

Peace Committee report release may be delayed

The final report of the Southern Baptist Convention's Peace Committee—originally scheduled for release a month in advance of the 1987 annual meeting—may be delayed, chairman Charles Fuller says.

"We wish we could have been able to fulfill our original plan of releasing the report six weeks or a month before the convention, but we find that the idea may have been ambitious," he added.

Fuller made the comments following

the 14th meeting of the 22-member peace group, May 4 in Atlanta.

Fuller, pastor of First Baptist Church of Roanoke, Va., countered rumors the Peace Committee is "hopelessly stalemated," by telling Baptist Press the report "is completed as far as structure and general content is concerned."

"There are sections which have been referred back to the drafting committee for refinement and some short segments have been sent back to be rewritten. At

this point, we feel it is more important to complete the report, with each member of the committee having his or her input, than to hurry the final draft," he said.

Fuller said it appears the final report will include "about 10 recommendations, touching both political and theological issues."

When the committee met in Nashville in early April to survey the first draft of the report, committee members in-

structed the drafting committee headed by Charlotte, N. C., attorney William Poe to shorten the document from the first version's 25 pages.

"We have purposely shortened the background section of the document hoping to make it manageable and digestible by the messengers at the St. Louis convention," Fuller said.

After the May 4 meeting, attended by 21 of the 22 members, Fuller said the drafting subcommittee will refine, rewrite and reassemble the report. Then, it will be mailed to all committee members for review. "Following that process, members will send suggestions for revisions. Then the final report will be assembled," Fuller said.

He added the report may be released either in late May or early June, "depending on how long the finalization process takes."

Of the May meeting, Fuller said: "Although there are portions of the report upon which not every member would agree, the committee during this particular meeting worked hard to come together on the report. And, although there are areas where there is not complete agreement, it is our hope and intent to be able to agree on it in general when we present it to the convention."

The committee, which was created by messengers to the 1985 annual meeting, was charged with discovering the sources of the controversy afflicting the 14.6-million-member denomination, making findings and then proposing recommendations for ways to bring about reconciliation. (BP)

Pastors will focus on "Emmanuel factor"

"The Emmanuel Factor" of how Christ influences and impacts the daily routine of life will be the theme of the 1987 Pastors' Conference, to be held June 14-15 in Cervantes Convention Center.

"I have urged each of the speakers to preach Jesus," said Nelson Price, pastor of Roswell Street Baptist Church in Marietta, Ga., and president of the Pastors' Conference.

Price told Baptist Press he encouraged speakers "to preach Christ and not get involved in denominational politics. I want the conference to build up the pastors and the people who attend, and I am optimistic the speakers are going to do that."

Price said he wrote to each speaker and said: "I want to encourage you to preach Jesus. We will have three days following the conference in which the SBC can deal with expedient 'political' issues and other vital topics."

Carl F. H. Henry, whom Price said is "Southern Baptists' best known international theologian," will speak on "The Emmanuel Factor and Neo-pagan Philosophy." Henry, former editor of "Christianity Today," is from Arlington, Va., and is associated with World Vision International.

Price also invited Landrum P. Leavell II, president of New Orleans Baptist Theological Seminary, to address the conference on "The Emmanuel Factor in Resurrection."

Other well known names include former SBC presidents Bailey E. Smith of Del City, Okla., and James T. Draper Jr., of Euless, Tex. Smith will speak on the compassion for souls and Draper on



Leavell



Smith



Draper



Henry

the search for integrity.

Among others to speak include Tom Elliff, pastor of First Southern Baptist Church of Del City, Okla.; Richard Vera, an evangelist from Dallas; Jack Millwood, pastor of First Baptist Church of Chickasaw, Ala.; E. W. McCall, pastor of St. Stephens Baptist Church in La Puente, Calif.;

Ralph Smith, pastor of Hyde Park Baptist Church of Austin, Tex.; Richard G. Lee, pastor of Rehoboth Baptist Church of Tucker, Ga.; David Miller, director of missions from Heber Springs, Ark.; Jerry Sutton, pastor of Two Rivers Baptist Church of Nashville; and Jerry Johnston, an evangelist from Overland Park, Kan. (BP)

Whitesburg celebrates mission triumph

by Ray Hayes, Business Manager

First Baptist Church, Whitesburg, sponsor of Eolia Mission in the mountains of Letcher County, joined members of the mission in celebrating ground breaking for a new building.

A 99-year lease from the Diamond Coal Company for one dollar a year gave the mission its prized location. Lloyd G. Mullins, mission pastor, shrugged his shoulders and said, "We couldn't buy this land. Why buy it when you get a deal like that?"

J. Phil Bentley, chairman of the missions committee at Whitesburg, recounted how the work began in 1971. "Three Sunday school classes met in an old school bus. In the winter we would take shifts meeting in the front of the bus to keep warm."

The mission has seen more than 90 professions of faith since its beginning. Nearly one-half of those individuals were present for the ground breaking event. Eolia's average Sunday school attendance is 64.

Eolia's first pastor, Richard Adams, challenged the church by declaring, "don't build your foundation in one place and your building—the witness—in another. You have a strong foundation, now build a strong witness."

Tom Stokes, pastor of the mission-minded Whitesburg church was unable to attend because of injuries he suffered when he fell from a 20 foot cliff the day before. From his hospital bed Stokes said, "Our dream for Eolia has come true—our vision is just beginning."

A modular general store building, used a few months during the Knoxville World's Fair, serves as the only worship

building. The double-wide trailer was brought to the site in 1984.

Six work crews from several churches and other state conventions will be arriving on scheduled shifts to erect a building, which is slated for completion in early August.

The roaring hum of an exhaust fan from the Scotia Mine can be heard in the distance. In March, 1977, explosions in the mine claimed the lives of 27 men. The Eolia mission was able to minister to the families of the victims and is reminded by the roaring fan of the reason for their existence.

Whitesburg supports three other missions, Colson, Premium and Linefork. Mission pastors Herb Banks, Premium, and Gary Robbins, Linefork, were present for the ground breaking.

Linefork is a new start of "Mission Kentucky" and one of 35 similar works begun in the "Mission Kentucky" emphasis since September 1986. According to Bill Jagers, associate in the Direct Missions Department of the KBC, of those 35 new starts, 13 are now churches, eight are missions and 14 are preaching points serving four different language groups.



Members of Whitesburg's missions committees support missions in body as well as in spirit by sharing their talents with the church.

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May 19, 1987

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Jack D. Sanford

sanford's perspectives

Give your pastor a little love

The excesses of some television preachers and the field day the secular journalists have had with them creates a bad climate for all ministers.

An example is in the May 12 edition of the Louisville Courier-Journal. On the Op Ed page a cartoon by Jeff MacNelly of the Chicago Tribune is the cruelest insult of all.

In his cartoon MacNelly has a caricature of Gary Hart with a lipstick stain on his face and the caption, "Well, there's always the Ministry."

The implication of the cartoon is clear: since the charge of sexual misconduct cost him a chance at the presidency Hart is not lost, he can enter the ministry where such action is commonplace and acceptable.

Even the most stupid reader can hear loud and clear the implication that ministers are all greedy, sexually promiscuous and not worthy of confidence.

The television evangelists have not done Christianity a favor. For this reason, if for no other, we must say something positive about the people whom God has called to lead us to abundant life. The time is ripe for honest affirmation for those faithful servants of God who walk a straight pathway and provide pastoral care for the church family. The pastor of your church is not perfect, but neither is he a rascal out to get rich, nor does he practice the sexual ethics of the gutter.

Recall the many hours your own pastor has spent in the hallways of hospitals, waiting with family members for some word about a sick loved one. What price did he put on that?

Recall the many hours your own pastor has spent in counseling with persons in trouble. What

price did he put on that?

Recall the many hours your own pastor has given of his time and strength to nurture your children, oftentimes when his own were waiting at home. What price did he put on that?

Recall the low pay your own pastor receives year after year because he is committed to the service of God and does not put a dollar sign on that service, even though all about him he finds a person's worth measured in our culture by the amount of money one makes.

Recall the high standards by which your pastor lives every day of his life, often surrounded by lonely people who could be easy victims of sexual weakness, yet never making one false move that would dishonor his God or disgrace his congregation. What price does he put on that?

MacNelly's cartoon does not fit the ministry, for the ministry is made up of persons who have dedicated their lives to the unselfish service of God, not persons who hold moral standards of decency in contempt and practice sexual high-jinks with disdain for the feelings of others.

This is the time your pastor needs some word of affirmation from you. It may be the time your pastor needs to see some concrete form of love expressed by the congregation he has dedicated his life to serve.

Pastors are God's called servants and the overwhelming majority of them are honest, sincere, clean-living people who have built their lives upon the highest Christian standards.

Take a minute to affirm your pastor and encourage him for the work he must do in a climate of doubt and suspicion.

Kentucky Baptist hospitality

The directors of Western Recorder met last week on the campus of Campbellsville College and found this youngest of our Kentucky Baptist colleges a delightful place to work and rest.

President Randy Davenport is always gracious and he outdid himself in his generosity toward our people. He provided us an ample meeting room in the faculty lounge with refreshments in abundance. He personally escorted us around the campus, and fed us a magnificent meal which was far more than we should have eaten. Then he took us

to his own home where he fed us some more.

He did all of this the day before the annual graduation activities at Campbellsville College, a time when a college president is busy with many details.

We tip our hat and thank this warm Christian gentleman for his hospitality and friendship. We praise God for the opportunity not only to visit the campus of this fine school, but also for the opportunity the Lord has given us to support the school with our prayers and our gifts.

One last call

Messenger cards for the June 16-18 meeting of the Southern Baptist Convention in St. Louis are in the executive office of the Kentucky Baptist Convention.

Every Kentucky Baptist church in friendly cooperation with the purposes of the SBC is entitled to one messenger. An additional messenger is allowed for each additional 250 members or for each \$250 contributed to SBC causes in the past

year with a maximum of 10 messengers from any church.

Now is the time to secure messenger cards for the members of your church who plan to attend the convention. No one is likely to be admitted to the auditorium in St. Louis without a properly verified messenger status.

Time is running out, so request your messenger cards now by writing to the executive office of the KBC.

western recorder

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1000 check inerrancy at Ridgecrest meeting

by James H. Cox, Associate Editor

The historical-critical method of scriptural interpretation was labeled a "Trojan horse" by a noted conservative theologian during Southern Baptists' conference on biblical inerrancy May 4-7 at Ridgecrest (N. C.) Baptist Conference Center.

Defending the inerrancy of the scripture, Robert Preus, whose Missouri Synod Lutherans struggled through a similar battle in the last decade, called the historical-critical method "totally destructive" of the Christian faith.

