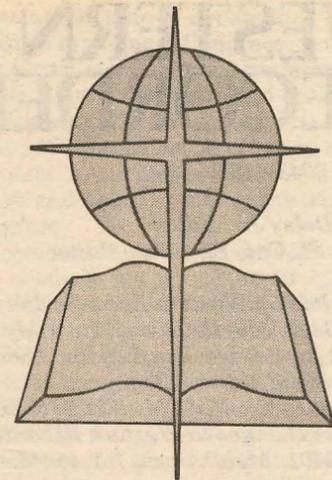


WESTERN RECORDER

KENTUCKY BAPTIST NEWS JOURNAL

VOL. 156, NO. 45, NOVEMBER 24, 1982



Arkansas Baptists request dismissal of seminary professor Dale Moody

by Dan Martin, Baptist Press

Arkansas Baptists passed a strongly worded resolution calling on Southern Baptist Theological Seminary trustees to "consider the termination" of theology professor Dale Moody because of his views on apostasy or falling from grace.

The controversy became public Aug. 16 when David Miller, director of missions of Little Red River Baptist Association in Heber Springs, president of the pastor's conference and member of the executive board, brought a motion to the executive board calling on the seminary to "eliminate (these) heresies" concerning Moody's teachings.

Miller's motion was modified to ask Moody to respond in writing on his stance on apostasy and for seminary president Roy Lee Honeycutt to explain the matter. Moody, who has taught at Southern 41 years, responded by requesting that a chapter of his book, *The Word of Truth*, be reprinted in the Arkansas Baptist Newsmagazine.

The resolution concerning Moody was brought to the floor of the annual meeting by Clyde Glazener, pastor of Calvary Baptist Church, Little Rock, and chairman of the resolutions committee. It noted Moody "has challenged the biblical doctrine of security of believers" and urged Arkansas Baptists to "reaffirm our belief . . . (that) all true believers endure to the end and are kept by the power of God through faith unto salvation."

The original resolution ended with a request that Arkansas trustees on the

Southern Seminary board "share this resolution with officers and trustees" of the seminary.

Glazener, a former professor at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., said the resolutions committee rejected a more strongly worded resolution and urged passage of the committee's version, admitting it was not what many messengers wanted.

Messengers wanted the stronger wording. Jerry Hogan, pastor of Baring Cross Baptist Church, North Little Rock, presented an alternate version which requested "trustees of Southern Baptist Theological Seminary consider the termination of Dale Moody and any other professor or teacher or assistant who advocates apostasy as true doctrine in any of the teaching institutions under your direction or supported by the Southern Baptist Convention."

Messengers approved the stronger worded resolution by an estimated 85 to 90 percent majority, but only after heated debate.

The rancorous debate caused Doug Dickens, pastor of First Baptist Church of Hot Springs, to propose a motion to "protest" any "name calling or character assassination" during debate. He cited Miller's use of terms like "lily-livered, gutless and pussy-footing preachers" during debate.

After Miller "apologized" for "anything I have done in the convention offensive to anyone or that has been interpreted in any manner different from the attitude of my Lord," Dickens withdrew the motion.

Moody delivered the opening address of the pastor's conference, preaching on Heb. 10:26 and II Peter 2:20, which he said "are the clearest of the 48 passages in the New Testament" warning against falling away. He said people who think "they can believe and be baptized and live like the devil" are "going to get a surprise at the judgment."

He said his listeners "can bark at me with creeds and confessions and cliches every day, but you're never going to move me unless it is with the Holy Scriptures."

Another pastor's conference speaker, Jimmy Milliken, a New Testament professor at Mid-America Baptist Theological Seminary, an independent school in Memphis, Tenn., suggested: "If I come to the concept that baptism is necessary to salvation, then I ought to be honest and join the Campbellites. If I come to the concept that the Bible teaches apostasy, then by the same logic I ought to be honest and join some other church."

Moody, when told of the resolution, commented: "Apparently very few Arkansas Baptists even bothered to



Moody: subject of criticism

read Chapter 55 of my book. If they had read the chapter they would have learned that my interpretation of the New Testament teachings on apostasy is supported on every passage from the

writings of A. T. Robertson, who taught at Southern 46 years."

He noted he has been teaching his beliefs 41 years and Robertson 46 before him. "It is utterly inconceivable that it suddenly has become a 'heresy'."

Moody, 67, said it is "dishonest to claim the term 'security of the believers' is a biblical term. . . . I have pointed out that I have been unable to find the term in Baptist literature before Aug. 5, 1841. . . . It entered into Southern Baptist literature May 3, 1873. Surely they (Arkansas Baptists) know the New Testament was written before that date."

He added: "If I have in any way departed from the Bible, which I believe from Genesis through Revelation, let someone write out why he thinks I have departed from the Bible and then give me equal space to reply."

He also charged that Miller "was hypocritical when he displayed brotherly love for me after I spoke" to the pastor's conference. He added he was well received. "You would have thought I was a brother beloved after I spoke."

(continued on page 10)

Theological differences treated by SBC leaders

Forty Southern Baptist leaders—representing all sectors of denominational life—met Nov. 12 in Irving, Tex. to talk about the problems of the denomination and most came away talking about the depth and seriousness of the differences.

The leaders included heads of four of the six Southern Baptist seminaries, the Foreign and Home Mission Boards and Executive Committee and representatives of all factions in the SBC.

At the conclusion of the meeting, one participant, C. Welton Gaddy, pastor of Broadway Baptist Church, Ft. Worth, Tex., commented: "I am disturbed by the depth of (theological) differences between us, but encouraged by the desire for us to find a way to work together."

John Sullivan, SBC first vice president and pastor of Broadmoor Baptist Church, Shreveport, La., who arranged the meeting, said it was part of SBC president James T. Draper Jr.'s effort to get the factions talking to one another rather than about one another.

While admitting "no resolution came about," Sullivan commented: "I think the most positive thing was a willingness on the part of these men to come to be a part of the healing process, ad-

justing busy schedules and paying their own expenses. There is a high level of concern."

Draper, pastor of First Baptist Church, Euless, Tex., commented that "only time will tell if it (the meeting) did any good or not, but I feel it was a positive thing . . . in which participants were able to discuss differences without anger or hostility."

R. Keith Parks, president of the Foreign Mission Board, said results of the meeting are "intangible" and added: "I felt there was a little moving together . . . a little emotional drawing together, and I felt good about that."

Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee, said he is "optimistic and grateful leaders with different theological positions are talking together about the work of our convention." He added that "if we will let ourselves, I believe God can bring us together in strong commitment and support of his work through the SBC."

William G. Tanner, president of the Home Mission Board, said the HMB must have "diversity in the field" if it is to be effective in reaching people for

(continued on page 10)

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WESTERN RECORDER

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James H. Cox, Associate Editor

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



C. R. Daley

DALEY OBSERVATIONS

How to have an old fashioned Thanksgiving

The Thanksgiving celebration provides a unique blessing and has associations which make it especially dear to me. Christmas is associated with the Christ child, Easter focuses upon the risen Lord and July 4 commemorates the birth of our nation and the contributions of our founding fathers. But Thanksgiving is associated with home, family and gratitude to God. It comes at the end of the harvest season and has special meaning to those reared close to the soil.

Some of my fondest memories are Thanksgiving celebrations at my boyhood home with mother, father, family members and friends. The crops had been gathered earlier but the pecan trees were just yielding their annual harvest. In the depression years of the 20s and early 30s cotton provided our only cash income and often deflated prices scarcely paid expenses in making the crop. In those years the pecans (though some years sold for only five cents a pound) provided winter clothes and supplies.

The severity of those times was tempered by blessings and joys not dependent upon wealth and affluence. The abundance of deer, wild turkey, ducks and quail made for exciting jaunts through field and forest and unforgettably delicious meals. The gathering place after supper was the fireplace instead of a television set. In a semicircle of chairs around the hearth family members and visitors counted blessings and talked about God's goodness.

Drowsiness came early and it was off to bed in an unheated room. The ultimate in comfort was not central heat but a feather mattress and several layers of homemade quilts. The sound of the winter winds among the pecan trees was heavenly music.

Tranquilizers, sleeping pills, antibiotics and miracle cold cures were unheard of but we had our remedies. Castor oil was considered a cure-all but most of us thought the cure was worse than the malady. A rub with camphorated oil or a mustard plaster relieved chest congestion and a few drops of turpentine on a spoon of sugar treated a cough. Kerosene was the first aid and the disinfectant for cuts and other wounds. Another popular treatment for colds was a hot

whiskey toddy and some without colds tried to catch one for the sake of the treatment.

Some of us who have exchanged the rural countryside for an urban setting long for the old fashioned Thanksgiving of childhood days. In one way it's an impossible dream but in another way it's altogether possible. God has blessed us with memories and memory allows one to relive those happy days. We cannot flee reality but we can nurture memory as sustenance for the spirit.

