



Smith denies puppet presidency

by Robert O'Brien

Bailey Smith told Baptist journalists no group in the Southern Baptist Convention would control him, and he was non-committal about whether he will seek reelection as SBC president next year in Los Angeles.

The SBC president's responses came during a meeting with state Baptist editors and Baptist Press news service representatives during the September meeting of the SBC Executive Committee in Nashville.

"I certainly will be bought by no group," said Smith, pastor of First Southern Baptist Church, Del City, Okla. "I will not be controlled by any group and never have been."

Smith was asked if it were true he had offered a deal to Arizona pastor Richard Jackson that if Jackson would withdraw from the presidential race in St. Louis Smith would withdraw after a year and allow Jackson's name to be placed in nomination in St. Louis.

"There is so much that is strange about that, that would make me comment about others that I should not, that I cannot comment on that," said Smith.

"I'm serious. I'm not trying to evade the question," he continued, "because there is no truth to it that would be an embarrassment to me, but I might just involve some others that you have not even mentioned for me to answer that question. Because a lot of phone calls were going on, you see. A lot of phone calls came to me, a lot went to Jackson, and, you know, there were a lot of suggestions given to a lot of us."

Asked for a direct "yes" or "no," he refused.

Smith and the editors discussed at length his plans for nominating members to the committee on committees, which will name the committee on boards, which will nominate slates of agency trustees for SBC approval.

"I want those who are on the committee on committees to be loyal Southern Baptists," Smith said. "I am conservative. That is no surprise to you . . . I am that, and that's why I was elected . . . I believe that the conservative approach, of course, is the biblical approach, or whatever you want to call it. The biblical approach is where I must stand."

Asked if he would appoint persons that represent all Southern Baptists, Smith responded he will appoint "a cross section of Southern Baptists who have believed traditionally what Southern Baptists believe." He said he would consult his vice presidents and state convention representatives to come up with names.

But he added he will not appoint any Southern Baptist who does not believe in the resurrection of Jesus Christ, the return of Christ, the blood atonement, the inspiration of the Bible, the virgin birth of Christ, salvation by grace or security of the believer.

Pressed about his connections with the Paige Patterson-Paul Pressler efforts to control the SBC and take over its agencies, Smith declared:

"If Paige Patterson and Paul Pressler had never been born, I would believe what I believe. I am what I am without the influence of Patterson and Pressler."

He said he would not ask appointees whether or not they supported Pressler or Patterson and had no plans to consult with those two.

Another questioner asked if he agreed with the Pressler-Patterson efforts to control the SBC.

"I don't know what to say," Smith replied. "If we get to battling with great, great political strategies, I think it can definitely hurt the harmony of the Southern Baptist Convention."

"As you know there are those in the 'conservative' camp who feel that when 'the other side'—whatever we call them, 'moderates,' 'liberals' or whatever—when they were in places of leadership they did not consider 'the conservatives.' So that is the motivation for this effort," he said.

"They say, 'Well, when they were the powers that

be we don't feel that we were given a fair shot.' Now, whether that's true or not, it is the rationale for the action. Who knows whether it's true or not."

Asked in what way seminary trustees are failing to do their jobs, as some have charged, Smith replied: "I have not said they were. I believe trustees ought to do what they are instructed to do and make those professors stay with the Baptist Faith and Message statement."

Smith said he had been told that a seminary professor had written an open letter to him in Western Recorder in which he said Jesus did not claim to be the messiah.

"If that man confirmed that to my heart, I would be very disappointed in him," Smith averred. "So much I say gets taken out of context that I'm not going to condemn that man for that statement. But if what he says is true then I think he is too liberal to teach in our schools."

The letter, from E. Glen Hinson of the Southern Seminary faculty, appeared in Western Recorder's Sept. 17 issue. In the context of a long statement disagreeing with Smith's view that God does not hear the prayer of Jews, Hinson wrote:

"You may have disenfranchised 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."

Responding to a series of other questions, Smith said he would like to see more reporting of spiritual results in state Baptist papers, said he had declined memberships on boards related to the Moral Majority political efforts and admitted that his church had a "horrible" record in Cooperative Program giving and would increase it by 300 percent over the next year.

He declined to elaborate further on his much-publicized statement that God does not hear the prayer of a Jew, but then made a distinction that God heard only prayers of non-Christians who had not overtly rejected Christ.

Exec. Committee acts on SBC resolution

by Dan Martin

Doctrinal integrity, the key issue of the 1980 Southern Baptist Convention in St. Louis, drew a response from the SBC Executive Committee during its September meeting.

Committee members were divided over whether to respond to the doctrinal integrity resolution, passed on the final day of the St. Louis convention. The resolution exhorted "trustees of seminaries and other institutions affiliated with or supported by" the SBC "to faithfully discharge their responsibilities to carefully preserve the doctrinal integrity of our institutions . . ."

It also called on trustees to "assure" continued employment of only faculty and professional staff "who believe in the divine inspiration of the whole Bible, the infallibility of the original manuscripts and that the Bible is truth without any error."

Executive secretary-treasurer Harold C. Bennett told members he interprets bylaws of the convention as requiring response on "all matters" referred to agencies, specifically this resolution.

When J. Howard Cobble, of Avondale Estates, Ga., chairman of the Executive Committee, responded it was the "feeling of the administrative committee and the executive secretary that this item merited



Sabin Landry



Benton Williams

BSUs join at SBTS

by Kathy Berry, Staff Writer

Something unique will happen on Oct. 10-12 at Southern Seminary. For the first time Kentucky and Indiana BSU's will hold their conventions jointly.

"Reaching My World Now" is the weekend's theme. During the convention speakers and musicians will combine their talents in challenging college students to reach the world.

A series of seminars will be offered to help students grow in ministry, evangelism and discipleship.

Rosemary Hoover and Phil Briggs will provide special music.

Briggs will speak to the convention on Sunday morning and lead a seminar on "Interpreting and understanding 'The Will of God'." Mrs. Hoover will offer a seminar on "Witnessing through recreation and music."

Henry Blackaby, pastor of Faith Baptist Church, Saskatoon, Saskatchewan Canada, will lead the convention's Bible study session. "Loving those who are difficult to love" is the Saturday seminar he will lead.

Other featured speakers for the weekend will be Benton Williams and Sabin Landry. Williams, consultant in evangelism and National Student Ministries, will speak to the convention Friday night. He will conduct the "Outreach '80 and follow-up" seminar on Saturday morning.

A professor of religious education at Southern Seminary, Sabin Landry will provide a "Witnessing to those we love" seminar. He will deliver the Saturday night general session message.

Phillip Landgrave, professor of church music, Southern Seminary, will lead the congregational music for the BSU convention and "Worship through music" seminar.

response," committee member Dotson Nelson of Birmingham, Ala., replied: "Then we are taking it up not because we have to, but because we want to."

Members voted down an effort by Nelson to table the action until the February committee meeting, defeated an effort to put the committee on record as joining in with the exhortation, and went on to pass an action which did not mention the key words included in the St. Louis resolution.

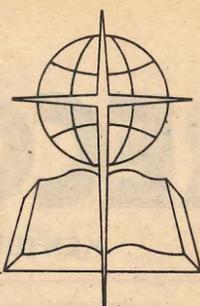
As adopted by the committee, the action says: "Though the resolution on doctrinal integrity was not referred to the Executive Committee by the Southern Baptist Convention, the committee acknowledges the resolution as adopted by the convention, June 10-12, 1980, and assures the convention that the professional staff of the Executive Committee over the years has accepted the Baptist Faith and Message as adopted in 1963 . . ."

It goes on to include the portion of the statement which addresses the scriptures.

SBC president Bailey Smith said the resolution does not include the word "infallible," which is a key word for those who proposed the resolution. "They have set it in bold type, capitalized it, and underlined it three times," Smith said in emphasizing the importance of the key words to those who passed the resolution in St. Louis.

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

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C. R. Daley

Daley Observations

Tension felt in committee sessions

A threatening shadow hovers in the background whenever Southern Baptist leadership gets together these days for whatever purpose. That shadow showed no signs of going away at the meeting of the Southern Baptist Convention Executive Committee in Nashville last week. A feeling of uneasiness was evident all through the three day meeting.

On the surface everything appeared normal. The staff and the members of the committee took good care of the ongoing business of the convention. The uneasiness, however, was felt even in the handling of routine matters.

This shadow is the undisguised goals and aggressive efforts of a power bloc to gain control of the convention. This bloc is determined to control the presidency of the convention and through the president's appointive powers ultimately to control all convention agencies and especially the seminaries. When they gain control they mean to get rid of some marked persons and to force others to accept their views or get out.

The tension in Nashville was intensified by a news account of a meeting a few days ago of the leaders of this takeover effort in which they boasted of their progress and promised they were now "going after the jugular vein" (Western Recorder, Sept. 24, page 1).

This uneasiness is understandable. The takeover surfaced only a year and a half ago but is right on schedule or ahead of schedule in their objectives. In 1979 they sponsored Adrian Rogers for convention president. Many who voted for the popular and attractive Rogers were not aware of the takeover strategy but they played into the hands of the planners. Rogers could not have performed more perfectly for his sponsors. He promised to be everybody's president and was as sweet as an angel in presiding in St. Louis but no president's appointments in the history of the convention were so one sided nor contributed so much to a divisive convention like the one in St. Louis last June.

Bailey Smith, the 1980 convention president, was also sponsored by this takeover group and there was much concern about how he would relate to the Executive Committee which acts for the convention between its annual sessions. One of the president's duties is to address the committee members twice a year and to participate as a committee member.

President Smith was on the spot. He was fully aware he represented a viewpoint which was not shared by the majority of the committee members. The new president and the committee

members tried to be as gracious to one another as possible but there were few signs there was mutual agreement on the issues that are divisive.

Concern over the condition of the convention made for a serious meeting with more than the usual emphasis upon devotional periods in each session. President Smith was asked to lead one of these prayer periods. It climaxed with the committee members and a host of other denominational leaders who attend these meetings on their knees asking for God's directions. It was a moving sight.

Of course sincere prayer could be the answer to all our problems. But even as we prayed we realized that bending our knees together is not the same as bending our minds and hearts together. One is the work of man, the other is the gift of God and there is little indication either side is ready for this gift.

There were some exhilarating moments in Nashville. One was a farewell service to honor the retiring Albert McClellan, one of the all-time brilliant and dedicated servants of the denomination. Another was the announcement that Southern Baptists this year had already contributed enough through the Cooperative Program to reach the operating and capital needs goals with more to come. As the heads of three of our agencies were presented checks totaling more than two million dollars, many grateful hearts shuddered to think our bickering could cost us such moments. God forbid!

Kentucky members of the Executive Committee had prominent roles in the handling of business by the committee. Louisville attorney John McCall is chairman of the bylaws work group which was given several important items by the convention in June. John Dunaway, Kentucky Baptist Convention president, is serving as secretary of the administrative and convention arrangements subcommittee and had a hand in working out the language of the response of the Executive Committee to the resolution on doctrinal integrity passed by the convention in June.

How to recognize cults

This is the age of confusion as far as religion is concerned. In addition to more denominations than even students of religion can keep up with, we have an ever increasing number of new religious groups springing up. These are, for the most parts, known as cults and some say there are as many as 5000 cults in the United States. Some of these are way out while others are hardly distinguishable from established Christian groups.

A cult is a system of worship which generally has Christian elements but has additional beliefs and practices that are not biblical nor Christian. In recent years new cults have made a bid for young people sometimes with considerable success. Consequently more people and especially parents have become interested in how to recognize cults.

Fortunately we have valuable assistance in identifying cults and their distinctive beliefs if we are sufficiently interested. The Department of Interfaith Witness of the Baptist Home Mission Board, 1350 Spring St., N.W., Atlanta, GA 30309 will respond to any inquiry with helpful literature.

Another and more immediate source of help is Baptist pastors. Most of them know enough to be helpful and are always glad to be called upon.

There is a need for pastors to help their mem-

bers before crises come. A little reliable knowledge shared with members might avert heartaches and loss of some Baptist youth.

Recently I ran across an example of such valuable help in the pastor's column of The Messenger, the weekly mailout of First Baptist Church, Frankfort. Pastor Billy Hurt followed up some remarks on cults to his members with a brief but very incisive written treatment. Here it is for those who want to be able to recognize cults:

"One: Cults generally have an extra-scriptural basis for their religious authority. While not denying the Bible, they view other writings as just as significant as scripture.

"Two: Cults generally deny the doctrine of justification by faith alone. Cultic salvation is viewed as the result of certain religious works and faithful adherence to the teachings of the cult founder.

