlock, Baptist Student Union director at Clemson University in South Carolina. (BP)

Reynolds raps Baylor film society, 'fundamentalists'

Baylor University president Herbert H. Reynolds suspended a campus film society for violating university standards and at the same time criticized "a small but diligent group of fundamentalist students" whom he compared with the Russian secret police. The students, he said, "comprise a religious KGB" on the Baylor campus.

The film society, an independent student group with faculty advisers but which receives no university funding, was suspended for a year, until the spring semester of 1986, for an Apr. 10 showing of the movie "If . . ." Reynolds has asked the university's Communications Media Committee to study the society's charter and guidelines and recommend guidelines for its future existence.

The offending movie, reportedly seen by about 600 Baylor students in two showings, was produced in England in 1969 and is a study of three boys in an English public school who violently rebel against the school's strict disciplinary system. It originally had an X rating but has been cut for wider acceptance. The revised version was shown at Baylor.

In a prepared statement, Reynolds said the film, "involves a certain ridicule of the norms embraced by most of our constituency and is not in keeping with the standards of Baylor as a university committed to both revealed and discovered truth."

He said the film society and student leadership, who reportedly showed the film against the advice of faculty advisers, had not "acted in good faith with me or their sponsors" in the showing of the film.

But he also noted, "On our campus we have a small but diligent group of fundamentalist students who comprise a religious KGB. These students have made it their business to maintain surveillance over campus activities in and out of our classrooms and to faithfully report these to fundamentalist leaders among Southern and Texas Baptists. I would have learned of the showing of the film . . . without the reporting of members of this group but their concern with the film fits into the larger fundamentalist strategy for Baylor and our denomination."

While he could not permit the "in-discretion" of the film society, Reynolds wrote in his statement, neither can he "permit the fundamentalist student faction to create apprehension and concern within our faculty and student atmosphere of freedom. We need healthy diversity within our student body but we do not need the arrogance and lack of discerning leadership which both these groups and their associates have displayed to the detriment of the entire campus community." (BP)

Church music conference set at FBC, Dallas

The role of music in missions and evangelism will receive considerable attention during the 1985 meeting of the Southern Baptist Church Music Conference, June 9-10 at First Baptist Church, Dallas.

The Sunday afternoon session features the theme address, "Musicians on Mission," by Wes Forbis, secretary of the Church Music Department of the Baptist Sunday School Board in Nashville, Tenn., concerts by the Southwestern Seminary Singers and Neilson and Young (concert artists from Dallas), and a lecture/demonstration on "Choral Techniques for the Church," by Hugh Sanders, professor at Baylor University, Waco, Tex.

Sunday night will include worship at First Baptist, including music by the church choirs and orchestra and a sermon by pastor W. A. Criswell. Other program activities include an organ recital by Joyce Jones, professor at Baylor and a concert by the Southern Seminary Choir from Louisville, Ky.

Monday morning will begin with worship led by Joel Gregory, professor at Southwestern Seminary, followed by a concert by the Sunset Serenaders of Cliff Temple Baptist Church in Dallas, and a panel discussion on "The Role of the Music Evangelist."

Monday afternoon will center on "Musician on Missions . . . in Action" with looks at prison ministry, youth choir mission tours and "Adopt a Missionary."

The closing session Monday evening includes another sermon by Gregory and two concerts: one by the choir and orchestra from First Baptist Church, Roanoke, Va., and another by the combined voices of the 1985 Texas Baptist All-State Youth Choir and the Singing Men of Texas. (BP)

HMB affirms board presidents' statements

The Southern Baptist Home Mission Board's executive committee has voted to affirm recent public statements by the presidents of the SBC's two mission boards and urged reelection of the board's former chairman to the agency's board of directors.

The HMB executive committee commended Foreign Mission Board president R. Keith Parks and HMB presi-

dent William G. Tanner for recent statements on the effect of SBC political controversies on Baptist missions.

