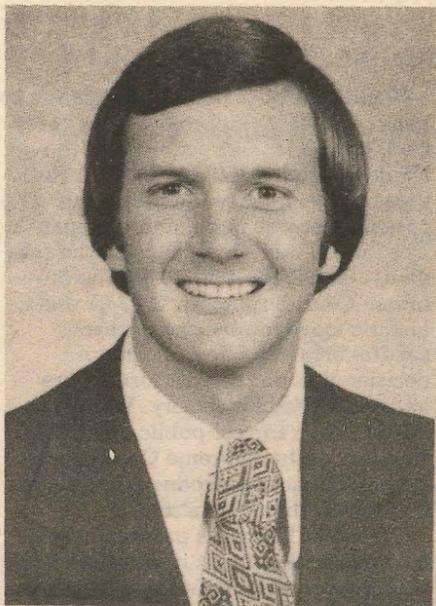


# WESTERN RECORDER

KENTUCKY BAPTIST NEWS JOURNAL

VOL. 156, NO. 32, AUGUST 25, 1982



## Somerset First calls Robert Browning of Bowling Green

First Baptist Church, Somerset, has called Robert Franklin Browning of Bowling Green as its pastor, effective Sept. 12.

Browning, 32, has been pastor of the 400-member Rich Pond Baptist Church of Bowling Green since 1977. Earlier, he served the pastorates of North Fork Baptist Church, Frankfort, 1974-77, and Hazel Creek Baptist Church, Belton, 1969-74.

A native of Greenville, Ky., Browning is a graduate of Western Kentucky University, Bowling Green, and holds the MDiv degree from Southern Baptist Theological Seminary. He expects to receive the DMin degree from Southern later.

Married to the former Jackie Blair, a native of Albany, Ky., who grew up in Greenville, Browning is the father of three children: Jason, 7; Amy, 4; and Joshua, 2.

Browning's denominational experience includes being president of the Bowling Green-Warren County Ministerial Association, moderator of Warren Baptist Association and currently a member of the Kentucky Baptist Convention's executive board.

Browning succeeds the 23-year ministry of Eldred Taylor at Somerset. Taylor became executive director of Baptist Homes for Children, Middletown, last Sept. 1.

## Georgian to RTVC

Robert Edward Gilstrap, 50, executive director of missions for Atlanta (Ga.) Baptist Association since 1974, will become vice president for counseling services for the Southern Baptist Radio and Television Commission (RTVC) Sept. 15.

He replaces Ben E. Loring Jr., who resigned July 15 to become pastor of Trinity Baptist Church, Oklahoma City, Okla.

## Creed or Jesus: your choice—Self

Southern Baptists are in danger of being stampeded from their goals of missions and evangelism into a swamp of creedalism, a Southern Baptist pastor told approximately 2200 women attending a Woman's Missionary Union leadership conference at Ridgecrest, N. C.

"There are those within the convention who are trying to substitute a creed for the Lordship of Jesus Christ," said William L. Self, pastor of Wieuca Road Baptist Church in Atlanta, warning that creedalism would destroy the mission God has for Southern Baptists.

"We need some leadership across the convention that says we are going on with the goals of Bold Mission Thrust," Self said, referring to the Southern Baptist plan to give every person in the world an opportunity to hear the gospel and respond to it by the year 2000.

Self praised the WMU women saying they have an "internal compass that keeps Southern Baptists focused on bold mission. You have refused to listen to the siren call of those who would take that which God has called us to do and put us on another road."

Self warned that unless Southern Baptists are educated in doctrine they will be diverted from their main task of missions. "We have a generation that

doesn't know doctrine," Self said, "and it will be this generation that will decide if we will enter the promised land God has called us to or if we will go back into the wilderness to wander."

He also expressed distress over the mood of this year's Southern Baptist Convention meeting in New Orleans saying there are factions within the convention that would substitute Southern Baptists' spiritual mission with a political agenda.

"There are some who, in the name of freedom and priority, have substituted the destruction of the Cooperative Program (the Southern Baptist unified giving plan) so they can have the freedom to do with their monies as they wish," he said.

Earlier during the conference Grady Cothen, president of the Baptist Sunday School Board, also expressed concern about the Cooperative Program. He charged there is currently talk among some Southern Baptists "saying 'give just enough (to the Cooperative Program) to elect the maximum number of messengers to the Southern Baptist Convention'."

"But," he added, "there is no such thing as 'giving enough' to the Cooperative Program until every last, lost person on earth has heard the name of Jesus Christ."

## Prayer amendment may die; time out

With time running short in the 97th Congress the Senate judiciary committee resumed hearings Aug. 19 on President Reagan's proposed constitutional amendment on school prayer.

In the second of what now appears will be three hearings Deputy Attorney Edward G. Schmults and television evangelist M. G. "Pat" Robertson voiced strong support for the controversial measure while Southern Baptist minister John Buchanan joined other educational and religious leaders in denouncing it.

A third hearing scheduled for mid September, coupled with an expected early October adjournment of Congress, leaves the amendment's backers with a tight schedule to bring the measure to the Senate floor for a vote.

The prayer amendment's chances in the House of Representatives are even slimmer. There, judiciary committee leaders have made no secret of their intention of letting the measure die in committee and effort to bypass the committee appears to have run out of time for this session. House backers mustered less than 50 of the necessary 218 signatures by the deadline for using a discharge petition before the targeted adjournment date.

If Congress adjourns in early October "we will not have a floor vote this year," said an aide to Rep. Thomas N. Kindness, R-Ohio, the primary House sponsor.

The inability of the House to get a discharge petition out in time "was

anticipated," a Senate judiciary committee spokesman told Baptist Press. He added, however, that chairman J. Strom Thurmond, R-S. C., still hopes to move the measure out of committee for a floor vote before November's congressional elections.

In the hearing on the Reagan proposal Schmults testified that the amendment is intended to restore the law governing school prayer to what it had been before the controversial 1962 and 1963 Supreme Court decisions banning state-sponsored prayer and Bible reading in public school classrooms. Before these rulings such activities "were thought not to be unconstitutional," Schmults said.

Robertson pointed to polls supporting a prayer amendment and challenged the testimony of religious leaders who opposed the amendment at an earlier hearing. "I am convinced these church officials do not speak for the rank and file of the American people," he said.

Buchanan, appearing on behalf of People for the American Way, told the panel the amendment is unnecessary. "Many people mistakenly believe the Supreme Court has outlawed prayer in public schools," he said. "It has not.

"It will amend the Bill of Rights, which has served us well for almost 200 years," he said. "It will strip children of the religious freedom they now enjoy. Mormon children in New York City, Protestant children in Baltimore,



Southern Baptist churches have been asked to set Sept. 12 as Single Adult Day to recognize single adults like Vince Hicks for their significant contributions to the church and community. Hicks, a fireman for the Metropolitan Nashville Fire Department, and his son Russ attend Judson Baptist Church, Nashville.

## Baptists fight ads on air for liquor

A Tennessee battle over advertising hard liquor on radio and television could provide a preview of future struggles in other states.

Jerry M. Self, public affairs and Christian life consultant with the Tennessee Baptist Convention, and Ronald D. Sisk, director of program development for the Southern Baptist Christian Life Commission, are opposing a move by the Tennessee Association of Broadcasters to win permission for such advertising.

The Baptists have asked the Alcohol Beverage Commission of Tennessee (ABC) to let stand a ruling prohibiting the holders of liquor-by-the-drink permits from advertising alcoholic beverages on radio and television.

The statement directly opposes one submitted by the broadcasters which claims the present rule discriminates since no other media are as "fettered" by the ABC as broadcasters and this amounts to censorship and the violation of their First Amendment rights.

Jewish children in Dallas and non-Mormon children in Salt Lake City will have their personal religious beliefs contradicted at worst and trivialized at best."

Also opposing the Reagan amendment were representatives of Americans United for Separation of Church and State, National Education Association, National Coalition for Public Education and Religious Liberty, the General Assembly of the United Presbyterian Church and the General Board of Church and Society, United Methodist Church.

# WESTERN RECORDER

(ISSN 0043-4132)

C. R. Daley Jr., Editor  
James H. Cox, Associate Editor

Published by Western Recorder Inc.,  
Box 43401, Middletown, KY weekly,  
except for one week in July and Decem-  
ber. Second class postage paid at  
Louisville, Ky. POSTMASTER: Send  
address changes to Western Recorder,  
Box 43401, Middletown, KY 40243.

Directors: Glenn Durham, Harlan,  
chairman; Sidney Maddox, Paducah,  
vice chairman; John Christian, Hop-  
kinsville, secretary; Clarence Benedict,  
Highland Heights; H. Gary Coltharp,  
Madisonville; Curtis Erwin, Glasgow;  
Garnett Hulette, Frankfort; William D.  
Jagers, Cynthiana; O. G. Lawless,  
Bowling Green; T. A. Prickett, Owens-  
boro; Gilbert Sapp, Campbellsville;  
William J. Sullivan, Louisville.  
Advertising rates available upon re-  
quest. The institutional columns on the  
inside back page are paid space.  
Subscriptions: Single \$6.30; foreign,  
\$7.00; church budget, \$4.50. Payable in  
advance, except church accounts, which  
require tax exemption number.

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



C. R. Daley

## DALEY OBSERVATIONS

### Why pastors don't stay—the same yesterday, today, tomorrow?

Short tenure for pastors continues to be a problem for Baptist churches and for the pastors involved. Someone familiar with a certain church recently observed, "In the 20 years I have known the church it seems there has been at least 20 different pastors."

That this is an age old problem for Baptists is attested to by the number of articles on this subject in past issues of Western Recorder. One of these articles which appeared in the Jan. 10, 1929 issue was recently recommended for re-printing.

The length and style of the article don't quite fit our present standards and limitations but it has several points worth sharing with today's church leaders. Here are some excerpts from the article:

"There are very few people who give a thought to what it means to be a pastor of a church. The world actually believes that the pastor has an easy time as compared to other business. If a pastor does his full duty, no man has as hard a task as a pastor does.

"Most men work under set rules and fixed hours. They do not even know what it means to be subjected to public notice or to be called upon to deal with issues which must shape the life and fashion the destiny of society.

"The pastor has no private life, his work is all public. He is continuously subjected to public notice and is forced to deal with any and all issues where public interest is involved.

"People say, 'I wish I had an easy job like you preachers, just get up and make a talk twice on Sunday?' If a pastor had only to prepare and deliver his sermons, his work would not be so hard, but the great burden of a pastor's life is his sense of responsibility for the spiritual well-being of the people.

"The relation of a pastor and a church is much like that of wedlock, a relation of mutual obligation, and it ought to be one of mutual affection and helpfulness. If at the time of his installation he has made a vow to be faithful to you, you also have made an equally binding promise to be true to him. Has he not as clear right to your support as you can have on him for pulpit instruction and pastoral oversight?

"The first way to keep a pastor is to practice the golden rule toward him; put yourself in his place. He

cannot always strike 10 in his sermons any more than you can finish a piece of work at a set time.

"You don't like to be unreasonably censured; neither does he. If you have just grounds for criticism, take them to your pastor and not to your neighbor's house. The second most deadly instrument of destruction is the dynamite gun. The first is the human tongue.

