

Children of different mothers

Baptists, evangelicals

by Don Kirkland, Assistant Editor, [South Carolina] Baptist Courier

Southern Baptists are suffering from an identity crisis, a church historian told the South Carolina Baptist Historical Society.

E. Glenn Hinson, professor of church history at Southern Baptist Theological Seminary, said it is "absolute critical" for Baptists to learn who they are if they wish to hold onto their heritage.

His address, "Baptists and Evangelicals—What is the Difference?" delineated the historic differences between the two groups.

Hinson declared the two groups are committed to the scriptures and possess a feel for evangelical con-

version. "But make no mistake about it, we come from different wombs."

"Evangelicals," he continued, "are the descendants of the late 16th and early 17th century Protestant scholastics. They are children of English and American millennialists and fundamentalists of the late 19th and early 20th centuries."

"As such," he emphasized, "they let nothing stand above what they consider the objective word of God found in the scriptures."

He pointed out "Baptists, by contrast, are the descendants of persecuted and harassed dissenters of the 17th century who came forth from the womb crying for liberty."

"They are the children," he added, "of the refugees who fled the European continent to these shores to found here a society in which there would be no restriction of conscience and no religious test for public office. As such, they have insisted that faith must be free and voluntary if it is to be genuine faith, that there is no objective word apart from uncoerced human response."

The Southern Baptist historian contended "that version of Christianity which places the priority on voluntary and uncoerced faith or response to the word, an act of God," is a distinctive of Baptists.

Unlike evangelicals, Baptists "have not put a lot of stock in creedal statements," Hinson noted. Instead, he said, Baptists have "frequently repudiated the creeds as human contrivances and consistently insist on the scriptures alone as their sole rule of faith and practice."

Hinson said while evangelicals were developing a

passion to be biblical, and aiming for precision in theology, Baptists were becoming suspicious of orthodoxy, more prone to dissent and nonconformity.

"No two religious movements could have differed more from one another at this juncture than these—the Baptists and the evangelicals," he said.

Hinson averred the real identity crisis is a product of the 20th century, caused partly by the "overt organized effort of some to spread evangelicalism." This effort, he said, was coordinated by the Bible institutes which "allowed the fundamentalists to break away from denominational ties without cutting themselves off from some base of operation."

"Southern Baptists should be quite conscious of the continuation of this same pattern," he said, identifying Criswell Center for Biblical Studies, Luther Rice Seminary and Mid-America Seminary as "headquarters for the effort to disseminate fundamentalism and eventually to take control of the Southern Baptist Convention."

Hinson said inerrancy or infallibility of the Bible is not the real issue in today's controversy among Southern Baptist. "The real issue," he said, "is whether pastors of a few jumbo-sized churches can establish themselves as inerrant and infallible teachers and thus qualify for the kind of authority they want to exercise in the Southern Baptist Convention."

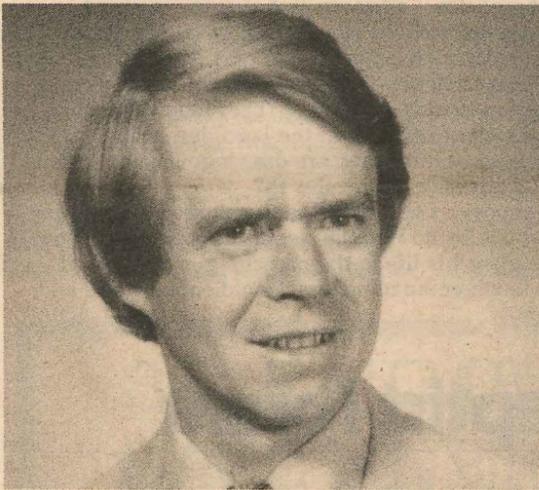
Their argument, he stated, is this: "You can't argue with our success. If you follow the other model or models, you won't have this kind of success."

The Southern Seminary professor said the difference boils down to "an entirely different attitude toward human response to the word of God."

"Nothing handled by human beings can have such an objective character that we fallible human beings can presume to impose it upon others," he noted. "To be valid our response must be voluntary. The word itself will win us but it will never coerce."

Hinson concluded his address to the historical society by wondering whether "we no longer want to be Baptists," denying liberty to the individual and substituting the authoritarian church model for the democratic one.

Some have decided they do not want to be Baptists, Hinson said, and then added: "Do not number me among them."



Hinson

State Baptists' response to commandment ruling is mixed

by Norman Jameson, Baptist Press

Kentucky Baptists are as divided in their response to the Supreme Court's declaring unconstitutional a law requiring the 10 commandments be posted in public classrooms as they were in their original support of it.

Some, like LaVerne Butler, pastor of Ninth and O Baptist Church in Louisville, feel the decision will only hasten God's judgment on America. Others, like Kentucky Baptist Convention executive secretary-treasurer Franklin Owen, who advised caution until the law withstood scrutiny of the courts, were not surprised at the decision.

"This is censorship and banning of the Bible," declared Butler, who helped raise \$250,000 to post the commandments in every classroom in 106 of Kentucky's 120 counties. He called the action "tragic" and said: "This is just another step in stripping America of all her religious heritage. I really think Nov. 17 (the day of the court announcement) is a sad day and from this day forward it will be downward and another step toward the judgment of America."

Butler and Tom Riner, executive director of the Kentucky Heritage Foundation and pastor of two Louisville Baptist churches, said none of the 30,000 copies of the 10 commandments already in Kentucky classrooms was posted under the stricken statute. Instead, they were posted under a similar authority through local school boards using private donations. Only \$1400 was donated to post the commandments

under auspices of the state law, which itself required private funds for posting.

Kentucky's department of public instruction is waiting for an advisory from state attorney general Steve Beshear as to whether the already posted copies will have to be removed. Beshear had originally advised that Kentucky's law was constitutional.

Riner, whose wife Claudia tried to get the 1980 Southern Baptist Convention to support similar legislation in other states, said rejection of the law does not signal a "witchhunt" and does not mean copies of the 10 commandments already posted will "be torn out and burned."

Riner feels the Supreme Court ruling says Kentucky law cannot "require" the 10 commandments to be posted but it does not prohibit them from being posted. "If this is interpreted to mean a copy of the 10 commandments is unconstitutional in a public building, then we've got a real problem," Riner said, pointing out the 10 commandments are engraved on the Supreme Court building. He said the decision will not affect his efforts at all and he will continue to raise money to post the commandments in classrooms and in the offices of public officials.

The Kentucky Baptist Convention, meeting in its final session in 1979, voted to look favorably on legislation that would get the 10 commandments posted in public classrooms. Some Baptists were miffed when support from state convention leaders was not forthcoming. Owen counseled caution and the public affairs committee warned against Baptist support

until the law had passed court tests.

"We all believe in the 10 commandments and would like to see them displayed where they would be revered like they deserve to be," said Owen. "But I don't want us to push them in and make them a subject of unpleasant controversy which they don't deserve to be. I've always felt a little bit squeamish in realizing that any other religion can make the same move and use the fact we've done it as an argument for doing so."