Preus, one of a half-dozen persons invited to present major addresses to more than 100 participants at the Ridgecrest conference, is president of Concordia Theological Seminary.

To employ the historical-critical method is to approach the Bible with the view that it is not the "very word of God," he declared.

He termed the method developed in Europe during the 18th century the "great heresy of our day."

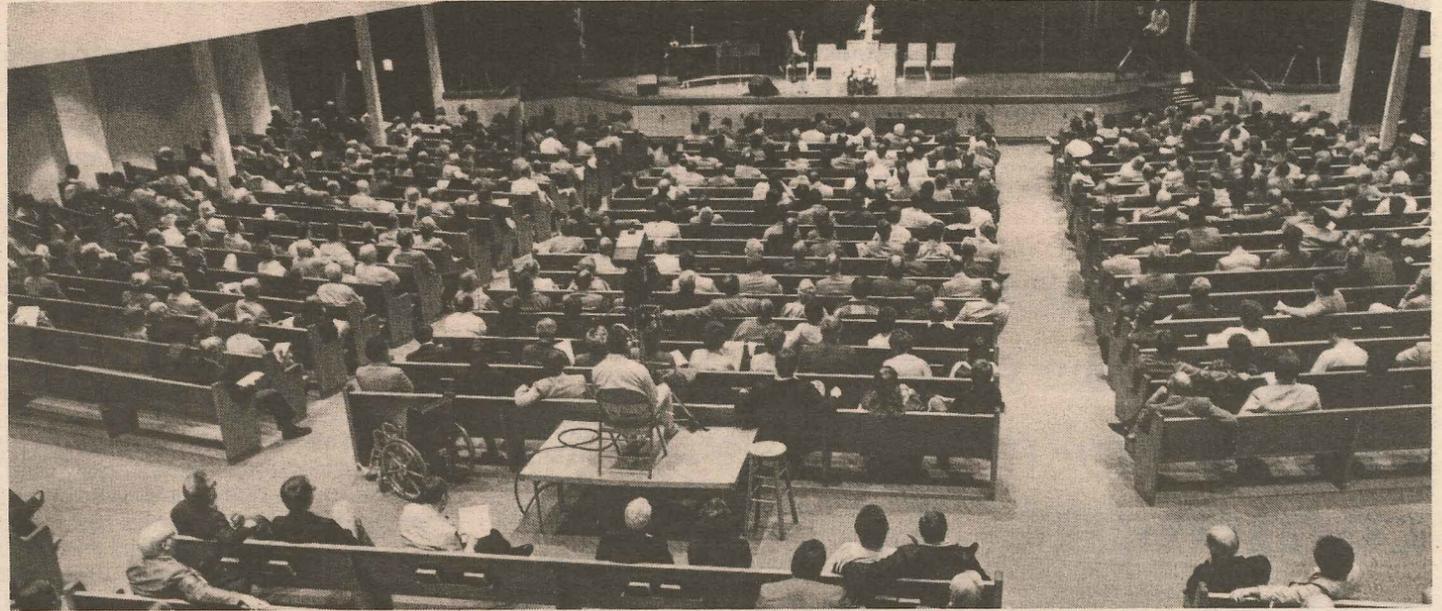
One of the more controversial speakers at Ridgecrest was a former Southern Baptist, Clark Pinnock, professor of systematic theology at McMaster Divinity College, Hamilton, Ontario, Canada. From 1965-69 he taught theology at New Orleans (La.) Baptist Theological Seminary. During those years he warned Southern Baptists of liberal views gaining inroads in the denomination. But since that time, he admitted having a change of heart.

Emphasizing that he has not changed "one whit" in believing the Bible is the inspired word of God, he characterized the current debate among Southern Baptists as one between an elaborate, structured view of inerrancy and a simpler, experience-based view.

"To throw out a couple of liberals you are going to hurt a lot of good people who happen to love God," he predicted.

Pinnock went on to apologize for the "pain" he caused the Southern Baptists he attacked two decades ago, and for problems his changing views in this decade have caused former students such

Clark Pinnock (l), professor of systematic theology at McMaster Divinity College, Hamilton, Ontario, Canada, speaks with Southern Baptist Convention president Adrian Rogers, Memphis, Tenn., after the two speakers presented contrasting views during a session. Rogers was one of Pinnock's students in the 60s at New Orleans Baptist Theological Seminary.



Approximately 1000 Southern Baptists from 31 states met May 4-7 at Ridgecrest (N. C.) Baptist Conference Center for the conference on biblical inerrancy. The meeting, sponsored by the six SBC seminaries, featured 11 major addresses followed each time by responses from two different perspectives.

as Paige Patterson, president of Criswell Center for Biblical Studies, Dallas, Tex.

But he added that he believed his opposition in the 60s was "right and necessary" and the "tide of liberalism has been turned back."

In conclusion, he admitted, "I'm worried, in having corrected a fault, that we'll go too far and hurt a lot of people."

In a platform response, Patterson took exception to Pinnock's contention that the SBC controversy is between "permissive inerrantists" and "strict inerrantists."

"Why not simply face the truth that this is not a question of two views of inerrancy but of some who believe the Bible to be flawed with errors and others who believe the Bible is not errant in any area of reality and who hold to the infallible power and binding authority of the Bible?" Patterson asked.

While hoping, like Pinnock, for peace in the SBC, Patterson lamented that the price for peace is "too high."

Pinnock would have Southern Baptists support those who teach the exact opposite of what we hold to be sacred, according to Patterson. He would have us (Southern Baptists) stand at the judgment seat of Christ and try to explain to an enthroned Christ that in the interest of peace in the convention "we supported either by silence or by resources those who say his word errs."

"This we can not and will not do," Patterson emphasized.

In a later presentation Pinnock cited the apostle Paul's second epistle to Timothy, in which he called scripture profitable for doctrine, reproof, correction, instruction in righteousness and for giving wisdom that leads to salvation.

If Southern Baptists were content to agree with Paul and not fight over "elaborate human theories of inspiration," he explained, "the cause of holy war would be much diminished."

He chastised the fundamentalists: "Even though honest inerrantists surely must know their favorite category is not clear or firm, some are intent upon ramming the strict version of it down the throats of others."

Obviously, some people are "spoiling for a fight," and inerrancy is apparently "not the real reason but only the occasion" for it, Pinnock surmised.

Concluding, Pinnock added, "It is not necessary to injure and maim godly

evangelical pastors, professors and church workers just because we have the political power to do so. It saddens me to see men and women who have given their whole lives to the faithful preaching of the gospel now being labeled 'liberals' and defamed when they deserve to be honored."

Responding, SBC president Adrian P. Rogers of Memphis, Tenn. observed that "theologians can change, but the word of God goes on forever."

"Conservative Southern Baptists are sad that Dr. Pinnock has forsaken his former commitment to strict biblical inerrancy," Rogers said. "We don't know what his next port of call may be... yet Southern Baptists need to turn away from ephemeral oddities and anchor in the God-breathed book."

John M. Lewis, retired pastor of First Baptist Church, Raleigh, N. C., applauded Pinnock for his appeal to Southern Baptists to recognize they may hold differing views out of "genuine concern" and "honest motives" without breaking fellowship.

Lewis noted that until now Baptists have never used a single word, unsubstantiated by the Bible, as a test of fellowship of faith; but the word "inerrancy" is now a "quasi-creedal weapon" to coerce conformity, contrary to Baptist practice.

He claimed the most serious parameter set by the theory of inerrancy is to use it as a test word of faith, fellowship and eligibility for denominational service.

There is "ironic contradiction" in such use of the term, he underscored. "One must surrender part of his Baptist heritage to serve in the denomination; putting it simply, he must be less a Baptist to serve."

At a press conference the six Southern Baptist seminary presidents gave their own views on the controversy.

Russell H. Dilday, president of Southwestern Baptist Theological Seminary, Ft. Worth, Tex., said the dispute is clearly not theological.

"Ninety-nine and forty-four one-hundredths of Southern Baptists believe the Bible." The dispute concerns the "kind of denomination we are," he allowed. The choices are between being a "cooperative people" who want to work together "reaching the world for Christ" or "independent people, fragmented,

pursuing their favorite causes," he said.

Roy L. Honeycutt, Louisville, president of Southern Seminary, warned Southern Baptists may be on the verge of adopting a rigid interpretation of the Baptist Faith and Message statement, adopted in 1963.

While the statement "may not be a creed, it is creedal," Honeycutt said. "I am worried that in 45 days (at the annual SBC meeting) we will adopt an interpretation for a creed that tells people how to interpret the Bible."

Responding to an address by Kenneth Kantzer, dean of the Christianity Today Institute and professor at Trinity Evangelical Divinity School, Ed Young, pastor of Second Baptist Church, Houston, Tex., maintained the battle in the Southern Baptist Convention is not over a single word—inerrancy—but over "a high view of scripture."

"We need to strip the word of its political connotations and give it a fair chance to prove its semantic worth," Young said.

"Once Adam and Eve are denied, the Fall of Man is questioned, and there is no need for the cross," he said.

James Flamming, pastor of First Baptist Church, Richmond, Va., responded to those remarks that "it is not scripture that saves us but the Christ of the scripture. I am jealous to protect the singularity of Christ as he is at work in the hearts of people."

The six Southern Baptist seminaries will host two similar meetings also at Ridgecrest, N. C. in the future. A conference on biblical interpretation is set for May 2-5, 1988 and a conference on biblical imperatives is set for May 8-11, 1989.



Leon Simpson
President
Clear Creek Baptist School
Pineville, KY 40977

clear creek comment

Happy People

I have talked to more people in this past year who admitted being unhappy than in any year I can remember. One person to whom I talked said, "All I want in life is to be happy. How do I get that?"

Our Lord spoke of happiness in the Beatitudes. However, Jesus' teaching concerning the ingredients of happiness does not satisfy modern man. We grasp for things not realizing that happiness is not in getting more but in wanting less. We would be far happier with what we have if we weren't so unhappy about what we don't have. Happiness comes not from having much to live on but having much to live for. Seneca long ago said, "To be happy, add not to your possessions but subtract from your desires." Man also fails to reach happiness by searching without. Much unhappiness comes from not liking ourselves. Helen Keller said, "Resolve to keep happy and your joy and you shall form an invincible host against difficulty. Happiness cannot come from without. It must come from within." The apostle Paul said, "Rejoice in the Lord always! And again I say, Rejoice!" (Phil. 4:4) When he penned these words he was in a dark, damp prison.