"Some churches think no pastor ought to remain longer than two or three years on a field. If the pastor has considered that the Lord has placed him on the field, the church should strive to keep him as long as the Lord will allow him to remain. Sometimes the pastor leaves and the church wonders why. Probably the pastor has ceased to feel the heart-throb of love.

"It may be that the deacons are not progressive men. The pastor works and prays and plans for enlarged usefulness for the church. After he has wrought out his plans, he lays them before the deacons and they promptly nip the whole thing in the bud.

"Did you ever hear of a short-horned deacon? Well, there are some. There is nothing that can so completely block the work of a pastor as one of these short-horned deacons for all his brains seem to be in his horns.

"Some churches have made for themselves an unenviable reputation. It is known among preachers that they are hard to live with. They get a good man and before any one dreams of a change, he is gone. What is the matter? It is the same old story over again. That church never had kept a pastor long. Some preachers may not be wise but nearly all of them are wise enough to be 'gun-shy' of such a church.

"If a pastor has no ideas of his own, he is not fit to lead. If he has to be going to someone else and ask them what and how to do a thing, he is unfit for a pastor. If you have some member in the church who knows better how things should be done, then you have no need of a pastor.

"When you call a pastor, get behind him, not in front."

This 1929 article was accompanied by an editor's note explaining why the writer's name was withheld and offering space to some good deacon who desired to present another side to the question. We make the same offer.

#### GUEST EDITORIAL

### Are Baptists denying their heritage?

by Stephen B. McSwain  
Pastor, East Audubon Baptist Church  
Louisville

Charles Schulz is known internationally for his famous Peanuts cartoon series. In one episode, Charlie Brown approaches Snoopy who is feverishly typing while sitting on top of his doghouse. Charlie comments, "I hear you're writing a book of theology . . . I hope you have a good title." With a look of reflective contemplation, Snoopy responds, "I have the perfect title . . . 'Has It Ever Occurred To You That You Might Be Wrong?'"

That's a question Baptists would do well to ask of themselves. "Has it ever occurred to us that we might be wrong?" We would do well to ask the question not just in terms of theology but in terms of our understanding of history as well. For it seems that Baptists today are suffering an identity crisis precipitated largely because our history has not been learned. The average Baptist today has either never been taught or has failed to learn about our precious but often perilous heritage as Baptists. For example, one has only to look at some of the resolutions passed at the Southern Baptist Convention this year in New Orleans to discover this lack of understanding as it concerns our Baptist heritage. Passing a resolution in support of President Reagan's proposed prayer amendment poses a real threat to one of the most basic and fundamental beliefs that Baptists have always held dear—the principle of religious liberty.

Such an amendment would place the government back into the religious arena, a place where it had virtually banned itself in 1962. If this amendment is passed as Jerry Falwell and, surprisingly, some of our SBC leaders certainly hope, what would stop the government from passing other legislation which would bring the church even closer to the jurisdiction of the state? Our Baptist forefathers literally gave their lives for the principle of religious liberty and the separation of church and state.

The Reagan amendment not only poses a threat to the principle of a free church in a free state, but it is misleading and manipulative. It is misleading because it shows an inexcusable misunderstanding of the Supreme Court's decision in *Engle v. Vitale*, 370 U. S. 421 (1962) and *Abington School District v. Schempp*, 374 U. S. 203 (1963).

The Supreme Court did not rule out voluntary, individual prayer in public schools. This is what makes President Reagan's proposal so surprising. His proposed amendment would lead the

well meaning, but uninformed parent to believe that the Supreme Court "threw God, the Bible, and prayer" out the window with its decision in 1962. Nothing could be further from the truth. The government was not banning human freedom, it was simply placing the religious "handcuffs" on itself. The Supreme Court's ruling in 1962-63 was a historic move toward the further separation of church and state, a decision that our Baptist forefathers had envisioned for society. What we need to do is correct public misunderstanding of the Supreme Court's decision of '62, not reintroduce the government into religious matters.

President Reagan's proposal is not only misleading but it is unquestionably manipulative. He knows that we are living in a politically and religiously conservative era where the "fundamentals" in nearly every field are exalted as the highest good. Therefore it seems obvious that the President is prostituting the misunderstanding of the American people in order to protect a quickly diminishing political popularity. One person has rightly labeled it "playing politics with prayer."

Not only is the misunderstanding of the Supreme Court's decision being sported in the political arena but our own convention has shown an embarrassing misunderstanding of the 1962 ruling. For example, when the convention met in Los Angeles last year, the convention overwhelmingly adopted a resolution which opposed "any attempts to circumvent the Supreme Court's decision regarding government authored or sponsored religious exercises in the public schools." This year, however, the convention in New Orleans approved a resolution in support of the voluntary prayer amendment of President Reagan.

Has it ever occurred to us as Baptists that we might be wrong? Doesn't the apparent contradiction between a resolution passed at the convention in Los Angeles and the convention in New Orleans support the fact that Baptists have lost an understanding of our Baptist heritage?

What can we do? We must dedicate ourselves to the study of history. Why not have a Baptist heritage week in which our history is examined and, thus, more appreciated? We must become better acquainted with the issues regarding religious liberty and the separation of church and state. We must guard against religious crusaders, even those who don Baptist apparel, who want to align the church with the state.

We must be in touch with our congressional leaders, informing them of our opposition to the proposed prayer amendment. We must pray. We must pray that God will give us a kindred spirit to our Baptist forebearers who literally gave their lives to establish a free church in a free state.

We're doing it again . . . and again!  
Western Kentucky, this time we're doing it for you!

By popular request, Western Recorder's

# Church Page Workshop

is going on the road to assist churches in west Kentucky with their communications problems. We invite you to be a part of this most stimulating one day seminar that will put new life into all of the printed tools you use in communicating with your congregation. This event will directly benefit the church secretary, volunteer office worker, pastor, minister of education, church public relations committee and associational directors of missions and staff.

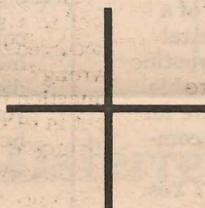
**Tuesday, Aug. 31 • 10 a.m.-3 p.m.**

**Third Baptist Church, Owensboro**

**Wednesday, Sept. 1 • 10 a.m.-3 p.m.**

**Second Baptist Church, Hopkinsville**

**CONTENTS OF THE CHURCH PAGE:** • Keys to increased readership • Using illustrations effectively • Enlisting congregational participation • How to handle opinion and personal columns • Statistics: how to communicate through them • What to omit from the church page • Three ways most church news editors fail



**DESIGN OF THE CHURCH PAGE:**  
• Zone cues: what are they and why use them? • Headlines—absolutely vital ingredients • How long should articles be? • Three most deadly words on the church page • How to handle graphs, charts, photographs, art • Typesetting v. typewriting • Ragged right or justified?



Pat Pattillo

**Workshop Leader:**

**WESLEY M. (PAT) PATTILLO JR.**

Vice President for Development

Southern Baptist Theological Seminary

"Pat Pattillo probably knows more about design and graphics for church publications than any other Southern Baptist in our generation."

—A previous workshop conferee

**NOTICE:** While this workshop is planned specifically for churches and associations using Western Recorder's back page for their local church news, it is open to any church, including those with their own church newsletters. It will be helpful to anyone communicating through printed media with the church family, although the workshop will be geared to the church page of Western Recorder.

Registration fee: \$15.00 per person. Fee covers instruction, workshop materials, two coffee breaks, luncheon. Fee refundable through Aug. 25.

Please send fee, name and address of church and names of each registrant covered by fee to:

**Western Recorder**

Box 43401 • Middletown, KY 40243

Additional information on the workshop available by calling (502) 245-4101

Count me in!

I'll be there for a  
Church Page Workshop  
sponsored by Western  
Recorder.

Name(s) of registrant(s) \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Zip \_\_\_\_\_

Church or Association \_\_\_\_\_

Position \_\_\_\_\_

Check workshop attending: Owensboro ( ) Hopkinsville ( ) Mail with \$15.00 per registrant to: Western Recorder, Box 43401, Middletown, KY 40243

# BAPTIST FORUM

## Job available, apply now

The personnel committee of Laurel Lake Baptist Camp is conducting a search for individuals interested in applying for the job of camp manager. Laurel Lake Baptist Camp is seeking a qualified individual to fill this position.

The camp manager must be a man of character, dependability, integrity and must be a dedicated and committed Christian. He should have experience in the operation of a Baptist camp and have a deep insight into children and youth work.

The salary for this position is negotiable depending upon qualifications and experience.

The position is available after Nov. 1. Interested persons should submit a letter of application and resume no later than Sept. 15, 1982.

Inquiries and responses should be mailed to the chairman, personnel committee, Laurel Lake Baptist Camp, c/o Mt. Zion Baptist Association, White Building, Williamsburg, KY 40769.

Michael B. Colegrove, Chairman  
Personnel Committee

## Come and dine

In his editorial, "Zurich has significance for Baptists" (Western Recorder, July 28, 1982), Dr. Daley extolled the role of Zwingli in the Reformation, and pointed to the influence which his "memorial" view of the Lord's Supper has had on Baptists. Zwingli was indeed a great reformer, but his doctrine

**Cooperative Program  
is the best way.**

## IF YOU LIVE IN OR NEAR ELIZABETHTOWN WESTERN RECORDER'S REGIONAL REPORTER IS

Mrs. Debbie Quintin  
Glen Dale Baptist  
Children's Home  
Glendale, KY 42740  
Phone 502-369-8067



Call or write for more local coverage!

## WESTERN RECORDER



All you wanted in a state paper

of the Lord's Supper is one-sided and detrimental to a full-orbed scriptural understanding. While its influence among Baptists is not doubted, there is also another tradition which needs to be acknowledged.

All of the Protestant reformers rejected the mass which was based upon the doctrine of transubstantiation. But Luther, insisting on the literal meaning of Jesus' words "This is my body," held to a belief in the real, bodily presence of Christ in the Supper. Zwingli reacted against this and went to the other extreme. He insisted that the Lord's Supper was only a memorial service. However, John Calvin, the reformer of Geneva, presented a more balanced view. Christ was indeed really present in the Supper, but not bodily as Luther had thought. He was present to the believer by the power of the Holy Spirit through faith.

Calvin understood the Lord's Supper as a "spiritual banquet" through which we commune with the living Lord, not as a mere memorial in honor of an absent Christ. This view is closer to Paul's understanding who speaks of the Lord's Supper as a communion or participation, literally a koinonia (1 Cor. 10:16), with Christ. The Confessions of the early English Baptists also reflect this view when they speak of the Lord's Supper as "the spiritual communion between Christ and the faithful," and, again, when they depict Christ as being "not corporally, or carnally, but spiritually present" in the Supper through faith.

Baptists need to reclaim this part of our heritage. An over-emphasis on Zwingli's memorialist doctrine has led in practice to the serious neglect of the Supper. Some churches observe the Lord's Supper only once or twice a year. Others tag it on at the end of a service when it ought to be a central focus of the worship event. The routine use of plastic crackers and disposable cups speaks more about our desire for convenience than our interest in communion.

Is the Lord's Supper a symbol? Yes. But it is not "merely" a symbol. It is a

symbol which points beyond itself to the real, living presence of Jesus Christ who invites us to the table, and who meets us there in faith by the power of his Holy Spirit.

