



SBC course is set, inerrantists declare

Three leaders of the inerrancy movement in the Southern Baptist Convention say they are "encouraged" by progress they have made in the past five years in getting "equity" for their views in the nation's largest Protestant denomination.

Paul Pressler, an appeals court judge from Houston, and Paige Patterson, president of Criswell Center for Biblical Studies in Dallas, emerged into the spotlight in 1979 with their claims the denomination was becoming increasingly liberal and undertook a concerted campaign to wrest political control of the 20 national agencies—particularly the six seminaries—from the "enormous bureaucracy" running them.

The focus of their campaign has been the boards of trustees. The strategy has been to elect "solid conservative presidents" who will make key appointments insuring placement of inerrantists on the boards. The structure of the effort has been a network of "those who had a conservative disposition" in every state. The method is to "inform" interested Southern Baptists of what is being written and promulgated by denominational employes and to encourage active involvement.

Pressler and Patterson have been the point men. Several years ago, they were joined by Russell Kaemmerling, Patterson's brother-in-law, who established and edits the independent inerrantist publication, Southern Baptist Advocate.

During a recent symposium on the campus of Southeastern Baptist Theological Seminary, the three say they want their view that scripture is without error taught at the six Southern Baptist seminaries and reflected by the other 14 agencies.

Patterson said: "We have seen no substantive effort on the part of any institutions or agencies to date to rectify the injustice that presently exists in representation." When asked if any agency is approaching "equity," he answered with an unequivocal "No!"

He added, however, that in the case of the Home Mission Board, "things are moving in that direction (toward 'equity')."

Pressler mentioned Golden Gate Baptist Theological Seminary in Mill Valley, Cal., and said, "Frank Pollard (the new president) is a very conservative, Bible-believing man. He has two openings on his faculty, and what he does with them will probably affect their future."

Progress, Patterson said, is being made on the trustee level. "We do feel we have seen some progress in establishing more nearly an equitable situation in terms of the people who serve on the boards of directors. There has been some progress made there."

During the symposium, sponsored by the Conservative/Evangelical Fellowship, a group of 25 students at the 1200 student school, Patterson was asked, "If you have it your way would all seminary faculty be inerrantists or would you allow those who don't feel that way to teach?"

Patterson said "we are 40 million light years away from that," but responded, "If I were personally selecting the faculty . . . yes, the whole faculty would be inerrantists."

Prayer amendment defeated by 56-44 vote in U.S. Senate

by Larry Chesser

In a solid defeat for proponents of state sponsored religious exercises in public schools, the Senate rejected President Reagan's proposed constitutional amendment to permit vocal, organized public school prayer.

Climaxing more than two weeks of relatively mild debate, 44 senators voted against S.J. Res. 73, leaving the 56 who favored the proposal 11 votes short of the two-thirds majority required to pass a constitutional amendment.

Early predictions by both sides in the debate indicated the outcome would be much closer, making the size of the defeat a mild surprise. But as the vote neared, most senators believed to be undecided fell into the opposition column as 18 Republicans and 26 Democrats joined to reject the amendment.

Statements before the final vote underscored positions of senators on both sides.

"I want to emphasize that this amendment does not provide for mandatory prayer," declared judiciary committee chairman Strom Thurmond, R-S. C., primary sponsor of the president's proposal. "It is surely voluntary prayers that are provided for."

Thurmond told colleagues "we had

prayer in the schools from the time this government was founded until 1962. No one complained."

The veteran lawmaker called the 1962 Supreme Court decision which banned state prescribed prayer in public schools "ridiculous" and said it "should be reversed."

Majority leader Howard H. Baker Jr., R-Tenn., said proponents of the amendment "do not seek an advantage. We seek to remove a disadvantage to the voluntary observance of religious services in the public life of our nation."

Sen. Lowell P. Weicker, leading opponent of the prayer amendment, disputed claims that it would provide for "voluntary" prayer, contending instead it would result in "government" prayer.

"And putting school in front of the word prayer does not make it any less government prayer," he said.

Responding to statements that senators opposed to the prayer amendment would have their votes used against them at election time, Weicker declared, "This is not a political issue. It should not be a political issue. Indeed if anyone makes it so, I hope it will be the cause of their defeat, Republican or Democrat."

Commitments, consistency keys to building evangelist church, Highview pastor tells students

by Kim Whitehead, Staff Writer

Building an evangelistic church requires "commitment and consistency," according to Bill Hancock, pastor of Highview Baptist Church, Louisville.

Speaking to the Student Evangelistic Fellowship, a campus organization at Southern Baptist Theological Seminary, Mar. 31, Hancock outlined six guidelines he has followed in developing an evangelistic emphasis at Highview.

The church's membership has grown from 900 to 4000 since Hancock became pastor in 1970.

