



Elder admonishes Baptists to trust, not label

by Linda Lawson

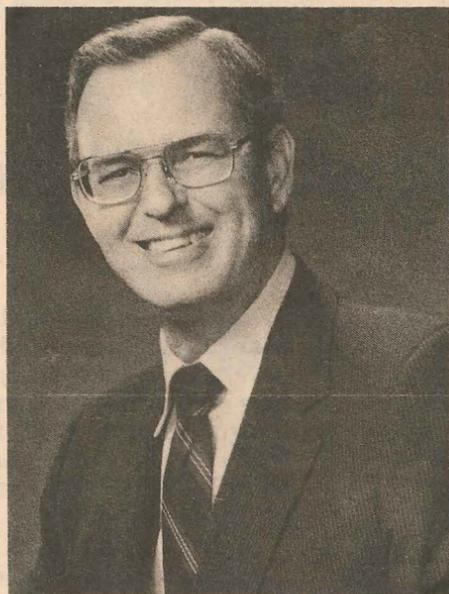
A plea to Southern Baptists to stop labeling one another, to talk to each other instead of about each other and to learn to trust each other again was sounded by the president of the Southern Baptist Sunday School Board.

Speaking in a chapel service to employees where 10 new trustees were welcomed during two days of orientation, Lloyd Elder reported his perceptions of the status of the Southern Baptist Convention after the annual meeting in Atlanta June 10-12.

"I believe there is a great call across the convention for us to stop labeling one another and go back to that more realistic time when we called each other brothers and sisters in the family," said Elder.

He commended the presiding of president Charles Stanley and the five parliamentarians, noting their job was made more difficult by an increasingly low trust level which Baptists have for each other.

"Some things were challenged as parliamentary procedure, as points of order, that should not have been challenged," said Elder. "We will not change things by rewriting the bylaws or following strictly the order of process. We will change things when we get the trust level back up where



Lloyd Elder

it belongs in the family."

On both sides of the current controversy in the convention are people who are "good and godly people. We do not have to try to discredit them. Instead, we must try to tell the truth and do right, as my mother taught me. We need to trust our brothers and sisters across the convention as the Holy Spirit guides their lives and the

Bible falls open on their spirits. We have every reason to trust our people and not to label them," Elder continued.

He said he was discouraged by the thousands of messengers who left the hall in Atlanta after voting for second vice president and just as the report of the Sunday School Board was beginning.

"For the first eight to 10 minutes of our report I could hardly hear myself. We were excited about our report. It is a Bible report. It has to do with the kingdom work," he said. "Let us do everything we can as a part of this Sunday School Board and let us do everything we can as Southern Baptists to depoliticize our convention sessions and put the focus on the work of the kingdom of God."

"We are a missionary, evangelistic convention. The reports are not just 'space fillers.' They are the heart of who we are and why we have voluntarily decided to cooperate together," he said.

Elder supported the messenger vote to refer to the SBC Executive Committee a motion on withdrawal from the Baptist Joint Committee on Public Affairs. The motion also recommended establishment of an exclusively Southern Baptist presence in Washington. Elder is a member of the Southern Baptist Public Affairs Committee and, therefore, is on the board of the joint committee.

"For five decades the Baptist Joint Committee has held tight and strong to the separation of church and state and religious liberty. I take great pride in that," said Elder. At the same time, he said the time to study the motion in the Executive Committee is an opportunity "to listen to our constituency and see what ought to be done to make it more effective."

He affirmed the report of the SBC Peace Committee, including the re-

quest to represent conservative viewpoints in publications.

"I not only concur with that, but we're going to reject a two-party system and continue ministering to the total constituency of Southern Baptists," said Elder. "We have been and we will continue to give attention to what is considered the conservative viewpoint."

"At the Sunday School Board we will continue not labeling brothers and sisters as liberals or moderates or conservatives or fundamentalists. We are biblical conservatives. We have intended to be. That is our activity; that is our commitment," he said.

"Our commitment is to stay founded on Holy scripture, and so we'll not always have the equal pleasure or applause of our Baptist constituency. But if we try to stay with the Bible, Baptists will stay with us."

He also expressed support for the Peace Committee request that Baptists dismantle political machinery and partisan meetings.

"At the Sunday School Board we have said we will not be a part of those meetings, not because we don't have a right to," said Elder. "But we want to make a disciplined effort to do our program of work, and therefore, contribute to the unity of the convention rather than to controversy."

Finally, Elder urged adoption on the denominational level of a congregational model that emphasizes drawing all the people together under the lordship of Christ rather than emphasizing issues that polarize them.

"What we need is not the rhetoric of love but deeds of love," said Elder. "No element in the convention has a corner on the kingdom of God. We can rise up to statesmanship when, in the midst of this family, we reach out and touch the lives, believe in the integrity and respect the identity of all of our brothers and sisters."

Nation ignores SBC crisis

While Southern Baptists have been preoccupied with their denomination's controversy, the rest of the nation has yawned.

That is the assessment of Hal Wingo, a Southern Baptist layman who is assistant managing editor of People magazine, a publication with 20 million circulation. Wingo is a member of Greenwich Baptist Church, Greenwich, Conn. His father was a Southern Baptist pastor for 50 years and his sister has been a Southern Baptist missionary in West Beirut since 1964. His daughter is married to Robert Dilday, associate editor of the Georgia Baptist Index.

"The crisis in our convention is important," he says, "but it's simply

an in-house squabble as far as the rest of the country is concerned."

Wingo stressed, "It is important how this denomination chooses to resolve its problems. I think Southern Baptists have a sense of worldwide mission that is greater than any other denomination. How we deal with this family crisis will have a tremendous impact on missions." (BP)

First Baptist, Lexington

An old church with new life

by Jack Sanford, Editor

Under the theme "An Old Church With New Life," First Baptist Church, Lexington, Elkhorn Association celebrated the 200th anniversary of the church's founding July 13. Principal speakers were Morgan Patterson, president of Georgetown College and Franklin Owen, retired executive secretary of the Kentucky Baptist Convention. Former pastors Bennett Hall and David Friedly were present for the celebration. Harold Polk represented Elkhorn Association and W. D. Jagers represented the Kentucky Baptist Convention.

Through the years First Church has given birth to five congregations which are strong, thriving churches in the Lexington area at the present time. In 1875 Calvary Baptist Church was started by First Church. In the years following this first successful church start, other churches have grown out of the ministry of First Church. Among them, Parkway Baptist Church, 1892; Porter Memorial Baptist Church, 1908; Ashland Avenue Baptist Church, 1916; and Im-



Patterson



Owen

manuel Baptist Church, 1919.

The Lexington-Fayette County Historical Commission described the unique building which houses the congregation as "gothic revival style" with a sanctuary seating capacity of 1500. The church has a classic square bell tower made of Bedford stone. The main entrance to the sanctuary is approached up 50 steps with five landings. Pews and woodwork date from the original construction of the building in 1913. Wide grain chestnut ribs, at least three feet thick, arch the auditorium to support the roof structure.

H. B. Kuhnle served as chairman of the Bicentennial Committee. Serving

with him were Edward Wright, E. C. Goins, Rich and Patty Camilleri and Lester and Kathy Hall.

Governor Martha Layne Collins and Lexington mayor Scotty Baesler sent greetings and words of congratulation.

Robert Humphreys is now serving as interim pastor of the church and Clair Vance is director of music and organist.

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sanford's perspectives



Jack D. Sanford

An advancement whose time has come

Guest Editorial. We have asked Darold Morgan, president of the Annuity Board of the Southern Baptist Convention, to write this guest editorial to help all our people better understand the newly expanded Church Annuity Plan which is being introduced in Kentucky this month. Western Recorder will do everything possible to supply accurate information to all Kentucky Baptists in the hope more of our colleagues in ministry will be adequately covered for the retirement years which slip up on us before we are ready. Our thanks to Darold Morgan for taking time to supply us with this informative article.

How quickly changes occur in our world today.

Books such as **Future Shock** in the 60s and **Megatrends** in the 80s have shown just how rapidly technology advances and how these changes affect our lives.

Over the years we have come to accept the inevitable aspects of technological advancement because the positive results often enhance our quality of life. They help us do things more efficiently.

That's the idea behind the expanded Church Annuity Plan, a broadened retirement program that is being introduced this month in Kentucky. This advancement in Southern Baptist retirement programs will help the Annuity Board efficiently meet the obligation of providing retirement income for ministers and church employees.

The need for adequate retirement income is more critical than ever.

The population in general is aging. Persons 65 and older represent the fastest-growing age group in the country. Many of these people will live to the age of 90. Among this group will be Baptist pastors, ministers and church employees. Some will spend 20 or more years in retirement.

Though their living expenses will be less in retirement, Social Security won't begin to meet all their needs.

Pastors are concerned about this.

About a year ago the Sunday School Board published results from a survey of Southern Baptist pastors. Among the findings was this fact: The second most stressful financial concern for pastors is fear that their retirement income will be inadequate.

The expanded Church Annuity Plan is a way to end this concern for pastors.

The plan was developed over a period of several years.

The work was done by a committee consisting of state Baptist convention leaders, Annuity Board employees, financial experts and laypersons.

Inflation, in particular, has drastically changed economic conditions. Ministers' salaries have improved, making the concept of percentage contributions mandatory. The expanded Church Annuity Plan, which becomes effective Jan. 1, 1988, retains the basic principles of the board's earlier programs plus the following recommendations:

Minister and church contribution;

Minimum contributions of 10 percent of the minister's income;

Expanded state convention contributions providing disability and survivor benefits as well as some retirement benefits.

The plan not only encourages participation by ministers and churches but it also gives each specific responsibilities. Contributions begin with the minister. The church's contributions are based on the minister's.

State convention contributions will more than double for those who meet minimum requirements. The Kentucky convention, and all other state conventions, has agreed to continue providing contributions for disability and survivor benefits. In addition state conventions will now contribute directly to eligible members' retirement accounts.

A key element of the expanded plan is the local church adoption process.

