

WESTERN RECORDER

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KENTUCKY BAPTIST NEWS JOURNAL



2nd child Hood Despite 'respectability,' KKK still a wolf in sheep's clothing

by David Wilkinson

The Klan is back. More than 11 decades after its birth in Pulaski, Tenn. the Ku Klux Klan of the 1980's is stirring the murky waters of racism, hoping to revive its twin philosophies of white supremacy and separation of the races in the name of "true" Americanism.

In Southern Baptist circles some pastors and denominational workers insist a timid or silent response on the part of the nation's largest Protestant denomination could damage the integrity of its witness and undermine its effectiveness in race relations and missions.

One of the reasons for such widespread concern is today's "new Klan," led by better educated, more publicity-minded leaders, is packaging its old racist themes in newer, more sophisticated approaches and language.

Like the Ku Klux Klan of old, today's Hooded Order is a highly secretive, fraternal, predominantly Protestant organization which stands ready to "defend"—sometimes violently—its interpretations of Americanism and Christianity. It is deeply rooted in anti-Semitism and continues to rail against public school desegregation and other government policies related to equal rights for ethnic minorities.

But the Klan, in its quest for "respectability," also takes conservative stands on such issues as prayer in public schools, abortion, the Equal Rights Amendment, national defense, immigration and foreign aid. By addressing these issues, national Klan leaders hope to capitalize on the current mood of America, riding the pendulum of public opinion to the conservative right.

Interestingly, both leaders and opponents of the Klan agree the local church will play an important role in determining the future of the Hooded Order.

Imperial Wizard Bill Wilkinson sees the Protestant church as "one of our greatest allies. Many, many of our people are Christians. We're getting more and more ministers, too. And some of them are Baptists," he says.

Wilkinson and some of the other Klan leaders often look for emotional issues where the Klan can line up

on the side of the church and the conservative community—whether or not its support is wanted.

Wilkinson, in fact, recently wrote an article for his tabloid newspaper commending the Southern Baptist Convention for its stands on abortion, homosexuality and the Equal Rights Amendment in its St. Louis meeting. "It looks like you guys are about to get back on the right track again," he added in an interview. "Maybe in a few years you'll come out for segregation."

At the opposite end of the spectrum many minority leaders are appealing to the church for help in aggressively opposing the Klan for its ideas. Some feel their white brethren, particularly pastors, have been too timid in denouncing the Klan and kindred forms of racism.

Paul Simmons, professor of Christian ethics at Southern Baptist Theological Seminary and a student of racial issues, asserts: "As Baptists, we have tended to preach a truncated gospel. We have often overemphasized salvation at the expense of separating it from ethics, from moral living as a Christian."

The Southern Baptist Convention, which is concentrated in the same geographical area as the Klan, ought to be among the leaders in addressing the issue, Simmons says.

But for Christians to cope effectively with the Klan's ideas, observers believe the church must come to grips with traces of the Klan mentality within its own bloodstream.

Beverly Tinnin, pastor of First Baptist Church, Meridian, Miss., recognizes today elements of the "same kind of hostile mentality" within some conservative segments of religion: "We can see right now in the Southern Baptist Convention a mood that is anti-intellectual, anti-educational, and anti-establishment—all rolled into one. People think the best way to deal with the problems we face is to boot out the liberals."

To resist this kind of mindset is not to abandon a conservative stand on moral issues, Simmons and others argue.

Immanuel, Lexington, adds \$3 million sanctuary, extras

Immanuel Baptist Church, Lexington, dedicated a new sanctuary, chapel, music suite, parlor and conference room Sept. 7.

The sanctuary is of Williamsburg design and with other new facilities cost approximately \$3 million. A \$140,000 Schantz 48-rank manual console organ was installed in the auditorium and the organ from an older temporary sanctuary was removed and installed in the new chapel. The sanctuary has a seating capacity of 2200 including space for a choir of 150.

Former pastors were principal speakers for dedication services. H. B. Kuhnle delivered the dedication sermon in the morning service and Wayne E. Todd spoke at the evening service. During the afternoon a large crowd of Immanuel friends and members took tours of the new facilities.

Immanuel facilities are now complete with the exception of a garden court scheduled for completion within several months. The court will be used as a prayer garden, for weddings, outdoor meals and other services.

Immanuel was constituted in 1909. It occupied the corner of East High and Woodland in downtown Lexington from 1910-62 when the congregation moved to its present location on Tates Creek Road. The first construction at the new site was an education building and a temporary sanctuary accommodating 1200. In 1974 a Christian life center was occupied.

Ted Sisk is pastor. Daniel N. Brock was chairman of the building committee.

Cooperative Program Month: Are you ready for it?

Churches are not all alike. In fact, they vary greatly. One area where churches differ is giving.

When it comes to giving, some churches operate on a principle of minimum expectancy. In other words, how much do I have to give to get by?

If Baptists are truly serious about witnessing to the world in this century, it is time for us to strike a new note of maximum expectancy in mission giving through the Cooperative Program in our churches.

Mission support is at the very heart of the church and its life. Helping every congregation understand how and why Southern Baptists support their mission work through the Cooperative Program is an important task.

October is a good time for a churchwide emphasis on the Cooperative Program. Contact the state stewardship office for samples of materials to help you better explain and promote the Cooperative Program and ministries your church supports through it.

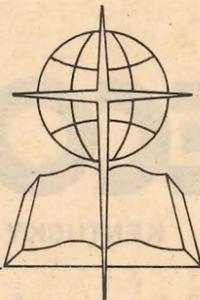
WITNESS TO THE WORLD



THROUGH THE
**COOPERATIVE
PROGRAM**

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

WESTERN RECORDER
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C. R. Daley

Daley Observations

More on Moral Majority

News articles in Louisville and Lexington papers on the organizational efforts of Moral Majority in Kentucky have brought requests for an evaluation in Western Recorder of the organization and its objectives. Evidently these readers missed an earlier editorial on this topic. At any rate, here's a few more comments which admittedly are one sided.

Moral Majority is a national political group headed by the independent Baptist preacher, Jerry Falwell. The organization claims to be dedicated to recovering biblical morality for America but its specific goal is to elect Ronald Reagan as president in the November election.

Misconception could have arisen from newspaper accounts and other reports about Moral Majority. It has no official or unofficial connection with Kentucky Baptists or Southern Baptists. Several Baptist preachers are taking leading roles in efforts to establish Moral Majority in Kentucky but this is because of their personal views and agreement with the objectives and methods of the organization. The organization has attracted some ultra conservatives and fundamentalist preachers without regard for denominational affiliation.

The truth is no organization could be further from the basic distinctives and spirit of Baptists than Moral Majority. The concept of religious liberty through separation of church and state is fundamental with Baptists. We have insisted on the state's staying out of church affairs and denounced churches and church leaders which sought to control the state and its officers.

But Falwell and Moral Majority ignore this basic principle. They are out to gain control of the nation through putting into office those who agree with them and putting out of office those who disagree. Listen to Falwell's threat. Speaking of one elected to office he says Moral Majority will "hold a political gun to his back . . ." and if he doesn't do what they want, "throw him out."

That sounds more like a Roman Catholic pope in the Dark Ages than a Baptist preacher in the 20th century. Baptists would have to forget their heritage to join such a man and movement.

As for Moral Majority there is reason to question whether it is moral in every instance or a majority. The positions taken on some issues are morally questionable and surely the majority of moral Americans don't subscribe to all Falwell's positions nor his methods.

Many who will have nothing to do with Moral Majority are as moral as those who call themselves "moral." They are as pro-family, pro-God, pro-life and pro-freedom as Falwell and his

followers. They do not believe, however, these principles dictate the ultra conservative positions espoused by Moral Majority nor the simplistic solutions they suggest.

The fact is some positions taken by Moral Majority leaders might be regarded as immoral. One of these is an anti-Salt II position and a militarist attitude which advocates dangerous arms build-up and nuclear weapons escalation. It would seem to be more moral to work for peace-making and mutual arms limitation.

Another example is the interpretation put on pro-family by Frank Simon, a Louisville allergist and Kentucky Moral Majority leader. He is quoted as saying an example of pro-family morality could be opposition to government action against child abuse because it undermines the discipline of the traditional family.

Such a view is preposterous! What's moral about preventing the state from protecting helpless children from inhumane parents? If allowing demonic parents to maim and even murder their children is moral, I'll take immorality in the form of state protection for innocent children.

Moral Majority is a blend of political ultra-conservatism and fundamentalist religion. It insists biblical morality requires certain political

views and support of certain candidates. But to equate the political positions of Moral Majority with biblical morality is highly presumptuous if not downright blasphemous. It's another example of using the Bible to support a chosen set of beliefs and candidates instead of letting the Bible judge all political positions and candidates.