Timothy George, Louisville

## Have we been amBushed?

A fundamentalist political magazine has recently published a totally erroneous accusation that the Radio and Television Commission practiced censorship by eliminating the speech of Vice President George Bush from video tapes available to the churches. In truth, the speeches of all pre-convention and convention speakers including Mr. Bush are available in the way Southern Baptists have always had them—on audio tape for \$4.00 per tape. Not one word of

Mr. Bush's speech has been lost. Hundreds of these tapes have been distributed since the convention and can still be ordered.

Contrary to the article, as all Southern Baptists know, there has never been a "documentary of the events" (of the SBC) to show Baptists who were not able to come a visual record of the event.

No video tape of speakers has ever been provided. Contrary to accusations of political partisanship in that process, no video tape was provided when President Jimmy Carter spoke in Atlanta or when then Vice President Gerald Ford spoke in Dallas or when President Ford spoke in Norfolk.

I would appreciate your help in setting the record straight.

Jimmy R. Allen, President  
RTVC, Ft. Worth, Tex.

## Father to daughter A letter on leaving for college

by James H. Cox

### My dearest Robin,

At long last, the time has finally come, a time that you and your mother and I have looked forward to for weeks and months and years. We have hoped for it, prayed for it and planned for it—this week when you would leave home the first time and try your wings as a college student. Now that it is finally here, I admit I have reached it with mixed emotions.

What seemed like something far in the future when you first started seriously thinking about what you would do beyond high school has arrived with almost lightning speed. The magnitude of it all has been evidenced recently by our careful consideration of financial resources, the paper work in getting you admitted, accumulating the material requirements you would need and having frank discussions about the changes you could anticipate in your life in the future.

I was surprised and pleased by the zeal with which you explored the college market as you made your final decision on a school. You were methodical and careful in your selection, asking questions that I probably did not think of when I was your age, demanding answers which satisfied your objectives. While there have been times your mother and I needed to be reminded of your maturity, there were times (such as this one) when you assured us that you really had things under control.

For 18 years we have attempted to instill certain values in you. For the most part, we would not alter the things we have tried to teach, perhaps only clothing them in contemporary forms. Not everything we aspired for you "took"; but then, we were not always the best examples, either. Looking back on it, perhaps no parent is completely satisfied with the way he has raised his sons and daughters, but if he tried and failed and learned from some of the mistakes he has made, perhaps both child and parent have learned.

You are our first born and thus the first to begin this pilgrimage to college. We can't tell you everything to look out for; a quarter of a century has gone by since we walked that pathway, and so much has changed since then. The pressures we faced will, I am sure, be decidedly greater for you. Perhaps some of them won't even exist. But there will be much harder ones to cope with. If drug problems were a part of campus life when I was in college, I was oblivious to it. While sexual permissiveness has always existed, I suppose, it certainly was never something one boasted about then. In fact, there appeared to be very little of it then. The percentages today are staggering.

For the very first time in these 18 years you'll truly be on your own—beginning this week and, I suppose, for the rest of your life. What you do with your life from this point is up to you.

Your mother and I will not be there to get you up in the morning to be sure you are on time for class; to urge you to study and do your assignments to the best of your ability; to encourage you to refrain from cheating, lying, stealing or breaking school rules; to give you a pep talk before you start out on a date; to place our moral values on you in the areas of smoking, drinking, drugs and sex; to take you to church and BSU; to teach you to spend money wisely; to encourage you to be considerate of others; and to see that you are safely in your own bed at a reasonable hour every night.

But a higher power will be with you, every morning, every day, every night of your college career. As you go, we put our trust and faith in him, asking that he will watch over you, protect you, guide you and help you feel his presence in the uncertainties you will face.

We're not relinquishing our love for you, and our constant concern for you as you go. Rather, we are transferring much of the load we have carried for you to God, asking him in his providential wisdom to keep you in his perfect will. We hope you'll turn to that source frequently in the days and weeks and months and years to come as the answer for the problems you face.

We love you very much. We are proud of you now, and we will continue to pull for you in all the days that are yet to be.

Love,  
Dad

# BAPTIST FORUM

## A convention of the people

The Southern Baptist Convention has traditionally been a denomination of the people. Our polity has always been democratic which means to involve as many persons as possible in the decision making process.

Southern Baptist churches call pastors by including their members in the selection and voting process. Business meetings are not merely board meetings but are opportunities for all church members to seek God's will in the life of the church. Southern Baptist churches do not permit their pastors to select and nominate deacons or committees but choose them in a way which permits all members to be involved in the selection process.

Associations rely upon the people of the churches in order to exist and function. The directors of associations do not hand-pick committees. Instead, the directors accept the nominations and elections of the people at annual meetings. Major decisions are not made by executive boards of associations without approval of as many people as possible.

State conventions also demonstrate the involvement of the people in the decisions and elections of committees. Again, the decisions are not dictated down to the people. The representatives from the churches dictate to the highest level of convention personnel.

A young man referred to the "hierarchy" while making a nominating speech at our recent meeting in New Orleans. The humorous slip of the tongue may really be indicative of the fact that we fail in some ways to be totally democratic.

The proposed amendment to Bylaw 21 could enable our great convention to become more democratic. The amend-

ment calls for state conventions to nominate their representatives to the committee on committees. Approval of this amendment will make certain that our convention is more a denomination of the people. Now is the time for individuals, churches, associations and state conventions to be writing letters and resolutions in support of the amendment to Bylaw 21.

William E. Shoulta, Louisville

## Thank you, Southern Baptists

As a former Vietnam veteran I want to thank Southern Baptists in the United States and abroad.

First, thank you for providing chaplains to the armed forces. I met one in Vietnam. He baptized me in the Quang Tri River. Second, I want to thank you for Baptist churches in America. During my last two years in the service my wife and I joined one. This church was in North Carolina. Next, thank you for the seminaries you provide through the Co-operative Program. The New Orleans Baptist Seminary fed my soul for three years. God used seminary teachers to reveal himself to me in a new manner. Again, thank you for Baptist associations and associational missionaries. Today as a Baptist minister I travel over the state of Georgia, working with Vietnam veterans. Thanks to the dedication of these associational missionaries and local pastors, more Vietnam veterans are meeting Jesus Christ. Thank you Baptists for introducing me to the various means of ministries.

If not for Southern Baptists I do not know what my life would be like today. As it is I am blessed by God because you gave of your time, self and money. You really believe the Great Commission. As a Baptist, I pray we never forget or lose such vision.

Steve Kemp, Atlanta, Ga.

## CLASSIFIED ADVERTISING

ALUMINUM SIDING, quality work. Call Colville Aluminum Exterior Decorators (502) 425-3102 tf

CARS sell for \$119.95 (average). Also Jeeps, Pickups. Available at local Gov't Auctions. For Directory call 805-687-6000 Ext. 2520. Call refundable. 19-8-01

CARS \$200! Trucks \$150! Available at local gov't sales. Call (refundable) 1-714-569-0241 ext. 2306 for directory that shows you how to purchase. 24 hrs. 9-8-01

SERVING ALL RELIGIONS  
Prices to satisfy every preference and need

AIR CONDITIONED PARKING AREAS



149 Breckinridge Lane Phone 896-0349

**PEARSON FUNERAL SERVICE**  
Louisville, Kentucky  
Member: Ky. Funeral Directors Burial Assn.  
Member: National Selected Morticians  
by invitation.

FOR SALE; 1971 FORD CHURCH bus, 54 passenger, new tires, good condition. \$2,200.00. Call 502-877-2311. 9-29-01

PILCHER PIPE ORGAN. Restored. Pipes in console case. Pedalboard. Beautiful and good. Also ESTEY two-manual reed organ. Restored. Pedalboard. Ornamental pipes. Excellent. Very reasonable. Campbellsville 502-465-7866. 8-25-01

## Senior Adults TRAVEL

to Glorieta, New Mexico  
for

## 1982 SENIOR ADULT CHAUTAUQUA

SEVERNS VALLEY BAPTIST CHURCH

ELIZABETHTOWN, KENTUCKY

September 17-26

for

\$325.00 per person

includes travel, lodging, meals  
Only 10 Spaces Available

Call Roger McCurry  
Severns Valley Baptist Church  
502-769-6393

CALL TOLL FREE DURING  
SEPTEMBER & OCTOBER

1-800-251-3400  
(except in Tennessee)

For your convenience you can call SBC Stewardship Services to place your stewardship materials order. Call between 7:30 a.m. and 4:00 p.m. (CST), Monday-Friday. During the other ten months call 615-251-2036.



## World Wide Christian Tours

DIVISION OF E TOWN TRAVEL AGENCY

Oct 11—WORLD'S FAIR

Oct 20—ALL ISRAEL

Nov. 11—HOLY LAND

Dec 19—CHRISTMAS IN THE HOLY LAND

Dec 27—HOLY LAND

Feb 12—CHRISTIAN CARIBBEAN CRUISE

Feb 14—HAWAII

Write P. O. Box 506

Louisville Elizabethtown, KY 42701

(502) 589-0494

(502) 769-5900

## SCHOOL BUSES FOR SALE

### NOTICE OF BIDS

Sealed bids for sale of two used school buses by Wolfe County Board of Education, Campton, Ky., to be received at the office of the Superintendent of Schools, until 1:00 p.m., September 21, 1982. At that time the sealed bids will be opened and the sale of the vehicles transacted.

The buses are described as follows: 1974 Ford model, 60-passenger seating capacity, automatic transmission. 1972 International, 60-passenger seating capacity, automatic transmission.

These buses would be ideal for use as farm vehicles, campers, church transportation, or for storage purposes. More information can be secured by contacting the Superintendent of Schools at 606-668-3155.

## The Deferred Payment Gift Annuity

★ guarantees you life income at retirement (or other date you choose)

★ gives you a tax deduction now

If you have sufficient current income from your employer or other sources...

If you would like to make a charitable gift of capital to Cumberland College now, but are concerned that on retirement you will need the income that capital earns...

If you would like to replace your current income taxes...

...The deferred payment gift annuity is the answer. You make a charitable gift to Cumberland College now (before retirement) and we pay you a guaranteed life income starting at your retirement (or any other date you specify).

### HERE ARE THE BENEFITS:

- ★ the satisfaction of making a significant charitable gift.
- ★ each guaranteed payment will be tax free.
- ★ a sizable charitable deduction now when you are in a higher tax bracket
- ★ guaranteed annual income at retirement when your income will probably be lower than current income.

This booklet offered here explains in detail the benefits of the deferred payment gift annuity. Write for your free copy today. Just use the coupon below. There's no obligation, of course.

CLIP AND MAIL TODAY

Dr. Jim Taylor  
Cumberland College  
P. O. Box 191  
Williamsburg, Ky. 40769

Please send me a free copy of  
"The Deferred Payment Gift Annuity."  
I understand there is no obligation.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

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

Cumberland College Development Program's Continuing Education Series.

The  
Deferred  
Payment  
Gift  
Annuity

## PERSONNEL



Glover



Arnold

**Glover accepts Vine Grove pastorate**  
Vine Grove (Ky.) Baptist Church has called Danny Glover as pastor. Glover was licensed by Vine Grove in 1975.

He holds the BA degree from Dallas (Tex.) Baptist College and the MDiv degree from Southwestern Baptist Theological Seminary, Ft. Worth.

Glover is married to the former Dianne Link of Statesville, N. C. They have two boys, Danny Jr. and Greg.