It is simple for a church to do this. All that is required is taking a vote in an official church business session. Years ago the Annuity Board's plan was this same approach. We are bringing this back into action and focus.

This action accomplishes several things for the local church.

First, it means churches must examine their current retirement programs for ministers. Many churches that don't provide this benefit for ministers need to consider this attractive, effective plan.

Second, adoption of the plan is a "vote of confidence" for the minister and staff. It sends a message: "We care about you and your family."

Third, by adopting the plan churches are meeting an important obligation to its professional ministerial staff. Ministers deserve this benefit.

It's time for Southern Baptist churches in Kentucky to begin examining and adopting the expanded Church Annuity Plan. In the next few weeks pastors and key laypersons will receive detailed information about the plan.

Consider the plan. Vote to adopt the plan in your church this month.

The expanded Church Annuity Plan is an advancement whose time has come.

western recorder

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

Carpenters for Christ

A miracle happened in Bedford

by Todd Deaton, Staff Writer

More than 100 members of Carpenters for Christ, an autonomous organization of Christian laymen principally from Alabama, gathered June 19-28 to construct a miracle for Bedford Baptist Church, Sulphur Fork Association.

The nearly-a-century old Bedford church purchased property one mile east outside the town limits 11 years ago to build a modern sanctuary. But its vision faltered until Southern Seminary graduate Mike Caudell became pastor in 1982 and revitalized the campaign.

Yet when talk of rebuilding became formal discussions in church business meetings, there was still a large problem that shadowed the congregation's hopes. The price of building materials and contractors had pushed the projected cost beyond \$635,000, out of the financial reach of Bedford's 475 members.

Last year, Caudell heard about Carpenters for Christ from a fellow minister. These laymen spend their vacation time each year helping build Baptist churches.

Jullian Newman, who organizes the annual one-week construction projects, explains, "These men represent a lot of occupations. Only a handful are professional contractors; the rest are doctors, pharmacists, insurance salesmen, electricians, plumbers, teachers and the like who give of their time and money, contributing \$135 each for food, transportation and clothing items."

Bedford Baptist Church is the largest project Carpenters for Christ has worked together on since it originated four years ago. The idea for the organization was born when laymen of First



Pastor Mike Caudell discusses the architect's blueprints for the Bedford church with two volunteers.



Volunteer laborers of Carpenters for Christ construct risers to support the pulpit and choir loft.

Baptist Church, Talladega, Ala. joined with the Brotherhood of a neighboring congregation to build a church in Gallapolis, Oh.

Since then, the group has participated in construction projects in Jackson, Oh.; Belton, Miss.; and North Salem, Ind. before coming to Kentucky.

The men arrived in Bedford on two buses on a Monday with a tractor trailer truck hauling equipment close behind. In minutes they swarmed onto the future site of the Bedford church, where the materials awaited them. By Friday, having labored from 5:30 a.m. until dark every day, they had almost completed the 12,585 square foot structure, saving two-thirds of the estimated \$635,000. The miracle lacked only duct work, sheetrock and painting.

"The credit belongs to the Lord," Newman reminds people. "It's astounding to witness an event like the building of a church in one week and realize that none of these individuals are professionally trained as construction workers."

"There has to be a master mind behind this program to make it work successfully since there are no crews or foremen—just men willing to work for Christ," he says, alluding to God.

Newman, who is a wholesale businessman, also emphasizes the favorite scripture verse of Carpenters for Christ, Ps. 127:1a, "Except the Lord build the house, they labour in vain that build it..."

Caudell is proud of the church's new sanctuary. "The sanctuary seats 360 people and there's room for 400 in the educational wing. There are 23 classrooms, a choir room, fellowship hall and studies for the pastor and ministers of youth and music.

"The sign in front of our church tells the story," he beams. "Our church has experienced phenomenal growth due to a dynamic youth program and has needed to rebuild for years. I am thankful for these dedicated laymen who came to help us grow to meet the needs of our community," Caudell says.

"Cars pull over and many people have been standing out here to watch the miracle occur. Church members have been amazed and are excited about the project."

But Carpenters for Christ does more than construct buildings. It builds friendships and Christian commitment between workers. Laymen from the project sites in Ohio and Indiana have joined to aid in future projects, almost doubling the group's 63 original members.



Above: Carpenters for Christ performed a miracle for Bedford Baptist Church, saving them two-thirds of the estimated \$635,000 for their new building.



Right: Members of the 104-man team lay bricks for the walls of the sanctuary.

John Guernsey, member of Emmanuel Baptist Church, North Salem, Ind., became a member last year when the Carpenters built his church.

"I will be a part of this group for many years to come. I enjoy the spiritual fellowship that you very seldom find elsewhere. People are working together in a helpful, cooperating, Christian spirit."

Jack Cooley, member of First Baptist Church, Talladega, Ala., has been on all four of the project trips. "Carpenters for Christ helped me prepare for the loss of my teenage son in an automobile crash last year," he says.

"My son and I worked on three of these projects together and the friendships I have made in Carpenters for Christ helped me through this period. The Christian attitude and brotherly love among fellow workers is overwhelming as people openly express love and concern for each other," he explains.

Commenting on the quality of their workmanship, Cooley says, "Folks find it hard to believe that there are so few professional contractors present. In one week's time a large church can be built. It's evidence of what God's power can do when we allow it to work through us. There's no one who has participated on one of these trips whose life hasn't been changed."

Tom Burton, pastor of Emmanuel Baptist Church, North Salem, would agree. "Those who have never participated in building a church are missing a spiritual blessing," says the Southern Seminary student. "Sure, it's hard work, but it's rewarding."

Five laymen from Bedford Baptist Church shared in building their church and have already volunteered for next year's project, according to Caudell.

"Brad Andrews, Junior Browning, Bob Boyer and John Petus, in addition to myself, are eager to do it again," he says.

The group encourages others to join their 104-member work crew to enable them to possibly do more projects yearly as well as bigger structures. "We are not limiting ourselves in who can help us. In fact we have several laymen from outside our Baptist denomination," claims Newman.

Each year 10 to 12 churches contact Newman about future building sites. He then calls the associational director of missions to find out the church's need for a new building as well as their ability to finance it.

"Our objective is to help those congregations that could not ordinarily build without our volunteer aid."

The Bedford congregation hopes to be worshiping in its new sanctuary by mid September or, at the latest, early October.

"Carpenters for Christ has a unique form of ministry among Baptists," says Caudell. "And I'm glad our church had the privilege of seeing these dedicated laymen in action."

Only minutes before the Carpenters for Christ boarded the two buses to head home they held a dedication service. After a prayer, according to Caudell, Newman summoned him and Steve Tharp, chairman of the building committee, and announced, "We haven't told you something. We do charge for our labour and we figure, based on the number of hours, the total cost is \$290,000."

After seeing the silent shock creep across the faces of the church members present, Newman smiled and said, "But that \$290,000 has all been paid by the blood of Jesus."

baptist news in brief

WMU makes history with live broadcast

With a vision of two million members, Woman's Missionary Union broadcast live the first teleconference from Ridgecrest (N. C.) Baptist Conference Center during the recent WMU conference.

Vision 88 Teleconference focused on the WMU plan to have two million members by 1988. The national organization currently has about 1.2 million members in 26,000 Southern Baptist churches.

Women who gathered at more than 200 sites coast to coast joined the 2500 WMU'ers at Ridgecrest via satellite to receive both inspiration and practical helps for enlarging their organizations.

Carolyn Weatherford, national WMU executive director told the audience the average total WMU enrolment in churches is 46. "This number that we are made up of very small clusters of children and adults. Our quality of work, however, will not be judged on quantity of results," she said.

She noted last year WMU led Southern Baptists to give \$214 million to home and foreign missions through the convention's Cooperative Program budget, as well as the Lottie Moon Christmas Offering and the Annie Armstrong Easter Offering.

Keeping the Southern Baptist Convention on its mission track is the only purpose of WMU, Weatherford insisted. The quality of missions support in the convention is directly related to the WMU's mission vision, she said.

Weatherford asked viewers to find specific ways of enlisting past members not currently involved in WMU as well as first-time members. "This is the day of vision for Woman's Missionary Union. You are the vision," she said. (BP)

Evangelism conference brings 70 decisions

More than 70 decisions were made June 27-28 at what is expected to be the largest gathering of Kentucky Baptists in 1986, the State Youth Evangelism Conference. This year some 2500 youth and youth workers gathered at Southern Baptist Theological Seminary, Louisville, to listen, learn and share.

Sammy Tippit, the principal conference speaker, challenged the youth to live for Christ. Tippit was a leader in the Jesus Movement among the youth in the early 70s and later became a pastor in West Germany, beginning a preaching ministry behind the Iron Curtain. Tippit described the life of Christians in Communist countries and compared it with the way Western

Christians often have a superficial devotion to Christ, urging the youth to follow Christ "no matter what the cost."

Larry Vance, chaplain of the Hardin and LaRue County jail ministry, gave a presentation on youth ministry to youth with drug and alcohol problems. Afterwards, more than 500 young people covenanted to abstain from drugs and alcohol.

Liz Curtis, radio and TV personality with WHAS in Louisville, also stressed to young people the emptiness of drug and alcohol use as she shared her testimony. Her conversion occurred in adulthood, at a time when she had a successful, seemingly glamorous career, and the youth gave her an extended standing ovation for her testimony.

Music for the conference was provided by Kevin Landgrave, minister of music at Bellevue Baptist Church in Owensboro, Tim Hoyle, music evangelist from Alabama and the highly acclaimed from mobile gospel group, TRUTH, from Mobile, Ala. The youth were also entertained by David McFerrin, a Christian humorist from Atlanta, Ga. who performed skits and monologues at each session.

Next year's conference is hoped to draw between 3000 and 5000 young people and their leaders. "Our deepest desire is to help the churches minister to their young people by providing a program that will be interesting to the youth while challenging them to share their faith in Jesus Christ," said Jay Brown, director of evangelism for the Kentucky Baptist Convention.

month sesquicentennial celebration. The church's anniversary activities coincided with the 150th anniversary celebration of Arkansas statehood.