In the case of Moral Majority political views are apparently more important than living by biblical teaching. For example, pro-family is one of their main claims but the presidential candidate supported unanimously by this group is divorced and remarried while the candidate they scorn apparently at least lives by biblical teaching on marriage and family. It's strange how moral immorality becomes when it's accompanied by the right political views.

Moral Majority would be more respectable if it were more honest. Its claim not to endorse candidates while working feverishly to elect Ronald Reagan president is hypocritical. Biblical morality, taken seriously, demands forthrightness and honesty.

One thing needs to be clearly understood. There are other ways to be morally responsible citizens than espousing the views and methods of Moral Majority.

Guest Editorial

Is the Cooperative Program in trouble?

by John Dunaway,
President, Kentucky Baptist Convention

This is a valid question. The Cooperative Program has been the life support for our agencies for 50 years. Prior to this our churches, or the people in our churches were bombarded regularly by special and legitimate appeals. The Cooperative Program was devised as a unified method for allocating funds to our agencies and institutions. This has worked beautifully for many years. But today you would almost think we have turned the clock back 50 years, because of the number of special appeals being made to individuals in our churches.

One state paper recently added up the campaign goals in its state to be \$43,000,000. In Kentucky most of our institutions or agencies are in special drives. Recently, the Foreign Mission Board has engaged a fund raiser for special projects. They, along with our southwide institutions, Radio and TV Commission, and even the Annuity Board are making appeals through letters or special drives. All of these are felt needful for expansion and operation.

The question is not about the legitimate needs, but rather just how will this affect the Cooperative Program? Will all these appeals bleed the Cooperative Program? Are we about to revert to the multi-offerings of another day? Perhaps the most important question pertains to the employment of fund raisers. Will the agency expending its funds to raise money be more concerned about its own health than that of the other agencies within the Baptist family?

What has happened in recent years with our giving? We are giving more in dollars, but the percentage to the Cooperative Program is less. This reflects an erosion. Will this trend continue and the percent lessen with all these appeals? I believe it will because there is only so much money to go around. Therefore, the local church and the Cooperative Program will suffer.

What then needs to be done? Southwide, first, I believe the Executive Committee needs to scrutinize more carefully the requests for special campaigns. Second, the Executive Committee needs to define the word campaign. Third, perhaps, it is now time to study the Cooperative Program as a vehicle for the distribution of funds to our agencies. Will the findings show the need for, as one has suggested, a kind of united appeal including all special drives?

Within the states the executive boards need to protect the Cooperative Program from excessive special appeals by carefully evaluating each request. For example, in Kentucky, with a \$10,000,000 income, to allow special appeals for \$43,000,000 would be unrealistic and harmful to the Cooperative Program.

There are many problems related to special fund raising efforts and their effect on the Cooperative Program. The fact that the percentage of a church's giving to the Cooperative Program has decreased as the dollar amount has increased is a matter of concern. The one thing no one wants is to kill the goose that lays the golden egg—the Cooperative Program—without providing a better means of enabling our agencies and institutions to carry out Christ's commission as assigned to them.

Therefore, before a request is made, careful thought should be given to it and its effect on the Cooperative Program. The main thing we should do is pray for God to stir the hearts of his people to raise the level of personal giving. This is necessary if we accomplish our task in bold missions to reach our world by the end of the century.



Mrs. Hettie Simpson, 86, arrives at church one-half hour before Sunday school starts. Because she never uses notes to teach, these final minutes before her members arrive give her time to organize her thoughts.

Kind words

After 68 years Louisville lady still teaching Sunday school

by Gail Rothwell

Eighty-six year-old Hettie Simpson has spent 68 consecutive years teaching Sunday school, 37 years working in the church office and 52 years in Woman's Missionary Union at Victory Memorial Baptist Church, Louisville.

She was WMU president for nine years.

Mrs. Simpson began teaching junior boys in 1912 but was later moved to the adult women's department where she has taught ever since. Several women have been in Mrs. Simpson's class for 50 years.

Victory Memorial recently graded its Sunday school and assigned Mrs. Simpson to teach adult women 70-73.

In her 3536 Sundays of teaching Mrs. Simpson has missed less than 100 Sundays. She describes her determination to keep teaching as "bull-dogish-stick-to-itiveness."

"In my mind I resign every Sunday," she said, "but then I tell myself you've just got to keep on keepin' on."

Mrs. Simpson teaches because she feels this is the best way she can use her abilities to serve the Lord.

"When I was a teenager I wanted to be a missionary to

China but my health interfered with those plans and I had to find a way to serve God at home," she explained.

It was through her involvement in Sunday school Mrs. Simpson met her late husband, William, while he was superintendent and she was still teaching junior boys.

Mrs. Simpson remembers taking the first series of teacher training courses offered by the Baptist Sunday School Board. "That course affected my outlook toward teaching," she said.

"I remember one statement that said a good Sunday school teacher never goes out on Saturday evening but always prepares for Sunday and then gets a good night's rest."

For this reason Mrs. Simpson never goes out on Saturday and spends most of the day preparing for Sunday. In addition to the Saturday preparation she spends an average of three hours a day reading related materials.

Some of Mrs. Simpson's most vivid childhood memories are of her first Sunday school teacher, 83 years ago. "I can still remember her name, how she looked and that she taught me the memory verse 'God is Love'," she explained.

"I've only had four Sunday school teachers in my whole life. The rest of the time I have

been a teacher."

Mrs. Simpson noted that one disadvantage to teaching so long is "after 68 years you run out of new illustrations." But her class members don't seem to mind.

She is loved and respected by young and old at Victory Memorial. Louis Walters, pastor, described Mrs. Simpson as quite a person, so dedicated and helpful to the church in many ways.

In addition to her years as a Sunday school teacher she worked in the church office as records secretary, then financial secretary until her retirement two years ago. In December 1978, shortly after her retirement, the church celebrated a Hettie Simpson Day in honor of her many years of faithful service.

Not only is Mrs. Simpson active in her local church, she has attended the Kentucky Baptist Convention, Southern Baptist World Alliance as often as possible.

One of her prized possessions is a stick pin from the 1939 Baptist World Alliance which met in Atlanta, Ga. "I remember the meeting so well," she recalls. "It just sent chills up my spine to hear Baptists from all over the world stand together and sing 'Amazing Grace'."

Bridge builders

Who will go? Duke (also from SBTS) asks

by Gail Rothwell

"Our call may not be to build bridges but to be bridges," Paul Duke, pastor of Burks Branch Baptist Church, Shelbyville, told students during the closing session of student week at Glorieta, N. M.

Duke, speaking on the conference theme "Building Bridges with Love," stated, "People out there need a presence and your presence can be their bridge." "We need to present our bodies as living sacrifices, not just extensions of ourselves through money," he declared.

"People are crying for somebody's face to see, hand to touch and voice to hear. Whose body should go?" asked Duke, a doctoral student at Southern Seminary.

Duke told the record 3419 students attending the conference only a flesh and blood person can teach another to read and write or visit in a lonely dormitory room. He also reminded students bridges are to be "multicolored" structures.

Duke explained God, the spirit, was saying 'I love you with flesh' when he sent Jesus

Christ to walk among us in the world. "Are we going to be more spiritual than God?" he asked.

"Spiritual love is worthless if that is all it is," he explained. "If our words keep us cozy and safe from the world, we have a sickness unto death."

"Alan Elston, missionary, Warm Springs, Ore., also addressed students during the final session of the conference. He told students "a bridge that is not used has no value."

"Remember," Elston contended, "the devil cannot duplicate what we as Christians have to offer. Because you are a living witness the life you now live is important because that is what people will see."

Duke closed the worship service by challenging students to go to others to show the nearness of God's love. "God is calling us from the ditches, asking us who will come," he said.

Gail Rothwell is a former Western Recorder journalist intern now on the staff of the Baptist Sunday School Board's Office of Communications, Nashville.

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Second in a three part series

Invasion of the energy snatchers

by Ray Furr, Staff Writer

Present day crises are all interrelated. The energy crisis causes or aggravates the other crises. This article will discuss what an individual can do to help alleviate problems in the energy crisis.

The shortage is due to primarily two factors: 1) It is not a renewable resource and hence the supply is running out. 2) Greed demands a "use it all up before someone else does" attitude.

Hey Mr. Sun—shine on through

Renewable energy sources are those which grow back when you use them, like timber, or keep on shining even if you use them, like the sun. Solar energy can presently be transformed for lighting, space heating and other similar tasks. The sun does not exhaust any pollutants either.

Government research money is expected to increase in 1981, but many politicians advocate nuclear power despite the hazardous risks and high consumer costs it contains. There are other possible energy alternatives such as geothermal, wind, etc., but presently the single most effective alternative is conservation.

It begins at home

Conservation is threatening to many Americans. It means turning off unnecessary lighting, reducing one's heating thermostat to 65 degrees in the winter and increasing it to 80 degrees in the summer. It also means heavily insulating one's home and decreasing the consumption of hot water. Proper use of household appliances is a must for conserving energy.