"Before accepting a pastorate one should ask questions about the church's goals in order to establish a singleness of purpose," he stated. "The church must then set out to fulfill that purpose."

He named the promise of a full time staff of ministers and the commitment to buying more land and developing a building program as items he asked of Highview.

The church owned three acres in 1970 and now operates off a tract of 30. Eighty people are currently on the Highview staff, 14 of them full time.

Hancock next added plurality of godly leadership to his list of essentials for building an evangelistic church.

"We do not want specialists on our staff," he commented. "Though they do other things, the first thing they do is witness for Christ."

He included discipleship in the call to godly living, noting that the church now automatically enrolls new members in

Sunday school and all members are asked to join a discipleship class.

He noted the church's 70 active deacons, compared to only 12 in 1969, as a sign of developing leadership among the laypeople.

Hancock also named program simplicity as necessary and cited "proclamation, education and witnessing" as the only three elements required.

"Worship must be something of a happening, something that stirs people," he said.

Sunday school, he added, must be the major channel for educating church members and all should be involved in knocking on doors, even if it requires forming small groups of people who go out into the community on any given day of the week.

He named "steadiness of pursuit" or consistency as the continuing basis for all other guidelines, in which he included the belief in the priesthood of the believer.

He said church members, in accepting the priesthood role, should remember that, even as priests performed sacrifices, so should they learn service in the local church.

The knowledge of God as the source of all power must encompass all of these guidelines, Hancock concluded.

"Our purpose has never been to grow a big, great church," he remarked "because we believe that where we find the presence of God, we find a great church."



Ups and downs

A two-ton, 36-foot satellite dish is lowered into place on the site of the ACTS satellite transmitting facility [uplink] being built in Ft. Worth, Tex. The uplink will send ACTS TV programs to an orbiting satellite for relay to receive stations around the country.

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C. R. Daley

daley observations

The lottery proposal presents a sad spectacle

It probably would have happened anyway but the chances for success of a lottery proposal in the Kentucky General Assembly were greatly enhanced when Governor Collins' recommended tax increase was turned down by the Kentucky house membership. Faced with an acute revenue shortfall for the next two years, any profits from a Kentucky state lottery would be more than welcome.

The handling of the lottery proposal is typical of Kentucky politics. The proposal sailed through the senate fairly early in the session. Coming to the house it was assigned to a committee where it laid for weeks with no mention. Had the governor's tax increase recommendation gone through, the limited state income from a lottery would not have meant much but on the very day Governor Collins gave up on her tax recommendation, out comes the lottery bill.

The situation makes for an interesting but sad spectacle. The house members say they rejected Governor Collins' tax recommendation because their constituents oppose a tax increase. Now if they approve the lottery idea, they must be saying their constituents do not oppose a lottery. At least, these legislators regard their chances for reelection better if they vote for a lottery than if they vote for a tax increase.

What an indictment of these legislators and what an indictment of Kentuckians! That legislators think more of staying in office than standing against legalized gambling is sad. That Kentuckians are not willing to contribute a little more in tax payments for needed improvements in education and other fields but for the sake of a little profit from lottery are willing to encourage gambling and all its attendant evils is even sadder.

I really believe there's more moral fiber in Kentuckians than some of these representatives in Frankfort think. But that remains to be seen. A lottery in Kentucky will have to wait for voter approval in the form of a constitutional amendment because our wise forefathers included prohibition of gambling in the Kentucky constitution. Some individuals, churches and other organizations agree with these forefathers and will work against the lottery amendment proposal all the way to the voting booths.

The proposal most likely will have already been considered by the representatives by time Western Recorder readers receive this issue. If not, let your representative know how you feel about a state lottery.

Ministers axing one another

"Getting the ax" is coming to be a far too frequent experience for pastors of Baptist churches. The firing of pastors by churches has become an acute problem among Southern Baptists. In many instances it is a cruel act hurting everyone involved and especially the pastor and his family.

As if the axing of pastors by churches is not already too much, there is also a growing practice of pastors' axing staff members. In some respects this is even worse than churches dismissing pastors in that it's ministers of Christ axing one another. It's hard to believe this is the work of the Holy Spirit. Indeed, it is blasphemous to credit the Holy Spirit with such unbrotherly treatment.

Granted some preachers and staff members do not work well together. Their personalities clash or their methods differ so much that their efforts cancel each other. If they have sincerely tried to adjust to each other and cannot, a friendly separation, not an axing, is in order. The one making a change should be granted severance pay, time to find other employment and every other Christian consideration.

The concern of this editorial is not such separations but those which come because of self-centered, egotistical and high handed pastors who have to have everything their narrow way. They not only want their way in the pulpit but in music, education, youth ministries, etc. They act as some God-sent infallible pope ruling over the church.