In a second vote, the 25-member committee urged messengers to the Southern Baptist Convention in Dallas to reinstate Jerry Gilmore, a Dallas attorney, as a member of the board. Gilmore, whose wife teaches at Perkins School of Theology in Dallas as a Methodist minister, is not being renominated for a second term by the SBC committee on boards after a split vote by the committee. The executive committee affirmed Gilmore's "love for missions," described him as "an asset to this agency," and expressed appreciation for "his able leadership." Gilmore was chairman of the board for two years until April 1985.

In another action, the 19 HMB executive committee members present affirmed and commended both Tanner and Parks for statements "tailored to deal with the threat to our Baptist missions program."

Parks issued a statement Apr. 22 concerning attacks by conservatives on missions. When questioned about the statement later by a reporter Parks said he could not support the reelection of Charles Stanley, pastor of First Baptist Church, Atlanta, as SBC president because of a felt need for elected leadership with a proven record of cooperative missions.

In statements to Baptist Press responding to Parks' comments, Tanner stopped short of refusing to support Stanley, but agreed with Parks' assessment of the effect of the SBC controversy on missions. (BP)

Chafin speaks at mission, gains on-hand knowledge

Men seeking shelter at Wayside Christian Mission, Louisville, heard a well known preacher Apr. 30. Kenneth Chafin, Southern Baptist Theological Seminary professor and interim pastor of Walnut Street Baptist Church was the chapel speaker.

While Chafin was new to this particular pulpit, chapel services are nothing new for Wayside, which has held nightly services for 28 years. Executive director Dale Tucker explains their mandatory chapel policy: "Our mission is supported by churches of every denomination and we believe a man can only change his life after a personal encounter with Jesus Christ."

Chafin, the Carl E. Bates professor of Christian preaching at Southern Seminary, was invited to preach in order to introduce him to the work of the missions. He had expressed a desire to involve students in his classes in the work of the mission and wanted to be able to talk about it first-hand.

'First love' theme of 1985 WMU meeting in Dallas

Southern Baptist Women's Missionary Union will hold its annual meeting June 9-10 in Dallas at the Convention Center Arena.

The meeting theme "First Love" is designed to call WMU members and all Southern Baptists to return their focus to the mission of telling the world about Christ.

General sessions will be held Sunday, June 9 from 3-5 p.m. and Monday, June 10 from 9:30-11:45 a.m. and 2-4 p.m. The closing session Monday evening at 7:30 will be a "unity in missions" rally cosponsored by WMU, the Brotherhood Commission, the Sunday School Board, the Home and Foreign

Missions Boards and the Directors of Missions Conference.

Anne Davis of Louisville will participate in the Monday morning session. Kentucky natives Susan Brindle, president of the New England WMU, and Dale Beighle, foreign missionary to Bophuthatswana, will participate in the Monday afternoon session. Home missionary Jim Markham, a Kentuckian serving in Vermont, will take part in the missions rally.

Eat with WMU in Dallas, but order tickets now

A spiritual feast of fellowship, prayer and learning will be offered at mealtime events in conjunction with the Woman's Missionary Union annual meeting in Dallas, Tex.

Four meal events are planned for Sunday, June 9 at Adolphus Hotel.

Prayer for the Southern Baptist Convention will be the purpose of a 6:30 p.m. prayer dinner.

Representatives of churches, associations or WMUs interested in writing their group's history will receive practical help at a consultation luncheon for WMU history writers from 12:30-2, to be continued Sunday night from 8-9:30.

An ethnic luncheon will be from 12:45-2:40.

Members of Baptist Nursing Fellowship (BNF) will join for a time of fellowship at a 12:45 luncheon. This luncheon is open to all Baptist nurses or nursing students interested in BNF.

Tickets are \$15 for all luncheons and \$10 for the prayer dinner.