Laundry can be washed and rinsed in warm or cold water. Operating washers and dryers at full capacity is very important. Of course the old-fashioned clothes line is the best energy saver for drying clothes. Also select the proper wash cycle for degree of soil on clothes. A full cycle is not always necessary.

Ranges and ovens are big energy wasters. The best advice here is to look for ways to get more efficient energy out of these appliances. Cover pans while cooking, defrost foods completely and make sure burners are off when not in use. Plan meals so more than one dish can be in an oven at a time.

Local gas and electric companies have energy-saving tips available for the asking. Always keep in mind, however, those corporations exist to make a profit.

Peddling for Jesus

Conscientious individuals may conserve energy in other ways. For instance, do not buy an oversized "gas-a-hog-mobile." In five to 10 years gasoline will be too high anyway.

We should begin now to car pool, walk, bicycle or use public transportation. For instance, by supporting the

public transit service monetarily we benefit immensely.

There are savings on gasoline and the added comforts of reading, thinking or relaxing while leaving the driving to someone else. Also by giving our support we are contributing toward building and improving the transportation systems, thus setting a Christian example. On longer trips estimate the most energy-efficient mode and route for travel (140 passenger miles per gallon of gasoline is a good figure to set as your goal).

Saving through thought

Finally, education is a key to energy conservation. Read everything available on energy. *Energy Ethics: A Christian Response*, edited by Dieter T. Hessel, is an excellent book to study in small groups (i.e. Hunger Groups, Church Training, etc.). It is a composite of essays analyzing the problems and possible solutions to these problems. Also be well read on current progress being made in our technology on new energy sources. Remember, *renewable* is a key word.

Be active politically in advocating new programs on energy. We need to write our congressmen and let them know how we feel on various issues.

Correct forms of address are:

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Dear Senator

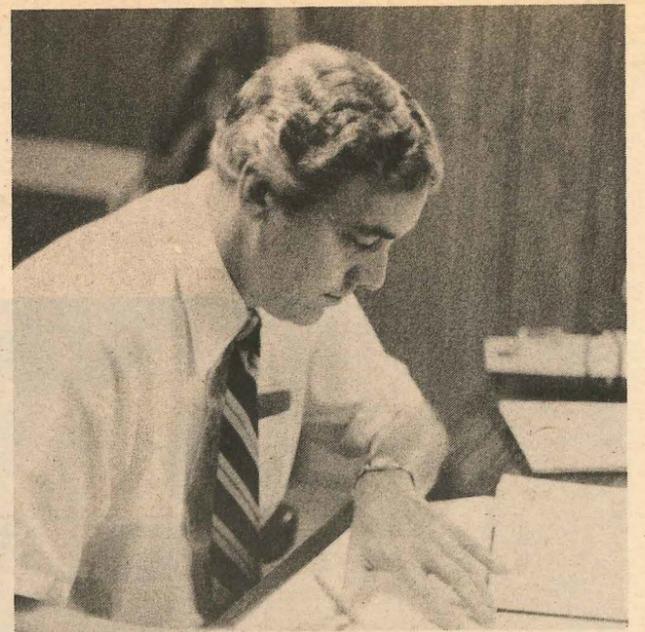
Members of the House of Representatives
The Honorable
House of Representatives
Washington, DC 20515
Dear Mr. (Miss, Mrs.)

Be creative. It is fun to think of new ways to live more efficiently. Discipline is a gratifying part of life. Once energy costs have been cut, one may realize the family budget is not as drained at the end of the month.

Share conservation ideas with others. It may spark new ideas in their heads.

Christians must realize we too are guilty of these national-international sins. We are guilty of neglecting the poor who are malnourished. We have our guilt of exploiting what we want without any consideration for those in need.

We are guilty when we support multinational corporations who take advantage of the powerless. We need to confess these sins and repent. Repentance is a word filled with action. There is the challenge to be distinctively Christian in a world that needs the message of the gospel.



Hide not your talents under a bushel

by Ray Furr, Staff Writer

"Like Moses had an experience with a burning bush so has Ronald Reagan at the Republican National Convention," smiled Drew Martin, a Hazard TV news commentator.

Martin is not your typical Walter Cronkite-like figure. He is pastor of Big Creek Baptist Church and newscasting is only an avocation for him.

"I would much rather be doing ministerial tasks such as pastoral counseling and evangelizing than being a TV personality," he declared. Indeed his spiritual pilgrimage is an indicator of his commitment to the Lord.

"I was 21 years old and had been in Sunday school once when I attended a revival at Mousie First Baptist Church. In the last service after J. S. Bell had closed the invitation, I gave my life to Jesus."

It wasn't long after that Martin sold his electronics business and gave up the managerial position in a radio station to attend Clear Creek Baptist School. I knew beyond a shadow of a doubt I was in God's will."

If there had been any doubt in Martin's mind about his calling it was tested while at Clear Creek.

By the time he finished school in 1970 he was pastor of two missions and Big Creek which was also a mission.

"I held Sunday services at Vico at 10 a.m., Jefferson Missionary Baptist Church at 11 a.m., then I conducted another service at 2 p.m., Big Creek at 5 p.m. and back to Jefferson at 7 p.m."

In his spare time Martin worked in the Clear Creek radio department, was a student as well as a husband and father.

In 1971 he resigned the other missions and became the KBC missionary at Big Creek. "The mines came and bought out most of the mission areas necessitating the closing of surrounding missions. Big Creek began a bus ministry bringing people in from the area and by 1976 it was able to become a church with Martin as full time pastor.

Television has been an important instrument in Martin's ministry. "It's an unplanned ministry. I go to a hospital to visit some of my members and people I don't know will come up to me and talk with me," he maintained.

"I was once able to minister to the parents of a lost boy at the TV station." People relate to Martin as a minister

through the media because he is no stranger to them. He gives the 8:25 a.m. daily devotion and broadcasts the evening news at 6 p.m. and 11 p.m. Big Creek also televises its morning worship services.

"People call me all hours of the night in a crisis because they have seen me on television and know I am a pastor, averred Martin.

Crisis ministry is a most important part of reaching the needs of mountain people. "It may take six to seven years before someone is converted. It especially takes that long for a pastor to gain the trust of the people but once they are behind you, they are there to stay," he noted.

Martin finds one of the hardest things about mountain ministry is the driving distance to a house to visit. "Very few of our members or prospects live close to the church or to each other."

"That is one reason we have a lot of discouraged pastors because the work is so slow and remote," he explained.

Pastoral care and counseling is Martin's favorite hat in ministry. "I would like to get a DMin at Southern Seminary in pastoral care," he contended. "Suicides, unwanted pregnancies and drugs are as real in the mountains as they are anywhere," stated Martin.

He is also a volunteer chaplain on call at Hazard Appalachian Regional Hospital.

"I have gained a lot of experience there. One night I was called in on a shooting incident where one deputy was wounded and one was killed. I also had to minister to the two accused men who were also shot."

Mountain ministry is growing more involved and complex each day, declared Martin.

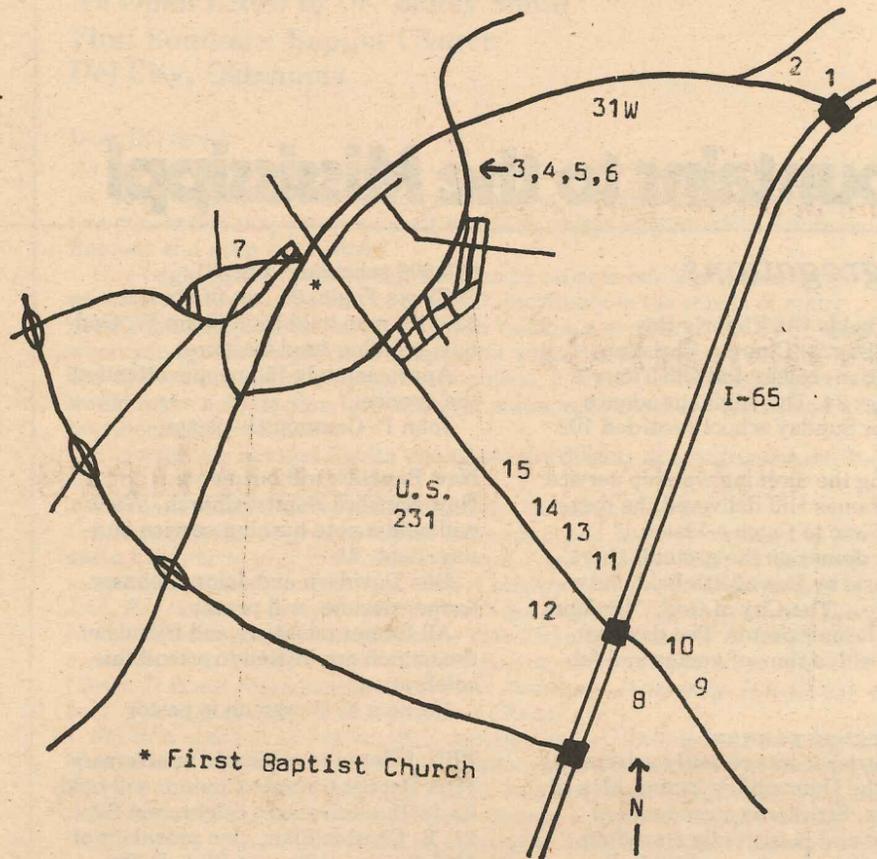
The Appalachian area is fast becoming a mission field for the Krishnas, Moonies and others of like faiths. Drugs are on the increase and with the advent of more coal mining many jobs will bring in more people. It is a mission that needs to know the saving power and love of Jesus Christ.