One of our problems is that we wish not only to be happy, but happier than others. This is very difficult to achieve, for we believe that others are happier than we are. Happiness is not keeping up with (or ahead of) the Joneses. In fact happiness is not an end in itself. It is a big product of working, playing, loving and living. It involves the capacity to feel deeply, to enjoy simply, to think broadly, to risk freely and to be needed.

"The Cup of Happiness"

"Lord God, how full our cup of happiness! We drink and drink—and yet it grows not less; But every morn the newly risen sun/Finds it replenished, sparkling, over-run!/Hast Thou not given us raiment, warmth, and meat,/ And in due season all earth's fruits to eat?—/Work for our hands and rainbows for our eyes,/And for our souls the wings of butterflies?—/A father's smile, a mother's fond embrace,/The tender light upon a lover's face?—/The talk of friends, the twinkling eye of mirth,/The whispering silence of the good green earth?—/Hope for our youth, and memories for age,/And psalms upon the heavens' moving page?/And dost Thou not of pain a mingling pour,/To make the cup but overflow the more?"

Gilbert Thomas

baptist forum

Inerrantists threaten heritage

I am a Southern Baptist and a lay member of Crescent Hill Baptist Church, Louisville, a congregation that supports the Long Run Association, the Kentucky Baptist Convention, and the Southern Baptist Convention. I am also a member of the Southern Baptist Alliance.

I am committed to conserve our Southern Baptist heritage and traditions embodied in principles such as: The priesthood of the believer, the authority of Scriptures, believers baptism, non-creedalism, local church autonomy, the separation of church and state and association, state and SBC ministries and missions through the Cooperative Program. Under these principles we recognize the omnipotence of God and the freedom of the individual before God; we are both independent and cooperative; our organizations are inclusive—there are neither "ins" nor "outs"; and all of us (by whatever label we may choose to identify ourselves and others) are equal before each other and before God—there is no disenfranchisement because we are one in Christ.

Our Baptist heritage is now being threatened by a group politically organized under a theological banner of inerrancy with a creedal approach to church polity. The crisis in the SBC is not simply a power play for control and leadership of our SBC institutions; it is a movement by a cadre of pseudo-Baptists to take over the SBC and exclude from this fellowship of Christ those who disagree with their non-Baptist theological, ecclesiological and socio-political agenda.

Do we need—do I need—the Southern Baptist Alliance and a Kentucky affiliate of this group? My opinion is that the answer is YES. Those of us who are committed to our heritage need an inclusive larger fellowship of Baptist believers and a state and national forum and organization to preserve our historic Baptist principles, freedoms and traditions.

Steven Zimmer
Louisville

Church Training teaches Baptists

The May 5 letter by Kentucky Baptist Alliance chairman James Watkins immediately brought to mind some questions and comments. Watkins wrote that the purpose of the Southern Baptist Alliance "is to educate Baptists regarding what it means to be a Baptist . . . Its purpose is primarily education not political." Also, "We have done a poor job teaching converts and even the current younger generation what it means to be a Baptist." He clearly states, "This is the guiding principle of the SBA."

If the above comments are true Southern Baptists already have in place an organization to accomplish such educational purposes. It boasts several million members and active groups in many thousands of our churches and has as some of its clearly-stated purposes those of teaching Baptist history, polity and doctrine. The organization is called Church Training and is clearly not political in nature. It would seem creation of a new organization is not necessary when we already have a program to accomplish these purposes.

I agree with Watkins that such education must take place, but I prefer to work within the system to see that it occurs, not embarking on a campaign of ques-

tionable hidden motives while trying to sound as if "education" is my only goal. If education IS the goal of the SBA, then let its leadership and participants abandon a separate, controversial organization and seek to work within the existing, adequate structures of our churches and denomination. If education is NOT the goal, then let the SBA leadership lay on the table for all to see their hidden agenda.

Just for the record, in case supporters of the SBA might dismiss these comments as a fundamentalist-conservative's effort to condemn the SBA, let me say that I am very much in line with the SBA's leadership theologically (and politically) and that I mourn the direction the SBC has taken the last eight years, but I still cannot support the SBA.

Jeff Ross
Louisville

Upper Cumberland supports HMB

During the February meeting of the Executive Committee of the Upper Cumberland Association of Baptists, the group took the following action:

"The Upper Cumberland Association of Baptists went on record, Feb. 13, 1987, as being in support of the decision by the Board of Directors of the Home Mission Board concerning the financial aid to women who serve as pastors of Southern Baptist churches. There was one vote of opposition to this action."

Local pastors are true leaders

For a long time I have been praying the Lord would raise up a leader for those of us who did not want our Southern Baptist Convention to become a political organization. I waited in vain for an answer to my prayer. Then, about a month ago, I visited in the home of a pastor who had recently gone to a church in Virginia. The church called him knowing he was not one of the inerrancy group as was the former pastor. My friend told me one of the deacons came to him saying he was not going to attend the convention this year because if he went he would not be voting with his pastor. He did not think that would be right. The pastor replied, "But I want you to attend the convention, and I want you to vote your own convictions, not mine. That is what being a Baptist is all about."

That night as I was pondering this incident, the Lord gave me an answer to my prayer. The leaders of our Southern Baptist convention are the local pastors and deacons and members of the local churches carrying on the work the Lord has given them to do. The small local churches do the work of "The Man of Galilee." If we were given a leader to rally around, to go to the convention to vote for as our president, we would no longer be Baptists.

An open Bible, the priesthood of the believer, that's what being a Baptist is all about. The Southern Baptist Alliance and the letters going out to our pastors calling for, "No Lord but Christ. No creed but the Bible," is our answer to the leadership of a few pastors of "power politics" who have used the word "inerrant" to cause the labeling of liberalism to take over six seminaries, our boards and agencies. Our leaders are not the pastors of congregations of over 5000, with large television audiences, and schools to keep in operation, with big church budgets to support. They are building up their own kingdoms.

I do not take literally, "Beware of wolves in sheep's clothing," but we are being surrounded by wolves in sheep's clothing. Let us beware.

Helen Graves
Louisville

Jackson can reach both sides

Every Southern Baptist I know would like to see an end to the hostility in our denomination. We long for a peace which would allow each of us to express our deep convictions while accepting the honest differences which are a part of any free institution.

Many of us believe the only hope for a lasting resolution of the current conflict is the depoliticization of the presidency of the Southern Baptist Convention. For this reason, the announcement by Richard Jackson of his willingness to serve as president comes as a welcome breath of fresh air. Jackson is not aligned with either the Fundamentalists or the non-Fundamentalist groups. He has nominated for the presidency both Bailey Smith and Winfred Moore. As a non-aligned nominee, Jackson can reach out to both sides. Only such reaching-out will bring us the reconciliation we so desperately need!

Jackson stated he would ask no one to nominate him but would be honored if anyone did nominate him. I am confident I join thousands of other hopeful Southern Baptists in saying, "I would be proud to nominate Richard Jackson. He offers hope for healing!"

J. Dan Cooper
Lexington

Thanks for feature article

Thank you very much for printing Denise Spenser's article on cleftRock in the May 5th Western Recorder. We enjoyed Denise's visit and appreciate the encouragement.

If you would, allow us to elaborate at one point. We'd like for the readers to know the names of a special group of people who along with us, under the leadership of God's Spirit, carry on the cR ministry. Their direction, work, prayer, and sacrifice is invaluable. We are deeply indebted to the cleftRock partners, Board of Directors, and Home Owners named below: Wayne Moore, Marty and Milton Murphey, E. B. and Sylvia Smith, Bill Brooks, Kene Bullock, Jo Anne and Ken James, Sharon Kidd, Martha and Norman Lytte, Marcus and Ruth Reed, Alan Sparkman, Anita and Dale Thorne, Lee and Sarah Biuins and Gloria and Jim Thomas.

We're all grateful to be a part of God's work in Kentucky as well as "unto the uttermost..."

Bob and Eddie Fields
Co-Directors
cleftRock

Letters for baptist forum: maximum length, 300 words. Longer letters will be edited for space or returned for revision. Writer's signature, address, phone number and church affiliation required. No form letters will be printed. Letters must deal with issues and not make personal attacks.

baptist news in brief

Six die, four hurt in church van wreck

A church group outing to a Kansas City, Mo., amusement park ended in tragedy May 2 for Prairie Hills Southern Baptist Church, Augusta, Kan.

Six members of the 21-member group died when the van in which they were riding collided with the rear of a slow-moving truck. Four other youths were injured.

Kansas highway patrol troopers said the van was second in a caravan of three vehicles traveling north on I-35. The lead car pulled out to pass the flat-bed semi-trailer which was traveling about 30 miles per hour, authorities said. Then the van plowed into the back of the truck. Trooper Ron L. Sanders said the truck was apparently having mechanical difficulties. Its driver was not injured.

A third vehicle in the caravan was able to pull off the road safely. Its occupants were not injured.

The group was en route to Christian Family Day at World of Fun in Kansas City, Mo., when the accident occurred. (BP)

Convention presidents convene in St. Louis

Southern Baptist state convention presidents will meet in St. Louis on the eve of the Southern Baptist Convention annual meeting in June.

The meeting will begin at 5 p.m. June 15 at the Missouri Athletic Club in downtown St. Louis, said Frank Gunn, president of the fellowship group and president of the Mississippi Baptist Convention. The meeting will include a meal, discussion of common problems and solutions within state Baptist conventions and prayer time.

The group, which also meets during the February and September meetings of the Baptist Executive Committee in Nashville, began in 1985, when Charles Pickering of Mississippi called other state convention presidents together to see what they could do to help bring about reconciliation within the SBC. An April prayer retreat that year in St. Louis brought about the idea for the SBC Peace Committee, charged with seeking solutions to the theological/political controversy within the convention. (BP)

IRS agrees to rethink lobbying regulations

Following opposition from a number of groups including the Baptist Joint Committee on Public Affairs, the Internal Revenue Service has agreed to reconsider proposed regulations that would affect the lobbying rights of non-profit organizations.

Although not offering to withdraw the proposed rules, IRS Commissioner Lawrence B. Gibbs announced his agency "will consider whether it is appropriate to repropose part or all of the regulations." He said the IRS also will include "interested parties" in future discussions on the proposed regulations.

The rules were proposed by the Treasury Department in an attempt to interpret a 1976 law that guarantees charitable groups the right to lobby within limits. Non-profit groups contend the

proposed regulations include an expanded definition of lobbying that would allow the IRS to re-classify many of their research and educational activities as lobbying.