For tickets, write or call: Annual Meeting Tickets, Woman's Missionary Union, Box C-10, Birmingham, AL 35283-0010; telephone: (205) 991-8100. Tickets must be ordered by May 27. Checks should be made payable to WMU, SBC.

Evangelists conference promotes three phases

Different aspects of the work of Southern Baptist evangelists will be represented by the three featured speakers at the Conference of Southern Baptist Evangelists, June 10-12 in Dallas.

The conference, held in conjunction with the annual session of the Southern Baptist Convention, will hold its primary meeting at First Baptist Church in Dallas, June 12. The business session and three fellowship functions will be at the Hyatt Regency Hotel in Dallas.

Robert Hamblin, vice president for evangelism at the Southern Baptist Home Mission Board, Bill Stafford, an evangelist from Chattanooga, Tenn., and Jerry Vines, copastor of First Baptist Church, Jacksonville, Fla., will preach to the gathering.

The Home Mission Board will host a reception for all Southern Baptist evangelists and state directors of evangelism Monday 10-11:30 p.m. at the Hyatt Regency Hotel.

Then Tuesday and Wednesday nights, after the SBC sessions have adjourned, the C.O.S.B.E. will host a Festival of Praise featuring 15 individuals or groups each night who are music evangelists from 10-11:30. The public is invited. (BP)

You are a
Missionary





Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Never a dull day!

The Sound of Music will be presented at Oneida this Friday and Saturday nights, May 24-25 at 8 p.m. Admission will be \$2 at the door.

Months of planning, practicing and plain hard work have gone into the most ambitious production ever undertaken by our drama department. Our boys and girls who have singing roles have worked hours and hours in special practices with our music teacher, Jeff Minor. Drama coach Debbie Sizemore has done her usual superb job in directing the overall production. Much work has gone toward costuming. This and "makeup" present special problems because of the size of the cast, and the nature of the story.

A major undertaking requiring hours of planning and physical labor has been the building of the "set." Included are the Abbey, mountains, the ballroom of the Von Trapp home, a bedroom, etc. Our students in drafting under teacher John Smith's direction have prepared detailed blueprints and a scale model. Then they have carried through in the actual carpentry. Proper lighting for the variety of scenes, including the wedding, have presented special problems ingeniously overcome under the direction of Chuck Smith, OBI grad of 1982, now on staff. Campbellsville College, Cumberland College and Jackson County Ministries have lent equipment for the "set." Former volunteer staff member Geneva Muntz of Paris has loaned beautiful furniture from her

home. Staff members Steve and Roann May have done a superb job in printing the programs, posters and letters.

Accomplished pianist Betty Bowling, Class of 1954, will help to make these two May nights memorable. You are invited. The Friday night performance will honor George Redding, celebrating his 80th birthday. Guests of honor on Saturday will be the 1925 and 1935 classes back for their 60th and 50th anniversary dinner.

Graduation will be Sunday, May 26 at 3 p.m. in Melvin Davidson Chapel. We will not know exactly until "finals" but approximately 70 will graduate.

There is the usual end-of-year rush of events. These have included the spring carnival sponsored by the juniors to help pay for their dinner in honor of the seniors. That was a very pleasant evening with four busloads and several cars traveling to the campus of the Pine Mountain Settlement School, now an environmental education center. Their boarding school program ended in 1948.

A 1976 graduate, the former Evelyn Wilder, who was with us four years, is now in charge of the guest dorm at Pine Mountain. It was great to see her and recall her four sisters who are also Oneida alumni, all having attended from Harlan County.

Our first major event in our newly renovated dining room was the annual Three Rivers Conference Banquet. Sharing the delicious dinner were nearly 300 varsity athletes and coaches from Buchanan, Buckhorn, Cordia, Oneida, Red Bird and Riverside. The honors ceremony was held in the Davidson Chapel with our band and choir giving superb performances.

The annual senior cookout was held on Mother's Day afternoon on Little Bullskin Creek, five miles from the main campus. Another annual event is the honor roll trip after morning chapel for the more than 100 students with "A" and "B" averages. This outing is at Levi Jackson State Park.