Identifying God's people as "those who have received Jesus Christ," Hobbs pinpoints the unique Baptist contribution to Christianity as the principle of soul competency.

Created in the image of God, each individual has a choice whether or not to respond to God's offer of life, and God will not violate that freedom of choice, Hobbs asserted. "God will let me go to hell before he'll destroy my personhood," he insisted.

"I don't need a pope, preacher or potentate to stand before me as God," Hobbs declared, "and anyone who tries to is out of the will of God." He told the congregation the principle of soul competency "needs to be rediscovered by those who are going about saying, 'You've got to believe as I believe.'"

Because of the belief in soul competency and individual freedom of choice, Baptists have always been champions of religious liberty and were instrumental in establishing the religious liberty guarantee of the First Amendment, Hobbs observed. He recounted the U. S. colonial history of persecuting Baptists that contributed to establishing the doctrine of separation of church and state. (BP)

NOBTS elects two as faculty members

Trustees of New Orleans Baptist Theological Seminary have elected two new faculty members.

Robert Rex Mathis of Santa Fe, N. M. was named assistant professor of religious education. Jerry E. Oswalt of Silverhill, Ala. was elected associate professor of preaching. Both appointments are effective July 1.

Mathis, 38, has been minister of education and administration at First Baptist Church, Santa Fe, since 1981. A native of Harrison, Ark., Mathis holds degrees from Wayland Baptist University, Texas A&M University, the University of Texas at El Paso and Southwestern Baptist Theological Seminary in Ft. Worth, Tex.

Oswalt, 48, has been director of missions for Baldwin Baptist Association in Silverhill. A native of Starkville, Miss., Oswalt holds degrees from Mississippi State University and New Orleans State Theological Seminary. (BP)

Don't deny heritage Hobbs tells Baptists

Southern Baptists proudly can claim a "glorious heritage" of religious liberty and soul competency, but they stand in danger today of turning their backs on that heritage by "playing footsie with the federal government," a former Southern Baptist Convention president told an Arkansas congregation.

Herschel Hobbs, emeritus pastor of First Baptist Church, Oklahoma City, and president of the SBC 1962-63, addressed First Baptist Church, Hot Springs, near the close of its three-

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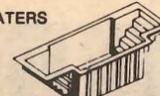
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While some Southern Baptists are unable to participate in the Kentucky-Kenya Project as volunteer missionaries, many can make a needed contribution to the ministry by donating books.

The books that can best be used include study courses on doctrines or books of the Bible, books about Christian life and Bible commentaries. Acceptable Sunday school materials are pupils' or teachers' quarterlies from the Bible Book series of lessons.

James H. Whaley, Kenya coordinator of the Kentucky-Kenya Project, knows of several churches who need English hymnals. Hymnals should be mailed directly to him. All other books may be mailed to Brackenhurst Baptist Conference Center, where pastors take short-term courses to improve their effectiveness.

Proper mailing procedures must be followed. Wrap and tie all books in bundles or boxes weighing six to eight pounds each. Place individual labels on each bundle and address all bundles to: James H. Whaley, Box 30405, Nairobi, Kenya, East Africa; or Brackenhurst Baptist International Conference Center, T.E.E. Office, Box 385, Nairobi, Kenya, East Africa. Ask the post office for a mailing sack called an "M" bag. The post office will charge \$.55 per pound.

Resort remembers pilots in air collision

Nearly a thousand people overflowed Grand Canyon Baptist Church for a memorial service honoring the two pilots killed in an airplane and helicopter collision in the resort area.

Church members Jim Ingraham and Bruce Grubb flew the plane which was carrying 20 sightseers when it collided with a five-passenger helicopter, killing 25.

Pastor Ronnie Nation said the two active members did not usually fly

together. But a supervisor had seen them that morning, noted the seemingly close friendship, and decided to assign them to the same plane.

Nation said 50 percent of the people attending the funeral came from the church and the canyon area. Others came from across the nation, he said, and many came in remembrance of the other crash victims who also were remembered at the service.

Nation said both pilots were involved in resort ministries sponsored by the church and the Home Mission Board. The Ingrahams had entertained several of the summer missionaries at their home the evening before the crash. (BP)

Former president of World Alliance dies

Vernon Carney Hargroves, former president of the Baptist World Alliance, died June 25.

Hargroves was elected president of the BWA at the Tokyo Congress in 1970 and served until the Stockholm Congress in 1975. He was a native of Virginia, graduate of Princeton and Southern Baptist Theological Seminary.

Baptist philanthropist Crowley dies in Dallas

Mary Crowley, 71, internationally-known businesswoman and Baptist philanthropist, died June 18 at Baylor University Medical Center in Dallas.

Mrs. Crowley was founder of Home Interiors and Gifts, Inc., one of the largest direct-sales corporations in the nation.

She was a member of First Baptist Church, Dallas since 1939. In the mid-1970s, she donated \$250,000 toward the building of a six-story complex to house the church's music department and daycare center. The "Mary C Building" at First Baptist Church was dedicated debt-free in 1977 and named in her honor.

In 1980, Mrs. Crowley was instru-

mental in founding the STEP (Strategies To Elevate People) Foundation, an organization committed to fighting poverty whose programs are operated in cooperation with the City of Dallas Department of Housing and Neighborhood Services.

When Dallas Baptist University faced financial difficulties in 1982, Mrs. Crowley pledged \$1 million to the Texas Baptist school over a five-year period. She also made other gifts to the university. (BP)

Arizona pastor safe after armed robbery

Richard Roberts, pastor of Siloam Indian Baptist Church on Arizona's Gila River Indian Reservation, was abducted at gunpoint and robbed shortly before the Sunday evening service, June 30. He later was released unharmed.

Two juveniles were taken into custody by the Phoenix Police Department, and one later was released after Roberts said he was not involved in the crime. The case was turned over to the Gila River Indian Community, and a 16-year-old male remains in custody, pending proceedings. Specific charges have yet to be filed, and no decision has been made whether the suspect will be tried as an adult.

The drama began about 5:30 p.m. when Roberts and his landlord, whom

he had given a ride to church, heard a dispute outside the church. A 16-year-old boy from the community threatened to kill himself with a .357-caliber Magnum.

The boy came into the church, yelling "Get me out of here," Roberts said. He asked Roberts for his car keys and then ordered him to get in the car. "I didn't argue with him," Roberts said. The 16-year-old took \$411 in cash from Roberts, holding him at gunpoint, and also demanded his credit cards, but Roberts had none. The pastor said \$60 of that taken belonged to the church and was to be used to buy an evaporative cooler motor.

Roberts said they traveled at speeds of 80 to 90 miles per hour toward Phoenix. About 10 to 15 minutes later, when they stopped behind a pickup truck at a traffic light in South Phoenix, Roberts said he bailed out and flagged down a passing police car.

The boy shot out the right passenger window, and the bullet grazed a bystander, ricocheted off a car hood and grazed another bystander. Neither was seriously injured. (BP)



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Conferences in each location will be for every age group of Sunday School leadership: Pastor, ASSIST leaders, general officers, outreach leaders, adult, youth, children, preschool and special ministries.

- | | |
|--|---|
| 1. August 2 — Drive-In
Clear Creek Baptist School
8:30 a.m. - 4:00 p.m.
\$7.50 — Conf. Fee and Lunch | 2. August 9 — Drive-In
Cedarmore
8:30 a.m. - 4:00 p.m.
\$7.50 — Conf. Fee and Lunch |
| 3. August 15-16 — Overnight
Cedarmore
4:00 p.m. Fri. - 3:00 p.m. Sat.
\$7.50 plus Lodging | 4. August 16 — Drive-In
Laurel Lake Camp
8:30 a.m. - 4:00 p.m.
\$7.50 — Conf. Fee and Lunch |
| 5. August 23 — Drive-In
Jonathan Creek
8:30 a.m. - 4:00 p.m.
\$7.50 — Conf. Fee and Lunch | 6. August 30 — Small Church
Cedarmore
8:30 a.m. - 4:00 p.m.
\$7.50 — Conf. Fee and Lunch |

A well-trained faculty will be sharing on the theme of "Outreach — Reaching persons for Christ and His church." If you have any questions, feel free to call the state Sunday School office, 502/245-4101.

mountains to the mississippi

ordinations

John Cariel and J. W. Dennison were ordained as deacons of First Baptist Church, Leitchfield, Grayson County Association, May 25.

Keith Lee Higginbotham was ordained July 15 at Burk's Branch Baptist Church, Shelby County Association.

Higginbotham is a native of Alabama and the son of Oscar and Betty. A graduate of Samford University, Birmingham, Ala., he is a student at Southern Baptist Theological Seminary, Louisville, and is minister of youth at Burk's Branch.

His father-in-law, Louis E. McCall, dean of academics at Clear Creek Baptist School, Pineville, gave the charge. Higginbotham is married to the former Darlene McCall and has one son, Michael Lee.

Lloyd Griffin was ordained to the ministry by West Pineville Baptist Church, Bell Association.

Chris Jones was ordained as a deacon by Locust Grove Baptist Church, Upper Cumberland Association, May 18.

Paul White, pastor of Locust Grove, was moderator of the council and Gary Craig Sr. delivered the charge.

Larry Peacock was ordained June 29 as a deacon at New Salem Baptist Church, Laurel River Baptist Association.

Dennis Beatty, James Hazelwood, Donald Sanders and Marion Smith were ordained as deacons June 8 at Friendship Baptist Church, Blackford Association.

Pastor Henry Helton preached the charge to the candidates and Rick Robbins, director of missions, delivered the charge to the church.

James Riley Jagers was licensed to preach by Walnut Street Baptist Church, Long Run Association. Jagers, a native of Louisville, is a graduate of Boyce Bible School.

Jon Stubblefield is pastor of Walnut Street.