**Arnold receives EdD from New Orleans**  
Robert E. Arnold, son of Jasper and Zenna Arnold of Harlan, recently received the EdD degree from New Orleans Baptist Theological Seminary.

He has been a family therapist at dePaul Hospital in New Orleans and a volunteer chaplain at the New Orleans Adolescent Hospital.

### Haltom leads Paducah Boys Choir

Larry Haltom, minister of music and youth at Reidland Baptist Church, Paducah, has been selected as music director for the Paducah Boys Choir.

A native of Jackson, Tenn., Haltom has a BA in music from Union University, Jackson.

At Reidland Haltom's music program involves 240 people and 11 choirs.

Jerry Hopkins is Reidland's pastor.

**Four attend literacy missions workshop**  
David and Sue Lyons of Fleming, Kendale Moore of Middletown and Linda Shannon of Radcliff received training certifying them as literacy missions associates during a literacy missions workshop July 26-Aug. 3.

The workshop was sponsored jointly by the Baptist Home Mission Board and Samford University, Birmingham, Ala., where it was held.

**Brown resigns Buck Creek pastorate**  
Larry W. Brown has resigned the pastorate of Buck Creek Baptist Church, Daviess-McLean Association, to become pastor of Corinth Baptist Church, Winchester, effective Aug. 8.

Brown is a native of Sonora and is married to the former Wanda Reynolds of Larue County. They have three children: Rhonda, 18; Richard, 14; and Leslie, 3.

He attended Boyce Bible School.

**Puckett accepts Lewisburg pastorate**  
Alva Puckett has accepted the pastorate of Lewisburg (Ky.) Baptist Church.

Puckett is a native of Columbus, Oh. and is married to the former Shirley Brooles. They have three children: Alva Jr., Jeffrey and Mary.

He is a fourth year student at Clear Creek Baptist School and will complete his studies there with a degree in theology in May 1983. The family will commute to the church community until then.

**Forsythe is Poplar Grove pastor**  
Poplar Grove Baptist Church, Russell County Association, has called Timothy Forsythe as pastor. Forsythe is a student at Campbellsville College.

**Kentucky Baptist recreators organize**  
The Kentucky Association for Church Recreation Ministry organized at the Kentucky Baptist Convention in Elizabethtown last November.

During the convention a committee

was elected which nominated officers to be installed in February, including: Roger McCurry, minister of recreation, Severns Valley Baptist Church, Elizabethtown; vice president, Bruce Johnson, minister of activities, Immanuel Baptist Church, Lexington; secretary/editor, Larry York, minister of activities, First Baptist Church, Paducah; and executive officer/treasurer, Vernon Cole, state recreation consultant.

The officers have met and developed plans for next year. Plans include: a newsletter, "The Kentucky Baptist Recreator," to be printed quarterly beginning in September; a fellowship meal and business meeting at the state Baptist convention in November; and a spring retreat May 5-7 at Cedarmore.

The organization's constitution states its purpose: (1) "To provide opportunities for fellowship, professional development, personal enrichment and sharing of ideas and trends," and (2) "To promote the ministry of Christian recreation as an evangelistic and disciple-ship tool."

According to Roger McCurry, the association's president, "I feel it is important that the Baptist churches in our convention begin to understand Christian recreation and the potential it has to lead people to Christ. Christian recreation is a ministry that can support and strengthen the other ministries in the church as it ministers to the total person."

### Bryant resigns from Scaffold Cane

Mike Bryant recently resigned as pastor of Scaffold Cane Baptist Church, Mt. Vernon. According to Bryant, he "will be available for supply preaching and weekend revivals."

Bryant's address is Box 568, Mt. Vernon, KY 40456.

### Gallion enters full time evangelism

Carl Gallion has become a full time evangelist. He has been pastor of churches in Kentucky for the past 10 years and is a graduate of Clear Creek Baptist School and Lincoln Memorial University.

Gallion is married to the former Cassie Sullivan and they have two children: Kennen, 14, and Kelly, 12.

He can be contacted at Box 458, Barbourville, KY 40906.

**Walters resigns from Victory Memorial**  
W. Louis Walters has resigned the pastorate of Victory Memorial Baptist Church, Louisville.

**Casey is Lexington Avenue interim**  
W. B. Casey is the interim pastor at Lexington Avenue Baptist Church, Danville.

Casey, a Lancaster native, has held pastorates for 46 years, 35 of which were in Kentucky.

He retired from the pastorate in January 1979 and taught seminary for one year in Zambia.

**Kenneth Pope is certified instructor**  
Kenneth H. Pope, advancement vice president, Campbellsville College, has completed training to be a certified instructor of the National Institute for Wills and Bequests Training, a subsidiary of Resource Development Inc., Springfield, Mo.

**Howard's Mill calls Mt. Sterling son**  
Howard's Mill Baptist Church, Mt. Sterling, has called Ed Mitchell as pastor. Mitchell and his wife, Vickie, are Mt. Sterling natives and he is a graduate of New Orleans Baptist Theological Seminary.

The Mitchells have three children: Carolyn, Trey and D'Etta.

**Hulls resign from Burks Branch church**  
David Hull resigned in July as pastor of Burks Branch Baptist Church, Shelbyville, to accept the pastorate of Candlewyck Baptist Church, Charlotte, N. C.

# MOUNTAINS TO THE MISSISSIPPI

Hull's wife, Jane, resigned as minister of youth at Burks Branch.

**Hopson resigns Cedar Hill pastorate**  
Cecil Hopson recently resigned from Cedar Hill Baptist Church, Owenton. He has accepted a church in Maryville, Tenn.

**Jimmy Cox accepts a Virginia pastorate**  
Jimmy A. Cox resigned from the pastorate of West Pineville Baptist Church, Pineville, and the position of interim director of Bell Association. He has assumed the pastorate of Rosedale Baptist Church, Abingdon, Va.

Gordon Brown is the new director of missions at Bell Association and Steve Ross succeeded Cox at West Pineville.

**Buchanan leads West End music/youth**  
West End Baptist Church, West Union Association, has called Larry Buchanan as minister of music and youth.

Richard E. Edmiston is pastor.

**Embry accepts Strathmoor pastorate**  
Strathmoor Baptist Church, West Union Association, has called Don Embry as pastor. Embry has previously been associate pastor of Bellview Baptist Church in that association.

**Giltner resigns Spring Bayou pastorate**  
Greg Giltner has resigned from the pastorate of Spring Bayou Baptist Church, West Union Association.

**Barron resigns Oaklawn pastorate**  
Jerry Barron has resigned from the pastorate of Oaklawn Baptist Church, West Union Association. Shelby Beaty is the interim pastor.

**Phillips called to Oak Grove pastorate**  
John Phillips has accepted the pastorate of Oak Grove Baptist Church, West Union Association.

**Hunter accepts Newton Creek pastorate**  
Newton Creek Baptist Church, West Union Association, has called Wilford Hunter as pastor.

**Dena Hurt is education assistant**  
First Baptist Church, Paducah, has called Dena Hurt as assistant minister of education.

J. Robert White is First, Paducah's pastor.

**Whisnant is Immanuel associate pastor**  
Terry Whisnant has accepted the position of associate pastor at Immanuel Baptist Church, West Union Association.

The church's minister of music, Evans Gremillion, has resigned.

William P. Cubine is Immanuel's pastor.

**James Pepper resigns Grace Church**  
James E. Pepper has resigned from Grace Baptist Church, West Union Association, to retire.

**Hershel Jennings is Bethlehem interim**  
Bethlehem Baptist Church, West Union Association, has called Hershel Jennings as their interim pastor.

**Doon accepts Bellview music/youth post**  
Mark Doon has accepted the position of minister of music and youth at Bellview Baptist Church, West Union Association.

**Fenley accepts Hilton Head position**  
Kenneth Skip Fenley, minister of youth

at Shively (Ky.) Baptist Church, has accepted a minister of education and youth position at First Baptist Church, Hilton Head Island, S. C.

A native Kentuckian, Fenley has worked in churches in Lexington, Danville, Falmouth and Great Crossing. He is a graduate of Georgetown College and Southern Seminary.

**Donald Lee to head RTVC engineering**  
Donald Paul Lee became director of engineering for the Radio and Television Commission, Ft. Worth, Tex., July 1.

A native of Murray, Lee goes to the RTVC from WHAS-TV, Louisville.

He will supervise the installation and maintenance of all technical equipment used in program production at the RTVC.

## CONGREGATIONS

**Park City church celebrates centennial**  
Park City (Ky.) Baptist Church celebrated its 100th anniversary Aug. 8. A fellowship meal followed the morning worship service and an afternoon service included letters from homebound members, testimonies from former pastors and special music by the Harris family singers.

Richard Adams is Park City's pastor.

**Franklin reverses attendance decline**  
Sixteen months ago the leaders of Sunday School at First Baptist Church, Franklin, committed themselves to reverse a 10-year decline in Sunday school attendance. The church has already recovered nearly half the number of people lost in the decline.

According to David W. Crocker, pastor of the church, "Our goal is to have as many persons as possible regularly involved in a quality Bible study program at First Baptist."

**Beechland, Hazelwood perform "Acts"**  
The adult choirs of Beechland Baptist and Hazelwood Baptist churches, both in Louisville, presented the musical, "Acts" Aug. 15 and 22.

"Acts" was performed at Hazelwood on the 15th and at Beechland on the 22nd. Robert W. Langdon and R. Dean Moore are pastors of Hazelwood and Beechland, respectively.

**South Elkhorn observes bicentennial**  
South Elkhorn Baptist Church, Lexington, began a year long bicentennial celebration Aug. 22-29 with a tent revival. J. Howard Cates, pastor of Fredericksburg (Va.) Baptist Church, was the evangelist.

Both Fredericksburg and South Elkhorn were started by Lewis Craig and had associations with the traveling church of Spotsylvania, Va.

Aug. 29 South Elkhorn had its annual homecoming with dinner on the grounds.

Samuel B. Jordan Jr. is pastor of the church.

**Piner celebrates 30th anniversary**  
Piner Baptist Church, Northern Kentucky Association, observed its 30th anniversary Aug. 1. Roger Wilson preached the service.

The church had a service that afternoon in which the New Spirit Singers and the Sound of Praise Singers performed.

Roger D. Martin is pastor of Piner.

**Lone Oak High School Choir is first**  
Lone Oak Baptist Church, Paducah, won first place at the 1982 World's Fair Baptist High School choral festival held at Carson-Newman College, Jefferson City, Tenn., July 9-10.

The Lone Oak choir, directed by Tony Whitfield, was judged by professors from Carson-Newman, Belmont College, Nashville, and Union University, Jackson, Tenn.

Over 550 young people, their ministers of music and sponsors attended.

**Deane Mission constitutes into church**  
Deane Baptist Mission became a church July 4, 1982. Deane, a mission of Fleming (Ky.) Baptist Church, was part of the 30,000 movement and began July 3, 1960.

Kenneth B. Gooch is pastor of Deane; he has been there since November 1977.

**Bonnieville church builds, installs**  
Noteworthy accomplishments of Bonnieville (Ky.) Baptist Church this year include: the completion of a new parsonage, installation of central air conditioning and landscaping of the church grounds.

The church recently used a tent to house revival services in which several decisions were made. Don Zuberer was the evangelist.

Lonnie Sheets is pastor of Bonnieville.