We need preachers who will not be discouraged because the aisles aren't flooded on Sunday morning. We are going to need more encouragement and communication on the state level.

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Miss Coyle



Boswell

Congregations

Gracey holds Old Timer's Day
Gracey Baptist Church, Christian Association, celebrated Old Timer's Day Aug. 24. This high attendance effort for Sunday school recorded 102 present.

During the morning worship service pastor James Hill delivered the message "Time to Catch a Vision."

After dinner on the grounds there was music by Steve Littlefield and a message, "The City of God," by Mark Lowry, former pastor. The day concluded with a time of games and fellowship.

Stricker receives award

Barry Stricker was recently selected as one of the Outstanding Young Men of America. Stricker is a graduate of Harvard and is currently attending Golden Gate Seminary, Mill Valley, Calif.

He has spent four summers as a summer missionary in Alaska under the Home Mission Board. This past summer he worked in day camps in the San Francisco area. Stricker was formerly a member of Woodland Baptist Church, Middletown.

Georgetown anniversary set Oct. 26
Georgetown Baptist Church, organized in 1810, will celebrate its 170th anniversary Sunday, Oct. 26.

The day will begin with Sunday school at 9:45 and the Sunday morning service at 10:30. The service will include special music, an overview of the church's history and a message by Richard L. Allison, pastor.

Lunch, served in Weldon Fellowship Hall, will be followed by an afternoon of music and special recognitions.

The observance has been planned to coincide with Georgetown College's homecoming activities Oct. 25.

All friends of the church are invited to be part of this time of celebration.

Middleburg burns \$35,000 note
Middleburg Baptist Church held a note burning and dedication service for its

\$85,000 sanctuary Aug. 31.

Cleota Fogle, 93, set fire to the \$35,000 note held by William W. Godbey, building fund treasurer.

Approximately 150 people attended the service.

John P. Cummins is pastor.

New Banklick will burn note

New Banklick Baptist Church, Walton, will hold a note burning service Sunday, Sept. 21.

Don Davidson and James Johnson, former pastors, will preach.

All former members and friends of the church are invited to attend this celebration.

Norman F. Workman is pastor.

FBC, Clinton to celebrate anniversary
First Baptist Church, Clinton, will hold its 147th anniversary celebration Sept. 21. R. Charles Blair, vice president of Mid-Continent Baptist Bible College, will be on the program. He has served as interim pastor on three occasions.

J. T. Burdine of the Home Mission Board will be the morning speaker. He was Clinton's pastor from 1952-54. At present he is national rural field consultant in the Rural-Urban Missions Department working with bivocational pastors.

The Hamilton Brothers Quartet from Paducah will provide music.

Friends and former members are invited to attend.

Thomas M. Atwood is pastor.

15 state writers for BSSB

At least 15 Kentuckians have contributed to church literature published by the Baptist Sunday School Board for use in more than 35,000 churches this fall. They are identified by city.

ERLANGER—R. Wayne Jones, director of religious education, Erlanger Church, "To the Sunday School Director," *Sunday School Leadership*, October.

LEXINGTON—Fred M. Montgomery, children's worker, Immanuel Church, unit for October in *Bible Discoverers* and *Bible Discoverers: Teacher*, plus supporting material in *Living*

with Children, October-December, and *Adventure*, October issues.

Mrs. Mildred Wade, director of teaching improvement and training, Immanuel Church, "To the Director of Teaching Improvement and Training," *Sunday School Leadership*, October.

LOUISVILLE—Mr. and Mrs. Bill Berry, Southern Seminary students, daily devotionals for the month of October, *The Student*.

James L. Blevins, associate professor of New Testament interpretation, SBTS, "The Act of Marriage in First-Century Palestine," *Biblical Illustrator*, Fall.

Roy E. Boatwright, director of missions, Franklin Association, "A Small Sunday School Is Big on Training," *Sunday School Leadership*, October.

Lucien E. Coleman Jr., professor of religious education, SBTS, "How to Start Weekly Workers' Meetings," *Sunday School Leadership*, October.

R. Alan Culpepper, assistant professor of New Testament interpretation, SBTS, "The Lord's Supper Observance in the Early Church," *Biblical Illustrator*, Fall.

G. Wade Rowatt, associate professor, SBTS, "Working with Shy Youth," *Youth Leadership*, October-December.

Michael A. Smith, Southern Seminary student, devotionals for Dec. 21-31, *encounter!*

Harold S. Songer, professor of New Testament interpretation, SBTS, "Caesar Augustus," *Biblical Illustrator*, Fall.

Tommy Steagald, student, Southern Seminary, "Youth Are Witnesses Now!," *Youth Leadership*, October-December.

MADISONVILLE—Mrs. Mary Branson, director of children's work, First Church, "Tips for Teachers: Old and New," *Children's Leadership*, October-December.

MIDDLETOWN—James H. Cox, associate editor, Western Recorder, "Too Big or Not Too Big?," *Children's Leadership*, October-December, and devotionals for Nov. 1-10, *Open Windows*.

Baptist Building Day in Bracken
Bracken Association will hold Baptist Building Day Sept. 28. Participating churches will have a guest speaker from Middletown visit their church to speak about the Kentucky Baptist Convention.

Fred Halbrooks will speak at Aberdeen (a.m.) and Dover (p.m.). Augusta Baptist Church will hear Jesse Stricker (a.m.) while Calvary Baptist Church hears Jay Brown (a.m.). Mike King will go to Carlisle (a.m.) and E. J. Quinton will speak at Germantown (a.m.) and Central (p.m.).

Sunday morning Forrest R. Sawyer will deliver the message to Ewing and later that day to Goxport. Calvin Fields will represent the KBC at Flemingsburg Sunday morning and Oak Ridge Sunday evening. Bob Jones will go to Elizaville Road (a.m.) and he will speak at First Baptist, Maysville (p.m.).

Several other representatives will speak in Bracken Association churches that morning: W. H. Rogers, Heselton; Marshall Philips, Lewisburg; Vernon Cole, Mt. Pisgah; Byrd Ison, Owingsville; James Whaley, Plainview; Grady Randolph, Sharpsburg; Don Spencer, Stonelick.

C. R. Daley will attend Slaty Point

(a.m.) and Morehead (p.m.) while A. B. Colvin will go to Mt. Olivet for revival services.

Personnel

Duvall accepts FBC Russellville

Jack C. Duvall has accepted the call of First Baptist Church, Russellville, to become minister of music. Duvall comes to Russellville from First Baptist Church, Greenville, where he was minister of music and education 12 years.

He is a graduate of University of Louisville with degrees in church music.

Married to the former Ethel Ruth Carter of Louisville, Duvall has four children.

Duvall is past president of the Kentucky Baptist ministers of music conference. He has taught on the faculty of music leadership week at Ridgecrest and Cedarmore Baptist assemblies. He has also conducted the West Kentucky Chorale which consists of ministers of music, music teachers and selected choir members.

Miss Coyle studies at Princeton

Suzanne M. Coyle of Gravel Switch is a teaching fellow in practical theology at Princeton Theological Seminary where she is a PhD candidate in pastoral theology and communication.

Featured in Dr. Leon McBeth's *Women in Baptist Life*, Miss Coyle supply preaches for churches in New Jersey and New York.

Her home church is Beech Fork Baptist Church, Gravel Switch.

Boswell awarded emeritus

In recognition of his years of service to Cumberland College, the college's board of trustees named J. M. Boswell, former president, to president emeritus status. Boswell will also be special consultant for church and denominational relationships to the new president, James H. Taylor.

Until his retirement Aug. 1 Boswell had been at Cumberland College for 44 years, 33 of which he was president.

Taylor said, "I value President Boswell's years of experience and prudent judgment, and I look forward to working with him in the coming years."

Ordinations

Dean Heeren receives ordination

Forrest H. Heeren, dean of the School of Music at Southern Seminary, was ordained to the ministry at Highland Baptist Church, Louisville, Aug. 17.

Heeren will retire at the end of the spring semester and go on a half-year sabbatical.