Dale Kennis was ordained to the gospel ministry at Second Baptist Church, Eddyville. Kennis is the new pastor of Dycusburg Baptist Church, Ohio River Association.



Forsythe



Mrs. Johnson

John Mark Reed was ordained to the ministry at Buffalo Baptist Church, Severns Valley Association, June 8. He is currently minister of education and youth at First Baptist Church, Giddings, Tex.

personnel

William G. Humphrey began as pastor of Elk Lick Baptist Church, Logan Association, June 1. He formerly pastored Lancaster Baptist Church, South District Association.

Tim Forsythe (see picture) of Albany became the pastor of Howard's Mill Baptist Church, Boone's Creek Association, June 1.

Keith Wagner was called as minister of youth by Buckner Baptist Church, Sulphur Fork Association. Wagner is a graduate of Campbell University in North Carolina and is now a student at Southern Baptist Theological Seminary, Louisville.

Lee "Buddy" Gussler has accepted the pastorate of Rockdale Chapel, Greenup Association. The chapel is sponsored by First Baptist Church, Ashland.

Bill Messer is pastor of the Ashland church.

Hugh Wedding resigned as pastor of Bells Run Baptist Church, Ohio County Association.

Jimmy McKinney has been called as pastor of Rock Lick Baptist Church, Pulaski Association.

Charles Johnson resigned as pastor of West Point Baptist Church, Ohio County Association.

Linda Woolum was honored by Georgetown Baptist Church, Elkhorn Association, with a reception and love offering on her retirement as



Stormont

church secretary after 29 years. Dick Allison is pastor.

Barry Hagan resigned as pastor of Providence Baptist Church, Ohio County Association.

Clarice Taylor Johnson (see picture), manager of the Baptist Book Store Mail Order Center, Hazelwood, Mo., will retire July 31 after 38 years with the 63-store chain.

A native of Owensboro, she graduated from Georgetown (Ky.) College.

In 1949 she became manager of the Owensboro Baptist Book Store and three years later moved to the St. Louis, Mo. store. In 1977, after 28 years of retail store management and daily public contact, she accepted the managership of the mail order center.

H. Lloyd Stormont (see picture) was honored by the congregation of Bethany Baptist Church, Long Run Association, at a retirement dinner at the Brown Hotel, Louisville.

Stormont retired from the pastorate of Bethany and will reside in Louisville. His career included the pastorate of Walnut Street Baptist Church, Owensboro; associate pastor of First Baptist Church, Frankfort; and 22 years as pastor at Bethany.

He is a native of Mississippi, a graduate of the University of Mississippi and Southern Baptist Theological Seminary, Louisville. Stormont is married to the former Maxine Ivy and is father of Amanda Leigh, administrative assistant to Martha L. Collins when she was lieutenant governor, and Harold, a Louisville attorney.

Jeff Combs has been called as pastor of Short Creek Baptist Mission, Three Forks Association. He is also pastor of McIntosh Baptist Mission. Both missions are sponsored by Hyden Baptist Church and Muncy Creek Baptist Church in the same association.

Eddie Clay resigned June 15 as minister of adults at Highview Baptist Church, Long Run Association to accept the position of minister of youth and recreation at Prays Mill Baptist Church, Douglasville, Ga. William L. Hancock is pastor at Highview.

Mack Pressley accepted the director of missions position of Boone's Creek Association. He began his duties June 16.

Pressley went to Boone's Creek from North Carolina where he was pastor of Tuckasee Baptist Church, Mt. Holly, 16 years. A graduate of Eastern Kentucky University, Berea Baptist College and Southern Baptist Theological Seminary, he was director of missions for Upper Cumberland Association, 1958-68.

Don Owens was called as pastor of Bethlehem Baptist Church, Mt. Zion Association.

William Baute resigned as pastor of Jones Creek Baptist Church, Upper Cumberland Association.

James E. Jones (see picture), pastor of Campbellsville Baptist Church, Taylor County Association, has been named "Citizen of the Year" by the Campbellsville Chamber of Commerce.

Carl Evans has accepted the pastorate of Mt. Pisgah Baptist Church, Bracken Association.

Bruce Rendleman resigned as pastor of Doctor's Fork Baptist Church, Perryville, South District Association. He moved to Masonville Baptist Church, Daviess-McLean Association, June 29.

Betty McGary Pearce, coeditor of Folio, newsjournal of Women in Ministry, has resigned to accept a position as minister to adults at South Main Baptist Church, Houston, Tex. She is a graduate of Samford University and Southern Baptist Theological Seminary, Louisville, and is near completion of work toward an EdD degree from University of Louisville.

She was ordained to the ministry by Crescent Hill Baptist Church, Long Run Association, where H. Stephen Shoemaker is pastor.

Cindy Long has joined the staff of First Baptist Church, Flatwoods, Greenup Association, as director of music.

Kenneth Dean Holden is pastor at Flatwoods.

Harlan Avera has been called as pastor of Long Branch Baptist Church, Laurel River Association.

Jimmy Williams has accepted the pastorate of Lick Fork Baptist Church, Laurel River Association.

Susie Reeder, a student at Southern Baptist Theological Seminary, Louisville, is minister of youth at Mt. Zion Baptist Church, Severns Valley Association.

Mike Burnett is pastor.

Grayling Hiser has been called as pastor of Monroe Baptist Church, Liberty Association.

Louis Hill is the new pastor of Salem Baptist Church, Liberty Association.

Henry Smith has accepted the pastorate of Akersville Baptist Church, Monroe Association.

Earl Waugh became pastor of Allansville Baptist Church, Boone's Creek Association in June.

Damon Corley, pastor of Watson Lane Baptist Church, Henderson, Green Valley Association, resigned and moved to Celina, Tenn. to assume a pastorate there.

Larry G. Mulberry has resigned the pastorate of Lovelaceville Baptist Church, West Union Association, to accept the pastorate of Greenland Baptist Church, Corbin.

Greg Mobley received a MA degree in Theology from Harvard University, Cambridge, Mass., June 5. He is a 1979 graduate of Campbellsville College and received a MDiv degree from Southern Baptist Theological Seminary, Louisville, in 1984.



Kay Richardson of Louisville (l) and Pamella Mann of Crittenden recently attended the 1986 Writers Conference at Woman's Missionary Union, SBC, in Birmingham, Ala. More than 50 writers from all over the United States participated in the conference which gave instruction and preparation for writing materials for 1987-88. The exhibit in the background displays some of WMU's more than 300 products.

He spent two years in Nigeria as a journeyman following his graduation from college.

Mobley, who is the son of Russ and Carole Mobley of Campbellsville, plans to begin work on his doctorate in the Department of Near Eastern Languages and Civilizations at Harvard in September. His field of study is Old Testament.

Floyd Hale will be pastor of Fairview Baptist Church, South Union Association. He comes to Fairview from Buffalo Baptist Church, Mt. Zion Association.

Roy Parks resigned Sugar Creek Baptist Church, Ohio River Association, and accepted the pastorate of Eureka Baptist Church, West Union Association.

Dennis Chestnut resigned as pastor of Locust Grove Baptist Church, North Concord Association, to accept the call of New Bethel Baptist Church, Lynn Camp Association.

James Lawson resigned as pastor of Northside Baptist Church, Barbourville, North Concord Association.

Malcolm Marler and **Ruben Swint** were honored by St. Matthews Baptist Church, Long Run Association, June 1, which marked their fifth anniversaries as associate pastor for pastoral care and associate pastor for administration, respectively.

They received certificates of appreciation, video cassette recorders and congratulations at a churchwide reception.

John Weaver has been called as minister of music by Central Baptist Church, Greenup Association.

Charles Milam is pastor.

J. William Jones, pastor of First Baptist Church, London retired June 22 after a pastorate of six years three months. He and his wife Ginny were surprised by a gift from the church of \$3500 and the keys to a new Pontiac.

Jones will be part time with the state mission board as an encourager for starting new work.

Stephen Doss has accepted the pastorate of Bethel Baptist Church, Henderson, Green Valley Association.

Donald Berry has assumed the pastorate of Dupey Baptist Church, Green Valley Association.

Allen Black began duties as director of missions for Ohio Valley Association. He goes to the post from the pastorate of Woodson Baptist Church, Powderly.

Black was director of missions for Muhlenberg County Association 12 years.

He will serve Ohio Valley full time and will reside in Sturgis.

Black succeeds Hughlan P. Richey who held the position on a part time basis one year. Richey is now living in Madisonville and is available for supply and interim work.

James Kelly was called as pastor by Bethlehem Baptist Church, Bell Association.

Larry and Barbara Finny have joined the staff of Immanuel Baptist Church, Pulaski Association, to work with music and youth.

James M. Blackerby is pastor.

Scott and Nikki Keilen are now ministers of music at Woodlawn Baptist Church, Central Association.

Darrell Vance has accepted the call to pastor Ferguson Baptist Church, Pulaski Association.

congregations

Cedar Street Baptist Chapel, Owensboro, Daviess McLean Association, will constitute as Cedar Street Missionary Baptist Church, July 20. The congregation originated four years ago as a mission of Temple Baptist Church, Owensboro.

This is a historic first for Kentucky Baptists as a black congregation sponsored by a white mother church becomes a self-supporting church.

Lincoln Bingham, pastor of West End Baptist Church, Long Run Association, will deliver the constituting sermon.

Ray Henderson is pastor at Cedar Street and Mike Crain is pastor at Temple Baptist Church.

Carlisle Avenue Baptist Church, Long Run Association, celebrated its 75th anniversary June 1.

Former pastors A. W. Walker, James Abernathy and Kenton Webb participated in the ceremonies. Jefferson County judge-executive Harvey Sloane and Louisville mayor Jerry Abramson sent proclamations noting the event.

Ferrill Gardner is pastor of the church.

First Baptist Church, Mayfield, observed the 142nd year of ministry with a Founder's Day program July 13. H. Franklin Paschall, former president of the SBC and former Kentucky pastor, was guest speaker. Russell P. Newport, Springfield, Mo., presented a gospel concert as part of the celebration.

