



Draper calls for unity within SBC, suggests five theological precepts

by Jim Newton

Calling for unity within the denomination on the things that are essential, Southern Baptist Convention president James T. Draper Jr. said Baptists must agree to disagree on the things that are not essential to salvation.

One thing that is not essential and on which agreement is not necessary, said Draper, is the question of ordination of women.

"I don't believe the Lord requires me to have an opinion on that in order to be saved," said Draper in an address to directors and staff of the SBC Home Mission Board.

"We are going to have differences at some points, but those differences should not and must not destroy the unity of spirit that is ours as born again believers," he said.

The SBC president listed five theological precepts he feels are essential for Baptists to have unity of spirit. They are redemption by the blood of Christ, the diety of Christ, substitutionary atonement, the resurrection of Christ and justification by grace through faith.

Draper, pastor of First Baptist Church, Euless, Tex., pointed out only God can create spiritual unity, stressing true spiritual unity is possible only among born again Christians in the family of God.

Unfortunately, Draper admitted, Southern Baptists do not have a good track record on preserving the spiritual unity which God gives his family.

Draper said both conservatives and moderates in the SBC have been vicious toward each other and have used tactics and techniques unbecoming to Christians.

"There is a wrong way to stand for orthodoxy, a bad way to defend that which is right," he said. Most Baptists, he observed, are more concerned about who is wrong and right than about restoring unity in the fellowship.

Draper made a distinction between the need for unity and the desire among some Baptists for uniformity. "We're not trying to produce religious clones,"

he said. "Unity does not require uniformity."

"We need to trust each other as brothers with respect and recognition of the differences and needs that exist, or we need to recognize that some of us are lost and need to be saved," he said. "The bottom line is we are going to have to decide if we really believe each

Relinquishing heart, she gave self away

While Judith Richards was a journeyman in Taiwan, she told the Lord if he wanted her full time on the foreign mission field, she'd be there. Nearly nine years passed before she was willing to keep that promise.

Miss Richards, who grew up in a farming community in New York, was one of 31 missionaries appointed and four reappointed during the October meeting of the Foreign Mission Board in Richmond, Va. She was one of several who noted they found God's will for their lives only after yielding their hearts to him. Miss Richards will go to Taiwan.

other is saved," he observed.

Draper said in his efforts as president to bring about unity he had met with his sharpest critics and with those he had criticized the most. He discovered "they are not as bad as I thought."

Part of the problem is Baptists who differ don't know each other personally and don't consider each other brothers. He added Baptists have so much access to the press they kill each other in the press without ever meeting personally.

Baptists need to decide how much diversity and plurality they can stand on the non-essentials, but must emphasize instead the basics and essentials, he said.

"Part of our diversity is that we are not looking at the same goals," he said. "I believe the purpose of the church is to save souls. It may be the real battleground (among Baptists) is evangelism and not theology."

"My hope and prayer is that any among us who cannot stand on the basics that all of us know we cannot give up would have the integrity to leave," he said. And those who remain need "to have the integrity to love each other and move together toward a common goal."

Candidate responds to questions on issues in gubernatorial race

Lt. Gov. Martha Lane Collins, candidate for governor of the Commonwealth of Kentucky, has given assurance of her commitment to the Kentucky constitutional provisions for separation of church and state. Her views were voiced in an interview Oct. 4 with elder Ed Shafer, pastor Malcolm Lunceford and editor C. R. Daley, representatives of Americans United for Separation of Church and State.

Shafer, pastor of Seventh Day Adventist congregations in Pewee Valley and Frankfort, is president of the Kentucky chapter of Americans United. Lunceford, pastor of Immanuel Baptist Church, Frankfort, and Western Recorder editor Daley are members of the national advisers council of Americans United and are also active in the Kentucky chapter. Americans United is a national organization whose purpose is the preservation of religious freedom through separation of church and state.

Mrs. Collins said she could not support any plan in Kentucky for tuition tax credits to parents of private or parochial school pupils. She said the revenue crunch in Kentucky and her commitment to fiscal responsibilities simply rules out such an expenditure.

The Lieutenant Governor also expressed opposition to any constitutional convention in Kentucky. She admitted the present language of the constitution is archaic in places but the present provision for amending the constitution by use of the ballot is a safer method than a constitutional convention.

In response to questions concerning the present constitutional limit of only one-half an acre of tax-free property used for worship by churches in cities Mrs. Collins made no promise to sponsor an amendment to the constitution.



Lt. Gov. Collins

She said as a church worker she realizes churches need sufficient space for religious education and church recreation as well as for worship though she believes income-producing property of churches should be taxed. She indicated she would consider supporting a change in the constitution if the one-half acre constitutional limitation began to be used to tax churches for property used for worship and related church activities.

Jim Bunning, the other major gubernatorial candidate in the November election, has not responded to a request for a similar interview. A second letter has been sent to Bunning asking for answers to the same questions asked Mrs. Collins. If received, Bunning's answers will be included in Western Recorder.

Celebrating 75: Porter Memorial invests weekend in its heritage

by C. R. Daley, Editor

Porter Memorial Baptists in Lexington do everything in a grand way. So it was not surprising they observed their 75th anniversary with a three day gala celebration (Oct. 7-9). It was a memorable experience for members, friends and former members of Porter Memorial.

The past, present and future of Porter Memorial was highlighted during the celebration. The Friday evening service focused on the history of the congregation. Featured were former staff members and two former interim pastors, George Harrison and George Redding. Both served while they were faculty members at Georgetown College.

The present ministry of the church was stressed Saturday with an evangelistic service featuring Fred Wolfe, the dynamic pastor of Cottage Hill Baptist Church, Mobile, Ala. Pastor James K. Pierce challenged the congregation Sunday with dreams of the days ahead for Porter Memorial. Part of the reason for the 75th anniversary celebration was to launch a far reaching long range plan for the church.

Porter Memorial is one of the top success stories among Kentucky Baptist churches in recent years.

The church has very humble beginnings and hard struggles characterized its early years. It began as a Sunday afternoon Sunday school in the home of Mrs. Mary Griffing and later was adopted as a mission by First Baptist Church, Lexington. It was named for the memorable First Baptist pastor, J. W. Porter, who encouraged the struggling group and who led First Baptist Church to help in constructing the first building at 730 S. Limestone. The church became almost completely surrounded by University of Kentucky property and in the late 1960s it decided to move to a new location on the edge of town, 4300 Nicholasville Rd.

The move was accompanied by phenomenal growth. Magnificent facilities were completed in 1978 and national attention was focused on Porter Memorial when Sunday school enrollment doubled to 2774 between October 1978 and October 1980.

The church has been involved in mission outreach since its beginning. A report in a recent Western Recorder of leading Kentucky churches in 1982-83 Cooperative Program gifts placed Porter Memorial eighth in the state with more than \$92,000 contributed.

This congregation is also known for the unusual number of its young people who have entered the ministry. In 1950 alone five young men were ordained by the Porter Memorial fellowship to the ministry.

Porter has been blessed throughout its history with enthusiastic members and able pastors. No Porter generation has been more warm and gracious than the present one and no pastor has been more effective in leadership than James K. Pierce. From all appearances the next 75 years should be even greater than the first 75.

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C. R. Daley

daley observations

Are poor products due to poor methods?

An observer trying to make an objective evaluation of Baptist quality of Christianity might conclude that either conversion doesn't make much difference for a high percentage of Baptist converts or the way Baptists present salvation the true experience is too often entirely missed.

How else can the facts be interpreted? Several million of the 13 million Southern Baptists cannot even be located by the churches on whose rolls they are listed. Several million more are within reach of their churches but seldom, if ever, darken the church door, give nothing for the local ministry or the world outreach of their churches, or give any other evidence of a life transforming religious experience.

In explaining this we tend to comfort ourselves by resorting to some very shaky theology. We describe two kinds of experience of those saved. One is an experience of faith which doesn't lead to good works, the other is an experience of faith accompanied by good works.

To hold to this, however, while claiming to believe the Bible, we must throw out the words of James who categorically says "faith without works is useless" (James 2:20). Paul, too, would have to go on the same grounds. For while Paul made it clear that we are not saved by works (Eph. 2:8, 9), he makes it equally clear that we are saved for works which God has ordained for us (Eph. 2:10).

In accounting for so many fruitless church members we generally blame churches for not

nourishing and cultivating new converts for fruit-producing lives. This reprimand is appropriate but it is also appropriate that we reexamine our methods of making these converts in the first place.

How many Baptist converts are the result of human manipulation and how many are the work of the Holy Spirit? Only an omniscient God can answer this finally but there's enough evidence of human manipulation to cause concern.

How much human help does the Holy Spirit need in the conviction and salvation of sinners? Some of our "hardshell" forbears thought the Holy Spirit needed none so they protected children and young people from Sunday school, vacation Bible school and evangelistic preaching lest they be converted without being saved. Some in this generation apparently believe the Holy Spirit needs too much help judging by the methods and tactics used in personal witnessing and in evangelistic preaching.

Is there grounds for this charge? What about "child evangelism"? Last year 2631 children under six years of age were baptized by Southern Baptist churches. Is a four- or five-year-old child capable of understanding the plan of salvation and making a lifelong commitment? Again, God only can answer this but Baptist insistence upon the wrongness of infant baptism and the absolute necessity of a personal and a voluntary decision as necessary for a truly religious experience makes one wonder. How much pressure

"to be saved" should be exerted upon a pre-school age child?