In anticipation of retirement Dr. and Mrs. Heeren (Phyllis) have felt called to minister to nursing home patients.

Because Heeren had never received ordination, he believed it was God's will for him to be ordained.

The service was conducted by Donald J. Burke, pastor. Pat Pattillo, vice president for development at Southern Seminary, read the scripture and Peyton Thurman offered the ordination prayer.

James B. Sawyer presented a Bible from the church and the welcome to ministry was given by William Jester.



Thornhill Baptist Church, Frankfort, broke ground for an educational annex Sunday, Aug. 17. [l-r] William A. Hartung, pastor; Howard Dawson, chairman of trustees; Jimmy Gross, chairman of building committee; Edward Adams, assistant chairman of trustees. The annex will be 11,000 square feet. It will accommodate adult classes, children's divisions, choir room and church offices.

Christian Education

Jacobs joins Clear Creek

Don Jacobs has joined the faculty of Clear Creek Baptist School in the music department.

Formerly of Nashville, Tenn., he is a graduate of Carson-Newman College and George Peabody College. He is married to the former Sharon Ward of Chiefland, Fla., and they have a two-year-old daughter, Allison.

His teaching responsibilities include: music theory, sight singing, ear training, church service playing and piano.

Women name Patti Cox

Mrs. James W. (Patti) Cox, Louisville, has been appointed executive secretary-treasurer of the Woman's Committee of Southern Seminary.

She succeeds Mrs. W. Peyton Thurman, who retired July 31.

Mrs. Cox, a graduate of the University of Kentucky, is the wife of a veteran pastor who has been professor of Christian preaching at the seminary since 1959.

The Woman's Committee, with 1200 members nationwide, is a service organization which provides "prayer-support" for the seminary and its 2500 students. It was founded in 1961 under the leadership of Mrs. Ellis A. Fuller, Sr., widow of a former president of the seminary.

An endowed scholarship fund named for Elizabeth Fuller provides annual scholarships for one or more entering women students each year in a program administered by the Woman's Committee. Membership dues provide an additional annual scholarship for an entering woman student.

Finley joins C-ville College

Dean Finley of Springfield, Mo., has been appointed campus minister at Campbellsville College.

A graduate of Southwest Missouri State University, Finley majored in math and minored in philosophy. In 1979 he graduated from Southern Seminary, earning a MDiv-RE degree. Currently he is working on his PhD degree.

Before coming to Campbellsville Finley was a substitute teacher in the Louisville public school system in 1976, supply faculty member at his alma mater in 1977-78 and a Garrett Fellow 1979-80 at Southern Seminary.

He has been active in the Vista Volunteer Program and Jaycees in Springfield, participated in several youth mission trips and been involved in church engagements in 19 states. He has received several awards and honors, among them: International Who's Who in Community Service; Outstanding Young Man of America, 1976, and Personalities of America, 1978.

Georgetown invites choirs

The second annual youth choir day will be held at Georgetown College Sept. 20.

Participating in the day long program will be approximately 1000 Kentucky and Ohio Baptist young people, pastors and other church leaders.

Members of youth choirs from the two states will come to the Georgetown

College campus for rehearsals and lunch before the program of music to be presented during the halftime of the Georgetown-Franklin football game.

The program is being coordinated by Steve Cook, coordinator of church relations.

Three take SBTS chairs

Three professors at Southern Baptist Theological Seminary assumed endowed chairs Aug. 26 during the seminary's fall convocation as Southern Baptists' oldest institution began its 122nd year.

Wayne E. Ward assumed the Joseph Emerson Brown Chair of Christian Theology, succeeding Dale Moody who retired in July after serving the position 26 years. Moody is now senior professor of Christian theology at Southern Seminary.

Ernest O. White, who joined the seminary's faculty this fall, will be the Gaines S. Dobbins Professor of Church Administration and G. Maurice Hinson accepted the newly established Carolyn King Ragan Chair of Church Music.

Donna Wise top coach

Campbellsville College women's basketball coach Donna Wise was recently named coach of the year by her peers at the Kentucky Women's Intercollegiate Conference fall meeting at Park Mammoth.

Campbellsville was also awarded the KWIC Division II Conference Cup for its first place finish in the conference's overall standings. The Lady Tigers finished first in basketball, third in tennis and fifth in softball during the 1979-80 season.

Miss Wise captured the coaching honor after guiding the Lady Tigers to a KWIC Division II state championship, a district title and a berth in the regional tournament.

Georgetown names staffer

Steve Reynolds has been named an admissions counselor at Georgetown College.

Reynolds, a native of Blanchester, Oh., majored in American studies and minored in Spanish as an undergraduate. He was involved in the Baptist Student Union, the President's House Association and sang in the Christian group, Image.

A member of First Baptist Church, Blanchester, Reynolds is the son of Mr. and Mrs. William Lawson Reynolds.

Mrs. Downing app't prof

Mrs. Catherine Dowling, formerly of Gainesville, Fla., has been appointed assistant professor of art at Campbellsville College, announced W. R. Davenport, president.

She received her BA from University of Florida and her MA from University of South Florida.

Before coming to Campbellsville, Mrs. Downing taught at the University of Central Florida, Pasco-Hernando College, and Crystal River High School.

An Open Letter to Dr. Bailey Smith First Southern Baptist Church Del City, Oklahoma

Dear Dr. Smith:

No Baptist will claim to speak for all other Baptists. The office of president of the Southern Baptist Convention, however, is so visible many persons outside this convention may interpret your words as representative of all Southern Baptists and even as "official."

One ought always to have the freedom to express one's personal views. Yet when you became president of the SBC, inevitably in the minds of many people (one might even say, most), you became a symbol of the SBC. Thus, when you speak, people tend to interpret what you say as the "official" position of the convention. Among the populace, it would be the rare person who would make a distinction between your statements as an individual and as the president of the SBC.

It is with this in mind I write to express my dismay at a statement attributed to you.

You were quoted at the National Affairs Briefing Aug. 22:

It is interesting at great political rallies how you have a Protestant to pray and a Catholic to pray, and then you have a Jew to pray. With all due respect to those dear people, my friend, God Almighty does not hear the prayer of a Jew. For how in the world can God hear the prayer of a man who says that Jesus Christ is not the true Messiah? It is blasphemy. It may be politically expedient, but no one can pray unless he prays through the name of Jesus Christ. It is not Jesus among many, it is Jesus and Jesus only. It is Christ only. There is no competition for Jesus Christ.

My first reaction on hearing this statement was: "Surely he didn't say that. He has been misquoted." My next reaction was: "It was a slip of the tongue. He probably spoke without notes and let some of those things slip."

My hope now is that, whether a misquote or a slip, you will prayerfully rethink what you said and make an apology to Jewish people everywhere and beg God's forgiveness for claiming to make judgments he alone should make. Let me note some problems I see in what you were quoted as saying.

1. You may have disfranchised Jesus' prayer when you said, "My friend, God Almighty does not hear the prayer of a Jew." Jesus was a Jew. He lived and died a Jew. Christianity began with the conviction of the first followers that he had risen from the dead. Though he did not "deny" he was the messiah, neither did he openly claim, "I am the messiah." Others confessed that about him.

2. You disfranchised the prayers of everyone from Abraham to Jesus—the entire Old Testament—when you said, "No one can pray unless he prays through the name of Jesus Christ." Which of the patriarchs or prophets prayed invoking his name? Neither human reason nor scriptures themselves will support the argument that they did so.

3. You cast aside our long Baptist heritage concerning religious liberty when you questioned the right of any person to pray at a political rally or in some other political or social context. I am confident you know Roger Williams' famous analogy used to explain and defend his argument for separation of Church and State against those who argued his approach to liberty would bind the magistrate's power completely.

There goes many a ship to sea, with many hundred souls in one ship, whose weal and woe is common, and is a true picture of a commonwealth, or a human combination or society. It hath fallen out sometimes, that both papists and protestants, Jews and Turks, may be embarked in one ship; upon which supposal I affirm, that all the liberty of conscience, that ever I pleaded for, turns upon these two hinges—that none of the papists, protestants, Jews, or Turks, be forced to come to the ship's prayers or worship, nor compelled from their own particular prayers or worship, if they practice any. I further add, that I never denied, that notwithstanding this liberty, the commander of this ship ought to command the ship's course, year, and also command that justice, peace and sobriety, be kept and practiced, both among the seamen and all the passengers. (Letter "To the Town of Providence," cited by Anson Phelps Stokes, Church and State in the United States (New York: Harper & Bros., 1950), I, 197.)

May I point out how remarkably well this "lively experiment" with religious liberty has worked in the United States? Observe what has happened in Europe, where religious establishments held sway for centuries. Pluralism in America has been a major factor in the vitality of religion here.