But what about Thanksgiving in 1982? Like those of childhood days this Thanksgiving affords the opportunity to focus upon basic values which don't change with passing of time nor are those values limited to a rural, rustic society. Love, home, family ties and other non-material values are as real in 1982 as they were a half century ago. Let's plan our 1982 Thanksgiving observance around these values.

Wherever possible children should be with father and mother and grandchildren with grandfather and grandmother this Thanksgiving. Blessings should be counted and shared and gratitude expressed to God.

Make Thanksgiving 1982 a memorable one for the family because to children today Thanksgiving 1982 will be the old fashioned Thanksgiving they remember when they grow up.

In the interest of accurate reporting

According to Southern Baptist Theological Seminary professor Dale Moody there was one correction and one additional fact needed in the editorial last week dealing with current conversations between Moody and president Roy Honeycutt. Since error is always out of place in reporting and since critical history of the seminary is likely being made, we want to be as accurate as possible.

Professor Moody points out that the offer of retirement did not follow the request for his resignation as reported in the editorial but that both options were offered at the same time.

He also would like for it to be recorded that while his views may not be entirely in line with Article 13 of the Abstract of Principles, they are in line with Articles 1 and 18. Article 1 describes the Bible as "the only sufficient, certain and

authoritative rule of all saving knowledge, faith and obedience. Article 18 is on liberty of conscience.

This is a most critical time in the life of this great institution. The lives and ministries of those involved are at stake as well as the welfare of Southern Seminary. Calmness, restraint, careful deliberation and prayerful search for God's wisdom should prevail over quick conclusions and precipitous action.

1981-82 began darkly but finished brightly

The 1981-82 audit of Western Recorder operations has just been completed and we are better off than we even dared to hope a year ago. In the severe financial crunch for Western Recorder God has been gracious, executive secretary Owen and the executive board have been understanding and generous and Kentucky Baptists have "stayed the course."

Faced last January with the prospect of an overwhelming deficit when postage rates doubled overnight, Western Recorder directors in an emergency meeting prayerfully asked subscribers to pick up part of the increase and requested some emergency financial help from the executive board to take care of the rest.

Kentucky Baptist churches and the executive board both came through magnificently. Contrary to our fears of losing a substantial number of subscribers when subscription rates were raised, we have actually had a slight increase in subscriptions. This is due mainly to the use by more and more churches of Western Recorder back page for their weekly church mailouts.

The executive board with executive secretary Owen's encouragement made available emergency funds. Fortunately due to some austerity measures, income from advertising and some reduction in postage rates due to going to a computerized carrier pre-sorted mailing list, we have used less emergency executive board funds than we expected to use and less than were made available.

Since our readers agonized and stayed with us in our financial difficulties, we think it only proper to share some information from our audit which we consider to be answers to the prayers of all of us.

Our income is derived from three main sources: subscriptions, advertising and state convention allotment.

For 1981-82 our subscription income was up \$18,000 over 1980-81. Advertising income in 1981-82 was \$53,000 which was about the same as in 1980-81 but this is more than twice our income from this source a few years ago. Our income from the state convention was up \$53,000 over that of 1980-81. Our total revenue for the year was \$488,574.

Our expenses mainly are for salaries, printing, paper and postage. In 1981-82 our salaries were up \$11,000 over 1980-81 which represents a nine percent increase. Printing and paper costs us \$13,000 more in 1981-82 than the previous year and the cost of postage and mailing was up \$50,000 over the year before.

When the other expenditures are all added and balanced, we came out in 1981-82 with \$7,544 more income than expenditures. That doesn't sound like much but for us it's shouting news considering the outlook last January.

Two other 1981-82 items are worth sharing. Western Recorder has one vehicle used by whichever staff member needs it for Western Recorder business. Last year we used approximately \$5000 in trading a 1979 model Cutlass for a 1982 Plymouth K car. We also traded an old, worn out copy machine for a new and more adequate one for approximately \$3000. Both these were cash transactions. The Western Recorder has no outstanding indebtedness.

Thank you for agonizing with us and rejoicing with us. This is the glory of serving the Lord and the joy of bearing one another's burdens.



BAPTIST NEWS IN BRIEF

Allen will join Recorder as staff writer and intern

Western Recorder associate editor James H. Cox has announced the appointment of Robert E. Allen as a staff writer and journalism intern.



Allen, 27, a native of Marion, Ill., will join the Recorder's staff Jan. 1, succeeding David Smith, who graduates from Southern Baptist Theological Seminary next month.

Allen is believed to be the first seminary student who will have served internships on two Southern Baptist state papers. He interrupted his schooling at Southern Baptist in 1981 to accept a one-year internship appointment at the Arkansas Baptist Newsmagazine, published in Little Rock.

Before coming to seminary Allen was a reporter for the Sullivan (Ind.) Daily Times four years. The county seat secular paper is distributed five times weekly.

Earlier, he was news editor of the Daily Egyptian, campus newspaper at Southern Illinois University, Carbondale, the school from which he received a BS degree in journalism in 1978.

Allen is the third Southern Seminary student to have graduated from Southern Illinois University's communications school to become a Western Recorder intern. Others were Bill Webb, now a staffer at the Foreign Mission Board, and Gail Rothwell, now with the Baptist Sunday School Board, both in public relations and communications work.

Allen is the 26th Western Recorder intern named since the program's inception in 1973.

Annuity assets tops \$1 billion first time

Assets of the Annuity Board have exceeded \$1 billion for the first time in board history trustees were told in their fall meeting.

Darold H. Morgan, board president, told trustees increased member contributions and management of the contributions moved assets beyond a billion dollars considerably ahead of schedule.

Morgan said the event "basically represents the spiritual vitality of the churches and agencies of the Southern Baptist Convention." He continued, "The fund really needs to be four or five times larger than this when you consider the retirement needs of those who have already retired and those who will retire from these funds which belong to them."

Actions included the approval of a 13th check amounting to 10 percent of the annual benefit of annuitants receiv-

ing benefits as of Nov. 30, 1982, and were receiving their retirement checks before Jan. 1, 1980, if investment earnings do not substantially decrease. A two percent good experience credit was granted to Plan A participants' accounts.

In compliance with the new Tax Equity and Fiscal Responsibility Act of 1982, an amendment was adopted to allow members in the Southern Baptist retirement program to contribute up to \$30,000 or 25 percent (whichever is less) of their annual compensation to their pension plans.

Texans experience the deaths of two

The annual meeting of the Baptist General Convention of Texas was saddened by two deaths during the sessions in Corpus Christi.

Nov. 9, the opening day, William Prater died of a heart attack. The 46-year-old pastor of Immanuel Baptist Church, Monahans, Tex., is survived by his wife and two children.

The following day Ulise Thibodeaux, 40-year-old manager of Palacios Baptist Encampment, was killed in a car accident at Rockport, Tex., as he was driving to the convention. He is survived by his wife and four children.

The tragedies were shared with the more than 3500 people attending the BGCT session and a love offering of \$10,600 was collected to be given to the families of the two men.

Prayer, abortion may be in sessions trouble

Abortion and public school prayer legislation, unsuccessful in the current Con-

gress, apparently face even stiffer resistance in the 98th Congress set to convene in January.

A New York Times/CBS survey showed 51 percent of the present House members oppose a constitutional amendment permitting organized prayer in public schools; that opposition jumps to 56 percent of the new Congress with 77 percent of the new freshmen members against the measure.

On abortion the survey found opponents of a constitutional amendment allowing states to prohibit abortion in the present Congress to 58 percent in the new one. Nearly three-fourths of the freshmen members oppose the proposed amendment.

The Nov. 2 elections lessened the chances of President Reagan's proposed constitutional amendment on school prayer, according to an aide to the House sponsor of the measure, Rep. Thomas N. Kindness, R-Ohio. Though the Ohio Kindness plan to reintroduce the measure in the next Congress his aide told Baptist Press, "The far right agenda has been de-emphasized by the election results."

The prayer amendment's chances in the new Senate are uncertain but don't appear to be improved because the election made little change in that body.

"Our emphasis needs to be on fiscal matters," said an aide to Sen. J. Strom Thurmond, R-S.C., chairman of the Senate Judiciary committee, who has promised President Reagan to reintroduce the prayer amendment in the next Congress.

The fate of a constitutional amendment on abortion pushed by Sen. Orrin G. Hatch, R-Utah, also remains uncertain. The amendment was withheld from floor consideration this fall after Senate Majority Leader Howard H. Baker Jr., R-Tenn., agreed to give

Hatch ample time to debate the measure in the next Congress.

In a post election press conference, Senate Republican campaign chairman Bob Packwood of Oregon said he would advise colleagues not to bring up controversial social issues such as school prayer and abortion during the next Congress.