The result is the firing or forced resignation of staff members who have ministered well and, in some instances, have kept the church together and

performed many pastoral duties while the church was without a pastor.

Are not staff members called by the Lord just as pastors are? Does the Holy Spirit not lead congregations in selecting staff members just as he does in calling a pastor? If so, why should what God hath wrought in the way of staff members be subject to the whims of a pastor.

Why do staff members always have to adapt to the ways of a new pastor? Why not expect the new pastor to do at least some of the adapting?

Has the political model been adopted by churches? Usually every cabinet member who served in the former administration has to go when a new governor or new president takes over. To the victor belongs the spoils.

God forbid that churches do things this way. Recognizing the pastor as the chief administrative officer of a church makes sense but a czarist approach by a pastor to a church staff is contrary to the New Testament pattern and is actually unchristian. Fair-minded church members should not tolerate it.

Why old editorials are being rerun

Page 11 of last week's issue was devoted to a 1970 Western Recorder editorial. Lest running old editorials appear as vanity on the part of the editor, here is an explanation.

Pages 11 and 12 of each issue are used by over 80 associations and churches for weekly or monthly newsletters. This means pages 11 and 12 of our regular issue are never seen by thousands of our subscribers who receive associational and church editions.

So we cannot ever use pages 11 and 12 for reporting news or for any other material we want all our readers to see. We use feature articles and in-house advertisements mostly for pages 11 and 12. This is a high price for the sake of special editions but we think it is worth it.

It was George Strickland, our expert typesetter and paste up artist, who suggested using these "waste pages," as we sometimes call them, for some of the more significant editorials appearing in Western Recorder from 1957 to 1984. We are trying it for several weeks and then will evaluate it on the basis of reader response.

Editorials from past issues will serve to remind readers of the many significant issues in Southern Baptist life which have surfaced over the last quarter of a century. Among these quickly coming to mind are Supreme Court decisions on desegregation of public schools, prayer and Bible reading in public schools, abortion and use of government aid in private and parochial schools, the integration of public eating places in Kentucky, the Broadman Commentary, Ralph Elliott and inerrancy controversies in Southern Baptist life, Martin Luther King's appearance at Southern Baptist Theological Seminary, the firing of 13 Southern Seminary professors, the election of a Roman Catholic as United States President and on and on.

In evaluating these editorials readers are asked to consider the conditions and circumstances of the time when they were written. Today some of these editorials would be written differently because hindsight is always 20/20 but I thank God for whatever truth and prophetic note they contained.

Don't confuse reports of two films

The announcement of plans for filming of a television movie to be known as "A.D." (Anno Domini) will compound the already existing confusion concerning the false reports of a proposed film on the sex life of Jesus Christ. The two projects are in no way related.

The false report making the rounds again has to do with a film which was talked about several years ago but was not made and the idea abandoned so far as can be learned.

"A.D." is projected as a major 12 hour television film to be produced by NBC and Proctor and Gamble Company. The projected date for showing is during one week of prime time in the spring of 1985.

The film proposes to tell the story of the early days of the Christian Church as seen through the eyes of Romans, Jews and Christians. It will be a mixture of fact and fiction.

This is not an endorsement of "A.D." but is an assurance it does not deal with the sex life of Jesus nor does any other film we know about.

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C.R. DALEY, Editor, JAMES H. COX, Associate Editor

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

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christian education

Three chosen for honorary degrees

Georgetown College will recognize three Kentucky residents with honorary doctoral degrees at its 155th spring commencement May 12. Religion editor C. R. Daley, educator Louise Clark Switzer and Maribeth Porter Hambrick, former statewide leader in women's missionary work and outstanding community personage (see photos), will each be granted a doctor of letters degree.

Daley is editor of Western Recorder. He is retiring as editor of the paper at the end of June, having served 27 years in that post.

A native of Georgia and an alumnus of Mercer University, Daley has spent more than 40 years in Kentucky. He was professor of Greek and Latin at Georgetown College from 1949-50 and later named professor of Old Testament and philosophy until 1954. He was also dean of men at the college from 1952-54.

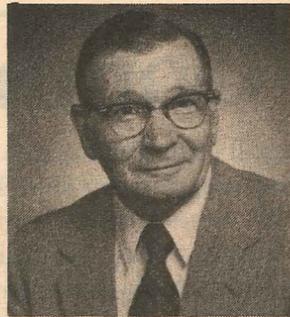
Daley was a teacher, coach and high school principal in Georgia before moving to Louisville to earn his bachelor, master and doctoral degrees in theology at Southern Baptist Theological Seminary. His career as a pastor includes work with a dozen Baptist churches. He was interim minister of several central Kentucky churches from 1950-54.