4. The Bible teaches an unbeliever can pray and have his or her prayers answered. Cornelius, the Roman centurion, did. Observe Peter's remark on this incident in Acts 10:34-35 (a revelation for him too!): "Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him." Your "God Almighty" seems to have a bigger heart than your statement implied.

5. Statements such as this one are the stuff from which holocausts come.

Prayerfully yours,
E. Glenn Hinson

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Giving sanctuary

2 faltering Portland churches unite for survival

by John C. Long

Editor's note: The following story originally appeared Sept. 1 in *The Louisville Courier-Journal* and is used here by permission. © 1980, *The Courier-Journal*.

Time and change were cruel to two Baptist congregations in Louisville's Portland neighborhood.

Too many members moved away. Too many grew old and went to nursing homes. Too many died. And too many of those who didn't were poor.

The epitaphs were inevitable:

*West Side Baptist Church
1916-1980*

*Portland-Bridge Mission
1954-1980*

When they held their last services yesterday, tears were shed.

The tears did not last long.

The two congregations that would have died apart will instead live—together. At a time when some congregations are splitting apart, these are merging.

In an age when many congregations in changing neighborhoods are moving out, these are staying put.

Yesterday morning, in an unusual service, they celebrated their unusual union.

They began separately at the mission at 2308 Portland Avenue, and at the church at 21st and Saint Xavier streets.

At the mission, the Rev. Jim McDowell, 31, told his congregation of 30 that its transformation is like a caterpillar's to a butterfly.

Change must come, he told the congregation of predominantly elderly people, so that "when we're dead and have our own funeral, there is not a funeral for the church."

In another room, framed memorabilia told of the founding of the mission in 1954 by the Crescent Hill Baptist Church. It was in a building almost underneath the Kentucky & Indiana Terminal Railroad bridge. The railroad let the mission use it practically for free.

As many as 125 people came to services there when the mission was in its heyday, said Deacon Ralph Kirk, 81, a member for 18 years.

Construction of Interstate 64 forced the mission to move out from under the bridge. The Crescent Hill church bought an old brick house nearby on Portland Avenue and in 1967 added the one-store, concrete-block sanctuary in front of it.

"This is not a funeral," McDowell was saying. "This is a celebration."

The congregation prayed.

"We thank You, God, for growth, as we have learned from the butterfly. We now prepare to spread new wings, make new friends, try new ideas. We also thank You that the old will not be lost. It will go with us."

It was time to go.

As others wiped away tears, Minister of Music Brad Weishaupt, Deacon Phil Flur and young Tony Payne carried the

mission's three tall wooden crosses from the sanctuary. McDowell carefully took down the banner bearing the image of the K & I Bridge emblazoned with a cross and the words "We are a people of bridges."

Joe Newton fitted the crosses into the back of his station wagon and the mission congregation drove six blocks south and east to their new home.

West Side Baptist Church had 400 members back in 1952 when the yellow brick sanctuary was built, said Deacon Albert Campbell, 74. He has been a member for 45 years.

"We were a poor church," he said, "but there were always people who would come through for us." Now, though, "our church depends mostly on older people."

Members of the West Side church, and its pastor, the Rev. Don Aycock, 28, met the mission pilgrims at the front steps. There was a flurry of picture-taking.

Weishaupt, Flur and Payne carried the crosses up the steps and down the aisle and placed each in front of a stained-glass window, where the crosses were silhouetted against the morning sunlight.

Kirk placed the bridge banner prominently on the altar rail. Above it on the wall was another banner that Aycock said had been there for ages. It said, "This is the dawn of the day of togetherness."

The pews buzzed with introductions. Kirk gave the invocation. "We thank You, that You brought us together as one body," the tall, snowy-haired deacon said. "Grant that there will be no division among us, that we may go into this community to witness to You."

The responsive readings were the last separate acts of the two congregations. "Then we will be one congregation," McDowell told them.

"O people of Portland Bridge Mission, what do you bring with you today in your prayers?" he asked.

"All things are new in your grace, Lord God, and old things pass away. Break our hold on familiar things that you discard, and give us forward-looking courage to reach toward wiser ways," the mission congregation responded.

"Save us Father, from living in the past, and from resting on the work of others. Let us find a new beginning and a new vision," Aycock prayed.

"O Lord, please hear us," the West Side congregation responded.

Then the two pastors took turns leading their combined congregation in more responses.

Each pastor preached half the sermon; Aycock on "Looking Backward" and McDowell on "Looking Forward."

"God grant that we will not spend the rest of our lives looking back," said Aycock.

Those who look upon the merger as "a last-ditch effort of two dying churches in a dead community" are wrong, McDowell said, and so are those who think a congregation of 120 can't

change a community. People would have said the same thing about the apostles, he said.

After members took communion bread from a common loaf, they sealed their unity with an old hymn:

*Blest be the tie that binds
Our hearts in Christian love.*

*The fellowship of kindred
minds*

Is like to that above.

After the service, Campbell's wife, Grace, helped lay out refreshments in the social hall downstairs. The biggest cake was shaped like the Bible. Lettering on the icing said, "Portland Bridge and West Side—We are one in the Spirit."

The Crescent Hill church will con-

tinue to pay McDowell and two other staff members through the end of next year. At least until then, both pastors will preach each Sunday, alternating services.

The pastors said the Crescent Hill church will sell the mission property and is expected to turn over a portion of the proceeds to the merged congregation for remodeling and air-conditioning of the West Side church sanctuary and for the purchase of a bus.

A new name for the merged congregation will be selected in a vote of all the members.

"I thought it was good they could accept us and we could accept them," Campbell said. "I think that's the way the Lord would want it."

... *And if I die before I wake...*

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THE RETURN OF CHRIST

2 Peter 3:3-14 This epistle was written by Peter to Christians who, through the abundant mercy of God, had been redeemed by the precious blood of Christ, had become the recipients of the divine nature which had been imparted to them in regeneration, and had come into like precious faith with the apostles. Aware of their proneness to be forgetful of both the doctrines and the duties which had been set forth in the scriptures, Peter wrote this letter to remind his readers of God's message through the prophets and the apostles, and to forewarn them that in the last days scoffers would minimize sin, openly indulge in it and glory in doing so.

Because of his love for sinners and his desire to see them saved, God gave his son to be their saviour, Christ came into the world and gave his life's blood in order that they might be saved, and the Holy Spirit convicts sinners of their sins and woos them to accept Christ as their saviour.

After reassuring his readers of the certainty and suddenness of the return of Christ at a time when it is not expected, Peter gave some instructions about the manner of persons Christians ought to be and how they should live. Christians should strive to live in such a Christ pleasing manner as to influence others to receive him as their saviour and to enthrone him as the Lord of their lives. Any Christian who is led by the Holy Spirit possesses a wonderful inward peace regardless of his outward circumstances.

INTERNATIONAL SERIES

GOD'S COVENANT AND JOSHUA

Joshua 24:14-25 When Joshua assumed the position of leadership in Israel, he had already proved himself to be a man of faith, steadfastness and spiritual integrity. Back of the heroic achievements of this strong and courageous man was a thorough acquaintance with the holiness and majesty of God. He did not fear toil or danger, or shrink from any hardships so long as God and duty called him to any task.

Aware that many were pretending to serve God while secretly worshipping idols, Joshua frankly declared they were attempting an utter impossibility. In view of God's faithfulness to them, Joshua urged them to abandon all idols and become wholehearted in their allegiance to Jehovah.

Announcing his decision, which was the only reasonable one for him, his people or us, Joshua said: "As for me and my house, we will serve the Lord." Joshua's example was eloquent beyond the power of words.

In response to the example of Joshua and his urgent appeal the Israelites promptly acknowledged the grace with which God had dealt with them in bringing them out of Egypt.

When the Israelites committed themselves to God, Joshua made a record of their vow. As a reminder of what had taken place and what they had promised, Joshua erected a huge stone monument under an oak. Only occasionally would they see the written covenant, but all who passed by this stone would be reminded of the renewal of the covenant.



Ministering to the children of the 80's



Wm. E. Amos, Director

Ky. Baptist Board of Child Care

Turning the kaleidoscope

As a child I remember spending many hours lying on my back looking into a kaleidoscope. The ever-changing colors and shapes were absolutely fascinating to me. I recall distinctly as if it were yesterday the feeling of excitement and wonder at the endless varieties of forms possible. To constantly turn the kaleidoscope was to reveal yet another possibility of brilliance. Yet, I also remember the intense satisfaction which came at getting one group of colors and shapes clearly in focus and admiring at length the brilliance of the detail.

Turning that childhood kaleidoscope is much like what is happening around here in child care these days. In many ways with all of the bustle with new construction, fund raising and trying to respond to the thousand and one questions that result is much like constantly turning the kaleidoscope. From one hour to the next it seems, you can face an endless variety of combinations and shades of circumstances. And as interesting as all that is, it is not nearly so satisfying as getting our kaleidoscope of purposes clearly in focus as to what we are all about.