However, one political consultant who supports the school prayer and abortion legislation downplayed the election's damage to these causes.

While admitting forces anti-ground and pro school prayer lost ground in the House, Edward E. McAteer, president of The Religious Roundtable and a Baptist layman from Memphis, Tenn., said they "came out stronger" in the Senate.

Group retires from SBC "takeover" contest

A group organized to counter a "takeover" of the Southern Baptist Convention by inerrantists is being disbanded, Kenneth Chafin says.

Chafin, pastor of South Main Baptist Church, Houston, and one of the organizers of the group, told Baptist Press "that as of last Friday (Nov. 12) there is only one group left."

Since 1979 the convention has been marked by overt political activity. It was in the 1979 Houston meeting of the SBC that the inerrancy group first emerged. That group, generally believed to be led by Paul Pressler, a Houston appeals court judge, and Paige Patterson, president of the Criswell Center for Biblical Studies in Dallas, followed a strategy of controlling the denominational presidency and, with it, the appointment of trustees for the 20 SBC agencies and institutions.

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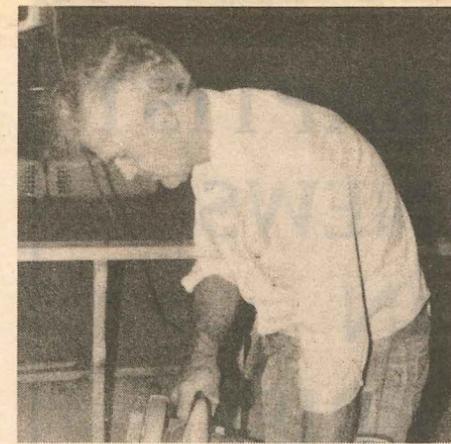
The
Joys
of
Giving



Larry Vaught, minister of music



Don Snodgrass checks wiring of Drakesboro building



Marvin Blaine, head carpenter

Drakesboro Church: 'Together We Build' is literal

by Mary Kinney Branson,
State Correspondent

"We're closer as a church family than we've ever been."

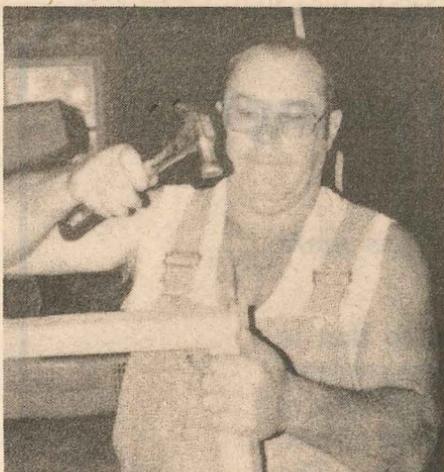
"We appreciate each other more."
"There's a wonderful fellowship."

With animated voices, the leaders of Drakesboro Baptist Church speak of the building program they undertook in June of this year.

"We've been talking about building for years," explains Bill Farber, chairman of building and grounds. "We began the actual planning two years ago last April."

"The purchase of the land and much of the planning took place under the leadership of Jack Birdwhistle," acknowledges Russ Stevens, pastor. Birdwhistle, former pastor at Drakesboro, is now campus minister at Georgetown College.

"In fact," emphasizes Stevens, "the



Bill Farber, Chairman, building and grounds

pulpit committee brought up the subject with me. The church was committed to a building program before I arrived."

In July of this year the congregation that averages 111 in Sunday school pledged \$14,000 to the building campaign. Stevens predicts the church will reach the goal this month.

"The church is solidly behind our building program," explains Stevens. "Muhlenberg County is in the heart of the coal mining region, so our unemployment rate is high. The fact that we'll soon reach our \$14,000 pledge is evidence of much sacrifice."

Drakesboro church members are giving more than money to the building program, however. Many members are giving their time, training and professional skills to see the building is completed as carefully and economically as possible.

All of the wood construction, roofing, electrical wiring, insulating, painting, tilework and landscaping is being completed by church members at an estimated savings of \$75,000.

"The building will be valued at \$172,000 (\$32 per square foot)," relates Farber. "Our actual cost will be between \$95,000 and \$100,000."

As many as 17 members work each Saturday, hammering, sawing and wiring. The ladies of the church prepare a pot luck noon meal so the work can continue from 8 a.m. to 4 p.m. Some members work all night in the coal mines, then work all day on the church building.

"Everyone is doing what he can."
"The children have helped put up the roof and carry supplies. Older members in poor health stop by to encourage us."

"We've received cooperation everywhere we've turned," lauds Stevens. "We have a \$40,000 interest-free loan. We've been able to borrow tools and equipment from people in the community. Bill (Farber) used his own backhoes and trucks. We even used dirt from his property to level the building lot."

"We've received strong support from our convention on both state and national levels. The Baptist Sunday School Board in Nashville helped us plan the building. The Kentucky Baptist Convention in Middletown advised us in many ways. Fred Halbrooks and Rowland Smith have visited Drakesboro and offered advice."

Stevens estimates the do-it-yourself program is taking twice as long as contracted labor, but stresses the quality of work, the feeling of camaraderie and the appreciation for fellow church members cannot be measured.

"I read about a church of another denomination that completed their building in two days. One Baptist church completed theirs in one day. That wasn't the kind of program we were looking for," states Stevens.

"One strong point of our building program has been slow, careful planning," interjects Farber. "We took our time deciding exactly what sort of building we wanted and needed. We looked at several other church buildings before deciding what was best for us."

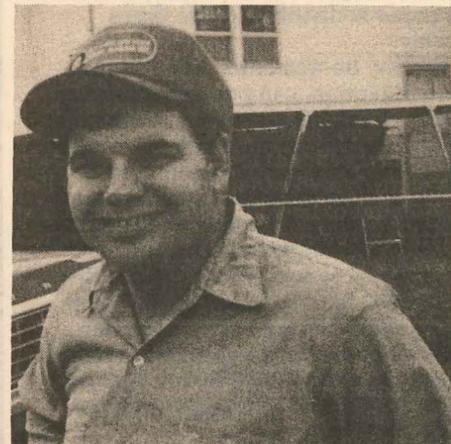
"Because we've taken our time, we've been able to buy supplies cheaper and even borrow many items."

What advice would the Drakesboro church give to other churches considering a similar building program. Stevens and Farber agreed on the following suggestions:

1. Don't hurry. Take your time with decisions and with the actual construction.
2. Know what you want and need from the building you plan to build.
3. Plan carefully.
4. Keep the church family informed.
5. Let everyone take part in the work. Find work for everyone willing to help.
6. Be patient with beginners.
7. Follow the state building inspector's guidelines. They are planned for your own protection.

The tangible results of Drakesboro's building program will be a fellowship hall, kitchen, five permanent Sunday school departments, music practice room, furnace room, rest rooms and storage area.

The men's voices are enthusiastic as they point out future rooms which are now wiring, studs and a dream. Their voices also ring with laughter, fellowship and warmth — evidences of a church family brought closer by a common goal and shared service.



Pastor Russ Stevens

FORUM

It's time to fight for right

A controversy of significant proportion, control of the Southern Baptist Convention, has arisen within the SBC. The last four annual meetings have been a battleground for messengers to the SBC. That controversy is on the verge of spilling over into the churches that support and cooperate with the SBC.

Those within the SBC who have raised the issue of control seem to have joined forces with some outside the SBC to pass a resolution favoring a constitutional amendment that is diametrically opposed to the historic Baptist principle of separation of church and state. Those within the SBC who have raised the controversy, and their cohorts from outside, seem willing to go so far as to tamper with the 1st and 14th amendment guarantees in order to promote their narrow fundamentalist cause. Those who would tamper with constitutional guarantees have no un-

derstanding of responsible freedom. Responsible freedom is the worst kind . . . it demands so much.

Those who tamper with constitutional guarantees in order to promote their own sectarian cause threaten every free church in America. The controversy over control of the SBC is minor compared to the enormous consequences posed by threats to the integrity of Baptist churches and Baptist pulpits.

The end result of the current controversy within the SBC will depend on the character of the pastor of the local Baptist church. He stands between the local church and the SBC (he tells them what he wants them to hear.) In turn, he brings pressure from the local church (money) to bear on the SBC decision making process.

Arise, brother pastor — and be the undershepherd you said God called you to be. Do not flee, like the hireling, to the nearest port of shelter that offers you the comfort and sustenance of a mess of pottage in exchange for your birthright.

Bill F. Scudder, Goodlettsville, Tenn.

VIEW-POINT

Jesus, our authority

Paul Knight
M.Div. Student
Southern Baptist Seminary

The recent debate concerning biblical "inerrancy" or "infallibility" has, unfortunately, produced more religious rhetoric than clear thinking. The most serious reservations which some Southern Baptists have about using such language are seldom noted or addressed. I am writing this in the hope of promoting some mutual understanding.