"Three: Cults devalue the place of Jesus Christ in their religious systems. Christ is viewed as a great teacher, prophetic leader, good man, etc. but not the Incarnate Son of God, the true Savior of the world. If the person and work of Christ was removed from Christian teaching and worship, Christianity would cease. If references to Christ were deleted from cult teachings and liturgy, little, if any, change would result.

"Four: Cults tend to view themselves as exclusive communities of the saved. Only those who belong to the group are looked upon as saved. Traditional Christianity is viewed as apostate and Christian church membership is considered worthless or even sinful.

"Five: Cult groups consider themselves to have some important function or central role in the events of the end of time. Eschatology is an important emphasis."

Baptist Forum

A new disease

It appears we are witnessing a disease among "denominationalists" that is reaching epidemic status. An astute physician might call it "ecclesiastical paranoia." Creators of recent articles and editorials seem to imagine a Goliath lurking behind every tree. The slings have been loaded and the stones are flying in an attempt to strike the head and kill the enemy giant.

These recent literary exercises are symptomatic of a real sickness. Only the chronically insecure could feel so thoroughly threatened. Not the eyes of faith, but the eyes of fear see giants where there are only men. It would appear that some of our institutions' leaders have even resorted to subtle covert political activity to get sympathetic messengers to the Los Angeles SBC. Offering a trip to Hawaii at group rates along with the SBC possibly could be interpreted in this way. A thin theology produces a mini-morality and some are using the very methods they have condemned so profusely in others.

Thomas M. Atwood, Clinton

Innocent till proven liar

As a Kentucky Baptist layman I resent your having used the pages of Western Recorder to oppose every Republican presidential candidate for the past eight to 12 years.

You went out of your way to criticize Gerald Ford when he was running in 1976. You were critical of Richard Nixon—before it was known he was a liar.

Now you are opposing Ronald Reagan by questioning the motives or methods of Jerry Falwell, the current president of the Southern Baptist Convention and others who are supporting Mr. Reagan.

J. Woodard Oden, Bowling Green

Viewpoint

The positions expressed in this column are not necessarily those of the editor. Responses are invited.

Hot issue

by Alton H. McEachern,
Greensboro, N. C.

It has been a memorably hot summer in more ways than one. In addition to the heat wave, we have been treated to the National Republican and Democratic Conventions and Independent candidate efforts. As dog days grind down, another hot issue is being debated in House Judiciary Committee hearings on the Helms prayer amendment.

We are being treated to hot rhetoric on this emotional issue when cool logic and historical understanding is what is needed. While I have great personal regard for Sen. Jesse Helms' integrity, I feel his amendment limiting federal court review of prayer in public schools is off base. His amendment is correctly drawing the fire of spokesmen for

Southern Baptists, United Methodists, United Presbyterians, the Lutheran Council, the Synagogue Council of America and such Roman Catholic spokesmen as Edwin X. Travers.

To oppose the Helms' bill is not to oppose prayer per se, or prayer in public schools. In the first place, the Supreme Court of the United States did not prohibit prayer and Bible reading in the schools. It prohibited a state-written required prayer, the New York State Regents prayer of 1963. Americans have traditionally believed in the separation of church and state. The Supreme Court ruling upholds that historic principle. To be sure, there has been overreaction to the Supreme Court ruling. Elton Trueblood writes: "The lack of clarity has been responsible for the fear in communities which make them forego practices that are not specifically forbidden."

"As I understand the Helms' amendment, it would attempt to remove the

matter of prayer in public schools from the jurisdiction of the federal courts. And it would remove the right of the Supreme Court to review matters related to prayer in the schools, leaving this question to local or state governments.

While the Helms' approach may sound commendable on the surface there are serious questions: How can such a move possibly be constitutional (despite the "exceptions" clause in Article III, Section 2 of the Constitution)? After all, federal law has supremacy over state laws (Article VI, Clause 2).

Further, what would be the result of the Helms' amendment say in Mormon Utah, Roman Catholic Massachusetts, Cultists California, or Baptist North Carolina? In our pluralistic society the rights of the minority have to be protected.

Despite conflicting testimony before the House hearing the resolution passed by 14,000 Southern Baptists in their annual convention in St. Louis in June is opposed to the Helms' bill.

If we put First Amendment rights under the control of local authorities and prohibit court review of religious questions we court dangerous precedent. Would a conservative Congress be tempted to exclude the freedom of

assembly or civil rights from judicial review as well?

What is needed is cool heads for this hot issue. On closer scrutiny, the Helms' proposal constitutes a dangerous and threatening move. It deserves the hearty opposition of all thoughtful Americans, whether they consider themselves religious or not.

My Baptist forbearers in colonial Virginia went to jail for refusing to pay a license fee for the privilege of preaching the gospel. The separation of church and state is a hard earned right. We dare not endanger it.

Administrators and teachers in our public schools need to be encouraged to provide for the study of ethics, religious history and art and the objective study of comparative religion. They further may be encouraged to provide an opportunity for private prayer or contemplation in the classroom at the discretion of individual students. The Supreme Court has not ruled this out. It has correctly ruled against a prescribed government written prayer for use in public schools.

Worship and the teaching of doctrine are the province and responsibility of the home and church or synagogue—not the public schools. Let's keep this vital matter in its historical and constitutional perspective.

Adam: Who art thou?

by Dale Moody, Southern Seminary

In Gen. 1:27 man (Adam in Hebrew) is both "him" and "them," both male and female. I call the first Individual Adam and the second Collective Adam. Gen. 5:2 says of God: "Male and female created he them; and blessed them, and called their name Adam, in the day when they were created."

Adam is referred to as "them" twice and "their" once. This is clearly a reference to the Collective Adam that includes both male and female, both man and mankind, yet the very next verse, Gen. 5:3, speaks again of the Individual Adam.

In Gen. 2:4b-3:24 the deity is called LORD God, not just God as in Gen. 1:1-1:4a. Gen. 2:4b-3:24 speaks of Adam as the representative of every male and Eve as the representative of every female. Since Adam here means more than the individual Adam of Gen. 1:27 and 5:3 I have suggested the term Representative Adam for the usage in Gen. 2:4b-3:24. Collective Adam is translated "man" in Gen. 1:27 and Representative Adam "the man" in Gen. 2:4b-3:16 in the RSV.

In Gen. 4:1-26 Adam and Eve, Cain and Abel are all individuals but there are other individuals living at the same time. (1) Who were the enemies of Cain after he killed his brother Abel (4:14f)? If they were his younger brothers and sisters not mentioned, as some argue, it would be strange if seven of his brothers would be killed if they killed Cain. Cain would not need a mark for his brothers and sisters to recognize him.

(2) Where did Cain get his wife (4:17)? If she was his sister, as some argue, there is no such suggestion in the Bible.

(3) Who lived in Enoch City (4:17)? If only Cain and his strange wife lived in the city with Enoch it was a rather small city even if Adam and Eve came to visit them! Seth, the third son of Adam and Eve (4:25), seemed to live elsewhere with his wife and son Enosh (4:26).

Long ago Augustine confronted these questions. Some of his views have led

to disaster in both Catholicism and Protestantism but he seems right on at least one point when he said "that the writer of the scriptural story was under no obligation to mention the names of all who may have been alive at the time" (*City of God*, XV. 8).

The Good News Bible is consistent in translating the collective singular as "living beings," "birds," "creatures that live in the water," "animals" and "human beings" (Gen. 1:20-31). The clearest evidence is the reference to "human beings" (singular in Hebrew) as "them" and "they" (1:26-28). Only "the lights" and "the monsters," along with the name for God (*Elohim*), are in the plural.

The Good News Bible is also consistent in the translation of "the man" in Gen. 2:4b-3:24 with the exception of 3:20, and the footnote on 3:20 rightly says: "Adam the name in the Hebrew means 'mankind'." I do not believe *The Good News Bible* is correct in the translation that says Eve "was the mother of all human beings" (3:20). Eve is the mother of all as Abraham is the father of all (cf. Rom. 4:11, 16). Those who believe the promise to her (3:15) are her children as those who believe the promise made to Abraham are Abraham's children (Gal. 3:20).

Even though honest differences are possible on Gen. 3:20 there is no debate about *The Good News Bible's* translation of Adam being a man in Gen. 4:1, but in the Cain and Abel story Adam and his wife along with their two sons are not the only human beings around. It is amazing how well the inspired and original Hebrew has been clarified in *The Good News Bible*.

If this threefold use of Adam in the three sources of Gen. 1-4 could be recovered by careful and prayerful study there would be little problem in relating the scriptures to the discoveries of scientific anthropology. In a forthcoming book on *The Word of Truth*, Vol. 1, I have tried to do just that. Students can with confidence believe both scriptures and science.

CAN YOU ANSWER THESE QUESTIONS CORRECTLY?

- | | TRUE | FALSE |
|---|--------------------------|--------------------------|
| 1. I don't need a will because all my property is in joint ownership. | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. I don't need a will because my major asset is life insurance and it is payable directly to my spouse. | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. I don't need a will because the law will distribute my property the way I want them to. | <input type="checkbox"/> | <input type="checkbox"/> |
| 4. I made a will five years ago so I have taken care of my estate planning. | <input type="checkbox"/> | <input type="checkbox"/> |
| 5. I have told Cumberland College that I wish to establish a trust fund with them when I die, so I don't need to specify that in my will. | <input type="checkbox"/> | <input type="checkbox"/> |
| 6. I am a woman, and, thus, don't need a will. | <input type="checkbox"/> | <input type="checkbox"/> |
| 7. I have a modest estate so I don't need a will. | <input type="checkbox"/> | <input type="checkbox"/> |

Answers: 1 - 7 are all false.

Without a will, your state, rather than you, will determine to whom, how, and when your property is distributed.

HOWEVER, if you have a will:

- you can name your own executor; the person who will manage and settle your estate according to your wishes.
- you can create a trust for your spouse or children that will pay life income.
- you can reduce and sometimes even eliminate estate and inheritance taxes.
- you can make a charitable gift to Cumberland College to further the cause of Christian education, while substantially reducing estate taxes at the same time.

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If you would like this information in contemplation of a gift to your local Baptist Church or to a sister Baptist institution or agency, just ask for the material and we will send it without any obligation on your part whatsoever.	
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Issues: obstacle course for political candidates

by William H. Elder, III

First

Determining how a candidate stands on moral and ethical issues is a critical but difficult task of the responsible Christian citizen.

Cold realities of present-day campaigning are often shocking to uninformed voters.

The vast majority of professional consultants who mold, shape and package the candidates for incredibly high prices see campaign issues as obstacle courses which must be successfully traveled in order to get their candidates elected.

Consultants tell their political clients issues will get them into trouble because if they take a strong stand they are sure to lose those voters who disagree with them.

"If you take a weak middle stand you make both sides angry," consultants tell the candidate.

"If you try to discuss the real issues you have to complicate matters, and most of the voters will switch the channel to something more interesting. If you can't boil your position down to a 30-second sound bite you won't make the six o'clock news."

So, conventional campaign wisdom tells the candidate to stress campaign impressions which identify him as clean-cut, hardworking, honest, family man, outdoorsman, fighter and leader. "Stay away from the issues whenever possible," they are told. "Use issues primarily as ways to gain press coverage, for the press' proverbial posture is one of holding an aspiring politician's feet to the fire of burning issues."

When dealing with the press candidates are told the best advice seems to be to memorize very brief, simple, clear responses to almost every conceivable question. What is especially crucial is the rhetorical ability to take a question from a reporter and rephrase it so that the prepared answer will fit the question without the reporter's knowing what has happened, candidates are advised.

Furthermore, candidates are told those canned-issue responses ought to be so couched as to evoke an emotional rather than a rational response on the part of the voter.

Campaign consultants give this advice because apparently voters make their choices more on the level of impression and emotion than on the level of information and intellect.

Another cardinal rule for aspiring candidates is to "always feel deeply about the issue," no matter what it happens to be. But the fact of the business is there are usually numerous issues about which the candidate doesn't feel deeply. He could argue the case either way. Often his position is determined by what his polls indicate is the majority opinion among the voters.

As a result, an issue position may sometimes reflect the studied, heartfelt opinion of the candidate, but it may just as well reflect a strategically planned attempt to increase media coverage or win voter approval.

Another key to responsible Christian citizenship is to remember the process of moving the country from the status quo to the promised utopia involves far more than electing a president who's right on the issues.

We do not have a monarchy where a king both administers and legislates. In our system Congress has been given the constitutional responsibility and authority to legislate. So the success of any President to implement his campaign vows is directly tied to his ability

to work with and through the Congress. This political fact of life further reflects upon our assessment of the role which issues play in a presidential election.

But even in light of these political realities it's still essential that Christian citizens put forth the effort to see what the candidates really believe on the issue. That's true for at least four reasons.

