

## Papal visit brings mixed reaction among Baptists

by Marv Knox

Baptist involvement in and reaction to Pope John Paul II's trip to the United States is as varied as the locales he is visiting.

Baptists were to be involved with festivities surrounding the Roman Catholic leader's visit in Miami, Fla.; Columbia, S. C.; New Orleans, La.; and San Antonio, Tex. But Southern Baptist involvement was expected to disappear by the time the pontiff reached Phoenix, Ariz. before heading to Los Angeles, Monterrey and San Francisco, Cal. and completing the U. S. phase of his trip in Detroit, Mich.

In Miami, witnessing rather than protesting apparently was to be Baptists' focus when the pope began his tour Sept. 10-11. Local Baptist leaders, expressing no desire to offend the city's Catholic majority, said they were unaware of Baptist involvement in anti-pope protests.

However, some Southern Baptists were taking advantage of the papal visit "with an evangelistic invitation for people to study the word of God with us," said Doyle Wetherington, director of missions for Miami Baptist Association.

Copies of the book of Romans, printed with the greeting "A Message for Miami by Way of Rome," were to be distributed by Miami Baptists during and after the visit. Most of the scripture portions were being distributed through church activities, but college students near the pope's noon Mass offered celebrants a drink of cool water and a copy of Romans.

The Archdiocese of Miami invited 1000 area religious leaders, including most Baptist pastors, to sit in a VIP section during the Mass. Jim Summers, pastor of Northwest Baptist Church, was among Baptists who turned down the offer and advised others to do so.

"It is a good opportunity to witness, but it may be taken as cooperating" with the pope and the Catholic Church, he said. "The best way to deal with this is to quietly absent ourselves."

But Steven Kimmel, pastor of Central Baptist Church, attended the Mass and said he does not consider his attendance

to be an endorsement of the papacy. "To participate means you acknowledge that Catholicism is a vital force in the lives of many people in this area," he said. Catholics in Miami outnumber Baptists 1.3 million to 50,000.

In Columbia, Ray P. Rust, executive secretary-treasurer of the South Carolina Baptist Convention, joined other denominational leaders on the platform at a non-Mass service on the campus of the University of South Carolina Friday, Sept. 11. Rust also hosted former U. S. President Jimmy Carter, a Southern Baptist layman, who greeted the pontiff.

South Carolina Baptists previously expressed hospitality to the pope. State convention president Flynn T. Harrell and the convention's Christian life and public affairs committee sent letters welcoming the Catholic leader to the state.

Columbia also was the site of a meeting between the pope and more than 30 U. S. religious leaders, including two

Southern Baptists. Harold C. Bennett, president and treasurer of the convention's Executive Committee, and Carolyn Weatherford, executive director of the Woman's Missionary Union, participated. The Americans presented a paper on the state of religion in this country, and the pontiff responded.

"I am pleased Southern Baptists will be represented in the small meeting with Pope John Paul II," Bennett said before their meeting. He noted he hoped to share with the pope and other religious leaders "something of the life and work of Southern Baptists."

Miss Weatherford added: "Southern Baptists have work in so many countries where Roman Catholics are in a missions relationship with us. We need to be talking to each other more." She also said she is glad the pope included women in the meeting, pointing out, "If he is seeking to understand religious life in the United States, he certainly needs to include the perspective of women."

In New Orleans the next day the pope

was present for a brief reception for religious leaders at St. Louis Cathedral. Nolan Johnston, director of missions for the Baptist Association of Greater New Orleans, attended. Mark Short, executive director of the Louisiana Baptist Convention, was unable to attend.

"Some folks say we shouldn't participate," Johnston said. "But I work with the archdiocese and other ecumenical groups every week. This is an opportunity to continue my support for the total Christian witness in our city." Johnston participated with an ecumenical group which issued a statement pledging that members were praying the pope's visit would be a blessing to all and praying for his safety in travel.

San Antonio Baptists adopted an eight-point statement on the pope's visit, said Robert Schmeltekopf, director of missions for San Antonio Baptist Association. The statement affirms the historic Baptist positions that Jesus alone is head of the church and that salvation is by grace through faith, not sacrament. But it also acknowledges the pope's contributions to world peace and human righteousness as head of the Roman Catholic Church.

The statement, adopted in May, urged Southern Baptists to avoid picketing and confrontational tactics. Rather, it encouraged Baptists to continue their regular activities when possible and to offer appropriate ministries to visitors when practical.

Some churches in the direct line of papal traffic were planning such ministries as offering ice water to the crowds, Schmeltekopf said. Briefings on Roman Catholic beliefs and interfaith witness were offered. The sanctuary of Trinity Baptist Church was to be used Sept. 10 for an ecumenical "Celebration of Christian Unity" service.

Leaders in Phoenix, the three California cities and Detroit indicated Baptists were not known to be planning involvement in papal activities in their cities.

The crush of humanity striving to glimpse the pontiff was expected to cause difficulty in some locations.

In San Antonio, Calvary Hills Baptist Church is located less than a mile from the Mass at 10 a.m. Sunday, Sept. 13. Police predictions about traffic conditions led to a decision to cancel services at the church and to hold meetings in individual homes.

Another closing—that of public schools and county offices—Sept. 11 in Miami caused consternation on the part of some Baptists. Officials said the closings were due to traffic congestion, but missions director Wetherington said such reasoning reflects the "tortuous logic" also used to justify public expense on the festivities.

Florida's Dade County spent an estimated \$1 million for police protection. Wetherington and other Miami Baptists expressed concern over use of state funds to support what they believed to be religious events.

The feeling was mirrored in Texas. Editor Presnall Wood of the Baptist Standard, Baptists' weekly news journal in the state, criticized Gov. Bill Clements' decision to authorize 800 state National Guardsmen to assist with security and control at a cost of \$180,000.

"The bottom line is Catholics, and Catholics alone, should pick up the bill for the pope's visit to Texas," Wood wrote. (BP)

## CLC abortion conference explores viable answers

by Tim Fields

More than 150 participants from 19 states at a two-day Southern Baptist Christian Life Commission conference in Nashville on abortion explored ways to work together in combating abortion and in ministering to the millions of people traumatized by the issue.

Participants heard eight addresses that explored biblical truths related to abortion, traced the history of the issue from the early church to the present and challenged Southern Baptists to become proactive in the issue.

Workshops offered help in preaching on sanctity of human life, educating children about sex, establishing crisis pregnancy centers, working through public policy, caring for women facing crisis pregnancies and supporting state convention homes for children.

Bob Terry, editor of Word and Way, news journal of the Missouri Baptist Convention, addressed the Bible's witness to life, telling participants: "The Bible begins by introducing God who is creator of life and the maker of mankind in his own image. If God's nature is the giver of life, to refuse that gift is to strike at the heart of God. Abortion is the refusal to accept God's gift of life."

Turning to the New Testament, Terry said: "While it is true that no verse in the New Testament explicitly prohibits abortion, the direction of the New Testament as a book of life is clear....The Christian's responsibility is to help the helpless, befriend the friendless, defend the defenseless, to aid them in coming to God. Abortion is the antipathy of such actions, for abortion kills."

Fred Loper, a national missionary for medical missions with the Home Mission Board, said while Southern Baptists "stagger under the revelation that millions of women choose to abort their babies each year," those numbers represent only the "visible tip of the iceberg." Abortion is fueled by widespread promiscuity prevalent in today's society, he said.

"It is here our numbers quit giving us adequate insight into our times. They (numbers) tell us eloquently of the massive quantity of the sexual problem, yet they fail miserably to tell us the why of the problem," Loper added.

He noted nearly 55 million abortions are performed yearly worldwide, and he estimated about 1.5 million abortions will be conducted in the U. S. alone this year.

Yet despite the vastness of the numbers, Christians must avoid dealing with abortion merely by figures, Loper contended: "We cannot treat it (abortion) as an isolated phenomenon separate from teenage pregnancy or promiscuity or AIDS or the giant lack of sex education in our homes and churches. We must be perceptive and creative and fill in the gaps left by our abundant statistics."

Other evangelical groups face the same problem as Southern Baptists when it comes to agreement on abortion, a Southern Baptist seminary professor told participants. Joe E. Trull, associate professor of Christian ethics at New Orleans (La.) Baptist Theological Seminary, reviewed the positions of six evangelical theologians on abortion.

Evangelicals are against abortion on demand, yet are willing to justify abortion if the mother's life is in danger, Trull said. After those points, evangelicals, like Southern Baptists, have differing opinions about whether abortion can be justified in situations such as rape and incest, he added.

In the closing address N. Larry Baker, executive director of the Christian Life Commission, pulled the themes of the conference together.

"Let the world know that we worship and serve the God who is full of compassion, and gracious and longsuffering and plenteous in mercy and truth," he said quoting from the Psalms. "Let the world know that we worship and serve the God who is father of the fatherless and protector of widows and is constant in his concern for the defenseless." (BP)

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Jack D. Sanford

## sanford's perspectives

### Kentucky Baptists have reason to be proud

The united effort of many Kentucky Baptists has produced a record achievement which should warm the heart and challenge the spirit of every member of every congregation in our state.

Bob Jones and Bill Jagers of the KBC Direct Missions Department announced the Mission Kentucky goal of 50 new starts in the church year just concluded has been exceeded.

During the 1986-87 church year there were 15 new churches started, 19 missions begun and 22 preaching points established for a total of 56 new works in Kentucky.

Last year there were 32 new works for a two-year total of 88 new starts toward the goal of 400 by the end of this decade.

This is reason for joy. Yet the work to be done is still challenging. For example, the 1987-88 goal is 75 new starts. It will take the concerted effort and continuing prayers of all of us if this work is

carried to a successful conclusion.

If we are successful in reaching the 1987-88 goal, we will then need to establish 118 new works in 1988-89 and the same number in 1989-90.

There is no reason to be discouraged because we have excellent people at work in this area. Pastors, lay people, denominational leaders are all committed to doing what is perceived to be God's will in establishing new churches.