James Draper has written that "there is not any part of Scripture that is without full doctrinal authority" (Foundations of Biblical Faith, p. 68). But Jesus himself contradicts such a view of inspiration. He denounced entire sections of Old Testament law,

e.g., clean and unclean foods (Lev. 11; Mark 7:19). He completely repudiated the cry for vengeance in Ps. 137:8-9 (Matt. 5:38-45). Jesus did not fulfill the Old Testament by affirming the authority or "inerrancy" of every text but by establishing its fundamental purpose — to promote love of God and of neighbor (Matt. 22:36-40; Gal. 5:14). That is the unchanging and unerring essence of the Bible, but all rituals or thought patterns which do not or no longer promote that end are dismissed.

There is much in Psalm 137 that may be inspired but to attribute its cry of vengeance to the spirit of God is no less than blasphemy. Jesus did not accept its spiritual authority because it contradicted the truth of his gospel; therefore, neither should we. To then call it "infallible" is sheer sophistry.

The scripture affirms that Jesus, not the Bible, is the word of God and that the Bible is the human testimony to that revelation (Rev. 1:2). It is God in Jesus Christ that is authoritative. The Bible is infallible precisely insofar as it is faithful to that revelation. This is not

A full time pastor for a full time mission

by Lola Raby,
State Correspondent

East Side Baptist Mission in Russellville has come a long way since it was first established 20 years ago by First Baptist Church.

Today it has a full time pastor and staff and conducts services in a modern building which was recently increased in size by the addition of several more classrooms at a cost of \$20,000.

This expansion was undertaken to accommodate the growing number of people who are answering the invitation of the mission's pastor "come and feel loved and needed."

There are now 100 people on the mission's roll with a yearly average attendance of 35.

Billy Genet assumed the pastorate in December 1980 after the resignation of Mrs. Mary Elizabeth Strange. Mrs. Strange was the mission director for over 12 years, conducting services in homes or wherever room was available.

At that time the mission did not have a full time pastor and Mrs. Strange filled many shoes, successfully establishing what is today a vital missionary role in the Russellville community.

Until Genet became pastor, services were held at the mission every other Sunday morning but are now held both Sunday morning and evening and several scheduled activities take place weekly.

In addition to services held at the mission, First Baptist Church provides the mission with a bus to transport the children from the mission to choir activities which are conducted at the church each Tuesday after school.

The bus driver, Andy Sayne, is a member of the mission. He drives the bus to pick up children and adults on Sundays and also to drive them to activities which take place at the mission during the week.

Sunday school director of the mission David Sparks helps the mission fill a special need by making available the Simplified Quarterlies for study in Sunday school.

He was also actively and monetarily involved in acquiring the film, *Joni*, which showed at the local theatre during the week of Nov. 5-11. He arranged for transportation for members of the mission who wished to attend and members of First Baptist Church donated the money needed to

pay the admission cost of anyone at the mission who wanted to see the movie. "We don't want anyone to be left out," said Sparks.

Although on Sunday evenings the average attendance for Bible Study has been two, the mission continues to minister to the needs of those two "very important people," according to pastor Genet.

Genet, 38, a native of Greenville, attended New Orleans Baptist Theological Seminary, receiving his MDiv in 1974.

Later, he returned to Kentucky as pastor of Cedar Bluff Baptist Church, Warren Association for two years before moving to East Side.

Genet says he feels the mission is reaching people who would not be reached by the church downtown. "It ministers especially to the needs of underprivileged children who would otherwise be unable to attend church, Sunday school and choir activities."

Until this year the staff of the mission were members of First Baptist Church. However, several mission members are now Sunday school teachers.

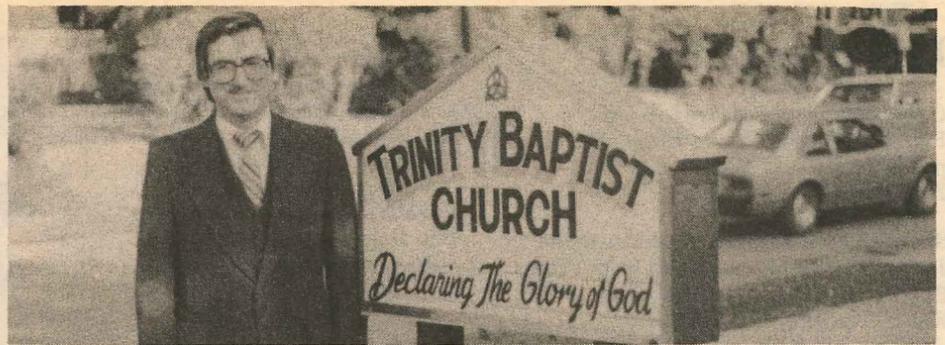
"I have learned to appreciate these fine people and the work they have done in the past and continue to do here at the mission. Their dedication is an inspiration," Genet says.

Genet, who is one of a very few full time mission pastors in this state, has a clear cut conception of the role the mission plays in the cause of Christ.

"When a person leaves a service here at the mission, he can say he has been loved and appreciated for what he is. Red, yellow, black or white — all are welcome here and all are loved here at East Side Baptist Mission."



Pastor Billy Genet



Trinity pastor C. Wilton Shelton considers merger beneficial

Trinity-Calvary merger succeeds

by Glenn Mollette,
State Correspondent

A rare occurrence in Baptist denominational life is the merging of two churches. Baptists are accustomed to starting new missions, building new buildings and beginning new Sunday schools. The thought of locking up the doors of a church building never to be used again for preaching and teaching the Bible hardly fits Baptists' concept of missions and evangelism.

Yet merger has proven successful for two Newport churches. Calvary Baptist Church and Trinity Baptist Church observed the third anniversary of their successful merger in October.

"The idea for merger came out of the cooperative ministries program these two churches participated in along with First Baptist Church, Newport," stated C. Wilton Shelton, the churches' pastor. "Roy Bennett, the pastor of Calvary, and I got to know each other and became very familiar with each other's situation," he noted.

Unfortunately the situation with Calvary was not good. The congregation was notified by the city their building would have to be evacuated to make way for industry.

Calvary was thus pressed for decisions. Bennett set up a committee to work with him. They had four options: they could dissolve, move outside the city, relocate in the city, or merge.

The decision of the committee was to stay in Newport since over half of the church families lived in the city. However, the chances of purchasing or building a facility were small due to a limited budget of \$25,000. The committee also discovered property was not available.

Calvary thus decided to try another option—merger.

Shelton observed, "Roy Bennett came to me asking how Trinity might feel about merger. It was from this point I began to pray about the matter."

After much prayer on the part of Calvary and Bennett, a committee was set up with five members from each church along with both pastors.

"We hardly knew what to do," exclaimed Shelton, "Southern Baptists don't have any literature on merger. We received some guidance from our associational director but we mostly had to go on our own personal thoughts and God's leadership."

In September 1979 both churches met at Trinity to discuss a series of 23 recommendations proposed by the committee.

When the merger occurred Bennett assumed the role of associate pastor which is what he wanted to do of his own accord. As associate pastor he carried on various daily ministries and preached every Sunday night.

Months after the merger of the churches, they learned the city had decided not to destroy all of the church's property. Thus the merged congregation continuing with the name of Trinity Baptist Church, decided to buy back the remaining property.

"We utilized the building for a weekday ministry. Bennett placed his office there and carried out most of his associate responsibilities there. We called it 'The Calvary Center,'" explained Shelton.

Bennett is no longer with Trinity. In June he graduated from nursing school and is now pursuing a full time nursing career.

Shelton and Bennett believe the merger has been good.

"After the first year of merger we grew from 75 in Sunday school to an average of 135. Since Calvary only averaged about 60 in attendance, our attendance shows that most of them did come with the merger. Our offerings also increased with total receipts increasing by 25 percent the first year of merger. The transition was smooth and there seems to be a good spirit. The merger has worked out to everyone's benefit," declared Shelton.

a "low" view of scripture but a higher view of Jesus Christ. It does not honor the Bible to claim for every text an infallibility which some explicitly deny (I Cor. 7:12). But our God is the one gracious and strong enough to use the instruments of human frailty to transmit his eternal truth (2 Cor. 4:7; 12:9).

Doctrinal "purity" in and of itself is worthless. Faith is not simply intellectual assent; if it were, even the demons would be "orthodox"! (James 2:19, 26). But love is the only true Christian orthodoxy; love is the only true knowledge of God (I John 4:7-8). How can we then fight and ostracize to keep "pure" the command not to fight and ostracize? Just so, Jesus said it is not those who shout "Lord, Lord" (or "Inerrancy, Inerrancy"?) that will enter the kingdom of heaven, but those who do the will of God — those who feed the poor, clothe the naked and visit the sick (Matt. 5:21; 25:31-46).