- First, looking at a candidate's stand on the issues helps us see beneath the carefully manufactured images so pleasingly offered up by the advertising agencies. It won't guarantee a perfect perception of the candidate, but it can surely help if we really press for details and refuse to settle for the emotional one-liners.

- Second, an overall look at how a candidate stands on the whole slate of issues helps us to catch the general tone, the basic thrust of his political philosophy. If there appears to be general consistency and if the same values are used in evaluating different issues, we can catch a flavor of a candidate's genuine convictions. On the other hand, if there is no pattern of consistency, if the values behind the positions are blatantly contradictory, it may be the candidate either has no clearly defined and integrated convictions or he is trying hard to conceal them. In either case, there is genuine cause for alarm.

- Third, because of the high visibility of a presidential campaign the issues are extremely important as shapers of public opinion. What a presidential candidate says on the issues has a great impact on what you and I think about those issues. As we get closer to the election the general tenor of the positions becomes more clear. Public opinion is shaped and polarized. When the President is elected the victorious perspective becomes the prevailing backdrop against which our Congressional representatives will legislate. So, we not only need to understand what is being said about the issues, we also need to be involved in selecting the issues and voicing the positions we believe to be most responsible.

- Finally, in a presidential election, campaign issues become a factor in reelection, so a presidential candidate cannot afford to disregard his promises for very long. Even in the case of a second-term president those issues have a way of influencing his decisions while in office.

The President is head of his party. He depends upon party loyalty to move his proposals through Congress, and he doesn't want to leave office with the images either of ineffectiveness or his having been a detriment to his party. Both the Democratic and the Republican platforms are important issue documents and the respective candidates can hardly afford to take them lightly.

In the final analysis, campaign issues and the candidates' positions on those issues are extremely important for us, the voters, as we make our choices.

Second

Four years after the media introduced the term "born again" to presidential politics campaign professionals are devoting considerable energy and attention to the so-called "born again" or evangelical vote.

All three major presidential contenders lay claim to the "born again" label and estimates say nearly 50 million Americans claim to have been "born again."

Political analysts have studied the so-called evangelicals and have discovered a large percentage of them are conserv-

ative in political philosophy but unregistered and uninvolved in the political process.

The political camp taking greatest note of the "evangelical vote" is the so-called New Right which includes in its coalition the American Conservative Union, the Conservative Caucus and the Committee for the Survival of a Free Congress. For them the evangelicals hold great promise as a political ally if they can be enlisted, registered, trained and turned out to vote.

At the same time the New Right is targeting the evangelicals there appears to be some movement in the conservative religious community toward increased involvement in the political process. Christians are greatly concerned about such problems as growing immorality, crime rates and family disintegration. They are affirming the idea they can be the "salt of the earth" through involving themselves in the political process based on a foundation of biblical principles.

The stage is set for a marriage between "born again" Christians and New Right organizations and the New Right politicians are experts when it comes to courting. Paul Weyrich, who heads the Committee for the Survival of a Free Congress, said recently he had been advocating "a right wing appeal to conservative religion since the early 1970s, but no one listened." Howard Phillips and Ed McAteer of the Conservative Caucus listened. They believed the key to gaining a following from conservative evangelicals was enlisting preachers.

Jerry Falwell and James Robison entered the picture and formed Moral Majority and Religious Roundtable.

The Reagan campaign was quick to roll out the red carpet for both the religious and political versions of the New Right. In fact, Robert Billings, who was formerly the executive director of Moral Majority, is presently working in the Reagan organization as liaison with the religious community.

This meshing of New Right politics, the Reagan campaign organization and the Falwell and Robison kind of evangelicalism has produced a courtship package for attracting the broader conservative religious community. The package begins with a list of issue positions opposing SALT II, abortion, busing to break down racial segregation, the Panama Canal Treaty, supporting state-sponsored prayer and a huge military buildup.

Another part of their approach has been to present their political agenda as the Christian agenda for America and to imply anyone who doesn't agree with their stands on the issues is immoral, unchristian or seriously mistaken.

Historically, the American religious community has never been monolithic in political taste. They are not all disciples of men like Jerry Falwell or James Robison. They have sought to live out their faith commitment and show their partisanship only for the authentic gospel. In fact, a September Gallup Poll showed a strong majority to be unaffected by all of these efforts to effect a marriage between politics and the Christian faith. History has also shown when religion allows itself to become a tool in the hands of politicians it loses its integrity and its ability to lead and transform. The Christian faith is not a means to an end. It is the end itself.

Jesus died not so some political messiahs could gain a following but to call all people of all political persuasions to follow him. Jesus taught a great deal about the kingdom of God and he urged his disciples to work on behalf of establishing God's kingdom on earth,

realizing God's kingdom can never be equated with man's kingdom. Only this kind of distinction allows God's kingdom to remain the standard by which all of society's systems and structures can be evaluated and shaped.

Today Christian citizens of all political persuasions are struggling to recognize the subtle but tremendously important difference between applying the gospel in our world and allowing the principalities and powers of our world to use the gospel as one of many tools or sales approaches in the market of public opinion. When that happens the authentic gospel becomes nothing more than religionized politics.

Christian citizenship demands each issue and candidate be evaluated in light of the gospel without identifying any single political model or personality with God's plan. For Christian citizens are Christians first and Republicans, Democrats, Independents, conservatives, liberals or New Rightists second.

Third

According to the polls inflation is the number one issue in the minds of the American people in evaluating the 1980 presidential candidates.

Because of the complexity of the inflation issue there is a great deal of confusion as to what the candidates are really proposing and what can be expected to work against inflation.

Inflation may be defined as too many dollars chasing too few goods and services. More and more dollars are buying less and less. In terms of an equation dollars would be on one side with goods and services on the other.

Inflation occurs when the equation becomes unbalanced by having a money supply that is too large. With so many extra dollars available, prices rise. The cost of living escalates. When that happens salaries and wages must also rise. Thus, the inflationary spiral continues.

Presidential candidates Jimmy Carter, Ronald Reagan and John Anderson agree steps must be taken to balance the equation but they differ as to what steps to take. All three candidates agree there are other factors from outside the market equation of dollars and goods which are interfering with the natural balancing tendencies of our economic system. They differ in their selection of economic interferences and on how to mitigate their effects.

JIMMY CARTER

President Carter has designed an anti-inflation program which focuses on balancing the economic equation, limiting federal spending and breaking our dependency on foreign oil.

He has characterized his position as one of discipline, restraint and belt tightening. He wants to slow down the growth of money, stimulate modest productivity and get rid of external interferences.

In an effort to balance the equation Carter proposes use of both fiscal (legislative) and monetary (Federal Reserve Board regulation) measures. He favors credit restraints when necessary to slow down the growth of the money supply and favors decreasing federal spending by limiting it to a designated percentage of the gross national product.

Whenever feasible, Carter favors a balanced budget. On the other side of the equation he wants to stimulate productivity through regulatory reform and tax incentives for business and industry.

Carter favors a \$26 billion tax cut which would amount to \$303 more

spendable income for a family of four in 1981 but Carter has avoided talking about a tax cut because of its inflationary potential. In order to slow down the inflation spiral in the short run Carter plans to strengthen voluntary wage and price guidelines, though he refuses to consider making those guidelines mandatory.

President Carter believes that our dependency on foreign oil is a major factor in inflation and must be broken. He sought a "gasoline conservation fee" of \$4.62 on imported crude oil which would have raised the price of a gallon of gasoline by 10 cents although this proposal was defeated in Congress. He has given leadership in the deregulation of crude oil, the Windfall Profits Tax and the Energy Security Corporation.

RONALD REAGAN

Reagan's approach to balancing the economic equation is primarily on the supply side. He opposes any steps to slow down the economy and prefers to stimulate it. He proposes an across-the-board 30 percent tax cut over the next three years. Reagan believes such a financial transfusion would have the effect of curing the recession by encouraging business and industry to produce more to meet the new demand. Reagan sees this move in the private sector as a cure for our unemployment woes, because for business and industry to be able to meet the new demand, they would have to increase their work force. According to Reagan increased productivity means increased tax revenues. Decreased unemployment means less drain on the budget.

Reagan believes this readjustment will allow for a balanced budget. He favors a constitutional amendment requiring a balanced budget and plans to cut government spending in many areas to compensate for the increased funding he feels is necessary for the military.

Reagan would further stimulate the economy by eliminating federal inheritance and gift taxes along with double taxation of security dividends. He favors federal tax indexing to avoid "bracket creep."

Reagan favors some federal assistance for jobs but primarily through aiding the private sector. He supports some job training and federal incentives for businesses to develop or expand in some areas especially plagued by high unemployment rates.

Reagan sees the government as the prime culprit in inflation. The biggest boost to our economy, Reagan says, would be for government to remove itself whenever possible.

JOHN ANDERSON

Anderson's major emphasis is on balancing the money-goods and services equation. His primary approach is to slow down the growth of money supply through credit restraints while stimulating productivity. He would like to cut the federal budget in order to cut down on the federal deficit and over-involvement of government in the economy.

Anderson suggests the following anti-inflation measures: He wants to index federal income taxes so as people bring in higher wages and salaries to keep up with their cost of living they are not forced into higher tax brackets. He wants to balance the federal budget and place a lid on government spending, limiting it to 20 percent of the estimated gross national product. He suggests some \$11.3 billion in cuts in the 1981 fiscal budget from military and pension categories.

To balance the budget Anderson would increase the government revenues through a 10 percent tariff on oil imports and a five percent increase on corporate profits, thus avoiding adding to an individual's tax burden.

Anderson would stimulate productivity with tax incentives for business investments and capital formation and he

has suggested a 50 cents per gallon tax on gasoline in order to force conservation. He estimates this measure would bring in \$61 billion to the federal treasury but Anderson would give that back to the taxpayers by reducing Social Security taxes both to the employer and the employee.

Fourth

All three candidates in the 1980 presidential elections consider themselves "pro-family" but they differ on the best ways to give support to families.

Presidential candidates John Anderson, Jimmy Carter and Ronald Reagan agree the American family is essential to our society's health but only Carter and Reagan have given the family high visibility in their campaigns.

To date, Anderson has given relatively little public attention to the issue so the debate on the family is primarily between Carter and Reagan.

RONALD REAGAN

Reagan's sympathies lie with those who propose the best thing government can do for families is to leave them alone. He believes government should refrain from getting involved in the day-care business, domestic violence programs and establishing commissions to highlight the family. According to his view these emphases inevitably result in the highlighting of ideas and lifestyles which are antithetical to traditional family values.

Reagan further suggests since government is already involved in these and other family-related areas, what is needed is an influx of administrators and legislators who will redirect public policy and serve as watchdogs against any infringements by governments on the prerogatives of the family.

One of the leading spokesmen for this perspective is Sen. Paul Laxalt, Reagan's campaign manager. Laxalt has introduced S. 1808 titled The Family Protection Act with which Reagan is in sympathy. The companion bill in the House is H.R. 6028.

The scope of this bill goes far beyond family concerns. It includes titles on education, welfare reform, religious liberty, taxation and domestic relations.

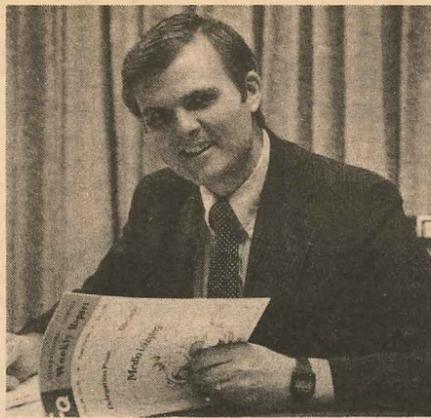
In addition to taking steps to remove the federal government from interference in the family the bill would legislate a whole slate of other issues supported by the New Right. It fosters the interests of church schools and would have the effect of reversing the 1963 Supreme Court ruling on state-sponsored and state-mandated prayers in public schools.

The bill would decrease the federal government's participation except for providing "no strings attached" money. It specifically legislates against teacher unionization and busing for racial balance. In other words the bill includes a political agenda which goes much further than simply getting the government out of the family. If passed, it would enshrine in the law of the land the special slate of New Right values.

A so-called "pro-family" movement has developed throughout the nation particularly within the ultraconservative New Right ranks. The Family Protection Act carries the movement's full endorsement, as does Ronald Reagan's candidacy. "Pro-family" when used by these groups has become synonymous with pro-New Right policies. The members of this rather broad coalition feel if public policy could be shaped according to the New Right ideal, families could greatly benefit.