Bill Hancock, pastor of Highview Baptist Church, Louisville, who was "very active" in getting the 10 commandments posted, feels such rationalization is irrelevant, "in view of our foundation as a Christian nation." He said: "As Christians we're going to have to quit rationalizing about our witness. We're going to have to be bold or be compromised."

Kentucky Baptist Convention president Bill Whittaker, who said he expected the Supreme Court to rule as it did, supported the decision on grounds the law would open up a way for other religions to post similar doctrines. Whittaker, pastor of First Baptist Church, Murray, had no comment on whether those already up should be taken down.

C. R. Daley, editor of Western Recorder, feels there is "no alternative" but to take them down. John Dunaway, member of the Southern Baptist Convention's Executive Committee and immediate past president of the Kentucky Baptist Convention, feels the Supreme Court ruling indicates they should be taken down.

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

President Bailey Smith should have our prayers

Unfortunately a message came from Southern Baptist Convention president Bailey Smith to Kentucky Baptists too late to be shared with messengers in Bowling Green. It said in part, "Please request that your state convention pray that I shall do everything possible to create an atmosphere of harmony, love and brotherliness in our glorious denomination. Bold Mission Thrust must be our priority in the days ahead as we face our lost world with the claims of Christ."

It's too bad president Smith's message was late. Messengers in Bowling Green would have received it with a standing ovation because it fits the spirit of Kentucky Baptists.

I happened to be with president Smith in the Baptist Convention of New York the week before the Kentucky convention. I was so impressed with what he said there I had already written the following words to share with Kentucky Baptists.

President Smith says he is committed to being a healing and unifying force for Southern Baptists. He believes God has such a place in America and the world for Southern Baptists that we cannot afford to divide over things that don't matter that much.

President Smith has been criticized more during his short tenure than most any Southern Baptist president in history. His outspoken manner has brought on some of this but he is being dealt with too harshly. He deserves an opportunity to prove his stated intentions.

He has been widely criticized for the little the church he serves contributes through the Cooperative Program. He understands this and quickly confesses he is not pleased with the record though there are some reasons for it. He says the church has recently tripled the Cooperative Program gifts and he says it should have because they had such a "lousy" record. Furthermore, he believes since the Del City congregation is the largest in Oklahoma, it should be the leader in Oklahoma in Cooperative Program gifts and he is committed to make it so.

President Smith made world news during the heat of the recent political election with the remark about the prayers of the Jews. It was an unfortunate remark in the setting in which it was made but it was exaggerated all out of proportion in both the secular and religious press.

Some saw theological error and anti-Semitism in Smith's Jewish prayer remarks but those who truly know his heart know Smith loves all God's creatures and lives to bring as many as possible to salvation through Jesus Christ. Taken out of context the statement is untrue but in the sense that the only way to God the Father is through Christ the Son, it is New Testament teaching.

Smith considers his special gift as that of evangelist. He has cultivated and practiced that gift like few in the world today. Considering the emphasis upon evangelism by Southern Baptists throughout their history and the current emphasis on Bold Mission Thrust, Smith could have no more appropriate priority and in this respect he could make a major contribution as Southern Baptist Convention president.

It will not be easy for him to be a healing influence at this time. He will be under pressure to use his appointive powers to stack committees as a part of an unwarranted and destructive effort to take over convention agencies. He is a theological conservative and his appointments will reflect that. There is nothing wrong with that. There are plenty theological conservatives president Smith can appoint who are above participation in any takeover plot.

The awesome thing president Smith must remember about the present state of affairs is that the future of Southern Baptists is at stake. Church historians say all the elements for a division in the convention are present and only a radical change in the present course can avert a split. They point to the example of American Baptists, Lutherans and others who went through the same process.

President Smith's administration, assuming he serves two years, could well be the most critical for Southern Baptists since our organization in 1845. In two years the present crisis will likely have climaxed and we will be weakened or strengthened as a world missions force. President Smith's convention appointments will be the most decisive factor in how the convention goes.

For this reason prayer for president Smith is critically important. If every critical remark were replaced by a prayer for president Smith, the Southern Baptist Convention would not only be safe but greatly strengthened.

It is also only fair to reserve judgment on his performance and give him opportunity to be the healing force he says he wants to be. He surely has my prayers. Judgment on his performance as convention president will be reserved until after he exercises his appointive powers.

Guest Editorial

'Those who preach the gospel should live . . .'

by Eugene Whitlow
Editor, Baptist New Mexican

I was distressed to read recently that out of over 400 occupations recognized by the Bureau of Labor Statistics, pastors rank 325th on the hourly wage list. This puts them in the same category as farm laborers, cooks and waiters and waitresses. But on the level of education, pastors rank in the top 10.

The matter of how much to pay a pastor has long been a sore spot in many of our churches. Bivocational pastors have not entered into the picture because for the most part they have the bulk of their income coming from their secular labors. But when a man feels the call to full time preaching, spends time and money going to college and to seminary, just how much should he be paid?

Some church members seem to feel they should not pay the pastor any more than they just have to. Others, in a sense of pride, want to pay their pastors top salaries to compare with the income of other pro-

fessional people such as lawyers, doctors and so on. What is your philosophy about how much your church should be paying your pastor?

Whatever it is, don't hide it away and quietly go along with the finance committee's recommendation this fall when 1981 budgets are being prepared. Speak out! If you feel that your pastor is not being paid enough join with others who feel the same way and let yourselves be heard. On the other hand, if you feel your pastor is being overpaid, once again don't hide your feelings but let them be heard by the responsible people.

And in either case, do not intentionally stay away from the business meeting when the budget is voted on, or attend the meeting but abstain from voting so you can later disclaim any responsibility toward his salary. That's a form of deceit.

I have known some pastors who were grossly underpaid because one or two domineering members of the congregation saw to it and kept it that way. The rest of the members meekly gave in without the courage to challenge the situation. I am not going to call this cowardice because I don't want to be that abrupt. There must be a nicer word for it but for the life of me I can't come up with it at the moment.

And what shall we say about pastors who receive exorbitantly high salaries? Well, as for me, I can only reply that evidently for these the ministry is more of a profession than it is a calling. They may think of themselves as servants of the Lord, but at the excessively high salaries they are drawing, can we think of them as servants of the church?

The apostle Paul said those who preach the gospel should live by it. What he seems to be saying is that if a man gives his life to the preaching of the gospel, those to whom he ministers should support him and his family.

Baptist Forum

Baptist principle to move aside?

Unsettling as the thought may be, it is perhaps time for many Baptists to begin thinking seriously about denominational realignment.

A very aggressive and intolerant group among us is seeking to put certain theological demands upon the rest of us which cannot in good conscience be accepted. They are also striking at the very heart of an historic Baptist principle—the right of the individual in freedom to be led by the Holy Spirit in the study of the scriptures.

If this group does succeed in its goal of taking over the boards, the agencies and the seminaries of the Southern Baptist Convention, and they do impose their very narrow (and I think wrong) views of how one can and cannot honor God in the study of the Bible, it will be a different Southern Baptist Convention from the one in whose generally conservative but tolerant atmosphere such inquiring minds as A. T. Robertson, Eric Rust and Carlyle Marney, to select three from among a "heavenly" host, could not only survive but thrive. And if that does come to pass, the day may soon follow for an honest realignment.