Some people wish to "purge" our seminaries and institutions. Yet truth can never be established by force but only by free thought. The clergymen

who condemned Galileo for saying the earth revolved around the sun also believed they were opposing heresy, but in reality they were opposing the spirit of truth. Of course, the essence of the gospel was untouched by Galileo's discoveries but the church had added its own traditions and declared them "infallible" as well.

By denying truth, the church and its gospel lost credibility. By adding their own petty traditions to the gospel they made it impossible for many thoughtful and sincere persons to accept it with all that excess baggage. And Jesus was no more critical of anything than that—of those who would hinder others from entering into the kingdom (Matt. 23:13; 18:1-6).

But genuine faith follows truth wherever it leads, secure in the knowledge all truth leads to Christ. Error need not be feared and can be corrected so long as reason is left free to combat it. But once the weapons of reason have been shackled, once free thought is suppressed and honest teachers persecuted, then error must be feared, for

then there is nothing left to expose it.

One often hears that if one part of the Bible (e.g., Psalm 137; Lev. 11) is less authoritative than some other (e.g., John 3:16), we must place ourselves in the position to judge. But in reality it is God who placed us in that position (Lk. 12:57) and instructed us to "test everything" (I Thess. 5:21). We simply cannot take all of the Bible "from cover to cover." Are we to follow Jesus' example and pray for our enemies or that of the psalmist and curse them? Some judgment is necessary, but it need not be arbitrary or subjective. The criterion for interpreting the Bible is Jesus Christ, in whom all authority resides.

Nor is shouting "inerrancy" any defense against being unbiblical. For example, Bailey Smith declared at this summer's convention, "It is inexcusable that any Southern Baptist would social drink and have no shame about it." But this is precisely what Jesus did! (Matt. 11:19). Because Smith used the acceptable rhetoric, his sermon was applauded as "conservative" and "orthodox," but in reality he

was placing his own personal prejudices above the example of Christ.

How many "fundamentalist" ministers follow Paul's instructions that women must never be permitted to speak in church and they must always wear veils when they pray? (I Cor. 14:34-35; 11:2-16). It is perfectly all right to preach temperance or sexual equality, but it definitely is inexcusable to dismiss the authority of certain biblical texts and then lie about doing so! How can any minister who does not recognize the authority of these texts in practice persecute others simply for being honest and admitting they have limited authority for us today. When did honesty become "heretical"? When did deception and hypocrisy become "conservative" and "fundamental"?

There are no Christian fundamentals apart from love, truth and honesty. Let us reaffirm the essence of the gospel; the love of God given to us in Jesus Christ and our mission to share this love with a lost world. Let us stop fighting over the Bible which commands us to love one another.

PERSONNEL

Gray resigns as Calvary interim
Paul Gray has resigned as interim
pastor of Calvary Baptist Church,
Bracken Association.

Simpson resigns from First Maysville
John Simpson has resigned from First
Baptist Church, Maysville, to go to Dry
Ridge (Ky.) Baptist Church.

Arthur Moore is mission pastor
The New Mission sponsored by
Heslton Baptist Church, Bracken
Association, has called Arthur Moore as
pastor.

Slagle accepts Northside pastorate
Northside Baptist Church, Pulaski
Association, has called Bobby Slagle as

its pastor.

Eric Davis is Jeff Church pastor
Eric Davis has accepted the pastorate of
Jeff Baptist Church, Three Forks
Association.

Burkhart resigns from Yocum Creek
Bob Burkhart has resigned as pastor
of Yocum Creek Baptist Church, Upper
Cumberland Association.

Earl Tye is Horse Creek pastor
Horse Creek Baptist Church, Lynn
Camp Association, has called Earl Tye
as its pastor.

New Salem calls L. P. Ford as pastor
L. P. Ford Jr. is pastor of New Salem
Baptist Church, Salem Association.
Ford was pastor of Pleasant Hill Baptist
Church, Christian County Association,
before moving to New Salem. He

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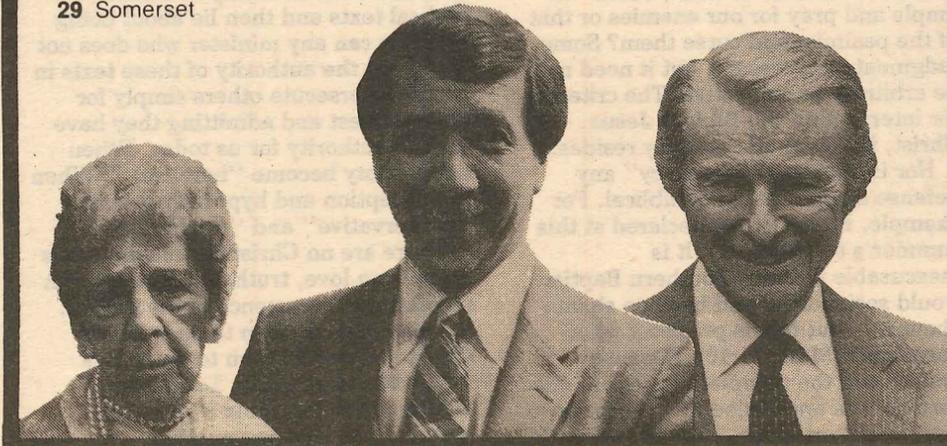
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68 Louisville • 35 Madisonville • 38 Morehead
21 Murray-Mayfield • 31 Owensboro-Henderson
52 Owenton • 29 Paducah • 22 Pikeville
29 Somerset



MOUNTAINS TO THE MISSISSIPPI

is a native of Knoxville, Tenn., and a
graduate of Boyce Bible School, Louis-
ville.

Prior to entering the ministry he was
a draftsman for Tennessee Valley
Authority and is a musician as well as
preacher. He is married and has four
children.

Edwin S. Perry, retired minister of
Louisville's Broadway Baptist Church,
served seven months as interim pastor
at New Salem.

Colesburg Chapel calls Larry Maples
Larry Maples has been called as pastor
of Colesburg Baptist Chapel in Severns
Valley Association, a mission of Sev-
erns Valley Baptist Church.

Maples, a Georgian, is a Southern
Seminary student holding a doctorate in
business administration from Missis-
sippi State University.

He is also an associate professor at
the University of Louisville's School of
Business.

He and his wife, the former Mary
Jeanne Hopson, have two children.

Rockford Lane adds three to staff
Rockford Lane Baptist Church, Louis-
ville, has called Harry L. Nurse as min-
ister of education. He goes to Rockford
Lane from Jacksonville, Fla.

Wyndee Ezell, a Louisville native, is
the church's minister of youth.

Rockford Lane has also called Louis
Bloodworth, a Georgian, as minister of

music. Bloodworth is a student at
Southern Seminary.

Elliott called to Woodbine pastorate
Elmer Elliott has accepted the pastorate
of Woodbine Baptist Church, Lynn
Camp Association.

Huddleston is Sandstone pastor
Clifford Huddleston is pastor of
Sandstone Baptist Church, Mt. Zion
Association.

Slate Lick Church calls McQueen
Stanley Ray McQueen has accepted the
pastorate of Slate Lick Baptist Church,
Laurel River Association.

CONGREGATIONS

Leitchfield to have handbell choir
Miss Eula Thomas has given handbells
to First Baptist Church, Leitchfield.
Mike Collins will organize a handbell
choir at the church to play the 27 bells.
George Smith is pastor of the church.

Two churches have attendance contest
Highview Baptist and Ninth and O
Baptist Sunday schools in Louisville
were in attendance contest during Oc-
tober. The outcome was an average
attendance of 1683 for Highview and
1505 for Ninth and O. This makes these
Sunday schools first and second in
attendance in Kentucky.



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Pastor of Highview is William Hancock and LaVerne Butler is pastor of Ninth and O.

Highland Heights increases attendance
Highland Heights Baptist Church, Northern Kentucky Association, had an average Sunday school attendance of 290 each week in October. This was the highest monthly average in the history of the church. Oct. 31 328 attended Sunday school.

Glenn Mollette is pastor of the church.

Central breaks attendance records
Central Baptist Church, Corbin, recently conducted an intensive campaign to increase Sunday school attendance. The result was an attendance of 1165 on Nov. 14. This is the highest attendance in the history of the church and brings average Sunday school attendance since Aug. 1 to 679 which is more than a hundred above a year ago, according to pastor Don R. Mathis.

ASSOCIATIONS

Long Run churches earn 2681 credits
More than 2000 study course credits were given to persons in Long Run Association churches this year.

According to Robert Proctor, Long Run's director of church development, six churches received more than 100.

The leading church was Highview with 914. Other top churches were

Beechmont, 158; Deer Park, 131; Farmdale, 129; Kings, 104; and Minors Lane, 144.

The 58 churches that reported church study course credit had the most credits in Bible study books. The next leading category was Sunday school leadership. Evangelism and Christian family studies were third and fourth.

