

Approximately 675 college students from Kentucky and Indiana attended a joint BSU convention at Southern Seminary. Sabin Landry, professor of religious education at Southern, spoke on "Reaching My World Through a Ministry of Love" during the convention's Saturday night rally.

The good news & bad news from L.A.

About 550 persons will receive good news from the Los Angeles Convention Bureau within a few weeks, but another 150 will get a bit of bad news.

The convention bureau opened the first day's requests for housing and assigned rooms to some 550 persons. The requests completely filled the five hotels and nearly filled a sixth.

The first assignments were to smaller, more inexpensive hotels within easy walking distance of the convention center where the annual meeting of the Southern Baptist Convention will be held in June.

"The Los Angeles Convention Bureau will be sending cards to those who submitted their request forms Oct. 1, within the next eight weeks," said Tim Hedquist, who handles convention arrangements for the SBC Executive Committee.

Hedquist said the hotels already filled are the Holiday Inn Downtown, Holiday Inn Convention Center, Gala Motor Inn, Kent Inn and the Figueroa

Hotel. Most of the rooms in the Mayflower Hotel also are filled.

The convention bureau and Hedquist had some bad news for about 150 other persons. They will be getting their housing request forms back and will have to go through the whole process all over again.

"They jumped the gun," Hedquist said. "They did not pay attention to the information which specified the requests must not be sent in before Oct. 1. Those with earlier postmarks were sent back."

Hedquist said requests currently are being received at the rate of "100 or so a day" but added "plenty of rooms are still available for the convention."

Request forms are available in the September issue of Baptist Program, or from the Executive Committee. Persons needing additional information are asked to call Hedquist at the Executive Committee in Nashville rather than the LACB.

Haworth leaders cite sex ethic at annual Louisville conference; Oates, Hollis featured speakers

by Kathy Berry, Staff Writer

The 1980 Haworth Conference Oct. 6 at Crescent Hill Baptist Church, Louisville, addressed the issue of "Christian Values and Human Sexuality."

To enrich, strengthen and undergird the task of ministering to families in today's complex society is the sole purpose of this six-year-old annual conference. Approximately 90 attended the two-day meeting.

The Haworth Conference is jointly sponsored by the Baptist Board of Child Care and the Department of Cooperative Ministries/Christian Life of the Kentucky Baptist Convention.

Due to surgery, Swan Haworth, for whom the conference is named, was unable to attend. The conference was named for Haworth in recognition of his significant contribution in the field of pastoral care since the 1940s. He is the director of pastoral counseling at North Carolina Baptist Hospital in Winston-Salem.

Andrew Lester, associate professor of psychology of religion at Southern Seminary, spoke on "Sex/Sexuality Implications for Pastoral Care" in place of Haworth.

Professor of psychiatry and behavioral sciences at University of Louisville School of Medicine, Wayne E. Oates spoke on four occasions at the conference. He dealt with "Sex/Sexuality from a Biblical Theological Perspective." Oates, who is also director of the program in ethics and pastoral counseling at Louisville General Hospital, focused on four aspects of sexuality in the biblical theological perspective. These four aspects included sexuality in the intention of God, sexuality in the sovereignty of God, in the calling of

God and in communion with God.

"The Church's Posture Toward Sexuality in Historical Perspective" was Paul D. Simmons' topic of discussion. Simmons, associate professor of Christian ethics at Southern Seminary, is coauthor of the book *Growing Up With Sex* and contributor to *A Matter of Life and Death*.

Simmons began saying "Sex has made history." The history of sex, he said, "is not confined or fully comprehended by Christian history." He went on to give the history of sexuality as seen in the Bible, historical Christian thought and the ethic of heterosexual/homosexual relationships as seen by the church.

In conclusion, Simmons said it is not the contemporary church's task to reject or accept past thoughts.

Rather, it is "to enter the history of people of God with the responsibility of developing a Christian witness to people attempting to understand man and woman." He called for a "celebration of sexuality."

Harry N. Hollis, former Finchville Baptist Church pastor, spoke on "Sex/Sexuality from an Ethical Perspective." Hollis is director of family and special moral concerns for the Christian Life Commission in Nashville. Dealing with how to be morally and ethically responsible in relation to sexuality, Hollis insisted that both redemption and judgment is needed.

The framework in which ethical decisions on sex should be made, and how to apply this framework to specific situations were the two central areas discussed in Hollis' sessions. He cited the Christian sex ethic as an ethic of "celebration, self-discipline and love."

N. M. editor Miss. pastor

J. B. Fowler, 50, pastor of First Baptist Church, McComb, Miss., has been named editor of the Baptist New Mexican, journal of the Baptist Convention of New Mexico.

Fowler who also was pastor of churches in Texas, will join the New Mexico staff Jan. 1 and will work with the retiring editor, C. Eugene Whitlow, until Whitlow's retirement Feb. 6, 1981.

"I have known J. B. for many years," said Chester O'Brien, executive director of the convention. "When he was pastor in Lubbock he was recognized across west Texas as one of the most effective preachers in the area. He also has been known for his ability to write clearly and inspiringly, and although he does not have a journalistic background, we believe he has the innate abilities to pick up the technical aspects of the job."