JIMMY CARTER

The difference between Reagan's pro-family position and Carter's pro-family position is fundamental. Reagan wants to assist the family by revamping society to fit his brand of conservatism but President Carter favors assisting the



Bill Elder

institution of the family in the context of America's pluralistic society.

Carter recognizes and accepts the existence in American life of a broad spectrum of societal models from the ultraliberal to the ultraconservatives. Without trying to institutionalize any single philosophy he prefers to go directly to the American family and facilitate its development in the midst of this multi-faceted, multi-ideological environment.

Carter says we help the family by making a diversified society aware of the value of the family and by helping families deal with the crises and pressures which transcend political categories.

The same can be said of the White House Conference on Families which was designed not only to create a forum for Americans to speak out on family concerns, but also to draw the attention of those who shape and administer public policy to important family values. According to Carter it was designed to investigate how, given the realities of contemporary American life, the family can be highlighted and cultivated.

Carter believes because so many complex societal factors affect the family the way to help families is not for government to try to simply step aside but rather to make sure when it does act it does so only after consideration of how its action can best impact the family for good.

Carter wants public policy to be fashioned in light of the value of the family. He believes that a pro-family government produces a healthier society and healthy families help develop a sound and secure America.

Fifth

All three major candidates in the 1980 presidential campaign agree the United States faces a serious and growing crisis in the supply of oil and alternate fuels but they disagree on solutions.

There are currently two basic approaches offered by the candidates for dealing with the oil crises.

The first is to increase the amount of oil available to us to meet our demand. To accomplish this and still be free of OPEC we need to find more oil domestically and in non-OPEC areas of the world. Candidate Ronald Reagan follows this philosophy.

Candidates Jimmy Carter and John Anderson basically want to increase the available non-OPEC oil supply while decreasing our demand for oil.

JIMMY CARTER

President Carter favors the development of safe alternative energy sources. He has asked Congress to approve a proposal for a Synthetic Fuels Corporation which would serve as a banker to stimulate research and development in this area. His proposal recently passed the Congress and is now law. Carter wants the private sector to develop syn-fuels in order to replace 500,000 barrels of oil a day by 1987 and two million barrels per day by 1992.

The Synthetic Fuels Corporation will make loan guarantees and provide direct grants to foster this develop-

ment. It can also, on a limited basis, enter into ownership of syn-fuel projects. Congress has authorized \$20 billion for this project in 1981.

Carter wants to step up the development of solar energy. He submitted a Solar Energy Development Plan to Congress which passed along with the Synthetic Fuels Corporation legislation. The solar plan is a step toward the goal of solar energy supplying 20 percent of the nation's energy needs by the year 2000. The plan includes funding for research and development, tax incentives for the use of solar energy by home owners, farmers and industry and funding for construction loans through the National Solar Bank.

President Carter favors conversion by utilities from oil to coal. There are approximately 107 utility plants which are now coal-capable and Carter wants to help them make the conversion. On coal's environmental liability Carter supports technological advances like the Atmospheric Fluidized Bed apparatus pioneered at Georgetown University in Washington, D. C.

Carter favors the develop of nuclear energy but with greatly increased precautions. He plans to implement many of the recommendations presented in the Three Mile Island Commission's report. He has submitted to Congress a National Radioactive Waste Management Program which as yet has not passed. He favors the licensing of new nuclear plants. In his opinion these plants are necessary if America is to become oil independent which he sees as necessary for national security. Carter favors diminishing our reliance on nuclear energy as other energy sources and conservation efforts are developed and, thus, he stops short of a blanket endorsement of nuclear energy expansion.

RONALD REAGAN

Reagan has relatively little to say regarding safe alternative fuels. He says he believes far too much attention has been given to them. However, recently he has spoken more favorably on the potential of solar energy.

Reagan favors aggressive development of coal and would ease up on EPA regulations to stimulate the expansion of coal usage at all levels.

Reagan is the most pro-nuclear of the three major presidential candidates. He sees nuclear energy as our "greatest hope" for the solution of our energy problems over the next two to three decades. Reagan says he wants the utmost in safety measures. He says the disposition of waste materials is primarily a task for the military and the federal government since the waste from power plants represents only a small percentage of the problem and is no reason to deny America this economical and inexhaustible source of electric power.

JOHN ANDERSON

Anderson favors increased money for research and development of safe alternate fuels. He especially supports solar energy.

Anderson favors easing up on environmental regulations on coal to increase its use in industry.

Anderson's congressional voting record shows his strong support of the nuclear industry until recently. He now says he favors a moratorium on new nuclear plants and wants all existing and operating plants to be given four-year temporary licenses during which time they must take steps to improve safety conditions. Anderson believes nuclear energy does have a role to play in our immediate energy future. He voted for the Clinch River Breeder Reactor but does not favor an expansion in the field of nuclear energy.

William H. Elder III is director of Christian citizenship development, Christian Life Commission, Southern Baptist Convention, Nashville.

Mountains to the Mississippi

Revivals

39 decisions during Worthville revival
Worthville Baptist Church, White Run Association, recently held revival services in which 39 decisions were recorded, 27 for baptism.

Jess Love is pastor.

Fifty decisions at Oneida

Ron Lentine, Southern Seminary student, was visiting preacher for chapel services at Oneida Sept. 6-7. Results included 25 professions of faith and 25 rededications. Lentine was the guest of Oneida Baptist Church and Oneida Baptist Institute.

Campbellsburg holds revival services
Campbellsburg Baptist Church, Henry County Association, reported seven decisions, three for baptism, during a recent revival.

Two baptized by Union, Henry County
Revival services at Union Baptist Church, Henry County Association, resulted in several decisions, including two for baptism.

Jim Carpenter leads Tennessee revival
Union Valley Baptist Church, Knoxville, Tenn., held revival services Aug. 18-24. Jim Carpenter, pastor of Clarkson (Ky.) Baptist Church, was evangelist.

Carpenter, a native of Shelbyville, is a graduate of Cumberland College. He is also a graduate of Southern Seminary.

During the revival 22 decisions were made, and a total of 496 people attended.

Michael David Singleton is interim pastor at Union Valley Baptist Church.

Narrows holds revival, 22 baptized
Narrows Baptist Church, Fordsville, baptized 22 recently during revival services. Several rededications were also made to the Lord.

Ronnie Lambert is pastor.

Belmont holds revival, homecoming
Belmont Baptist Church, Nelson Association, began its recent revival with homecoming festivities and dinner on the grounds.

Many decisions were made during revival services in which Charles Holland was evangelist.

Clarence Duvall is pastor.

Ordinations

Donald Ross receives ordination

Donald J. Ross, new pastor at Smithfield Baptist Church, Henry County Association, was ordained Sunday, Aug. 24. The ordination took place at Smithfield.

Bramblett ordains Richard Ricks

Richard Ricks was ordained to the ministry at Bramblett Baptist Church, Whites Run Association. Pastors Mitchell Coggins, Gregg Hunt and A. L. Meacham were on the ordination council.

23rd and Broadway ordains Mrs. Hicks

Bonnie Grantham Hicks, a member of Parkview Baptist Church, Bluefield, Va., was ordained to the gospel ministry Aug. 10 by Twenty-Third and Broadway Church, Louisville.

Mrs. Hicks has previously served as minister of education and youth at College Avenue Church, East River Association, Virginia. She is married to David Hicks, pastor of Parkview.

Congregations

Pikeville praises the Lord

First Baptist Church, Pikeville, set Sunday, Sept. 28, as a day of praise and celebration for the spiritual material blessings of the Lord. Part of the celebration was the burning of old notes symbolizing the retirement of all building indebtedness. The morning worship service was followed by a fellowship meal.

Former pastors and staff members of the church were invited to join in celebration.

Curtis H. Warf is the Pikeville pastor.

Eighteen Mile celebrates 180 years
Eighteen Mile Baptist Church, Sulphur Fork Association, celebrated its 180th anniversary Sunday, Sept. 14.

William Kellar, founder of the church, also established Harrods Creek Baptist Church and Lick Branch (DeHaven Memorial), in Sulphur Fork Association.

Following the dinner was the morning service. Other afternoon activities included music provided by neighboring churches and a message from former pastor John Owen.

Barry Harkness is pastor.

Westport Road adds WR page plan
Westport Road Baptist Church, Louisville, voted in business session to include Western Recorder in the church budget starting Oct. 1, publishing the church news weekly on the back page. This will add about 300 families to the Recorder's mailing list. James B. Lewis is pastor.

Church reconstruction set Oct. 4

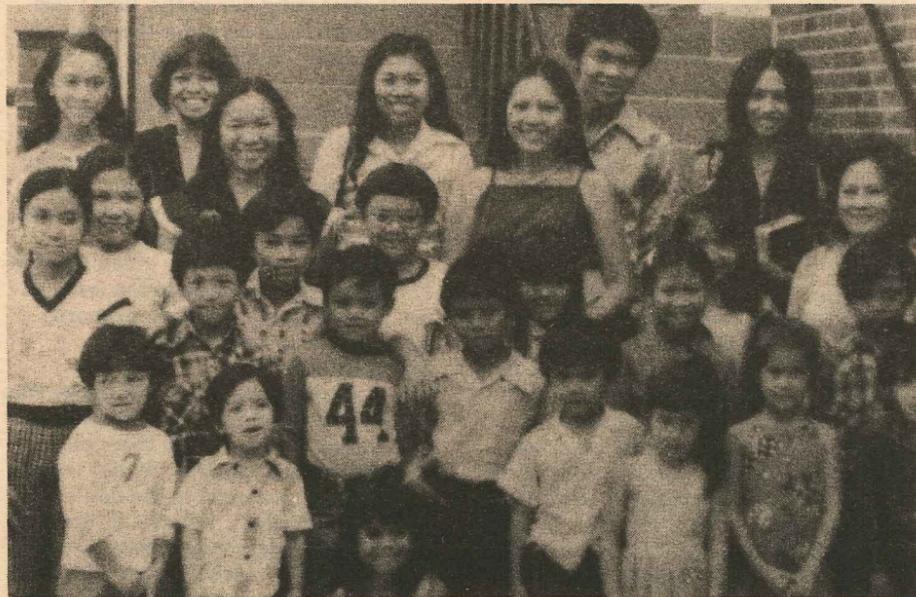
Oct. 4 has been set for the reconstruction of a log church on its original site at Washington, near Maysville. The project is sponsored by Bracken Association under the leadership of the missions committee and missions director Ken Forman.

The idea came to Forman while he was visiting the Washington Cemetery where some of his ancestors are buried. The original location of the church is included in the present cemetery.

Washington was the site selected by early settlers coming into this part of Kentucky by way of flat boats down the Ohio. The Washington Baptist Church, built by William Wood in 1786, was selected for the site of the first debate on baptism participated in by Alexander Campbell. Washington was eventually replaced by Maysville and the church long ago disappeared.

Forman, with the help of others, has determined as nearly as possible the location of the original church and will rebuild it with logs from old Licking Locust Baptist Church in Fleming County. The Licking Locust building was donated to Bracken Association by its owner.

The concrete foundation for the structure has been poured and will be ready for the work Oct. 4. Two groups of Baptist men, one from Texas and one from



Victory Memorial Baptist Church, Louisville, has a new ministry to Thai and Laotian people. Many children and adults, mostly Laotian, attend Sunday school, Church Training and other church activities. W. Louis Walters is pastor.

Kentucky, dismantled the old church in preparation for rebuilding.

Crittenden community offered retreat
A Crittenden Community Retreat was held at the home of Rich and Pauline Cain recently for Crittenden community churches. There were times for personal devotions, small group discussions, recreation and fellowship.

Calvin Fields, associate Kentucky Baptist Brotherhood director, Middletown, spoke at the retreat.

Pastors of the Crittenden community churches which participated in the retreat included Doug Adams, Crittenden Christian Church; Mike Free, Violet Ridge Church of Christ; Marvin E. Tatum, Crittenden Christian Church; William E. Perkins, Crittenden First Assembly of God; and Ronald L. Hall, Crittenden Baptist Church.

Mayes starting nursing home ministry

Mr. and Mrs. Wayne Mayes, a husband and wife team, have extended the ministry of Barbe Baptist Church, Simpson Association, to include a ministry at Medco Nursing Home.

The couple conduct a service every Monday night at 6 p.m.

Graefenburg slates special series
Graefenburg Baptist Church, Waddy, will engage in a "Fall Worship Festival" Oct. 5-10. Former pastors will be featured in each service.

The schedule of speakers includes: Sunday, Tom Henry; Monday, John Wood; Tuesday, present pastor John H. Hewett; Wednesday, Grady Nutt; Thursday, Bob Martin; and Friday, Ron Bradley. All present and former members of Graefenburg Baptist are invited to attend the services.