Then there is the year-end faculty meeting that lasts nearly six hours to choose Commencement Day honorees. Every child in the school, grades 6-12, is reviewed with detailed discussion of many before the faculty votes by secret ballot. Most of these honors recognize students for progress. That child may still be well down the ladder in overall ranking but has made remarkable progress academically, socially and spiritually. Of course, grade point average determines the top scholar honors for each class.



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

sunday school lessons

LESSONS FOR MAY 26, 1985

International Series

Two ways of life

Proverbs 1:7 Wisdom is the ability to distinguish between right and wrong, the true and the false, the honorable and the shameful. The beginning of wisdom consists of a willingness to learn to discriminate between values, to give heed to the truth and to pursue the right course without deviation.

Proverbs 3:5-8 Since wisdom comes by revelation or as a gift from God, let all who are professing Christians receive God's truth and appropriate it to color their thoughts, mold their characters and influence their conduct.

Proverbs 14:1-12 Prov. 14:1 contrasts the wise and godly woman, who builds a home in which God is honored and the members of her family are blessed, with the foolish and ungodly woman who ignores God and destroys her family by her misbehavior. Those who fear, know and love God will demonstrate it by an upright daily life. By one's conduct one reveals and proves his or her relationship to God. Those who do God's will as it is expressed in his word find it both pleasant and profitable. Those who ignore God need not expect to have the proper solution for the problems that will arise in their lives.

One must decide for himself whether

he is going to heed the admonitions of Satan and his cohorts or obey the commands of God. Wisdom dictates all of us should refuse to heed the counsel of the foolish. One who rejects God and refuses to walk in his ways is certainly not a suitable companion for any child of God, because he does not have any worthwhile lessons to impart. Let each of us discover the will of God, submit to his direction and live obediently, joyously and helpfully until the end of life in this world, prayerfully promoting the work he has committed into our hands.

Life and Work Series

God desires peace

Micah 4:2-4 Micah did not limit his description of conditions as they were in his day, but he portrayed them as they will be in the future. He broke forth into glowing prophecy of the glory to come during the future reign of the prince of peace. Micah saw a glorious day in the future when sin and idolatry shall be abolished and the Messiah shall reign. During his reign men will give themselves to peaceful pursuits and true unity will exist among the nations. The havoc of war will no longer menace the world, but it will be a time of peace, safety and satisfaction. War will be abolished and the weapons of destruction will be converted into instruments of usefulness. It will be a time when poverty will be banished and there will be perfect contentment.

Micah 5:2-5a This beautiful messianic passage is one of the most remarkable predictions in the Old Testament. Micah here referred to Jesus Christ as the one who would be born in Bethlehem. This prophecy regarding the birthplace of the Messiah, which was made seven centuries before the birth of Christ, so identified the exact place as to make both the prophecy and its fulfillment a testimony to the inspiration of the Bible. The only one who could fulfill Micah's prediction was Jesus Christ, born at Bethlehem, crucified on Calvary, raised from among the dead and received back into heaven, from whence he will come again to reign in righteousness.

Christ's kingdom will be universal, peaceful, prosperous and eternal. He will be a righteous ruler, governing with equity, justice and truth. He will administer justice to all. His reign will be characterized by stability, strength, compassion and justice.



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

on mission together

Graduation day

As she received her degree from the president, the "honors" tassels she wore reflected the disciplined, hard-working girl she is. She, and the others so adorned, may not have had as much fun in college as some of us, but somehow, her gold tassels seemed more worthy than all the fun I can claim to have had.

As she stepped across the platform I saw in her the tiny 10-month-old who wore a cast for nearly a year to straighten a crooked limb; a cast she dragged all over the house, gaining from her

dad the nickname: "Thumper." I saw the lacerated arm of an 11-year-old in Beirut, Lebanon, inflicted by a spike from the steel picket fence which surrounds the school. I remembered the words she said to us soon after we learned that all our belongings had been destroyed in the war on Cyprus: "Daddy, we've got each other."