Fowler, a native of Oklahoma, has been pastor of the 2000-member Mississippi church since January 1974. Prior to moving to Mississippi he was pastor of Southcrest Baptist Church, Lubbock, Tex. for 10 years and pre-

viously served churches in Balinger, Van and Moran, all in Texas.

Van Nuys ups CP giving

First Baptist Church of Van Nuys, California's largest independent Baptist congregation, has voted to include the Cooperative Program of the Southern Baptist Convention in its 1981 missions budget.

The 11,600-member church will give 20 percent of its missions budget in 1981 and 33 1/3 percent of its missions budget in 1982.

Prior to the action by the church's missions board and the trustees the church cooperated only through designated gifts by church members. "This is the new spirit of the First Baptist Church," Jess Moody, pastor, said. "We are no longer a giant independent, we are now a giant cooperative."

The announcement was greeted with enthusiasm by several California Southern Baptist leaders.

"We have nothing but good experience (with the church) since Jess (Moody) has been there," observed Gene Lakes, director of missions for the

San Fernando Valley Baptist Association, which includes the Van Nuys area.

Moody is a former pastor of First Church, Owensboro, Ky.

Falwell may lose this one

Alabama congressman John Buchanan's reelection bid received new life when a federal district court ordered the state to list the eight-term Republican on the ballot as a Whig Party candidate.

Judge U. W. Clemon's ruling revived, at least temporarily, Buchanan's candidacy after the Southern Baptist minister lost a September Republican primary battle to Albert Smith, whose campaign was aided by massive support from Jerry Falwell's Moral Majority.

The Republican Party, on behalf of the state, appealed Clemon's decision to the Fifth Circuit Court in New Orleans.

Pointing to a poll taken in Alabama's sixth district two weeks ago which showed the incumbent ahead of both Smith and Democratic candidate Pete Clifford, Buchanan aide Terry Apple

was optimistic about the veteran lawmaker's chances in the November general election.

Elkhorn reproves Smith

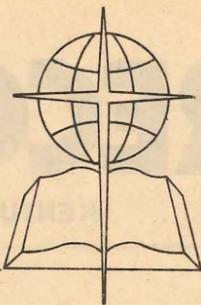
The Elkhorn Baptist Association executive board has passed a resolution in response to remarks made by Southern Baptist Convention president Bailey Smith concerning prayer. The resolution affirms the historic Baptist position of freedom for all peoples to express their faith and life in their prayers to God as their conscience may dictate. It further affirms the biblical teaching that God is eternal and sovereign and we humans cannot presume upon his willingness to listen to any prayer sincerely offered to him and regret is expressed for any statement that would create difficulty in Baptist relationships with other disciplines as they search for truth.

The resolution was submitted by the Christian life committee of the association.

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

The lifeline of Baptist outreach

Most readers who start to read this editorial will not get beyond the first paragraph. They will turn it off when they read far enough to learn it deals with the very familiar denominational plan known as the Cooperative Program. It's not that they don't appreciate the Cooperative Program but they feel they have heard many times everything there is to say about it. So goodbye to many of you but for the rest let us once again consider the benefits and thank the Lord for this financial lifeline for almost all we do as Southern Baptists.

Our Baptist forefathers planned much better than they even realized when they decided to move from a haphazard, uncertain, and in some instances an unfair way to raise funds for the various ministries undertaken at home and abroad.

When every denominational agency was on its own to raise funds for its work the ones with strong emotional appeal did fairly well but agencies whose ministries did not have special emotional appeal went begging. How much better now that we put it all together and prayerfully and fairly divide it among all the agencies that serve us.

I know of nothing Baptists have employed in the way of human plans that compares in value with the Cooperative Program and the high esteem and gratitude I have for the Cooperative Program is shared by every state and national Baptist agency head I know. For example, Southern Baptist Foreign Mission Board leaders who now depend upon the Lottie Moon special mission offering for over half of their funds are just as high in appreciation for the Cooperative Program as are those who look to it for almost 100% of their funds. I seldom hear a foreign missionary speak without referring to the Cooperative Program as the lifeline of foreign missions.

This plan provides a marvelous motive for Baptists in the pews to be generous. Nothing but a good feeling can come to those placing on offering plates contributions which they realize will reach to the ends of the earth.

The most amazing thing about the Cooperative Program is how much it does with so little a part of the total contributions Baptist churches receive. In 1979 Baptist churches received over \$2 billion in total offerings but sent on through the Cooperative Program only about \$184 million which was 8.83% or less than 9¢ out of each dollar. The fact that Baptist churches on the average keep more than 91¢ of every dollar of undesignated offerings should be a matter of heart searching.

Because of its vital and indispensable place in

Southern Baptist life, any threats to the continued success of the Cooperative Program are disturbing. I see two threats in our day worth noting and watching.

One is the ever increasing special offerings and fund raising campaigns outside the Cooperative Program. Kentucky Baptist Convention president John Dunaway sounded an appropriate note of concern for this in a recent guest editorial on this page. I confess special offerings do not seem to hurt Cooperative Program giving as much as I once feared but there is a limit to how many special appeals can be made without dipping into Cooperative Program gifts.