Have our evangelistic zeal and our preoccupation with statistical success exceeded the bounds of New Testament teaching on salvation and discipleship? Have we made a science out of "soul winning" techniques? Should we memorize a series of questions designed to get the proper answers on the way to the moment of decision?

How much pressure can be exerted before it becomes manipulation and how far is manipulation from coercion? How far can persuasion devices during an invitation be taken before they become a bag of tricks?

We tend to blame some evangelistic preachers for shoddy methods but we encourage them by judging evangelists the way we judge vacuum cleaner salesmen—by the number of sales they make.

It has been said there's no bad way to lead a person to Christ. This is true in a sense but there are questionable methods in high pressure evangelism that are totally contrary to the example of Jesus who actually discouraged would-be followers before they counted the costs of true discipleship.

There's nothing shoddy or superficial about the gospel we proclaim. So there should be nothing shoddy or superficial about the way we present it.

guest editorial

Questions raised by a new grouping of churches

by Bill J. Leonard
Associate Professor of Church History
Southern Baptist Theological Seminary

It was bound to happen, a fundamentalist group founding its own association, frustrated no doubt by the inability to affect local and state convention politics the way it's been done on the national level of the Southern Baptist Convention. It seems a genuine effort by serious Christians to preserve their connections and remain Southern Baptists. It has the support of a contingent of fundamentalist leaders in the Southern Baptist Convention.

The idea of dual alignment is nothing new. "Moderate" SBC churches have done it for years with American Baptist churches. Perhaps it will save that unity in diversity we've all been talking about as basic to the SBC. Or will it? While dual alignment is not unique, a "nongeographical association" is. What we have here is a "nongeographical association aligned with a geographical association."

What we also have is a number of questions about the future of the SBC.

Question one: Is a "nongeographical association" really a preliminary move toward a new denomination of Baptist fundamentalists?

Question two: Is the next step an alliance of "nongeographical state conventions"?

Question three: Is this a way in which fundamentalists can develop their own denominational machinery on local and state levels while continuing to control the national convention itself?

Question four: Does this action set a serious prece-

dent whereby other subgroups within the SBC could form their own associations around selected doctrines? For example, could those who believe in "falling from grace" unite in a "nongeographical association," or with denominations like the Free Will Baptists while dually aligned with the SBC? Could hyper-Calvinist congregations form associations and dual alignment with the SBC and the Primitive Baptists? Could we have "nongeographical associations" for peace, hunger or premillennialism?

Question five: Will the "nongeographical association" of fundamentalists start its own colleges and seminaries or fund existing fundamentalist institutions? Is the fact that the group is based in Lynchburg, Va. and indication of the direction its education funds might go?

Drinking and dying

The SBC Christian Life Commission has distributed some chilling facts, reported from the National Center for Statistics and Analysis, about teenage drunk driving:

—Teenage drivers are involved in one out of every five fatal accidents that occur.

—Almost 60 percent of fatally injured teenage drivers were found to have alcohol in their blood systems prior to their crash, with 43 percent at legally intoxicated levels.

—Of the 25,000 persons who die each year in drunk driver accidents, 5000 of those victims are teenagers. That means 14 teenagers die each day in drunk driver accidents.

This new development is no surprise to many Baptist historians who see it as one more sign of the gradual dissolution of the SBC as we know it. It marks the continued weakening of denominational, cooperative, perhaps even spiritual unity. It may well bring schism to local congregations which divide over whether to join the ranks of this new association.

If such diversification continues, however, productive debate about who we were, what we are and where we are going may never occur. Perhaps we will dissolve into a sea of special interest groups and single issue "nongeographical associations."

And that leads us to a final, ominous question: If this "realignment" idea becomes a trend, will the Southern Baptist Convention go out, not with a bang, but with a whimper?

—Although teenagers comprise only eight percent of the driver population and account for only six percent of the vehicle miles traveled in this country, they add up to 17 percent of all accident involved drivers and at least 15 percent of all drunk drivers in accidents.

—The Surgeon General has reported that life expectancy has improved in the U. S. over the past 75 years for every age group except one. The exception is the 15-24 year old American whose death rate is higher today than it was 20 years ago. And the leading single cause of death for this age group is drunk driving.

western recorder (ISSN 0043-4132)

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

Western Recorder is published by Western Recorder Inc., Box 43401, Middletown, KY., weekly except for one week in July and December. Second class postage paid at Louisville, Ky.

Postmaster: Send address change to Western Recorder, Box 43401, Middletown, KY 40243.

Advertising: Rates available upon request. Institutional columns on an inside 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.

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Men on mission

They took direction at Brotherhood convention

by James H. Cox, Associate Editor

"What kind of arrogance is it that takes God beating down our door to get us to go on mission?" men attending the state Brotherhood convention Oct. 7-9 at Florence were asked.

"If you and I will only be honest enough to stand still and realize who our God is, would we not catch vision enough of what we could do?" inquired Paul Duke, pastor of Louisville's Highland Baptist Church.

Duke cited figures of 4.5 billion people in the world, of whom 2.5 billion "have never even heard the name of Jesus."

He said 5000 persons die every minute and in an hour's time, that's 300,000, "over half of whom have never heard Jesus' name."

"Relinquish your own uncertainties and place your life in direct harmony with God," urged Duke.

In an address later that same day, Duke admonished, "Doing God's word

for you may not mean taking up a new occupation or trip, but it may mean taking up a new meaning for what you're already doing."

He continued, "It is God's pleasure that his word become flesh through just such ordinary, mundane and small tasks as you and I perform. It will not return unto him void."

Duke was principal speaker in a weekend of testimonies, addresses, quartets, singing and promotion for the 1983-84 state Baptist Men's and Royal Ambassador programs. The convention was hosted by Florence Baptist Church.

WHILE THERE, THE GROUP ELECTED new officers, including C. A. Easterling, Somerset, as president; Russell Adkisson, Brandenburg, first vice president; Jeff Brown, Williamsburg, second vice president; and J. T. Raisor, Louisville, recording secretary.

Regional Brotherhood directors elected in Florence include:

Southwestern, Wayne Bell, Princeton; Southern, Bob Simpkins, Hodgenville; Central, Rodger Winsett, Campbellsburg; North Central, Curtis Phipps, Georgetown; Southeastern, Carl Hibbard, Manchester; Northeastern, Roger Barnett, Martin; Western, Mike Melloan, Owensboro; and South Central, Neal Wade, Russell Springs.

Outgoing state Brotherhood president Matt Sugg expressed "an eternal debt of gratitude for every man who has been a part of Kentucky Baptist Men through these years." Sugg has been the group's president since 1981.

In a challenge from Ed Bullock, Foreign Mission Board volunteer leader, the convention was told, "We will not turn this world upside down unless men in Kentucky do what the Lord has for them, and they do it now."

William W. Marshall, KBC executive secretary-treasurer, underscored that challenge, affirming "The world is winnable, and we have to believe that, and know that we do have the resources to do it."

He summed up his message saying,



Participants on the Brotherhood convention program at Florence included these men from Louisville's Westport Road Baptist Church, shown with their pastor, James B. Lewis [second from right]. L-R are laymen Ed Lyrene, Keith Mahurin and Bill Kirschbaum, who told of the church's ministry at Jefferson Street Mission and LaGrange Reformatory.

"Under God, we've got to find ways to let the resources that Southern Baptists have get out to bring men to Jesus everywhere."

MARSHALL AND THE NEW OFFICERS of the Brotherhood convention later received guests at a reception in the church fellowship hall.

A day earlier, Harold Wilcox, a Home Mission Board consultant for prison, drug and alcohol ministries, suggested "preachers can't do bold missions, and neither can missionaries."

He continued, "It will only be done when the lay persons stop and do it." He offered three suggestions to the men: pray for missions, support missions and get involved yourselves.

C. Vernon Cole, KBC Church Training Department director, said, "God wants us to have the spirit of a crafts-

man, and be comfortable with it, so we can with ease see a job and go and do it."

State Brotherhood Department director Bill Kaufman suggested that men could accomplish the job to be done if they (1) have the right foundation, (2) go in the right direction and (3) have the right sense of commitment.

Men from several churches in the state testified to their experiences in witnessing during the convention. Churches represented in the testimonies were Westport Road, Louisville; Central, Winchester; South Fork, Hodgenville; and Crittenden.

The 1984 Brotherhood meeting will be held Oct. 5-6 at Green Acres Baptist Church, Louisville. In addition, sites for succeeding years are, 1985, Campbellsville (Ky.) Baptist Church, and 1986, Central Baptist Church, Winchester.



“

It was at a Royal Ambassador Camp that God began to speak to me about my call to preach. My initial public decision was made at such a camp.”

”

—James T. Draper, Jr.
Pastor, First Baptist Church
Euless, Texas

baptist forum

Silent partner in ministry eulogized Recently a very wonderful, Godly lady, Mrs. Leona Carrico, went to be with the Lord. Mrs. Carrico and her family, Bro. Joe and Rena, have touched the lives of so many people. It is difficult to really comprehend the loss that has occurred.

Bro. Joe has kept ridiculously long hours during his ministry at Post Oak Baptist Church. He has been active not only in his church work but also in community affairs. His work with the people of Russellville has caused his name to become a household word. While associate pastor in Russellville I did not meet anyone who did not know of Bro. Joe. Since I have moved to northern Illinois, I meet people who knew of Bro. Joe and his work in Russellville, Ky.

The silent partner in Bro. Joe's ministry has been Mrs. Carrico. I have been in their home many times and heard her encourage him to continue on

through difficult times. I have seen her share in his victory and his sorrow.