Let us rejoice in what the Spirit has done through the united efforts of many people. Let us take pride in accomplishment while we humble ourselves before the Lord who has so graciously blessed us with willing workers. And let us dedicate our best efforts to reaching the challenging goal we have set for ourselves.

Now is the time to set our face resolutely toward the task of establishing new places where the gospel is proclaimed as Baptists understand it.

### Political endorsements are dangerous

The announcement that the Southern Baptist Public Affairs Committee has officially endorsed the nomination of Robert H. Bork for a seat on the Supreme Court has sent a shiver of anxiety and apprehension throughout the Southern Baptist Convention.

Letters to Western Recorder express consternation that one of our agencies would dare take such a stand. Editorial writers in both the religious and secular press have noted this is a break from long-standing tradition in Baptist life. Many lay persons who are knowledgeable about Baptist affairs have expressed surprise at the action of the committee.

Now Porter W. Routh, who served longer than any other head of the Southern Baptist Executive Committee, 1951-79, has declared the action by the Public Affairs Committee not only breaks a denominational tradition but also violates a denominational bylaw.

Routh said endorsement of a candidate for public office violated Bylaw 26 which limits denominational units from going beyond their officially approved program statements in the discharge of their responsibilities.

That program statement, adopted in June at the SBC annual meeting, reads in part, "(the PAC) shall . . . act only on the basis of principles and policies generally accepted by Baptists or in sup-

port of official acts and pronouncements of the cooperating conventions."

In reporting Routh's statement, Stan Haste, director of information services of the BJCPA, stated that "Routh noted the SBC repeatedly has refused to endorse candidates for public office and cited adoption of a motion in 1976 reaffirming 'its long tradition of non-endorsement of any political candidate.' The action turned aside efforts to have the SBC endorse Southern Baptist Jimmy Carter for president that year."

The fact Robert Bork is the nominee is incidental. Any candidate for office must not be officially endorsed by a Baptist entity if our tradition of separation of church and state is maintained. We have an honorable heritage of freedom in Baptist life and the unwise endorsement of candidates threatens to limit that freedom.

There is also the matter of fellowship. There are loyal Southern Baptists in our churches who will take different sides on the Bork nomination. What happens to the fellowship at the local level if one of our national agencies takes a partisan side and endorses a man whom many fellow Southern Baptists would not accept?

Routh is correct. The Public Affairs Committee made a mistake and should retract and withdraw its endorsement of the Supreme Court nominee. That is the Baptist way.

### Prepare for a great celebration in November

The dates must be marked in red: November 10-11, 1987. That is the time we will gather in Louisville to celebrate the 150th anniversary of our great Kentucky Baptist Convention.

The evening session Nov. 11 will be held at Commonwealth Convention Center, with all other sessions in the sanctuary of Walnut Street Baptist Church.

A stirring parade of banners representing each association in the state will remind us of the theme of the year: "Enriched by Heritage, Encouraged

by Hope." Associations will enter the arena in the order in which they came into existence. The oldest association in the state is Elkhorn, organized Sept. 30, 1785, and the newest associational addition to our Baptist family is Grayson, organized Oct. 18, 1970.

A great choir, orchestra, distinguished guests and thousands of Kentucky Baptists promise a fine evening of worship, praise, commitment and fellowship.

**western recorder**

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

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# mountains to the mississippi

## personnel

**John E. Gilbert** resigned as minister of youth/music at Audubon Baptist Church, Green Valley Association, to accept a similar position at Second Baptist Church, Madisonville, Little Bethel Association. Trueman G. Davis is pastor at Second Church.

**Desmond Hargis** has resigned as minister of education at First Baptist Church, Madisonville, Little Bethel Association, to return to public school teaching. Hargis had served on the church staff 10 years. H. Garrison Coltharp is pastor.

**David Redding** has been called as pastor of Centenary (S. C.) Baptist Church. He is a graduate of Georgetown (Ky.) College and Southern Seminary, Louisville. His father, George W. Redding, retired as professor of Bible at Georgetown College and now teaches at Mid-Continent Bible College, Mayfield.

**GO GO Benson Jaja** has accepted the associate pastorate at Garfield Avenue Baptist Church, Long Run Association.

Benson, of Opobo, Nigeria, is a doctoral student at Southern Seminary. He holds a BA in religious education from United Missionary Theological College, a BA in psychology from Bethel College, a MS in counseling from Indiana State University and a MA in Christian Education from Southern Seminary. He is available to speak about Baptist mission efforts in his native country.

David Ransdell is pastor of Garfield.

**Chuck Robinson** has resigned as pastor of Stony Point Baptist Church, Freedom Association.

**Harold Hedrick** has resigned as pastor of Bald Rock Baptist Church, Laurel River Association.

**Keith Murphy** is the new pastor at Calvary Baptist Church, Mercer Association.

**Fred Cummings** is the pastor of Shawnee Run Baptist Church, Mercer Association.

**Clyde Eversole** has resigned as pastor of Hazel Patch Baptist Church, Laurel River Association.

**Kutis Wachtel** has been called as minister of music by Clifton Baptist Church,

Long Run Association. Robert Williams is pastor.

**Edgar Hatfield** has resigned as pastor of East Audubon Baptist Church, Long Run Association, to accept the pastorate of First Baptist Church, Effingham, Ill.

**Clarence Jones** has resigned as pastor of Shively Heights Baptist Church, Long Run Association.

**Johnny Payne** has been called as associate pastor of Concord Baptist Church, North Concord Association.

**John Mayer** accepted the pastorate of Little Cane Creek Baptist Church, Red River Association. He was interim pastor of the church.

**Ricky Miller** resigned as pastor of Ledbetter Baptist Church, Blood River Association.

**Vaughn Hatcher** has resigned as pastor of Pleasant Hill Baptist Church, South Union Association to accept the call of Main Street Baptist Church, Mt. Zion Association.

**Edward Andrew** was recognized by Big Bone Baptist Church July 12 for his 26 years of service as Sunday school director. The church designated the day "Ed

Andrew Day."

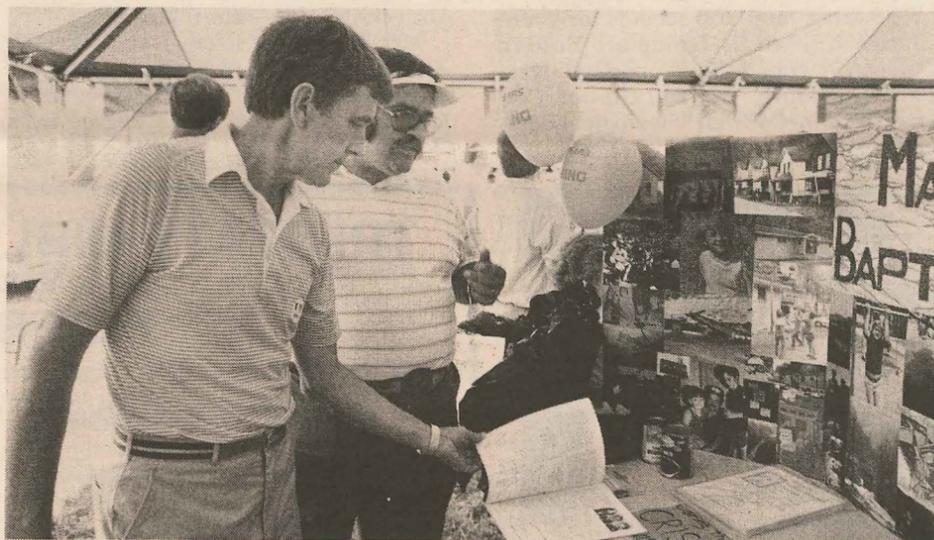
"Andrew has been faithful in his leadership since taking office," said Chris S. Barnett, pastor. "He was an encouragement when attendance hit single digits and when it exceeded 200."

His family and friends, as well as former pastors and associational leaders, were present on this day to express their appreciation and the church presented Andrew with a plaque.

**Bob Norman** began his duties as pastor of Grace Baptist Church, Pike Association, Aug. 16. Norman has been a minister 16 years. He has written devotions for Home Life magazine and a weekly column for newspapers.

**H. S. Yarborough** has been called as minister of music and worship at Calvary Baptist Church, Elkhorn Association. He is a graduate of Campbell College and Southeastern Seminary. For the past seven years he has been minister of music at Edwards Road Baptist Church, Greenville, S. C. Dan Cooper is pastor.

**Desmond Hargis** has resigned as minister of education at First Baptist Church, Madisonville, Little Bethel Association, to return to public school teaching. Hargis had served on the church staff 10 years. H. Garrison Coltharp is pastor.



**Greg Whitetree (C)**, director of Marrowbone Baptist Center, Lookout, visits with **Charlie McCullin** of Atlanta during a missions fair in Louisville. McCullin is director of the Home Mission Board's Christian Social Ministries Centers Department. Whitetree was among 250 home missionaries who met at Southern Seminary for the 75th anniversary of Baptist work in Christian social ministries. The first Baptist center was begun in Louisville in October 1912. Whitetree is among nine home missionaries sharing the gospel through the board's network of Baptist centers in four Kentucky locations.



**Leon Simpson**  
President  
Clear Creek Bible College  
Pineville, KY 40977

## clear creek comment

### Benefits out of this world

I have visited with several people recently who are involved with retirement. One is in his seventies and very happily enjoying retirement. Another is going through the trauma of 'free time' after a lifetime of hard work. A third is having psychological and spiritual problems as he faces retirement in less than three years.

These visits, occurring around the time

we celebrate Labor Day, have caused me to think about this thing we call retirement. I have concluded God created man to work, not to retire. I believe God gives "to every man his work" (Mark 13:34). The Lord said through Haggai the prophet, "Be strong all ye people . . . and work; for I am with you" (Haggai 2:4). Nehemiah praised the Lord because "the people had a mind to work" (4:6). And Paul spoke of "some disorderly, working not at all" and commanded "that with quietness they work," admonishing "if any would not work, neither should he eat" (I Thess. 3:10-12).