Roger Willmore is pastor of the church.

Faith Baptist Church has been accepted under watchcare for 1986-87 by Mercer County Association.

While 15 children listened intently to Bible stories under the shade trees at **Danleyton Baptist Church**, Greenup Association, on the other side of the church Baptist laymen from **South Fork Baptist Church**, Hodgenville, sawed lumber, nailed boards and labored to bring an addition under roof June 16-21.

Pastor Bob Simpkins has led South Fork in a building project the last eight years. The men from South Fork took their vacation time and paid their way for the mission project. The church also took up an offering to help with expenses of the Danleyton project.

Charles Heron was foreman of the 22-member construction team. The laymen also had time for recreation and chose prayer partners for the week.

Mike Sanders, pastor of Danleyton, and some of the church's members helped their Baptist partners during the week. The foundation was laid by Greenup Association's Baptist men.

Charles S. Young, director of missions, summarized the week's work: "This is a great expression of people being concerned for the cause of Christ outside their own church."

First Baptist Church, London, has voted to take Mill Street Baptist Church under mission status. First will assist Mill Street in pastoral support, with the Mill Street pastor being part of the First Baptist staff. Mill Street has been closed for almost a year.

First Baptist Church, Dixon, Little Bethel Association, is grateful for the progress the Lord has granted since Harold Casey became pastor in June 1983.

A spirit of willingness to seek God's

leadership has been evident in recent years with 36 additions by baptism and 15 by letter.

The congregation recently completed and furnished a new sanctuary and organized choirs for adults and children. It also began Woman's Missionary Union, Acteens, Girls in Action and Royal Ambassadors organizations. The church's mission gifts and gifts to the Cooperative Program have also risen noticeably.

The Brotherhood of **Loyall Baptist Church**, Upper Cumberland Association, demonstrated their concern for ministry by conducting a lay revival at Muncy Creek Baptist Church, Hyden, Three Forks Association, May 1-4.

Jame B. Hightower, pastor of Muncy Creek, reported several rededications to Christ, one profession of faith and 15 dedications to regular church visitation.

Nine men from Loyall led the revival: Claude Hobbs, Brotherhood director; Glen Durham, music director; C. B. Rezek; Melvin Graham; Charles Bissell; Ed Flannington; Kenny Watkins; Lloyd Laws and Harry Creech. According to William Kaufman, director of the Brotherhood Department, Kentucky Baptist Convention, they are among 808 men in Kentucky who do lay witnessing and lead lay revivals.

As a part of the "Mission Kentucky" strategy for 1985-90, the Brotherhood Department has set a goal to lead 50 such revivals involving 2500 laymen.

associations

Russell Creek Association has experienced considerable growth during the last five years.

Among the 36 small, mostly rural, bivocational churches there has been an increase in Cooperative Program giving from \$56,900 in 1980 to \$69,599 in 1985. Associational missions contributions have increased from \$11,500 in 1980 to \$14,365 in 1985. Brotherhood enrolment has grown and several churches have been involved in mission work in Ohio and Indiana.

Three Russell Creek Association churches—Greensburg, Greasy Creek and Trammell Creek—have helped build churches in Kenya.

One of the evidences of mission growth in the churches is increased giving through the local church. Total receipts in 1980 were \$715,709. That total grew to \$1,026,837 in 1985.

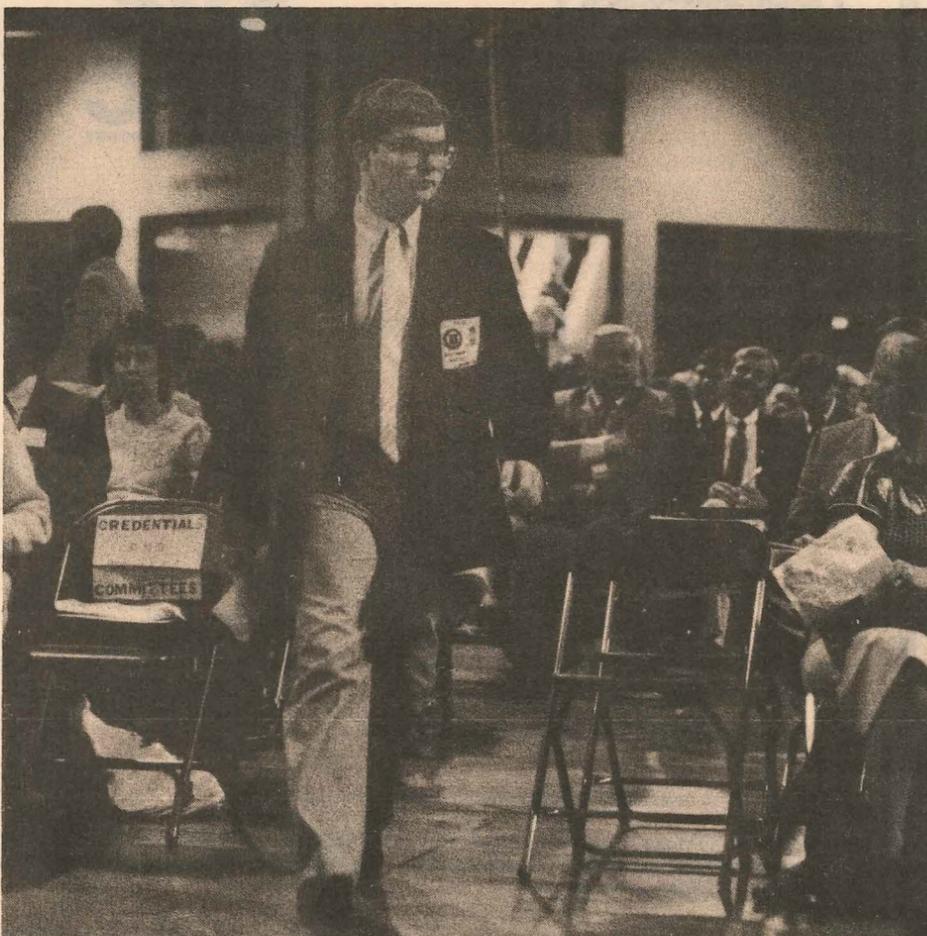
James E. Casey Jr. is director of missions for Russell Creek Association.

missions

Mr. and Mrs. Richard D. Clement, missionaries to Venezuela, report a change of address (Apartado 558, Merida, Edo., Merida Venezuela 5101-A. He is a native of Morton's Gap.

Mr. and Mrs. Ronald S. Cook, missionaries to Kenya, have arrived in the states for furlough (103 Reservoir Heights, Russellville, KY 42276).

Son of missionaries, he was born in Aba, Zaire, and lived there and in Rethi, Zaire. He also lived in New Jersey. The former Barbara Powell, she was born in Owsley County and lived in Beattyville while growing up. They were appointed by the Foreign Mission Board in 1978.



Raymond Coffey of Louisville was a courier for the Executive Committee during the Southern Baptist Convention in Atlanta. Coffey, from Farmdale Baptist Church, was one of 15 Pioneer Royal Ambassadors and six Acteens from across the nation selected as a page for the convention.



Leon Simpson
President
Clear Creek Baptist School
Pineville, KY 40977

clear creek comment

Disappointment—his appointment

I am disappointed! I have just accepted the sad news that we must postpone our formal dedication of the Family Life Center at Clear Creek until the fall trustee's meeting in October. I had been looking forward excitedly to dedicating it at our annual alumni conference in August—but, alas, it is not to be.

I am convinced that disappointment is a part of every person's life. In fact, I think I would worry about someone who would say, "I have never been disappointed." That person may be expecting too little in life! Alexander Pope said, "Blessed is he who expects nothing, for he shall never be disappointed."

The apostle Paul was disappointed at times. For example, in I Cor. 16:12, he states, "As touching our brother Apollos, I greatly desired him to come unto you...but his will was not at all to come at this time."

W. C. Ackerly published his prayer about disappointment:

"Help me to feel thy presence,/So that the disappointment of this day/ Shall not overwhelm me./Keep me from becoming cynical and bitter;/ Keep me warm and human, and set a new faith/Before my eyes—a new hope to live by/And a new spirit with which to overcome discouragements."

At Clear Creek we try to urge our students to take all disappointments to the Lord and leave them in his hands. After all, sometimes our disappointment is his appointment!

Disappointment

"Disappointment—his appointment,/Change one letter, then I see/ That the thwarting of my purpose/Is God's better choice for me./His appointment must be blessing./Though it may come in disguise,/For the end from the beginning/Open to his wisdom lies."

'Disappointment—his appointment,/Whose? The Lord's, who loves me best/Understands and knows me fully,/Who my faith and love would test;/For, like loving earthly parent,/ He rejoices when he knows/That his child accepts, unquestioned,/All that from his wisdom flows."

'Disappointment—his appointment,/ Lord, I take it, then, as such,/ Like the clay in hands of potter,/Yielding wholly to thy touch,/All my life's plan in thy moulding,/Not one single choice be mine:/Let me answer, unre-pining—/Father, 'Not my will, but thine.'"
Edith Lillian Young

baptist forum

What's in a name?

As good stewards of language we should do a better job naming the contending factions within the Southern Baptist Convention. The cause of an ultimate resolution of the current dispute would be better served if we abandon what are two muddle-terms, "fundamental conservative" and "moderate conservative," and replace them with "fundamentalist" and "non-fundamentalist."

The debate is not between conservatives of different degree but between fundamentalists and non-fundamentalists.

The debate is not...over a new bunch of folks grabbing power, as much as non-fundamentalists would like to see it that way. The issue is between those Baptists whose theory of biblical inspiration and interpretation includes beliefs in plenary inspiration of scripture, inerrancy and literal meaning, and on the other hand those Baptists whose theory of the Bible is not based on the above combination.

The reason this is the real issue is that the fundamentalists who have gained power in the convention have said it is the issue.