He was thrice honored for his contributions as an editor during the past decade. His alma mater, Mercer University, bestowed an LLD degree on him in 1970. He was chosen an honorary alumnus of Kentucky's Cumberland College in 1979 and received the alumnus of the year award in 1980 from Southern Seminary.

Mrs. Louise Clark Switzer, retired educator, was state supervisor of secondary guidance in Kentucky from 1966-68. She resides near Frankfort.

After graduating from Georgetown College in 1936, she taught history and English for 22 years. In 1958 she was appointed as counselor of students. Her work in guidance and counseling resulted in the coauthorship of two texts on the subject.

Mrs. Switzer is presently serving as an adjunct faculty member in Georgetown College's School of Graduate Studies. She has contributed more than a dozen years to the school's education



Daley



Mrs. Switzer



Mrs. Hambrick

program. In 1983 Mrs. Switzer was honored with an alumni achievement award from the Georgetown College alumni association.

Mrs. Maribeth Porter Hambrick, resident of Georgetown, was a 1949 Georgetown College honor alumna. She has been a leader in church, community, Georgetown College and Baptist denominational activities for a quarter of a century.

Mrs. Hambrick has given 20 years to Baptist women's missionary work across the commonwealth. She was president of the Kentucky Baptist Woman's Missionary Union from 1978 to 1980. Her community interests led to her being named Scott County's outstanding woman in 1971. Her years of interest and work for Georgetown College were rewarded in 1973 with an alumni achievement award.

In 1976-78 Mrs. Hambrick was national president of the Georgetown College alumni association, an organization with more than 14,000 members located around the world. She has been active in sponsoring support for scholarships at the college during recent years.

She is the wife of Horace Hambrick, chairman of the school's History Department and a professor at Georgetown since 1949.

The honorary degrees will be presented to the candidates on Saturday morning, May 12 at the 10 a.m. commencement.

Golden Gate Seminary history now available

Into the Wind, a new book authored by Harold K. Graves and published by Broadman, has just been released.

The 382-page hard bound volume is based on Graves' personal reflections of Golden Gate Baptist Theological

Seminary from its founding to the present. It is an extensive history featuring rare photographs from the seminary's early days.

Graves was president of Golden Gate from 1952 to 1977 when he retired as president emeritus.

Relating how the book received its name, the former president wrote in his introduction that an airplane takes off into the wind with force working against force to produce the lift necessary for the plane to fly.

"I see in this phenomenon," he noted, "an analogy to the beginning of Southern Baptists' only seminary on the west coast. The struggle seemed at times to be against almost impossible odds. This is reflected in its effort to gain a place in the minds and hearts of Southern Baptists . . . in its development of an institutional and academic identity in higher and theological educational circles . . . in the growth of its status in its immediate community and environment."

Into the Wind can be ordered from the Baptist Book Store, Golden Gate Baptist Theological Seminary, Strawberry Point, Mill Valley, CA 94941. Cost per book is \$13.95 postage paid.

Campbellsville students place in vocal contest

Twelve students from Campbellsville College recently participated in the National Association of Teachers of Singing statewide vocal competition. Five students advanced to the semifinal round and two of these advanced to the final round.

The competition, conducted on the University of Kentucky campus, included students from colleges and universities throughout Kentucky. According to Mark Bradley, assistant professor of music at Campbellsville College,

Campbellsville has always performed well at the competition. It was the only college of its size to make it to the finals in the competition.

Sherri Mumford of Tipp City, Oh., and Jerry Noble of Eaton, Oh., advanced to the final round. Semifinalists included Chris Clarke of Campbellsville, Charlie Jones of Anderson, Ind., and Kelley Ray of Dawson Springs, Ky.

Lady Tigers' coach repeats KIAC award

Mrs. Donna Wise, head coach of the Campbellsville College Lady Tigers basketball team, has been named "Coach of the Year" by the coaches in the Kentucky Intercollegiate Athletic Conference (KIAC). This marks the third time the Campbellsville native has won the award.

"It's always an honor to be chosen by your fellow coaches," said Mrs. Wise, "but I consider it to be the team's honor because they're the ones who've worked so hard to accomplish what they did."

Mrs. Wise, a member of Campbellsville Baptist Church, is in her ninth year at the college where she is instructor of physical education and athletics.