The instinct to work does not lessen as we grow older. Someone has said if God wanted man to fly he would have given him wings and if the Lord wanted man to retire he would have prepared him for it. God would rather we wear out than to rust out and we are exhorted to "not be weary in well-doing" (Gal. 6:9).

Retirement should not be thought of

## ordinations

**Jimmy Jent** was ordained as a deacon on Aug. 23 by Blue Ball Baptist Church, Severns Valley Association. Bob Gray, pastor, preached the ordination sermon.

**Walter Lee** and **George Parker** were ordained as deacons at Sadieville Baptist Church, Elkhorn Baptist Association. James Woodlums is interim pastor of this mission of the association.

## congregations

**Van Buren Baptist Church**, Long Run Association, has invited Barkley Moore, president of Oneida Baptist Institute to speak at 2 p.m., Sept. 20. Students from the school will sing in services that day.

Pastor is Joe Diggs.

**Severns Valley Baptist Church**, inaugurated a counseling ministry Sept. 1. David Stancil joined the church staff on a part time basis as minister of counseling and family life.

Stancil, a native of Georgia, is a PhD candidate at Southern Seminary. A former Kentucky pastor and a naval reserve chaplain, he is employed by Personal Counseling Associates in Jeffersonville, Ind. He will be available nine hours each Tuesday.

The ministry is to provide counseling service for individuals, couples and families with personal and domestic problems needing specialized help. There will be no charge for church members, program organization members and their immediate families. Appointments may be made through Linda Polley, church secretary.

J. Howard Cobble is pastor.

**Highview Baptist Church**, Long Run Association, will sponsor a rock music seminar titled "Why Knock Rock?" Sept. 20 at 9:15 a.m. and 6 p.m. The free seminar is presented by the Peters Brothers of St. Paul, Minn.

Dan and Steve Peters have appeared on ABC Nightline, CBS Evening News and PM Magazine. Their documented evidence rips the mask off pornographic and satanic rock. They claim many rock lyrics push homosexuality, rebellion, satanism and even suicide. The lyrics and lifestyles of rock musicians will be discussed with the aid of a multimedia format.

as punishment, "the bane of longevity" or "one sure way of shortening life." Retirement is rather a slower, more enjoyable pace of life as a reward for a lifetime of hard labor. It is a new privilege to major in people (starting with children, grandchildren, etc.) and a fresh opportunity to serve the Lord and his church. It is a challenge to choose meaningful work, to spend time without spending money and to make each day of life a commencement, not a catastrophe, a launching pad, not just a rocking chair.

The full fruit of our labors and the final rewards of work are realized in another age in another place. Its benefits are out of this world!

*And only the master shall praise us,  
and only the master shall blame;/And  
no one shall work for money, and no one  
shall work for fame;/But each for the  
joy of the working, and each, in his separate  
star,/Shall draw the thing as they see  
it for the God of things as they are!*

Rudyard Kipling

## Southwestern listed in top schools for youth ministers

Southwestern Baptist Theological Seminary, Ft. Worth, has been named one of four schools in the United States "where youth ministry counts" by a national, interdenominational publication read by 55,000 youth ministers.

The September issue of Group magazine lists Southwestern among "a small handful of colleges and seminaries" that offer "respectable youth ministry education." This nomi-

### Georgetown gallery features abstract art

The Georgetown College Art Department opened its 1987-88 gallery season Sept. 15 with an exhibit of etchings and woodcuts by Alice Trumbull Mason, a pioneer in American abstract painting.

Alice Trumbull Mason (1904-1971) was a colleague of Asschille Gorky and Piet Mondrian and was a founding member of the American Abstract artists.

In the mid 1940s she joined Hayter's "Atelier 17" and from then on maintained a strong interest in printmaking. This exhibit brings together for the first time, a comprehensive sampling of her work from 1947-1969.

The Georgetown gallery will be open on Mondays, Wednesdays and Fridays, 12:30-4:30 p.m., through Nov. 9.

nation comes in an article titled "Are Christian colleges doing enough to educate youth ministers?"

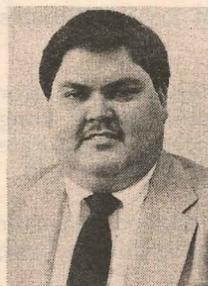
"Youth ministry is a second-class citizen in Christian colleges and seminaries," the article states. "Only a handful of Christian schools treat youth ministry as a full citizen in the religious curriculum family."

In preparing the article, author Gregg Piburn surveyed 567 Christian colleges, universities and seminaries "to determine how they deal with youth ministry." Responses came back from only 110 schools, including Southwestern.

Of the respondents, 43 said they offered a youth ministry bachelor's degree, 19 a master's degree and six a doctorate. However, the author said that through follow-up telephone interviews he discovered these schools defined youth education as anything from a degree concentration to "a token appearance in the required courses."

Southwestern offers a MA in religious education with a youth education concentration and a EdD with youth education major. Southwestern teaches 18 different courses in youth education.

The other three top schools for youth education listed by Group are Eastern College, St. Davids, Pa.; Liberty University, Lynchburg, Va.; and Gordon College/Gordon-Conwell Theological Seminary, Wenham, Mass.



Broome



Cole

### Two accept posts at Campbellsville

Douglas Broome has been named director of technical services of the Montgomery Library and Janet L. Miller has joined the faculty as instructor of mathematics at Campbellsville College.

Broome's library experience includes interim audiovisuals librarian at the University of Southern Mississippi. He also worked as music librarian at New Orleans (La.) Baptist Theological Seminary.

Broome has been an adjunct faculty member at the New Orleans seminary and a minister of music and youth at various Southern Baptist churches.

He received a BA in music from the University of Southern Mississippi, a MA in music from the University of Iowa and a MA in library science from the University of Southern Mississippi.

Mrs. Miller previously was a teaching assistant at Western Kentucky University. She received a BS degree from Campbellsville and a MS degree from Western Kentucky University.

### Former WR intern directs SBTS news

Patrick L. Cole, a reporter for the Elizabethton (Tenn.) Star newspaper, has been named director of news and information services for the Southern Baptist Theological Seminary, Louisville.

Cole, 29, is a graduate of Southern Seminary, where he received the MDiv degree in 1986. He also worked for two years during his seminary studies as an intern staff writer at Western Recorder.

After graduating from Southern, Cole rejoined the reporting staff of the Elizabethton Star where he had worked for three years before entering seminary. A native of Elizabethton, he earned a BS in journalism from East Tennessee State University, Johnson City, in 1980.

He began duties at Southern Seminary Sept. 1.

### Campbellsville starts football program

Campbellsville College will open its first football season in 57 years Sept. 19.

The team, under head coach Ron Finley, will play a junior varsity schedule during the 1987-88 season and expand to a regular season in 1988-89. Five schools will be on this season's schedule: At Georgetown, Sept. 19; Cumberland, Oct. 10; Tennessee Wesleyan, Oct. 24; At Lambuth, Oct. 31; and Kentucky Wesleyan, Nov. 7. All games at 1:30 p.m. Home games at Campbellsville High.



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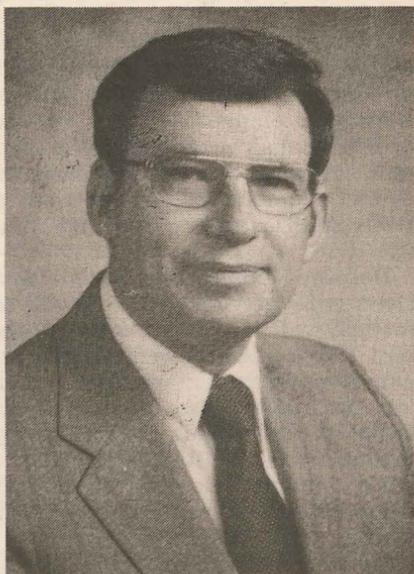
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## The Southeastern Way

### Stay with the dream: Lolley



W. Randall Lolley

Issuing a call to stay with its original dream, president W. Randall Lolley opened Southeastern Baptist Theological Seminary's 37th academic year. Lolley, a Southeastern alumnus, and president since 1974, said it would be easier for him to see his theological alma mater die than for it to become something different from its original dream.

Speaking to the faculty, administration and student body, Lolley asked: "Do Southern Baptists in the 1980s want a seminary like the one they founded in the 1950s?" Looking back on those 37 years, Lolley said he wondered whether Southern Baptists or Southeastern Seminary had changed the most. "I believe," he responded, "that this seminary has consistently expressed the dream of its founders, many of whom are still alive. I have asked them and they have told me so."

That dream, Lolley said, had two crucial elements: free and responsible theological education with the Bible at the center of the curriculum and ministry as an expression of a believer's gifts and calling. Both, he said, grew from the idea of "a free conscience, free church, free country way of doing theological education."

Lolley sees that as the "Southeastern Way, . . . dedicated to serving the Christ . . . always motivated by the desire to build up his church . . ." Therefore, he continued, those who teach and work at Southeastern will always be ready "to lay down weapons," but ". . . in his name we must not, and we will not, lay down our tools."

Lolley repudiated the determination of truth "by majority opinion . . . Prophets do not ask permission—in the name of prestige or their pay checks—for the privilege to be prophets. Southeastern prefers to work on 'the prophetic edge' of our denominational enterprise," he said, for ". . . if we shackle a teacher today, we will shackle a preacher tomorrow."

For Lolley, the heart of the Southeastern curriculum is "The Bible, the word of God . . ." The authority of the Bible, he said, is set by its divine origin, and the integrity of the Bible is seen in that it "leads to salvation in Jesus Christ."

Calling attention to the 1963 Baptist Faith and Message statement of the SBC, Lolley noted its affirmation that "The criterion by which the Bible is to be interpreted is Jesus Christ." This unifying Lordship of Jesus Christ at Southeastern, he said, is ". . . why we can afford to let our consciences be free." Because Jesus Christ is the norm, "our interpretations are not subject finally to the opinions of any other person living or dead."

In continuing to highlight the original dream for the seminary, or the "Southeastern Way," Lolley said ministry involves all of God's people, is gender-neutral and is in partnership with other Christians.