A denomination is only a temporary "thatched hut" which is destined for the judgment-day fires, along with all the other good but temporary things that will have served their purpose at the coming of our Lord. If the fundamentalists do succeed in running the inquiring orthodox believers out of the convention, it would not be the worst of events for another "thatched hut" to be fashioned out of the honest convictions of those who will not cover their consciences and become hypocrites for the sake of denominational peace. It is a fateful time for the people of grace called Baptists.

Robert Miller, Richmond, Ky.

Baptist Forum

Draw swords, or harvest fields?

In the past several months I have seen Southern Baptists drawing up into three lines (two lines of those who wish to fight among themselves, and one line of those who want to get on with the bold mission of Matt. 28:19-20 and Acts 1:8).

Today I see the beginnings of "civil war" as one side calls the other "dummies" or "godfathers." Today I see Southern Baptists fighting and arguing with each other while the devil dances with glee, and as a lost and dying world critically watches us fight ourselves instead of trying to win them to Jesus.

I wonder what God almighty thinks about all of this. Can God say to Southern Baptists collectively and individually: "Well done thou good and faithful servants"?

Come on Southern Baptists, let's beat our sword into plowshares and return unto the fields that are white unto harvest. I am proud to be a Southern Baptist and a Kentucky Baptist, but I am also ashamed of our present pattern of behavior, especially that of name calling, bickering, etc.

Keith Blair, California, Ky.

NOBTS: everybody ought to know

As trustees of New Orleans Baptist Theological Seminary we take seriously our responsibilities to God and Southern Baptists. We subscribe heartily to the beliefs and practices of Southern Baptists, sharing faithfully as leaders in our respective churches, associations, state conventions and in the Southern

Baptist Convention. We are deeply committed to the basic principles which have been characteristic of our great convention. A genuine effort is constantly made to insure the administration and faculty of New Orleans Baptist Theological Seminary is deeply committed to the tenets of Baptist faith. In the discharge of our duties we attend trustee meetings consistently and are vitally involved in the transaction of all business.

We have taken action recently to reinforce our doctrinal and denominational commitment. Traditionally, any person who has joined the faculty or administrative staff at New Orleans Baptist Theological Seminary has been required to endorse the "Articles of Religious Belief," adopted in 1917 with the founding of the institution. The official procedure of endorsement is to carefully read the doctrinal statement and then publicly sign this document in a chapel service. In the annual board meeting Mar. 6-8, 1979 we voted to supplement the seminary's "Articles of Religious Belief" with "The Baptist Faith and Message" statement of faith.

The faculty then affirmed its approval in a positive and unanimous decision. A paragraph from its resolution communicated to the trustees is cited:

"Be it further resolved that we as a faculty say to our fellow Baptists that we stand firmly for the integrity and authority of the Bible as the inspired Word of God, both in the original manuscripts and in the transmission of that original text to us in our Bibles for use today. We have full confidence in the integrity and authority of our pres-

ent-day Bibles as the inspired Word of God, to the extent that the Hebrew and Greek texts have been faithfully preserved and translated."

We have acted in good faith toward the denomination. We believe our statement of faith as a seminary is explicit and adequate and the administration and faculty has made a conscientious and faithful response. Questions concerning this Southern Baptist institution will be answered promptly, courteously and truthfully.

Executive Committee,
Board of Trustees,
New Orleans, La.

Are you a transplanted Illinoisan?

This month marks the 75th anniversary of the founding of The Illinois Baptist which in Illinois is the counterpart of Western Recorder.

We have prepared an attractive, laminated plaque noting this anniversary. It includes some historical notes, plus an inspirational message suitable for display on the walls of your living room, den or whatever.

Kentuckians who once lived in Illinois will find this of special interest. Or, we would be glad to send one to any reader. The plaques are free. We do ask that you enclose 50 cents for mailing.

Bob Hastings, Editor
Box 3486,
Springfield, IL 62708

Know any junior deacons?

I am wanting to establish a junior deacon program in our church. This program would be for the young men in the youth fellowship, both junior high

and senior high. I believe this program would serve an excellent purpose in teaching our young men more about responsibilities to and ministry within the local church. This would also serve to instill in the young men leadership qualities and will enable them to witness and experience ministry firsthand as they will serve under the direct guidance and supervision of the deaconate of our church.

However, we have had a difficult time in finding any churches that have established this program and could give us some guidelines to follow. We are hoping through the media of your state paper we might gain some response and assistance.

Anyone having experiences with such a program, will you please contact Mark C. Russell, minister of youth, Northside Baptist Church, 3021 E. 71st St., Indianapolis, IN 46220.

Mark C. Russell, Indianapolis, Ind.

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State conventions

It's obvious . . . moderates have the upper hand

Minnesota-Wisconsin set to organize state body

Jan. 1, 1984 was set as the target date for organization as a state convention by Minnesota/Wisconsin Southern Baptist Fellowship at its 11th convention Nov. 7-8, according to Otha Winningham, fellowship coordinator.

The two-state fellowship, currently part of the Baptist General Convention of Texas, has already passed minimum guidelines for a convention. The guidelines specify 50 churches and 12,500 members or 70 congregations and 10,000 members. Currently the fellowship has 99 churches and chapels and 11,077 members.

In other business, messengers adopted an \$857,126 budget for 1981, a 10 percent increase over 1980. Of the budget, an estimated \$202,511 will come from the congregations in the fellowship. Minnesota/Wisconsin Baptists will send 25 percent to worldwide causes.

Layman Charles Dunning of Neenah, Wis., was reelected president, and messengers set the 1981 convention for Emmanuel Baptist Church, Rochester, Minn., Nov. 6-7.

Californians observe 40th, dispatch business quickly

Messengers to the Southern Baptist General Convention of California 40th annual meeting dispatched burdensome business matters with uncharacteristic speed to turn their attention to the past and future.

The 1362 messengers celebrated the 40th anniversary of the convention as they returned to the area of the birthplace of the SBGCC, Bakersfield.

Messengers adopted a \$7.5 million budget for 1981 with a goal of \$4 million in contributions from the 1200 congregations of the state. Of that 27.25 percent will be shared with the Southern Baptist Convention Cooperative Program, up a quarter of a percent from 1980.

W. A. Burkey, pastor of First Baptist Church, Fairfield, was elected president and the 1981 annual meeting will be held Nov. 10-12 in Monterey.

Michigan link with Vols 'most significant action'

Messengers to the Baptist State Convention of Michigan voted to enter into a sister state relationship with the Tennessee Baptist Convention during their 23rd annual meeting.

The vote to link up with the stronger convention came at almost the same time as the Tennessee convention, meeting in Johnson City, was voting to enter the relationship.

Michigan executive director Robert Wilson said: "This is the most significant action our convention has taken since I have been executive director." Wilson, who has served in Michigan since 1956, has been executive since 1971.