New Bethel to dedicate sanctuary

New Bethel Baptist Church, Verona, will hold a dedication service for its new sanctuary and fellowship hall Sunday, Oct. 26 at 2 p.m.

All former pastors and friends of the church are invited to attend.

Bob Phillips is pastor.

Audubon celebrates note burning

Audubon Baptist Church, Louisville, celebrated Aug. 10 with a note burning service led by G. Allen West. The note for the present sanctuary and additional

space was paid in full July 7, 1980, three years early.

Deaths

Walter Bryant, retired minister, dies

Walter E. Bryant, well known retired Baptist minister, died Sept. 7. Two of his longest pastorates were at Cox's Creek in Nelson Association and Kings Church in Long Run Association. In later years he served First Cedar Creek Baptist Church, Nelson Association, and was interim pastor at Cox's Creek.

Morris Greene succumbs in Alabama

Morris Greene, formerly of Kentucky, died Sept. 7 in Birmingham, Ala. At the time of his death he was director of finance and vice president of Baptist Medical Center in Birmingham. He was a member of Brookwood Baptist Church which he helped organize as a mission of Mountain Brook Baptist Church.

Greene once served as a staff member of Georgetown College and for a long time was a member of Immanuel Baptist Church, Lexington.

Greene was a native of Mt. Sterling and was married to the former Dotty MacPherson. The couple had one son, Stephen, a college student in Virginia.

Former Ashland secretary dies

Mrs. Ruth L. Lanter, 84, of Auburndale, Fla., died recently at a Winter Haven, Fla. hospital.

A native of Kentucky, Mrs. Lanter went to Auburndale in 1961 from Atlanta, Ga. She was a member of First Baptist Church, Auburndale. She had been secretary for the Baptist Home Mission Board in Atlanta, First Baptist Church of Winston-Salem, N. C. and the First Baptist Church, Ashland, Ky.

Mrs. Wigglesworth passes

Mrs. Gertrude Wigglesworth, 87, of Cynthiana died Sept. 16. Services were conducted Sept. 18 in Cynthiana by William D. Jagers, pastor of Cynthiana Baptist Church, officiating.

Mrs. Wigglesworth is survived by three daughters: Mrs. Calvin D. Fields, of Middletown; Mrs. Virginia Wallee, Indianapolis, Ind.; and Mrs. Peggy Hayes, Lexington, and 10 grandchildren.

Personnel

Thornhill adds two to staff

Thornhill Baptist Church, Frankfort, has called two staff members. Tony Elam has been called as minister of music. Elam is a native of Lexington and a graduate of Eastern State University.

Matthew Helms, a student at Southern Seminary, has been called as minister of youth. Helms is from Phoenix City, Ala., and is a graduate of Livingston College, Livingston, Ala.

William A. Hartung is pastor.

Briley new MM at St. Matthews

David Briley is the new minister of music of St. Matthews Baptist Church, Louisville, effective Oct. 1. Briley has been minister of music of First Baptist Church, Decatur, Ala. He is a graduate of Samford University and Southern Baptist Theological Seminary School of Church Music. He was associate minister of music at Hurstbourne Baptist Church before going to Alabama. Mrs. Briley is also a capable musician.

Sligo calls Ron McClung

Sligo Baptist Church, Sulphur Fork Association, has called Ron McClung as associate pastor in charge of ministries.

McClung and his wife Sharon are from Georgia. He is attending Southern Seminary.

Dunaway resigns, joins Mt. Olive

Harold Dunaway, pastor of Ivory Hill Baptist Church, Boone's Creek Association, recently resigned. He left to become pastor of Mt. Olive Church which is also in Boones Creek Association.

Mt. Gilead calls Jerry Howard

Mt. Gilead Baptist Church, Russell Creek Association, has called Jerry Howard as pastor. Howard, a native of Elizabethtown, is a student at Campbellsville College. He and his wife, Linda, live on campus.

Chittum accepts Cove Hill call

Cove Hill Baptist Church, White Run Association, has called Mike Chittum as pastor. Chittum, from Tennessee, is a student at Southern Seminary.

New Union selects Wilkerson

New Union Baptist Church, Bethel Association, has called David Wilkerson as pastor. He is originally from Arkansas and his wife, Mitzie, is from Indiana.

They have one daughter, Heather, 1. Wilkerson came to New Union from Glasgow where he was minister of education.

Reynolds moves to Beacon Hill

Marvin Reynolds moved from Alabama to Somerset to become minister of music and youth at Beacon Hill Baptist Church, Pulaski Association.

Keith accepts Sinking Valley

Curtis Keith has accepted the call of Sinking Valley Baptist Church, Pulaski Association, to be pastor. He formerly pastored Cedar Point Baptist Church also in the Pulaski association.

Roy Helm new at Cedar Point

Roy Helm is the new pastor of the Cedar Point Baptist Church, Pulaski Association. He comes to Cedar Point from Liberty Baptist Church, Russell County Association.

Bickers joins High Street

Dave Bickers has joined High Street Baptist Church, Pulaski Association, as minister of youth, music and education.

Brown becomes Repton pastor

Tommy Brown, from Princeton, has accepted the call to be pastor of Repton Baptist Church, Ohio River Association.

He had been interim pastor for Repton Baptist Church.

Adairville calls Kathy Holman

Adairville Baptist Church, Bethel Association, has called Kathy Holman as minister of music. She went to Adairville from Barren Plains, Tenn.

Crawford resumes missions duties

William G. Crawford has resumed his duties as director of missions for Simpson Association after a recent illness which took him to Holmes Hospital in Cincinnati.

Genet leaves Cedar Bluff

After two years at Cedar Bluff Baptist Church, Warren Association, Billy Genet has resigned as pastor.

Bill Martin is interim.

Compton accepts Living Hope

Billy Compton has accepted the pastorate of Living Hope Baptist Church, Warren Association.

Compton came from Calvary Baptist Church, Glasgow, where he pastored over eight years. He had been active in associational work.

Compton and his wife Sue Ann have two children, Margo, 4, and Will, 18 months.

Walls goes to Mt. Pisgah

Mt. Pisgah Baptist Church, Bracken Association, has called William Walls as pastor. Walls came to Mt. Pisgah from Mt. Moriah Baptist Church, Berlin, Mo.

A graduate of Campbellsville College, Walls is married to Sandra Miller of Dayton, Oh. He is working toward an MDiv degree at Midwestern Seminary, Kansas City, Mo.

The Millers have two children, Billy, 3, and Jonathan, 4 months.

Adaburg ordains, calls Mayfield

Adaburg Baptist Church, Ohio County Association, has called Harold Mayfield of Lewisport as pastor.

Mayfield was ordained in August by the church.

Embry resigns Friendship pastorate

Larry Embry has resigned as pastor of Friendship Baptist Church, Warren Association. He accepted a church in Russellville.

Phillips leaves New Panther Creek

Ron Phillips has left New Panther Creek Baptist Church, Ohio County Association. He moved to Bowling Green to enter Western Kentucky University.

Barnetts Creek welcomes Ferguson

Barnetts Creek Baptist Church, Ohio County Baptist Association, has called Jackie Ferguson as pastor.

Ferguson formerly pastored Rosine, Bells Run, Smallhouse and Fairview Baptist churches.

Karen Smith new at Woodland

Karen Smith, a graduate of Mercer

University, Macon, Ga., is the new minister of youth at Woodland Baptist Church, Middletown.

Miss Smith is a student at Southern Seminary.

David Gray is pastor.

Frugé goes to Broadway, Lexington

Eric Frugé, an Owensboro native, has gone to Broadway Baptist Church, Lexington, as minister of education.

He is a graduate of Georgetown College and holds an MDiv degree from Southwestern Seminary.

Frugé is married to the former Natilie McCloskey, whose father is a Baptist minister in Waverly, N. Y. They have one daughter, Niki.

Missions

FMB honors seven missionaries

Several Kentuckians who are foreign missionaries were honored this summer during the annual session of the Japan Baptist Mission at Amagi Baptist Assembly.

The FMB honored Mrs. Mary Lou Emanuel for 25 years of service as a missionary in Japan. She and her husband Wayne serve together in Kyoto. Born in Middlesboro Mrs. Emanuel is director of the School of Nursing at Baptist Hospital while Emanuel is a general evangelist.

Mr. and Mrs. Edward Oliver were honored for 30 years of service. The Olivers started out in the city of Kagoshima but after 10 years transferred to Tokyo.

Oliver was born in Louisville. Before their appointment he was assistant pastor of First Baptist Church, Shelbyville.

For 25 years Dr. and Mrs. Dewey E. Mercer have been in Japan. The Mercers were stationed in Takamatsu on the island of Shikoku. After serving more than 20 years in that city they worked briefly in Osaka and Tokyo. He presently works in pioneer evangelism while Mrs. Mercer serves as assistant secretary in the Baptist Women's Union.

Mercer was born in Central City and

pastored several Kentucky churches before appointment.

Mr. and Mrs. Takahiro Oue received service pins in commemoration of 10 years of service. The Oues were appointed in 1969. They currently are engaged in pioneer evangelism in Yokosuka just south of Tokyo.

Oue was pastor of Big Spring Church, Ky., from 1965-67 and he was a secular worker in Louisville. Mrs. Oue was born in Larue County and taught school in Lebanon Junction.

LeRoy Albrights go to Mexico

Mr. and Mrs. LeRoy Albright have gone to Mexico as Foreign Mission Board representatives.

In 1958 the FMB appointed the Albrights as missionaries. Since then they have served in Rhodesia, Malawi and Zambia. Upon completion of their furlough in Kentucky this summer the Albrights departed for their new assignment in Mexico.

Albright is a native of Pineville. Mrs. Albright is the former Jean Flowers of Atlanta, Ga.

Simpsonville commissions David Sharp

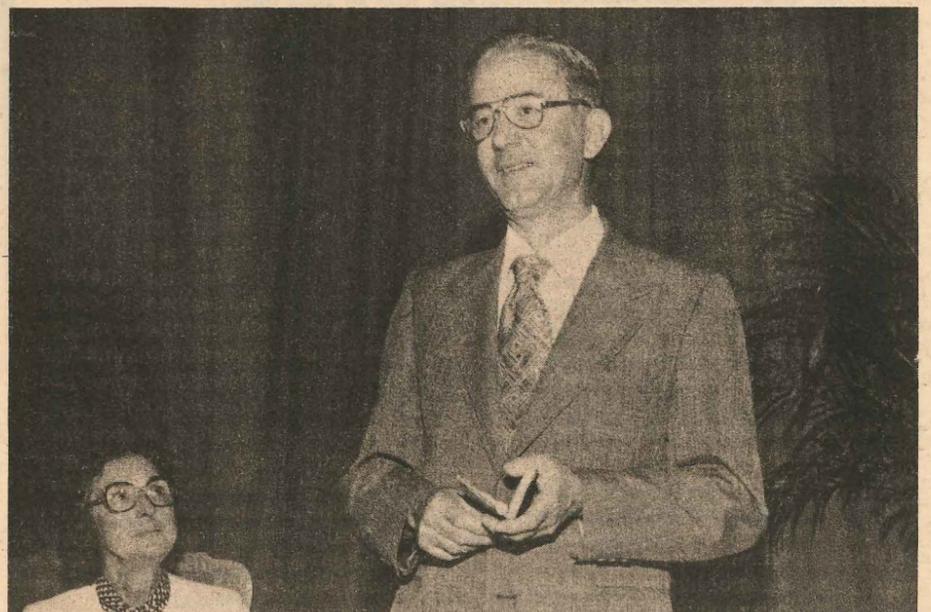
Simpsonville Baptist Church recently commissioned David Sharp, 18, for a two-month stay in Reedsburg, Wisc., as a sojourner for the Home Mission Board. David is working with a carpentry crew in building a sanctuary for Trinity Baptist Church, Reedsburg.

There is a possibility he may serve in a Bible teaching position as well. Sharp's pastor, Steve Carreker, said, "This is the first missionary Simpsonville has ever had."

Dominican Republic volunteer returns

Miss Elsie R. Hayes has returned to her home in Leitchfield following the completion of volunteer mission service in Puerto Plata, Dominican Republic.

While in Puerto Plata, she was an arts and crafts teacher. Miss Hayes is a member of First Baptist Church, Leitchfield.



Page H. Kelley is pictured displaying the Bible given to him by the Itacurussa Baptist Church, Brazil, in exchange for the Bible he had which formerly belonged to W. E. Allen, missionary emeritus to Brazil. Both men formerly pastored this church in Rio de Janeiro. Kelley, professor of Old Testament at Southern Seminary, was guest lecturer and professor in six different theological institutions in Brazil this past summer.