Citing the New Testament model of servanthood, Lolley affirmed the gifts and calling of each believer. Thus, he said, "authoritarianism gives way to partnership" and "cooperation replaces coercion." He cautioned against any action or attitude which would "drive a wedge between pulpit and pew."

Lolley also feels the Jerusalem Conference in the first century settled the issue of whether there would be classes of Christians. Just as the church then did not tell Gentiles they had to become Jews to be Christian, "no more can we look at young women in the twentieth century and tell them they must become men before they can become ministers."

"We believe the Bible," he said, "when Joel says ' . . . your sons and your daughters will prophesy . . . ' My friends, 'Lolley exclaimed, "that means preach, no matter how much we might wish God had chosen another word."

He predicted that in the next several months Southern Baptists will wrestle with the question of whether they still want a seminary like Southeastern. The answers, he said, are now being formed in the hearts of his listeners, the school's 30 trustees, more than 6,000 alumni and 14 million-plus Southern Baptists.

If they do want Southeastern to be "distinct and determinative for these days in our denomination—like the seminary detailed in the 'Plan of Action' endorsed by the trustees last March—then this president will give every tick of his time and every millibar of his energy to producing that kind of institution."

"If, on the other hand," he continued, "Southern Baptists desire a seminary in Wake Forest different and destructive of the idea which this school has sought through its history to incarnate, then this president will give not one moment of the time or one millibar of the energy he has left to producing that kind of school. I cannot and I will not do for Southern Baptists something that in my conscience is not 'as unto the Lord.'"

Recalling his reflections on Southeastern Seminary over the past several months he said, "Sometimes I could easier see her die than see her become distorted into an institution she has never been." In dying, he said, ". . . even an institution . . . can be reborn, reshaped into newness of life until it embraces and expresses its idea once more."

## Gunlock, Ky.—hard, yet satisfying work

by Glenn Mollette  
State Correspondent

David Profitt, 37, with his mountain personality and Christian graciousness, brings a sense of life and vibrancy to the quiet community of Gunlock. He is pastor of Brushy Fork Missionary Baptist Church, which will only be three years-old this October but is already averaging more than 130 in Sunday school.

In 1984 Profitt was ordained by First Baptist Church, Salyersville, as associate pastor. Since 1983 some First Baptist members had considered starting a mission in the Gunlock area.

"A suitable site seemed to be out of the question financially," noted Profitt. "But one evening my wife and I were out looking for a place to possibly start a mission when we ran out of gas in front of a little store. After talking to the owner, he soon showed us a place for a church. He later agreed to lease the present site for \$150 a year for as long as the church stays."

Profitt agreed to represent First Baptist as the mission pastor.

"Our first project was in August 1984. We had Bible school without any kind of shelter to meet in," he explained. "Our attendance on the first day was 19. On the fifth day we had 125. I knew by the end of that week God was with us," declared Profitt.

In October 1984, with a \$30,000 gift and 14 members from the mother church, a building was started. The group borrowed an additional \$20,000.

Hard times came when one entire side of the building collapsed in December that year. "It was cold," recalled Profitt. "We made a small temporary paneled siding to keep out the wind and allow us to continue meeting." The church was forced to borrow another \$10,000 for repairs.

The 14 members who came from the Salyersville church banded together and by the end of the 1984-85 church year, they had baptized 25 persons, raising them to third place in per capita baptisms in the state. The following year they baptized 50 people, making them first in per capita baptisms. This year they have already baptized 24, bringing their membership to 127.

As mountain churches have grown and prospered over the last 20 years, modern buildings and physical plants have become the norm. Baptistries are certainly common in most churches, but not at Brushy Fork.

Pointing to a cool mountain stream, Profitt observed, "Isn't that the prettiest baptistry you've ever seen?" He claims the pool of water has been an exciting place. On one occasion he baptized 32 people in the stream.

Pointing to a little sandbar about six inches beneath the water's surface, Profitt told the story of a wedding he performed.

"A couple had been living together for several years," he began. "One day they were saved and the following Sunday, before I baptized them, I officiated their wedding ceremony while standing on that sandbar. We then waded out to the deeper part of the stream and had the baptism."

Brushy Fork has done well, particularly considering the sparsely populated area where the church is located. The offerings are now averaging more than

\$600 per week. The congregation recently added a steeple to their building. And, when they can raise \$2000 they hope to put vinyl siding on the building.

"We need air conditioning, too," added Profitt. "However, the recently purchased steeple was more important since it is a testimony and a witness to our community."

Profitt speaks often about the love and commitment of his people. He told how the church's custodian and wife lived on collecting yellow root and ginseng.

"They don't have much," explained Profitt. "We were only able to pay them \$50 per month. Yet, every Sunday I noticed he was signing his monthly pay and putting it in the offering plate."

"That's only one example of the kind of folks we have," he said.

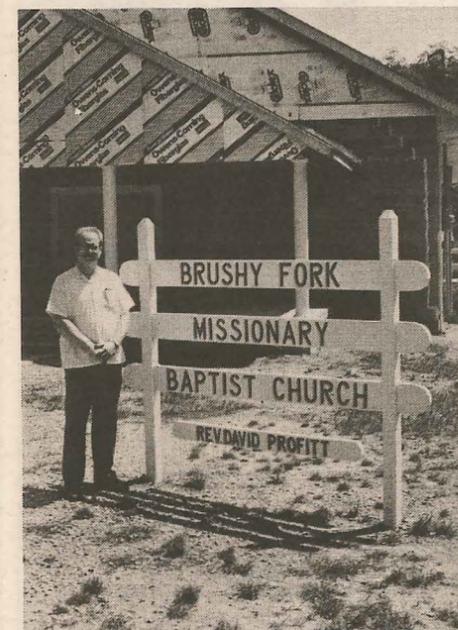
Over the last year, Brushy Fork has begun to reach many different kinds of people. "We now have four or five school teachers, a mining supervisor, a bull dozer operator and a few other skilled people. Plus, we are bringing 40 children to church each week on our four buses."

A year ago this church, which has so many needs itself, began to meet needs outside its walls. A clothing center and food pantry was built to minister to the needy in Gunlock.

"We have hours that our pantry is open. But if someone is hungry we take food to them," remarked Profitt.

Profitt also spoke of the commitment of his wife and four children to the work. "My wife really makes a difference," he affirmed. "She types our bulletins, directs the youth choir and takes care of the children."

The future is bright for this mountain church. With a hope that the Lord will let him live to be 60 years old, Profitt wishes he might fulfill every year of his pastoral call with the "good folks" at Brushy Fork Missionary Baptist Church.



Brushy Fork Baptist Church, Gunlock, began only three years ago with 14 members from its mother church, First Baptist, Salyersville. But through the hard work of pastor David Profitt, the congregation led Kentucky in per capita baptisms in 1985-86 with 50 conversions. The church's membership has grown to 127 persons and started a \$50,000 sanctuary.

# baptist news in brief

## 8 affected as FMB staff changes continue

As reorganization continues at the Foreign Mission Board, eight people, including one Kentuckian, have been named to new positions.

Hal Lee, Pascagoula-Moss Point, Miss., has been named associate to the director for Europe. A missionary to France since 1962, he will continue to live in Massey, France, and work under area director Keith Parker.

John Deal, a missionary since 1966, has been named associate area director for the Middle East and North Africa. He will assume additional responsibilities as associate area director for Europe. He is a Dothan, Ala., native who has been administrator at the Baptist hospital in Ajloun, Jordan, since 1979.

Garry Eudy, Birmingham, Ala., has been named associate to the director for Middle America and Canada. An evangelist and student worker in Panama since 1980, he will move to Guatemala next year to work with area director Joe Bruce.

Everett Burnett, Spartanburg, S. C., was named associate to the director for non-English-speaking West Africa. He has been director of a French language fellowship since 1984 and will move to

Abidjan, Ivory Coast, to work with Billy Bullington, director for West Africa.

Jim Houser, a Texan, has been named associate to the director for Eastern Africa. He will act as liaison between the area office and missionaries in six African nations. He will move to Nairobi, Kenya.

Zeb Moss, Aberdeen, N. C., and missionary to southern Africa since 1959, has been named associate area director for Eastern and Southern Africa.

Earl Goatcher, Little Rock, Ark., was named associate director for community development in human needs. He will

be based in Richmond, Va. and will help missionaries throughout the world plan rural and urban development and help them train others in development.

Guthrie, Ky. native David Coleman, who has been associate director of the board's Volunteer Enlistment Department, has been named a development officer. He will focus on establishing regional development councils of Baptists interested in undergirding foreign missions as well as direct the board's LIFEndowment and corporate giving programs and the pooled income fund. (BP)

## Bailey Smith moves operation to Ga.

Evangelist Bailey Smith is moving his family and offices from Ft. Worth, Tex. to Atlanta.

The former SBC president joined Rehoboth Baptist Church, Tucker, Ga., an Atlanta suburb, Aug. 30, the same day Larry Lewis, now president of the Home Mission Board, also joined the church. Smith's offices will officially open Nov. 1 in Crescent Center Parkway near Re-

hoboth church.

Smith told the Christian Index, news journal of the Baptist Convention of the State of Georgia, "Rehoboth church made a heavy financial commitment to our organization—\$40,000 per year indefinitely. I have many areas crusades in the Atlanta vicinity throughout 1988. We are working closely with the Home Mission Board Evangelism Division and our family loves Atlanta."

Smith said about eight staff members and their families will move to Atlanta, including executive director Paul Page, youth minister Rick Gage and ladies ministry director Debby Kennedy. Music director John McKay may remain in Ft. Worth.

Smith said he hopes to build an evangelism center in Atlanta. He is on the new board of directors of the PTL Club, as is Richard Lee, pastor at Rehoboth church. (BP)

## Book editor is elected by Home Mission Board

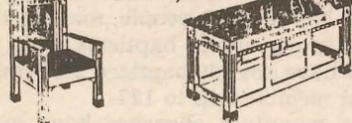
Baptist Home Mission Board directors have elected Mike Livingston of Memphis, Tenn. as book editor and approved 74 persons for missionary service.