Under the linkage agreement Tennessee churches and associations will

work together to expand Baptist work in the northern state.

Messengers adopted a \$1,889,786 budget, of which \$955,431 will come from the 194 churches and 41 chapels of the convention. Of the budget 25 percent—\$238,858—will go to the SBC Cooperative Program, an increase of a half percent from 1980.

Milton Wood, pastor of Gorham Baptist Church, Jackson, was elected president.

None of the resolutions dealt with doctrinal integrity or SBC president Bailey Smith.

The 1981 annual meeting will be at First Baptist Church, Trenton, Nov. 11-12.

New Mexicans cite three, no controversial issues

Bob J. Bacon, pastor of Del Norte Baptist Church, Albuquerque, has been elected president of the Baptist Convention of New Mexico.

Messengers, meeting in their 68th annual session, adopted a record budget of \$1,636,000, 29 percent of which, \$474,440, is earmarked for worldwide missions causes through the SBC unified budget, the same percentage as last year.

The convention recognized three retiring staff members with an aggregate of 73 years' service: C. Eugene Whitlow, director of communication division, 14 years; Edward E. Storm, director of education division, 28 years, and Charles Polston, associate in the education division, 32 years.

No controversial issues surfaced during the five-session meeting.

The 1981 convention meets at Glorieta Baptist Conference Center Nov. 3-5.

SBC to net fifth from Utah-Idaho state budget

Messengers to the Utah-Idaho Southern Baptist Convention reelected Louis Demster, pastor of First Southern Baptist Church, Caldwell, Ida., president.

The 180 messengers also passed a \$873,698 budget with \$259,378 anticipated income from convention churches. Of the latter amount 20 percent will be forwarded for world missions through the national Cooperative Program, the same percentage as last year.

The 1981 meeting will be Nov. 10-11 at Calvary Baptist Church, Boise, Ida.

Jewish remark, rightists, divisiveness cited in D. C.

Messengers to the 104th annual session of the District of Columbia Baptist Convention addressed three controversial topics.

In a resolution on prayer by persons of differing faiths the delegates noted "God is sovereign and he hears and answers prayers from whomever he wills," and urged Baptists to "build relationships with our Jewish friends."

The resolution did not specifically mention SBC president Bailey Smith

and was approved in place of one which repudiated Smith by name for his statement last summer that "God does not hear the prayer of a Jew."

Messengers expressed concern about the religious right, acknowledging "the right and Christian duty of these groups to address political concerns from the viewpoint of their own Christian conviction" but "rejecting as arrogant and inaccurate the claims of such groups and individuals to speak exclusively for God, the Christian church or Baptists-at-large."

In a unanimously passed resolution messengers cited historic Baptist commitment to the freedom of the individual to "approach God" and "express his interpretation of God's word." Noting the current dissension and divisiveness in the SBC the resolution called on Baptists "to join together in the spirit of Christian love and forbearance, majoring on our common beliefs and goals while respecting the right to hold differing views."

C. Wade Freeman Jr., pastor of Capitol Hill Metropolitan Baptist Church, was elected to a one-year term as president of the convention.

The 364 messengers approved a budget of \$849,067 of which \$210,000, or 24.7 percent, will go to SBC causes through the national Cooperative Program.

The 1981 meeting will be held Nov. 12-13 at First Baptist Church, Gaithersburg, Md.

Rumors in Georgia battle unfounded; Garrison cited

Georgia Baptists embraced a new executive, approved record budgets and institutional expansion and passed brief resolutions—all with an absolute minimum of controversy—at their annual convention.

Preconvention rumors about a conservative-moderate confrontation proved false and 3104 messengers had a harmonious meeting.

Searcy S. Garrison, executive secretary-treasurer, was repeatedly praised as he approaches a Dec. 31 retirement after 26 years as the convention's administrative leader. The messengers warmly received James N. Griffith of Athens as Garrison's successor.

W. Ches Smith III, pastor of First Baptist Church, Tifton, Ga., and former chairman of the Southern Baptist Convention Executive Committee, succeeded Griffith as state convention president.

Georgia Baptists approved a record Cooperative Program budget for 1981 of \$17.5 million. About 10 percent will be deducted for shared promotional-administrative expenses and the remainder will be divided equally between Georgia and Southern Baptist causes.

The only friction was a brief but spirited debate on scientific creationism in public schools. Messengers endorsed equal time for teaching scientific creationism in schools where evolution is taught, the same stand they took in 1979.

An effort to adopt a narrow stand on biblical inerrancy failed when

messengers agreed with their resolutions committee the 1963 Baptist Faith and Message statement "is an adequate statement of our position and no additional expression is needed."

Another resolution called on Georgia Baptists to place funds in their 1981 church budgets to send members to the Southern Baptist Convention in Los Angeles.

A group of ministers meeting at a separate site during the convention issued a formal call for Baptist ministers and laymen in Georgia to make every possible effort to attend the Los Angeles meeting.

J. Pruett Gannon, pastor of Smoke Rise Baptist Church in Stone Mountain who was elected group spokesman, said, "We have no group. We have no organization. We are just Georgia Baptists encouraging our fellow Georgia Baptists to go to Los Angeles."

The 1981 session will be Nov. 9-11 at Roswell Street Baptist Church in Marietta.

Mission fund tops agenda of New England Baptists

Messengers to the 13th annual meeting of the Baptist General Association of New England unanimously adopted a recommendation to create a New England Mission Fund.

Organizers of the foundation-type fund hope to raise \$500,000 by December 1985 to help provide land sites for new churches, down payments for new facilities and for the renovation of buildings or for equipment.

A \$10,000 challenge fund was included in the budget to help prepare for organization as a Baptist state convention by 1982, a target date that has not been voted on but toward which New England Baptists are planning.

New England Baptists adopted a budget of \$1,019,292 of which \$149,600 is anticipated income from the 80 congregations of the association. Of the latter amount, 20 percent is designated for distribution through the national Cooperative Program.

The 1981 meeting of the association will be Nov. 6-7 at First Baptist Church, Sudbury, Mass.

Kansas-Nebraska targets 200 churches, 20 years

President Doyle Smith challenged Kansas-Nebraska Southern Baptists to increase the number of churches in the convention by at least 200 within the next two decades.

The challenge came as the Kansas-Nebraska Convention of Southern Baptists held their 35th annual session in Omaha.

Smith, pastor of First Southern Baptist Church, Great Bend, Kan., was reelected president.

Messengers adopted a record budget of \$2,045,964, the first time they have budgeted in excess of \$2 million. Of the budget \$1,130,800 will come from the 240 churches and chapels of the two-state convention.

Messengers increased the percentage

at Baptist state conventions just about everywhere

the state contributes to the SBC Cooperative Program, going up one percent to 23 percent.

The 1981 annual meeting will be in Nall Avenue Baptist Church, Kansas City, Kan., Nov. 10-12.

Marylanders ask equality in committee membership

Maryland Baptists elected a seminary trustee as convention president and called for committee representation "from all socioeconomic, cultural, ethnic and racial groups" during their annual meeting.