**Wickliffe notes 100th anniversary**  
First Baptist Church, Wickliffe, recently observed its 100th anniversary. Bruce F. Willis is pastor.

**First, Paducah renovates chapel**  
First Baptist Church, Paducah, is renovating the Lola Carson Memorial Chapel. J. Robert White is pastor.

**Columbia youth take mission trip**  
Columbia Baptist Church, Russell Creek Association, recently took its annual mission tour. This trip included 23 young people and nine counselors. The group traveled to Chimney Rock, N. C., where they conducted backyard Bible studies in four campgrounds. The youth choir, the Rainbow Connection, performed four times.

The group stayed in Chimney Rock Baptist Church and prepared their own meals. This is the third year Columbia has had a mission team.

C. Michael Watts is the pastor.

## MISSIONS

**Murray members spur bold missions**  
First Baptist Church, Murray, involved 22 of its members in special mission projects this summer.

A team conducted two vacation Bible schools in the Northern Cheyenne Indian reservation, Lame Deer, Mont., and seven persons completed a survey and conducted revival services in Fremont, Oh. Two others were part of a church construction team in Tefe, Brazil.

Bill Whittaker is pastor of the church.

**Middletown youth are bold missionaries**  
The youth group from First Baptist Church, Middletown, recently spent a week on a mission trip to Silver Creek, N. Y.

They conducted backyard Bible clubs, canvassed neighborhoods to invite people to Sunday school, visited a nursing home, sang and performed puppet shows.

Charles White, pastor of the church, participated in the trip.

**Bowlings accept northwest assignment**  
Paul and Margie Bowling, members of Lyndon Baptist Church, Louisville, who have recently returned from a six-month missions assignment in Zimbabwe, have accepted a Missions Service

Corps assignment.

The Bowlings plan to work in Washington state to organize an associational church media organization in January or February.

Margie Bowling says, "I get excited about new programs that broaden our scope of spiritual maturity and in turn accomplish the mission we have been commanded to obey."

Hugh Goldsby is pastor of Lyndon.

**Olivers take furlough in Florida**

Edward and Susan Oliver, missionaries to Japan, are furloughing in Florida. Their address is: 219 Moon, Brandon, FL 33511. She is the former Susan Pyles of Louisville.

They were appointed by the Foreign Mission Board in 1950.

**Sturgeons furlough in North Carolina**

Eldon and Jo Ann Sturgeon, Baptist representatives to Mexico, are on furlough in North Carolina. They can be reached at 308 N. Pollock St., Selma, NC. He was born in Milton and she is the former Jo Ann Ferguson of Sonora.

The Foreign Mission Board appointed them in 1957.

**Wakefields furlough in Russellville**

Larry and Peggy Wakefield, Baptist representatives to Mexico, are on furlough in Russellville. Their address is: 103 Reservoir Heights, Russellville, KY 42276. He considers Muldraugh his hometown and she is the former Peggy Wright of Hodgenville.

They were appointed by the Foreign Mission Board in 1978.

**Covingtons furlough in Kentucky**

Robert and Laurie Covington, missionary associates to Spain, are on furlough in Fulton. He was born in Wingo and has lived in Paducah and Mayfield. She is the former Laurie Burnette of Fulton County.

Their address is Rte. 4, Box 298, Fulton, KY 42041.

They were employed by the Foreign Mission Board in 1976.

**Stanley and Patsy Crabb return to Rome**

Stanley and Patsy Crabb, missionaries to Italy, have completed furlough and returned to the field. Their address is: Via Bianco 91, 00141 Rome, Italy.

He is a Louisvillian and she is the former Patricia Maddux of Hopkinsville. They were appointed by the Foreign Mission Board in 1958.

**Musens take furlough in Georgia**

James and Jenny Musen, missionaries to Kenya, are on furlough in Georgia. Their address is 118 Woodlawn, LaGrange, GA 40031.

He was born in Boyd County and has lived in Ashland. The former Jenny Rossetter, she was born in Bowling Green and has lived in Smiths Grove and Center.

They were appointed by the Foreign Mission Board in 1968.

**Parks take furlough in Missouri**

James and Jane Park, missionaries to Liberia, have arrived in Kansas City, Mo., for furlough. Their address is: 4901 Red Bridge Rd., Kansas City, MO 64137.

Natives of Paducah, they were appointed by the Foreign Mission Board in 1972.

**Mabel Summers has Lebanon address**

Mabel Summers, missionary to Lebanon, may be addressed at Box 11-5232, Beirut, Lebanon. A native of Nelson County, she was appointed by the Foreign Mission Board in 1948.

**Six Kentucky journeymen appointed**

The Foreign Mission Board commissioned 99 missionary journeymen, including six from Kentucky, July 16 during a service at Northminster Baptist Church, Richmond, Va.

All Southern Baptist college graduates under 27, the journeymen will work for two years alongside career missionaries in 43 countries, handling assignments ranging from music ministry, youth evangelism and teaching to well drilling, health care and relief work.

Kentuckians, their hometowns and fields of service are as follows: Beverly Askew, Hopkinsville, Brazil; Kelly Capps, Oakland, Nigeria; Becky Coltharp, Lexington, Zambia; Dave Moss, Lexington, Liberia; Joanie O'Bryan, Owensboro, South Korea; and Stephen Williams, Louisville, Peru.

The new journeymen traveled overseas in late July and early August as the 1980 groups completed service and returned to the United States.

**McCoys furlough in Lawrenceburg**

Gary and Mary McCoy, missionaries to Korea, have arrived in Kentucky for furlough. Their address is 113 N. Main, Lawrenceburg, KY 40342.

They were appointed by the Foreign Mission Board in 1974.

**Grahams begin service in Dominica**

David and Melody Graham, missionaries to Dominica, have arrived on the field to begin their first term of service. Their address is Box 174, G. P. O., Roseau, Dominica.

Graham was born in Louisville and grew up in Bowling Green.

The Grahams were appointed by the Foreign Mission Board in 1981.

**Teels are on furlough in Louisville**

Howard and Maxine Teel, missionaries to Bangladesh, are on furlough in Louisville. They can be contacted at 7309 Maria Ave., Louisville, KY 40222. The Foreign Mission Board appointed them in 1963.

**McKinleys furlough in their home state**

James and Betty McKinley, missionaries to Bangladesh, are in Louisville for furlough. Their address is: 8017 LaGrange Rd., Louisville, KY 40222.

Natives of Kentucky, he is from Nora and she is the former Betty Cecil of Louisville.

They were appointed by the Foreign Mission Board in 1958.

**Georgetown is Cobbs' furlough site**

Dan and Fannie Cobb, missionaries to Thailand, have arrived in Georgetown for furlough. They can be contacted at 804 Mohegan Tr., Georgetown, KY 40324. The former Fannie Morris, she was born in Versailles and grew up in Sadieville.

They were appointed by the Foreign Mission Board in 1954.

**West Corbin missionaries assist Zunis**

July 13 three women and five of their children left West Corbin Baptist Church, Corbin, in the church van and traveled 1500 miles to Zuni, N. M. to assist the Zuni Indians with a vacation Bible school.

The group lived in the basement of the Zuni Baptist Church, cooked in the church kitchen and slept on eight mattresses spread on the floor.

The women are Mrs. Joan Foley, Mrs. Wilford Hagan and Mrs. Jean Tompkins and their children are Karen Tompkins, Johnna and Becky Hagan and Greg and Suzie Foley.

## ORDINATIONS

**Forest Park ordains Gregory Wallace**

Forest Park Baptist Church, Bowling Green, ordained Gregory Wallace to the ministry Aug. 1. Forest Park's pastor, Paul Welch, preached the ordination sermon.

Wallace plans to graduate from Southern Seminary in December and is

associate pastor of youth activities at Highland Park First Baptist Church, Louisville.

**Immanuel ordains Parr to ministry**

Immanuel Baptist Church, Lexington, ordained Eugene Parr to the ministry Aug. 1. Walter Shurden, dean of the School of Theology, Southern Seminary, preached the ordination sermon.

Parr is the Baptist Student Union director at Morehead State University.

**Latonia ordains Jerry Wyatt a deacon**

Latonia Baptist Church, Northern Kentucky Association, ordained Jerry Wyatt as a deacon Aug. 15.

**First, Providence ordains four deacons**

First Baptist Church, Providence, ordained four men as deacons June 27. Thurman Eaton is pastor.

**Union City ordains Smith to ministry**

Union City Baptist Church, Tates Creek Association, recently ordained R. Samuel Smith to the ministry at the request of Polly Ann Baptist Church, Lincoln County Association, where Smith is pastor.

Smith's father, William R. Smith, is pastor of Union City.

**Muldraugh ordains Carlberg as deacon**

Muldraugh (Ky.) Baptist Church ordained John Carlberg as a deacon in May.

D. Gene Crowder is Muldraugh's pastor.

## ASSOCIATIONS

**Mt. Zion passes resolution on hospital**

Mt. Zion Association passed a resolution June 29 supporting Southeastern Kentucky Baptist Hospital's expansion plans.

The resolution cited the hospital's 30-year history of service and warned "the alternative of expansion is takeover by either a for-profit hospital company, or another religious organization, not in the best interest of this area and its people because of added cost, elimination of local control, financial burdens on government and a radical departure from the success attained by SEKB and through a long heritage established and maintained by Mt. Zion Association."

Janus Jones is director of missions in Mt. Zion.

**Long Run, Greater Cleveland link up**

An agreement has been reached by Long Run Association in Kentucky and Greater Cleveland (Oh.) Association in which the two will cooperate in conjunction with the Kentucky-Ohio partnership project.

The announcement was made by James Swedenburg, director of missions, Greater Cleveland Association.

A committee with members of both associations will meet once a quarter to plan activities. The link up will continue through 1985.

Russell Bennett is director of missions, Long Run Association.

**South Carolinians help Russell Creek**

Nineteen people from North Trenholm Baptist Church, Columbia, S. C., spent July 12-16 in Russell Creek Association conducting vacation Bible schools and backyard Bible clubs. They also surveyed part of Greensburg. Three decisions were made during the week.

James E. Casey Jr. is director of missions, Russell Creek Association.

**Simpson Association helps Ohio chapel**

Simpson Baptist Association has begun sending \$200 a month to support New Life Chapel, Glen Este, Oh., a suburb of Cincinnati.

William Crawford is director of missions, Simpson Association.

# BAPTIST FORUM

## Sending him a 'Dunn'?

The deacons of Northside Baptist Church in a regular monthly meeting Aug. 10, 1982 voted to instruct the pastor, Gary Frizzell, to write a letter to the Baptist Forum of Western Recorder voicing their disapproval of the position taken by James Dunn, executive director of the Baptist Joint Committee on Public Affairs in Washington, D. C. This protest will also be sent to Mr. Dunn, along with certain other select leaders within the Southern Baptist Convention.

Whereas: We the deacons of Northside Baptist Church wish to voice our disapproval of James Dunn, executive director of Baptist Joint Committee on Public Affairs, concerning the constitutional prayer amendment. In the Aug. 9, 1982 issue of Time magazine Mr. Dunn made the statement that "we're opposed to this theologically." We do not understand who he is speaking of when he says *we* since the Southern Baptist Convention at its annual meeting in June 1982 at New Orleans, La., voted as a convention to support the prayer amendment. If Mr. Dunn has reference to the group meeting in Washington then a clarification of that is needed.