As book editor Livingston will oversee planning, editing and production of Home Mission Board books, including the annual home mission study series.

For two years Livingston has operated a professional writing service in Memphis. Earlier, he was editor of Probe magazine and World Mission Journal, both published by the Southern Baptist Brotherhood Commission. He had also been a senior news writer in the News Department of the Foreign Mission Board.

HMB directors approved 15 missionaries, six missionary associates, eight church planter apprentices and 45 mission pastors and interns. (BP)

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## Minister's wives set Cedarmore retreat

Minister's wives share common frustrations, confusions and joys in understanding and performing their unique roles.

In the first such attempt to provide a mutual support system, as well as fellowship, a committee chaired by Nancy Futral has planned a retreat for wives of KBC ministers and staff. Workshops will emphasize Fitness, Management of Stress, Communicating More Effectively and Developing Spiritual Maturity.

Dorothy Sample, a bivocational minister's wife, psychologist, educator and mother, will be the featured speaker. Mrs. Harolyn Sharpe, a minister's wife, educator and mother, will lead in theme interpretations. Other program personalities include Linda Bridges, former missionary; Pat Cole, a minister of music; Juanita Denton, author; and Peggy Hester, educator and conference leader.

Scheduled from 5 p.m. Oct. 30 to 3:30 p.m. Oct. 31, the retreat will be held at Cedarmore Baptist Assembly. The cost, \$35, covers program fee, lodging, and three meals.

Reservations may be made by sending \$15 to Cedarmore Baptist Assembly, Box 37, Bagdad, KY 40003.

Funding for the retreat has been provided jointly through the Minister/Church Support Division and the WMU. Planning committee includes Bill Rogers, Dee Gilliland, Alice Marshall, Peggy Hicks, Nancy Futral and Ginny Sisk, who is currently president of SBC Minister's Wives.

## Mercer condemns Playboy philosophy

Mercer University officials condemned Playboy magazine and its exploitation of women following the appearance of Mercer coeds in the magazine's current "back to school" issue.

Douglas Skelton, provost of the Mercer College of Liberal Arts, deplored the way Playboy had exploited the Georgia Baptist school. Last November the magazine ranked Mercer among the top party schools in the nation.

"The undeserved and undesired ranking was followed by a Playboy photographer's visit to Macon," Skelton said. "Playboy's deceit and distortion are evident in the current issue, where it is stated one of the pictures was taken in the Mercer dorm. Not true."

Welton Gaddy, senior minister to the university, attacked the philosophy of sex espoused by the magazine: "Playboy's ruthless exploitation of individuals and institutions is indicative of

its perverted prostitution of sexuality from a moral perspective. A healthy, wholistic understanding of sex is best found in the book inspired by the creator of sex."

The university has no plans to discipline the six women students included in Playboy's current issue. Although Mercer officials believe the women made a big mistake, it was their decisions to make as adults, Gaddy said.

Mercer officials were told any efforts they might make to dismiss the students could be challenged in court and add to the publicity already generated by the controversy. (BP)

## Parks' invitation draws replies from 17 groups

Missions leaders from 17 denominations and interdenominational groups will meet Sept. 17-18 in Dallas, Tex. to share information about world evangelization.

R. Keith Parks, president of the SBC Foreign Mission Board, issued invitations to the meeting. He is pleased at the response, representing almost half of 36 groups invited.

Representatives responded from The Assemblies of God, Campus Crusade for Christ, International Church of the Nazarene, Conservative Baptist Foreign Missions Society, Far East Broadcasting Co., The Church of God in Christ, General Conference Mennonite Church, The Navigators, North American Renewal, Presbyterian Church (USA), SIM International, The United Methodist Church, World Vision International and Wycliffe Bible Translators. (BP)

## Armstrong receipts up, but only 81% of goal met

Receipts from the annual Annie Armstrong Easter offering, which provide funds for the Home Mission Board, have reached an all time high.

Current receipts of \$29,086,636 represent a 9.3% increase over those for the same period last year. The amount exceeds the required 1987 operating budget of \$29 million.

Leonard Irwin, HMB vice president of planning, explained that the figure indicates a "real increase" of around 5%, "when considering inflation." Irwin estimated final receipts will be but 81% of the year's \$37.5 million goal. (BP)

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CHURCH TRAINING

**Honeycutt requests authentic education**

Amidst continued "harassment and intimidation," faculty and students at Southern Baptist Theological Seminary, Louisville, were urged by the school's president to take the risks of "authentic theological education."

Roy L. Honeycutt, in a convocation address opening the fall semester, warned that the "larger context" of political and theological controversy in the SBC has created new risks for the denomination's oldest seminary.

Nevertheless, "despite the decade of harassment and intimidation of this faculty, both seminary administration and faculty remain committed to authentic education as a hallmark of this seminary," Honeycutt declared.

"We reject forthrightly every form of psuedoscholarship which interprets education as merely the indoctrination of students with predigested teachings, the ratification of tradition or the confirmation of custom," he said.

Honeycutt stressed that genuine theological education rests upon the foundational Baptist principles of primacy of scripture and liberty of conscience.

He pointed out that honest pursuit of truth can be hazardous within a free church tradition where decisions are determined by majority vote. The temptation is to construe truth with majority opinion.

Despite the fact Christian history is replete with illustrations of the "fallacy of the majority," Southern Baptists in recent years have been prone "to forget too quickly those dark centuries in which the majority was wrong," he stated.

The Old Testament scholar counseled seminary faculty and students to take courage in the prophet Isaiah's message of hope to the people of Israel who were languishing in exile.

"Despite the shadowed nature of our times, which are so much like Israel's exile in a strange land, this can be the finest hour of our generation," he said. (BP)

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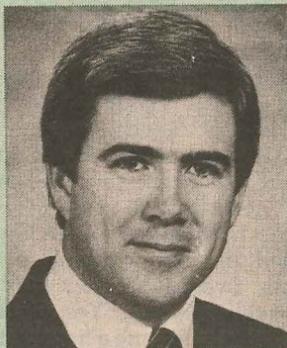
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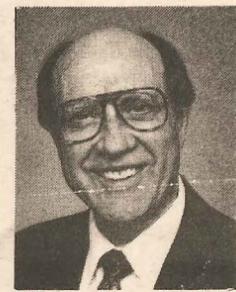
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**homes for children**

**Friends!**

It is wonderful to have friends—real friends. My pastor spoke last Sunday night about friends and friendship. I want to share some of my thoughts on the theme.

A true friend is one who trusts you and whom you can trust. A friend is one in whom you can confide. You can open your heart to a friend and share both joy and pain without being misunderstood.

A friend is one who is ever ready to help in the time of need. This kind of person goes out of the way and inconveniences himself or herself to help a friend. Sometimes there really isn't anything one can do, but a real friend still wants to be there. In such times a word of encouragement or just one's presence is priceless.

Probably the loneliest feeling in the world is experienced by a person who seems to have no friend. What if no one cared about you? What if no one expressed an interest in you? What if you could talk to no one about your burdens?

As I look back across the years, I call to memory many friends who believed in me, encouraged me and helped me. These friends caused me to give my best and encouraged me to reach high. These friends are found among my family, my teachers, my church members, my neighbors and my peers. Only God can evaluate how much they have meant to me. Often they stepped in just at the right time. In college I was out of money with nothing for my next meal and the mail brought a check from one of my friends. When we have faced sickness and sorrow, friends have been there to lighten the load. How I thank God for friends and most of all for my friend Jesus.

Today there are many children who seem to have no friend. So many are not wanted even by family. They have no one to love them, properly provide for them and encourage them. They feel all alone in the world without a friend and do not know where to turn.

Baptist Homes for Children becomes their friend to love, support and encourage them. It is a great joy to be a friend to children in need. And you are their friend, too, as you pray for and give to this ministry.

Jesus said, "Ye are my friends, if ye do whatsoever I command you." Children are very dear to the heart of our Lord. When we are friends, we are his friends, too.

# baptist forum



Bill Leonard

## glimpses of our heritage

### The crossbar motel

In 1978 Clarence Floyd, a truck driver from Somerset, began volunteer ministry at the Pulaski County jail. By 1981 he had been selected as jail chaplain due to his solid work with jailers and inmates alike. Floyd's response to those in the "Crossbar Motel" was simple and direct. "If Jesus could take me and love me and forgive everything I've done, then he could love and forgive anybody." His attitude toward the prisoners was not to pass judgment or take sides, but to treat them "as friends, people who need spiritual help."

Floyd himself was converted at age 30 through the witness and concern of members of First Baptist Church, Somerset. "There I saw Jesus," Floyd explained. The church affirmed and encouraged his ministry at the jail and provided some funds for the work.

It was shortly after his conversion that Floyd discovered his gifts as a witness to the gospel. It was a gift which touched people from all walks of life. His concern was not limited to the passing encounter. Frequently he developed long term relationships with persons before leading them to Christian commitment.

In one early experience Floyd worked with an ex-convict 18 months before the man experienced conversion. From then on he turned to the imprisoned. So every Wednesday night he offered counsel, friendship and witness to jail inmates, sometimes from the other side of the chert.

In the kitchen the weekly Sunday afternoon evangelistic service was held. Inmates attended and participated in the service—many offering special music. Afterward Floyd moved from cell to cell, addressing individual needs of and praying with the prisoners. Preachers from various churches and denominations were invited to participate in the services.

Floyd's response to the prisoners gave evidence of his concern. Frequently he returned to the jail to help with late night emergencies and to provide immediate spiritual aid. His primary concern was to bring persons to a personal experience with Jesus Christ. Frequently the conversion of prisoners helped bring conversion to members of their families. Floyd was always ready to provide witness and care for extended families as well as the inmates.

In his description of Floyd, James Cox wrote: "Clarence Floyd has what every preacher desires, a captive audience. But that's only one expression of a man whose constant care has given hope to men and women whom society has practically forgotten." "Good news" to prisoners is a ministry which this Kentucky Baptist personified in the 1980s.