The other threat is a new and veiled one which is hard to criticize but is serious. This is the rise of super Southern Baptist churches with large incomes but paltry Cooperative Program gifts. These churches tend to go it alone with only token contributions to joint Southern Baptist outreach in America and around the world. They conduct their own evangelistic and missionary projects in America and even on the other side of the world because they have sufficient financial and human resources to do it. This is all well until it becomes a proud accomplishment to shout about and a substitute for worthy participation in the great Southern Baptist missionary enterprises that depend upon pooling resources. Some of these churches even start their own schools, further draining their resources.

Churches are within their rights to spend their resources for whatever they choose but they cannot be convincing when they claim to be loyal Baptists and choose to do alone what could be done as well or better in conjunction with fellow Baptists. Left to these churches, the Cooperative Program would dry up along with much which Southern Baptists now are doing.

Perish the thought!

A church or a poker parlor, which is it?

A poker parlor operated as a church with a pastor, congregation, offerings, tax exemptions and other benefits extended to churches—would you believe it? You better believe it because it is a reality. Such a travesty was uncovered recently in Louisville by a newspaper columnist.

Here's how it came about. Earlier this year the Kentucky General Assembly approved legislation declaring games of chance operated for charity by churches and other charitable organizations exempt from the Kentucky constitutional prohibition against gambling. This came in the form of an amendment attached to another bill after efforts to get a specific bill legalizing bingo through the assembly failed.

That opened the door for Raymond D. Hughes, an ex-convict, to declare himself a pastor of a church instead of the operator of a poker parlor. He bought mail order ordination as a minister from the Universal Life Church Inc. and set up church in the remains of a former nightclub.

It is now called New Concept I. "Rev."

Hughes is the pastor, cashier and bouncer. He holds services at 11 a.m. on Sundays and is reported to have had two worshipers present on a recent Sunday.

The rest of the week is devoted to poker games to raise money for charity(?). Hughes says he takes in \$500 to \$1000 a week in the form of contributions of \$1.50 an hour per person for the two dollar limit poker game and a higher contribution from those in higher stake games. "Rev." Hughes, a recovering alcoholic, says he plans to use the money to build halfway houses for alcoholics.

Hughes says he is as legitimate as Billy Graham and he might be in the sight of the law. The bill passed by the 1980 General Assembly makes it legal for churches to run gambling games so long as the profits are used for charity. The intention was to legalize bingo conducted principally by Roman Catholics but poker fits the provision of the legislation as well as bingo and Hughes is legally a minister.

The Universal Life Church has federal tax-exempt status and though the only requirements to be ordained is to pay the fee, in the eyes of the law ordination by this commercial enterprise is as valid as any church. Moreover, since contributions to churches are tax deductible, the "contributions" to get a hand in the poker games theoretically could be listed on income tax returns as church contributions.

"Rev." Hughes runs his "church" rather autocratically and his language at times is not very churchly. The reporter doing the story listened in on one encounter between the "Rev." and one member. When the member started a fuss with the girl "usher" serving his drinks and the fuss threatened to turn into a free for all, "Rev." intervened. After describing several parts of his anatomy, Hughes instructed the offending member to shut up and get out. His words were unusual for a preacher. "This is a . . . church! I don't need to hear that kind of . . . foul-mouthed . . . , and I'm gonna put your . . . on the . . . street!"

Police take a dim view of this "church" operation. Hughes was first cited for failing to have a \$10 roadhouse permit. Subsequently, police raided the place and arrested Hughes on several charges including two counts of promoting gambling. Hughes was freed again in a few hours on a \$100 bond and said he plans to resume his "church" services.

One development favoring the police is a recent opinion from a staff member of the Kentucky attorney general's office that the Kentucky constitutional prohibition against gambling was not removed by the 1980 General Assembly action.

This poker parlor "church" is but another example of abuse of religious freedom in the United States. It's impossible to prevent misuse of good things but in this case the abuse was invited by trying to make gambling right for churches and wrong for others. No wonder there are those who think if churches can go into the gambling business then gambling can go into the church business.

Viewpoint

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

by Bob Jones,
3805 Southern Pky., Louisville

Louisville Christian radio station WXLN aired a news report recently quoting the Episcopal pastor of George Bush, Ronald Reagan's running mate. The pastor stated neither he nor Mr. Bush were born again. He said, "George and I have both been born only once." Granted, the quote could have been taken out of context. Nevertheless, it should raise grave concerns for Moral Majority if the man they want to control—and want us to vote for—has not even been considerate enough to choose a born again running mate.

I am continually amazed at the naivete demonstrated by Moral Majority and similar groups as they increase their political activity. They urge us to vote for Ronald Reagan in November on the basis of his politically conservative career. It cannot be on the basis of his claim at being a born again Christian since Jimmy Carter and John Anderson also make this claim. If Moral Majority were primarily interested in whether or not either candidate was born again they would be obliged to urge us to vote our conscience and leave the rest to God. But their motives go much further than that criteria. Their motives are highly political and highly suspect. It would not be too surprising to hear them next inform us Jimmy Carter and John Anderson are not truly born again Christians because they are moderate or liberal politicians.