If ever God had a servant who was willing to serve without glory and without credit, he had it in Mrs. Carrico.

If ever a man had a wife who complemented his ministry in just the right way, Bro. Joe had it in Mrs. Carrico.

I know that "all things work together for good to them that love God, to them who are the called according to his purpose." I know where Mrs. Carrico is and I know our loss is only temporary. I also know that my heart aches over the fact that one of God's grandest servants has left this world. However, I rejoice in the fact that her life was well spent in the service of her king. I rejoice in the fact that her ministry continues through the memory of her commitment and dedication to the task of bringing to this world the Kingdom of our Lord.

Byron J. Simmons, Aurora, Ill.

A strange confrontation

The downing of Korean air liner flight 007 and the loss of 269 human lives again brings us face to face with the enigma of the Soviet Union and its apparent lack of concern for human lives. According to communist doctrine man exists for the state and the protection of the state and its borders is justified regardless of the cost in lives. On the other hand, democracies view the state as existing for man and agree with Edmund Burke that "... all political power which is set over men ought to be in some way or other exercised ultimately for their benefit."

In a sense, communism is a faith based on a particular view of the future. Communism is more than a pragmatic political ideology concerned just with today. It is a belief in the final utopian goal of an economic paradise. Communism is a religion, a faith which views human ethics as subservient to the state, while democracies place a strong

emphasis on human rights and the value of individuals. The emphasis on the value of persons is derived from the Judeo-Christian view of creation and influenced by the ethical teachings of Jesus. Many of the emphases of the golden rule and the 10 commandments are embodied in the laws that govern democratic societies. Indeed, many of the profoundly religious teachings which are a part of the political and cultural heritage of Western nations are no longer viewed as religious at all. They have become political ideals to be achieved by political means.

We find ourselves the principals in a strange confrontation: communism versus democracy; centralized government and state planning versus individual responsibility and free enterprise; a religious faith (communism's dialectical materialism) without an ethic versus an ethical view of human life and society (the Western democracies) without a religion!

Billy Hurt, Frankfort

Variety, versatility characterize Kentucky Baptist congregations during Sunday evening activities

by Darrell Monroe, Staff Writer

Not all Southern Baptist congregations are keeping tradition these days when it comes to Sunday night training and worship. Evening training patterns and materials have moved in a myriad of directions away from typical quarterly literature and preaching and worship services have taken innovative approaches to meet the needs of differing congregations.

According to C. Vernon Cole, Kentucky Baptist Convention Church Train-

ing Department director, Church Training has focused more on appropriate and specific study needs in churches in recent years.

"There has always been a more relaxed, family approach to Sunday night services and in the variety of things done," Cole noted. "We're seeing more variety in the types of training resources utilized," he added. "In the past, most Southern Baptist churches relied on material much like Sunday

Church is my Sunday night place

by James H. Cox, Associate Editor

Call me out-of-step with today's upbeat lifestyle. Call me traditional. Call me square.

No matter.

I'm a Sunday night person.

It began more than four decades ago when my parents carried me with them to the house of the Lord on Sunday evening. Maybe I went then because I didn't have a choice. I don't remember any particular harm that resulted from it, however. And I don't remember any big discussions because I didn't want to go.

It was a part of the routine in our household, and I didn't question where we would be during services on Sunday night.

As I became a teenager, I actually looked forward to Sunday night more than any other church-going opportunity in the week.

The youth choir, in which I tried to sing, rehearsed for years at 4:30 every Sunday afternoon. This was followed by youth snack supper and BTU (Baptist Training Union, in case you're not old enough to remember), and evening worship and often an after-church fellowship—making sometimes for a five-hour evening in church activities.

By then, I was hooked.

The dye was cast. The pattern was set. The good times, the shared experiences with people with convictions and habits like mine, all were to be found on Sunday night at the corner of Hawthorne Lane and Fifth Street.

That little church house was to me like a beacon of light and love in the night. It has enriched my life and my Christian experience as much as anything I can remember.

When I got away from home, it would have been easy to have put aside my early routine, skipping church at night. But it was too much a part of me by then.

While I'm addicted to Sunday evening church attendance, I confess that today I do miss a Sunday now and then. Perhaps the work or

the tensions have gotten to me; perhaps God's glorious universe beckons just a little too much for indoor confinement. Whatever the reason, I don't feel guilty, but I do feel out of place. And with that refreshment, I'm eager to lapse back into my routine of regular attendance on Sunday night—in my own church, or in another, which is often the case in my work.

When I go to church on Sunday night, I find people there who really back up their beliefs with more than lip service. They are the ones, it seems to me, who cause Christianity to happen in our community. They bear one another's burdens. The Sunday evening crowd may not have a corner on practicing what a New Testament church is all about. But, my observation is, those who generally get things done in most Southern Baptist churches are often present at times in addition to Sunday morning services.

In my own fellowship, the singing is a little sweeter, the smiles more pronounced, the concern a good deal deeper, the messages on my level and the congregation laid back on Sunday evening. After the rush of a typical Sunday schedule, we seem to slow down and get to know one another better after evening church moreso than at any other time of the week.

I love it.

While forms of worship may come and go, and this one has been discarded by some denominations altogether, I still cling to the joyous experiences of the Sunday night crowd, unwilling to dump this in favor of whatever else is available. It's still the best service of the week!

God speaks in many ways to Southern Baptists on Sunday night. I hope the church house windows will always remain lit for the stranger and the members within our gates.



school literature. More and more are looking into tools and resources like equipping centers and modules, doctrine studies and Masterlife or Survival Kit discipleship programs today."

"There's more interest in short term studies hitting specific needs. We seem to be returning to training and discipleship more than we have been.

"The equipping centers have been out on the church market a few years now and are gaining popularity," Cole continued. "Each center is built around a specific theme and can be used for small groups or individuals. They're also planned for shorter periods of time like eight weeks. People can participate without making long term commitments and they don't get burned out on a theme before they move to a new one to study."

Cole said he believes Kentucky churches are getting farther away from age graded periodicals also in their study. "My office is seeing more calls inquiring about the variety of resources available. 'What's new?' is being asked."

Recently, the Church Training Department hosted four conferences around the state to help introduce churches to discipleship and other resources now being used.

CHURCHES VARYING IN THEIR TRAINING HOURS on Sunday nights have also shifted their focus on worship to meet their people's needs.

Stephen Shoemaker, pastor of Crescent Hill Baptist Church, Louisville, noted that his church holds Sunday night worship services roughly 10 times during the year. "We have four services during Advent and four with our performing arts group. We usually have a couple more during the year for special events.

"We like it very much," he continued. "There's some who wish we still met every Sunday night and who have spiritual needs for that but I don't think it's a large group.

"Some things are missed but it makes our 'special' services well attended. And we do have Sunday night training from 5-7 p.m. for youth, children and adults. We seek to train the various areas of church membership. There a peace group that meets and an interpretive mood ensemble (liturgical dance group). We have a divorce recovery class offered through our single's ministry too. There is something offered for those who want to come."

ACCORDING TO HAROLD PHILLIPS, minister of education, Deer Park Baptist Church, Louisville, his church, dismisses activities and worship Sunday evenings and holds training Wednesday nights.

"We haven't met on Sunday night

for a number of years," he said. "We do have youth forum on Sunday nights and we have small groups which meet on week nights.

"Dismissing Sunday night services has caused Wednesday nights to be more significant for training," he continued. "We pack in music, choirs, mission groups and, for the last few years, equipping centers. All that we use are short term in training. We found we need to be specific to meet needs of our people."

Phillips added that dismissing services has not shown a lack of commitment from Deer Park's people.

"I think the committed ones would be there if we met. But I think there's a sense of gratitude from the key leaders in the church. It's a time for family. I know I've found it to be a refreshing time since I came here."

Winchester First Baptist Church uses its Sunday evenings to hold children and youth choirs, said Mrs. James Fox, church secretary. "We generally dismiss services during the summer and pick them up when school begins in the fall. We presently have two groups using Masterlife that meet," she added. "One meets Monday nights and another Wednesday mornings."

Paducah First Baptist Church has used "Walk through the Bible" for two or three years as well as video tapes in its Sunday night programs, said staff member Glen Dyer. "We've conducted 13-week teacher training programs on video and are preparing for a series of stewardship tapes.

"Variety is employed," he added. "We hold outdoor services and have old fashion days. We've used music and drama and our orchestra. We've also had concerts. We still focus on biblical preaching," he stated.

CALHOUN [Ky.] BAPTIST CHURCH leans more towards use of modules in its training, said secretary Linda Patterson. "We focus on people's preferences. Our Sunday night worship is interspersed with different approaches. We have puppets, visiting groups. Sunday night is open to most ideas with the approval of the church. We tend to be youth-oriented on our Sunday nights. It's been very positive for us."

Tom Kinman, pastor of Crestwood Baptist Church, Long Run Association, stated variety is what his church relies on. "We've done a lot of varied things in our services. Once a month we have a special musical program. We've held joint services with a black church in our community. We use a lot of testimony, film series, outdoor services and after church socials.

"We seek to involve our people. Growth and fellowship are strongly emphasized on our Sunday nights.

We're searching to make services more meaningful to our people."

viewpoint

Pastor's wrong in regard to child's health

by James W. Watkins
Pastor, Faith Baptist Chapel,
Cordova, Tenn. and
President, Germantown Ministers
Association, Germantown, Tenn.