### Commendation is welcome

I appreciate your impartial spirit and Christian attitude as the editor of our state Baptist paper. You do not deal with people on a personal basis, but as editor of the Western Recorder. You are open and fair to all and for this you are to be commended.

Carl Loy  
Columbia

*Editor's note: Seldom do we print a letter commending us for what we do but this one expresses so well what are seeking to accomplish in our ministry to Kentucky Baptists we decided to share it with our readers. It is nice to hear a good word occasionally and we wanted all Kentucky Baptists to share it with us.*

### Weekend meetings bad news

There comes to my attention yet another notice of a Southern Baptist program organization having scheduled an event on a weekend that takes our church members away from the local church on Sunday.

It is not just their absence we feel the effects of, but so often they take their tithe to pay for the event. Many other times they fail to make up the tithe when they are on one of these excursions. It is also their absence from leadership and teaching positions we feel the effects of. And yes, when bus loads of them do leave we feel the effects of their absence on our worship and Sunday school.

Truthfully I'm weary of reading of another one of these events scheduled for the weekend by one of the program organizations. There are seven days in the week and it seems to me that's enough time to do most of these events without doing it on Sunday.

Of all people our denominational leaders should not have to be reminded to not forget how important it is and how hard it is to keep priority on the local church. Doubtless you have justified it in your objectives but it would be wonderful if you would go back and evaluate the priorities of the local church. I pray you will.

C. Wyman Copass  
Louisville

### Speak in tongues scriptural

I must reply to the Aug. 4 article in Western Recorder stating the new guidelines for home missionaries. It is upsetting to me that they are forbidden to "speak in other tongues," which is the outward sign of being baptized in the Holy Spirit.

Paul the apostle could not qualify as a Baptist home missionary under these guidelines.

I Cor 14:18 is Paul's reply to the people in his day who were having conflict over the same subject. He said, "I thank God I speak in tongues more than any of you."

You will say this passed away with the apostles. If so, why do Christians still speak in tongues?

Heb 13:8 states, "Jesus Christ is the same yesterday, today and forever." And so is the word of God.

Mrs. George Calico, Jr.  
Mt. Sterling

### WMU worthy of support

A letter appeared in Western Recorder written by Brenda Zickefoose, Hickman, Ky. In this letter she expressed her disapproval of some national WMU leaders and their efforts to "force the unscriptural ordination of women." She also attributed the decline in giving to mission offerings to this political ef-

fort of our leaders. Miss Zickefoose also mentioned this could result in a complete collapse of WMU.

I am WMU director of my church and associational GA director. Many things our national leaders are doing grieves me. When I heard she (Carolyn Weatherford) was planning to meet with the Pope I was devastated. I too disagree with the ordination of women.

Even though I am upset with these actions I will not desert the task of WMU (teach missions, engage in mission action and personal witnessing, support missions and interpret and undergird the work of the church and denomination).

We have a commitment to our missionaries to support them financially and prayerfully. Withholding financial support to missions will not accomplish anything good.

As a child my mother always told me two wrongs do not make a right. May I plead with our women to stand strong praying and believing God in his almighty power will lead us through this. I must say I am still proud of my WMU heritage. In another 100 years if the world is still standing, I hope my descendants are still spreading the good news of Jesus through the WMU.

Sharon Westerfield  
Owensboro

### Ashamed of HMB action

I was ashamed of my denomination when I read the legalistic decision of the HMB concerning the policy of hiring divorced persons.

We often quote 1 Cor. 6:9-10 for a list of those who will not inherit the kingdom of God, but we do not continue to verse 11, which says, "And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of God."

Adultery can be forgiven just as other sins. The HMB is singling out those who have done it legally through divorce. They should appoint those to service who are "washed, sanctified and justified" according to verse 11.

Home missionaries will be severely crippled in their witness to divorced persons. Eventually they may have to say to such a person, "Yes, you are saved but you can't become a home missionary because you are divorced." This attitude indicates total washing of sins, sanctification and justification has not taken place.

Maybe the HMB would ban the singing of Amazing Grace because it was written by a rapist, drunkard, slave trader, etc., but John Newton testified in his epitaph he was "preserved, restored, pardoned and appointed to preach the faith he had labored so long to destroy . . ." But since he was married only once he probably would pass the HMB requirements.

Paul spent his ministry preaching the grace of Jesus Christ and fighting Jewish legalism. I'm convinced he did not intend his teachings to be used as a new legalism.

I pray the HMB will reconsider and take the risk of prayerfully considering applicants according to their present spiritual condition.

Ken Massey  
Ghent

### Western Recorder doing poorly

At a time when our convention has been urged to avoid the controversial and polarizing issues in our midst I find it a slap in the face of conservatives the slant our state newspaper tends to take.

A case in point: what was the news-

worthiness to Kentuckians in reporting the call of Nancy Sehested to Memphis as pastor? She has no ties to Kentucky (none were mentioned in the article), she was not educated here, had no reported family here. And yet at a time when women in the ministry is a conflicting issue, what do I read in my state paper? If this church had called a man would it have been in the paper?

Second point: In the past I have read word for word the transcript of the convention sermon printed in Western Recorder but this year when a noted conservative, Jerry Vines, preaches what do we have? A next to the last page summary. What was Vines' message on I ask? "A Baptist and His Bible."

Let moderate/liberals make a public blunder and see our paper cover for it. Let conservative/fundamentalists make a blunder and it is front page news. It is time our state paper started doing a better job representing all Kentucky Baptists—not just those with the Louisville-seminary mind set.

James Roy Hume  
Utica

*Editor's note: In the opinion of Western Recorder it is news when a woman is called to be pastor of a Southern Baptist church, even when that church is in another state. We regret Brother Hume feels we represent only what he calls "the Louisville-seminary mind set." We try to provide a forum for all Kentucky Baptists, even Brother Hume.*

### Endorsements not Baptist

The Southern Baptist Convention's Public Affairs Committee has overstepped its boundaries in endorsing Robert H. Bork as a United States Supreme Court justice. Baptists have never endorsed anyone as a body for public office. This committee must not become a clearing house for endorsements and nominations.

I cannot believe one group—by a vote of 7 to 5—would intend to speak for all Southern Baptists. We're living in a different day in our convention. We have always stayed away from partisan politics.

I guess the new boards appointed by our SBC president do have a political agenda after all. The next headline will read Southern Baptists support a certain candidate for President of the United States.

This sort of endorsement is scary. However it may be an indicator of where we are going. This is departure from our Baptist heritage and tradition.

Bill Crosby  
Erlanger



**FELLOWSHIP\***  
**Sept. 19, 1987**  
**10:00-2:00 p.m.**  
**South Fork Baptist Church**  
**Hodgeville, Ky.**

\*For all people who have served or would like to become part of the Kentucky Baptist Disaster Relief.

**502-325-3636**

# New church makes impressive strides in Taylor County

by L. D. Kennedy  
*Special Correspondent*

Eastside Baptist Church, the newest congregation in fellowship with Taylor County Baptist Association, has made impressive strides.

Organized in 1982, it was admitted to the association in 1985 as a fully cooperating church. This year Eastside baptized 14 and received three by letter, bringing its total membership to 79. Sunday school enrolment is 70; Church Training, 64; vacation Bible school, 63; Brotherhood, 29; Woman's Missionary

Union, 12; and music ministry, 13.

In July 1984 Wesley Powers came out of retirement as Eastside's interim pastor. Soon thereafter the church designated him as pastor.

"The one thing that has impressed me more than anything else is that our small group of people has done this in such a short time, paying for it as we went along," said Powers.

Three years ago Eastside leased (with option to buy) a building 2½ miles east of Campbellsville that had been vacated by the Reeds Chapel Cumberland Presbyterian Church. Last year they bor-

rowed \$10,000 from the Kentucky Baptist Convention and bought the building.

Eastside now has a lovely auditorium that seats about 200 plus a full basement with assembly room, Sunday school rooms, furnished kitchen, office and rest rooms. The church proudly hosted the annual meeting of Taylor County Association Sept. 7.

All of the work on Eastside's building has been done by the pastor and members. A skilled carpenter, Powers formerly worked about eight years as maintenance superintendent at Campbellsville College, where he graduated in 1987.

He has a clear philosophy about getting members to work: "You say 'Come on' and they come, but you can't say 'Go on' and expect them to do it!"

So pastor and people energetically refinished old pews, stripped and refinished floors, and applied more than a hundred gallons of paint within and

without.

At the annual associational meeting Eastside reported that during the past year they furnished their bath rooms and kitchen, bought chairs for the children's rooms, paid \$5000 on their church debt, paid off the balance for a piano, enlarged the front entrance and put vinyl siding on the outside of their building, carpeted the front porch and walk, boxed in and carpeted the back entrance to the basement and planted evergreens in front of the church.

Powers is quick to point out that divine providence has guided and sustained the congregation. Even though the church was first organized and had begun meeting in a building five miles north of Campbellsville, they soon named themselves Eastside Baptist Church.

Now they have a fruitful ministry in the eastern area of Taylor County. And a once retired pastor is happy and healthy in his work.



Pastor Wesley Powers stands in front of Taylor County Association's newest church.

*This announcement is neither an offer to sell nor a solicitation of offers to buy any of these securities. The offering is made only by prospectus.*

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

## oneida journal

### A good problem

We are already into our second month of school. It has been a wonderful beginning. Of course, there are always enough problems to make each day interesting!

More young people are wanting to be a part of our school than ever before. But we are adding no more dorms and have not for five years. We are holding fast to a decision then made to hold our enrolment in the general vicinity of 500. That is big enough to have the tremendous program we have. Yet our school is still small enough to know and work with our students as individuals, and for each to have an active participation in the many activities, sports, music, art and drama events.

Over 40 of our girls and some of our women staff had a wonderful weekend retreat recently in Lee County at a Bible camp facility. This was sponsored by our local Fellowship of Christian Athletes.