Although we're aware of the fact that more than Southern Baptists are included here, it still appears to the general public that Mr. Dunn represents the position of all Southern Baptists. Also, since Southern Baptist people and the Cooperative Program dollar funds 85 percent of the cost of the Baptist Joint Committee on Public Affairs, we request that Mr. Dunn align his position with the majority of Southern Baptists. If he is unwilling to do that then we request that he be required to resign as a representative or spokesman for Southern Baptists.

If some action is not taken by denominational leadership, we the deacons, along with the pastor and staff of Northside Baptist Church, will give further consideration to the handling of our financial contributions to the Southern Baptist Convention through the Cooperative Program.

Dacons, Pastor and Staff  
of Northside Baptist Church,  
Mayfield

## I never promised you a rose garden

In Western Recorder Aug. 4 the guest editorialist declared the most critical issue of our time is nuclear war. This, of course, is not true. The most critical issue, as has been the case since Jesus ascended, is the propagation of the gospel.

One can expect during every August the usual handwringing rhetoric, occasioned by the strange memorializing of Hiroshima and Nagasaki, regarding nuclear war. This year has been no exception, the current emphasis, as noted in the editorial, being placed on a "nuclear freeze," whatever that is.

Concerning the notion of "freeze," some observations: (1) Churches which become satisfied with business as usual never maintain their plateau of accomplishment; rather, they inevitably slip backward; (2) Businesses which attempt to maintain a level of production can be expected to stagnate, rather than hold their own; and, (3) Similarly, the elements of national defense and consequent war-deterrence will deteriorate to the point of ineffectiveness if the effort toward refinement and deployment of military strength is ever allowed to "freeze."

Those whose responsibility is national defense should be allowed and ordered to perfect their weaponry to the nth degree, regardless of what is involved. Only then can deterrence to war be accomplished and maintained. Totalitarian states, whether tinhorn or superpower, understand only one thing—FORCE. If the element of MAD—mutually assured destruction—is an outgrowth of this endeavor, then so be it. Jesus, especially, never promised a bed of roses. Nor did he mince words when the time came in the temple to apply force.

As to the editorialist's exhortation to scream and yell in dissent with regard to this issue—ostensibly to "get something done"—one can only remind him of Hungary, Czechoslovakia, Vietnam, Cambodia, Thailand, Afghanistan and Poland. People have screamed, yelled, marched and otherwise dissented for years—but to no avail.

As to the "real, honest, verifiable arms control" alluded to be the guest editorialist, there never has been, is not now, and, of course, never will be any such thing. Put plainly, I want the U. S. to be the strongest nation on this earth. It is the last best hope of Christian witness, and, unless God decrees otherwise, must survive.

J. L. Clark, Danville

## A Baptist witness in Jerusalem

I wanted to write and share an experience we had last Saturday. It happened at East Baptist Church in Jerusalem, Israel.

During the two seasons I have participated at the City of David dig in Jerusalem I have made many friends—both Arab, Jew, Christian and people of all beliefs.

The last day there I had an interesting experience with an American Jewess who affirmed her belief in Judaism and her unbelief in Christianity. I had also invited a young Moslem friend to services at the Baptist church there. I had done so hesitatingly because I knew of the stories he had heard about going to the Israeli side of Jerusalem and of the false stories he had heard about the people there.

The same is true for the Israelis. There is a mutual fear on each side based mostly on false stories both sides have heard. Also, the young Moslem had told me the season before that he

would like to be an "Al-mu-ath-en," the man who leads the call to prayer five times a day and takes care of the duties of the Mosque.

Anyway, the appointment was set: 10 a.m., meet at Jaffa gate and walk to the Baptist Church—on Saturday morning, of course.

Imagine my surprise when the young man showed up with another Arab friend he had invited plus the American Jewess I could not reach.

The service was typical for that church. Spirit filled and two hours long. Dr. Lindsey was still in the states but the service was still excellent with plenty of Bible and music. Imagine the Bible flipping and explaining I had to do sitting between the two young men trying to explain all the new terms and stories.

I won't do as some have done and use this story to point out how hungry people are for the gospel and how eagerly they respond, though I think there is ground for this. God does move in ways that are beyond our capacities.

I will never forget, though, the time I invited one 15-year-old Arab and he went out, told his friends and in the end reached more people than I ever dreamed could be reached for the Lord.

We need to thank God and pray for and support the Baptist Church of East Jerusalem. Many lengthy articles could be written on its ministry over there. By supporting it we Baptists here have a ministry over there to Jews, Arabs and to the many tourists who come there to worship and be amazed.

To God be the glory!

Gene Iglehart, Bowling Green

## Standing tall for tradition

Have Southern Baptists ceased to be Baptists? Have some of our number so denied our heritage that an aberration has formed? I feel that the ultraconservatives within our convention have or at least are dangerously close in ceasing to be Baptists. Such a bold statement needs defending.

While we could debate what constitutes a Baptist, I feel that at least four characteristics must be included: a zeal for religious liberty, a commitment to soul competency, a distaste for creeds and a love for missions.

At each of these points we are witnessing a serious erosion of commitment and a denial of our Baptist heritage. Take for example the efforts to achieve mandatory prayer in our schools, the teaching of scientific creationism, tuition tax credits and the posting of the 10 commandments in the classroom. New Orleans saw a historic departure from the cardinal Baptist principle of religious liberty.

Or we could speak of the push for theological uniformity within our convention. A self appointed clique of superchurch pastors have become the guardians of orthodoxy among Southern Baptists. Waving the red flag of biblical inerrancy they cry Baptists have left the Bible; our seminaries no longer teach

the authority and trustworthiness of the scripture; nor are our denominational leaders convinced of the integrity of God's Word. Their claims are without merit. Their false accusations do violence to the commitment of Southern Baptists to soul competency and right to disagree. They are intolerant of diversity. The only heresy alive in Southern Baptist life is theological obstinacy. We have out-"Phariseed" the Pharisees.

While Baptists have never tolerated creeds, instead willing to rely upon the sufficiency of scripture, ultraconservatives are, in practice, attempting to establish a creed in Southern Baptist life. The abuse of presidential appointment powers by stacking our committees and boards with individuals of certain well defined theological persuasions only confirms my assertion.

At the heart of this effort is an anti-missions movement. The Cooperative Program, an effective tool of mission outreach, is under attack. Superchurches are simply monuments to "local kingdoms." The right wing political and social agenda which has dominated our last three conventions is dividing and fragmenting the Bold Mission Thrust of Southern Baptists.

Have Southern Baptists ceased to be Baptists? For those of us who love our denomination, we must make a serious examination of that question. Now is the time to issue a clarion call and reclaim our denomination and the rich heritage which is ours.

Rick White, Lebanon Junction

## An immoral point of view?

I am writing in response to editor Daley's almost constant criticism of government aid to private schools. Since I am neither Baptist nor Catholic, I have no axe to grind on this issue.

To start with, the main responsibility for educating children lies with the parents. The role of the government should be to assist the parents in this endeavor. I must stress here that the role of government should NOT be to dictate to parents how their children are educated.

It is certainly understandable that some parents would be dissatisfied with the quality of instruction their children receive in the public schools. It is equally understandable that they would be concerned about the sometimes explosive environment that prevails in public schools. However, under our present system which Mr. Daley defends, such parents are forced to pay twice for the education of their children. That appears to me to be immoral.

Larry Farmer, Beaver Dam

## Help our witness flourish

Metro Baptist Church is a growing Southern Baptist church on the island of Manhattan. We are a family of Chris-

tians who love New York and enjoy living and working in America's largest city.

We became a church family because God called us into being and gave us a mission in the city. It is thrilling to see and experience the working of the living God in this glorious city. God is blessing our church. We are confident that God will continue to bless us as long as we are faithful to the message and mission entrusted to us.

We are writing to ask for your help. It is easy to move to NYC and get lost—intentionally or unintentionally. We're asking you to help us locate persons who live in the city who would be willing to identify themselves as Southern Baptists and work to establish a strong Southern Baptist church in New York City.

If you know of such persons, please send their names and addresses to: Metro Baptist Church, 236 W. 72nd St., New York, NY 10023.

W. Eugene Bolin, New York

#### Ride on, ride on in majesty

Recently I saw one of the new cars that has been purchased for our convention leaders. I have never been more proud to be a Kentucky Baptist. I commend the convention on the type of cars that were selected and the needed reliable transportation it provides for all our people.

We have a tremendous group of people that work for all of us in Kentucky. Let us be sure to always compensate them in such a way to express the importance of their work. Perhaps, our furnishing them a car will help do this in a small way. Thank your very much.

Thomas R. Kinman, Crestwood

#### You must be 18 to be qualified?

At the Southern Baptist Convention in New Orleans I witnessed something I feel to be highly unethical. Children about the ages of 10-12 were present as voting messengers to the convention. This struck me as being deceitful in that it circumvents the one person one vote rule, and harmful in that it causes ill feelings at a volatile juncture in our convention life. I am not against children attending the convention, but do not wish to see them used by their parents in an attempt to multiply their parents' votes. Incidentally, I have no idea for whom the children were voting and consider that to be extraneous to this matter.

I call on all churches to appoint as messengers only those 18 years of age and older to our next convention, and to support a prospective constitutional change to limit future messengers in this manner.

Bob Ferguson, Headland, Ala.

#### Help preserve Baptist history

Help preserve the brick walls of the old historic Long Run Baptist Church building on Long Run Road in eastern Jefferson County. This building was erected in 1844 with brick (no doubt made locally), on a foundation of stone from a previous house of worship at same location. The roof was gutted by fire about 1959.

Jefferson County accepted this building and cemetery as a memorial to the early settlers and also, to two Presidents, Lincoln and Truman, who had relationships with this site.

The present 12 inch thick walls now standing and capped are bowing or curving in at the top on each end of building, as the stone foundation is weakening from rain water. We understand the historic sites department of Jefferson County has no funds to pre-

serve this type of structure. By bracing each end of building inside with two I beams, and held against concrete bases, the present condition can be retained for less than \$10,000. When the present walls fall, they will never be rebuilt again.

All citizens need to know about this historic site and the present condition.

If we want to honor the past, time is running out. Send contributions to: James Zaring, 11919 Garr Ave., Anchorage, KY 40223.

Barry Allen, Treasurer  
Kentucky Baptist Historical Society  
Kentucky Baptist Convention

#### Diminution or ammunition?

Even though I am late in reading your editorial (July 21) as to the true reformation needed by Southern Baptists, I must express my sentiments. As you point out, dilution of the gospel rather than diminution of the Bible is the problem. I am not really surprised that those who crusade for inerrancy are some of the very ones practicing this cheap grace.

I suspect that churches are too successful today. There is the tendency to condescend to the world's system of evaluation. Mass movements do not necessarily demonstrate the working of the Hallowed Spirit. People sometimes respond to something shallow rather than to that which demands their full surrender.

But it is in this vein of thought that I wish you would make a clarification. You write of the superficial three-step road to redemption. I do not believe the quote you give is wrong in itself: "I am a sinner, I believe the virgin born son of God died for my sins and I accept his offer of salvation." These are the major elements in any conversion.

But perhaps you have in mind the repetition as a ritual. I would readily agree that some well meaning preachers have gone too far in leading respondents to "pray to receive Jesus." I have observed this again and again. The prayer is usually at the altar where there is much ambiguity and confusion. This falls right into the trap of "praying through." This point is worth stressing, even if it leads to making it an issue. The very gospel is at stake.