A Bell

sounding through the mountains

by Ray Furr, Staff Writer

Folks in the mountains call him *the prophet*. After 40 years of service J. S. Bell, director of missions, Three Forks Association, has earned that title.

"When I told my friends in 1936, when graduating from Southern Seminary, I was coming to the mountains they thought I was crazy." Originally Dr. and Mrs. Bell intended to pursue

foreign missions as their ministerial calling but when "L. O. Griffith asked us 'How would you like to go to China by way of the Kentucky mountains, we couldn't refuse the challenge. Thus we went to Fleming mining camp where 80% of the people were not churched.'"

The Bells spent three years at Fleming but there was a time they weren't so sure they should have been there.

"We had been in Fleming about a year and a half when the Baptist and Reflector (Tennessee state paper) printed a derogatory statement I made criticizing the Old Regular Baptists for not reaching the people for Christ. An Old Regular Baptist minister spoke vehem-

ently against me and mobs formed all over the county." Bell didn't know what to expect.

"The Lord worked out our differences," he recalled. "He (the ORB pastor) was in the hospital and I visited and prayed for him. We were good friends from that point on," Bell declared.

Bell moved to Knott County in 1939 where 90% of the population was unchurched. He was a county missionary with the Kentucky Baptist Convention.

"We began our work by establishing mission Sunday schools using the public schools," Bell averred. The work was a tremendous success.

"I spoke about an average of 16 times per week to the local schools and every other week in Clark County High School." Alice Lloyd College in Pippa Passes asked Bell to speak to the student body each week for chapel.

"I remember Alice Lloyd asked me to lead a revival at the college. I can't remember when I have ever seen so many young people so convicted."

Many were saved as a result of the revival but again Bell's message brought opposition. "I'd be preaching in the school and hear air going out of my tires," he chuckled.

"Some would even make faces in the windows and throw rocks on the roof trying to distract the services," he remembered.

"I just ignored them and they finally quit coming around."

"Ministry in the mountains is slow. The people take a long time before they will trust you," he exclaimed. Bell recalled an incident after he had been in the mountains 15 years.

"I was witnessing to a man while in a barber's chair when he asked, 'Preacher how long you been here?'"

Bell responded, "Why, for 15 years. Why?"

"You're almost one of us now," he replied.

Hindman Baptist Church grew quickly under Bell's leadership. By 1952 there were 11 missions extending from the church. "About all we could do was furnish literature," Bell declared.

In the same year there was a crusade for Sunday school work in the county.

"I predicted we could have 1001 by October in Sunday school and everyone thought I was crazy," Bell exclaimed. However he was not optimistic enough for in six weeks over 1666 people were present in Sunday school.

"The tragedy was we did not have the personnel to maintain the large increase, thus we lost many members."

Interpersonal relationships are important to mountain people. "Friendship means more than business to people. Many small businessmen will not send out bills for fear of hurting someone's feelings."

Bell recalls an incident in which one of his deacons confessed, "If I knew folks weren't coming to church because they owe me I'd cancel all their debts if

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DON SPENCER — Don has been Associate in the Kentucky Church Music Department for three years. His skills as a music worship leader with a practical, down-to-earth approach have been demonstrated in conferences and churches throughout Kentucky.

JAMES BARRY — James is the worship and preaching consultant in the Church Administration Department at the Sunday School Board. A native of Kentucky, James often serves as interim pastor. It is out of this experience as well as his awareness of churches throughout the SBC that he comes to share his practical insight to worship.

For further information, contact Vernon Cole or Mike King at:
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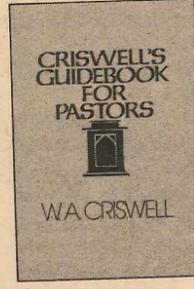
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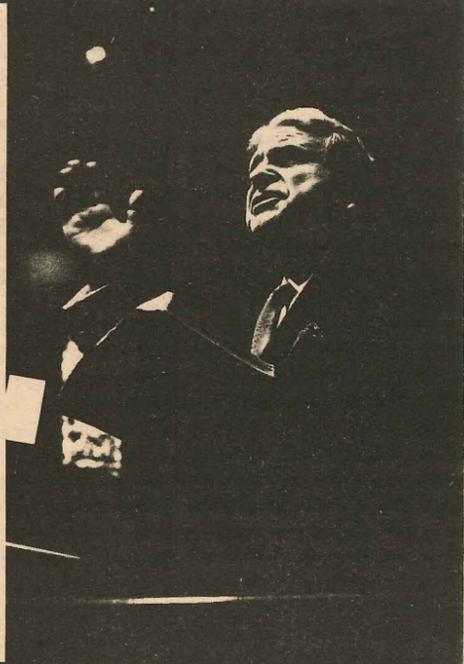
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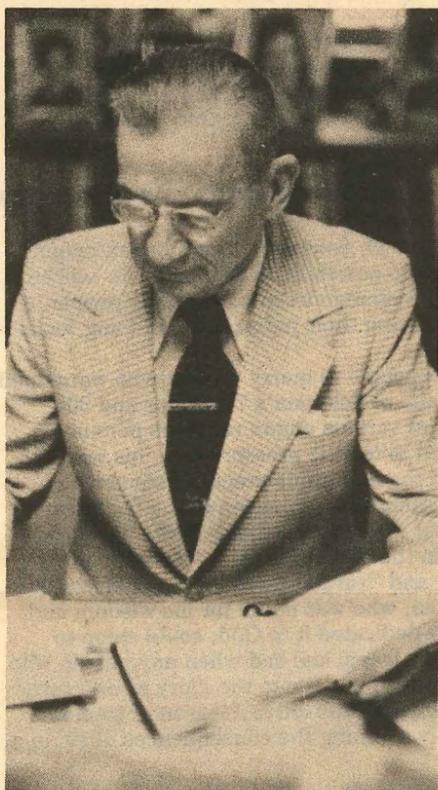


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they'd come to church and get saved." Crisis ministry is crucial for the mountain minister. "You must stay with the people all the way through a crisis. They know if you are concerned too," he retorted.

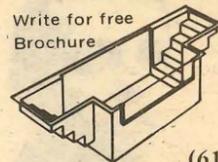
"One of the most effective ministries I have initiated was writing letters to our home boys who served in the armed services during WW II. Folks never forget when you minister to them when they hurt," he maintained.

The Lord never let the Bells leave the mountains. He related the story of a



J. S. Bell spends most of his time coordinating mission work in Three Forks Association. He became director of missions there after he retired as pastor of Hindman Baptist Church in 1976.

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jailer who was mad at him for attacking liquor in the county.

"He was paid by the number of prisoners he impounded and he knew prohibition would make for bad business," informed Bell.

Six months later the jailer's wife died and Bell was asked to preach the funeral. "Somehow God used that incident to build a close relationship between us," he stated.

One of my best deacons was a converted bartender and I once saw a drunkard converted who later became a Baptist preacher. You can never doubt what the power of the Holy Spirit can do in a person's life," averred Bell.

Bell sees a good future for bold mission thrust in the mountains.

"We have moved from a population in the sixties of 16,000 to 20,000 in the present. Coal mining will continue to bring people into the county who are looking for jobs.

"Our churches need the vision of bold missions. We need to make more personal contacts. Indeed, we must go where the people are."

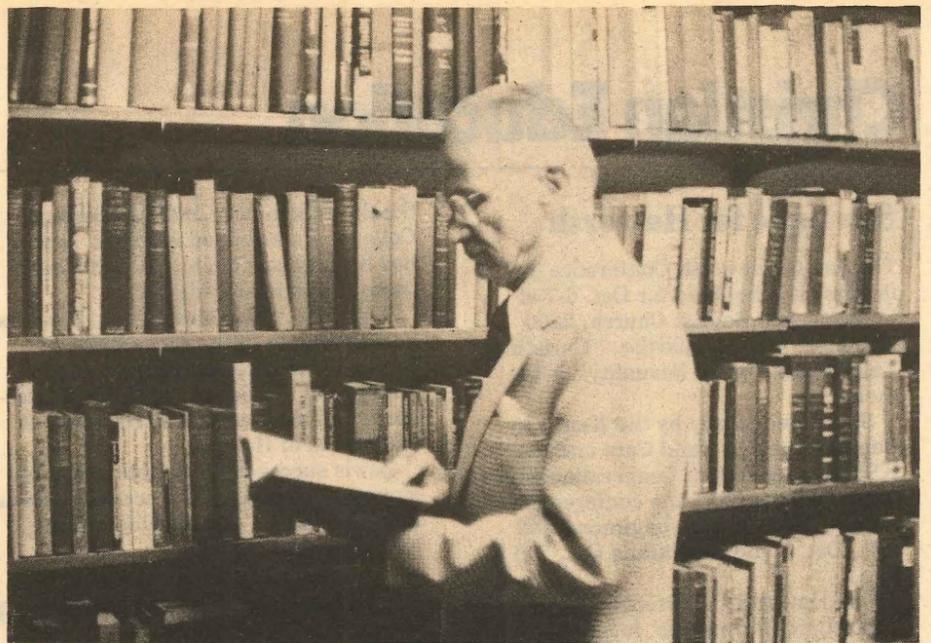
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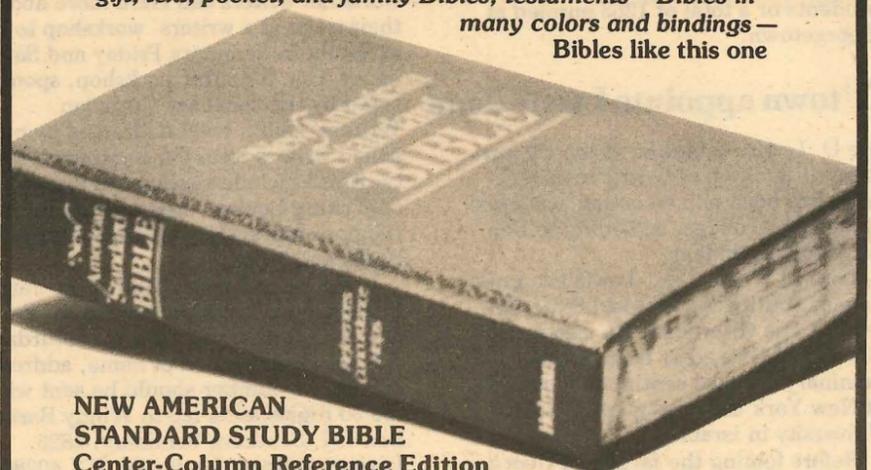
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Bell has always been a believer in the educated minister. He received a BA degree from Union University, Jackson, Tenn.; a ThM degree from Southern Seminary; an honorary DD from Georgetown College; an MS from the University of Louisville; and in May 1980 he completed his DMin degree from Lexington Theological Seminary.

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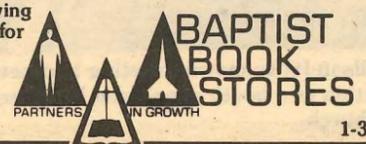
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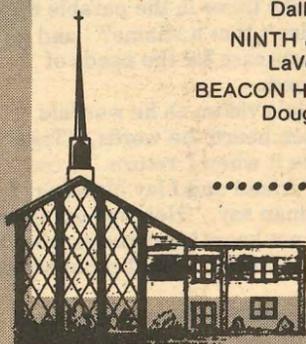
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Christian Education

Sex topic for Haworth

The annual Haworth Conference on families is scheduled for Oct. 6-7 at Crescent Hill Baptist Church, 2800 Frankfort Ave., Louisville. "Christian Values and Human Sexuality" is the theme.

Sponsored jointly by the Kentucky Baptist Board of Child Care and the KBC Department of Cooperation Ministries: Christian Life, the conference will include four sessions beginning at 2 p.m. Oct. 6 and concluding Oct. 7 at 4 p.m.

The Haworth Conference provides an opportunity for pastors, laypersons and other professionals to update pastoral care skills. "Sex/Sexuality from a Biblical/Theological Perspective," "Church's Posture Toward Sex/Sexuality in Historical Perspective," "Sex/Sexuality from an Ethical Perspective" and "Sex/Sexuality Implications for Pastoral Care" are the four topics to be discussed.

Registration fees of \$10 for individuals, \$15 for couples and \$5 for students should be sent to the Haworth Conference, 10801 Shelbyville Road, Middletown, KY 40243.

G'town enrolment up 6%

For the third consecutive year undergraduate and graduate enrolments have shown a marked increase at Georgetown College. Records indicate the college has experienced an approximate six percent increase over last year's enrolment totals.

Registration figures compiled at the start of the 1980 academic year show 1073 undergraduates and 190 graduate students or a total of 1263 enrolled at Georgetown.

G'town appoints Lewis dean

Joe O. Lewis, chairman of the Department of Religion at Georgetown College, has been named acting academic dean at the college, according to Ben M. Elrod, president.