A total of 2681 credits were awarded.

REVIVALS

Akersville revival yields decisions
Akersville Baptist Church, Monroe Association, reports several decisions stemming from its Sept. 20-28 revival.

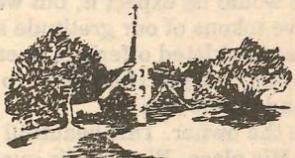
Garnet R. Martin is pastor of the church.

Short leads Salem revival Nov. 14-19
Don Short led a revival at Salem Baptist Church, Ohio River Association, Nov. 14-19.

Dennis Cochran is pastor of Salem.



Pictured is the Children's Bell Choir of First Baptist Church, Maysville. The bells were given in memory of Gladys Rogers by her husband, L. S. Rogers. Front row, l-r: Jimmy Peterson, Jamie Ogden, Laura Miller, Paula Hendrickson and Benji Hensley. Back row: Tracy Miller, Missy Ogden, Betsy Hensley, Sally Quinn and David Maher. Mary Maher is music director.



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Christian Education

Georgetown to host state Baptist pastors' fellowship

Georgetown College will host the fifth Kentucky Baptist Pastor's Fellowship Dec. 14 from 9 a.m. to 5 p.m. in the Gheens Room of Giddings Hall on Georgetown's campus.

The pastor's fellowship, using Southern Seminary professor Larry McSwain and Bill Treadwell, pastor of Georgetown's Faith Baptist Church, as resource persons will deal with the subject, "Never Resign on Monday," and stress healthy church development.

The subject, "Never Resign on Monday," will help pastors analyze the con-

licts and tensions which arise in a church. The program will offer understanding of how conflict works and what can be done about it in ways which will help the pastor be more effective.

Treadwell and McSwain have shared in writing the book, *Conflict Ministry in the Church*.

Scholarship recipients named at Georgetown

The Woman's Association of Georgetown College has announced the names of its 11 coed scholarship recipients for the 1982-83 school year.

All winners in this, the 85th year of

the association, are Kentuckians. The annual awards have become among the most prestigious grants offered to gifted Georgetown College women undergraduates.

These funds are made available by gifts from friends and alumnae which have been invested by the association. Earnings from the investments are used to reward scholarship on the basis of need.

Those selected this year include: Glenna Armstrong, sophomore, Beaver Dam; Johnna Lee Atkinson, sophomore, Winchester; Jill Ball, sophomore, Worthville; Robin Bell, sophomore, Cynthiana; Sherrie Elder, sophomore, Owensboro; Carmen Lile, senior, Hop-

KBC ACTIVITIES

NOVEMBER

25 Thanksgiving Day
28-12/5 Week of Prayer for foreign Missions and Lottie Moon Christmas offering. Program and promotional materials from WMU, KBC.

DECEMBER

2-3 Executive Board Meeting. Middletown, Kentucky Baptist Building
5 Foreign Missions Day in Sunday School
25 Christmas
26 Student Day at Christmas

JANUARY

3-7 January Bible Study Week
9 Witness Commitment Day
10 Area Evangelism Conference. Louisville, Bethlehem Baptist Church
10 Area Religious Education Shoptalk. Paducah, First Baptist Church
10 Area Youth SS/CT Leadership Workshops. Paducah, Princeton and Hopkinsville
11 Area Youth SS/CT Leadership Workshops. Owensboro and Madisonville

FORUM

Laymen, write!

God has placed a burden on my heart to seek and to find support for a state as well as national problem. As this letter is being written there are innocent men, women and children whose lives are being needlessly taken by drivers who operate their vehicles while under the influence of alcohol.

As a layman in the Baptist church I make this appeal to your readers to aid

me in soliciting support to urge our state government to take action on this issue.

I urge every pastor of every Baptist church in our commonwealth to immediately choose 10 concerned persons in their community to write a letter to Gov. Brown urging him, if he calls a special session, to place the "drunk driving" issue on the agenda. If the governor does this the legislature can again attempt to deal with this Christian and moral issue.

James M. Lawson, Albany

GOD'S GUESTS

Suppose we had a tremendously wealthy friend and he should invite us all to come and live at his spacious estate as his guests, saying, "make yourselves at home. There is food in the refrigerators and pantry, fruit in the orchards, saddle horses in the stables, grain in the fields, books in the library" and on and on.

I suspect such a host would want us to enjoy the premises. He wouldn't want us to confine ourselves to some little corner and scarcely show interest in his lavish provisions.

I am sure, though, that he would not want us to use his expendable goods wantonly, as if they were inexhaustible.

I fancy also that our host would want us to share generously with each other. He would be disappointed to see a few of us try to corner up all of his goods to the exclusion of other guests. It would sadden him to see us fuss and fight among ourselves over material possessions or over differing opinions and ideas that can't be agreed upon.

Finally, I am sure that it would be

very meaningful to our wealthy host if we should find ways to express our gratitude to him. It would especially delight him if we gathered regularly and all joined in expressing our thanks and appreciation for him.

We in our poverty could not repay him, nor would he expect it, but we could give tokens of our gratitude and use the accumulated offerings to encourage other, neglectful guests to recognize and praise him.

God is the owner. This beautiful world is His place. We are His guests. We worship him (in prayer, praise and proclamation) because we have realized where it all comes from, whose it all is, to whom we owe thanks. We don't want to be ingrates. We want to be on speaking terms with our Host. We want to give our tokens to help tell others how rich life can be when one knows our Host.

How beautiful for guests to live in grateful relationship with the Host. How very rude for guests to go through life without ever a word of gratitude to Him who furnishes it all.

HAPPY THANKSGIVING!



FRANK OWEN

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

International Series

GOD IS ISRAEL'S TRUE KING

James 8:22-23 After Gideon had led his small army of 300 men in winning the victory over the Midianite hordes and their allies, the Israelites regarded him as their hero. The people expressed a desire to exalt Gideon to the office of king and his descendants might constitute a dynasty. Aware they

were relying upon his wisdom and strength rather than upon God, Gideon exercised the good judgment of declining to assume the role of king and rule over them. In fact, Gideon believed strongly the rule of God was sufficient for them; therefore, the mighty man of valor refused to accept the high position.

Judges 9:6-15 Abimelech made the proposal he become their king. Those who listened to his strong appeal were persuaded he was the man for the office; so he was crowned as their ruler. To prevent any of the other sons of Gideon from becoming king Abimelech proceeded with their execution and succeeded with the massacre of 70 of his half-brothers. Jotham escaped and remained in hiding and thereby averted death.

Terrribly incensed by this dastardly deed Jotham climbed to the peak of Mount Gerizim to deliver a message of warning to the inhabitants of Shechem. Gaining their attention by his skillful use of imagery, Jotham protested the shameful treatment administered to the sons of Gideon, rebuked the Israelites for elevating the most undesirable person to the throne, exposed their unworthy action and emphasized the importance of exercising great care in the selection of governmental leadership.

Jotham's parable indicated the highest ambition of the olive and fig trees and of the vine was to bear fruit in compliance with the divine purpose for them but the bramble bush, which failed to produce anything of value and was worthless as timber and a menace to farmers and woodsmen, coveted the crown. Ambition is frequently fatal to Christian fruitfulness.

Judges 1:55-57 Abimelech, who had usurped the throne and had reigned in a very wicked fashion, met a tragic death when a woman dropped a millstone from the top of a wall and hit him in the head. To prevent it from being said that he was killed by a woman, Abimelech commanded his armor-bearer to slay him, which he did. Having reaped as he had sown Abimelech was now dead and the army dissolved but the people were not anxious to have another king then.

Life and Work Series FAITH AND INFLUENCE

James 3:1-5 Nothing about man is more wonderful than the power of speech which distinguishes him from the rest of creation. Because of the great power and influence of words, the Bible has much to say about the right and the wrong use of the tongue.

When this epistle was written many

were ambitious to be teachers in the churches. For that reason James sought to check those ambitious persons by reminding them teaching the Word of God is serious business for which they would be required to render a strict account in the day of judgment. James reminded the self-appointed teachers there were serious dangers connected with the rash assumption of the position of the religious teachers.

To help his readers in their understanding of how to control their tongues, James recorded two familiar illustrations. One had to do with the method of governing a horse by means of a bit, the metal mouthpiece of the horse's bridle. It is significant such a small thing as a bit in the mouth could turn, govern and control so large an animal as a horse. The other illustration is that of the way in which a ship is controlled and guided by the helm in the steerman's hand. The helm is a very small instrument but it accomplishes great things. It is the privilege and duty of every Christian to ask Christ to keep his hand on the helm of the life, governing it to the extent that what is said and done will be in conformity to the divine will. Controlled property the tongue can do much good but when it is not controlled it can do great harm. Since its natural bent is toward evil, the tongue must be curbed constantly.