Two very distressing dynamics have emerged in viewing the behavior of Moral Majority and similar groups. First, they presume to know the mind and will of God regarding the "right" candidate, and attempt to spoon feed their interpretation to millions. I reserve the right and privilege to determine God's will regarding my vote, and I resent others trying to tell me they already know what God's will is for me when I enter the voting machine Nov. 4. There is to me nothing more repulsive than spiritual pride, or an attitude of spiritual superiority, and there is no better example of these attitudes than can be seen in Moral Majority.

Further, their naivete is obvious because they seem to forget Ronald Reagan is a politician in the heat of a presidential campaign. Along the way he will wear the hard hat of the construction worker, sombrero of the Mexican American and the headdress of the American Indian as he seeks to identify with and win votes from these and other groups. He is no more a construction worker, a Mexican American or an American Indian than I am.

Mr. Reagan will also be willing to "wear the hat" of the religiously ultra-conservative as it becomes politically expedient. Will Moral Majority fall for this age old political game, thus showing how politically innocent and naive they really are? We cannot forget that Ronald Reagan may or may not be God's answer to a world in trouble simply because he is conservative politically, or simply because he is a born again Christian. What guarantees are there to assure us any one candidate is the most correct one?

The second obvious dynamic is even more disturbing than the first. Plainly and simply the primary motivation in play is domination of the political

process. Beginning with the grassroots effort of lining up the vote for their chosen candidate the process will move ahead with demands for born again appointees in high levels of the administration. It will continue with turning out "unacceptable" office holders and replacing them with so-called acceptable ones.

The criteria? Political conservatism and a profession of being a born again Christian. The pity of it all? The belief these criteria alone are necessarily God's answer for a troubled world.

I believe Moral Majority is playing out of its league. I believe it demonstrates the worst kind of spiritual pride and self-righteousness. I believe it is setting itself up to be had. In fact, if we can take George Bush's pastor at his word Moral Majority had better wipe the egg off its face and take another look at the ticket it backs.

by Lloyd Elder
Southwestern Seminary,
Ft. Worth, Tex.

Across the Southern Baptist Convention there has sounded a clarion call for revival throughout the denomination and its structures, within every local church and down in the human heart. So let it be! But should there also not be an urgent calling out to our Baptist people for a revival of the great biblical principle, "the competency of the soul"?

E. Y. Mullins, distinguished Baptist theologian, writing several decades ago maintained in *The Axioms of Religion* "that the doctrine of the soul's competency in religion under God is the *historical* (his italics) significance of Baptists."

"The principle of competency of the soul under God in religion," Mullins wrote, "assumes that man is made in God's image and that God is a person able to reveal himself to man. The incarnation of God in Christ is the one great historic expression of it."

This one Baptist principle recovered and applied within our Baptist fellowship could be like a heaven-sent revival healing open wounds and calling to high and holy conduct. Let there be such a revival!

Let there be revival of "soul competency" in its many splended expressions both in our preaching and in our practice.

Let us acknowledge the "individual worth" of every person made in the image of God and the object of his pursuing love in Christ.

Let us experience and bear witness to "salvation by faith alone," for every person is competent to deal directly with God and freely choose Jesus Christ as Lord and Savior.

Let us "interpret Holy Scripture" for ourselves and allow others to do so, for every believer is competent to interpret scripture privately and live under its authority without the official or popular imposition of well-intended groups of believers.

Let us practice the "equality of the priesthood of every believer" having direct access to God through Jesus Christ, the great high priest. Through the power of the gospel let us represent the almighty God to men and let us

bring needy men to our saving God.

Let us reclaim the powerful impact of a "regenerate church membership," acknowledging through believer's baptism that we are set apart for life and work in the body of Christ.

Let us function as a "spiritual democracy," where the ideal relationship is that of each individual freely seeking to discover and express the authority of Christ. Let the autonomy of each local church be based on Christ as the only head and the interdependence of members guided by his revealed word. Let commitments and covenants between us be held as holy obligations owed to Christ our Lord.

Let us exercise the "freedom of thought and conscience," and therefore let us think, guided by an informed conscience, about matters having to do with life and faith and denominational destiny. Let no new legalism bring us again into bondage, having been set free by Christ.

Let us continue to proclaim "religious liberty" as a right of every man to believe or not to believe in the God and Father of our Lord Jesus Christ. With prayerful concern for the spiritual destiny of all mankind, let us not by a new religious crusade seek to force every man into our own understanding of truth, however devoutly held.

Let us maintain at all cost the "separation of church and state" while participating as believing citizens in the

affairs of government and politics. Let us resist the temptation to accomplish the spiritual goals of the kingdom of Christ through the power and favor of the state. Let us also reject the tendency to use the organized strength of the churches to achieve the political ends of the state and its parties.

Let there be a revival of "personal responsibility" among our Baptist people, for "each one of whom shall give account of himself to God." Let us not copy nor praise a secular society adept at asking "who is to blame"? Rather, let us affirm with Daniel Webster that "the greatest thought that ever occupied my mind is my individual responsibility to Almighty God."