To get this debate on track it should be pointed out that fundamentalism in its theory about the Bible is an addition to historic Christianity and

derives much of its substance from non-biblical sources. Belief in plenary inspiration of scripture originated among second-century pagan writers. Fundamentalists' insistence that the early parts of Genesis be taken literally is due to an extreme reaction to the theory of evolution and a resorting to a scientific positivism of their own to fight it.

If getting the names right helps stop senseless name-calling I hope my thoughts have made some contribution. Now that we know who we are, let us face the real issue. I am a non-fundamentalist Baptist Christian who is prepared to discuss these matters further.

Robert Miller
Eastern Kentucky University
Richmond

Diversity not biblical

In Eph. 4 we are told the unity of the spirit and unity of the faith are desired by God for his church. Unity of the spirit and unity of the faith are supernatural and are indicative of the presence and power of the Holy Spirit, when the teachings of Jesus Christ are believed and obeyed by the children of God.

Diversity, often mentioned recently, has not been set as a goal for his church by Jesus Christ. It is a natural reality. Luke-warm, impotent and

dead churches result when there is a lack of belief and obedience in the pulpits and congregations.

Heresy and apostasy are very serious sins insulting to the Lord our God. If proven there must be repentance or without repentance persons involved must be dealt with according to scripture, with Christ-like compassion and without hatefulness and vituperation. To ignore such sins is to disobey God and to harm the cause of Jesus Christ. There are many warnings in scripture against unbelief. Heb. 3 states, "Take care brethren lest there should be in any one of you an evil, unbelieving heart in falling away from the living God."

It is God by his power and his spirit who can heal the dissension and lack of harmony within the Southern Baptist Convention.

Miss Tommye F. Boston
Louisville

Messengers rush to exit

I would like to share some thoughts about the SBC. It occurred to me that more time was spent quoting "chapter and verse" from the bylaws and Robert's Rules of Order than from "the book" everyone claims to be defending and upholding.

The most disturbing thing (as has been the case for several years) was the rush of messengers exiting immediately after a vote, before mission reports were given. I can remember days when we hurried to get a good seat for the Home and Foreign Mission Board reports.

How can one claim to support the Cooperative Program and missions yet not celebrate the joys and triumphs of our mission agencies? How anyone can walk out on God-inspired worship experiences like those of Tuesday and Wednesday nights I do not understand. What if Christ had "walked out" instead of going all the way to the cross?

The disappointment is even greater when I realize it's just not just "the other side" that came only to vote, but that "both sides" are doing it. Why won't people stay around to be challenged and inspired?

Linda Hill
Magnolia

Alarmists harm the fellowship

I have grown weary of the alarmists warning us of the impending dangers sure to befall us because of our denomination's alleged trek toward liberalism. These charges do irreparable harm to our fellowship, since they are always unfounded and undocumented. When it comes to specific examples of how liberalism has taken root in Baptist circles the doomsday critics are silent because no examples exist.

Instead, consider the more ethical approach of the Baptist layman who decided to see for himself what kind of instruction our seminaries are producing. His commendation of "the rich treasure of Christian witness and theological wisdom" found in Southern Seminary classrooms should not surprise any Southern Baptist. Southern Seminary has provided Southern Baptists quality theological education for more than 125 years.

The criticism of Western Recorder is even more outrageous. Freedom of the press extends most importantly to

GOD'S
WILL
IS NOT SUBJECT TO PROBATE
BUT YOURS IS

BY CONRAD TETELL, LL.B., LL.M.

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denominational publications. Thank you as editor for reporting fairly and objectively "the full story" of Baptist happenings even when I don't agree with your opinion.

I suggest the self-appointed "exterminators" shelve their pious pesticides. While constructive criticism of all Baptist agencies and institutions is healthy, these incendiary comments from right-wing extremists hold no hope for the cause we all love and the faith to which we have been called.

J. Douglas Dortch Jr.
Lebanon

Beyond permissible tolerance

I consider Baptist Forum an important part of Western Recorder.

The opportunity to read a variety of opinions enriches and enlarges my appreciation of fellow Baptists. Even those with whom I do not agree are accorded the courtesy and respect of full expression.

Dr. Louis Aaron has, however, gone far beyond the point of permissible tolerance.

The inflammatory rhetoric is unworthy this learned doctor's zeal. Surely there can be no pride or honor in such judgmental pronouncements. The call for "extermination supplies" fosters faint echos reminiscent of the rhythm of hob nail boots marching to the cadence call of an Austrian corporal.

I would suggest Dr. Aaron make an appointment with an ophthalmologist. There seems to be a beam blocking his vision and where there is no vision the people perish.

I do not know Roy Honeycutt or Jack Sanford as personal friends but neither of these Christian gentlemen need utter a single syllable in self-defense.

The cure of our convention ills is not to be found in the extermination of the patient. If that is the recommendation we would do well to seek a second opinion.

Vernon E. Johnson
Cecilia

Let the BJCPA speak at KBC

At the SBC this year a messenger from Alabama made a motion to withdraw Southern Baptist funding from the Baptist Joint Committee on Public Affairs. This motion was referred to the Executive Committee for consideration and their recommendation will be made at next year's convention.

I do not believe Southern Baptists should withdraw money from the BJCPA but many people in the convention obviously do. I believe many of them don't understand the purpose of the BJCPA. Therefore I call upon the planners and coordinators of the KBC program to see if they can make time during the meeting for someone from the BJCPA to address the convention.

Consequently those who have questions about the BJCPA may have them answered and those confused about its purpose may come to understand the BJCPA's ministry. The BJCPA deserves a chance to make its ministry known and to clarify its position. It would be an injustice to have people voting against funding the BJCPA who are unclear about its purpose and ministry.

Please make room for the BJCPA representative on the program of the

Kentucky Baptist Convention this year.

Andrew S. Creel
Louisville

Berean shares personal assessment

I have been trying to crystalize my position regarding the controversies in the Southern Baptist Convention. My conclusions are:

—I am a conservative. I do not believe I can use the Bible to say anything I want it to or make it serve my own end.

—I am a moderate. I am willing to accept the validity of other opinions and beliefs concerning the Bible and try to work in harmony.

—I am a liberal. I believe I cannot deny or limit the power of the Holy Spirit to speak to and through anyone in any way he chooses regarding the interpretation of scripture.

—I am an inerrantist. I believe there is no error in the word, in the word made flesh. To put the scriptures equal to the word would be for me to make them God to be worshiped. Many passages in the Bible make it clear God will not allow us to have any other gods of any kind.

To believe every printed word in any translation or version of the Bible is to be taken literally would make me guilty of the same thing as the

pharisees when they stuck to the letter of their enlarged law and refused the revelation of the spirit of the law given by grace for the world through Jesus Christ.

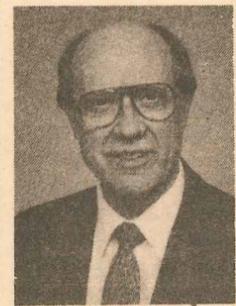
I think God must be sad to see his inspired word become an idol, to see some of his flock being led in his name like sheep to the slaughter as they follow men and not him. He must be sad also because his inspired word is being used to persecute rather than enlighten.

Paul entreated the Galatians to walk in a manner worthy of their calling so they wouldn't give false witness. Can I do any differently in this century?

There are many in the SBC who are causing division. There are more sitting by doing nothing. We don't speak up, we don't go to convention. Are we any less responsible?

As a member of the family of faith I follow Jesus believing in him there is no error.

Eleanor Workman
Berea



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

homes for children

Life is brief

At the moment of this writing, two events point up the unpredictable moment of death and the brevity of life.

Our nation is puzzled and shocked at the untimely death of Len Bias, the 22-year-old athlete. One of the most outstanding basketball players in the country, Len Bias stood on the threshold of a brilliant career in professional athletics. Now he is gone, unexpectedly cut down in the prime of youth.

Today my wife attended the funeral of a member of her Sunday school class. This woman in her 60s was apparently healthy and alert. She and some friends had gone for a little vacation and were relaxing in a pontoon boat on one of our beautiful lakes. Suddenly a ski boat rammed the pontoon boat. As my wife's friend was being taken to the boat dock, she had a heart attack and died. One is gone at age 22, another at 60; both gone without warning.

Such experiences always cause us to ponder on the meaning of life. Many have tried to give a definition of the meaning of life. Among those attempting to give a clear word are poets, philosophers, scientists and moralists. Shakespeare called life a drama. Sir Walter Raleigh called life a journey. Still another said life is a storm at sea in which the vessel sinks.

The Bible tells us that life is brief! For it says that life is a vapor that appears for a little time and vanishes away. In another place life is compared to foam on the water. Again, it is described as grass growing up in the morning and flourishing, but then is cut down in the evening. Life is indeed brief.

Life is also a gift—a gift from God and our parents. We do not choose to be born. Life is given to us and it is sustained by the goodness of God. Our very breath is in his hands. As a gift life is to be appreciated, ought to be used and should be useful and helpful.

Since life is brief, death is certain and the moment of death is unpredictable, it behooves each one of us to trust Jesus and be ready. It is to this end that Baptist Homes believes the spiritual dimension of our ministry to children is extremely important. We rejoice that many children in our care trust Jesus and will never die.

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Trinity Corporation Announces
Dr. Fred Halbrooks

We welcome the addition of Dr. Fred Halbrooks to the Trinity Team as our Church Systems Consultant. Dr. Halbrooks' extensive experience includes former Director of the Sunday School Department of the Kentucky Baptist Convention and State Architectural Representative.

Contact Dr. Halbrooks and he will show you how LTC can help you with your New Construction or Renovation needs.

Louisville Trinity Corporation
 800 Embassy Square Blvd. Suite 801
 Louisville, Kentucky 40299
 502-491-3548 502-491-3549

Dr. Fred Halbrooks
 Church Systems Consultant



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Seven construction projects

Many differing volunteers are helping us this summer. With their help, and the hard work of our own staff, we are currently involved with seven construction projects.

In August we will begin teaching auto mechanics and welding. We have constructed shops for these courses with an adjoining classroom. Work is going forward on assembling the needed equipment and making the other necessary preparations for the start of these courses.