The resolution asking the convention's nominating committee to seek candidates from all areas was passed over the objections of several who felt it might establish a dangerous quota system.

The 570 messengers elected Lewis McDonald, pastor of Oak Grove Baptist Church, Bel Air, president of the 100,000-member Baptist Convention of Maryland. He is Maryland's trustee on the board of Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

In other actions messengers approved a \$2,644,307 budget with \$1,822,100 to be raised from convention churches. Of that amount, 38.5 percent will be distributed to national Southern Baptist Convention causes, an increase of 0.5 percent over last year.

The 1981 meeting will be Nov. 9-11 at Asbury United Methodist Church in Salisbury.

W. Va. cool to resolution favoring Smith's position

West Virginia Baptists tabled a resolution that claimed God does not hear the prayer of a non-Christian during the 10th annual meeting of the West Virginia Convention of Southern Baptists.

A record 176 registered messengers also ratified a previous executive board action to join the state's Baptists with the Baptist State Convention of North Carolina in a common effort to double the number of Southern Baptist churches in West Virginia to 200 by the end of 1985.

Messengers elected Charles Whitlock, pastor of First Southern Baptist Church, Fairmont, W. Va., as president. They also adopted a 1981 budget of \$758,062, of which \$367,687 is anticipated income from convention churches. Of the convention income, 25 percent is designated for world missions through the national Cooperative Program, an increase of 1/2 percent over last year.

The tabled resolution asked West Virginia Baptists to "support Dr. Bailey Smith as he has courageously stood for what Baptists have historically believed and that being that everyone must accept Jesus Christ as the messiah if they are to reach the throne of God."

The resolution further resolved "we believe the New Testament teaches God does not hear the prayer of any non-believer unless it is a prayer of repentance and trust in Jesus Christ as savior and Lord."

A brief discussion, divided evenly for and against, included one messenger's claim that "if you don't vote for the resolution, you deny that Jesus was the Messiah." Finally, a messenger stated there was primarily a problem of semantics and moved to table the resolution until the next annual meeting.

The 1981 convention will be Nov. 6-7 at First Baptist Church, Fairlea.

10th anniversary noted by Penn-Jersey Baptists

Celebration of the 10th anniversary of its organization as a state convention highlighted the annual meeting of the Baptist Convention of Pennsylvania-South Jersey Nov. 6-8.

Three hundred messengers and guests watched the historical pageant "God's People . . . at God's Place . . . in God's Time" depict the organization of the convention in October 1970 with 75 churches and about 8500 members in three associations.

During its first decade the convention has grown to about 16,500 members in 159 churches and chapels in seven associations, according to Ellis M. Bush, executive secretary-treasurer. During the decade, gifts to world missions through the Cooperative Program have tripled.

Messengers elected James E. Ward, pastor of Temple Baptist Church, York, to a second term as president, and set the 1981 convention Nov. 5-7 at Mill Creek Baptist Church, Erie.

A budget of \$1,297,994 was approved with a goal of \$358,500 in contributions from the congregations. Of that \$95,000 or 26.5 percent will go to support worldwide causes through the Southern Baptist Convention Cooperative Program. SBC contributions represent a half percent increase.

Bailey urges end to feud, support of Coop Program

Bailey Smith, president of the Southern Baptist Convention, boosted the Cooperative Program, the method through which the missions and educational work of the SBC are funded, as he addressed messengers of the Baptist Convention of New York Nov. 6-8 in Greenwich, Conn.

Smith, pastor of First Southern Baptist Church, Del City, Okla., admitted his church has a "lousy" record in giving through the Cooperative Program, but noted it plans to increase contributions by 300 percent during the coming year.

"That is just the beginning," Smith said. "We are going to be the number one church in the Oklahoma convention in giving through the Cooperative Program like we are in everything else."

Smith also commented on the status of the 13.4 million-member denomination and said, "We've got to quit feuding over things that might not be as essential as we thought."

They adopted a budget of \$1,586,839 of which \$334,924 will come from the 242 churches and chapels of the con-

vention, which covers all of New York and parts of New Jersey and Connecticut. Messengers increased gifts to conventionwide causes by one percent, to 21 percent.

The 1981 meeting of the convention will be Nov. 5-7 at Thruway House, Albany, N. Y.

Everything's coming up roses in Arizona it seems

Arizona Southern Baptists celebrated records in baptisms, enrolment, church planting and stewardship as they held their 52nd annual meeting in First Southern Baptist Church last week.

The 403 registered messengers passed up opportunities for controversy as two scheduled miscellaneous business sessions passed without a motion.

Among records set during the past year was an all time high of 5586 baptisms, an increase of 18 percent. Also, Arizona Baptists recorded a 5.1 percent increase in Sunday school enrolment with 29 new Sunday schools established and increases in Church Training, 6.9 percent; Woman's Missionary Union, 18.7 percent; and Baptist Men, 30 percent.

Jack Johnson, executive director-treasurer, reported 1980 as a year of transition from a deficit to a surplus financial picture and reported a turnaround to a \$500,000 surplus.

During the year 25 new missions and 45 Bible fellowships were established, messengers were told.

Messengers adopted a record \$1.3 million budget, of which 25 percent will be shared with the SBC.

The 1981 annual meeting will be in Chandler, Nov. 10-12.

Alabama favors 50-50; no 'dummies' are there

Alabama Baptists increased their percentage of gifts to worldwide missions causes, adopted bold mission priorities in programing, personnel and budgeting for the next five years and reaffirmed the trustee method of stewardship at their annual meeting.

Meeting at Samford University, one of its three schools of higher education, the convention of 1674 messengers increased gifts through the national Cooperative Program by another one-half percent toward a goal of a 50-50 division of funds, less deductions for general denominational causes. The division now stands at 45.5 percent for SBC causes and 54.5 percent for Alabama convention causes. The percentage to the SBC will increase one-half percent annually until it is 50-50.

In a resolution approved unanimously the messengers reaffirmed "the trustee method of stewardship, insuring the responsiveness of our institutions and agencies to the SBC and Alabama Baptist Conventions," and expressed "appreciation to those men and women of integrity who serve our agencies and institutions as trustees."

Drew J. Gunnells, pastor of Springhill Baptist Church, Mobile, and a former president of the Southern Bap-

tist Foreign Mission Board, was reelected to a second term as president.

The 1981 convention will meet Nov. 17-18 at the civic center in Montgomery.

Bible inspired, seating plan ok: Northwest messengers

Northwest Baptist Convention messengers compromised on a constitutional proposal to require associations to approve a church before its messengers can be seated by the state convention.

Meeting in their 33rd annual session messengers also elected Doyle J. Collins, pastor of Vine Street Baptist Church, Roseburg, Ore., president, and reaffirmed a 1979 resolution that says the Bible's original manuscripts were "doctrinally, philosophically, historically and scientifically" without error and were verbally inspired.

A motion passed 131 to 128 in 1979 would have required associational approval for a new church prior to affiliation with the state convention. The constitutional committee changed the proposal to require only an evaluation by the association.