In written testimony filed with the IRS, Oliver Thomas, BJCPA general counsel, voiced concern about the regulations' "expansive definition of lobbying," which he said "could imperil some of our nation's finest charitable organizations." Noting religious organizations currently are exempted from the proposed rules, he said several provisions could affect religious organizations in the future.

Congressional leaders also have called for withdrawal of the regulations until they are rewritten to reflect more closely Congress' intent in passing the Tax Reform Act of 1976. (BP)

'Discern God's will' missionaries urged

Missionaries must be men and women of high character who constantly discern the will of God for their ministries, said Home Mission Board executive vice president Bob Banks during a service commissioning 93 home missionaries for service in 22 states, Canada and Puerto Rico.

Banks, who for the past 10 months

has been the chief administrative officer of the agency that supports 3637 missionaries, compared the missionaries to the "mighty men" of battle who were gathered to help the biblical character David become king of Israel.

"As the men were prepared to do battle for God, so are you called to a like task—that of service, of ministry, in God's army. God works in mysterious ways as he prepares us for service, and we have heard your testimonies about his working in your lives," Banks told the missionaries. "I urge you to be a lifelong student in discerning God's ongoing will in his ministry.

"As missionaries you may occasionally find yourselves in difficult circumstances," he added. "You may be successful, and you may fail at times; you may be serving in places where you struggle with loneliness. But in spite of seemingly insurmountable odds, you must look to God for your strength."

He also cautioned the missionaries against serving their ego and self-satisfaction. "I urge you to honor God at all times as the source of your call and not to praise yourself, your abilities, or your talents," he said.

During the service at Atlanta's Druid Hills Baptist Church, Carolyn Weatherford, executive director of the Woman's Missionary Union, praised the missionaries for being faithful to God's call and led in the prayer of dedication. (BP)



Fields

Glimpses of our heritage

by Carl Fields

Baptist Education: Female & Coeducational

In 1892, Georgetown College became co-educational by the addition of Georgetown Female Seminary.

In 1897 T. Simpson McCall, former president of Bethel Female College, organized a nondenominational school at Pewee Valley into a Baptist school.

Lynnland Institute operated a school from 1866 to 1913 at Glendale under the auspices of Severns Valley Baptist Church. In 1914 the property was sold and became the Baptist Children's Home.

The Barbourville Baptist Institute, Knox County, was founded by the North Concord Association at the turn of the century. In 1935 the school was sold to the Knox County Board of Education.

These schools are typical of efforts made in many parts of the South from mid-nineteenth century to 1909. In 1908 the State Legislature of Kentucky passed a law requiring a high school education. In that year there were 20 Baptist schools. This legislation greatly increased the number of high schools so that by 1910 there were 54 accredited high schools and by 1930 there were 492.

With the decline of private education, Baptist leaders sought to strengthen the ties between the schools and the General Association of Baptists in Kentucky. To accomplish this, the Baptist Education Society of Kentucky was created in 1906, composed of 15 members and committed to raise \$500,000 for education work.

At this point, Kentucky's educational hopes became a part of Southern Baptists' efforts to raise \$75,000,000 for all their agencies, the Kentucky portion being \$1,300,000. The campaign fell short of that goal by \$17,000,000.

In 1926 at the annual meeting of the General Association of Baptists in Kentucky, a report was made that Kentucky school debt was \$355,000 causing one delegate to ask, "Can Christian education be saved?"

A group of five distinguished educators was appointed to survey the situation in the colleges. As a result of their study, the committee recommended that Kentucky Baptists maintain one four year college at Georgetown and two junior colleges, Cumberland at Williamsburg and Bethel College at Hopkinsville.

The influence of the church schools in Kentucky in the nineteenth century was very important and the influence of Baptists was particularly great since their schools constituted approximately one-third of all those started in that century.

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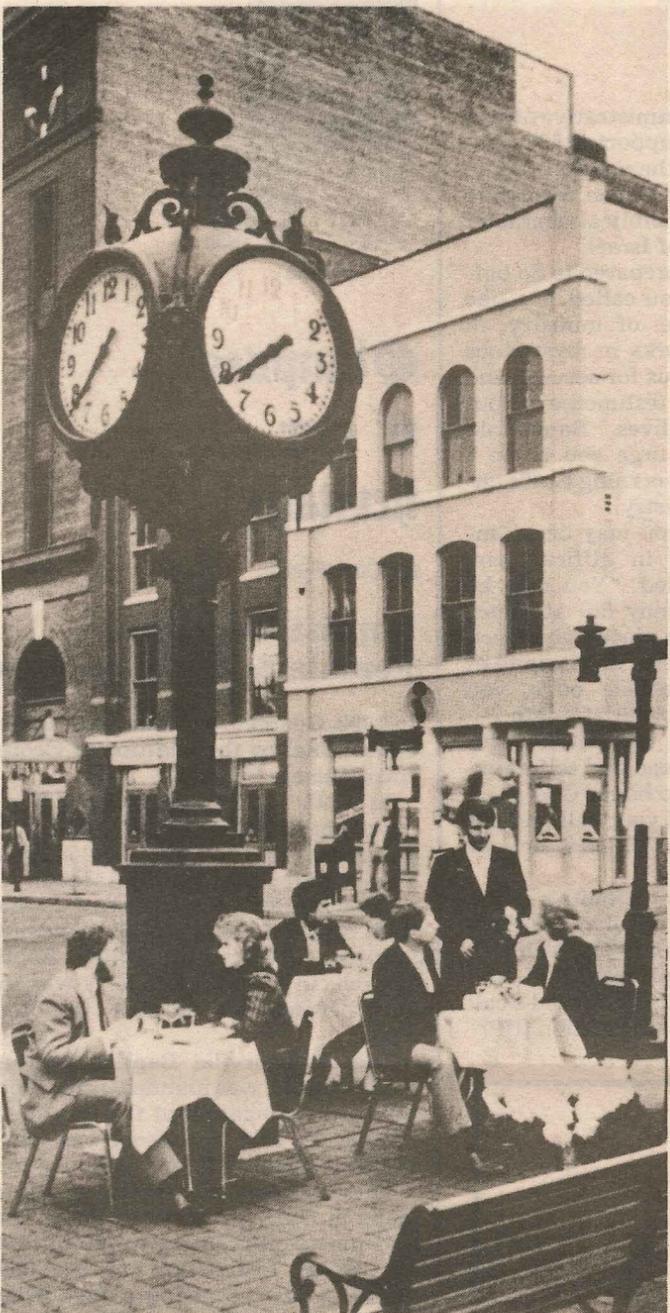
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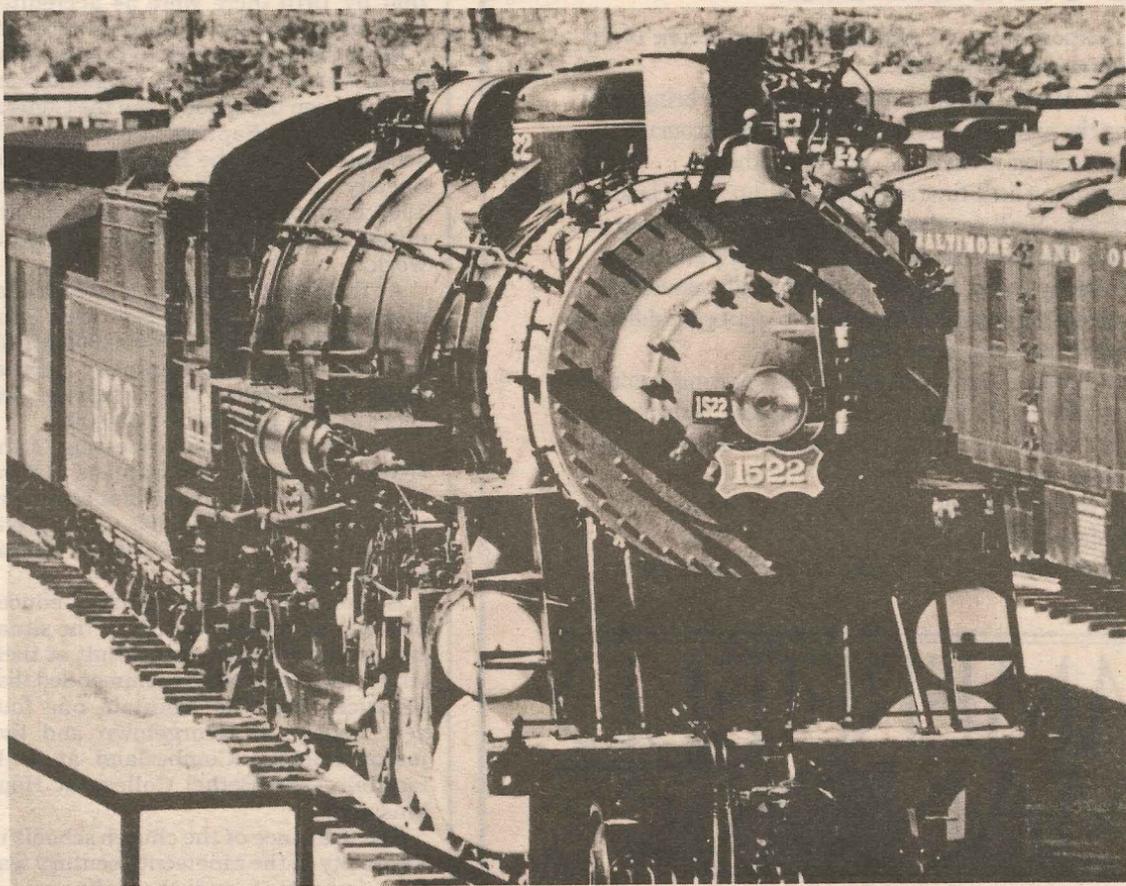
Above: Cervantes Convention Center in downtown St. Louis will host the 1987 Southern Baptist Convention annual meeting June 16-18. The facility is sure to be packed; its capacity is 30,000 people, about 10,000 less than the 1986 SBC annual meeting in Atlanta.

Left: Laclede's Landing, on the banks of the Mississippi River in downtown St. Louis, is just a few blocks from Cervantes Convention Center, site of the 1987 SBC. The historic riverfront offers visitors a variety of restaurants.