Yes, let there be a revival today among Southern Baptists, rescuing us from the neglect of this great Baptist principle: "the competency of the soul."

There may be no easy answers for Southern Baptists as we pray, think and work our way through our present denominational dialogue. But neither need we simply wring our hands in despair as if we had no foundational insights to guide our steps. May our fervent prayer be:

"O Lord, let revival come today! Let such revival include the reclaiming and applying of this great Baptist principle. And, let our Baptist family rise up together to do a mighty work in the Redeemer's kingdom. Amen."

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The major candidates: what do they believe?

Editor's note: The following summaries of the religious experiences of the two major presidential candidates appeared recently in Biblical Recorder, the North Carolina state Baptist paper. The material for the summaries was supplied by Religious News Service, an independent religious news agency serving all denominations. We share it with Western Recorder readers in order that they might be as fully informed voters as possible.

Most Southern Baptists know of the church background of President Jimmy Carter — that he was baptized at age 11 into the membership of the Plains (Ga.) Baptist Church where he eventually served as chairman of deacons, Sunday school teacher and almost every other place of leadership. He was a member of the Southern Baptist Brotherhood Commission when he was elected president.

Soon after moving to Washington he and his wife, along with daughter Amy, joined First Baptist Church where he and his wife are members of the couples' class which he served as "part time substitute teacher."

He and his wife, Rosalyn, read the Bible together nightly and a well worn King James version of the Bible lies on his desk in the White House.

"Carter has been more forthrightly devout and articulate in his personal beliefs than any recent chief executive," according to Wesley G. Pippert, author of *The Spiritual Journey of Jimmy Carter*, from which several of the following quotes come:

On ministers: "In a civilization marred by disputes and conflicts, the ministers of God, representing all faiths, help lead the human family to an understanding of his love and his peace. Clergymen of all denominations point the way to a richer, more fulfilling life through higher moral standards. The clergy inspire all of us to hold firm to what is right — against what is wrong. They call upon us to practice charity and compassion. They bring us together and nearer to our creator." — *Proclamation of International Clergy Week, Jan. 28, 1977.*

Relationship with God: "To me, God is real. To me, the relationship with God is a very personal

thing. God is ever-present in my life, sustains me when I am weak, gives me guidance when I turn to him, and provides for me, as a Christian, the life of Christ — a perfect example to emulate in my experiences with other human beings."

The Christian life: "A Christian must have the willingness of a soldier to give his life . . . the discipline of an athlete to train . . . and the patience of a farmer who plows in hope."

Homosexuality: "The Bible teaches that homosexual acts are sinful. Through my belief in the Bible and my deep personal religious convictions, I view homosexual practices as sinful just as I do adultery, stealing and hatred of others. . . . The United States government, since its inception, has chosen to leave to the states the question of whether or not it is unlawful to engage in these homosexual activities. This, I believe, has been a wise course for our federal government to follow and one which we should continue. Those states and their local communities which choose not to pass laws, or not to enforce existing laws dealing with these matters, should not be dictated (to) by the federal government."

Witnessing: Referring to a period in 1968 when he was one of six Baptist men who volunteered to spend time in Lock Haven, Pa. to witness, President Carter has said that at that time he was "closest to Christ and first experienced in a personal and intense way the presence of the Holy Spirit in my life."

His pastors say Ronald Reagan is a "Bible-believing, evangelical Christian."

But whether he has had a "born again" conversion experience is not so clear and depends a bit on the definition, according to Religious News Service.

A prominent black Baptist, James E. (Johnny) Johnson, who was in the Reagan cabinet when he was governor of California, says Reagan "accepted Jesus Christ as Lord and Savior" at a California prayer breakfast in 1967 he (Johnson) arranged.

When asked last May at a gospel song event in Victorville, Cal., whether he considered himself "born again," Reagan gave this response:

"I know what many of those who use that term

mean by it. But in my situation, in the church I was raised in, the Christian Church, there you were baptized and you, yourself, decided that you were, as the Bible says, 'born again.' In the context of the Bible, by being baptized you were born again."

Sources indicate he was baptized as a boy, probably at about age 12, into the Disciples of Christ church. He belongs to one of that denomination's churches, Hollywood-Beverly Christian Church, but no longer attends, according to the pastor, Benjamin H. Moore. He said Reagan joined his church 40 years ago "by statement," meaning that he simply reported he had been a member of a Disciples church somewhere else.

Moore said Reagan had not attended the church for the 10 years he has been pastor, but added Reagan sends a "generous" check to the church each month and writes an occasional "warm" letter when he has learned of something happening at the church.

Moore said Reagan's friends are mostly gone from his old church and since his Pacific Palisades home is much closer to the Bel Air Presbyterian Church, Moore said he understands why the Reagans go there.

Last March, in an interview with a radio station of Columbia (S. C.) Bible College while on a bus trip through South Carolina, Reagan was asked what Jesus Christ means to him. His answer:

"It is all summed up in the fact he gave his life for me, for you, for everyone else. He has just been a part of my life. I couldn't conceive of a day in which I didn't find myself communicating with him."

Asked how his professed faith in Christ affects his decision making, Reagan said he never decides issues on the basis of politics but "only on the basis of what is right or wrong for the people."