Student conference to feature missionaries

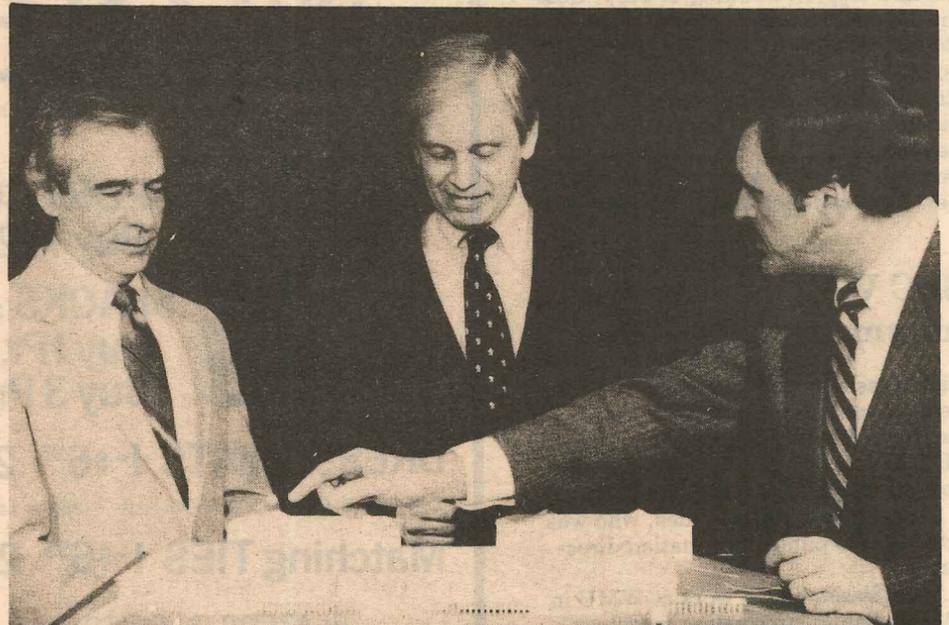
Denominational specialists in the fields of home and foreign missions headline the list of more than 100 persons enlisted as speakers and conference leaders for Mission 85, the fifth student conference on world missions.

Scheduled for Dec. 28-31 at the Opryland Hotel in Nashville the conference features Nathan Porter, consultant, disaster relief and domestic hunger, Home Mission Board; Mildred McWhorter, home missionary, inner city, Houston, Tex.; Henry Cabalang, pastor, University Baptist Church, Manila, Philippines; Oscar Romo, director of the language missions division, Home Mission Board; Richard Goodgame, medical missionary, Kampala, Uganda; and Ken Lyle, executive director-treasurer, Baptist Convention of Maryland.

Also featured on the program will be the presidents of the Foreign Mission Board and the Sunday School Board, R. Keith Parks and Lloyd Elder.



[l-r] Jack Palmer, Fred Halbrooks, Polly Dillard and Wallace Miller of the Kentucky Baptist Convention were joined by Daryl Heath of the Baptist Sunday School Board to conduct a recent workshop on the small Sunday school at Clear Creek Baptist School. Pastors and church leaders from 11 surrounding associations were invited to join Clear Creek students in a series of lectures, labs and seminars. Topics discussed included outreach in the small Sunday school, planning your work, vacation Bible school for the small church, nine basics of Sunday school growth and teaching the Bible.



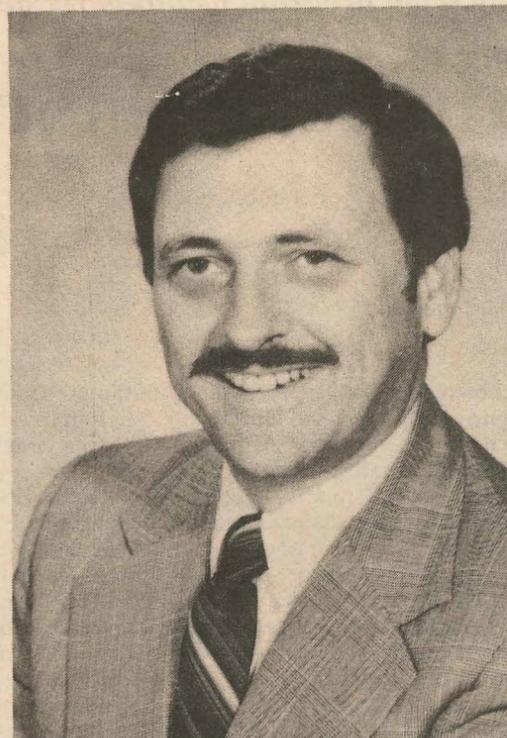
Among the items reviewed at Southern Baptist Theological Seminary alumni advisory council's annual meeting in Louisville recently was the seminary's proposed \$12 million student center and fitness complex. Wesley M. Pattillo [r], vice president for development at Southern, points out center features from a model to Southern Baptist Convention alumni president Peter Rhea Jones [c] and Jerome Brown, Kentucky alumni president.

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Statewide relief program begins early stages

Natural disasters call for 'Kentucky Minutemen'

by Janis Whipple, Staff Writer

Tornados, floods, fires, all types of disasters, require rapid response and immediate help. People often face loss of family, food and shelter, creating unexpected needs. The opportunities for ministry arising from disasters need to be met quickly and efficiently.