Our girls varsity volleyball team is looking good. They had a winning season last year and the prospects look good this year.

Our soccer team opened regular season competition with a 5-1 victory away from home at Covington Scott High School. Several days later our boys defeated Lexington Catholic 2-0 on our home field.

We have moved our regulation soccer field, so as not to overlap the softball field and provide room for our marching

band to practice daily. We have separate fields now for each of our outside sports and activities. To accomplish that took a lot of work including moving some major electric lines.

We do not have quite as many out for cross country this year, but we think we might possibly have another regional championship team in the making. Three of the past four years we have won the championship.

Our marching band is really looking and sounding good this year. They had a week long band camp before the school year began and got much accomplished.

We are building a three-story shop building near our large vegetable garden. Two levels will be for shops needed for our daily student work program. The top floor will house two one-bedroom efficiency apartments for staff. We never seem to have enough staff housing. We have many experienced, highly trained volunteers who come to serve without salary but we must provide housing.

Recently Mr. and Mrs. Ray Brownfield of Murray joined our staff. He is a retired bank vice president and said he wanted to do some outside work. He is doing a splendid job supervising in our student work program. He oversees the mowing of our 20 campus acres, the raking of leaves and other student work. His wife, a lifelong teacher, with a masters in guidance counseling is working full time in our Guidance Department. We are thankful for these and many others the Lord has led here. The Brownfields, like many, serve without salary because they have other income and can afford to do so.

Our craft, agriculture, driver's ed, commercial art, printing and photography classes are going well. Despite some staff illness as the school year began, it has been the smoothest opening month I can recall. We learn a little more each year, and manage to do better. We are always trying to do better for we do not allow ourselves to become self-satisfied.

I feel our students have been especially attentive this year in our daily chapel and other worship services. There have already been many life-changing spiritual decisions. Four baptismal services have been held recently in our heated indoor swimming pool as we still do not have the church baptistry repaired. It is worn out from the thousands of baptisms held over nearly 40 years. Isn't that a wonderful sort of problem to have!

Will you join us in a prayer of thanksgiving?



**H. C. Chiles**  
Clear Creek Bible College  
Pineville, KY 40977

## sunday school lessons

LESSON FOR SEPT. 30, 1987

Life and work series

### Right attitudes and actions

**II Timothy 2:14-16, 19-26** Paul made it clear all Christians need to be well grounded in the scriptures, which were recorded by men who were divinely inspired to record God's messages for human beings.

Paul advised Timothy to refrain from wasting time in waging useless word-battles. The person who has been educated properly in God's redemptive truth wisely refuses to participate in useless disputes. Religious arguments are profitless and injurious to the cause of Christ. The most effective refutation of error is for the teacher to be the living embodiment of truth.

Knowing God's children repeatedly encounter false teachers, Paul warned Christians to be on their guard. Knowing speculation, chatter and empty words cannot meet the needs of people, Paul urged Timothy to use his influence to keep those to whom he ministered from becoming involved in controversies which impede the progress of the Lord's work.

Paul admonished Timothy to continue his daily study of the scriptures and obey its teachings.

Paul reminded him of the teachings he had set forth, the manner he had lived and the character of the service he had

rendered. Paul was true to the word of God; his manner of life was devoted to Christ; his purpose, unswerving; and his devotion to the faith, loyal and true.

The God-breathed scriptures constitute a sufficient rule of faith and practice for all. They challenge Christians to consistency in living, continuance in laboring and constancy in loving.

Paul besought Timothy to thrust aside whatever might compromise his testimony or diminish his influence. He was hopeful that Timothy would pursue righteousness and things which would please and honor Christ. Paul urged Timothy to flee from youthful lusts, and to pursue righteousness, faith, love and peace.

International series

### Judgment upon sin

**Genesis 6:5-19** At the instigation of Satan and by the willful choice of Adam and Eve, sin entered the world. As the members of the human race multiplied, wickedness increased proportionately. Men became so corrupt God decided to execute judgment on them.

**Genesis 6:5-19** Even the thoughts, intentions and purposes of the human mind were given to sin. Man's wickedness grieved God deeply. "Grieve" means to plunge into deep sorrow or to cause acute pain. So grievous was the wickedness of the people it became necessary for God to take action. God sent a flood to destroy the human race, with the exception of one righteous man and his family.

**Genesis 6:8-12** The first thing we are told about this man, Noah, is that he "found grace in the eyes of the Lord." While others flouted God's repeated warnings, Noah walked in intimate fellowship with God. "Noah was a just man" who dared to be different and let God direct his life.

Two words summarize the seething conditions which prevailed in Noah's day—corruption and violence. These two forms of wickedness—the inward and the outward—are related to each other as are cause and effect. But Noah was not contaminated by the evils around him.

**Genesis 6:13-19** God announced to Noah he was going to make an end to all flesh. God commanded his faithful servant to build an ark of gopher wood according to detailed, divine plans. Noah simply proceeded to do what God told him. Noah's prompt, meticulous and unswerving obedience should constitute a challenge to every child of God.



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

## on mission together

### The journey: from here to where

It seems we've only begun and yet we're about to celebrate the conclusion of our three-year Kentucky-Kenya partnership. It has exceeded even the most optimistic expectations.

Wisely, however, it was decided that a three-year push with such a large number of projects was long enough. The Kenya mission and convention now need time to conserve and nurture the harvest and to strategize. In a few years, they may plan a new partnership with a state convention.

In the meantime, though without a formal partnership, the Kenyan Convention will continue to plan special projects and ask the Foreign Mission

Board to provide volunteers. The Foreign Mission Board has agreed to use Kentucky as one of its resources for volunteers. In this way, Kentucky volunteers may still participate in future projects in Kenya.

Other partnerships may be in the making for Kentucky Baptists. In a spring meeting with Foreign Mission Board officials, they agreed to provide us with another country for consideration in time for the KBC executive board in May 1988. If such materializes, given the necessary time for planning, Kentucky Baptists could be sending our first volunteers in a new partnership by the fall of 1989.

This sesquicentennial year also marks the conclusion of a six-year partnership with the Baptist Convention of Ohio. No doubt, Kentucky Baptist churches and volunteers will continue to sustain some of the work they have shared in that neighbor state.

A number of other Kentucky Baptists are ready for a new, state partnership.

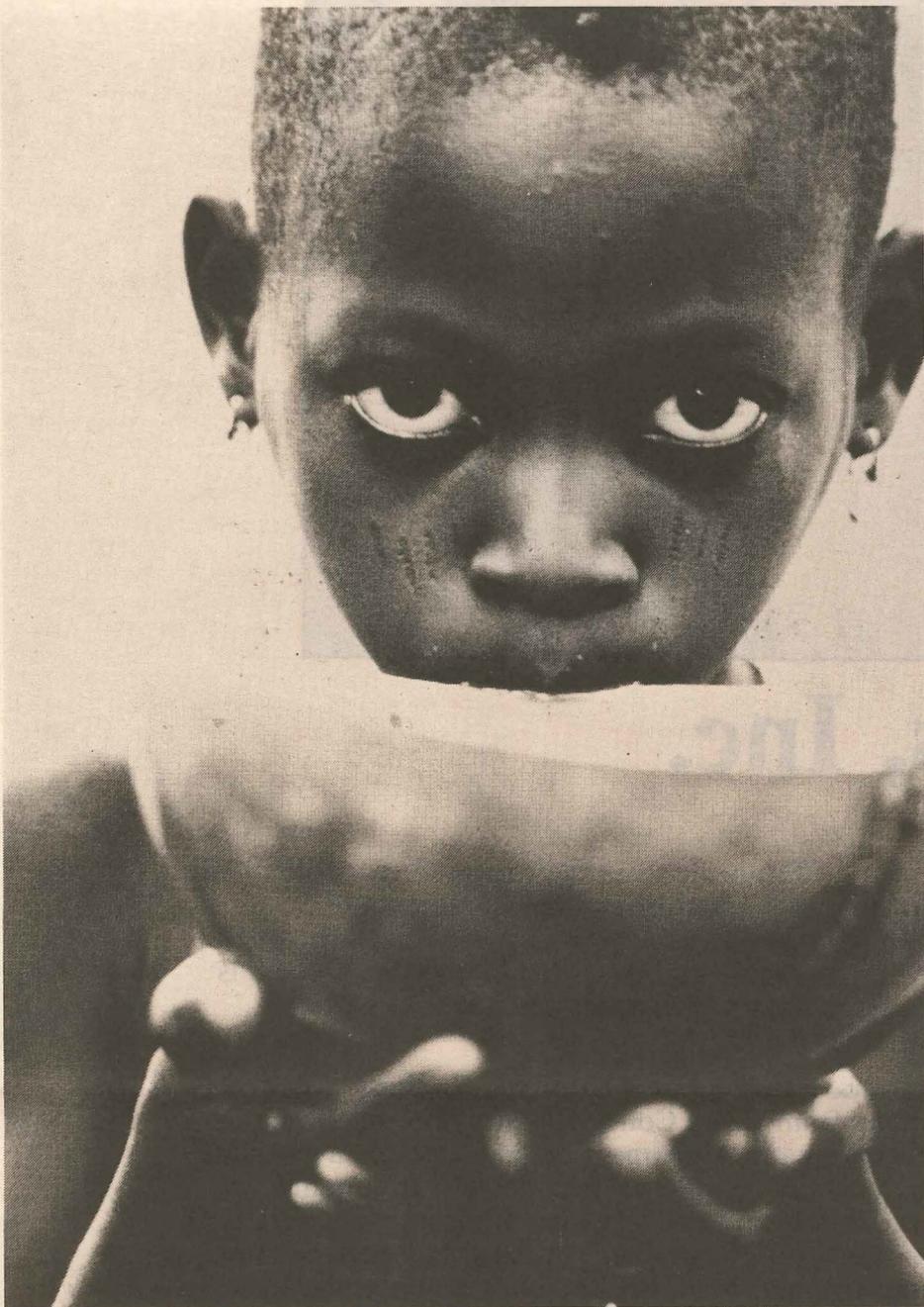
I have on my desk a letter inviting us to consider a new partner. Some have mentioned other possibilities in America. Since Kentucky Baptists have been involved simultaneously with Kenya and Ohio, another such adventure would benefit from the experience.