If elected president Reagan would probably attend the National Presbyterian Church in Washington where Evans is now the pastor. The Hollywood-Beverly Christian Church pastor, Benjamin H. Moore, had expressed the hope Reagan would attend the Disciples' National City Christian Church in Washington where two presidents have attended — Garfield and Lyndon Johnson.

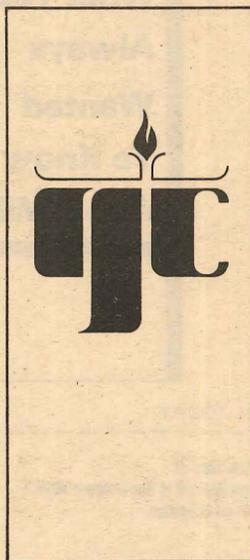
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AT THE KENTUCKY BAPTIST CONVENTION

7:00 A.M. [CST]

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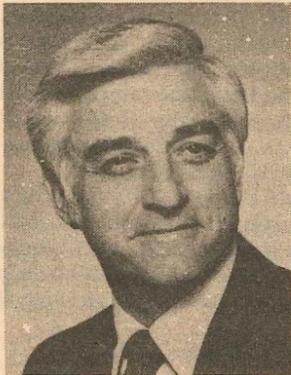
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Dr. Jim Highland serves as chairman of the Church Division of the Decade of Progress Campaign for Georgetown College. He is encouraging our Kentucky Baptists to be part of this venture.

"I feel that what we Baptists are doing is a reaffirmation of the historical relationship between Georgetown College and the churches of the Kentucky Baptist Convention. This is a unique opportunity for our churches to affect the ministry of the College.

"Georgetown College has determined to dedicate a major portion of the funds raised from the Decade of Progress Campaign for the spiritual enrichment of the campus, which is basic to the role of our oldest Kentucky Baptist institution.

"It is my hope that you will share our Shelbyville enthusiasm for the Decade of Progress Campaign . . . a significant opportunity for Georgetown College and for Kentucky Baptists."

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NOVEMBER 2, 1980

H. C. Chiles

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The Bracken County School System, P. O. Box 26, Brooksville, KY 41004 has four school buses for sale. Models of buses are: 1968, 1969, 1969, 1971. All are in good condition. Anyone interested should contact Gene Woodward, Bracken County Bus Garage, Brooksville, KY 41004 or phone (606) 735-2528.

POSITION OPEN: Dean, Redford School of Theology and Church Vocations, Southwest Baptist College, Bolivar, Mo. Applications and nominations are being sought for the position of Dean of the Redford School of Theology and Church Vocations. The dean is responsible for the quality and content of the academic program of the Redford School and for maintaining liaison between the School and denominational churches, institutions, and agencies, especially those in Missouri. Other responsibilities include coordination of the Redford School program with the program of other Schools at Southwest Baptist College, cooperating in the missionary and evangelistic endeavors of the College, assisting both urban and rural churches in developing their ministries, and serving as a role model for students who are preparing for the ministry. Applicants must give evidence of leadership ability in pastoral and personal relationships, must be considered an outstanding teacher by those whom he has served, and must possess spiritual, doctrinal and personal characteristics compatible with the mainstream of Southern Baptist life in Missouri. Nominations and letters of interest with resume and references received through November 10, 1980. Office of Academic Affairs, Southwest Baptist College, Bolivar, MO 65613.

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LIFE AND WORK SERIES

JESUS FACING TEMPTATION

Luke 4:1-13 When Jesus Christ was lifted out of the baptismal waters by John the Baptist he listened to the testimony as to his divine sonship, heard the father speak his approval of the action of his son, and immediately was led by the Spirit into the wilderness to contend with Satan.

Satan is the tempter. God never tempts anybody to do wrong. Satan did his utmost to entice Christ to sin on the ground of his humanity and not on the basis of his deity. Had Christ fought with Satan on ground we could never occupy and with a strength we could never possess, it never would have been said: "He was tempted in all points, like as we are, yet without sin." Christ met Satan on the ground of his humanity and defeat him, and so can we.

Three times the tempter assailed the master, fully determined he would bring him into subjection to his own wicked will, but he made a miserable failure in each instance. Unable to stand before the incisive power of God's word, Satan fled and left Christ alone for a season.

In his triumphs over Satan in the realms of appetite, ambition and adventure, our Lord used the threefold method of all victory over the tempter, namely absolute dependence on God, accompanied by absolute faith in him and reinforced by obedience to God. When Christians are cast into the fires of temptation they can be triumphant over Satan through following Christ's example.

INTERNATIONAL SERIES

GOD'S COVENANT AND JESUS CHRIST

Luke 4:16-21 Following his entrance upon his public ministry and his triumph over Satan through the quoting of God's word, Christ Jesus returned to Nazareth where he had been reared. As had been his custom since childhood, on the Sabbath he entered the synagogue to participate in public worship. It was customary to invite a competent and honorable visitor to read the scriptures and then to deliver any message he might have for the people. Such an invitation was extended to Christ and he readily accepted it.