SUNDAY SCHOOL LESSONS

Nov. 28, 1982



H. C. Chiles

kinsville; Joanne Lynch, sophomore, Nicholasville; Deborah McRoberts, senior, LaGrange; Michelle Wainscott, senior, Worthville; Anita Wise, senior, Stamping Ground; Becky Yandell, sophomore, London.

Woman's Association announces dorm winners

The Woman's Association of Georgetown College announced the names of award recipients in each of the women's dormitories during the 1981-82 school year.

The 10 women with highest grade point averages by dormitory for the

year are:

Off-campus Certificate: Janice Wise, Georgetown; Flowers Hall: Beth Warf, Pikeville; Kappa Delta: Robin Orem, Campbellsburg; Knight Hall: Beth Beanblossom, Louisville; Evelyn Montgomery, Paducah; Susan Secrest, Russell; Phi Mu: Suzanne Hardee, Louisville; Pierce Hall: Connie Humphrey, Bunker Hill, Ind.; Anita Wise, Stamping Ground; Sigma Kappa: Judy Young, Foster.

SBC president Draper to address Southern grads

Jimmy Draper, president of the South-

ern Baptist Convention, will deliver the commencement address Dec. 17 at Southern Seminary.

A native of Arkansas, Draper has held pastorates in Missouri, Oklahoma and Texas. Since 1975 he has been pastor of First Baptist Church, Euless, Tex.

More than 170 graduates from the schools of theology, church music and religious education will receive degrees during the seminary's 150th commencement.

Commencement exercises for graduates of Boyce Bible School, a division of Southern Seminary, also will be held Dec. 17. H. C. Chiles, recently retired Boyce professor, will speak.

Mary Louise Foust endows lecture, concert series

Georgetown College alumna Mary Louise Foust has endowed the college's 16-year-old cocurricular lecture and concert series which annually attracts many to the school's weekly convocations.

"The Georgetown College cocurricular program, begun in the mid 1960s, has had a profound effect on the life of the college. Now, with this generous funding, it will become an even more significant part of student and faculty development," Georgetown president Ben Elrod said.

HOMES FOR CHILDREN

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



"PUNCHING HOLES IN DARKNESS"

Before the days of electricity the city streets were lighted at night by oil lamps. These lamps had to be cleaned and prepared by hand. Then, as darkness approached, a person called "the lamplighter" would go down the street lighting the lamps one at a time.

During Robert Louis Stevenson's boyhood, he stood one night at dusk with his nose pressed against the windowpane. He was fascinated by the lamplighter as he went from light to light on the street. "Look," cried the boy, "there is a man out there punching holes in the darkness."

Today we have electricity and lights everywhere but there is still darkness everywhere. The God of this universe who owns everything sent his Son, Jesus Christ, the light of the world, into the world for the purpose of punching holes in the darkness.

In Isaiah 59:9, the prophet says we look for light but behold darkness. This darkness envelopes multitudes of people in poverty and hunger, in ignorance and fear in paganism and superstition. But the source of it all is

spiritual darkness.

Jesus, the light of the world, came to punch holes in the darkness of sin. He has commissioned his church to continue his work in this world. To punch holes in the darkness one needs a punch. The old time lamplighter's punch was a wooden torch which he put to each lamp to light it.

You and I, members of the family of God, are the lamplighters. The punch we use to make holes in the darkness is prayer, witness and gifts of love.

Your Baptist Homes for Children is at work punching holes in the awful darkness that surrounds many children. So many children are enveloped in the darkness of fear and poverty caused by the sins of alcohol, immorality and crime. Many are in darkness caused by being unwanted and unloved. Others are in darkness because of homes broken by death or divorce. Still others are in the darkness of despair because circumstances have made them dependent, neglected or even abused.

The Thanksgiving offering taken by hundreds of churches makes it possible for us to punch holes in the darkness of children's lives with the light of Christ.

MORE PER DOLLAR

In this week of Thanksgiving we have much to be thankful for. We are thankful for life and the opportunity each day to serve.

We are grateful for parents who, from time to time, express appreciation for our efforts with their children.

From Cincinnati: "I had a son graduate from Oneida many years ago and he is a wonderful man due to his being at Oneida. Now I am interested in sending a grandson there for an education in the ways of the Bible."

From Breathitt County: "Yesterday we came to Oneida to bring our son some clothes and other things he had requested. We are so proud of him and that he is at your school."

From Albany, Ky: "Our son and his wife, who live in Phoenix, are here on a visit. Yesterday they asked us where we thought would be a good place to send some money above their tithe for the Lord's work. You did so much for our daughter. We were so happy to mention OBI because we feel you are doing more per dollar than about any place we can think of."

Several months ago we had to expel a young man. His father, a university professor, has written: "We have enrolled him at a high quality local private school. After one month it is the best

school work he has done in two years. I do feel his experiences at Oneida have been helpful."

Parents in Chicago, both educators themselves, write us about their son that also we had to expel: "He has been at the Academy about three weeks. I am very pleased with his work and give much of the credit for his maturity in behavior, to this point, to his stay with you at Oneida. I am sorry that it was necessary to send him home but I understand it was a decision you had to make."

A black mother writes from Hamilton: "I am writing to let you know I have decided Oneida is too far away for Derek to continue in school there. I am grateful for all the Oneida staff has contributed to his life. But we as a family are having trouble dealing with Derek being away from home. Yours is a school of many golden opportunities for the child that can adjust to the independence of living apart from their family."

A Kentucky lawyer and his wife write: "We appreciate all the Oneida staff did for our daughter. You do a fine job with so many children and we would like to continue our small contribution each month."

A Michigan mother, active in a Southern Baptist church there, writes: "I thank the Lord for leading our

CLEAR CREEK COMMENTS

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



THANKSGIVING

This blessed season brings out the wit in me. For example, they say that Thanksgiving is the day when Mom stuffs the turkey in the a.m. and the family in the p.m. There's always something for which you may be thankful—if you can't pay your bills, be thankful you are not one of your creditors!

Thanksgiving also evokes in me a spirit of profound gratitude. Psalm 107:1 expresses it for me, "O give thanks unto the Lord, for he is good; for his mercy endureth for ever." In this verse we learn the worshipful exercise of thanksgiving is required, it is reasonable and it is rewarding.

Thanksgiving was never meant to be shut up into a single day. We are to wear 'the garment of praise' every day of the year. A spirit of thanks giving will translate into thanks living, while a failure in thanking will lead to failure in thinking.

Abraham, Job, Daniel and Paul have

all taught us about a thankful attitude. Down through the centuries church history has taught us God's great men have become better, not bitter.

On Thanksgiving Day at Clear Creek we will gather at mid-morning for a praise service. Following our worship we will have a Thanksgiving dinner in Kelly Hall with turkey, dressing and all the trimmings. Most of our students and their families will join in our worship and celebration.

Only a few of our students will be able to enjoy Thanksgiving 'with Mom and Dad.' While our school is in recess for Thursday and Friday of this week and their children are also out of school, most of our students live on such a limited budget they are not financially able to be at home for Thanksgiving.

But you will not find a spirit of gloom and self pity on Thanksgiving Day. His mercy has sufficiently cared for our needs in the past. And his mercy will endure forever. Give thanks unto the Lord with us!

children to Oneida, a school that cares for them and their spiritual as well as physical and mental growth."

A father writes from a prison cell about his son at Oneida: "I realize how busy you must be. Hope my son is doing well and that you are well. He seems awfully happy at Oneida. I hope to leave him there for his four years of high school. After that I want him to go to college if that is not planning too far ahead. I appreciate your help with him and hope he will be good and a credit to the school."

A note from Harrison, Ohio: "Jerry is a much better boy. He has improved in every way. I want to thank you and God for helping him and our family in a time of need."

From the parents of a Louisville girl here several years: "I am sending you this check for helping Linda and also in memory of her grandmother. Hope this check will be useful in reaching others."

Parents in a large northern city write: "How much we appreciate the work you are trying to do. Each time our son returns home, we see some change and always for the better."

A mountain country mother writes: "I thank God everyday for a school like Oneida. Our boy needed something like Oneida because of the environment he would have grown up in here."

An Ethiopian writes: "It has been quite encouraging to learn that my cousin has been admitted as a senior in your school. I have come in contact with both American and Ethiopian students who have graduated from your school. The high regard and admiration they have for your academic institute has been extremely remarkable."

Yes, we are thankful that these have remembered to be thankful.

ONEIDA JOURNAL



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

President Honeycutt says Moody will teach next semester

(continued from page 1)

The people out in front of me were smiling. . . . They must have been the 10 percent that voted for me. . . ."

Moody said he "does not intend to retire or to resign until my retirement time (age 70) under pressure. I may retire this year, or this coming year, if this pressure is removed."