Pastor Larry Hamilton and his Church of God of the Union Assembly, Lafollette, Tenn. have faith in God, or so they say, and not in modern medicine. As a matter of their right to religious freedom, Hamilton says his minor child, Pamela, 12, should receive no treatment for her Ewing's sarcoma, a cancer striking her bones and lungs.

Hamilton's position, though no doubt sincere, is dead wrong.

Under our constitutional system, one may believe what he wishes, but there is no absolute right to freedom of "religious practice." We do not allow some religious practices, no matter what a person or group may believe. Plural marriages, witch burning and human sacrifice are but a few of many examples.

The Hamilton situation is not even a close call, either morally or legally. Hamilton and his flock have the absolute right to believe and teach anything they wish. As responsible adults, they have the right to refuse medical treatment.

He does not have the right, however, to endanger the life of his minor child. A child's life is not the property of a parent to be endangered or ended at will.

As moral beings we humans may not have come very far, but at least we no longer sacrifice children's lives to the religious beliefs of their parents.

It is well established in law that the state has the obligation to protect a minor child's life if the parents will not.

If the state of Tennessee allows this child to die when she might have lived, simply because her father doesn't believe in medicine, we are made witness to a senseless tragedy motivated by a religious belief.

Hamilton needs to check his Bible. Our Lord Jesus Christ gave one of his harshest warnings at this very point. "Whoever causes one of these little ones (children) harm . . . It would be better for him to have a great millstone fastened around his neck and be drowned in the depth of the sea." (Matt. 18:6).

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I CAN'T GO, BUT . . .

I'd like to be a missionary
To lands beyond the sea,
And tell the people over there
That God loves you and me.

I cannot go do wondrous things,
For I'm too young they say;
But I can witness where I am,
And I can give and pray.

I can't go, but the gifts I give
Send others over there,
To take the message of God's love
To people everywhere.





Rising folk singer Darrell Adams.

Adams on the rise; appears on 'Hee Haw'

by Denise George, State Correspondent

On Sept. 17, more than 40 million people listened to Darrell Adams play his guitar and sing "In the Sweet Bye and Bye" as a special tribute to humorist Grady Nutt. Adams made a guest appearance on the nationally televised "Hee Haw," the program on which Nutt, who was killed in a plane crash last year, was a regular.

Adams, 34, describes himself as a "folk singer." "Folk singing can be entertaining, but it usually has a message as well."

What is his message? "I can talk about our Christian faith as it relates to the world we live in. I can relate to the issues of justice and hunger, peace-making as well as commitment to God, discipleship, spirituality, grace . . . that's a large part of what I do."

Adams shares his messages mostly with church, college and retreat audiences across the country.

Having chosen his career only five years ago, he has been extremely successful. He has opened his own music publishing company, Windmill Power, Inc., and has recorded two albums, *God! What a World* and *Songs and Hymns*. A writer and composer, he writes much of his own music, but also has a love for the old favorite hymns.

Adams admits, however, that, at this early stage in his career, money is limited.

"We live rather simply—we rent, we have a six year old car."

He describes his family—his wife of 11 years, Alice, a homemaker, and his daughter, Laura, 5, as a "real significant support to him."

"Alice has been continually 'grace' to me because of having to put up with not enough money to pay the bills . . . having to do with a really small budget to keep the home and food and clothes

on our backs."

He credits his wife as being "real creative to make it work. There's not been a whole lot of pressure from them for me to take other work to try to supplement our income. She's enabled me to give all my time to try to make this work."

A native of Las Cruces, N. M., Adams attended New Mexico State University and graduated from Oklahoma Baptist University, the college where he met Alice. After he and Alice married, both were appointed by the Home Mission Board as US-2 missionaries to West Virginia University. At the end of two years, they moved to Louisville, where Adams enrolled at Southern Baptist Theological Seminary and studied theology for two years.

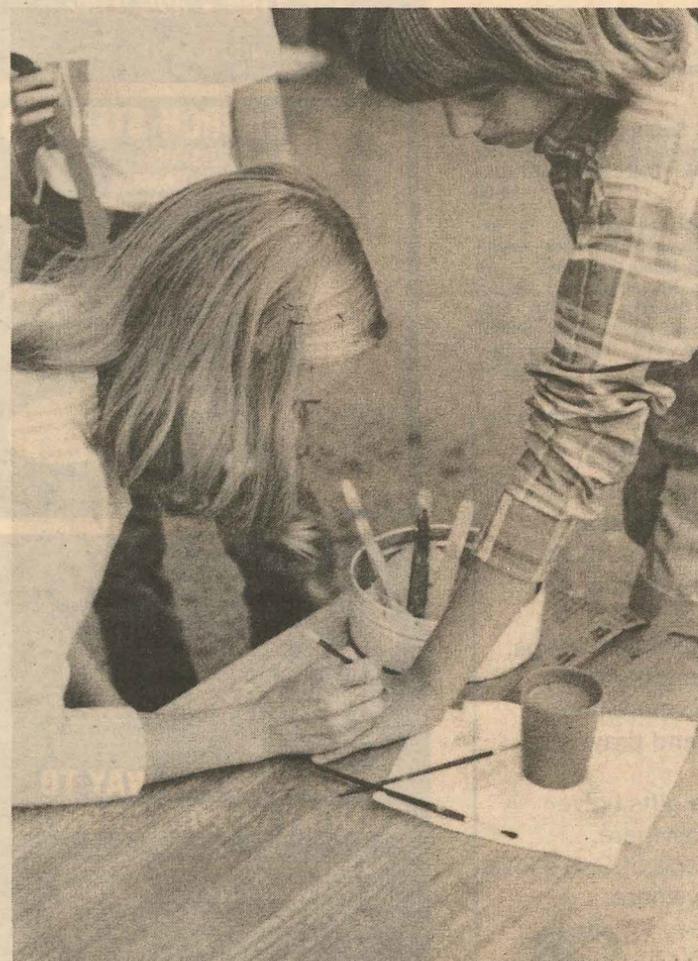
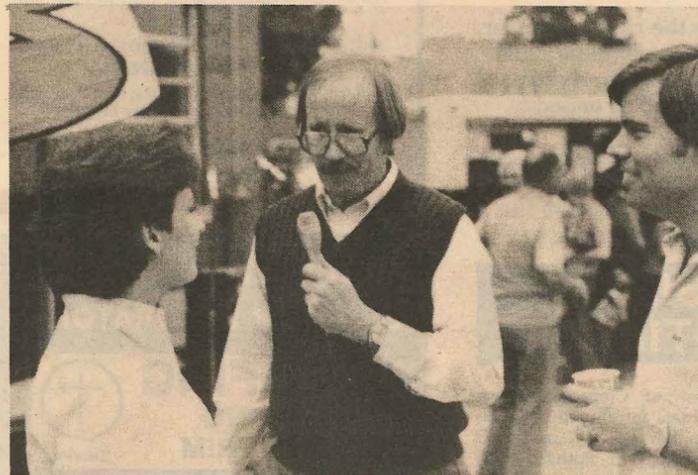
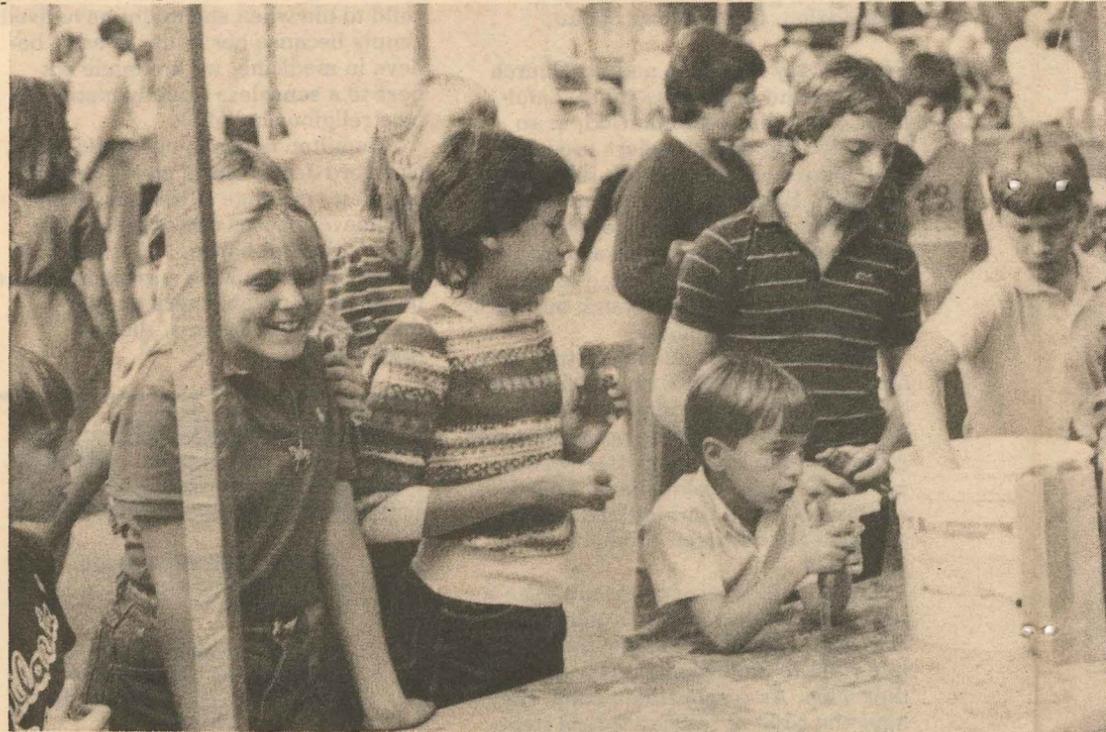
The Adamses are active members of Crescent Hill Baptist Church in Louisville. They coordinate and teach as a "caring couple" a Sunday school class of seminary couples known as "The Neighborhood." Adams begins his second year as a deacon at Crescent Hill with responsibility for the Community Ministry Committee—a group which reaches out to the community with needed programs.