From Isaiah 61:1-2a he read the declaration that God purposed to send the Messiah to preach the gospel to the poor, to heal the brokenhearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty those who are bruised, and to preach the acceptable year of the Lord.

In delivering his message Christ made the explicit and startling declaration that Isaiah's prophecy was fulfilled in him. They marveled at his manner and message, but as they thought about the claims he had made for himself they became angry because they regarded him merely as the son of a local carpenter.

Mark 14:22-25 After commemorating the Feast of the Passover, Christ instituted the Lord's Supper in express recognition and everlasting remembrance of his death. This Supper sets forth Christ's sacrificial and atoning death. Its bread speaks of his body and its cup speaks of his shed blood.



Ministering to the children of the 80's



Wm. E. Amos, Director

Ky. Baptist Board of Child Care

Sometimes things in the kingdom of God happen with the strangest sense of timing. This is exactly the case with me as I have submitted my resignation as director of the Child Care Program. After eight really intense but rewarding years I shall be returning to the pastorate as pastor of First Baptist Church, Plantation, Fla.

While serving as an administrator in child care during these years I have never lost my love and appreciation for the work of the local church. There is in this move an overwhelming sense of rightness as we understand God's will for us.

I am sure that as you have followed the ministry of child care over the years you have been aware of the changes and clarifications with Kentucky Baptists, especially in recent years. As I leave I do so with not only a clear sense of God's leadership but with a feeling of deep satisfaction that the program is in the strongest position it has been at any time during the past eight years.

The staff who are here have developed that unique blend of deep commitment to the ministry of Jesus Christ and extraordinary skill as professional people. To my knowledge the agency has never compromised its task of witness to the healing power of Jesus Christ. The board, elected by the convention, has probably the best spirit of harmony and commitment of child care I could ever imagine. Under the able leadership of Eldred Taylor, Somerset, the board faces nothing but an exceptionally bright future ahead. To feel the warmth of support of Kentucky Baptists has been a most humbling experience across these years. The consistent giving and caring is tremendous. The enthusiastic support for the building program is heartening. The commitment of the board to the building program in the midst of transition of leadership speaks to the strength of the board at this time. My resignation is effective Jan. 1, 1981. By that time the funds for the buildings will be well on their way to being secured. The Thanksgiving Offering will be in—in what I hope and pray will be the eighth consistent record offering. I plan to spend my days until leaving doing all I can, as I have done in the past, to see that our ministry to children is as strong as possible.

This decision has been one of the most difficult in my ministry. We shall deeply miss our friends among Kentucky Baptists. A part of me shall always be in the spirit of this place. Pray for us as we go. Pray for the board as they choose new leadership to lead in the future.

Until then, for all of us there is work to do.

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Clear Creek Comments

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



Adopting a student

Now that colleges and universities all over the nation are in full swing I want to talk with you about student life at Clear Creek School. As you know, we are an adult Bible institute and as such do not compete with colleges or seminaries for students. We will consider accepting God-called persons regardless of their educational background for enrolment in our three-year certificate program. These students must have a solid Christian experience, a call from God into full time Christian service, a recommendation from a church and a willingness to apply themselves to three years of dedicated study of God's word.

On the other hand, students 21 years of age or older who have a high school diploma or its equivalent may enrol in our four-year degree program. Upon its completion these students will have earned a bachelor's degree in theology, religious education or church music.

As mentioned earlier, our students are adults and most have families to support. They must attend classes during part of the day, work to provide a living for their families and study at night. They often serve a church in various capacities and are faithful in attendance on Sunday and Wednesday. Somewhere they must find time to devote to their families.

It isn't easy to be a student at Clear Creek School. There are many demands made on one's time, but somehow life becomes richer and more meaningful when one is in God's will.

Individuals and churches all over Kentucky have an interest in our students and help them in many ways. Just the other day I learned of a church in northeastern Kentucky, whose pastor is an alumnus of Clear Creek School, who invited a student family to spend a weekend with them. Before the student left the church had decided to "adopt" the family. They will assist him with his financial obligations and remember him in prayer during his student days.

God has many ways to take care of his children and one of the most often used is through another person.

Often I sit in chapel services and look over the student body. I never cease to be amazed at God's goodness to his children.

If you would like to "adopt" a Clear Creek Baptist School student, why not write me about it. I'll be happy to discuss the matter with you. My address is D. M. Aldridge, Clear Creek Baptist School, Pineville, KY 40977.

KBC Activities

Here and now

OCTOBER

- 20-24 Mission Emphasis Week on local college campuses
- 24-25 Associational Officers' Briefing. Cedarmore. Friday evening meal through lunch Saturday
- 24-25 Baptist Women's Retreat. Jonathan Creek. Husbands invited. Evening meal 24th through lunch 25th. Reservations through Jonathan Creek

Looking ahead

OCTOBER

- 31- Baptist Women's Retreat. Cedarmore. Evening meal Friday through lunch 11/1 Saturday. Husbands invited. Reservations through Cedarmore

NOVEMBER

- 1 Associational Officers' Briefing. Jonathan Creek. 9 a.m. to early afternoon. Reservations through Jonathan Creek