After a short debate messengers voted unanimously to retain the present constitutional provision that requires an evaluation from either a cooperating church, area missionary or the association. They added a requirement that a new church present its petition for affiliation at least 30 days before the convention. Also, any challenge to messengers from a church already affiliated with the convention must be filed in writing at least 60 days before the convention.

Messengers approved a \$2,216,998 budget that anticipates income of \$1,330,000 from convention churches of which 31 percent will be forwarded to world missions through the national Cooperative Program, a one percent increase over last year.

Messengers were told final records would show an increase of about 700 baptisms over the record 4061 recorded in 1978.

The 1981 convention will be in Bellingham, Wash. Nov. 10-12.

Arkansas Baptists adopt alien immersion report

Arkansas Baptists adopted a report defining "alien immersion" and "open communion," and adopted a "binding policy" concerning challenges to messengers.

In addition, messengers officially welcomed their new executive secretary-treasurer, Huber Drumwright, passed an \$8.1 million budget and reelected John Finn, director of missions for the North Arkansas Baptist Association, president.

The definitions and the policy both were adopted in reference to a long-standing controversy in the convention over alien immersion and open communion.

The 1981 annual meeting will be Nov. 17-19 in First Baptist Church, Fayetteville.

Sunday School Lessons



DECEMBER 14, 1980

H. C. Chiles

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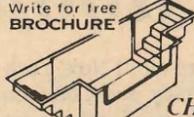
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LORD OF ALL

Lord of nature—Luke: 8:23-25 Following a busy day Christ and the disciples were having a ride across Galilee. Needing rest Christ went to the rear of the boat and went to sleep. Suddenly a storm arose and the high waves dashed over the sides of the boat. They quickly aroused him with words mingled with distress, "Master, we are perishing; don't you care enough to do something for us?" Christ arose and spoke to the sea as if it were a person and immediately there was a great calm. Then he rebuked the disciples for their fears. The presence of fear is always due to the absence of faith.

Lord over death—Luke 8:41-42, 49-50, 54-55 Jairus, a ruler of the synagogue, was in great trouble and deep sorrow because his only daughter was at the point of death. Having faith in Christ's power to heal, Jairus beseeched Jesus to come to his house and heal his daughter. While they were enroute to the home of Jairus, a courier brought the information the girl had died and made the suggestion Christ not be troubled any further. Christ's encouraging words, "Fear not: believe only, and she shall be made whole," and his continuance toward the house strengthened Jairus against despair, even though he did not know what the Lord might do.

INTERNATIONAL SERIES

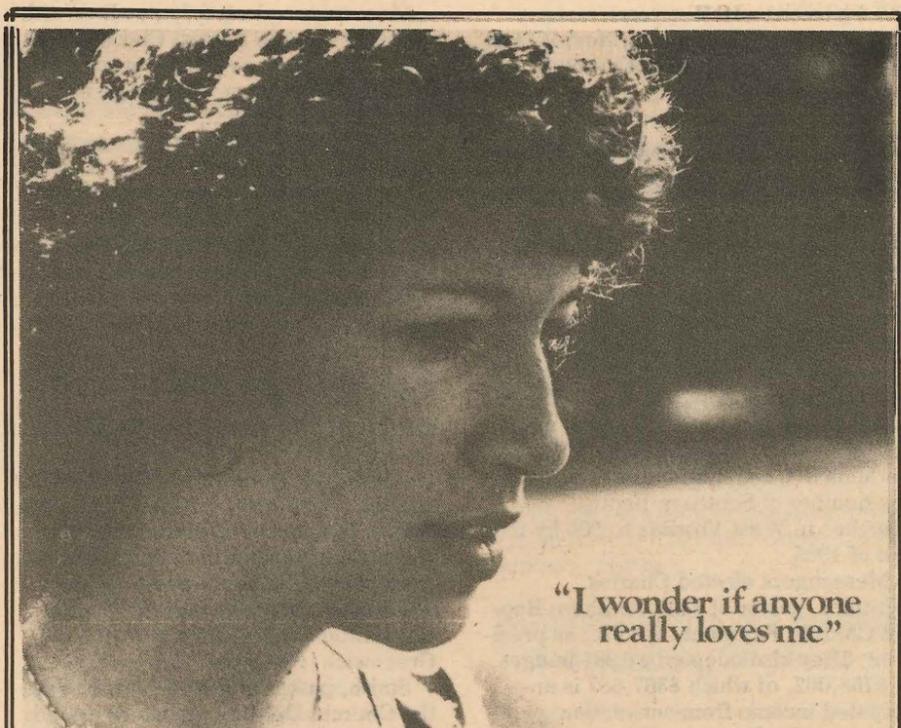
JOHN PREPARES THE WAY

Matthew 3:1-12 Matthew presented John the Baptist in his role of forerunner and herald of Christ, who boldly announced the presence of the king and the nearness of the kingdom of heaven. Concerning this remarkable preacher, who had such an effective ministry, three things are noteworthy.

His preparation In addition to the instruction which John the Baptist received in the godly home in which he was born and reared, he studied the Old Testament. Then he went into the wilderness where he lived an ascetic life and underwent a discipline which fitted him for the task which he was to perform. God prepared John in the wilderness, far from politically decadent Rome and spiritually dead Jerusalem.

His preaching This striking preacher was heavily burdened on account of the prevailing wickedness of the people. His preaching attracted the multitudes, so he fearlessly denounced sin and rebuked sinners. He challenged his hearers to change their minds with respect to sin, God and self.

His prediction The preaching of John the Baptist kindled afresh the messianic hope in many. It is not strange some began to wonder if the preacher himself were not the long expected messiah. As soon as he learned what they were thinking, with characteristic humility he at once disabused their minds of that idea by asserting he was only the "voice of one crying in the wilderness."



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Clear Creek Comments

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



Hospital ministry

"Preacher, I want you to pray for me," is often heard by Clear Creek Baptist School's ministerial students who are members of pastoral care classes.

Our students participate in a local hospital ministry through the clinical pastoral training program offered for third and fourth year students. The program is directed by Dudley Pomeroy and a faculty committee.

A graduate of Georgetown College, Southern Seminary and the United States Army Chaplain School-advanced career course, Pomeroy's preparation for teaching also comes from 40 years of pastoral experience. He was for six years a member and chairman of the Chaplain's Commission of the Home Mission Board.

Our students work in conjunction with the Pineville Health Care Center and the Pineville Community Hospital as part of the healing team. The institution's receptionist provides visit request information, and the student checks with the nurses' station before calling on a patient.

The theological students at Clear Creek interact in class sessions with their professor by means of carefully worded confidential reports on each visit. Students who enrol in the pastoral care class want to sharpen their ministry skills in a classroom setting so their hospital visits will be helpful to the hospital staff, to the health care center and most of all to the patients themselves.

"We want to minister to the patients where they are in their illness and suffering, that they may look up to God. To do this, we must listen well to the patients," the students say.

Many hospital patients have time while confined to a bed to reflect on the real issues of life (suffering, disease, the fact of death or other aspects of life or death). This hospital ministry offers an invaluable service for the patients. The students follow specific procedures as directed by the participating institutions and the Pineville Ministerial Association.