The problem of "praying through" is in the sense of merit on the part of the sinner who has not really seen himself as cast on God's total mercy. The last thing the sinner wants is absolute surrender to grace. And I really believe Satan will not really object to the efforts "praying through" if he can get the sinner to hold onto self righteousness, usually measured in human effort. But of course all sense of merit is in conflict with sovereign grace. And salvation is either by grace or it is not; we can't have it both ways.

Of course, Baptists have been accused of "making things too easy." These critics charge that Baptists simply ask the convert to take the preacher's hand in order to be saved. They imply that this reverences the hand as the instrument of salvation.

I could reply to that, but if I say anything I might say too much. Intelligent people know better anyway.

Just how easy was the cross? At what price was my redemption bought? As the hymn expresses it, "Jesus paid it all, all to him I owe; sin had left a crimson stain, he washed it white as snow."

Donald O. Cassidy, Premium

*Thanks for saying it as well or better than the editorial did. You are right. There's nothing wrong with the three-step road to redemption if it is sincere and is accompanied by commitment to the Lordship of Christ. Editor*

## VIEWPOINT

by Henlee Barnette,  
Clinical Professor, Department of  
Psychiatry and Behavioral Sciences,  
University of Louisville  
School of Medicine

I have been a Southern Baptist for over half a century. This denomination has nurtured my spiritual growth, and within its fellowship I have been able to live out what I perceived as my own Christian ministry. I love my denomination but I am deeply concerned for it.

Why? Because of the restive spirit pervading our fellowship which is causing many intelligent, committed young Southern Baptists (as well as numerous older ones) to assert they must leave this convention because they are embarrassed and disheartened by the current leadership trends of the convention as opposed to its historic stance. Let us examine some causes of this disaffection.

**Trend 1. Celebrityism.** Southern Baptists appear to have substituted fascination with celebrityism for a clear vision of the revealed Christ. (You recall Jesus rejected the temptation to "jump from the temple." What a media event that could have created in Jerusalem!) The calculated packaging of the mass media tends to blur the bases for genuinely prophetic leadership. And does the plotting "Who is a Big-Enough-Name to ensure election for our side" really inspire the seeking of divine guidance?

**Trend 2. Superficial Commitment.** Southern Baptists seem to be substituting the superficiality of the electronic church experience for committed living in all aspects of daily life. We seem to prefer the cheap "nice warm feeling" which can be turned on or off by mere dial twisting to the costly cross-life which demands the Lordship of Christ and bearing one another's burdens.

**Trend 3. Success Syndrome.** We Southern Baptists appear increasingly entrapped in the quagmire of equating secular success symbols with God's will and blessing. Have we truly succumbed to the concepts of "more is better"—"greatness is ipso facto goodness"—"bigness begets success"? We seem to be more concerned with appearance than action, receiving approving accolades more than prophetic preaching, being able to engender envy more than inspiring and enabling. We tend to imply by our actions that "frugal is foolish." The "in-the-world-but-not-of-it" admonition of the Lord has been weakened, it would seem, as the symbols of affluence and success have become more accessible to us. If Jesus had been here—bodily—on earth in June 1982, would he have been at the Superdome in New Orleans or in the Falklands, the war-torn Mideast, of with the hungry and unemployed in America?

What would he have said there if he could have gotten to a microphone at our convention? . . . Probably something similar to his words to the mother of James and John (Mk. 10:35-45) when she sought to intervene for the respective positions (right and left yet!) of her two sons.

Would we have listened to him? After all, who wants a Cross? "Success" is so much more fun.

**Trend 4. Stifling of the Intellect.** While Southern Baptists have, in the past decade, been bounding forward into pseudo-respectability (remember how the secular press used to query, "Who are these Born-Again Baptists?"), we seem to have put behind us in-depth study and reflection. A Nigerian author, Obinkaram Echewa,

ina recent Newsweek (July 5, 1982) commentary, pointed to the tendency of Americans to "apprehend rather than comprehend ideas. They do not have the discipline or the endurance to wrap their minds around a thought. Instead, they prefer to grab, snatch or make a stab at it. Their mental energies are usually exerted as pulses rather than as continuously flowing force. Americans tend to be direct and literal rather than allusive and figurative, stark rather than subtle. They are happier dealing with statistics than with nuances.

It would appear that we Southern Baptists are willing to embrace sloganeering and code words because it saves the effort required in exercising rational, critical evaluative thought. And anyone who attempts to otherwise engage in the intellectual pilgrimage is suspect.

**Trend 5. Rejection of Our Denominational Heritage.** Perhaps the most insidious trend many of our older Southern Baptists fear today is the rejection of our unique denominational heritage. Two particularly endangered foundations of our heritage are (1) the priesthood of all believers and (2) the separation of church and state.

Regarding the former, some of our present convention leaders appear to be attempting to impose a creedalism—more specifically, the unbiblical doctrine of inerrancy—as a way to determine piety and orthodoxy. The word "inerrancy" cannot be found in the Bible and there is no reference to the "autographs" being perfect. Only God is perfect and his message comes to us through the prism of "earthly vessels," that is, imperfect human beings. Moreover, no Baptist can force another Baptist to believe his or her interpretation of the Bible. This would be a violation of the priesthood of all believers doctrine.

Equally as blatant a reversal of Southern Baptist principles has been the blurring of strict separation of church and state. The recent furor regarding the "Constitutional amendment regarding voluntary prayer in the public schools" would have caused great consternation to the likes of John Leland, Isaac Backus, E. Y. Mullins, George Truett, W. T. Conner and J. M. Dawson. These and other great Baptist statesmen were keenly aware of the dangers of cozy church/state affiliation as well as the myopic, simplistic view—however well intentioned—that, by requiring prayer, the public schools could or should be a forum for organized religion.

Another disturbing trend which bothers many Southern Baptists is a rather subtle attempt to undermine the Cooperative Program which, from 1925, has provided the financial framework for our mission endeavor. The collective effort to carry out the Great Commission is in essence why all these autonomous Baptist churches have joined in the voluntary organization which is indeed our convention.

**Don't Leave!** While admittedly there is nothing as dangerous as ignorance in action or adolescent antics amongst chronological adults, I would implore those Southern Baptists who are considering leaving the convention because "the mainstream" seems to be veering off in a different direction: *don't!* Remain to work toward a fair and just leadership. There are potential "statesmen" among us. Help locate and elect them to office in local associations and our convention. You are sorely needed for Southern Baptists to continue their mission in the world, rooted in the Word and their unique heritage.

# VIEW-POINT

## The evidence of things unseen

by Glenda Pearson  
Paducah

Recently while reading the book *Beyond Success and Failure* by Willard and Marguerite Beecher, these words caught my attention: "Faith is everything that belief is not. Nothing is possible outside a belief to someone who holds that belief. But with faith all

things are possible. Belief is static, structured and inflexible. But faith is a condition of wonder and discovery of unknown potentialities which unfold as they are touched. Belief enslaves, faith liberates the individual. Belief knows; faith is a cloud of unknowing, from which new forms emerge."

These thoughts seem to be of significance in considering some of the rhetoric making the rounds of our denomination these days. My intention in making this observation certainly is not to reinforce the use of labels nor to quarrel. I happen to feel that discussion among us can enable us to know each other. In this way individual differences

can be accepted and individuals can be affirmed.

In regard to these thoughts about belief, we are dealing with semantics. We find among the definitions of belief: "conviction that certain things are true," "trust, confidence, acceptance or assent to something as trustworthy, real." Belief also means: "an opinion, expectation, judgment," "a creed or doctrine."

I believe that Jesus Christ is the way, the truth and the life. I believe the Bible is God's Word and that through it we can know him better. I believe that with the guidance of the Holy Spirit we

# KBC ACTIVITIES

## FRANK OWEN

Executive Secretary-Treasurer, KBC  
Box 43433, Middletown, KY 40243



### AUGUST

26-29 WMU Leadership Conferences. Cedarmore. Contact Cedarmore for all reservations. 26 and 27—drive in days. 8:30 a.m. to 3 p.m.; 28-29—overnight. 1:30 p.m. on 28th through lunch on 29th.

### SEPTEMBER

5-11 Brotherhood Leadership Week  
6 Labor Day  
6-8 Senior Adult Convention. Memphis, Tenn. Contact Church Services Division, KBC for details  
10-11 WMU Leadership Conferences. Jonathan Creek Baptist Assembly. 9 a.m. to 3 p.m. Contact Jonathan Creek for reservations  
12 Single Adult Day. Suggestions for observing are in Family Life 1981-82 Planbook  
12-19 State Mission Week of Prayer and Eliza Broadus Offering. Program and promotional materials available from WMU, KBC  
18 WMU Area Meeting. Columbia (Ky.) Baptist Church  
23-25 Kentucky Baptist Music Lead-

ership Retreat. Cedarmore. 6 p.m. on 23rd to 1 p.m. on 25th. For volunteer, part time and full time music directors and for music faculty of KBC colleges  
25 WMU Area Meeting. Greenville, First Baptist Church  
25 WMU Leadership Conference. Clear Creek Baptist School. 9 a.m. to 3 p.m.  
26-10/3 Sunday School Preparation Week. Materials in Sunday School publications



### CONSERVATIVE-LIBERAL

The above two labels are hung on men today to describe their views and sometimes even in description of their character and sometimes very unfairly.

Religious thought in our day has become rather polarized between what is considered to be liberal and conservative. A great middle ground is left between the two extremes. Oftentimes a man called "liberal" is reasonably conservative but liberal compared with someone else's extreme conservatism.

By the same token, sometimes a rather liberal man can be called "conservative" by an ultra-liberal to whom he seems conservative by comparison.

I dislike both of these labels. If you make me wear one or the other, I would choose "conservative" and I believe it fits, but I don't like labels. I can think of some liberal views that seem right and of some conservative views that seem right.

Some scriptures show Jesus to have been liberal for his day. Others reveal his conservatism. Our Lord was right in both instances.

Once in awhile I think I see men appear to make decisions on the basis of conservatism and liberalism rather than on rightness and wrongness. We must always uphold the right, regardless of which "camp" it may put us in for the moment. Our stand must always be without regard for professional ambition or political cleavage.

Men ought to be allowed the freedom to choose and do the right without anyone crying "liberal" or "conservative." I have known both conservatives and liberals at times to be very narrow-minded toward each other.

The truth of God is what we seek. Christ is truth incarnate. Let us follow him, without regard for ambition or the approval of men. "Jesus is Lord."

### International Series SILAS AND TITUS

Acts 12:22, 30-34 In Antioch many believed on Christ, received salvation and went on their way rejoicing. Teachers from Judea declared that believers in Christ could not be saved until and unless they were circumcised. Their agitation caused a great controversy over the question, Can Christ alone

save or does salvation come through him plus something else? Unable to get these men to abandon their pernicious doctrine it was decided to consult the apostles and elders in Jerusalem and get a ruling from them on whether salvation was all of grace or partly of grace and partly of works.

Forthwith the council sent letters by Judas (surnamed Barnabas) and Silas, who were leaders in the church, stating the conclusion at which they had arrived.