Planning ahead

- 2-8 Royal Ambassador Week. Suggestions for observing in Brotherhood materials
- 7-9 International Student Conference. Kenlake State Park. For international college students. Reservations through Student Department, KBC
- 9 American Bible Society Day. Materials available from American Bible Society, Box 5656, Grand Central Station, New York, NY 10017
- 10-13 Kentucky Baptist Convention. First Baptist Church, Bowling Green. Auxiliary meetings on 10th and 11th. See Western Recorder Oct. 8 issue for details
- 16-19 Foreign Missions Study. Books available from Baptist Book Store
- 17-21 January Bible Study Preview. 7 p.m. to 9 p.m.
 - 17—Paducah, Oaklawn Baptist Church
 - 18—Madisonville, First Baptist Church
 - 19—Lexington, Grayson Baptist Church
 - 20—Bowling Green, First Baptist Church
 - 21—Florence, Florence Baptist Church
- 23 Child Care Day
- 30- Week of Prayer for Foreign Missions and Lottie Moon Christmas
- 12/7 Offering

Oneida Journal

It is a puzzlement!

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



Many people are puzzled how Oneida has managed to survive when literally hundreds of boarding schools have been forced to close in recent years. Not only has Oneida survived, but its ministry is much larger and broader than ever before.

In recent years, Oneida has been the fastest growing boarding school in the United States.

Our enrolment and staff have tripled. Our physical plant has more than doubled. Operating costs have increased six-fold in the past eight years but there has been a similar increase in gifts to support the work.

How has this happened?

Oneida has no written budget.

Oneida has no grand master plan for the future.

We have no fund raisers or development program.

We have no public relations director or staff. In fact, we have been so busy the past two years we have only printed our little paper twice instead of the normal 12 times.

We have no ads in newspapers or magazines—this little article published the past few months is the most regular contact we have with any constituency.

There are no radio or TV spots.

We have no recruiters. The word of mouth reputation of our program attracts students from all over the state, our nation and from four other continents.

Oneida is 40 miles from the nearest bus or airport, yet we have students enrolled from 19 states and 12 nations.

Oneida has a tremendously qualified and unusually hardworking staff, all living on campus except for seven. These people average a 12 hour work day, giving up much of their privacy and home life for the instruction and care of hundreds of teenagers is a very demanding undertaking. They work for an average salary of \$4600 yearly.

What has led the staff to serve?

Why do students come?

Why do people give to support our work?

Indeed, "it IS a puzzlement!" as the King exclaimed in the musical, "The King and I."

But not a puzzlement for those of us familiar with what Oneida has meant in thousands of lives.

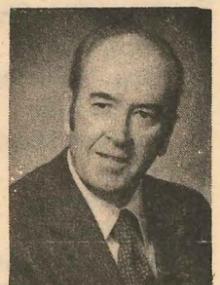
The Lord is truly in our work. It is his. We are his.

We are a mission.

The majority of young people who come to us are not Christians. The majority who leave us are.

We have an open admissions policy. We accept boys and girls any day of the year. Their need to be here does not arise by some arbitrary date on a calendar. We accept each as long as we have a bed or place to put a bed. We accept each regardless of their financial circumstance, and regardless of the school's financial condition of the moment. Race, color or religious tradition is not important to us in our admissions policies. God loves each one. So do we.

Frank Owen



Potential gems

I beg to quote the country parson who said, "I had rather invest in a dull boy than in a bright stone." Educators are being urged to give more and more emphasis to the bright student. Everyone is afraid of Russian scientific advancement.

With all due appreciation for the above emphasis, I'd like to speak a word for the less bright student, who possibly at some later time through his necessary life struggle may become just the right mind and heart to make a great contribution in the realm of the humanities, even though his acumen at a young age, as measured by scholastic standards, is not exceptional.

Robert Cox, speaking at a Los Angeles conference urged his fellow educators to make room for the "late-blooming student." He pointed out such men as Ben Franklin, Albert Einstein and Winston Churchill flunked their earlier examinations and would have been excluded from major American universities today. Cox cautions against measuring marks instead of men. He cites Robert Frost, dean of American poets, as one of these late-blooming minds.

Some years ago at L. R. Cooke's farm in Fayette County, I saw a two-year-old tri-state champion bull. A year later the same herdsman was grooming a different animal as a three-year-old contestant, leaving the former champion to graze in the field. When I asked why the two-year-old champion was not being reshowed in the three-year-old class, he stated it was not an exceptional three-year-old. The beast had ripened at age two and was now "over the hill." The three-year-old being groomed had not even been shown as a two-year-old. He wasn't ripe then.

I observe people ripen at different ages. Childhood disappointments and heart-aches often mold human greatness later on. Character and strength are more apt to grow in hardship and struggle than in special privilege. Some of the sharpest pupils in my grade school classes became very common adults and vice versa.

Let Christian leaders remember every boy and girl is potentially a future prize in whom the glory of God may yet bloom brightly.

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Write or call for the free booklet, "Church Newsletter Survival Workkit," which tells you how easy it is to get started. We welcome the opportunity to share with you how to get your news out for the cost of a meal and without going on a diet. Clip the coupon and inquire today.

I'm interested in details on the church page edition! Please send me information by return mail, without cost or further obligation.

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