Clear Creek is an adult institution whose purpose is to train persons who are involved in Christian service.

I'd like to give you a personal invitation to visit us at Clear Creek Baptist School any time you wish. To plan a trip to our campus write to D. M. Aldridge, Clear Creek Baptist School, Pineville, KY 40977 and I'll be happy to work out the arrangements.

KBC Activities

Here and now

DECEMBER

- 7 Foreign Missions Day in Sunday school
- 25 Christmas
- 28 Student Day at Christmas. Materials available from Student Department, Kentucky Baptist Convention

Looking ahead

JANUARY

- 5-9 Bible Study Week
- 11 Soul Winning Commitment Day
- 11 Area Evangelism Fellowship, Louisville, Carlisle Avenue Baptist Church
- 12 Area Evangelism Fellowship, Lexington, Central Baptist Church
- 19 Area Evangelism Fellowship, Owensboro, Hall Street Baptist Church
- 20 Area Evangelism Fellowship, Bowling Green, Eastwood Baptist Church
- 23-24 Deacons, Pastors and Wives Conference. Cedarmore
- 25 Baptist Men's Day
- 26 Area Evangelism Fellowship, Mayfield, Northside Baptist Church
- 27 Area Evangelism Fellowship, Hopkinsville, Second Baptist Church
- 30-31 Deacons, Pastors and Wives Conference. Cedarmore

FEBRUARY

- 1 Baptist World Alliance Sunday
- 2-3 "Growing a Loving Church" Seminar. Lexington, Elkhorn Associational Office
- 8 Race Relations Sunday
- 9 Area Evangelism Fellowship. Somerset, Ferguson Baptist Church
- 9 Regional Royal Ambassador Congresses. Benton First Missionary Baptist Church and Louisa Baptist Church
- 9-10 Student Mission Emphasis Week
- 10 Area Evangelism Fellowship. Prestonsburg, First Baptist Church
- 10 Regional Royal Ambassador Congresses. Central City First Baptist Church and Hyden First Baptist Church
- 12 Regional Royal Ambassador Congresses. Auburn Baptist Church and Columbia Baptist Church
- 13 Regional Royal Ambassador Congresses. Williamstown Baptist Church and Louisville Davis Memorial Baptist Church
- 13 Area Evangelism Fellowship. Maysville Central Baptist Church
- 15 Baptist Seminaries, Colleges and Schools Day
- 16-17 State Evangelism Conference. Louisville Walnut Street Baptist Church
- 17 KBC Evangelism/GA Pastor's Conference Joint Meeting. Louisville Commonwealth Convention Center

Oneida Journal



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

Everybody is a somebody

We are now in the fifth month of classes in the "Double Creek" one room school which was moved to our campus during the summer and rebuilt. After months of effort we were able to find 42 oldtime desks and benches. Also, an old potbellied stove and 48 star flag was donated.

The Jan. 20, 1980 Courier-Journal Magazine carried a tribute to small schools from Mrs. Hazel Vaughan. She wrote in part:

"Most of our school problems could be solved if we could go back to these small schools that were the heart of their communities. Each child was a person and important; his parents were known in the community and were 'somebody'—not always good or fine 'somebodies,' but they were not lost in a crowd. One of the loneliest and hardest to bear feelings is to be ignored and to feel that those around you don't even know you are there. In this situation, children often misbehave to gain some kind of recognition.

"About 40 years ago I taught in a one room school. I rang the bell. The water bucket and cups were on a shelf. The toilets were in the backyard. I cooked soup for lunch on top of the big heating stove.

"In spite of the so-called hardships, the days were busy and happy. The children helped one another and somehow learned. Oh yes, if a big boy didn't arrive in time to build the fire, I built it.

"Sheets strung on a wire provided a stage at the front for our Christmas play. Coal oil lamps provided light. Each child was jubilant because he had a part. The parents were proud and felt a responsibility to attend. The whole community rallied around the school. They felt pride and responsibility.

"Strange, with all those children, ages 6 to 16, many larger than I, I don't recall any discipline problems of importance.

"What have we lost in this day of big schools and tremendous cost? We have lost the individual with a sense of loyalty and responsibility to his school where he and his family are known and recognized as individuals."

This warm reminiscence contains some real truths, recognized in our daily work at Oneida. With 356 boys and girls, Oneida remains a small school where there is a sense of community, caring and Christian teachers, and everybody is a somebody. Many parents send us their children for this reason. Others come, in various ways, academic and often emotional casualties of the large and impersonal big school where the enrolment is in the thousands. We minister to the needs of each, academically, physically and spiritually.

Oneida is your school, these children are also your responsibility. We need your financial help and your prayers this Christmas season.

Frank Owen



Accelerated gains

As this is written we have almost completed three months of the new fiscal year. Statistics show a strong increase in the response of our people in Cooperative Program giving. In 1978 our first quarter receipts totalled \$1,749,948.00. The same fall period in 1979 reached \$1,909,216. The current quarter with one more day to go shows \$2,377,245.

The past three years' percentages over each prior year show successively increasing gains of 5.1%, 9.1% and 24.5% respectively. The gain over last year is the greatest percentage increase we have ever made in the first quarter. Two of the three months set all time records.

The figures will spell further good news in increased funds for missions beyond our state in which category Kentucky stands in the upper half of the fully developed so-called old-line states.

We share these figures here with the hope that they might inspire many of our people to follow the example of their noble comrades. Many expressed surprise after our great Diddle Arena program in Bowling Green to see how much some people are doing in Kentucky about BOLD MISSION THRUST. Many, many churches could yet decide to double their 1977 Cooperative Program allocation by 1982.

The Cooperative Program giving is not the only realm in which our gains are increasing in proportion. After a number of years of declining baptisms, this statistic rose nearly 2000 a year ago and during the church year just closed, when the final figures are tallied, it looks like the increase will reach 3355 above last year.

We rejoice continually, to see the giving of our people increase. The great Foreign Mission Board is suffering worse inflation in other countries than here and is trying to double our mission forces abroad—likewise Home Missions. Our giving is the way we can go who must stay here. Our money sends others.

*I might mention here that the marvelous color slide with taped commentary that was shown on the program at Diddle Arena is available through our office for your showing.

Baptist News in Brief

Life after tragedy in Texas

Physical and emotional wounds are healing slowly and voices still crack with reminiscing but the congregation of First Baptist Church, Daingerfield, Tex., is turning tragedy into thanksgiving and triumph.

Five months ago—June 22—Alvin Lee King III stormed into a Sunday morning worship service and sprayed the congregation with bullets, killing five people and wounding 10 others.

The scars and horror of that morning linger, but pastor Norman Crisp says: "As we approach the holidays I know it will be a difficult time for many in our congregation, but I believe I can speak for my people by saying we as a church have many things to be thankful for.

— "We give thanks that all five who lost their lives had publicly professed Christ as Savior.

— "We are thankful for the heroic acts of Chris Hall and the two men who lost their lives—Kenneth Truitt and James 'Red' McDaniel.

— "We are thankful that all our wounded have been healed.