I vividly recalled that eventful day, at the end of her junior year in high school, when this courageous child boarded a 747 to spend a year as an exchange student, living in a Swiss home, attending a French-speaking public school; those letters, always filled with a bittersweet mix of loneliness and excitement.

And my throat lumped as I remembered, when enroute to Nigeria on an assignment, my brief visit with her in Geneva—our long walk together, the coffee shop and the chocolates. Abiding forever will be my memory of telling her "goodby" again and watching her

disappear from view as my taxi pulled away.

This was the same little girl whose countless hand-drawn cards and special notes left beside our bed accumulate in the individual containers we have for our children's "someday" collection.

She is a middle child, and the books say middle children get shortchanged in attention and affection. If that be true, she has compensated well for the shortcomings of her father and mother.

Your mother and I salute you, Sharon, on your achievement and because we know that within you dwells the spirit of Christ. And in saluting you we salute all "middle" children, and all who have worked so hard to earn the reward of a graduation day. Finally, we salute those parents who one by one have watched their little birds fly away.

Oh Lord, hear understandingly the pain and the pleasure of all of us parents who have experienced another graduation day.

A preacher's daughter remembers

by Sarah M. Ward

[The following article was written when Miss Ward was 13 years old. She is now a junior at Western Kentucky University, Bowling Green.]

My father is a preacher. You'll never know what preachers' daughters go through. Especially when the part comes in about "the pulpit committee."

That is terrible. Everyone thinks a preacher's life is easy. Well let me tell you, you can ask any PK (preacher's kid) and they will tell you it's not true.

It's not only bad for the preacher, it's bad for the family, especially a 11, 12, 13 or 14 year old and up. And if you have grown up in a place, when you turn 13, you sure don't want to leave.

Well, I started about the pulpit committee. That's one thing I hate. For people who don't know—a pulpit committee is a group from a church which doesn't have a pastor who come to listen to your preacher (my Dad, in my case). So if you're ever anywhere near one, you'll notice these things about them.

It's a group of about six people. Usually three men and three women. Usually an older member, a middle aged woman, a younger man, and so on. Some even have the audacity to take notes. Sometimes they spread out over the congregation and sometimes they sit all on one pew. If this is the case, the selected pew is near the back.

And they are always real goody-goody. You know what I mean—Oh, you would love it here, there's such and such and this and that, all this stuff that you know they're just telling to get you halfway excited. But

so far none of them have excited me one bit! Then they talk to your preacher (my Dad) for awhile, and I always try to keep Dad from saying much so they won't make up things that they will make their church sound better.

Next comes the trial sermon. This is really hard to put up with. This is where my Dad goes and preaches at their church. You usually go on Saturday morning and spend the night in the nearest big town. Then the real test comes on Sunday morning.

First of all, you've got to remember you don't want to do anything that would impress anyone! So usually this is what I do: First, I get up and put on my clothes. (You've got to keep in mind while packing to not take a real pretty dress or a brand new one.) After dressing you brush your teeth and curl your hair (but in doing that you've got to remember to just do it about halfway). Then you just sit and wonder and cry until everyone gets ready. Well, when you get up your mother tells you that you wrinkled your dress, then you have to pretend you didn't aim to when you really didn't bother to straighten it out when you sat down. On the way to the church, you always get a lecture on how to be friendly to everyone. So you go along with it for then.

The next part is getting out of the car and walking in the church. (This is the first major step.) The first person says "Hello, we're glad to have you here with us. How was your trip? We hope you enjoyed it." Well, Dad says, "Oh fine, fine." And Mom is saying, "It was such a nice trip, the scenery was beautiful." While I'm standing there saying to myself—"Oh no, you just ruined it."