Kentucky Baptists are responding to the need for prepared disaster plans by initiating a program designed to prepare concerned people to respond when disasters occur in the state.

The program will be a part of Southern Baptist Convention Disaster Relief Ministries, handled for about 10 years through the Brotherhood Commission. Relief ministries are set up to meet both the physical and spiritual needs of people caught in the crisis of natural disasters.

The Kentucky Baptist Convention's Brotherhood Department is coordinating the state's efforts to begin disaster relief ministries. Bill Kaufman, director of the department, explained, "Our program will deal with meeting the total needs in a disaster situation, not only helping to clean up the area, but even providing such things as child care for families in need."

"In a disaster relief program, as opposed to disaster control, we will try to go in and relieve the needs in a ministry-type fashion," Kaufman emphasized.

Once in operation, the Kentucky Baptist disaster relief program will coordinate its efforts with Civil Defense, the Red Cross and other disaster relief agencies. Kaufman envisions the "Kentucky Minutemen," the proposed name for the Baptist Men involved in

the program, to be some of the first help into an area after a disaster hits. He also hopes to eventually see them involved in ongoing relief help.

In the event of a disaster, the state coordinator for the program would contact the Red Cross, asking what help is needed. Then, utilizing mobile disaster units, "Kentucky Minutemen" would enter the area, providing help in distributing clothes and food, setting up shelters, cleaning up and repairing damaged property and taking care of children.

Another important ministry of the program, according to Kaufman, is in crisis counseling. "We plan to have people available in times of disasters who are trained to witness and counsel in crisis situations," he said.

"The gospel will be present," Kaufman remarked. "People are more available in times of crisis. We will have a way to reach people we might not touch otherwise."

Kentucky Baptists will join a well-developed nationwide program. Southern Baptists have been involved in disaster relief programs in other states to the point that, as Kaufman relates, "other relief agencies recognize the yellow hats and jackets worn by Southern Baptist disaster relief workers."

In past years, disaster teams from other states have come in to Kentucky when natural disasters struck. Kentucky Baptists hope to organize enough manpower and equipment to handle their own crisis situations, but this will require several years of planning and coordination.

State coordinator for the program is

Bob Simpkins, pastor of South Fork Baptist Church in Hodgenville. He became aware of the need for organized disaster relief while pastoring in Pike County.

"I was a pastor in Pike County during the time of a flood," Simpkins recalls. "We had a mission completely wiped out. There was no organized effort by Kentucky Baptists at the initial point of the disaster."

This led Simpkins to recognize the need for such a program. "We have a compassionate people in Kentucky," he said, "but until we organize we cannot meet the needs that occur in a disaster situation."

Kaufman emphasized the importance of the program to the ministry of the Brotherhood Department. "We needed one program to tie our state together as Baptist Men," he remarked.

Planning for such an extensive program will occur on a three-year cycle of development as financial and personnel resources become available. Simpkins, who received training at the Brotherhood Commission's national conference on disaster relief, will organize the state program through regional divisions.

"Our first task," Kaufman pointed out, "will be to establish a network of communication in the state. We will set up eight regions and recruit ham radio operators to coordinate the communication system. We need at least one radio operator in each region."

The next step in the program will be to enlist Baptist Men in each region who would be able to respond to disaster situations. These would be known as the Kentucky Minutemen.

After the enlistment of personnel, the next priority will be equipment. "Any equipment we use in disaster relief must be available at any time," Kaufman stated, "so we must acquire equipment rather than borrow it."

A primary equipment need is mobile disaster units. Small portable trailer units or mobile home units would be equipped with facilities for either feeding, clean-up or child care in disaster areas.

Additional equipment will be required for clean-up and evacuation, such as chain saws for removing fallen trees or structures and generators for use in power outages.

All of this organization and equipment will require financial backing. Kaufman stated that in addition to budgeted amounts in the Brotherhood Department for the program, "we envision local church participation and perhaps donations from laymen to help set up units and equipment. Perhaps even groups of Baptist Men could sponsor a unit or a piece of equipment."

In addition to Baptist Men across the state, Kaufman would like to see other people become involved in the program. "Although it is a program assigned to the Brotherhood Department," he said, "it can also utilize persons from all other organizations in the church."

The priorities of the program at this time are recruitment and awareness. "This is a time to make Kentucky Baptists aware of the possibilities of this program as a viable form of ministry," Kaufman stated. "It is a way of reach-

ing people as Jesus told us to in Matt. 25, helping those who are in need."