Born in Waco, Tex., Lewis is a graduate of Southwest Missouri State College, Cape Girardeau. He also earned BD and PhD degrees from Southern Seminary and has continued his studies at New York University and Tel Aviv University in Israel.

Before joining the faculty of Georgetown College in 1968 he taught at

Southern Seminary and Cumberland College. An ordained minister, Lewis has been pastor of churches in Kentucky, Indiana and Missouri.

A prolific writer and author, Lewis is past president of the Association of Baptist Professors of Religion and a member of the Society of Biblical Literature and the National Association of Professors of Hebrew.

Lewis succeeds John Butler who resigned as Georgetown's academic dean last May. Lewis and his wife Shirley have two sons.

Cumberland enrolment up

Cumberland College president James H. Taylor recently announced the Kentucky Baptist college reached the largest enrolment in its 92-year history with 2161 students for the fall semester.

"We are excited about this milestone. We are even more excited that this is the third consecutive year we have had an increased enrolment," said Taylor.

Funderburg joins C'ville

Craig S. Funderburg, formerly of Birmingham, Ala., has joined the faculty at Campbellsville College.

Funderburg is an assistant professor of psychology. He received his PhD this year in educational psychology.

He received his BS degree in physical education from the University of Alabama. He also received his MS degree in counseling from that university.

Writers to hold workshop

Christian writers can learn more about their trade at a writers' workshop to be at Southern Seminary Friday and Saturday, Oct. 3-4. The workshop, sponsored by the seminary Christian Writers' Guild, will be directed by published writers from the seminary faculty. It will include sessions on the "Craft of Writing Books," free-lancing in the religious market and writing children's books and lyrics.

It will be in Gheens Hall of the James P. Boyce Library from 3 to 8 p.m. Friday and 10 a.m. to 2:30 p.m. Saturday. Advance registration of name, address and phone number should be sent with the \$5 registration fee to Windy Barker, Box 197, Southern Seminary, 2825 Lexington Road, Louisville, KY 40280.

The workshop is limited to 50 people.

Sunday School Lessons



OCTOBER 12, 1980

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Luke 1:26-38 In Luke we have a splendid example of the type of men the Holy Spirit used to preach important facts concerning the life and work of Jesus.

Mary and Joseph were betrothed to be married. Among the Jews in that day it was customary for betrothal to precede marriage by a year. The tie of betrothal was as sacred as marriage. During that interval Joseph and Mary were looking forward with great anticipation to their coming nuptials. For them it was a time gilded by many bright hopes of future happiness. God sent the angel, Gabriel, to Nazareth to inform Mary she was the one whom God had chosen through whom Jesus would come into the world.

This announcement of Mary's forthcoming supernatural conception was the most wonderful ever made to a woman. It is no wonder Mary was startled beyond description by Gabriel's announcement. Gabriel predicted the greatness of Jesus and the perpetuity of his kingdom. Soon all perplexity and fear left Mary and she believably and submissively remarked: "Behold the handmaid of the Lord; be it unto me according to thy word."

While Mary was honored more than any other woman in being permitted to become the mother of the Lord Jesus, and possessed many commendable traits of character, she was neither divine nor sinless, therefore she must never be accorded the place of deity or exalted to the place of a mediator between God and men. To attempt to deify Mary is both unscriptural and sinful.

INTERNATIONAL SERIES

GOD'S COVENANT AND ISRAEL'S SIN

1 Kings 11:4-13 With a rich heritage from David, Solomon's reign began magnificently. His kingdom was large and wonderful in possibilities as long as he walked before God in faithful obedience to the divine commandments. Very few people, if any, can stand unlimited prosperity without losing their judgment and doing foolish things. That was the case with Solomon.

Although God had expressly forbidden his people to marry women who worshiped false gods, Solomon sinned against God. Many of Solomon's 700 wives and 300 concubines were from foreign countries and of various pagan religious persuasions. As time passed Solomon was subjected to terrific pressure from his wives to support the worship of their pagan gods and the numerous practices connected therewith. Efforts to please these women, through the provision of the facilities which they desired for the observance of their rites and customs, in the worship of idols as did their fathers, were abominable in the sight of God. As Solomon grew older his wives influenced him increasingly, and "turned away his heart after other gods." One can hardly understand how a man, who was noted for his wisdom and who had built the great temple and solemnly dedicated it to God, could stoop to provide for the worship of forbidden idols. It is tragic and sad when any person who has been instructed properly and has lived most of his life to the glory of God turns to vanity in his latter years. The fact that Solomon thus fell is a lesson of tremendous importance to us. It is a warning to all concerning the consequences of sin in a human life.

Unfaithfulness and disobedience to God always invite and involve chastisement or punishment. God punished Solomon by taking his kingdom from him and giving it to another. Most assuredly the punishment was well deserved. "From glory to decay" is the history of every individual and nation who starts with God and then gives place to idols.



Ministering to the children of the 80's



Wm. E. Amos, Director

Ky. Baptist Board of Child Care

by Tom Moore, Director, Development & Communications Service

In the parable of the Good Samaritan we often deal with the priest and the Levite or with the Samaritan, but very little is ever said about the one who was robbed, beaten and left to die.

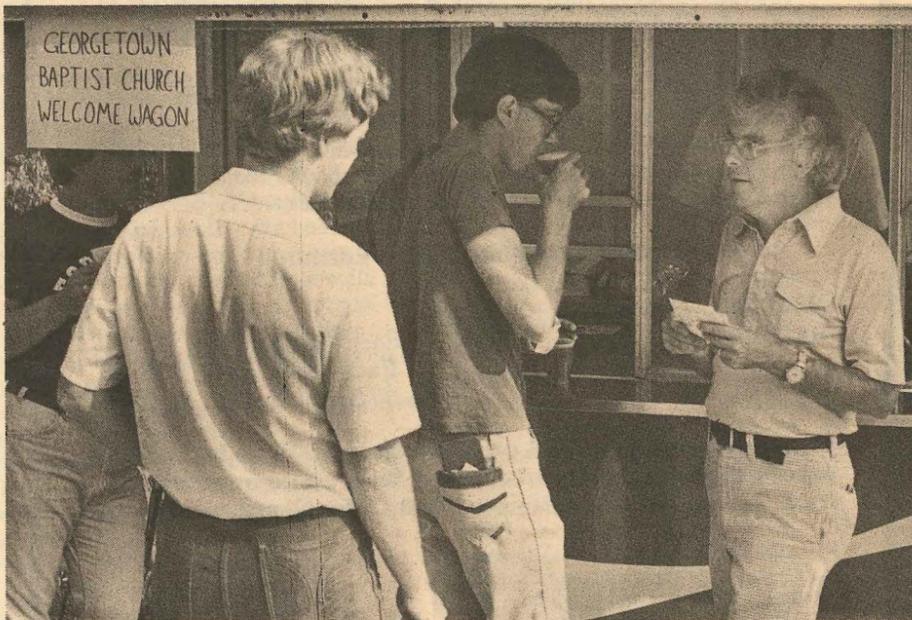
I have often wondered what was going through his mind as he lay there as people looked with curiosity and went their way, not caring about his condition.

Once I was in a very bad airplane crash. The pilot and I were severely injured. It was a helpless feeling to be left lying there while people came and looked and commented, "Isn't that terrible?" or "Poor things!"

Children who come to the child care program are often wounded, despairing and suffering from lack of self-esteem. Many look on, but like those in the parable they are too busy or it costs too much, so they comment, "Isn't that a shame?" and go their way. I would like to believe most Kentucky Baptists care for the needs of hurting children, regardless of the time and cost involved.

Can you imagine what was in the heart of the parable's victim as he was laid across the donkey, taken to a place of ministry, and then heard the words, "Take care of him, and if you need more money, I will provide it when I return." I can understand. As the crowd stood and gawked while my friend and I lay bleeding, I can still hear the car drive up, the door open, and the man say, "Help me get these men in my car so I can get them to the hospital." I do not know his name or what he looked like—and I was so in pain I could not even say thank you—but I probably am alive today because he cared.

There are thousands of children that have meaning in their lives today because Kentucky Baptists have cared.



Dick Allison [r] is shown greeting two new Georgetown College students during registration at a booth sponsored by Georgetown Baptist Church. Allison is pastor of the church.

Clear Creek Comments

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



The Bible

Clear Creek Baptist School is an adult educational institution maintained to meet a specific need in the program of Southern Baptist education. As I continue this series dealing with the logo of Clear Creek, I would like to talk about the Bible, which is pictured in the lower right hand portion of the logo.

I mentioned last week the Bible is the textbook at Clear Creek. Students here are offered ministerial preparation centered around the study of the English Bible.

In order to help them better understand what the Bible teaches we offer a course in the study of the Greek New Testament.

The Bible is basic at Clear Creek. Our students must believe it and attest to that fact before being admitted. It is the inspired word of God and speaks to the spiritual needs of man, past and present.

A diligent study of the Bible is necessary for anyone preparing for service in Southern Baptist churches. That's why we place so much emphasis on the study of the Bible. A story I heard once about a dying minister best illustrates that point. When asked what he would do differently if he had the chance to relive his life, he said, "I would study the Bible more, about the Bible less."

At Clear Creek we study the Bible itself. Although we offer courses in evangelism, church history, missions, religious education and music, the Bible is the central theme about which everything at Clear Creek revolves.

Our alumni are known for their Bible-base messages. They have the opportunity to preach during their tenure here as students. After all, one learns better how to deliver God's word by preaching!

One of the ways we emphasize the preaching of the Bible is through required chapel programs. We invite area ministers to share God's word with us. Denominational leaders are also regular speakers in those chapel services which are frequently attended by area residents.

If you would like more information about our Bible-based program here at Clear Creek write to me and I will send you a personal reply. Write D. M. Aldridge, President, Clear Creek Baptist School, Pineville, KY 40977.

KBC Activities

Here and now

OCTOBER

- 6-7 Haworth Conference. Louisville, Crescent Hill Baptist Church. 2 p.m. on 6th to 4 p.m. on 7th
- 10-12 BSU State Convention. Louisville, Southern Seminary. Sessions: Friday, 7 p.m.; Saturday, 9 a.m., 2 p.m. and 7 p.m.; Sunday, Bible Study 9:30 a.m. Worship 11 a.m.
- 11 GA Mission Fair. Campbellsville College. 10 a.m. to 2 p.m.

Looking ahead

OCTOBER

- 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
- 20-24 Mission Emphasis Week on local college campuses
- 24-25 Associational Officers' Briefing. Cedarmore. Friday evening meal through lunch Saturday. Reservations made through associational director of missions or moderator
- 24-25 Baptist Women's Retreat. Jonathan Creek. Husbands invited. Evening meal 24th through lunch 25th. Reservations through Jonathan Creek
- 31- Baptist Women's Retreat. Cedarmore. Evening meal 31st through lunch 1st.
- 11/1 Reservations through Cedarmore

Planning ahead

NOVEMBER

- 1 Associational Officers' Briefings. Jonathan Creek. 9 a.m. to early afternoon. Make reservations with Jonathan Creek
- 2-8 Royal Ambassador Week
- 7-9 International Student Conference. Cumberland Lake
- 9 American Bible Society Day
- 10-11 Meetings related to Kentucky Baptist Convention. Bowling Green
- 11-13 Kentucky Baptist Convention. Bowling Green
- 16-19 Foreign Missions Study. Books available from Baptist Book Store
- 17-21 January Bible Study Preview
- 23 Child Care Day
- 30-12/7 Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering

Oneida Journal

'Doers of the word'

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



God is love. Thus love is a mighty force, the most powerful. People who truly love the Lord become "doers of the word and not hearers only". They cannot help themselves. They must.

It has been said, a friend in a time of need is a friend indeed. For a period of some weeks we had no maintenance staff at all. Many responded to our call for help.

Ballardsville Baptist Church led by Rev. and Mrs. Wayne Dozier voted \$2000 for materials. Then many of the church family came and gave themselves for nearly a week in hard labor. They paneled the walls and ceiling of an old house near the campus and carpeted the floors making a comfortable and attractive new apartment for several of our staff. They also bought windows and installed them in our rebuilt one room school as the old window frames were found to be partially rotten.

The women of the group painted all week in Anderson Hall, our only original building, which is undergoing a total renovation. Bill Cole worked longer than anyone doing carpentry and plumbing in the boys' dorm. He returned for two more weeks for more plumbing and extensive carpentry work in our student center, where some major renovation is taking place. His partner for the two weeks was Jim Zaring, a retired engineer, who is a member of Pleasant Grove Baptist Church near Middletown.