We have constructed a large tool shop for the use of our work supervisor and his student crew. Among the many activities to go on there is the repair and maintenance of lawn mowers and weed-eaters. With about 20 acres of grass to be mowed in the main campus area and athletic fields, there is always much to be done. We have some students who are quite adept at this type of repair.

We are also constructing a small concrete block building with two separate entrances. One will be for band storage including uniforms. The other half will be for the storage of drama props, costumes, etc.

Also we have constructed a small concrete block building near our heated indoor swimming pool. In this new building will be stored two gasoline-powered pumps and 3000 feet of fire hose. This is to complement our community volunteer fire department which

was begun eight years ago.

In a major emergency we can now put our pumps to work continuously with the swimming pool providing a 60,000 gallon reservoir. Back of that is our 100,000 gallon cistern that provides our water supply. Before the end of the summer we plan to locate fire hydrants at strategic locations about the campus to which hoses can be attached on our regular water system.

We are putting the finishing touches on the renovation of our swimming pool building, which we began some months ago. We have removed all the wooden walls which the humidity of the water steadily damaged. These have been replaced with fluted concrete block which gives the appearance of stone on the outside. The wooden doors which would swell and shrink because of humidity have been replaced with aluminum doors. We have put on a new roof and the eaves have been covered with aluminum and will never have to be painted again.

Two months ago we purchased a beautiful four-bedroom brick home one block from the main campus. We have moved one of our staff couples, who have worked devotedly the past two years as volunteers, to occupy the house. Mr. Hopwood was a retired electrician and carpenter before coming here. Mrs. Hopwood had retired from a job in health services. She now teaches full time in our Special Help Department. Mr. Hopwood is continually busy in maintenance.

These good people are not paid a penny but work as though they are paid thousands. In fact, since coming here to serve, they have averaged over \$1000 a month, yes a month, in cash donations to our work. For the past two years they lived in a staff mobile home having sold their beautiful home in western Kentucky to come here.

The Hopwoods have now taken on an added responsibility. In the three spare bedrooms of their new home OBI guests are housed nearly every night. The Hopwoods have been very busy in recent weeks making home improvements. There has been much painting. An upstairs hall has been paneled to make a sitting-sewing area adjoining two of the guest bedrooms, and another bathroom has been built in the house by Mr. Hopwood and a volunteer plumber from First Baptist, Orlando, Fla.

In the next several weeks we will renovate an area in the basement of the new house, and add another restroom. This area will become a beauty-barber shop for our staff, students and the local community.



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

sunday school lessons

LESSONS FOR JULY 20, 1986

Life and Work Series

Racism

Acts 10:34-35 While Peter was pondering over the meaning of the vision which he beheld from the housetop, the men sent by Cornelius arrived at his lodging and accompanied him to the home of Cornelius. There he informed his listeners he was in their midst by the direction of the Lord.

He frankly admitted former prejudices toward the Gentiles, and then added: "God hath shewed me that I should not call any man common or unclean." Peter assured his listeners that God was not a "respector of persons" or an "accepter of a face." He was fully convinced that God would not justify a guilty Jew simply because he was a Jew, and that he would not refuse a Gentile a place in his fellowship simply because he was a Gentile.

Acts 17:24-26 Paul made a tour of observation through Athens and was shocked by the multiplicity of gods which were in evidence throughout the city. The Apostle set himself to exposing the emptiness of their idol worship.

Standing in the midst of the Areopagus, or the court, Paul delivered one of the greatest messages of his ministry. He declared the creative, active, purposeful and powerful God could not be confined within any temple made with human hands. He stressed

that God should be adored, worshiped and served by all.

Ephesians 2:13-18 Ephesians 2 reminds all Christians that in their former condition they were dead in trespasses and sins without hope and without God. Even though the world was teeming with evidences of God's wisdom, love and power, they lived without any real knowledge of him.

Through the shedding of his precious blood on the cross at Calvary Christ broke down the wall that separated Jews and Gentiles, abolished alienation, removed bitterness, and united contending forces in Christian love. Christ made peace with God for both Jews and Gentiles, and his offer of salvation is made to both alike.

International Series

Personal responsibility

Ezekiel 18:1-13, 25, 30 Desirous of blaming their ancestors for all of the calamities which had befallen them, these captives kept repeating an old and familiar proverb: "The fathers have eaten sour grapes, and the children's teeth are set on edge." Believing they were being punished for the sins of their fathers, they thought that God was dealing unjustly with them. Through Ezekiel God refuted their charge, and taught them every individual is answerable unto God for his own thoughts, words and deeds.

At God's direction, without fear or favor Ezekiel challenged the people to acknowledge their sins and to repent of them, to turn from all of their wicked ways, to be faithful in their obedience to God in all things and to rest assured that God would fulfill his purpose in and through them.

Ezekiel taught those to whom he ministered the best way for them to avoid indulgence in sin was to live in accordance with God's will. He declared that those who live righteously refrain from feasting with the worshipers of idols, from indulgence in immorality, from oppressing or taking advantage of the unfortunate and from dealing unfairly with others.

Considering the evil ways of men and the consequence thereof, in verse 30 God called for a national repentance which would avert national ruin. God never derives pleasure from the punishment of sinners, but he does rejoice when people turn from their wicked ways and abide by his will and teachings. He longs for all to turn to him in penitence and faith and thereafter to enjoy true victorious living.



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

on mission together

Journey to the past: Discovery

When my sister, Mariam, called a few weeks ago to tell me that a Marshall reunion was to be held, I was uncertain if I could make it. Gratefully, when that Saturday arrived on July 5, I had improved enough to make the short journey.

Cradled against the Kentucky River, almost dead center in Franklin County, is a six acre farm owned by Leonard and Grace Marshall, cousins of my deceased father. The old Stoney Creek Road which leads there is paved with asphalt now; a luxury my dad never knew the nearly 30 years he delivered mail over that road. We joined about 70 others of the Marshall clan who gathered for the potluck affair.

It was on this farm in 1897 that my father was born in a small, log building. It has since been incorporated as part

of the larger country home where Leonard and Grace live. Standing inside that log room, I felt my roots grow deeper.

I was given the privilege of offering thanks which I managed to choke out through the overwhelming feeling of being "compassed about" by a host of Marshalls past.

As the afternoon progressed, and folks grew more acquainted, I was to experience a surprise.

Unacquainted to any significant extent with Kentucky Baptist history before my return to the state, I have since read considerable portions of J. H. Spencer's two-volume history of Kentucky Baptists. There I first discovered that a certain William Marshall, from Northern Neck, Va. was "among the first if not the first" ordained Baptist preacher to become a permanent resident in Kentucky (1779-1780). I considered our names as an unusual coincidence, but made no serious effort to determine if we might, perchance, be

related. But it had stimulated my curiosity.

A cousin, Russell Marshall of Frankfort, and I began talking about family. To my delight, he pulled from his pocket a Marshall family tree which he had assembled and sketched.

There it was. The William Marshall referred to in Spencer's work is after all, my great, great, great, grandfather! Of more significance to me personally is the awareness that six generations ago he came to Kentucky from Virginia, was for awhile the only ordained Baptist minister east of the "old Bardstown toll road", and that he lived some years in Shelby County (where we presently reside).

Discovering that I am linked so intimately with the beginnings of Baptist work in Kentucky has been an humbling, spiritual experience for me.

I hope never to desert the trust and hope of those who by their sacrificial past have given us such a responsible future.

Roxburgh's safari leads to seminary, missions

by Craig Bird

Few sinners are pursued by clawing lions and charging water buffalo.

John Roxburgh lived to fight off such animals, but knew he was dying inside.

Now Roxburgh, 43, is preparing at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., to spread the gospel among the rural tribes of Zambia, where he once led big game safaris.

Roxburgh's long trail to Southwestern began in South Africa, where he was born the illegitimate son of a prostitute. When police found the two-year-old child wandering the street looking for food, he was adopted.

That took care of his physical hunger, but the emotional hunger raged on.

His natural mother was murdered when he was eight, and by 15 he had quit school and was estranged from his adoptive family. At 18 he moved to Zambia (then Northern Rhodesia) to work. At 21 he "went off where I didn't think anyone would find me, took every pill I could find, then cut both wrists."

Hovering on the edge of death he had a vision of three figures dressed in mauve, apparently waiting for him to cross into their valley. "I couldn't see their faces or hands and to this day I can't interpret what it all meant," he said.

But since becoming a Christian, "I've read in Revelation that God and the saints wear white robes—so that valley I almost went to sure wasn't heaven," he said.

Roxburgh decided life was worth living and became a determined

Now the man who once took the King of Nepal on safari spends his nights parking cars and his days studying the Bible at Southwestern. He dreams of evangelizing the rural villages of Zambia.

optimist, even though not yet a Christian.

He led rich Europeans, Americans and Asians on almost 200 safaris in Zambia. But he found that even the most important people in the world weren't happy.

While in the United States recruiting hunters, Roxburgh met his wife, Carol. She moved to Zambia with him to live in the grass hut of his base camp.

Later they moved to Kerrville, Tex. to establish and manage an exotic game ranch. New friends urged him to accept Christ.

"I rationalized and told myself if there really was a God and Jesus and Holy Spirit it could be proved," he said. "If Christianity didn't solve my problems I would throw it all out.

"All I wanted to talk about was God, but most Christians were intimidated by my questions," Roxburgh said. "So I started watching religious



John Roxburgh (left), a student at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., poses with two other hunters and their catches on a safari he led in Zambia. Now Roxburgh plans to return to Zambia with a Christian witness.

television 15-18 hours a day when I was off work and reading everything I could get my hands on."

His self-study led him to identify his beliefs as Southern Baptist. "It is important for faith to be based on scripture instead of emotion," he explained.

At 11 p.m. New Year's Eve 1982, he

stood with his wife and seven-year-old son in the darkened sanctuary of Southern Oaks Baptist Church in Kerrville and committed his life to a God he had long denied.