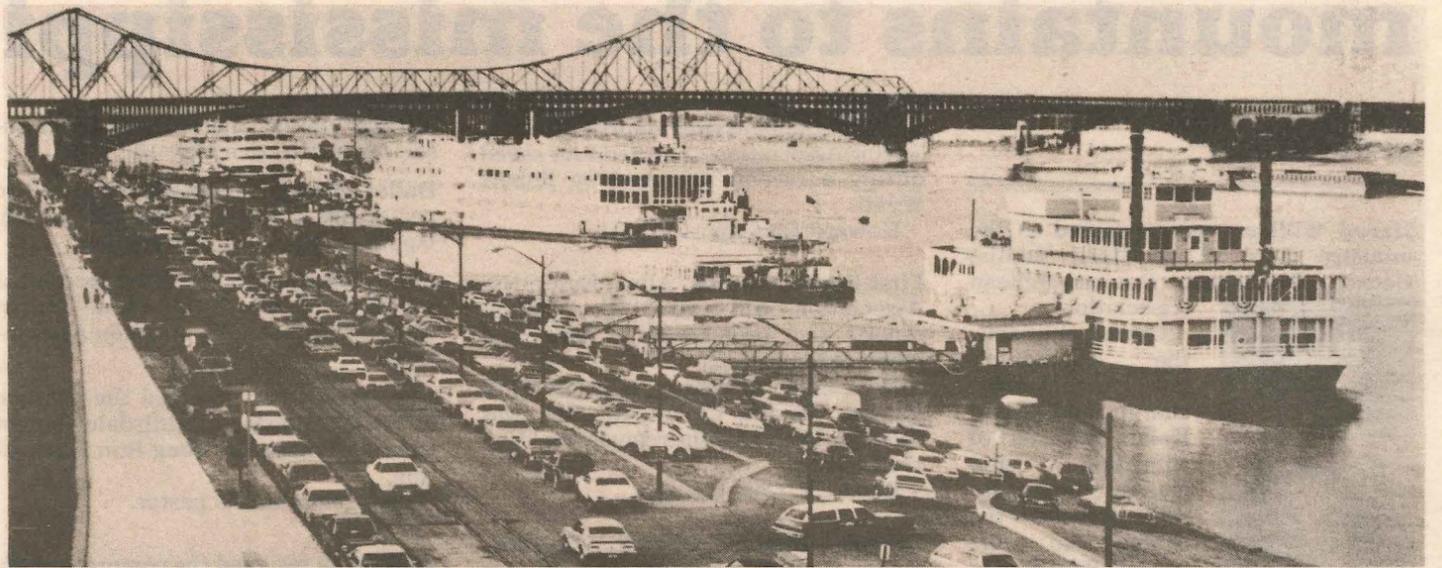
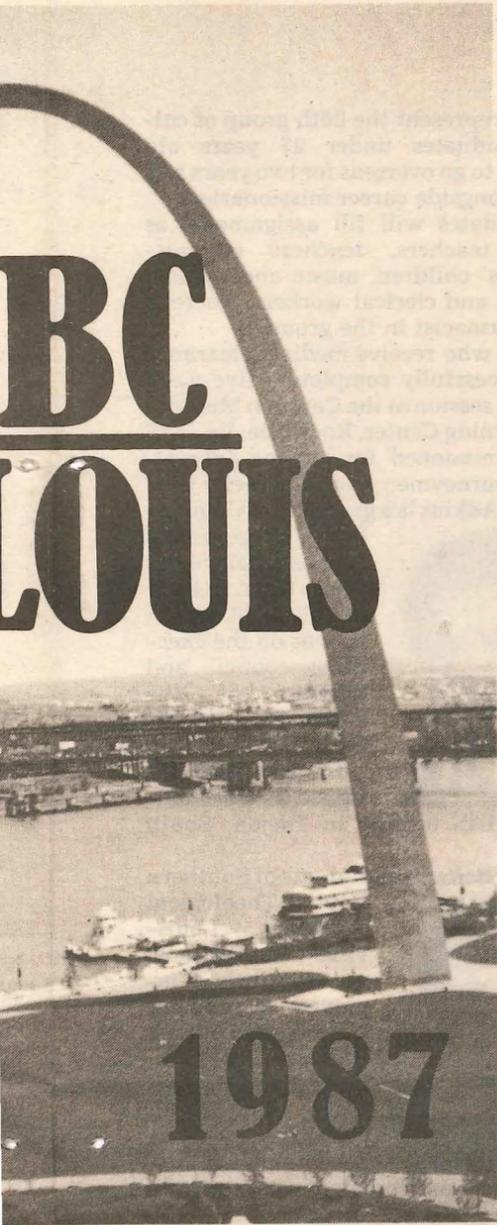
Center: The famous St. Louis Arch stands as a welcoming landmark to the thousands of Baptists who will convene in the city for the 1987 convention.



The Southern Baptist Convention won't be the only messengers to converge on St. Louis June 16-19 for the home of the St. Louis Cardinals, will be the Pittsburgh Pirates every night.



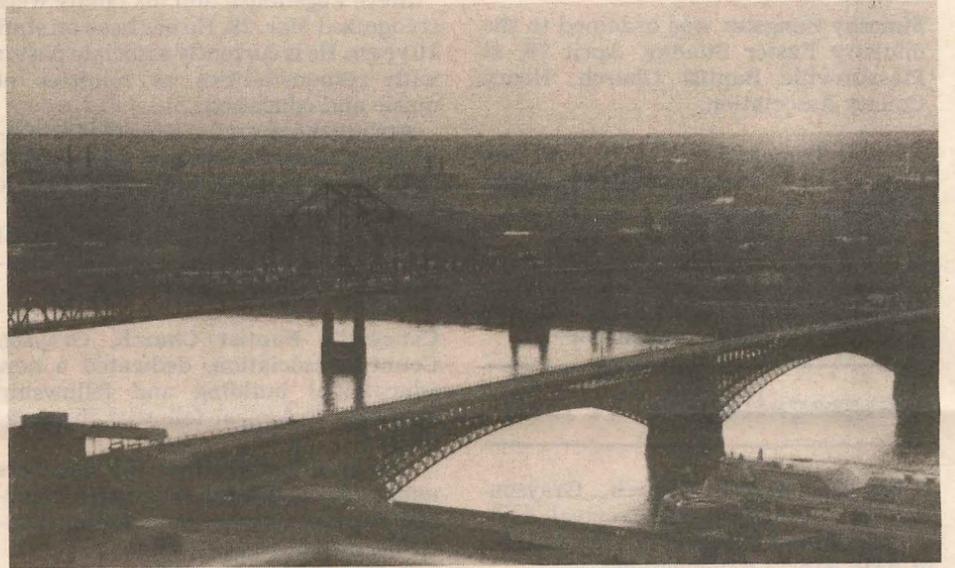
Trains won't be the most popular mode of transportation for messengers to the SBC annual meeting. But visitors to the city will have an opportunity to explore 150 years of railroad history at the National Museum of Transport.



Above: Excursion riverboats offer visitors to St. Louis trips up and down the Mississippi River. The Gateway to the West will host the SBC June 16-18.

Right: These bridges, now still in the St. Louis dawn, are an important part of the city's transportation system.

Photos: Courtesy St. Louis Convention & Visitors Commission and Ray Hayes, business manager. Layout design by Todd Deaton, staff writer.



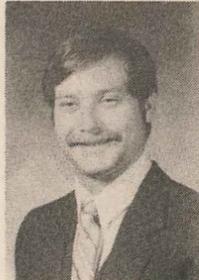
Excursion riverboats offer visitors to St. Louis trips up and down the Mississippi River. The Gateway to the West will host the SBC June 16-18.

n't be the only game in town when SBC mes-
-19 for their annual meeting. Busch Stadium,
l be the site of skirmishes between the Cards
it.

mountains to the mississippi

ordinations

Darrel Williams was ordained to the ministry Apr. 12 at Third Baptist Church, Owensboro, Daviess-McLean Association.



Gerrol Williams, the candidate's father, preached the charge, and David Kolab, minister of education and church administration, preached the charge to the church. Paul Welch, pastor of Third Baptist, preached the ordination sermon.

Timothy Sangster was ordained to the ministry Easter Sunday, April 19, at Pleasureville Baptist Church, Henry County Association.

Arnold Turner was licensed to the ministry by First Baptist Church, Allen, Enterprise Association.

Robert E. Cox is pastor.

Carlos Clark was ordained a deacon May 3 by Oak Grove Baptist Church, Fairdale, Long Run Association.

congregations

Caneyville Baptist Church, Grayson County Association, held revival Apr. 27-May 3 and reported one profession of faith and 13 rededications.

Ronnie Mitchell, pastor of Friendship Baptist Church, Grenada, Miss., was evangelist.

Robert Sutton is pastor.

Clospint Baptist Church, Upper Cumberland Association, reported 14 people saved and 13 rededications during its revival.

Roger Johnson is pastor.

Binghamton Baptist Church, Bell Association, held revival with J. Harold Smith as evangelist. The 77-year-old evangelist has preached more than 63,000 sermons.

W. B. Bingham II is pastor.

South Campbellsville Baptist Church, Taylor Association, reported four saved during a revival preached by Robert Wyatt.

Howard Davenport is pastor.

First Baptist Church, Allen, Enterprise Association, held revival Apr. 20-26. It reports five professions of faith and many rededications.

Doss Estep, pastor of Winslow Park Baptist Church, Cincinnati, Oh., was speaker. Theme for the revival was "You are Loved."

Robert E. Cox is pastor.

Calvary Baptist Church, Danville, South District Association, held services recognizing the ministry staff and their anniversaries.

Steve Fegenbush and his family were recognized Mar. 29. He has been on staff 10 years. He is currently associate pastor with responsibilities as minister of music and education.

Apr. 26 the church celebrated the pastorate of Ernest L. Martin, who went to the church in 1967. Calvary has more than tripled in size since his coming.

Both men currently have the longest tenure of service within the South District Association churches.

Caneyville Baptist Church, Grayson County Association, dedicated a new educational building and fellowship hall Apr. 5. A meal followed the ceremony.

The building was built by members under the leadership of trustee chairman Scotty Cantway and building committee chairman J. D. Morris.

Robert Sutton is pastor.

Eastwood Baptist Church, Bowling Green, Warren Association, recorded the highest Sunday school attendance in its 34-year history May 3 when 565 people participated in high attendance day emphasis.

Luther Hughes is Sunday school director, Greg Hooper is minister of education and administration and Jim Haskell is pastor.

personnel

Bobby Jackson resigned from Sulphur

Springs Baptist Church, Ohio River Association, effective May 10.

Dallas Messer has accepted the call to pastor Black Mountain Baptist Church, Upper Cumberland Association.

Mark Long has accepted the position of minister of youth at First Baptist Church, Paducah, West Union Association.

Dave Evans has accepted the position of music minister at Hillsdale Baptist Church, Louisville, Long Run Association.

Pete Lumpkins is pastor.