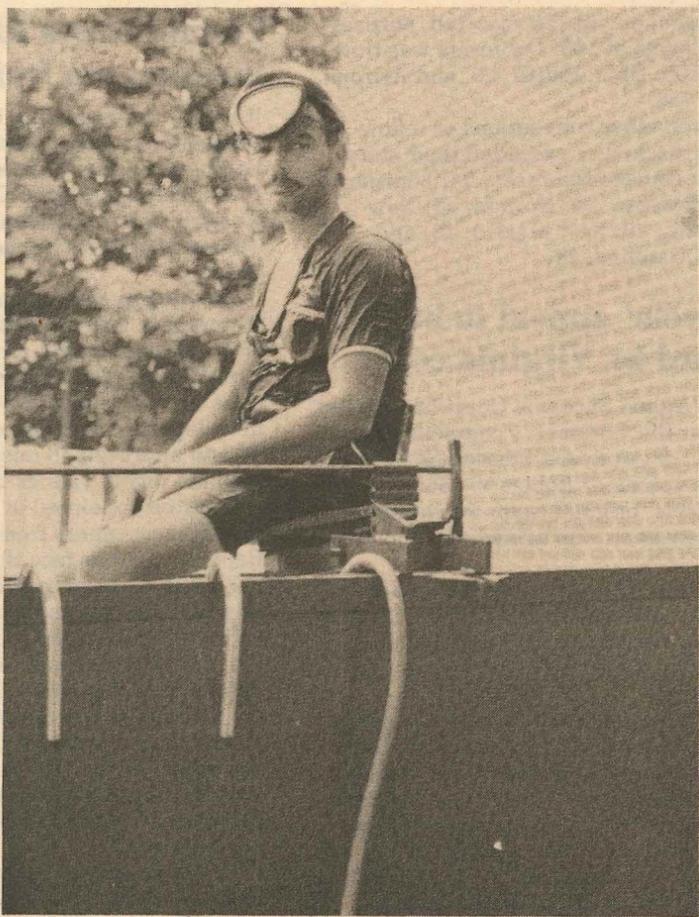
Adams looks forward to a future of singing and composing music both "from the community of faith," and "commercial country music."

"Music is a way that I am able to express myself. I've been singing for a long time in front of people. . . . It seems to be a way I can relate things I could never say in words."

He hopes his appearance on Hee Haw "will reinforce, as a singer and as a musician, everything I've been doing." He also hopes it will increase the amount and variety of requests to sing, and will help build for a future of folk singing.

In Photos [clockwise from top left] a youngster tries his hand at the water shooting booth; minister of youth and education Jim Fields sits atop the dunking booth; clowns add to the festive atmosphere; an elderly lady enjoys a dance with a toddler; one youth gets her body painted by another; and Lola Raby [Western Recorder regional correspondent], and FBC pastor Holland chat with WRUS disc jockey "Big Daddy" Lon Sosh [c] who broadcast from the festival throughout the afternoon. [Photos by James H. Cox, Associate Editor]





'Evangelism blitz' hits Russellville; church seeks to reach out creatively

An "evangelism blitz" is what Russellville First Baptist Church minister of music Jack Duvall called his church's first family festival held Sept. 26 on the church's parking lot.

"We were seeking to tell the community about the ministries of First Baptist Church," he added. "So many don't know we have anything but preaching and singing."

The idea, Duvall noted, was pastor Larry D. Holland's. He borrowed the concept from First Baptist Church, Dallas, where he was minister of adults until coming to Russellville five months ago.

The thrust behind the clowns, carnival booths and games, refreshments and entertainment was to "reach people and teach them about what we are all about here at FBC," Holland said.

Sunday school enrolment cards were available for interested persons at the festival, he added, in an effort to build Sunday school attendance up from its average of 300.

He added that information booths were manned by the church's various ministry departments—missions, education, music and pastoral—during the afternoon and early evening event also.

"All was to further our church to our city," Holland stated, adding that approximately 600 persons dropped by for the fun day which had been heavily promoted through radio, cable television and newspaper advertising.

Baptist roots deep in Russellville; rock's standing firm today

by Lola Raby, *State Correspondent*

"Large streams from little fountains flow." G. D. Blakey said this of the first Baptist congregation organized on the outskirts of Russellville in the year 1790. If it seemed so in 1877, Blakey would certainly reiterate that statement today.

Until 1801 there was no organized Baptist church in Russellville although Baptists have met in worship services since the first settlement there in 1782.

Tradition has it that Russellville was an "ungodly" place, given to balls and dancing parties prior to the great revival of 1818. It was nicknamed by some "the devil's campground" but Finis Ewing, a notable preacher of that day, set out to change all of that. Feeling that the "field was ripe for harvest," he preached to what has been called the "finest citizens of Russellville," converting many and leaving not few not bearing the banner of the cross.

Following that revival the personality of Russellville became more sober, religion becoming the axis of the community's undertakings.

A large church building was erected on the north side of West Fifth Street in 1819 by the Baptists and Cumberland Presbyterians, dating the organization of First Baptist Church, Russellville, Nov. 24, 1818.

It has not been established with certainty that the founders of this church came from that first Baptist church on the outskirts of town, but records of the Union Church (now New Union) state, "In April, 1818 another colony of 10 was dismissed to form the Baptist church in Russellville."

During that time in history many disputes between church members were settled in the church instead of court. One dispute involved a lady charged with throwing muddy water on another lady whom she claimed had been in the habit of riding on the foot way before her door.

It can never be said that the early Baptists were not an ambitious people. In 1848 at a meeting of the Baptist association, "the establishment of an academic institution" was first discussed. In 1854 Bethel College formally opened in Russellville.

There is a close relationship, as history would concur, between First Baptist Church and the establishment of Bethel College. Without the devotion and manpower exerted by the dedicated

and ambitious members of the church, the college would have been left to dreams.

Members of the church were those who took the first steps of compiling educational reports, selling subscriptions and raising money for its erection, and participating manually in its being.

The first act of the board of trustees was to appoint Nimrod Long its financial agent. Long, a devoted member and treasurer of First Baptist and, according to Kerr's *History of Kentucky*, one of the "ablest financiers on southern Kentucky and a man of great philanthropy," served without compensation and succeeded in raising nearly \$8000 for the college.

Four acres was secured for its erection and at the Bethel Association meeting in 1852 the chairman of the board of trustees reported the building was rapidly going up; that it would cost about \$15,000 and that "the success of the enterprise was due chiefly to the untiring labors of Brother N. Long."

Another milestone in the history of First Baptist is its part in hosting the Southern Baptist Convention in 1866.

This was the year following the close of the Civil War. Much of the south now lay broken and in ruins. Bethel Association challenged its members to carry the load of supporting missionaries that other areas could not.

Russellville became one of the smallest towns to ever host this convention.

The convention was a great success and helped restore the unity and faith of Baptists during the tragic Civil War times in history.

Following the war, First Baptist established the African Baptist Church for black members wishing to be dismissed from the white church.

Other churches also grew out of the first Baptist church in Russellville. Many started as mission arms and grew into healthy churches. Among those 'missions' of Russellville First are Second Baptist Church, Epley Station Baptist Church and East Side Mission.

In his book, *Men Whom I Remember*, G. D. Blakey wrote, "With such men and women as these were known to be in the long ago, as the foundation stones or pillars of the first Baptist church in Russellville, we might well conclude that the divine artist had his mind's eye upon them when he said 'Upon this rock I will build my church.' The Baptist church from its organization in Russellville has been "Like a city set upon a hill."

baptist news in brief

Church construction blocked in Missouri

A Missouri "heritage district" commission has sued a Southern Baptist church to block construction of a 1150-seat auditorium and other improvements.

Old Independence Inc. has sued First Baptist Church of Independence, Mo., and the Independence city council charging the church has been exempted unconstitutionally from having its building plans approved by the local heritage commission which oversees the Harry S. Truman Heritage District in which the church is located.

The church has already raised \$1.5 million for a building fund and final drawings are being made by architects.

The suit contends the exemption for churches violates the "no establishment" of religion clause of the U. S. Constitution. The suit says churches enjoy a privilege (exemption from heritage commission control) not enjoyed by other property owners within the district.

The suit also seeks to prevent the church from tearing down houses owned by the church and using the land for parking spaces. The suit also attempts to prevent the church from using vacant land adjacent to an existing church parking lot and owned by the church from being used as a parking area.

Former Kentuckian to Mercer post

C. Welton Gaddy, senior minister at Broadway Baptist Church, Ft. Worth, Tex., resigned Oct. 5 to become campus minister and professor of Christianity at Mercer University, Macon, Ga.

Gaddy's resignation will take effect Oct. 30 and he will assume the newly created position at Mercer Jan. 1, 1984.

Before becoming senior minister at Broadway in 1977, Gaddy, 42, was director of Christian citizenship development for the Southern Baptist Christian Life Commission, Nashville, 1973-77, and pastor of Beechwood Baptist Church, Louisville, 1971-72.

He taught communication arts at Bellarmine College in 1971 and was dean of Simmons University. Both schools are in Louisville.

Japanese Baptists hope Reagan won't visit shrine

Baptists in Japan and the United States have urged President Ronald Reagan to delete a planned visit to a shrine which includes among its gods the spirit of Japan's World War II dictator Hideki Tojo.