Now the man who once took the King of Nepal on safari spends his nights parking cars and his days studying the Bible at Southwestern.

Instead of organizing big game hunts in Zambia, he dreams of evangelizing the rural villages of that East African country.

He is working on getting the movie "Jesus" dubbed into N'ja so he can use it and soccer games between neighboring villages to attract crowds.

"The villages are usually about nine miles apart," he said. "I want to start with one and work to the next, leaving a Christian church in each one. I think in five years the whole area can be evangelized."

Roxburgh is determined to reach his goal because of his unshakable belief that faith in God through Jesus Christ is the answer to any question. "There are no political answers to the freedom of man," he said. "There is only a Christian answer. Unless you change people's hearts you aren't really changing anything."

Roxburgh remembers the times he almost died before encountering Jesus Christ. He vividly recalls the lion that veered in mid leap and brushed his leg and the charging water buffalo that fell less than six feet from him.

More vivid than these visions is his knowledge that Zambians are dying each day without ever hearing of the God who can fill the emptiness in their lives.

"The world is falling apart," he said. "We must tell everyone about Jesus."

Black student 'pioneers' in Brazil

As hard as they try to identify with people overseas, Southern Baptist missionaries rarely are mistaken for nationals. Everything being equal, missionaries can't change their skin color, which usually is white.

In contrast, Milton C. Williams Jr., a semester missionary, was sometimes mistaken for a Brazilian. That's because his skin is black.

Williams, now back in Southern Baptist Theological Seminary, Louisville, recalls how Brazilians would ask him to translate for his red-haired, blue-eyed sponsor. But missionary Phillip Flournoy speaks Portuguese fluently. Williams doesn't.

Veteran missionaries think Williams was the first black semester missionary to serve in Rio de Janeiro. But pioneering in the "white world" is nothing new for this Southern Baptist from Virginia.

Williams was nurtured through East End Baptist Church of Suffolk, Va., a Southern Baptist church. He calls it a "typical black Baptist congregation."

William's pioneer spirit was displayed at Virginia State University, where he started the first Baptist Student Union on that traditionally black campus. He went on to become president of the National Baptist Student Retreat, sponsored by Southern Baptists for black students. His pioneering attitude also led him to Southern Seminary, where he is one of 65 black Americans studying there, and to Hurstbourne Baptist Church in Louisville, where he is the church's only black member and sings in the choir.

"God has blessed me to be involved in both worlds," Williams says. "I've been a member of black and white congregations and understand how both operate."

Williams feels that blessing continued through his missionary stint in Brazil. His job of building chapels gave him the opportunity to see Brazil. He had opportunities to preach wherever he went. He sang in English and Portuguese. He spoke at youth rallies. He saw what God is doing in Brazil.

Williams' work in Brazil also afforded time for personal reflection—and possibilities. There is the "possibility" of missions for his life.

"I really don't know what God has in store for me. I can only prepare myself for whatever possibilities come up; that's why I am at Southern. That's all I can do. I trust God for the

rest," Williams says.

Out of the 3600 Southern Baptist missionaries around the world, only three are black, says Willie Simmons, a manager with the Southern Baptist Foreign Mission Board. Only 25 of the 6000 volunteers overseas last year were black.

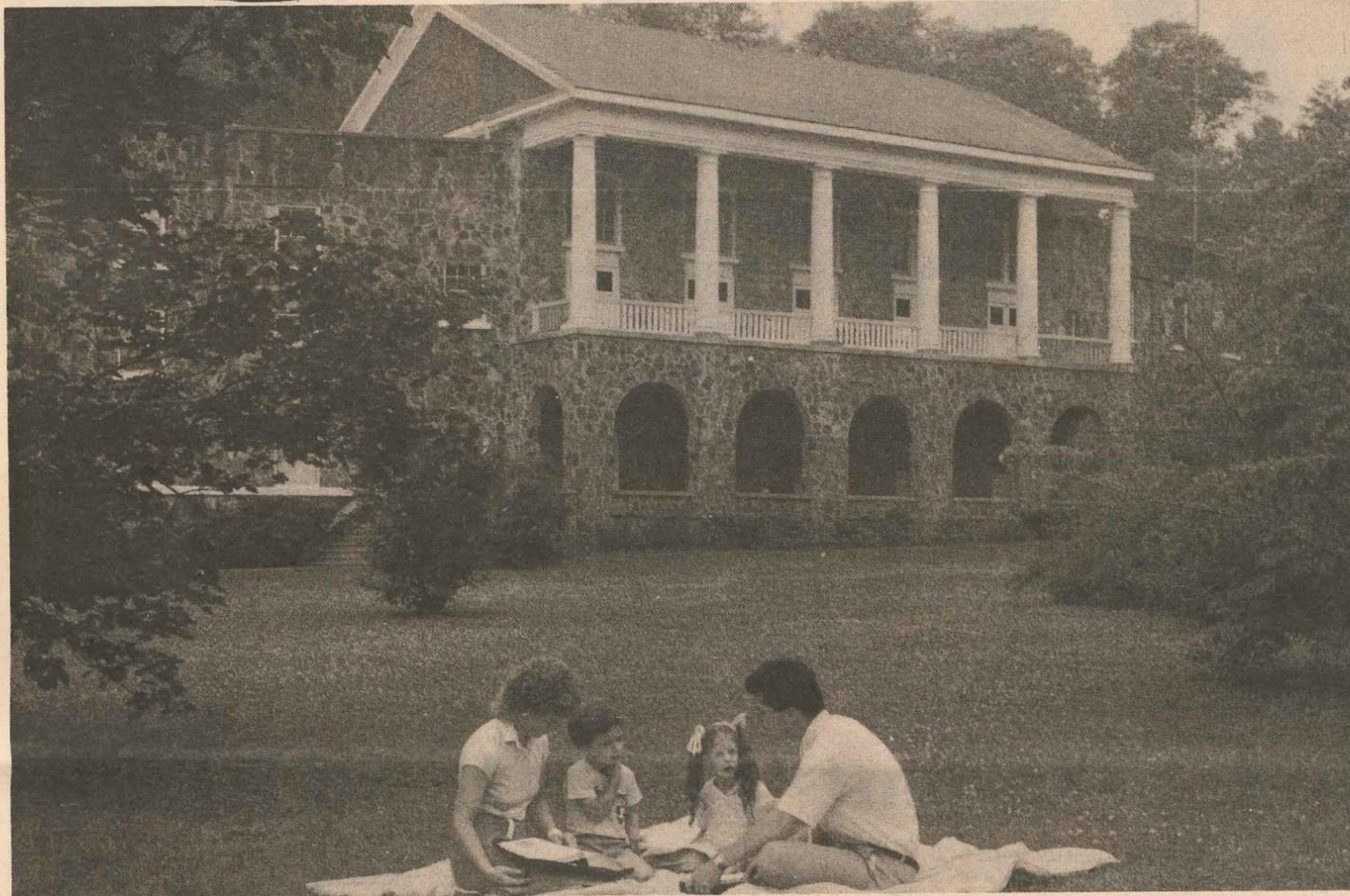
In April, board trustees approved an endowment fund of \$10,000 to help black students enter seminary and do volunteer mission work overseas. And with 250,000 to 275,000 black Southern Baptists, there should be more than three black career missionaries as well, Simmons says. (BP)



Milton Williams (right) works with Southern Baptist missionary Phil Flournoy on construction of a chapel building in Brazil. Williams, a student at Southern Baptist Theological Seminary, Louisville, was the first black semester missionary in Brazil.



Clear Creek Baptist School Celebrating 60 Years



Clear Creek Baptist School, a Kentucky Baptist Bible College located on a beautiful 700 acre campus surrounded by Pine Mountain State Park, is celebrating 60 years of service. In 1926, Dr. L. C. Kelly, pastor of First Baptist Church, Pineville, had a vision of a school to train mountain preachers. The result of his prayers and dedicated work is Clear Creek Baptist School, which has been training adults for Christian ministry for these 60 years.

Dr. D. M. Aldridge came in 1954 as our second president. Under his leadership, enrollment and faculty tripled. Clear Creek was granted candidacy status for accreditation by the American Association of Bible Colleges in 1981. In 1982, Dr. Leon Simpson became our third president. "The most important thing we do at Clear Creek is to teach the Word of God. Clear Creek has never wavered from its commitment to train God-called ministers for Christian leadership."

More than 1200 graduates now serve 43 states and several foreign countries. Of these 1200 graduates 300 hundred now are serving in Kentucky Baptist churches. One such pastor has said: "It is this committment to God that has kept Clear Creek strong through the years."

In keeping with the celebration of our 60th Anniversary an album was recorded in chapel May 2, 1986. One of the treasured memories of Alumni supporters and friends is the congregational singing in the chapel; where students, faculty, staff and guest pause regularly for uplifting experiences of worship and inspiration.

A recent poll to reflect the musical taste of our students

who chose their favorite hymns show the first five hymns chosen were 1: "Victory in Jesus"; 2: "Amazing Grace"; 3: "There's a Sweet, Sweet Spirit"; 4: "It is well with my Soul" and 5: "Because He Lives".

This album is expected to be ready for distribution at the Alumni Conference August 5.

STUDENTS ELECT A NEW PRESIDENT



Rev. Fred Cummings associate pastor and minister of music at Calvary Baptist Church, Corbin, KY was elected as President of the Clear Creek student body.

Fred has served as Youth Discipleship Leader, Master-life Facilitator and Director of the Youth Choir. His active campus life also revolves around his wife Margie and his three children Eric, Peter, and Kara.

1986 ALUMNI

Conference Planned

Welcome Home! To the annual Clear Creek "Family Reunion" on Monday, August 4, and Tuesday, August 5. Guest speaker, Dr. Jimmy Jackson of Huntsville, Alabama will be the keynote speaker for this conference, that has as its theme: "Glimpses of Glory". Alumni President W. H. Davis invites all Alumni and friends to come home for this wonderful time of inspiration and renewing of old acquaintances.