When the Christians at Antioch were informed again that justification is by grace through faith plus nothing, they rejoiced greatly because of the consolation which that message brought to them. After they had spent some time expounding God's word and stabilizing the Christians it seemed good for them to return to Jerusalem

2 Corinthians 8:16-24 Titus was a young Gentile whom Paul won to Christ and to whom he delighted to refer as "mine own son" in the Christian faith. Titus became one of Paul's dearest and most trusted friends and one of the most highly valued assistants in his missionary work. While raising funds for the relief of the Jewish Christians in Jerusalem and Palestine, who were suffering from unfavorable circumstances—the pangs of hunger and bitter persecution—Paul sought to enlist the gen-

erous support of the Corinthian Christians. In compliance with the charge of Paul, Titus urged the Corinthians to be faithful in the stewardship of their possessions. Paul was so well pleased with the work of Titus, whom he delighted to call his "partner and fellow-helper," that he tried to keep others from interfering with his activities in order that he might carry to completion his work.

### Life and Work Series SARAH—FAITH THAT TRUSTS

Genesis 17:15-17, 19 On the occasion of God's announcement to Abraham of the change of the name of his wife from Sarai to Sarah, God specifically informed him that she would be the mother of the heir to the promise, Isaac. He also told him that, "I will bless her, and she shall be a mother of nations; kings of people shall be of her." In response to the announcement, "Abraham fell upon his face and laughed." Whether his laughter was an expression of doubt of the possibility of their having a son or delight over the prospect of such an event is not known for a certainty but this writer is inclined to believe it was the latter. It may well have been a case of wonderment at the divine favor shown him notwithstanding his previous lack of faith and impatience.

Genesis 21:1-2, 6-7 Although Abraham and Sarah had not thought the promise of God was within the realm of possibility of fulfillment God did the very thing he had promised to do. In strict accordance with his word God changed Sarah's barrenness to fruitfulness and at the "set time of which God had spoken," for the accomplishment of his will and the fulfilling of his spoken promise, which had seemed unreasonable and impossible to the carnal mind, God enabled Sarah to deliver the son whom he had promised Abraham and her.

Isaiah 51:1-2 This passage in Isaiah is an earnest call to God's people, the Israelites, the offspring of Abraham and Sarah, to continue in their pursuit of righteousness as long as God permitted them to live in this world of troubles, trials and tribulations, where they would encounter numerous tests of their faith. The prophet assured them that if they would trust in God and rely upon him he would honor their faith and obedience and crown their efforts with victory and success.

Hebrews 11:11 When Sarah turned from doubt to faith, relied upon the veracity of God and rested upon his promise, by the grace and power of God the humanly impossible became the divinely possible.

# SUNDAY SCHOOL LESSONS

AUG. 29, 1982



H. C. Chiles

can learn from studying the Bible ourselves and that we can be edified by those who have spent much of their lives studying it.

These truths along with others in which I believe are accompanied by faith. I just do not possess enough knowledge, nor can another person furnish me with enough knowledge to eliminate the need for faith. I refuse to believe only because another tells me I must; but neither do I expect him to echo me. What would be the value in that?

I have chosen to join with Southern Baptists and feel a special kinship with

these people. I sincerely feel I can most effectively continue my Christian pilgrimage in service with the people called Southern Baptists. I do not believe that God is a Southern Baptist. I do not believe that any Southern Baptist leaders possess such an exclusive, direct line to God as to preclude any further seeking on my part; not do I believe it is their responsibility to attempt to set limits on my faith.

As is beautifully expressed in 1 Cor. 13, I feel until that time "when that which is perfect is come . . ." "we see through a glass darkly, but then face to face: now I know in part, but then shall I know even as also I am known." This

seems to indicate that like Abraham we will sometimes go out not knowing where we go.

In the meantime, for this group of people whom I love, I only hope that while we struggle together we will continue to love each other and learn from each other.

I feel for the Southern Baptist Convention to remain viable and expect to see the far reaching results its members desire it would be well for the convention to consider these words of Jesus: "Every kingdom divided against itself is brought to desolation and every city or house divided against itself shall

not stand."

Our differences need not cause division. My hope is that we will begin to be more accepting of each other and we will not find it necessary to impose our individual beliefs or creeds on each other. Do we recognize the validity of the "Priesthood of Believers"? Do we want to build a box, try to put God in it and keep him there and thereby miss all the wonderful discoveries he has promised are awaiting us?

The wonder of it all is yes, we are different, but we are also alike. Within that combination exists our great potential for the Kingdom of God.

## HOMES FOR CHILDREN

Eldred M. Taylor, Executive Director  
10801 Shelbyville Road, Middletown, KY 40243



### CIRCUMSTANCES

As I travel over Kentucky and fellowship with Baptists I am asked various questions about our ministry to children and youth. A frequent question is "What kind of children are we ministering to?"

This question can be answered generally in several ways. It can be said that children in our care generally are ages 9-18 with the average age being 14 or 15. Preschool ages in our care are placed in Baptist Foster Homes. We can say those in our care are neglected, dependent, abused, troubled children from broken or troubled homes. Only a few in our care are really orphans.

To be more specific, but without sharing names or places, I will give you a few thumb-nail sketches of those who come into our care. These will serve as concrete examples of the circumstances out of which children and youth come to us.

Three siblings were placed in the custody of the Department for Human Resources when they were abandoned by their mother. The state placed them

in a foster home. Soon the foster family decided they could not keep these children indefinitely. They are now in our care doing well.

The family did not have sufficient resources to care for one youth in our care. There were also allegations of sexual abuse. Problems developed with temper control, impulsive actions, difficulty with authority, problems in school and a low self-image. Our dedicated workers are giving love, discipline and example as they work with this youth on a definite plan of action.

Another youth seemed beyond the control of parents who were unable to be assertive and were therefore often manipulated. This resulted in running away on several occasions and failing in school because of truancy. There also developed problems of stealing and bad language. Temper tantrums were common and self-destructive behavior was manifest at times. In our care this youth is making progress in relating to the parents and now indicates that new friends made on campus mean much more than the old ones before coming into our care.

### 100 SENIORS

We have 100 Seniors! Yes, 100.

That is a tremendous increase from the 60 who graduated in May. For another perspective, we had 100 students in the entire student body 10 years ago.

We have a net gain of 13 staff over last spring to help take care of our largest ever enrolment. We have a total of 82 staff working as teachers, houseparents, cooks, maintenance and the administrative staff.

We have 484 young men and women. We have 484 souls with which to minister. Many are lost. Pray for them. Pray for us as we work with each one.

We hope to receive \$190,000 through the Cooperative Program this year, but it will take between \$1,600,000 to \$1,700,000 to operate. Ours is a faith work. We do not know where over \$100,000 a month is to come from. But God has sent these young people to us, about half from poverty level situations, nearly 100 able to pay nothing. We are trusting God also to provide the necessary support through his people.

Yes, you are vital to the ministry through prayer, financial support and telling others. Oneida has no public relations/fund raising staff other than myself and you.

This tremendous enrolment is not the

result of any recruiting effort either. These hundreds of boys and girls are here because of the quality of our program and many special situations requiring the type of ministry that Oneida provides.

Yes, God has sent each one to us. Had we not had the new 100-bed boys dorm, we would not have been able to receive any new boys this fall. In our girls dorm we had to take four rooms previously used for staff apartments and also cleared two storage rooms to make way for new girls.

Of course there are always some students who, for various reasons, do not return. We had some beautiful letters from some of these and their parents this summer:

From one of our boys who arrived one day to visit the school from Maryland and liked it so well he just stayed (his clothes shipped later from home): "I really enjoyed being down at OBI for the three years I was there. It made a man out of me. I owe a lot to you and your staff, especially Mrs. Banks (housemother). Our school is good here but I cry as I think of what I did at OBI the years I was there. I have a lot to do to pay you back. I'll be there someday to see you again. God love you and your school. I love you all. Be cool."

A mother writes from Tennessee: "Harry has told us he would like to

### ADVERSITY

In studying the history of Clear Creek Baptist School I have learned of times of adversity when the school has passed through deep waters. The very survival of this great ministry has depended on God's providential care in times of distress and tribulation.

All of us are familiar with the saying, "When the going gets tough, the tough get going (or is it ". . . the tough get momentum"?). But the truth of the matter is that adversity often causes great discouragement and anguish of soul for the Christian.

However, adversity can cause great growth in the Christian life. Robert Leighton says, "Adversity is the diamond dust with which Heaven polishes its jewels." And I am convinced adversity can teach us valuable lessons for our lives.

Adversity reveals to us deep truths about ourselves. Faith Forsythe observes, "Adversities do not make the man either weak or strong, but they reveal what he is." Do troubles drown us

or challenge us? Do they cause us to respond or to quit? Prov. 24:10 states, "If thou faint in the day of adversity, thy strength is small."

"No one is beat till he quits,  
No one is through till he stops,  
No matter how hard Failure hits,  
No matter how often he drops,  
A fellow's not down till he lies  
In the dust and refuses to rise."

Edgar A. Guest

Adversity also teaches us to trust God. Someone has said, "Who so draws nigh to God one step through doubtings dim, God will advance a mile in blazing light to him." Trials teach us to "be still and know that I am God" (Ps. 46:10). He will continue to guide us in the future as he has in the past—we can trust God!

These are good days at Clear Creek. But we thank God for all of you who faithfully supported our ministry through times of adversity. May your tribe increase!

attend our home high school his senior year. This is largely due to recently acquiring his driver's license and he desires to achieve Eagle rank in scouts. We are grateful for the personal interest you have shown and are appreciative of the dedicated faculty and staff at Oneida. We will always remember the efforts you have made to help our son become a more mature and responsible person."

From up-state Ohio: "Andrea will not be returning to Oneida this year. Due to the illness of her grandmother she is staying home for she needs to spend the time with her while she can. If things change we will be returning to Oneida. I pray God continues to bless you and the school for the good work and the quality education the children are receiving. This world needs more dedicated Christians like your staff and the kids that come out of Oneida."

From Cincinnati: "It is with mixed emotions that I request Tim's records. It will be good to have him home. However, it will be his loss not to receive the kind of education provided by you and your staff at Oneida. May I take this opportunity to thank you for your kindness, thoughtfulness and the Christian love and education given my son. If ever I can be of assistance to Oneida, please let me know."

A new 7th grade boy came this

summer from Yuma, Ariz., and he eagerly awaits winter here and seeing snow for the first time. His parents wrote while he was home for a nine-day break: "We cannot adequately express our appreciation for what your school has made possible. He is looking forward to returning because of the positive experiences he had there this summer."

## CLEAR CREEK COMMENTS

Leon Simpson, President  
Clear Creek Baptist School, Pineville, KY 40977



## ONEIDA JOURNAL

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



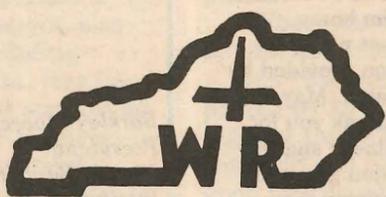
# The rest of the story

(A memo to the 1983 church  
budget committee)

A church with 100 families can receive  
Western Recorder for 50 weeks,  
including the church newsletter on  
the back page, for \$950. For a  
church with 200 families, the price  
is \$1400. 300 families? \$1850.

What is your church now spending  
for its weekly mailout? If you can get  
the newsletter and Western Recorder  
together at substantial savings, you're  
missing something if you don't.

## WESTERN RECORDER



*All you wanted in a state paper*