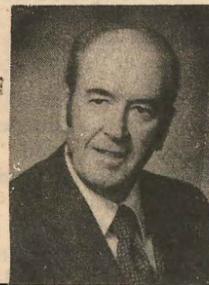
Mrs. Anna Crum, in her 80's, was not physically able to come help work, but she wanted to do what she could so she sent a \$100 contribution. Other "doers" from Ballardsville included Mr. and Mrs. Owen Whitehouse Sr., Mr. and Mrs. Hobert Powell, Mr. and Mrs. Jim Pierce, Earl Dudgeon, Susan Head and Mr. and Mrs. Owen Whitehouse Jr.

Fenton Hewins, 73, retired IBM engineer and a longtime deacon and Sunday school teacher at Lexington's Central Baptist Church, has been an Oneida "volunteer" for the past six years. Recently he has helped install an additional walk-in freezer and another walk-in cooler. He has installed three other such units for us in recent years as the program grows and more food is needed for storage. Also, he air conditioned our dining room and the sanctuary of Oneida Baptist Church several years ago. He has donated all of this labor and I've seen him work well past midnight many times. People who work in love are not clock watchers.

Men from Pleasant Hill Baptist Church near Somerset came one Saturday to give the old "Double Creek" one room school a glowing coat of white outside paint. They were C. E. Jacobs, Edis Massey, Milford Doss Jr. and Garland Whitis. J. D. Embry of Cloverport, who volunteers six months of the year to work at Oneida, did much work inside the building including two coats of paint.

Much of the church family of Mill Creek Baptist Church, Bell County, made two trips to Oneida to do volunteer work. The men helped put a new floor in the one room school while the women helped prepare dorm walls for painting, and papered, painted and much other work in one of our apartment houses, preparing for the arrival of three new teachers. The group was led by the pastor's wife, Mrs. Sharon Collet, and her helpers included Mr. and Mrs. Johnny Jones, Mr. and Mrs. Gabe Howard, Grant Helton, Mrs. Roberta Leger, Mrs. Della Whitehead, Mrs. Juanita Oslonian and eight teenagers. This wonderful country church also spontaneously took up a love offering for Oneida's work totaling over \$800. What wonderful and caring people!

Frank Owen



Leaders' responsibility

Leaders are tremendously important. More important even than the systems of operation in which they lead. The system of operation is very important and it behooves us to make it as accurate and efficient as possible but even more important are the human beings behind the system—whatever the system. If the operators are not good in heart and wise in mind, then all the efficient mechanics in the world cannot bring us out at the right place.

Most honest people of good will and cooperative spirit will tend to follow leadership (sometimes even when it is wrong or unwise) until they find it unworthy of such trust. This means that leaders can mislead people for some distance before being rejected.

I find this somewhat illustrated in my own office. We have a large board with several committees; and many other committees with which to meet in our manifold Baptist programs. These good folk come in from all walks of life in which they must be primarily busy.

When we assemble, committee and board members expect some measure of guidance and some thought-out administrative recommendations for them to consider. Unless such recommendation has a rather apparent flaw people tend to trust the leader who lives with the question and approve most of his recommendations. This is sometimes frightening to me and has no small influence on the prayerful worry I pass through in some necessary decisions and recommendations.

Every leader in the Lord's work is obliged to fearfully and prayerfully think on his ability to lead people somewhat into either right or wrong paths. This often expresses itself in terms of the power to unite or divide God's people. To gather or scatter the sheep.

God help all of us leaders! We are terribly responsible. Especially those of us in shepherding capacities. There is a sobering passage in Proverbs which names six things that the Lord hates and climaxes with a seventh—"he that soweth discord among brethren" (Prov. 6:19).

Baptist News in Brief

Your church written there?

The top five churches accounted for fully one percent of the baptisms recorded by 35,600 Southern Baptist churches in the past five years.

Those churches, which varied annually, baptized 18,410 persons while the rest of the convention baptized 1,856,783. That means 500 churches with a similar average would have accomplished the number of baptisms it took 35,600 to achieve.

First Southern Baptist Church, Del City, Okla.; First Baptist Church, Jacksonville, Fla.; and North Phoenix Baptist Church, Phoenix, Ariz., were one-two-three from 1975 to 1978. In 1979 San Jacinto Baptist Church, Amarillo, Tex., led with 1174 baptisms and the other three stayed in order but dropped one notch.

Other churches which occupied occasional space among the top five in that five-year span were Bellevue Baptist, Memphis, Tenn.; Rehoboth Baptist, Tucker, Ga.; Beverly Hills Baptist, Dallas, Tex.; First Baptist, Dallas, Tex., and Eastwood Baptist, Tulsa, Okla.

Busing: it's not all dark

A St. Louis pastor has been involved in an effort to ease potential strife as St. Louis schools began massive busing to comply with a federal court desegregation order.

Larry Lewis, pastor of Tower Grove Baptist Church, was one of a number of pastors who volunteered to work at schools heavily impacted by black-to-white or white-to-black busing.

"I was a part of a greeting committee in North St. Louis," Lewis said. "We worked at Soldan High School, where whites were being bused into a predominately black school. We were there to meet and greet the students, to help create good will.

"There was no violence or harassment," Lewis said. "I believe the ministers' presence tended to keep those things down."

He noted he does not "personally favor busing to achieve racial balance in schools," but added: "We as Christians are committed to be part of the solution and not part of the problem. When people sell their homes, drop out of school or become part of a radical, militant protest group, they are not being part of the solution."

CLC elects NM politician

Southern Baptist Christian Life Commission members approved an operating budget for 1980-81 of \$600,000, honored their top executive for 20 years of service and approved expanded programs on strengthening families, race relations, hunger and Christian citizenship development.

David King of Santa Fe, N. M. was elected the commission's chairman succeeding John Claypool of Jackson, Miss. King, a member of First Baptist Church, Albuquerque, recently resigned as secretary of the New Mexico Department of Administration and Personnel and is a candidate for one of New Mexico's two seats in the United States House of Representatives.

Patricia Ayres, an at-large member

from Sewanee, Tenn., was elected vice-chairman and David George, pastor of Immanuel Baptist Church, Nashville, was elected recording secretary.

The budget approved during the annual business session of the Southern Baptist Christian ethics agency reflects a 6.8 percent increase over last year in spite of only a five percent increase in Cooperative Program funds. The agency has projected a 50 percent increase in sales of literature and products from \$50,000 to \$75,000.

Commission members authorized a request of \$600,000 in Cooperative Program allocations for 1981-82. The request to be made before the program committee of the Southern Baptist Convention Executive Committee is a 27 percent increase over 1980-81.

The commission presented an award for distinguished service in Christian social ethics to G. Willis Bennett, professor of church and community and director of graduate studies at Southern Baptist Theological Seminary.

Commission members and staff honored Foy Valentine, executive director of the commission, for 20 years of service. Included was a cash gift of \$2700 and a month's discretionary leave each year, in addition to his four weeks' vacation.

\$94 million goal ok'd

A \$94 million Cooperative Program budget goal for 1981-82 has been approved by the Executive Committee of the Southern Baptist Convention.

The goal, which includes \$83.4 million in the basic operating budget, will be proposed to the 1981 annual meeting in Los Angeles. The budget also includes \$3,000,600 for capital needs and a Bold Mission Thrust challenge of \$6,599,400.

In addition to adopting the budget goal members of the committee in their September meeting also heard requests from SBC agencies for funds, moved to increase lay participation in missions and denominational affairs and honored Albert McClellan, who will retire as associate executive secretary Dec. 31, after 31 years.

In another action committee members voted to recommend a constitutional change requiring at least one of the three top elective officers of the convention be a layperson. The officers are president and first and second vice presidents.

The proposal will be presented to messengers of the 1981 convention for their action. To become part of the constitution the amendment must be adopted by two conventions.

The committee referred for future report studies on equal voting privileges for churches, expansion of participation in the annual meeting, revision of membership requirements, requirements for a quorum for the agencies, selection of the SBC committee on committees and possible revision in the work and function of the committee on resolutions.

Tape system an innovation

A conventionwide video tape network has been formed by an ad hoc committee of Southern Baptist Convention executives.

The committee, which has no official convention sanction or authority, purposes to increase the use of video cassettes in Southern Baptist churches and associations, according to Cecil Ray, general secretary-treasurer of the Baptist State Convention of North Carolina and chairman of the committee.

Ray said the new group—the Southern Baptist Video Network—hopes to produce from 200 to 500 video programs during the next three years, as well as to lead 1000 associations and 10,000 churches to secure video players.

To finance projects of the network the committee is calling for Baptist state conventions to contribute nearly \$1 million during the next three years. Each convention is being asked to allocate the equivalent of \$10 per church each year for three years.

SBC leaders oppose Right

Three Southern Baptist leaders—a pastor, an executive and an ethicist—attacked the new Christian right during a two day meeting in Washington, D. C.

William L. Self, pastor of Wieuca Road Baptist Church, Atlanta; Jimmy R. Allen, president of the Southern Baptist Radio and Television Commission; and James Dunn, executive secretary of the Texas Baptist Christian Life Commission, were among the key speakers at the 33rd Americans United National Conference on Church and State.

The meeting, sponsored by Americans United for separation of Church and State, centered on the Christian right—a fusing of fundamentalist religion and conservative politics—as speaker after speaker denounced what Allen called the movement's "desperate lurch for power."

Self warned the "new political right has seduced some evangelicals into being handmaidens in the revolution to return to a more simple day," adding that "God's people have been offered the kingdoms of this world which the new political right cannot give."

In an address entitled "What God Has Put Asunder, Let No Man Join Together," Self contended "when church and state go to bed together, they do not make love or produce offspring. One always rapes the other."

Self pointed to remarks by Alabama Governor Fob James and Texas evangelist James Robison at the National Affairs Briefing at Dallas in August to show that the merger between the religious and political right has undermined the wall of separation between church and state.

Self, former second vice president of the Southern Baptist Convention, and chairman of the Foreign Mission Board, said some evangelicals are "trying to stampede the American voter and turn back the clock on the issue of separation of church and state," and warned unless the stampede is headed off by election day, Americans will face the prospect of "cleaning up the mess it makes."

The Atlanta pastor accused Robison and James of wanting to burn down the wall of separation between church and state in order to solve a few problems and compared that step to burning down his own church's \$2 million physical plant in order to get rid of a few

roaches.

Allen predicted the new Christian right movement will fail and pass from the scene but warned that the more difficult task will be "to pick up the pieces" when secularists overreact to it.

Allen added that while "today is 'don't panic day'" for advocates of separation of church and state, it is also "don't go to sleep day."

He said the Christian right is characterized by a "desperation mentality" seeking to infuse into American society an "artificial shot of adrenalin." Such a prescription, Allen went on, can work only temporarily and will be followed by a secularist surge which will feature a new anti-clericalism.

What America needs instead, Allen insisted, is "a renewal of commitment" to the vision of the nation's founders. That vision, he said, was the church and state should speak, but not dictate, to each other.

Concern about the direction of the Christian right also was expressed by Dunn: "What they want is a theocracy, and if you listen carefully to the number of times they use the first person singular pronoun, they not only want a theocracy, each one of them wants to be Theo."

Dunn urged Christian involvement in the political arena, but warned against becoming part of the "immoral majority" by being "uninformed, uncaring, unrealistic, unfaithful, unbrotherly and untruthful" in that process.

BYW retreat Oct. 17-18

Baptist Young Women will meet at Cedarmore Oct. 17-18 for their fall retreat. The program begins with dinner at 6 p.m. Friday and ends about 3 p.m. Saturday. The theme, "Surprised by the Spirit," will emphasize the gifts young women have and areas in which they may use them.

Program personalities include Carolyn Mobley, home missionary, Atlanta; Dale and Ann Beighle, foreign missionaries, Bophuthatswana; Dixie Mylum, professor, Eastern Kentucky University; Mark and Mary Jane Boes, US-2ers, Alaska; Hoang Duong, Vietnamese refugee attending Morehead State University; and the handbell choir of First Baptist Church, Hartford.

ERISA amendment ok'd

Congress has given final approval to pension legislation containing a "church plan" amendment which preserves the right of denominational workers and missionaries to participate in denominational retirement plans.

The Senate agreed by a voice vote and the House voted, 324-1, to approve the conference report on H.R. 3904, clearing the measure for President Carter's signature.

Primarily, H.R. 3904 amends the Employee Retirement Income Security Act of 1974 (ERISA) to strengthen financially troubled multi-employer pension plans, but also contains the "church plan" amendment introduced in the Senate Finance Committee by Sen. Herman E. Talmadge, D-Ga.

Without the amendment, ERISA would have excluded virtually all denomination workers outside local church ministries from denominational retirement plans by 1983.