Southern Seminary president Roy Lee Honeycutt said the seminary administration has been discussing the issue with Moody "since I came to office" in the spring of 1982. He added he "has not been inundated by complaints . . . only one person (Miller) has raised the issue."

He said Southern "is not ignoring the issue, but is trying to take a deliberate approach rather than rushing headlong. My position now is that we are going to continue Dr. Moody teaching and are weighing some way to strike a balance."

Of the resolution Honeycutt said the seminary "will receive it and will respond to it with integrity and seriousness, hearing their concerns. I think that is all they intend for us to do. I think we ought to avoid any precedent which would suggest there has been a change in the historic Baptist polity concerning the relationship of a state convention to an SBC agency or institution."

Honeycutt said his main concern is the Abstract of Principles, which is signed by every professor at the seminary. Moody first signed it when he joined the faculty in 1944, and again in

1980, when he became a senior professor.

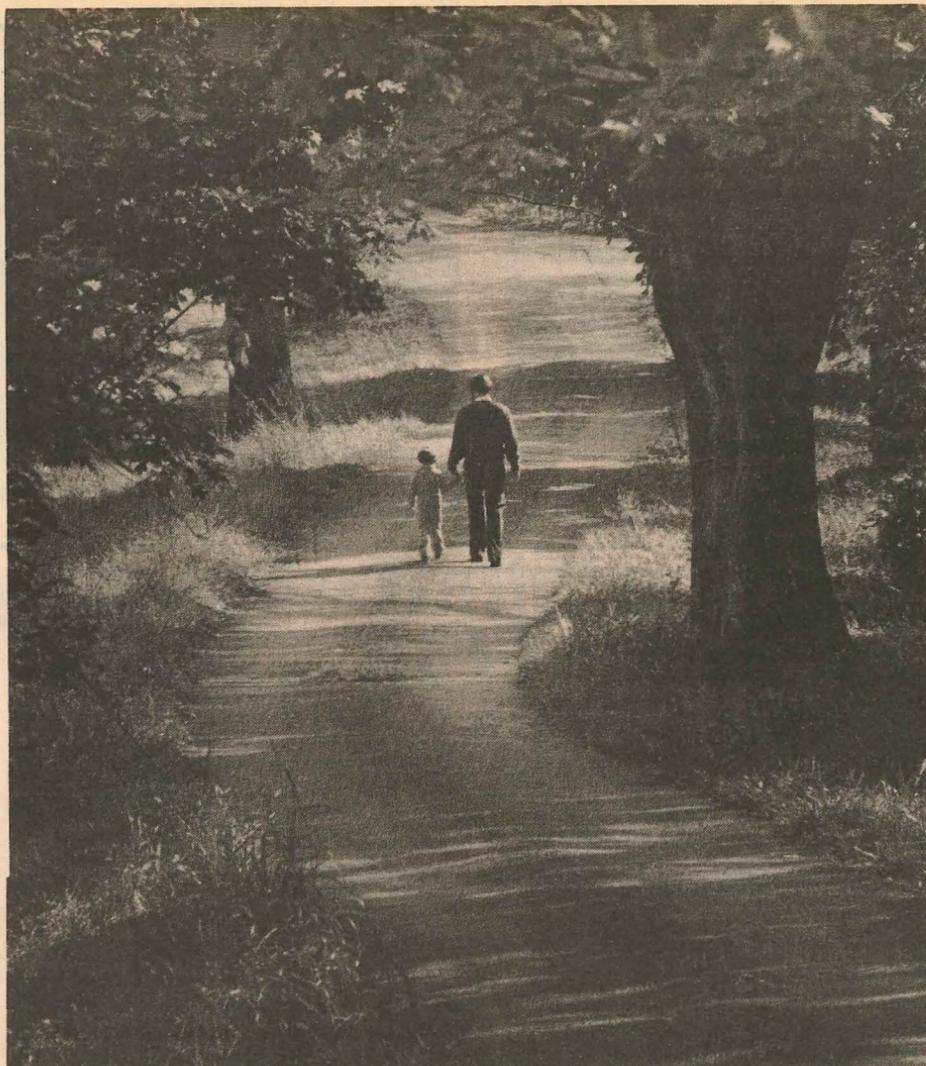
Moody admitted he has difficulty with Article 13 of the Abstract, saying he "called attention to the contradiction for 41 years. I am in agreement with the Abstract as long as it is in agreement with scriptures, but it is not in agreement with the scriptures."

Honeycutt said he wrote a letter to Moody suggesting several options to resolve the conflict. One was retirement, which Moody has declined. He did retire at age 65 in 1980, then served two terms as a senior professor and currently is "at the midpoint of a five year contract." He no longer has tenure, and faces mandatory retirement at age 70.

The president said Moody "will be teaching next semester. The students have already preregistered for his classes, and it would be disruptive for us to take action."

Moody has asked for and received a leave of absence from June 1, 1983 through July 30, 1984. Whether he would return for the 1984-85 school year is unresolved.

"The issue we are confronting is a man who has taught here more than 40 years, who has made a tremendous contribution and is now in the last few months of his teaching. I do not think it would serve any good cause (to ask for his resignation or retirement)," Honeycutt said, adding any official action would have to be taken by the trustees at a "regular meeting" which would not convene until Apr. 12-13.



For the beauty of the earth we give thanks

Thanksgiving is a time to enjoy one's blessings and to thank God for all that he has done. [BSSB photo by David F. Haywood]

Theological differences treated by SBC leaders

(continued from page 1)

Jesus Christ. "We have never been polarized on our board. If we become so, we will not be as effective," he said.

Paige Patterson, president of the Criswell Center for Biblical Studies in Dallas, said the admission the problems are extensive is "progress. You have no hope of a solution until you can clearly identify the problems."

Patterson and Don Harbuck, pastor of First Baptist Church, El Dorado, Ark., presented papers on "My Definition of a Theological Conservative." Patterson has been a leader in the inerrancy movement and Harbuck has been identified with the "moderate-conservative" faction.

Patterson used the occasion to pose six questions, which he said must be seriously considered by denominational leaders, particularly agency heads.

Five of the questions start with, "Can assurances be provided that . . ." The first two concern "parity" or representation of inerrantists on faculties, administrations and boards of SBC agencies and in the literature and books published by the Baptist Sunday School Board.

The third concerns coverage of the views of inerrantists in denominational press. The fourth asks if assurances can be provided "that those theologians and denominational executives who do not adhere to inerrancy can be counted upon to state publicly, clearly and unambiguously precisely what they do believe without hesitancy and without duplicity?"

The fifth seeks assurances that students who are inerrantists will not be harassed in state or SBC-related institutions.

His sixth question raises the issue of financial support. "Is there a plan by

which all Southern Baptists may participate together in a cooperative way without the necessity of supporting that which is morally and theologically repugnant to them? The question here is not that of funding some things about which there is disagreement. The question relates to the funding of that, which to us, is unconscionable."

Patterson noted he is aware the answer could result in a "radical revision" of the denomination's unified

Highview ranks 3rd in all SBC churches

Louisville's Highview Baptist Church is third among all Southern Baptist churches in number of Church Study Course awards earned in the year ending Sept. 30, 1982, the Baptist Sunday School Board has announced.

Long Run Baptist Association, including Louisville area churches, ranked 18th among SBC associations.

First Baptist Church, Anderson, S. C., ranked first among churches with 1014 awards. It was followed by Catawba Baptist Church, Rock Hill, S. C., with 983. Highview earned 914 awards.

Long Run Association earned 2681 awards.

In total awards earned by states Florida was first with 58,762, followed by Texas, 41,758, and Mississippi, 38,284.

Nationwide, total study course awards increased from 448,674 to 491,780 for a gain of 10 percent from the previous year.

Diplomas earned jumped 21 percent, from 27,656 to 33,508.

Presently, 25 diplomas are offered through the study course system.

giving plan, the Cooperative Program. He told Baptist Press he believes "there is either going to have to be a revision of the Cooperative Program — not an abolition, merely a restructuring — or it will suffer some enormous trauma. That is not a threat but just an observation of what I see developing."

Patterson said he would "be very comfortable" supporting the Home and Foreign Mission Boards, but "could not support the Baptist Joint Committee on Public Affairs or the Christian Life Commission, as presently structured." He declined to say whether he could support the SBC seminaries or the other agencies "without giving it extensive thought agency by agency."

Adrian Rogers, who raised the issue of denominational support in an interview in Rome, Ga., last year, reiterated he believes selective support of agencies which he can agree theologically is "second best. I think the best way is to believe alike and to work together."

Rogers, pastor of Bellevue Baptist Church, Memphis, and former president of the SBC, added: "I don't think we accomplished very much except to agree there is a substantial difference. It is more than rhetoric, more than politics, more than semantics. The challenge before us is to see at what points we can cooperate without compromising basic convictions."



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December 28 through December 5**



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National goal: \$58,000,000

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