Jack Wren resigned the pastorate of Mt. Pleasant Baptist Church, Rockcastle Association, to go to Brooksville Baptist Church, Union Association.

correction

On page one last week we inadvertently left out a significant portion of the recommendation concerning the search committee for a new Foundation Executive Director. The article should have read:

The Executive Secretary-Treasurer of the KBC will chair and lead a search committee consisting of the KBC Business Director, three (3) members of the Foundation (to be determined by the Foundation) and three (3) members of the Administrative Committee of the Executive Board (to be determined by the Administrative Committee) in recommending a candidate for approval by the Baptist Foundation, the Executive Board's Administrative Committee and the KBC Executive Board.

We apologize to our readers for this oversight.

missions

The Foreign Mission Board approved 73 journeymen during its April meeting in Lexington.

They represent the 26th group of college graduates under 27 years old selected to go overseas for two years and work alongside career missionaries.

Candidates will fill assignments as school teachers, teachers of missionaries' children, music and student workers and clerical workers. There is one pharmacist in the group.

Those who receive medical clearance and successfully complete a five-week training session at the Cauthen Missionary Learning Center, Rockville, Va., will be commissioned for service July 17. Three journeymen have Kentucky ties.

Doug Adkins is a graduate of Cumberland College, where he was employed as a peer tutor. In Baptist Student Union he was on the executive council and director of the ministry to the elderly.

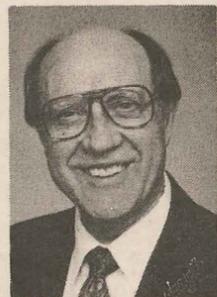
He has been assigned as a secondary English teacher in Taejon, South Korea.

Becky Baker is a graduate of Southern Baptist Theological Seminary, Louisville. She has most recently been employed as minister of recreation at East Baptist Church, Louisville. Originally from South Carolina, she has been a summer missionary and participated in several mission trips.

She has been assigned as a recreation supervisor and outreach assistant in Kowloon, Hong Kong.

Mickey Sampson is a graduate of the University of Louisville. He was Baptist Student Union state vice-president and an executive council member. He was also a summer missionary in Kenya.

He has been assigned as a secondary teacher and student discipler in Nyeri, Kenya.



Eldred M. Taylor
Executive Director
10501 Shelbyville Road
Middletown, KY 40243

homes for children

Phoebe, a helper of many

Her name is Phoebe. She is mentioned only once in the Bible. But in two short verses, Romans 16:1-2, we are told a great deal about her.

Phoebe is brought to our attention by the apostle Paul, and in his graphic way he tells us what he thought of her. First, she is called, "our sister." This simple,

affectionate term indicates she is a believer, a member of the family of God. It was not easy to be a Christian at Cenchreae. She must have been a woman of strong character and commitment.

Phoebe was a servant of the church at Cenchreae. The word servant is from the word translated deacon. It means one who promotes the welfare of the church and advances others' interest even at the sacrifice of her own. As a servant, Phoebe was a helper of many. It seems she was one always ready to come to the aid of others, encouraging and helping new converts.

Phoebe obviously was a helper to Paul and greatly trusted by him. It was into her hands that he placed his letter to the Romans as she boarded the ship at Cenchreae. That epistle was safely delivered by Phoebe.

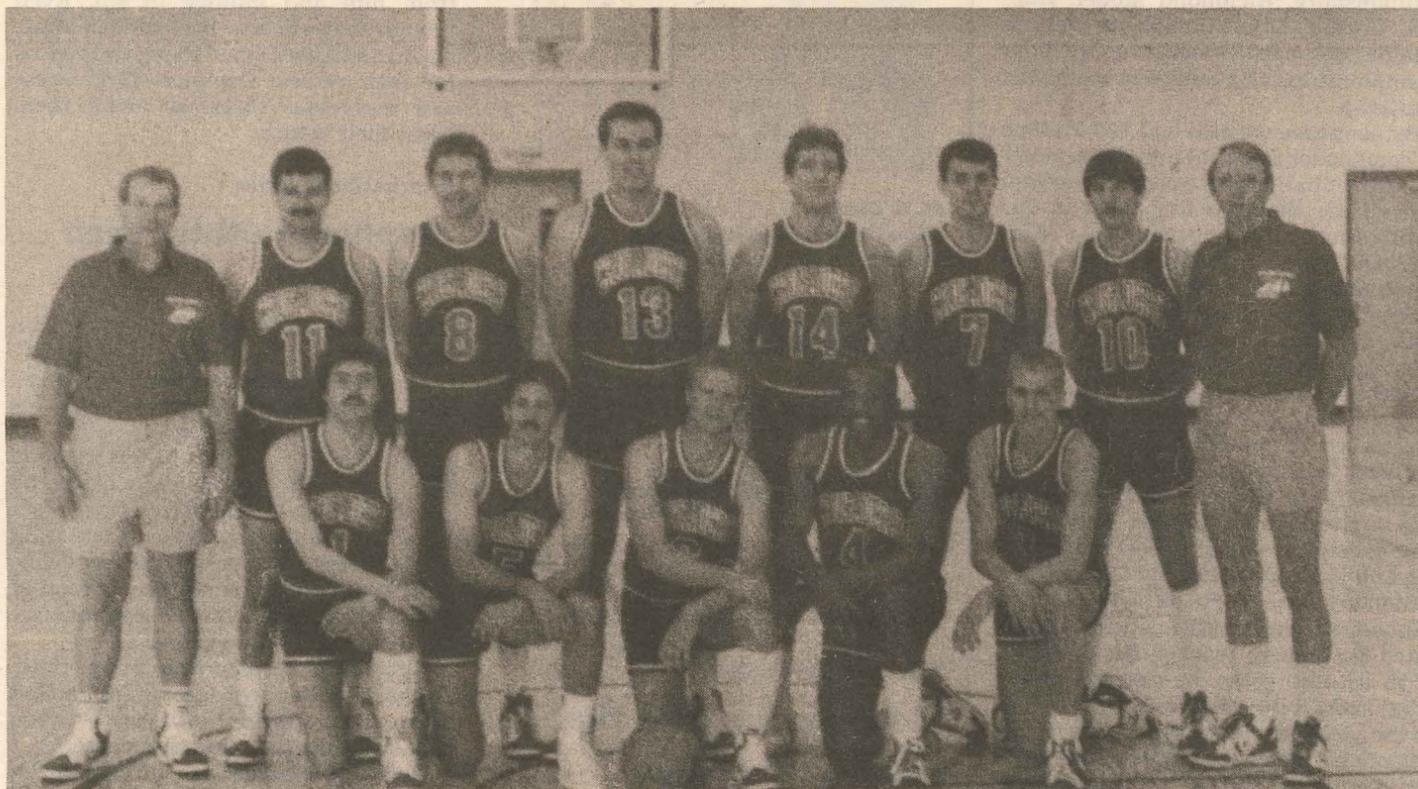
To sum it up, we may say that Phoebe was a sister in Christ, a servant of the church, a helper of many and a trusted friend of Paul.

At Spring Meadows Children's Home we have had a Phoebe, a helper of many,

for the past 20 years. She was known to all of us as Katherine Jackson. Mrs. Jackson, a widow, came to serve at Spring Meadows 20 years ago. During these years Katherine Jackson has made Spring Meadows home and has made it a better place. Her responsibilities have been many and diverse. She has served as an assistant to the nurse, filled in as a relief houseparent, been a faithful helper in the kitchen, dining room supervisor, served as receptionist, and more recently was the resident supervisor in Cooke Hall, the administration building.

Mrs. Jackson lived in a small apartment in Cooke Hall, loved the children, greeted guests and made Spring Meadows like home. She was dedicated, humble, kind and considerate. After a brief illness, Katherine Jackson went to be with the Lord May 4, 1987. She left almost nothing of this world's things. But she left a wealth of friends; a son, Mark; a sister, Mrs. J. D. Herndon and a brother, Clyde Ballard. Her wealth preceded her and is in heaven.

Kentucky Baptist Sports Crusaders dedicated



On May 10, Carlisle Avenue Baptist Church, Louisville, Long Run Association, hosted a dedication service for the Kentucky Baptist Sports Crusaders Basketball Team that will depart May 22 for Kenya. The Crusaders will work in conjunction with the Kentucky-Kenya Partnership on a mission of sports evangelism in that country. The 13-member team, along with the coach and two other staff members, were present at the service. Pastors of churches of the players and staff conducted

the service along with Allen West, Jon Stubblefield, William Hancock, J. Howard Cobble and James Jones, representing the KBC and Foreign Mission Board.

Team members are: Larry Pursiful, Robbie Spear, Terry Patterson, Scott Day, Todd Cox, Jim Fox, Rick Gardner, Ike English, Randy Lawless, Mark Fothergill, Keith Rhodes, Jeff Arrington, David Lowrey, Mike Harris, Larry Smith and Gerald Joiner.



James H. Cox
Associate Editor

fourth estate

A house divided

Behold, how good and how pleasant it is for brethren to dwell together in unity! (Ps. 133:1).

On the surface, brethren dwelled together in unity. They sang the same hymns, prayed together and listened intently. They broke bread in a common dining hall and strode the same paths to and from the auditorium. They laughed at the same jokes and were touched by high moments of inspiration. Yet, when a speaker had read his carefully prepared paper on biblical inerrancy, the unanimity washed away. Then we saw again that Southern Baptists are a house divided.

The writer's opinion is that little changed as a result of the conference on biblical inerrancy at Ridgecrest May 4-7. An astute observer of Baptist politics submitted that "the only thing that's different is that people are more set in the beliefs they held before they went to Ridgecrest." The assessment may be harsh, but there seems to be validity for it.

The audience was hospitable to the program guests—including those from other faiths who brought major addresses, and Southern Baptist respondents who followed each presentation. People generously applauded each one, either in appreciation for what they had heard or perhaps out of respect for the speakers. Yet there were times, as when Paige Patterson vigorously denounced his "beloved mentor" Clark Pinnock, that many also stood while applauding. But some did not flinch.

I had a sickening feeling. The stark reality of a house divided on every issue of substance at eight consecutive meetings of the Southern Baptist Convention focused in my mind. Could history be previewing the St. Louis meeting next month, riddled with divisiveness that would wrench our stomachs?

Still, I was encouraged by two incidents while at Ridgecrest.

Asked his assessment of the meeting, a Virginia church staffer said he appreciated Pinnock, a former Southern Baptist fundamentalist, whose views have dramatically shifted. "If the rest of us could have an open mind, even admitting we have been misguided, some positive results might happen," he affirmed. But he added, "I'm afraid, for most of us to save face, we've gone too far to admit we've been wrong."