A spokesman in the media liaison office of the White House said Oct. 6 the President's travel dates and itinerary while in Japan have "not yet been released," and would not confirm or deny if Reagan is planning such a visit while in Tokyo.

However, the executive committee of the Japan Baptist Convention approved a letter to Reagan Aug. 24 based on its understanding the shrine has been included in Reagan's plans.

Japanese Baptist leaders warned the President such a visit would "be misinterpreted as an act of Shinto worship by the President of the United States" and "an attempt by the U. S. to force Japan to rearm."

Shuichi Matsumura, president of the Japan Baptist Convention, and Sumio

Kaneko, executive director of the convention, signed the letter to Reagan and sent copies to Duke McCall, chancellor of Southern Baptist Theological Seminary, Louisville, and president of the Baptist World Alliance; James T. Draper Jr., pastor of First Baptist Church, Euless, Tex., and president of the 14-million-member Southern Baptist Convention; and Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee.

The Southern Baptist leaders were asked to intervene with Reagan and urge him not to visit the shrine.

McCall entreated Reagan "not to embarrass the Christians in Japan along with the Christians in the United States." Bennett and Draper joined him in urging the President to alter any plans that include a visit to the shrine.

SBTS prof participates in White House conference

Southern Baptist Theological Seminary professor Donoso Escobar recently joined evangelical Hispanic leaders at the White House to suggest answers for troubled Central America.

For President Ronald Reagan, it was an attempt to rally Hispanic support around his foreign policy. For Escobar, it was an opportunity to affirm his calling as a Christian social worker and teacher.

Escobar, who was director of immigration and refugee resettlement for the Home Mission Board from 1980 to 1983, was named assistant professor of social work at Southern Seminary last April.

Escobar came to the United States in 1968 to begin studies in social work at the University of Arkansas. During his graduate studies, he ministered to Hispanics in Little Rock. It was there he began his work with the Home Mission Board during the 1979 influx of Cuban refugees.

Baptist groups have a common tie in missions

American and Southern Baptist groups which separated more than a century ago came together Oct. 7-9 and found the mission cause which first drew them together is still common ground.

Speakers from American Baptist and Southern Baptist traditions touched on common themes such as Christ as the hope of the world, the suffering of the church, the increasing role of overseas Baptists in reaching their own people and ministry which touches all areas of life.

To honor the 200th anniversary of Luther Rice's birth, the two groups met at First Baptist Church, Washington, D. C., where Rice was once a member.

New Sunday schools topped 1000 last year

New Sunday schools begun in the 1982-83 church year ending Sept. 30 topped 1000 for the sixth consecutive year, with a total of 1089 reported to the Baptist Sunday School Board's Sunday School Department.

The total represents an increase of 62 over the 1981-82 tally of 1027. Since 1977, 7301 new Sunday schools have been reported.

Texas led all states last year with a total of 262 new Sunday schools, exceeding the state goal of 200. Florida

was second with 128 reported, surpassing its goal of 100. California was third with 100; Ohio, fourth, 60, and Arizona, fifth, 738.

Seven other conventions or fellowships reached or exceeded their state goals: Kansas-Nebraska, 24; Louisiana, 20; Michigan, 22; Nevada, 20; New England, 20; New Mexico, 10, and North Carolina, 24.

Sorrels' appeal to be heard by Virginia court

The Virginia Supreme Court has agreed to hear the workmen's compensation appeal of paralyzed Mission Service Corps volunteer Robert W. Sorrels.

Sorrels' original claim for workmen's compensation was turned down in July 1982.

Sorrels, 31, was injured in an automobile accident Apr. 15, 1980, less than a week after he arrived in Nigeria, where he was to be an accountant for one year.

Sorrels, paralyzed from the shoulders down, has entered Southwestern Baptist Theological Seminary, Ft. Worth, Tex., with a goal of becoming a preacher or missionary. Before the accident, he worked for a Washington, D. C., savings and loan firm.

The District of Columbia Baptist Convention Foundation is providing Sorrels a \$400 a month scholarship while he is in school, said Vinton Koons, foundation president.

The Foreign Mission Board declined to accept long-term financial responsibility for Sorrels because he had gone to Nigeria as a volunteer, not as a career missionary, and because the all Mission Service Corps volunteers signed waivers absolving the board of responsibility in the event of a disabling injury.

The board did spend more than \$28,000 for Sorrels' medical care and voted to continue a monthly stipend of \$603.50 until October 1982, when he would become eligible for government disability benefits.

'Theology is a verb' looks at social justice

A veteran foreign missionary advised Southern Baptists attending the "Theology is a verb" conference to "look hard at the women at work in any SBC church—and then just imagine what would happen if all those women just sat down."

Anne Neil, retired missionary to Ghana and now a visiting missions professor at Southeastern Baptist Theological Seminary in Wake Forest, N. C., decried Southern Baptists' reluctance to "allow women called by God as ministers to claim all their gifts."

"We nurture our young girls by building their awareness of missions. We support and educate them at our colleges and universities. Then suddenly they come to the end of the tunnel and we have no place for them to minister," she warned.

"Perhaps when we appeal for commitment in our churches we should offer the disclaimer 'for men only,'" she said. "Southern Baptists must realize women in ministry today are not competitors, rivals or uppity women who don't know their place, but sisters called by God."

Workshops on peacemaking, race relations, women and other concerns rallied more than 80 participants to the conference at Morningside Baptist Church, Atlanta, Ga.

Tanner urges SBC to seat messengers from Canada

It will be a devastating blow to the denomination's Bold Mission Thrust if the Southern Baptist Convention refuses to seat messengers from Canada, Home Mission Board president William G. Tanner said in his annual report to the board.

Meeting in semi-annual session, the 82-member board adopted a record \$57.3 million budget for 1984, approved a mid-range plan with goals and objectives for the years 1984-90, elected five new department directors and appointed and approved 46 missionaries.

In his report Tanner said a special committee appointed to study whether to seat messengers from Canadian Baptist churches face three options.

First is to recommend the Canadian Baptist messengers be seated, thus giving full recognition to Southern Baptist people and churches in Canada. Tanner said this is the choice he hopes the committee will make.

The second option is to defer or delay any action by the SBC concerning messengers from Canada and the third is to recommend messengers from Canada not be seated.

"I would rather delay any decision than to see the SBC register a negative vote," Tanner told the board, which offers assistance to churches in Canada through associations in New England and the Northwest with which they are already affiliated.

FMB approves budget, updates interview process

Members of the Foreign Mission Board voted a record \$136,648,000 budget for 1984 at their October meeting and after a 45-minute discussion also updated the interview process for selection of new missionaries.

The budget, up 8.49 percent over the 1983 figure, represents more than a \$10 million increase, with almost all of the additional funds going to support the board's increasing missionary force, now pushing toward 3400.

President R. Keith Parks, noting that more than 61 percent of the budget next year will be used to support these missionaries, said "the most important thing we do in foreign missions is to send missionaries to incarnate the gospel."

And it was the selection process for these missionaries that occupied a big part of the board attention. A special subcommittee report, which ultimately was approved with only two dissenting votes, sought to clarify the roles of various board committees involved in the appointment process.

The report said responsibility for recommending candidates for appointment rests with the human resources committee, whose 40 members include almost half the total membership. Most of the confusion has centered on the role of separate area interview committees, which have been meeting with candidates only a few hours before their appointment.

Some members of these area committees, which work with area directors in coordinating Southern Baptist efforts in eight different parts of the world, have felt they were supposed to vote on the candidates. An action approved at the September meeting of the board said these area committee sessions are not a part of the personnel selection process but a "time of sharing with missionary candidates and affirmation."



sunday school lessons

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LESSONS FOR OCT. 19, 1983

International Series
THE RESULT: NEW PERSONS

Ephesians 4:17-32 Christians are here admonished to refrain from walking as the unsaved do. Every believer is rightfully expected to practice and to exemplify the Christian virtues. Prior to an experience of salvation, people were in a state of alienation from God, spiritual ignorance and hopelessness. Emptiness characterized their lives. It is the duty of those who would live and walk in conscious fellowship with God to put off the carnal or former manner of life. The break between the previous manner of life and the new one is to be very definite.

When one has put off the carnal and put on the spiritual, he is commanded to be "continually renewed in the spirit of the mind." That means not only to be fed when famished but to come daily to a bountiful table; not only to sleep when at the point of exhaustion but daily to seek rest and renewal of strength through living close to the Lord.

It is the duty of each Christian to:

1. Put away lying (verse 25). When one becomes a child of God, he is to lay aside lying once for all. There is no place for a spoken or acted falsehood in the life of any Christian.

2. Put away anger (verse 26). Christians are commanded to refrain from cherishing anger and allowing it to smolder in them. Anybody who harbors anger and bitterness does himself an irreparable injury, as well as hinders

the progress of the Lord's work.

3. Put away stealing (verse 28a). If one has ever indulged in stealing, he must quit it. What a pity that Christians have to be admonished to quit stealing!

4. Put away corrupt speech (verse 29). The Christian should refrain from vulgarity, profanity and foul language of every sort. Unless one's words are edifying and beneficial to those who hear them, it would be far better if they were not spoken.

5. Put away all that grieves the Holy Spirit (verse 30). By their unholy imaginations, impure thoughts, wrong attitudes, sinful words and disobedient deeds Christians cause the Holy Spirit pain or plunge him into deep sorrow. The Holy Spirit is grieved deeply when Christians neglect their spiritual duties or ignore him.