Simpkins hopes to begin recruiting and enlisting people across the state through each association. "We are asking the directors of missions to develop a roster of men in their area according to skills. We'll be able to use this roster not only for this disaster relief program, but also in enlisting people for projects in Kentucky's partnerships with Ohio and Kenya."

"We have a splendid group of talented men in Kentucky," Simpkins remarked, "who love the Lord and are willing to give their time."

As volunteers are recruited, they will attend regular training sessions led by experienced disaster relief workers from other states.

Training is important, Kaufman emphasized. "Disasters are going to happen. Movies like 'The Day After' point up the need for trained groups ready to move when disasters occur."

"Many times a major disaster will bind people together to work and help one another," Kaufman added.

Once the Kentucky Minutemen are mobilized, they will provide a much needed link in disaster relief readiness. Simpkins related, "We will have the ability to connect with other sister states in providing assistance. From our area north there is no organized Southern Baptist relief effort. I think the Southern Baptist Convention envisions establishing this program all over the country. We're an important link in Kentucky."

In organizing such an extensive program, the state leadership needs Kentucky Baptists from all over the state. "We need a catalog of people to pull from when specific situations arise," Simpkins said.

"The total number needed will be determined by what equipment we set up. Our ultimate goal is to set up a communications network and at least 10 people in each association to begin with," he added. "We envision having three units in the state, central, west and east."

Anyone interested in being a part of this ministry is encouraged to volunteer. All types of people will be required to put such a program into action—radio operators, child care workers, electricians, cooks, carpenters, clean-up crews, etc. Those who are interested need only contact either their associational director of missions, the state Brotherhood office or Bob Simpkins, the state coordinator of the program, at South Fork Baptist Church, Rte. 1, Hodgenville, KY 42748, (502) 325-3636.

Southern Baptist Disaster Relief Ministries is already a recognized and respected program in other states. "We are nationally recognized by our emblem and our yellow hats," Simpkins stated.

With the help of Kentucky Baptists, this program will become operational in the Bluegrass state, working together with other disaster relief agencies. In addition, Kentucky Baptists will be providing ministry to people, reaching out to them in the name of Christ.

"When you do something like this for people," Simpkins related, "they never forget it. It is Christians putting love into action, meeting needs."



Bill Kaufman [l], director of the Kentucky Baptist Convention's Brotherhood Department, presents Bill Simpkins with his official "yellow cap." Simpkins is state coordinator for Kentucky Baptist's Disaster Relief Ministries program. The official yellow caps worn by Southern Baptist disaster relief officials are nationally recognized by other relief agencies during times of disaster aid. The program is currently being organized in Kentucky.

1914-1984:

The Temperance League of Kentucky has left its anti-saloon image behind to become 'an educational program concerned with prevention'

by Kim Whitehead, Staff Writer

The Temperance League of Kentucky began in 1914, like all others of its kind, as an "anti saloon" organization. But today, though that prohibitionist image still persists in the minds of some, the league exists primarily "to prevent drug and alcohol abuse."

And, according to Delbert Butts, executive director of the church-supported agency since 1965, the league has also expanded its agenda to include issues like pornography, drunk driving legislation, gambling, child abuse and health problems of alcoholics.

The league has become "an educational program concerned with prevention," he said.

According to Butts, 15 denominations provide trustees and financial support for the league.

Seventy-five percent of all support comes from Southern Baptist churches in Kentucky, he said.

The league and the American Bible Society are the only two organizations formally approved and supported by the Kentucky Baptist Convention.

A former Southern Baptist pastor himself, Butts spends 50 of 52 Sundays a year preaching in churches across the state. He spoke to 86 congregations in 1983.

"We try to keep the problem before the churches," he said, "so church members will be concerned enough about it to practice prevention as well as treatment and rehabilitation."

The aim is the same for the educational programs Butts and his one assistant carry to schools in every county in Kentucky each year as well as to civic and social welfare organizations.

Calling attention to statistics, Butts said he is thankful for the increased concern he is seeing among schoolchildren.

According to Butts, alcohol was a contributing factor in 25,000 or 55 percent of all fatal auto accidents on U. S. roads in 1983 and it was the leading cause of death among people 18 to 24.

He added that, in a recent year, about 8000 or 70 percent of all fatal

auto accidents involving teen-agers were alcohol-related.

The presentations and a variety of literature on the prevention of drug and alcohol abuse are also available for prisons and rehabilitation centers. The league supplies representatives to speak or conduct seminars on a regular basis and without charge. Requests can be made to the league office at 4801 Sherburn Lane, Suite A, or by calling 893-8275.

Working to educate and provide guidance for communities facing local option liquor elections is on the league agenda, too. "We are the only group these communities can go to for this kind of help in the state of Kentucky," Butts commented.