Next come the questions for Sam and me. (Sam is my brother.) So it's me

first. "Well how old are you?", and I give a slight smile and say, "13." And Sam never smiles, so he doesn't even have to give any smile, and says, "12" in a slow, boring, deep voice.

Then it's Sunday school time. You go in the class and the teacher introduces you and says hello, while the rest of the girls sit there and stare a hole through you. So you sit and sit there wishing you were at your own church and nearly ready to cry!!

Then it is church time. This is where Dad preaches. And we sit by Mama while everyone stares again. Then you think—I hope God doesn't tell Dad to change his sermon to a better one (as if it could be better). Then when Dad gets up there, he always has us to stand. As if everyone hadn't already been staring at us the whole time.

Anyway, we stand and I give my slight smile again. Knowing that everyone knows what you're thinking. (That you wish you were at home.)

Next is eating after church at someone's house. Where they start getting "goody-goody" again about what all there is to do around there. Then sometimes you go sightseeing (what they call sightseeing—some sightseeing!) Anyway you see the town department store, maybe a branch bank, Pick-Pac food store and the schools, which makes you think of your own where you are captain of the cheerleading squad and I am on the starting five. Then you nearly cry again.

Next is going home. All the way home Sam and I talk about how we hated it while Mom and Dad say how they thought it was nice. Wow—I mean Rineyville and Vine Grove are nice too if you grew up there.

After you are home, you wait until their meeting on whether to call Dad or

not. I sit crying and thinking of giving up old friends, cheerleading and moving to that cruddy place. While Sam goes on until we talk about it and he refuses to go and has a long face.

Then when they do call, we wait until my Dad answers. So far we've lived here nine years. I've been lucky that long. Just remember—if you get by lucky this time, next time you might not be as lucky as you have been.

It was always a miserable feeling to see a pulpit committee walk in. After all, no one wants to move away from his friends. And I got really terrible about the pulpit committees. I threatened to sit in the choir and read Harlequin Romances through the service. My brother even threatened to live in the church shed if my Dad decided to move. Our next door neighbor could even spot them. And once I actually cried through the worship service when we went on a "family jaunt" to a church for a trial sermon.

In reality, I should have thanked my lucky stars my father wasn't in the army. We would have moved every three years.

Pulpit committees were the worst part of growing up a preacher's daughter. Now, I realize that a couple of times I made the decision whether we should move or not. And those times it was not to move. Although we have a very active and growing church, the Father above may have had other plans for my father. But who can say if he did or not.

I thank God for my mother, the preacher's right hand, his answering service and his understanding wife, and I also thank God for my preacher, my Dad. What I learned, gained and experienced as a preacher's daughter has prepared me for the world I must face.

At Ohio church

Contact reaches students, involvement keeps them

A university campus with 60,000 students can seem like an overwhelming objective for the college Sunday school department in a Baptist church just blocks from the school.

While student population is the size of a city, the students still must be reached one at a time with individual contact, according to Greg Syner, minister to college students at Lane Avenue Baptist Church in Columbus near the Ohio State University campus.

Mass appeals such as advertising in the campus paper can help develop name recognition but "rarely does a college student walk in and become actively involved just from reading an ad in the newspaper," Syner said.

"Students bring other students," he said, explaining the emphasis on individual contact through the outreach and prospect system of the college Sunday school department. And once the students attend, individual involvement and participation are important to keeping them interested in the church.

The students in the college department have adopted a downtown Baptist Center mission as a project and help

the mission with raising money, renovation and maintenance.

"The students feel attached to the project. It's one they picked out on their own," Syner said.

The students also are involved in the church and church activities. Welcome back dinners, a college council, student awareness week and Student Day at Christmas are some of the activities that focus on involving students.

A foster family program is an important link to church involvement for many students, Syner said.

"The students like the opportunity to have family contact. We offer students a community home relationship," said Robert Albritton, associate pastor.