— "And we are thankful that this incident did not destroy our church but God's presence is more apparent in our services than ever before and there is a joy and excitement among our people."

Much has happened since that Sunday morning in June. King recovered from a self-inflicted gunshot wound to the head and presently is under psychiatric care in a hospital for the criminally insane.

The 10 wounded are at home and the families of those who were killed say they have found God's strength to be sufficient in all circumstances.

"Our people are recovering slowly, but I don't know if we will ever be able to say things are back to normal," Crisp says. "This incident will have a lasting effect on the hearts and minds of our church for years to come."

"But in the midst of our grief and recovery, God has blessed us. Our auditorium that seats 350 is filled to capacity and we have started a preschool and children's worship service which is averaging 100.

"I guess the most exciting thing is that we have had 31 professions of faith since June and more than 50 have joined the church by letter. This is double what our church has averaged in recent years."

Trustees affirm resolution

Trustees of the Brotherhood Commission affirmed a denominational resolution on doctrinal integrity, agreed to cooperate with a concerned layman organizing body and elected new officers at a three-day meeting in Olive Branch, Miss.

The resolution on doctrinal integrity, adopted on the final day of the 1980 Southern Baptist Convention annual meeting in St. Louis, exhorted trustees to "carefully preserve the doctrinal integrity" of the institution and employ a 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 director James H. Smith

said he will follow up by consulting personally with each professional staff member concerning his or her beliefs in the scriptures.

The action to participate with a concerned layman's group within the framework of the agency received the most discussion. Trustees asked their chairman to name seven commissioners to work with the concerned laymen and to make a report at the next meeting in April.

In action a week earlier in Memphis, 101 laymen and pastors voted to organize a fellowship of Baptist men, including a charter, bylaws, temporary officers and commissioners, offices and staff and establish a budget.

Trustees of the commission chose Jack L. Knox, a Germantown, Tenn., business executive, as chairman.

S. C. taps Texan for PR

Larry Crisman, associate director of public relations for the Annuity Board, Dallas, has been named director of public relations for the South Carolina Baptist Convention.

Crisman will assume duties Jan. 1 as a successor to Thomas J. Brannon, who became director of public relations for the Baptist General Convention of Texas.

Crisman, 38, a native of Dallas, has been with the Annuity Board since 1976. Before joining the Annuity Board, Crisman was in public relations at Howard Payne University in Brownwood, Tex. for eight years and has worked for several daily newspapers.

BSSB consultant survives fire in Las Vegas hotel

by Linda Lawson

Thanksgiving came six days early for Ann and Charles Smith.

As flames swept through the MGM Grand Hotel the morning of Nov. 21, the Smiths fought smoke, fear and the possibility that each had perished in the flames, before being reunited nearly five hours later at Sunrise Hospital.

Ann Smith, a consultant in the Southern Baptist Sunday School Board's family ministry department, Nashville, had concluded a single adult conference the evening before. The Smiths were preparing to check out and return to Nashville, where he maintains a marriage, family and child counseling practice.

An estimated 83 persons died in the hotel officials estimate contained as many as 8000 persons, including guests and employees, when flames erupted shortly before 7:30 a.m. (PST).

Smith had left their room on the 25th floor to go to the lobby to find a bellman. Mrs. Smith was talking by phone to J. Clark Hensley in Jackson, Miss., a longtime friend and director of the Mississippi Baptist Christian Action Commission.

When the elevator doors opened in the lobby, Smith was met by a black wall of smoke. He remained on the elevator which went to the 17th floor and stopped. He got off there and tried to return to the 25th floor.

"I tried to telephone her from the 17th floor, but I had to go through the hotel operator and there was no response at the switchboard," Smith

An open letter to Southern Baptists

Dear Fellow Southern Baptists:

Significant action has begun stirring in the U. S. Congress to restore the \$20,000 exclusion on income earned by religious and other charitable workers in lesser developed countries. The Senate, because of your encouragement, will likely pass House Resolution 4968 and send it to the floor of the House for action in the early days of December—not long before Congress adjourns.

We urgently need your immediate help in encouraging members of the House of Representatives to support H. R. 4968—the Real Estate Investment Trust Act, which was amended by the Senate finance committee to include the income exclusion.

Pressures on congressmen to adjourn are unbelievably strong. The brief period and the heavy work load makes it difficult to pass any kind of legislation in the closing days. It is too late for letters to be effective. Only phone calls and telegrams will get the job done and save about \$25 million a year in taxes on salaries of all charitable workers abroad, including \$1 million a year on the salaries of your Southern Baptist foreign missionaries. Please telephone members of House at (202) 224-3121 or write them at House of Representatives, Washington, D. C. 20515. I appreciate your continued support and prayers about this urgent matter to get action before the December 15 tax filing deadline set by the Internal Revenue Service.

R. Keith Parks
President, Foreign Mission Board

said.

He climbed to the 21st floor but was halted by smoke and a locked fire escape door. Using a Kleenex to filter the smoke-filled air he returned to the fifth floor where he got out on a roof and then the ground.

Smith was then taken by bus to the Las Vegas Civic Center where an emergency center had been established. There he met bus after bus containing evacuees from the hotel, in a futile search for his wife.

Meanwhile, when Mrs. Smith smelled smoke and heard fire engines she put down the telephone and went to the window. Seeing the smoke and flames she rushed to the hallway and found it filled with smoke.

She escaped to the balcony and attempted to lower herself to the floor below.

"My feet would not touch one banister to the next. I just sort of hung by one hand and gave myself a boost so I'd go over on the balcony of the next floor and not land on the railing," she said. "I really thought I was much closer (to the floor of the balcony below)."

As she landed on the 24th floor balcony her left leg broke and a bone pierced the flesh. She crawled into the room and wrapped a wet towel around her leg. She then returned to the balcony and began waving another towel to gain the attention of firemen below. "I was afraid if I went back into the room, nobody would find me," she said.

"I think I have faced death in a way I had never faced it before. I realized my

fear would be in dying, not in death. I just prayed for all the people who were, at that point, worse off than I was," she continued.

"I just prayed the Lord would protect those of us he could and if I should meet death I would meet it with peace. Then I did have a certain kind of peace that was helpful."

Eventually she was rescued by firemen who carried her by stretcher to the roof. She was airlifted by helicopter to the hospital, still not knowing if her husband were dead or alive.

At the Civic Center the Red Cross learned that Mrs. Smith had been hospitalized and immediately transported him there.

The reunion with her husband at her bedside "was almost a miracle. We rejoiced and cried," Mrs. Smith said.

People in Las Vegas were quick to come to the aid of the Smiths and other victims. A minister gave Mrs. Smith a room in his home and provided Smith with a car and clothes.

Others helped him try to find out when and how he might return to the hotel room to retrieve their belongings. Three Baptist single adults and Jim Reid, the Baptist chaplain to The Strip, volunteered to walk to the 25th floor and carry down papers, clothes and other articles.

"When people think of Las Vegas, they usually think of the casino industry and don't realize there are many fine Christian people living here," said Mrs. Smith. "I've been really moved by the many wonderful people who have helped us."