Finally, I liked what Luther Rice Seminary president Gene Williams said during the final session: "When a family has a problem, it's best to have a little discussion rather than a divorce. That's why we came to Ridgecrest."

There are many among us who feel God isn't finished with Southern Baptists yet. Despite our agony, it is my hope they may prevail.

Mark Short elected Louisiana executive

Mark Short was elected executive director of the Louisiana Baptist Convention's Executive Board during a board meeting May 5.

He will assume his new position June 1, succeeding Robert L. Lee of Pineville, executive director emeritus, who retired Dec. 1, 1986, after serving in a leadership position with the Louisiana executive board for 33 years, 30 of them as

executive director.

Short, 58, is Baptist Sunday School Board professor of denominational relations at New Orleans Baptist Theological Seminary, a post he has held for five years.

Short, a native of Texas, was on the staff of the Louisiana Baptist Convention as church growth consultant prior to becoming a professor at New Orleans seminary. He also has been manager of the Glorieta Baptist Conference Center, minister of music and education in several Southern Baptist churches and associate pastor and administrator at South Main Baptist Church, Houston.

He attended Ouachita Baptist University in Arkadelphia, Ark., and Southwestern Baptist Theological Seminary in Ft. Worth, Tex. He has a bachelor of arts degree from University of New York and a master of business studies from the University of Oklahoma. He has completed all academic requirements for the doctor of education degree at New Orleans seminary and expects to receive the degree this summer.

Ministers' wives meet

The Conference of Southern Baptist Ministers' Wives will meet during the Southern Baptist Convention annual meeting in St. Louis. A luncheon is scheduled Tues., June 16 at Sheraton St. Louis Ballroom at Convention Plaza.

Meeting theme is "Blooming Where You Are Planted." Featuring Susan Baker, wife of U. S. Treasury Secretary James Baker, the luncheon will begin at 12:15 p.m. Mrs. Baker will share how God has used her on the political and home scene.

Advance tickets are available until June 6 for \$12 from Karen Hayner, 203 Whitehall Way, Cary, N. C. 27511. Price at convention booth will be \$14.

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Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

"A Six-Mile Hayride"

The highlight of Monday, two weeks before graduation, was a six-hour faculty meeting after the end of the school day. Our supper was brought to us from our school kitchen as we met in the library. This meeting is held each year to vote on those receiving the school's highest honors, including the student of each class having made the "most progress." It is wonderful to be a part of helping many to grow "in wisdom and in stature and in favor with God and man."

I left at 7 a.m. Tuesday to attend the May meeting of the Executive Board at Cedarmore. Making my report and having lunch, I was back to Oneida by 5 p.m. and another evening of work at my desk.

Wednesday we had a special convocation to honor scores of our young people with "good worker" and "outstanding worker" awards. Dean of boys and work supervisor Bob Underwood made a challenging talk on the importance of work in our lives.

Thursday we had a special convocation to honor the "top" students academically of each individual class. We had 22 guests from First Baptist Church, Hamilton, Ohio for lunch and a tour and also guests from Bowling Green, Central City, Morganfield and Murray.

Friday Bobby Barnes of the Crittenden Baptist Church preached a wonderful chapel message and much of the day was spent with varying guests visiting

our campus.

On Saturday we hosted our first Invitational Track and Field tournament. Approximately 150 young athletes from Williamsburg, Richmond Model, Hazard, Cordia, Dilce Combs as well as Oneida took part. Oneida won the boys championship, and our girls team was runnerup.

By noontime we also had 120 Masons on campus for a special four-hour meeting. About half of these came from Ohio and all ate their evening meal in our dining room after a campus tour. Also we had three overnight visitors from Berea and one from Ohio.

Sunday I was off early in the morning with our choir to sing in the Prestonsburg Presbyterian Church. The church was filled nearly to capacity on Mother's Day and a tremendous dinner was served. In the afternoon we traveled the Bert T. Combs Mountain Parkway (named for a former Oneida student) and arrived at Crittenden Baptist in time for supper and a concert that evening and back to Oneida by 1 a.m.

Monday our Yearbook Honors were announced and the 1987 edition is dedicated to biology teacher Rick Coffey. With us nine years, he coaches swimming and diving and track. The arrival of the yearbook is always a time of excitement. Guests from Buck Run Baptist, Frankfort, and the arrival of a five-person film crew from New York added to the excitement.

On a recent weekend 27 girls of our OBI chapter of Fellowship of Christian Athletes had a two-day on-campus retreat with six of our staff.

Farm Manager Jack Tillman took the entire group on a six-mile hayride up Little Bullskin Creek and back. Barbecued chicken and green beans hit the spot.

The group divided into three "huddles" for purposes of prayer, discussion and competition. Later in the evening basketball and softball coach Margaret Adkins led a devotional for the group with "heart" as the theme.

Rain prevented sleeping in the woods overlooking our farm, so the girls chose to sleep on the floor of the gym! After breakfast each "huddle" talked about positive aspects of reaching goals, and soccer and baseball coach Tom Jenkin gave a wonderful message based on Hebrews 12:1-3. He centered his points on the "cloud of witnesses," the "laying aside of weights," and "not growing weary."

A lunch of grilled hotdogs, baked beans and chips was followed by two exciting softball games.



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

sunday school lessons

LESSONS FOR MAY 24, 1987

Life and work series

God's agony over the unfaithful people

Hosea 11:1-4 Out of pure grace God had chosen the people of Israel, entered into a covenant with them to be their God and they would be his people and assured them they would be the object of his special love, care and blessing.

God had dealt with them as a loving father deals with a child who is learning to walk. The more God expressed his love for them, the more their ungrateful hearts refused to acknowledge his manifold mercies to them.

Hosea 11:5-7 It became necessary for God to chasten them in love. All God's children should remember when a willful sin is committed divine chastisement is inevitable.

Hosea 11:8-9 The determined sinfulness of the Israelites tended to cause God to give them up, but he did not get the consent of his heart to do so. Because of his great love for the Israelites, God would not carry his anger to completion in executing the punishment they deserved. In verse nine God stated he would not execute the fierceness of his anger, but that it would be tempered with mercy. God would chastise them, but he would not exterminate them because his great and loving purpose in,

with and through them must be accomplished.

This reveals God's attitude toward his children today, when they drift away from him and indulge in sin. Even though they are in a backslidden state, his love still goes out to them, and yearns for their return. Complete forgiveness and marvelous blessings await them upon their return.

International series

Stephen, faithful even unto death

Acts 6:8-15; 7:59-60 Among the seven men chosen and set apart as "helpers" of the apostles, Stephen had first place. We are impressed favorably with the fullness of Stephen's life.

Acts 6:3 Stephen was full of wisdom. If he had not been a man of wisdom, he would not have been selected with six others to handle the difficult situation in the church. When the members consulted him about the administration of the church affairs, his suggestions revealed insight and wisdom.

Acts 6:5, 8 Stephen was full of faith. Because of Stephen's great faith in God there was a splendid intimacy between him and the other church members.

Acts 6:8 Stephen was full of power. He had the kind of power which could not be resisted. He received that power from the Holy Spirit.

His bold and fearless proclamation of the gospel caused certain enemies of Christ to engage Stephen in an argument. Stephen defended his Christian position with such wisdom and zeal that his opponents could not defeat him in debate.

These infuriated opponents seized him, took him before the Sanhedrin and bribed witnesses to swear he was guilty of blasphemy, that they might put him to death.

Acts 7:51 Stephen was full of courage. Filled with holy boldness, Stephen spoke the word of God fearlessly.

Acts 7:55 Stephen was full of the Holy Spirit. The Holy Spirit had the absolute mastery of Stephen, and enabled him to do the will of God.

Acts 7:59 It was his complete trust in God that made Stephen so Christlike and brought the angelic look into his face.

Acts 7:20 As they pelted him with stones, Stephen prayed and committed his soul into the keeping of Christ. He prayed for those who were taking his life.



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

on mission together

Those Kentucky women

In preparing for our Sesquicentennial, I came across *Women in Kentucky*, by Helen Deiss Irvin, published by The University Press of Kentucky in 1979. The book is a reminder of the continuing struggle of women in Kentucky to achieve equality in our society.

The following excerpts speak for themselves:

It was not until **January 6, 1920**, when "Kentucky ratified the Nineteenth Amendment, that women in Kentucky were finally given the right to vote.

One of Kentucky's women reformers was Mrs. Madeline McDowell Breckinridge. In 1915 the following occurred:

"In a letter to the governor of Kentucky, who had asked women for large-scale volunteer efforts and otherwise ig-

nored them (the women) as if they were 'kindergarten children', she told the governor:

"Kentucky women are not idiots—even though they are closely related to Kentucky men . . . Wouldn't it be better to wake up to the fact that women are one-half the people of Kentucky; that neither Kentucky nor the Nation can get along without our help, and hereafter to ask for it on a self-respecting basis?"

"When all other states permitted a married woman to make a will, Kentucky still denied this right. If a woman owned property, on her marriage all of it became her husband's to dispose of as he wished. She owned nothing, not even the clothes she wore. And if she took a job, her husband had the right to collect and spend her wages.

"In 1900, married women were given the right, at last, to their own earnings."

"Oddly, though women could not vote, they were being elected to public office. Four women were elected county school superintendents in 1889, eight in

1893, and 18 in 1897."

Some Baptists were slow in accepting women into the full, educational process:

"In Louisville, at the late date of 1923, a Baptist publishing house put out a collection of essays by Baptists ministers, voicing typical arguments against the higher education of women.

"Menstruation", wrote the Rev. J. W. ———, "is of itself, quite sufficient to produce mental peculiarities, and it is for this and other reasons that many have been led to doubt the wisdom of co-education."

And, finally, a tribute at the conclusion of the book: "Remarkable women have lived in Kentucky from the start, and none more remarkable than the women reformers. Some were once considered radical; others have been written off . . . Yet to the powerless, to whom society and its institutions offered only indifference, these women reformers gave years of their lives. Most notably they gave to other women."

Fourth generation pastor breaks with tradition

Church planter teaches, 'Think like a lost person'

Some would say Rick Warren's ministry is out of step with his heritage.

The fourth-generation Southern Baptist pastor is anything but tradition-bound. His church schedules only an annual business meeting, and sometimes skips that for a picnic.

Warren is related to Southern Baptist missions pioneer Annie Armstrong. And no Southern Baptist church can top his church's record for starting new churches.

Upon receiving the MDiv degree from Southwestern Baptist Theological Seminary in 1979 Warren immediately packed up to start a new church in Orange County, Calif.

He and his wife and four month old daughter drove into Los Angeles during the afternoon rush one day in January 1980. He planned to start a church but had no money, no building and no members.