Students may become as involved as they want in the 750-member church's activities. "This church has never been afraid to let students take an active role. Students are well accepted here," Syner said.

Students are involved in teaching Sunday school classes and one is teaching DiscipleLife. An evening youth vacation Bible school program relies heavily on college students for workers.

The church also does not forget its student members who leave home to go elsewhere to school. Our Adults Away program helps keep those students in touch with the church's activities.

The 70 students in the college Sunday school department have a choice between classes taught by a university vice president, a lawyer or an industrial engineer. Eight non-students work with the college department and are there because they chose that department, Syner pointed out.

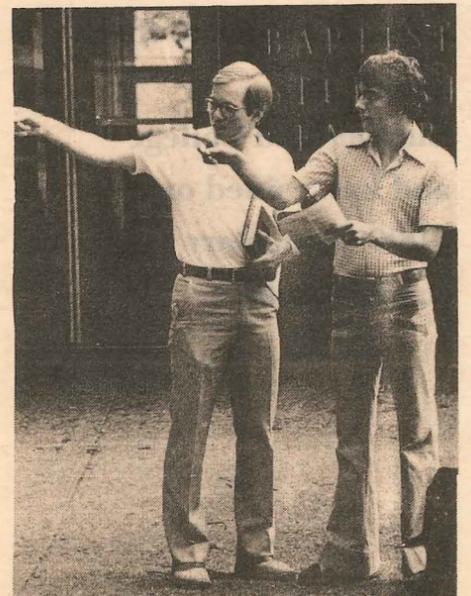
Many students attending Lane Avenue also participate in Baptist Student Union activities on campus.

"The BSU is an extension of the ministry of the church. Some things can be done better on location than away from campus," said pastor Glenn Turner, explaining the close relationship between his church and the campus BSU.

"You can't be a mile from one of the largest campuses in the world and not be aware of the need to reach college students," Syner said.

"You need to think about reaching the one or two you see. Think about

how you can reach that one who visited last week," he said.



Individual contact is still the best way to reach college students in a university setting.

Cumberland College:

In honor of their many years of service to the students of Cumberland College

Two long time members of Cumberland College's faculty, who have given many years of dedicated service to the education of Cumberland College's deserving mountain students are retiring in 1985. Mrs. Ann Renfro Shelley, associate professor of education and director of student teaching, concluded 30 years of service in May. Chester Raymond Young, professor of history and sponsor of the Upsilon-Upsilon chapter of Phi



**Mrs. Ann Renfro
Shelley**

Mrs. Ann Renfro Shelley has devoted 30 years of service to the students of Cumberland College and has trained over 7000 elementary school teachers.

Alpha Theta, will conclude 18 years of service in August.

When six-year-old Ann Renfro began her first grade education in a first floor room in the Williamsburg City School, she had no idea she would conclude her illustrious career in that same building almost 60 years later.

But that's what happened. In May, Mrs. Ann Renfro Shelley, associate professor of education, will conclude 30 years of service to Cumberland College.

Mrs. Shelley began her first grade education at the Williamsburg City School, taught her first elementary school class there and now, as director of Cumberland's elementary student teaching program, maintains an office in the area where she first taught an elementary class, thus beginning and ending her educational career in the same building—a unique feat.

She earned her AA degree from Cumberland College, her AB degree from Union College and her Masters degree from George Peabody College for Teachers. She has done further study at the University of Kentucky and Eastern State University, now Eastern Kentucky University.

Her first teaching experience was at the Williamsburg City School. After teaching at Williamsburg, Mrs. Shelley became a critic teacher and teacher of reading at Pikeville College. She then left Pikeville to attend George Peabody College, Nashville, where she earned her MA degree. She and her husband John moved to Knoxville, where she taught three years in the Knoxville City Schools as supervising teacher for the University of Tennessee Education Department.