In the midst of all the excitement and anxiety of all that is happening around us, we simply must not allow ourselves to get caught up in the business of constantly seeing new shapes and shades of what is happening around us. The clear and satisfying focus of our work must be kept clear. In this clarity we are able to find exactly who it is we are and what it is we are about. While all this swirls inevitably around us, taking care of children and youth remains in crystal clear fashion our focus. Each day there are needs to be met and lives to be molded. The abundance of God's love and healing must continue to be shared in a multitude of ways.

As we move into this fall season with the start of another school year and looking forward to the Thanksgiving Offering in particular, I need to urge you to be sure you share in our task of keeping things in focus. It is important to twist and turn the kaleidoscope of events that are going on—raising and responding to all the related questions. But in so doing, we must not forget the ultimate satisfaction we as Kentucky Baptists have enjoyed for over 112 years, and that is focusing in the strong name of Jesus Christ on those who have come to us for help and direction.

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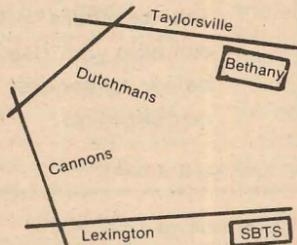
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Dr. H. Lloyd Stormont
Pastor



Bethany Baptist Church

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Bethany Baptist Church welcomes all new and returning Southern Seminary students and invites you to worship with us.

Ken Meyers
Minister of Education
Deb Meyers
Minister of Music
Gary Townsend
Minister of Youth

SUNDAY

9:15 Sunday School
10:30 Morning Worship
7:30 Evening Worship

WEDNESDAY

5:00 Children's Choir
5:50 Family Supper
6:15 Missions Org.
6:30 T&O Meeting
7:15 Prayer Meeting
8:00 Adult Choir

Clear Creek Comments

D.M. Aldridge, President
Clear Creek Baptist School
Pineville, Ky. 40977



The shield

The Clear Creek Baptist School from its beginning has had as its purpose training for Christian usefulness men and women who for one reason or another prefer a Bible school.

"Above all, taking the shield of faith . . ." (Eph. 6:16).

There are relatively few Bible schools in existence today. Some are strong and well known, such as Moody Bible Institute, and others are almost unheard of. They provide a distinct service to the world. Clear Creek is loyal to the Southern Baptist Convention and seeks to prepare students for service in the smaller Baptist church. Those students have taken the shield of faith, burning bridges of security behind them by responding to God's call to prepare for Christian service.

Clear Creek Baptist School is unique in many ways. Among them is the fact the school is an adult institution. The students who come here are mature and know what they want from the outset.

They must work hard while students here. For the most part they are family men with wives and children to support. They attend classes and work during the day and prepare lesson assignments at night. It does not leave much time for anything else so they must be dedicated strongly to the task of learning. On weekends, most of them have a church and must often drive several hours to reach the church community. Many of them serve congregations close to the campus and spend a great deal of time with this type of "in-service training." In a future column I'll discuss our approach to in-service guidance which has been a model for other schools to follow.

People often ask me how we provide work opportunities for our students. Let me explain. We have at Clear Creek what we call "workshops." Basically, a workshop is a certain amount, usually \$120, donated by an interested contributor. It allows us to employ the student for a period of time at the prevailing minimum wage. It requires a large number of workshops to provide employment for all deserving students. Those persons interested in helping with this project should contact the school for more information. You may write D. M. Aldridge, Clear Creek Baptist School, Pineville, KY 40977 and I'll be happy to explain the workshop program to you as you assist our students in "taking the shield of faith."

KBC Activities

Here and now

SEPTEMBER

- 25-27 Kentucky Baptist Music Leadership Conference. Cedarmore Baptist Assembly. 6 p.m. on 25th to 1 p.m. on 27th. For volunteer, part time and full time music directors and for music faculty of KBC colleges. For reservations call Cedarmore (502) 747-8911
- 27 WMU Leadership Conference. Clear Creek Baptist School 9 a.m. to 3 p.m.

Looking ahead

SEPTEMBER

- 9/28-10/5 Sunday School Preparation Week. Materials in Sunday school publications.

OCTOBER

- 3-4 Brotherhood Convention. Radcliff, Mill Creek Baptist Church
3rd—Golf Tournament—8:30 a.m.; Sessions 3 p.m. and 7 p.m.
4th—9:30 a.m. through free bean soup supper
- 4 GA Mission Fair. Baptist Student Center, Morehead. 10 a.m. to 2 p.m.
\$1 registration (includes lunch) to state WMU office
- 6-7 Haworth Conference. Louisville, Crescent Hill Baptist Church. 2 p.m. on 6th to 4 p.m. on 7th. Registration fee: \$15 per couple, \$10 for individual, \$5 for students. "Christian Values and Human Sexuality"
- 10-12 BSU State Convention. Louisville, Southern Seminary. Friday evening through morning worship Sunday
- 11 GA Mission Fair. Campbellsville College. 10 a.m. to 1 p.m. \$1 registration fee (includes lunch) to state WMU office
- 17-18 Baptist Young Women's Retreat. Cedarmore. Husbands invited. Evening meal through lunch. Make reservations with Cedarmore
- 18 GA Mission Fair. Madisonville, First Baptist Church. 10 a.m. to 2 p.m.
\$1 registration fee (includes lunch) to state WMU office

Oneida Journal

Mysterious ways of God

Barkley Moore, President
Oneida Baptist Institute, Oneida, Ky. 40972



In the words of the old hymn, "God works in mysterious ways, His wonders to perform."

It is good to be flexible. It is good to be open to the unexpected. Often God has a wonderful opportunity for us, a special experience. In my life this has proven true so many times. It makes each day an exciting adventure.

In early 1978 I was invited to give the address for the annual O'Tucks winter banquet in Hamilton, Oh., on a Saturday night. I spoke to about 700 transplanted Kentuckians. Afterwards, the pastor of Westside Baptist Church invited me to stay and speak the next evening at his church. Though it meant getting back to Oneida many hours later than I had planned, I spoke about the challenges of God's work in the little place pronounced "O-needy."

The chairman of the deacons and his wife, people who had never heard of Oneida before, responded to the Macedonian call. Within months they sold their home of 13 years, took a "cut" of more than \$20,000 income, left the benefits and "security" provided by one of the largest corporations in America, and moved with their three teenage daughters to live on Oneida's farm, the eldest daughter having married in the meantime. Upon arriving they made a cash gift to the school sufficient to pay their salary for two years.

Their coming was truly an answer to a great need, a dramatic and direct answer to prayer. What a remarkable Christian family they are. Mr. Fraker is very effective as our farm manager. Mrs. Fraker is equally so teaching in our "special help" program where we have a 1-5 teacher-student ratio.

Sometime ago I had an especially difficult day. But the day became one of victory as I discovered a letter on my desk from the Fraker family. It read in part: "We know, Mr. Moore, that it was God's will for you to come to Westside Baptist to speak. We know God had been working with us individually and as a family for quite some time to prepare us for that night and this time."

"As you know, Mr. Moore, we felt that we had to have a definite answer as to whether we were to come here or not. We told God that if it was his will for our lives he would solve each problem and things would go smoothly. Well, only God could handle the problems as smoothly as they were handled. Each one of the kids was taken care of, the education needs of the two in college were met, our house was sold to the first people who looked, our worries about whether we could do it financially stopped worrying us, the list could fill a book! We had a peace and a knowledge that this was right!"

"Mr. Moore, each day makes us know more and more it is right. It is a marvelous feeling to know you are doing what the Lord wants you to do, and to have a purpose in life. Our girls have always been very special to us. We are thankful that God, you, and the school have given us a chance to work with these kids and to share some of the love and concern he has so abundantly shared with us. This is home!"

The eldest daughter and son-in-law joined our staff three months ago as assistant dorm parents and part time teachers. They, too, are already making a valuable contribution.

Thank you Lord.

Frank Owen

Baptist Building preachers



A large portion of our state convention staff people are preachers. Others are lay preachers and equally available for pulpit supply. In such connections we like to mention our world mission program. Baptists give as they are kept informed.

I suppose all of our staff people count it a privilege to be invited for extra service among the churches on Sundays. Let it be recognized though that it is an extra service and let us salute it.

In a way, these people are free not to go out on Sundays if they don't want to. They have already worked all week. On the other hand, they are not entirely free. Neither they nor our work, generally, would fare well among the Baptists of our state if our people became known for not wishing to accept Sunday appointments.

Baptist program personnel create a favorable attitude toward all our work as they serve well in these extra appointments. They help to hold all of us together in our worldwide mission.

Service always takes its toll of the servant. Our people make these extra appointments far ahead without knowing or caring whether they will be extremely exhausted when they must gear up and go. They miss much friendly, local church relationships where they live. Often they are absent again from home and family after being already absent all week. Yes, they often receive honoraria (and often don't) but are covenanted to go in either case. We want contact with the churches, whether or not they have ready funds to give a personal token of appreciation.