"God said go," he recalled.

Growing churches require growing pastors.

The Warrens first located a real estate office. He told the agent, "I'm here to start a church and we need a place to live, starting tonight."

Within one hour they were signing the lease on a condominium, with the first month's rent free. The real estate agent became the first church member.

In January 1987, Saddleback Valley Community Church in Mission Viejo, Calif., celebrated its seventh anniversary. Average Sunday attendance is 1400.

The congregation still meets in a high school auditorium, but hopes to have a permanent building within two or three years.

Furthermore, Warren's church has started one new church each year. And 70 percent of Saddleback's members were baptized in that church, he said.

Warren has concentrated on reaching the unsaved. From the beginning "my heart was to reach the non-Christian," he said. "I wanted to go after the secular business person."

So he knocked on 500 doors to find

out why people didn't go to church. None of the reasons were doctrinal hang-ups, he said. All were sociological.

Respondents told him most sermons were boring. So Warren looked at all his sermons as a lost person would. "I threw out every message except two," he said.

"What most of our churches are offering is not what people are looking for," Warren said. "We've got to learn to think like a lost person."

From his survey findings, Warren spent one month writing a philosophy of ministry. His church averaged five adult professions of faith per week in the first year.

The original home Bible study group of about 25 people hand-addressed and stamped 15,000 letters inviting nearby residents to Saddleback's first service on Easter Sunday.

They set a goal of 150 for the first service and got 205. Some misunderstood the letter and showed up on Palm Sunday for a "dress rehearsal" service. Five were saved then.

Most of Saddleback's non-traditional practices came about of necessity, Warren said. The auditorium where the church first met had an orchestra pit at the front and no aisles. That made a come-to-the-front invitation impossible.

So Warren devised a system whereby all members and visitors sign cards which they drop in the offering plates. Decisions are recorded there and immediately followed up by counselors.

Warren tried to have monthly business meetings, but his young, urban professional congregation wouldn't come. Now the church has an annual report.

"Structure is killing our churches," Warren said. Saddleback has no official committees, but fields more than 30 lay ministries.

The Saddleback success didn't happen without planning. Warren first found an interest in church planting while doing Baptist Student Union summer missions. He proceeded to read every book in print on church growth.

While in seminary Warren wrote a book on Bible study methods. He presented the plan in churches across the nation. In each church, he made notes of what was working and what wasn't.

In his last year of seminary, Warren tacked a map of the world on his wall.



Rick Warren, pastor of Saddleback Valley Community Church, Mission Viejo, Calif., tells students at Southwestern Baptist Theological Seminary how he started the church from scratch.

He and his wife began to pray about where to go. He researched census statistics and wrote letters. They finally settled on the Saddleback Valley, which was then the fastest growing area in the nation's fastest growing county, Warren said.

"Growing churches require growing pastors," he said.

When Warren first came to Southwestern, he knew he wanted to start a church. "Every class I went into I asked, 'How will this fit in?'" he said. "I took classes I knew I would never take any other time."

Now Warren shares his experiences in church planting with thousands of people around the world. His techniques are recorded on sets of cassette tapes and videos.

Warren says his mission is to relate the message of Christ to modern man. He quotes a verse from Acts 13:36, "For when David had served God's purpose in his own generation, he fell asleep."

"That is the deepest desire of my heart," Warren said.

Distance doesn't stop pastor's efforts to disciple students

Al Jackson carries the Paul-Timothy relationship to great distances.

Every year the Alabama pastor treks to Southwestern Baptist Theological Seminary to encourage his Timothys—eight seminary students who have come through his church.

Just as the apostle Paul saw a need to nurture young Timothy's ministry, so the pastor of Lakeview Baptist Church, Auburn, Ala., wants to share his experiences with young ministers.

Jackson was on campus in February for his annual visit. But his concern for ministerial students begins before they make it to Ft. Worth.

"We have a lot of students in our church who come to Auburn University for whatever reason and then are called to vocational Christian ministry while they're there," Jackson said. "Many of them don't really know what the ministry is all about."

So Jackson attempts to prepare them. "We talk about things out of my own experience—the kinds of practical things that happen in church life that often aren't covered in the classroom," he said.

The meetings are also an indirect way of fulfilling Jackson's desire to serve as a missionary. "When I was a student at Southwestern, I always attended the chapels and conferences during Missions Week and was a bit disappointed when it became clear God wasn't calling me to missions," he said.

"I see my involvement with students as the primary way I can impact the world with the gospel beyond my own church."

College ministry can have lifelong influence

Reaching out to college students can do more than show them someone cares; it can also develop future leaders.

David Platt, Christian services director for the Greater Boston Baptist Association, attributes student ministries with creating his interest in Christian service and providing much of the foundation for that service.

Platt, 42, became a Mission Service Corps worker for the Greater Boston Baptist Association last year because he wanted to return to his native New England after being a pastor and denominational worker in Kentucky, New Jersey and Texas.

But the foundations for his work in the Boston area actually began when he left New England to study Spanish at the University of Miami.

"My roommate from Kentucky in-

ited me to church and BSU. I was lonely and went along even though I didn't know what this BSU thing was," Platt said.

He soon found a home away from home at the BSU. "I found people who cared about me and were willing to welcome me from the beginning."

That year Platt attended a church-related vocations conference and made a commitment to full time ministry.

"I didn't know what I was doing or why I was doing it. I just knew I had to do it."

BSU pastor/advisor Woody Watkins, and BSU director Alton Harp counseled Platt about his decision. In the next few years Platt became president of the BSU and involved in many projects and activities of the BSU and local church.

"God prepared me for the ministry through BSU," Platt said.

Work with internationals on the Miami campus, work in the local church and the advice of BSU directors and sponsors provided experience Platt would draw on as a pastor and now as a director of Christian services.

"At first the BSU ministered to me when I needed it. Then it taught me how to minister," Platt said.

Platt later attended seminary. That training added to the preparation he already had received at the BSU where he earned a loving concern for people by example.

As a Mission Service Corps volunteer, Platt's job is based on the ability to get funding each year.

He hopes the funding will continue so he will be able to share with those in his native New England the caring attitude he was introduced to by a Kentucky Baptist roommate.



CLEAR CREEK BAPTIST BIBLE COLLEGE

Founder's Day 1987

"Remembering and rejoicing mark a special occasion at Clear Creek!"

Thursday, April 30, 1987, dawned "as bright as the promises of God" at Clear Creek Baptist Bible College. It was Founder's Day and Mrs. Gladys Kelly, widow of Clear Creek Founder and first president, Dr. L. C. Kelly, would be making an historic visit.

Mrs. Kelly, who now resides in Montgomery, Alabama, traveled to the college with her sister, Mary McNeil, to participate in the establishment of the first endowed chair in Clear Creek's history. The L. C. Kelly Chair of Biblical Interpretation, created through gifts from family, friends and alumni, honors Dr. Kelly's commitment to sound Bible preaching and teaching.

Dr. Jackson R. Robertson, a native of Birmingham and former Alabama pastor, was named first occupant of the chair. He is a distinguished professor of Bible and Christian doctrine at Clear Creek completing his eleventh year. He received a Bachelor of Arts and Juris Doctor degree from the University of Louisville and a Master of Theology from Southern Baptist Theological Seminary, Louisville, KY.

Dr. Robertson is also Clear Creek's "radio pastor". He is the host of two weekly radio programs: *Clear Creek Country* and *Clear Creek Chimes*.



Dr. Simpson, Dr. Robertson and W. B. Bingham II with Mrs. Kelly.



Dr. Bryant and Mrs. Kelly autograph *Voice In The Mountains*.



Mrs. Kelly spoke words of appreciation and encouragement to the chapel congregation.

Another highlight of the day was presentation of author's copies of a newly published biography of Dr. Kelly to program personalities and to student families and faculty, staff and visitors present. Written over the last two years by Dr. Carvin Bryant, Vice-President for Advancement at Clear Creek, the book, *Voice In The Mountains*, chronicles Dr. Kelly's life from conversion through development of the consuming vision of a 'mountain preacher's school' now known as Clear Creek Baptist Bible College.



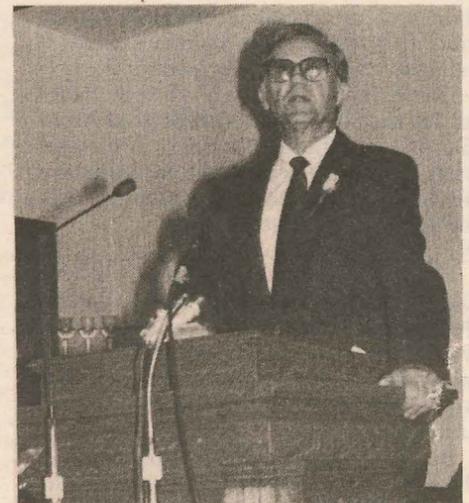
Miss Mary McNeil receives her copy of Dr. Bryant's Book.



Dr. Carvin Bryant (r) presents Mrs. Kelly with her copy of *Voice In The Mountains*.

An especially moving part of the day's program was the reading of the "Owensboro Address" by Bro. W. B. Bingham II, pastor of Binghamtown Baptist Church, Middlesboro. Bro. Bingham had written the address for presentation to the November, 1953, meeting of the Kentucky Baptist Convention at Dr. Kelly's request. At that convention the validity of Clear Creek's existence and its continued support by the convention was to be considered. Following is that address as it was presented on Founder's Day and as it is recorded in *Voice in the Mountains*.

"One score and seven years ago, Dr. L. C. Kelly brought forth into Bell County a new institution, conceived in wisdom and dedicated to the Mountain Preachers, that all of them might have a chance to be taught God's word. Now we are facing a great question, the question of whether it shall remain so dedicated and shall long endure. We have come to this great association to discuss the work in this great field; work that means much to those who have given their lives in service to this great cause. It is altogether fitting and proper that we should do this. The brave men and women, living and dead, who have struggled there and consecrated their lives to that great cause, earth may soon forget, and heaven alone reveal. We cannot, we must not forget that it is for us, the Mountain Preachers, that they have dedicated this great institution, which they have so nobly advanced. It is now for us Kentucky Baptist to here dedicate ourselves with Dr. Kelly and his co-workers to take increased devotion to that cause for which they have given lives in service and devotion. That we here highly resolve that these shall not have laboured in vain; that this association of Kentucky Baptists under God shall have a new birth of vision, and that the Mountain Preachers Bible School, of the Mountain Preachers, by the Mountain Preachers, shall not perish from the earth until Jesus comes."



Rev. W. B. Bingham II