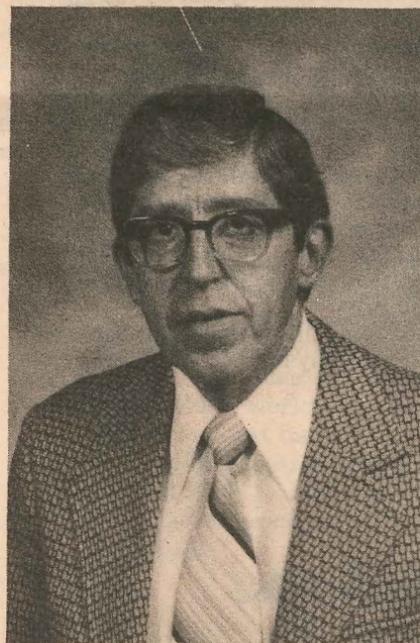
After the birth of their son Tom, the Shelleys moved back to Williamsburg.

Mrs. Shelley was employed at Cumberland College as head of the Education Department in 1955.

In 1959-60 she developed the college student teaching program and became the first director of student teaching. She has trained approximately 7000 young teachers during her time at Cumberland. She keeps in touch with the progress of the teachers and receives cards from many of her former students every year during Christmas.

The organization closest to her heart is the A. R. Evans Chapter of the Student National Education Association that she organized when she came to Cumberland College 30 years ago. She has the honor of serving as advisor for the Student N.E.A. longer than any other person at any other chapter in the state of Kentucky.

Mrs. Shelley has one son, Thomas L. Shelley, a teacher in the Whitley County School System. When asked



Chester Young

"My work here has been impelled by a divine calling. It has been my purpose to bring honor to God's name."

—Chester Young

about retiring Mrs. Shelley remarked, "I will miss teaching, which I love so much, and working with the student teachers and all the cooperating teachers in this area. They have been my life and inspiration. I have been fortunate to work with over 7000 students since I have been at Cumberland and I will never sit back and relax. I hope to spend time serving on committees, doing workshops, tutoring students who need my help and always being on the march for better schools and quality education."

Chester Young, professor of history at Cumberland College, is retiring at the close of the summer term in 1985, following 18 years of service at Cumberland.

During the past 11 years Young has sponsored the Upsilon-Upsilon Chapter of Phi Alpha Theta, an international historical honor society. In 1984 the Upsilon-Upsilon Chapter won the nationwide Best Chapter Award for the sixth consecutive time and the seventh time in eight years.

Young states in his retirement letter sent to Cumberland's president Jim Taylor, "My work here has been impelled by a divine calling. I have always moved under a sense of obligation. It has been my purpose to bring honor to God's name. It is no easy matter to give up teaching.

"There shall always be a warm spot in my heart for the college, for all the fast friendships I have developed among my students and for all the interests that make the school's existence essential and unique."

Young is especially proud of his years as a missionary. After earning a degree at Southern Baptist Theological Seminary, Louisville, Young returned to the Hawaiian Islands in 1949 to begin a 15-year mission to his beloved Hawaiian islanders.

During his stay in Hawaii, Young served for 14 years as pastor of the Kalihi Baptist Church, served for two years as chairman of the Hawaiian Mission of the Southern Baptist Foreign Mission Board, served for four years as the treasurer of the Hawaiian Mission and for three years edited the Hawaii Baptist, the monthly newspaper of the Hawaiian Baptist Convention.

Young recently published six articles—four encyclopedia entries in the Encyclopedia of Religion in the South and two book reviews, one in the Filson Club History Quarterly and one in the Virginia Magazine of History and Biography.

The encyclopedia entries relate a brief description and history of Missionary Baptists, General Baptists, Old Regular Baptists and Primitive Baptists.

The book reviews are of Josephine L. Harper's Guide to the Draper Manuscripts and Juliet E. D. Walker's Free Frank: A Black Pioneer on the Antebellum Front.

Young's retirement from Cumberland is by no means the end of his career as an historian. He plans to continue researching and writing historical articles.