6. Put away all things that are unkind (verse 31). Christians must overcome any deep seated and vicious desire to utter unkind words and thereby injure others. One cannot harm another without injuring himself.

Ephesians 5:1-2 Inasmuch as God has been gracious and merciful enough to forgive Christians of their sins and to bring them into right relationship with him, they should care enough for others to help them cope with their problems whatever they may be. They should encourage them to overcome their besetting sins. In the strength of the Lord, Christians can do these things.

2 Corinthians 5:17 When one becomes a Christian he sees differently, thinks differently, feels differently, talks differently and acts differently, and that is as it should be. Being a new creation or

person his lifestyle is new also.

Life and Work Series
RESPECT FOR AUTHORITY

1 Samuel 26:7-12 David was aware of Saul's intention of taking his life but he never considered slaying Saul. Instead, he repeatedly fled Saul's reach. Finally Saul took 3000 men and pursued David into the wilderness of Ziph. After planning a daring invasion of the camp of Saul, David asked one of his men to accompany him and Abishai volunteered. Under the cover of darkness David and Abishai quietly went behind the barricade and there they discovered Saul, his bodyguard Abner and others asleep.

Concluding this was a splendid opportunity to take Saul's life, Abishai requested permission to murder David's enemy. David refused to grant the

request and interpreted the situation as being an excellent opportunity to prove that mercy should be demonstrated. He wanted to leave Saul to God's disposal. Under no circumstances would he agree to harm one of "the Lord's anointed." **1 Samuel 26:22-24** Upon awakening and discovering David had been in his presence and had refrained from taking his life, Saul promptly confessed he had sinned in his attitude toward David and his treatment of him. As he thought of what he had said and done, Saul made the honest confession: "I have played the fool and have erred exceedingly."

Many today are "playing the fool," becoming conceited, disregarding God's commands, ignoring their best friends and leaving God out of their lives. God's obedient children can rest assured he will bless and use them in his service, and reward them for it.



on mission together

William W. (Bill) Marshall
*Executive Secretary-Treasurer, KBC
 Box 43433, Middletown, KY 40243*

ONE MORE HOLE

Late in the afternoon one day last week I picked up my son for nine holes of golf. For some reason the golf course was almost deserted. When we both shot an eight on the first hole, we agreed it would be better to start all over again. With no one behind or in front of us we did just that. We both felt better after the second attempt, though it really didn't help our final scores.

The dying sun still danced merrily in the midst of a crowd of applauding autumn trees. Those who predicted a colorless autumn this year were dead wrong! As shadows replaced the sunlight we neared the last hole. And when we finally finished the nine holes, Steve said, "Let's play one more hole."

When we finally walked off the green he said to me, "Daddy, this is my favorite time of year. I wish it was like this all the time." Autumn has always been my favorite time of year as well.

Perhaps it is the colors I remember, walking the hills adjoining the Kentucky River and lying atop the one on Devil's Hollow, like a rabbit nestled in the dry grass, looking at the sky. Or was it because of the memories I had of

my father and the rest of us children raking the autumn leaves out toward the front of the house into a huge pile until we could jump into it from the high wall that surrounded our property? Or was it the smell of burning leaves, still a sweet savor to me in spite of the necessary ordinances? Or the pep rallies that started at old Second Street School with a huge fire around which all of us danced, led by pretty cheerleaders, until at frenzied pitch we formed a long human chain, streaming through the town—even through the Old Capitol Theater—and finally back to Pete's Corner to psyche up for the game with an archrival like Shelbyville or Henry Clay?

For some reason my son's words, "Daddy, let's play one more hole," haunted me in a peculiar way. Etched into my memory are people, places and events I can visit only in my imagination.

I value very highly the creator's gift of memory. As we headed up the beautiful green fairway toward the car, I was glad that today, at least, my son and I could actually play "one more hole" . . . and etch another fine memory into the autumns of our lives.

Meet Cumberland College student



Bonita Sue Mathews

Bonita Sue Mathews, an 18-year-old Cumberland College freshman, traveled all the way from West Virginia to become a member of the Christian family at Cumberland.

Bonita wants to become a recreational therapist because, "I love to work with children...(and)...I want to be able to be a Christian witness while working with children."

For these reasons and, "Because I wanted to go to a college that had a Christian influence," Bonita chose Cumberland College.

A talented member of Cumberland's Baptist Student Union Choir, Bonita is also a very active member of New Life Baptist Church in her home of Cowen, West Virginia. There she displays her musical talents as church pianist and also serves as a G.A. Leader, President of the Youth Group, and is a member of the Evangelism Committee.

Bonita is enthusiastic when she talks about Cumberland College. "Cumberland is the perfect place to get an education while growing with God. The college presents Christianity in such a way that the students really want to actively participate in a Christian life. "Cumberland has given me the chance to decide that I really want to live a life in a Christian atmosphere."

Cumberland has given her this and more. The faculty, who are willing to help at any time, have helped by "...giving me the time I needed to understand certain things in any classes."

As a freshman, Bonita has adjusted well to her new life at Cumberland College and has become one of the family. However, she sees a larger purpose behind her being at Cumberland College, "I feel this is where God wants me to get my education."

We at Cumberland College are pleased that God sent Bonita to us. We will always have room for others like her.

Dr. Taylor,
 Please send me more information about how I can help other students like Bonita Sue.

Name: _____

Address: _____

(Clip and mail to Dr. James Taylor, President, Cumberland College, Williamsburg, Kentucky 40769)



homes for children

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

WHAT'S IN YOUR HAND?

In the long ago, God asked Moses, "What is that in your hand?" (Exo. 4:2). This question came because Moses kept making excuses in an attempt to get out of obeying God's call. When Moses admitted he had only a rod in his hand, God proceeded to demonstrate what he could do with only a rod.

Every Christian needs the lesson of Moses' experience with God. God can and will use us if we surrender what we have to him. Here at Baptist Homes for Children we are constantly reminding ourselves what we have in our hands.

First, we have the trust of Kentucky Baptists, who have charged us with the responsibility of caring for dependent, neglected, hurting children. But even more importantly, we are aware that in our hands are the precious lives of children who need love, guidance, nurture and care. What these children become and achieve in the years ahead is dependent upon how well we parent and guide them while they are in our care.

Then after they are in our hands, we will be in their hands, for in days ahead they will be in charge. Abraham Lincoln

once said: "Children are people who are going to carry on what you have started. They are going to sit where you are sitting; and when you are gone, attend to those things which you think are important. You may adopt all the policies you please, but how they are carried out depends on them. They will assume control of your cities, states and nations. They are going to take over your churches, schools, universities and corporations. All your books are going to be judged, praised or condemned by them. The faith of humanity is in their hands."

When we recognize that tomorrow we will be in the hands of those who are in our hands today, it emphasizes the importance of how well we do our job today. Each of us needs to give fervent prayers and strong financial support to this ministry to children.

Baptist Homes for Children must use financial support wisely and provide superb parenting for the children in our care. Only as we give children the right training and love will they have hope and faith in God. Then tomorrow they will be responsible persons sitting where we sit today.



clear creek comments

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

CHANGE

We are enjoying the colors of autumn at Clear Creek. Mountainsides of uniform green have given way to beautiful gold, orange and red colors which are indescribable. The mountains are telling the glory of God!

I love the four seasons we enjoy in Kentucky. I would not want to live where the weather was always the same. The seasons change and this reminds us life is filled with change. I, for one, would not want it to be otherwise.

On the occasion of my succession to the presidency of Clear Creek someone asked me, "Are you going to change Clear Creek?" My immediate response was, "Do you want our school to always remain the same?" After thinking for a moment, he replied, "Well, yes and no!"

I think all of us face the changes in our lives with this same ambivalence (Elaine Dickson has written a book entitled *Say Yes, Say No to Change*.) As one sage has observed, "Everybody wants progress—nobody wants change!"

We are a lot like the Kentucky mountains at Clear Creek—we change and we don't change! Our school was founded for the purpose of training God's men for the gospel ministry. We will fulfill this holy purpose until Jesus comes!

And yet we are constantly changing at Clear Creek. Each day we meet new groups of visitors to tour our beautiful campus, visit historic Kelly Hall, taste our "rotten egg" water from the springs and see the scale model of Jerusalem. Each chapel brings new friends to be recognized and honored.

Our trustees change also. Each year the Kentucky Baptist Convention elects six trustees for Clear Creek. At our annual trustees meeting this Friday we will be honoring two men who must rotate off the board—J. C. Helton, chairman, and Calvin Perry, pastor, Maine Street Baptist Church, Alexandria. As we thank them and pay tribute to them, we gear up for yet another change!



oneida journal

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

ALL NIGHT ODYSSEY

Two bus breakdowns, three different buses and 14.5 hours were necessary to make a trip from Oneida to Louisville that normally takes one bus and four hours.

Twenty-four Oneidians left after school on a Friday afternoon to attend the annual Baptist Student Union convention held at Southern Baptist Theological Seminary this year. Ninety minutes out of Oneida, the bus transmission went out. Word was gotten to Oneida and our maintenance foreman left with a backup bus, getting back home at 2:30 a.m. In the meantime, near Lexington, the second bus broke down with a burned out coil.

Concerned Cumberland College BSU'ers learning our Oneida group was stranded at Lexington sent one of their buses to pick up our crowd. Leading the

rescue were college sophomores David Robinson and Oliver Hawkins Jr. Both of these fine young men graduated from OBI in 1982 after a combined 11 years of study on our campus. Both are very active in BSU and served all this past summer as missionaries in South Carolina and Virginia.