A third dimension to partnerships emerges from Mission Kentucky, one goal of which is 400 new church and mission starts in Kentucky by 1991.

To do this, some Kentucky churches are "partnering" with others, sharing such resources as witnessing, visitation, Bible schools and construction. And with a year for planning other partnerships, churches can more fully concentrate on "Mission Kentucky."

The formal partnerships with Kenya and Ohio conclude this year. Yet, in a more profound sense, partnerships are here to stay—the inevitable expression of Baptists who want a "hands on" missions experience.

And Baptists in Kentucky seem intent on leading the way!



## Three steps to helping the hungry

by Robert Parham,  
Associate Director  
Christian Life Commission

When the Christians in Antioch received word about a hunger crisis in Judea, they "determined, every one according to his ability, to send relief to the brethren who lived in Judea; and they did so, sending it to the elders by the hand of Barnabas and Saul" (Acts 11:29-30).

The disciples in Antioch took three steps to help the hungry.

First, they recognized the need. They surely had a firsthand knowledge about hunger. No one had to convince these believers about the reality of hunger.

Second, they decided to act based upon what they had. They made a careful and calculated decision. They did not let the limited resources keep them from responding.

Third, they acted through a channel already in existence, the church. Barnabas and Saul delivered the hunger aid. The elders distributed it.

This is a biblical model which we may copy. In fact, our Southern Baptist approach to hunger ministry closely re-

sembles this New Testament pattern. We are all aware that hunger plagues at least one-quarter of the world's population. Many of these people live in foreign countries, but some live in our own country. Spiritual sensitivity, knowledge of the Bible and awareness of world events keep us informed.

Like the Christians in Antioch, we need to move beyond good intention to action. Our actions must be realistic. We need action based upon our financial, professional and political resources. We cannot feed all the hungry people, but we can do far more than we have.

Also like the believers in Antioch, we have a channel through which to act—our Home and Foreign Mission boards. Remember: 100 percent of hunger gifts goes to meet hunger needs. Our hunger ministry is unique. And we need to support it.

Today, Southern Baptist disciples need to determine to send relief for the hungry around the world.

## Listening tapes Ministry opportunities for blind, visually impaired

Cassette tapes of Sunday school lessons for blind and visually handicapped persons will be available for the October 1987 quarter to provide additional opportunities for church ministry, according to Woody Parker, manager of the Baptist Sunday School Board's special education section.

Tapes will be available for adults in the Life and Work Series, Convention Uniform Series and for adults and youth in the Bible Book Series. The tapes may be ordered on the Church Literature Order Form and replace braille materials which had been provided directly to blind and visually handicapped persons since 1946.

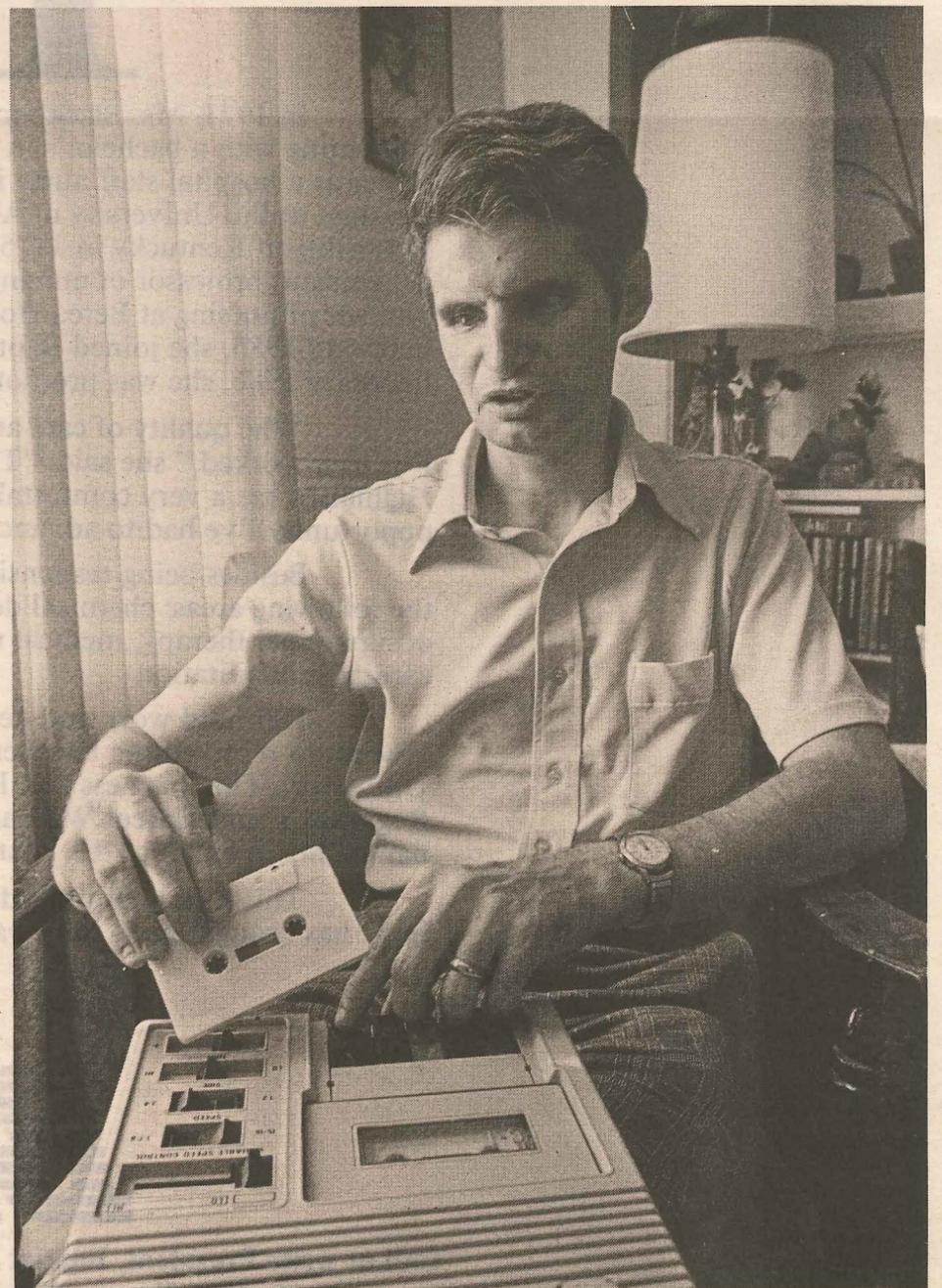
Parker said only about 16 percent of blind persons are able to use braille. Also, a survey of blind and visually handicapped persons indicated an overwhelming interest in the tape service. Persons requested tapes over braille seven-to-one, Parker asserted. "Anyone can use the tapes. They also would be good for sighted persons who want to

listen while driving or running," Parker noted.

A 1979 survey estimated approximately 35,000 Southern Baptists were blind or visually handicapped, he said. A similar survey is planned for 1988 to determine not only the number but the age groups of the blind and visually handicapped who are currently involved in Southern Baptist churches.

The Sunday School Board has provided braille materials, condensed versions of the three lines of adult curriculum, to about 1800 persons. Each of the tape series will cost \$9 per three-tape set, which includes the Sunday school materials for one quarter.

Board materials on tape for blind and visually handicapped persons were first offered in October 1985 with the Christian Leisure Listening tapes. Those tapes provide selections from *Mature Living*, *Home Life*, *Christian Single* and event magazines. *Open Windows*, a daily devotional guide, will be available on tape beginning in October 1988.



Charles Couey, vice president of the Tennessee Baptist Fellowship of the Blind and a member of Park Avenue Baptist Church, Nashville, uses one of the new Sunday school curriculum tapes from the Baptist Sunday School Board's Special Ministries Department. The curriculum tapes will provide materials for more visually handicapped persons than previous braille materials.

# Paula Blackburn

One of the  
many reasons  
Baptist Hospitals, Inc.

is #1



From the time she was nine years old, while having a tonsillectomy in her hometown of Wheelwright, Kentucky, Paula Blackburn dreamed of being a nurse. "I admired the knowledge and skills that the nurses had, and I decided that's what I wanted to do."

In 1973, Ms. Blackburn became a nurse, but she didn't stop there. After graduating with a bachelor's in nursing from Berea College (Kentucky), she began her career as a hospital staff nurse in Birmingham, Alabama. She later became a graduate assistant at the University of Alabama while completing her master's in nursing. Returning to Kentucky in 1975, Ms. Blackburn joined Eastern Kentucky University as an assistant professor of nursing and director of maternity nursing. She then became director of nursing at Berea Hospital, Inc. and remained there for seven years. In February 1985, she joined Baptist Hospital Highlands as vice president of nursing. In February 1986, she was promoted to vice president of Baptist Hospital Highlands.

"The quality of care and the staffing levels at Highlands far surpass any place I've ever worked," she said. "The overall feeling of the hospital is warm and friendly. Highlands has a very comfortable working atmosphere, and I'm appreciative of the opportunity I've had to advance in the administrative structure of the hospital."

Besides being responsible for the nursing department, Ms. Blackburn oversees the following areas: chemical dependency, physical therapy, respiratory therapy, occupational therapy, medical records, speech therapy, cardiovascular services and cardiac rehabilitation.

Her hard work and dedication have not gone unnoticed. In 1977, Ms. Blackburn received the Excellence in Teaching Award from Eastern Kentucky University. The Business and Professional Women's Club of Berea selected her as Regional Young Career Woman in 1979, and in 1982 the Berea Chamber of Commerce named her Woman of the Year.

This nine-year-old's dream of having the "knowledge and skills that nurses had" has brought her a long way.



Call or write President, Baptist Hospitals, Inc., BHI Corporate Complex,  
4007 Kresge Way, Louisville, Kentucky 40207  
(502) 896-5000