Our people can serve three-month intervals under defined conditions as interim ministers but we frankly prefer to have them in touch with many more churches for single occasions or short engagements. We don't want to compete with retired ministers, student preachers or unemployed men who are available and have more time and strength to give in continuing interim service.

It is a privilege to go out and preach in any of our churches on Sundays. It is also a service. We salute these valuable servants.

Baptist Forum

You can say that again

I enjoy Western Recorder and appreciate your efforts as editor. However, the article on 8/20/80 titled "A crisis in church leadership" under Daley Observations prompts me to try and answer.

One statement says, "The reluctance of Baptists to be tied down to a job in the church is a sure sign of our decline as a people used by God."

My answer is with 70 years' experience, many as a so-called leader in my church, I have never seen it fail to produce a dedicated (called) worker for a task when the biblical admonition is followed: "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest (Matt. 9:38). I did not say this myself, it is God's word (promise).

I have tried it all and have seen it work, many many times.

You also state saying "No" is inconsistent with our basic Christian experience.

Personally I feel many of the "No's" we get are because of honesty on the part of the one asked. He or she either knows something about themselves that others do not know, probably disqualifying himself, or the one doing the asking is going in his own power and not Spirit-led.

You also say there is a crisis in church leadership.

You can say that again.

We need to come back to the place of teamwork as pastor and people and get away from the professional staff and committee concept.

Bob Robertson, Owensboro

Drinks on the [White] House

I should like to ask J. Duane Holland of Cadiz a question. Does the fact other presidents who preceded Jimmy Carter and claimed Christianity drank alcoholic beverages in the White House excuse Mr. and Mrs. Carter of their drinking habits?

I have been led to believe by certain passages which I find in the Bible that the unseemly conduct of Christians has adverse effects upon God's influence in the world and often causes weak Christians to sin. For the sake of brevity I refer to only two passages: 2 Sam. 12:13-14 and 1 Cor. 8:13.

However, I'm asking for information. If Mr. Holland has a different interpretation for these passages I would like to hear it.

Moseley Cambron, Hawesville

They need you south of the border

Thirty-eight Mexican cities had populations in excess of 100,000, according to a 1974 census.

In each of these cities a Baptist work has been established. In many instances, however, only one or

two small congregations exist. An example is Leon, Guanajuato, an important shoe manufacturing and exporting center with half a million inhabitants. The two Baptist churches there have a combined membership of less than 175.

Exclusive of border cities, which have specialized missionary needs, there are 22 interior cities of over 100,000 population, 12 of which are state capitals, with no resident Southern Baptist missionary. An urgent goal of the Mexico Mission (organization of Southern Baptist missionaries) is to place a church-planting missionary couple in each of these 22 centers.

By "church-planting" missionaries we mean couples who will respond to the challenge of these largely unevangelized urban complexes by taking up residence in one of them to do two things: (1) identify with a local Baptist church; and (2) in cooperation with that existing Baptist nucleus seek to win the lost and lead those won in spiritual growth and evangelistic outreach so the existing work is strengthened and new churches are brought into being.

This is a kind of missionary national Christians are requesting and will welcome. This is a kind of service which will give each missionary freedom to express his or her spiritual gifts to the maximum. This is a purpose which is faithful to the New Testament concept of missions and which is conducive to lasting and satisfying results.

Couples interested should contact the Foreign Mission Board, Box 6597, Richmond, VA 23230.

James D. Crane, Missionary to Mexico

Baptist News in Brief

Talk peace now: Stassen

A leading Southern Baptist expert on defense and nuclear arms says Christians need to pressure the U. S. government to begin immediate negotiations with the Soviet Union to avoid a potentially disastrous cruise missile race between the two superpowers.

Glen Stassen, professor of Christian ethics at Southern Baptist Theological Seminary, returned from a recent international peacemaking conference convinced the "most crucial current arms control issue" is mutual agreement between the United States and the USSR to abandon plans to create a new breed of land and sea-based cruise missiles which are easily hidden because of their small size.

That kind of agreement is achievable, Stassen said, and could help the two nations "get away from confrontation and back to peacemaking."

WEF, FMB exploring

Foreign Mission Board staff and the president of World Evangelism Foundation met in Richmond to explore ways the board can involve a wider cross section of Southern Baptists in worldwide evangelism.

"The impression strongest in my mind after that eight-hour meeting is the Foreign Mission Board is going to carry out the task of partnership missions around the world," said W. H. (Dub) Jackson Jr., president of the Dallas-based World Evangelism Foundation.

Jackson, who resigned as a Southern Baptist missionary to Japan in 1968 after 17 years' service to set up WEF, came to Richmond at the invitation of Charles Bryan, vice president of the board's overseas operations.

Moral bloc does one in

Rep. John H. Buchanan, R-Ala., the only Southern Baptist minister in Congress and one of its most respected members, lost his bid for reelection largely due to the efforts of Moral Majority, a fundamentalist political organization headed by Jerry Falwell.

Propelled by the active support of 2500 volunteers, Albert Lee Smith, also a Southern Baptist, captured more than 25,000 votes to Buchanan's 20,691 in the Republican primary to earn the right to face Democrat Pete Clifford in the November general election.

Buchanan was one of numerous incumbents—primarily Democrats—targeted for defeat this year by Moral Majority on the basis of what they considered an unacceptable voting record in key moral issues.

He scored only a 20 percent morality rating on a system produced by Christian Voice, another right-leaning organization dedicated to the election of persons who support issues as represented in the Republican party platform.

Moral Majority contends it does not endorse specific candidates, a claim disputed by Buchanan. Falwell said on National Public Radio following the National Affairs Briefing in Dallas "It would be extremely difficult to be a Bible-believing Christian and support the Democratic platform."

"It is a play on words," Buchanan said. "They campaigned vigorously against me and my record while upholding my friend and challenger as an example of pure virtue."

In his 16-year career Buchanan developed a reputation in the House of Representatives as a proponent of civil rights, human rights and efforts to solve world hunger. He does not like the Christian Voice approach to evaluating morality.

"When one wing of Christendom seeks to impose its right wing views on everybody else and then twists those views into moral principles for judging everybody else's Christianity, those efforts are misguided and a heresy," he said. "Christ makes Christians, political positions do not."

No to state prayer: Carter

Judging from his response to a question at a town meeting in Independence, Mo. Sept. 3 President Carter remains opposed to state-written and state-mandated prayers in public schools.

That view was confirmed by presidential assistant Bob Maddox who said while the president affirms the right of

every student to pray voluntarily and goes so far as to endorse a moment of silence and meditation at the beginning of the school day, he remains "absolutely consistent" in his opposition to "any kind of state-mandated prayer."

Responding to a request from an American Muslim at Truman High School in Independence that he re-examine his position on school prayer Carter said while "there is a place for prayer in the home, in the Oval Office, and in school," government has no place "telling people they have to worship at a certain time and in a certain way."

The president told his questioner, Abdul Muamin Khalifah, "I would not want the government to tell my children that they would have to worship in a Muslim way and you would not want the government to tell your children that they would have to worship just like a Southern Baptist."

Maddox told Baptist Press that Carter's Independence statement was "absolutely consistent with what he has always said" on the volatile subject.

Carter is "terribly uncomfortable" with teacher-led oral prayer, Maddox said. The silence and meditation approach he favors has been approved by some state legislatures and upheld by a federal district court in Massachusetts. It has yet to be tested in the Supreme Court.

Reject prayer plan

Two long-time Baptist proponents of church-state separation joined other witnesses in Washington urging a House of Representatives subcommittee to reject the controversial Helms Amendment which would deny federal courts jurisdiction in school prayer cases.

R. G. Puckett, former editor of the Maryland Baptist and executive director of Americans United for Separation of Church and State, told the panel government has "no expertise" in "looking after our children's spiritual well being."

"I contend the modern classroom is a reflection of the modern living room," Puckett said.

Fred Schwengel, a former congress-

man from Iowa and also a Baptist, passionately warned the committee "the greatest freedom we have should not be tampered with in any way—the freedom of religion."

Schwengel said, "A religious experience to be acceptable to God and be worthy of the name must be a voluntary response to God. The powers of government . . . must not be used in an attempt to force people to be religious."

Missionary succumbs

Dudley A. Phifer, 45, Southern Baptist missionary to the independent South African Homeland of Transkei, died Sept. 7 in a Houston hospital from complications related to leukemia.

Prior to his appointment, he was pastor of First Baptist Church, Tilden, Tex.

Besides his wife, Phifer is survived by his parents, C. H. and Willy Mae Phifer of Moscow, Tex.; four children, Melanie, Charles, Rachel and Kirk; and a sister, Wilda Thomas of George West, Tex.

Services were held Sept. 9 at Baptist Temple Church, Houston.