Sitting for hours alongside the road, our young people sang, shared testimonies and had several seasons of prayer. They slept some in their bus seats.

Finally they arrived in Louisville at 6:30 a.m. They freshened up at Van Buren Baptist Church, had breakfast courtesy of great Oneida benefactor Morman Kersey, and attended all the convention sessions that day and evening before a night's sleep in the Sunday school area of the Van Buren church. Having attended the Sunday session, they safely arrived back at Oneida on our repaired bus.

In the meantime a smaller group had been away for the weekend at a Bible camp. Thankfully their trip was not so eventful!

As our BSU'ers were arriving in Louisville in the early dawn hours, home base Oneida was awake and abuzz. The cross country team was preparing to leave for Lexington to run in an invitational meet involving more than 3000 young men from five different states. Our team went into this run at the Horse Park with a string of 12 victories, but stumbled on this day. In the meantime, our soccer team was leaving for Florence where they defeated Conner High School 3-2. This was a satisfying win following a 5-2 win over Lexington Lafayette and several defeats.

On the road also in the early morning were three of our maintenance staff and some of our boys in a large truck and another of our buses, from which the seats had been removed. Their destination was Cincinnati to pick up a large number of school desks, file cabinets and other valuable equipment donated to us.

At 8 a.m. our Lady Mountaineers were on the gym floor for their first practice of the season and our boys' varsity team followed with a practice at 10 a.m. and again at 3:30 p.m. We are hoping to equal or better last year's record of 25-9 for boys, 22-11 for girls.

Prospects look good.

As practice began, a faculty advisor and two officers of the Franklin County High School service club arrived to see Oneida and to deliver a lot of teenage clothing, much of it new. They promised to come back after a film, tour and lunch. Touring at the same time was Ross Figart, director of mountain missions, and a group of young people from Allensville Baptist Church near Winchester. They also saw our film "For Time and Eternity" which is available for viewing by any church or group requesting it.

As they were leaving, a beautiful registered three-gaited stallion named "Cherished Masterpiece" arrived, a donation of London friends. Grandfather of her sire was the famed Wing Commander, many times a champion. She is valued at several thousand dollars. Does anyone want a beautiful horse and help us financially for two thousand dollars?

Several van and car loads of GAs and Acteens arrived from Turner Ridge church near Falmouth. They brought clothing and had a squealing good time walking our swinging bridge across Goose Creek.

Four boys and three girls, and their respective families were toured and interviewed during the weekend, four moving in the dorm and the other three to return for second quarter, Oct. 23.



campbellsville college today

W. R. Davenport, President
Campbellsville College, Campbellsville, KY 42718

GIANT SPIRITUAL GROWTH

The letter from Bangladesh was signed by missionary Jim McKinley. I was deeply touched. I thought: What com-

mitment! What gratitude! What sacrifice! What a challenge to me, to every member of our faculty, to every Baptist and to every friend of Campbellsville College and Christian education every-

where!

In part, he said, "Dear Randy, in considering how we might be better participants in the life of some of our Baptist institutions to which we are so deeply indebted, Betty and I were able to set up a small amount to be sent to Southern Seminary monthly. We would like to do the same for Campbellsville. It probably would be no more than \$10 per month. If we live to see our five children through school, maybe it could then be raised. But that is way down the road. We remember our days at Campbellsville often and give thanks to God for them. Those were days of giant spiritual growth for both of us. Sincerely, Jim."

Do you know what would happen if every college alumnus gave a monthly gift to his college? It would be comparable to what churches could do if all of us tithed! How do you count the value of such alumni from a Baptist college? How do you count the value of the Baptist college in molding lives like Jim and Betty McKinley?

Join me in praying for Jim and Betty and their family as they minister in Bangladesh. Join me in thanking God for their sacrificial gifts to help provide Christian education for some other students who can have their "days of giant spiritual growth." Join me with your prayers and support in continuing to make this possible at Campbellsville.

Women pastors affirm call to ministry

by Susan K. Taylor

Five women Southern Baptist pastors know they are "bucking the system." But each claims a strong call from God into a pastoral ministry.

The women's congregations range from 10 to 400 members, from rural Alabama to Chicago. They serve for part time, full time or no salary in pastorates of two-month to 12-year tenures. They are 28 to 64 years old, of varying educational backgrounds, married and single.

Judith Powell was called as pastor of Antioch Baptist Church in Enfield, N. C., a little more than a year ago. During its search for a pastor, Antioch had dwindled to about 25 members, all more than 60 years old. Now with 68 members, Antioch has added many young people to its rolls and is attracting single-parent families.

"I had been called to missions at 18 at a Girls' Auxiliary camp," Mrs. Powell recalled. "And I ran from God for 12 years." In 1975 at age 30, widowed with two small children, "the Lord revealed he still wanted me if I was willing."

She quit her telephone company job to attend college, then earned the master of divinity/religious education degree from Southeastern Baptist Theological Seminary in Wake Forest, N. C. She was ordained in August 1982, a month after her call to Antioch.

"The pastorate was not an option," she said. "I didn't know what God wanted. If he had told me from day one that I would be a pastor—uh-oh. No, I had to grow into that."

Ruby Welsh Wilkins has been pastor of another Antioch Baptist Church—in Wadley, Ala.—since 1971. In her 12

years the congregation has fluctuated little from its 20-member size.

God called Mrs. Wilkins to the ministry while she was hanging wash one morning in 1948. She heard the simple call again and again: "Feed my sheep."

"It really knocked me for a loop," she said. "I told the Lord, 'I have a brother, a husband and two sons. They're menfolks and they're qualified.' But he never took it back."

"I found the gifts and calling of God are without repentance. He's not sorry for what he says. He expects you to get up and do it."

The Holy Spirit was her theological educator, she said. "I would read and the Holy Spirit would teach me, preparing me for what the Lord had in mind."

About 1970, Antioch Baptist Church declined to add another to its series of "young men in their first pastorates who would stay with us for three or six months for a little experience so they could move to something bigger," she explains. They began meeting only for a weekly Bible class, which Mrs. Wilkins led. When the congregation decided to "make it back into a church," they licensed her as pastor.

Since then, Mrs. Wilkins has struggled to keep the tiny church afloat. Some Sundays, her family of four are the only members in attendance. "If I had been in this business for numbers or admiration or acclaim, I would have been gone long ago. But God has called me for a purpose, and until something else is revealed to me, it's my job to keep Antioch's door open."

Esther Tye Perkins was minister of music and education during her husband's pastorate at Pine Bluff Baptist



Church near Columbia, S. C. When he died in May 1983, she filled the pulpit that week "because there was nobody else," she said.

The 383-member church has since ordained Mrs. Perkins and called her as interim pastor. "God called my husband into the ministry and we had a shared ministry," she explained. "This is my opportunity to continue it."

In her first weeks as pastor, Mrs. Perkins baptized seven converts. "I don't see this ordination as involving manhood or womanhood but servanthood," she said.

Susan Lockwood Wright's call to the pastorate "was a process over several years," she noted. "Part of it was the realization God could call women to preach."

The daughter of Quinton Lockwood, associate director of the Home Mission Board's church extension division, Mrs. Wright has had long exposure to various aspects of the ministry. "I've been making pastoral visits with my father since I was four," she said.

Mrs. Wright served as minister to single adults at Crescent Hill Baptist Church in Louisville as she earned the master of divinity degree at Southern Baptist Theological Seminary.

In September, Mrs. Wright, 36, began as pastor to 35-member Cornell Baptist Church in Chicago.

One of Cornell's former pastors was Bill Powell, editor of the independent, fundamentalist Southern Baptist Journal. Mrs. Wright said, when they called a woman pastor "they weren't trying to make a statement. They were looking for someone to lead them the way they want to go."

Mintz Baptist Church, Roseboro, N. C., was not aware of doing anything unique when it called Paula Clayton as pastor more than two years ago. "It's easy in this isolated area not to carry that kind of load," Miss Clayton said. "They were just hiring a pastor."

Miss Clayton has been in some type of ministry "since I wore bobby socks," she reported. In addition to leading the rural, 90-member congregation, Miss Clayton is director of Christian social ministries for North Carolina's Eastern Baptist Association.

Twenty-eight and single, Miss Clayton baptized 20 people last year in a church which had "few (baptisms) in the past several years." Last month the church had its first revival in years.

Mintz's Woman's Missionary Union activities have also grown and last year received the governor's award for service in the state's "Meal on Wheels" delivery program.

All five pastors reported they had encountered opposition as well as support.

"On the field there is no resistance," Judith Powell pointed out. "People don't care if you're male or female if they're hurting and want to be loved. They want to know if you're competent, if you care."

Miss Clayton agrees. "I am convinced the problems (against women pastors) are not on a local church level. Once people know it is possible, I think many more congregations will hire women. But men are in places of authority, of suggesting and decision-making and they haven't thought of it before."

Mrs. Wilkins has faced open opposition to her ministry, but accepts it as part of doing God's will. "It took a special embassy from the Lord to show Peter the Gentiles were supposed to hear the gospel, even as dedicated as he was," she said. "And there are some Southern Baptists, even as dedicated as they are, who think they're doing the Lord a favor by telling the women not to speak."

But if you are called, Mrs. Wilkins insisted, "you can't defy God. You may have to defy the whole convention, but you can't defy God."



In York, Pa., former South Carolinian Ruth Parker lets nothing deter her from ministering to senior citizens through Bible studies. At 75, she is contagiously enthusiastic about her work.

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