Such elections occur frequently, Butts noted, because Kentucky has the highest percentage of geographical territory where liquor cannot be sold in the country. Over 80 of the state's 120 counties are dry.

One of the league's biggest tasks, however, is keeping up with and lobbying for or against current legislative action in the General Assembly. Butts stays in Frankfort during each session, advocating the League position on proposed bills.

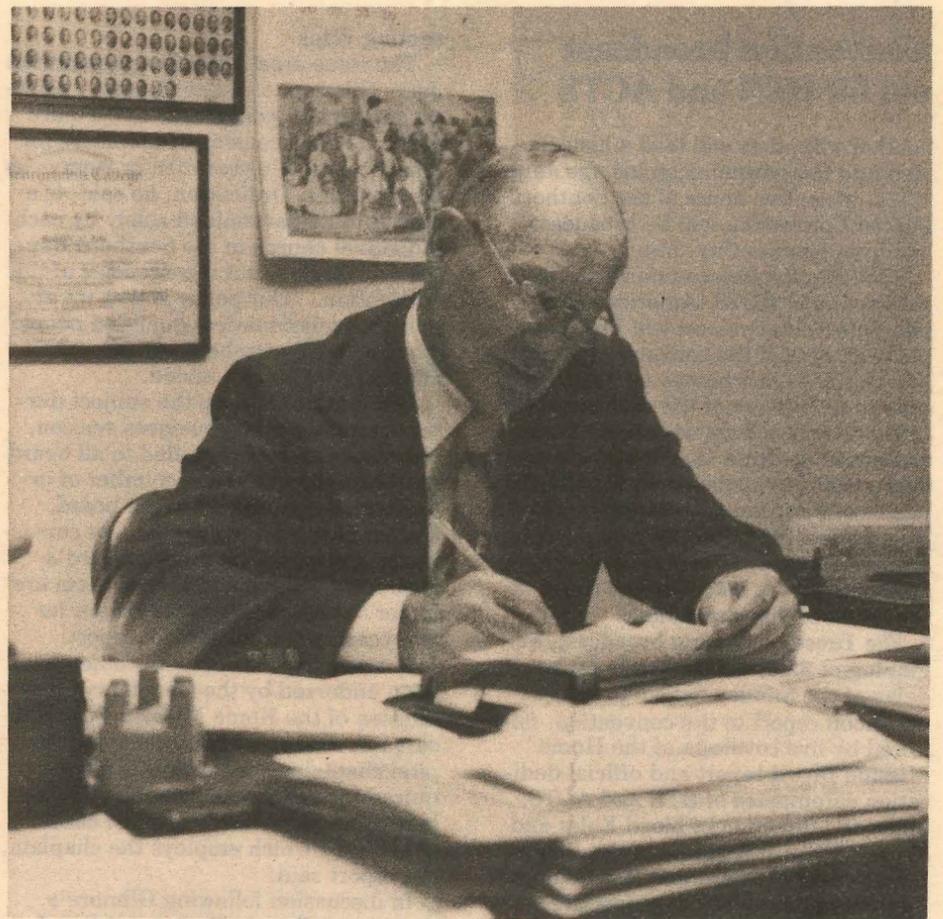
"We determine whether a law is good or bad based on one premise," he commented. "Any problem parallel with consumption is parallel with availability. Therefore, if we are for reducing consumption, we work for the reduction of availability."

He spent his time at the 1984 session, for instance, fighting against the proposal to allow the use of credit cards to purchase drinks in clubs and hotels.

He also led the league in supporting proposed legislation to stiffen penalties for drunken driving and to protect women and children from abuse.

Butts pointed out that, as the league's representative, he is generally the only lobbyist in Frankfort working against legislation which would promote the sale and distribution of alcoholic beverages.

He offered praise for such groups as



In his 19 years as director, Delbert Butts has led the Temperance League of Kentucky in making strides toward the prevention of drug and alcohol abuse.

Mothers Against Drunk Driving (MADD), but said they are primarily concerned with enforcing stiffer penalties and fines for drunk offenders and do not take stands against all legislation the league opposes.

Current debatable issues like a proposed state lottery and a proposed ban against pornographic cable TV have drawn League attention, too.

Butts has established a tradition in his years in working with the Assembly. By permission of successive governors, he has conducted weekly prayer and fellowship breakfasts during each legislative session.

In addition, Butts lets "churches know what is happening in the Assembly and tries to get members to express their views to legislators."

The league is a member of the American Council on Alcoholic Problems, which now includes most of the state temperance organizations formed in the early 20th century. Butts is first vice president of the council, which works to influence federal legislation.

Though the league is not geared for treatment of alcoholism, Butts and three administrative assistants work as a referral agency for alcoholics in need of treatment or rehabilitation.

"We're as much concerned about the person involved as the other phases," he said, "but the league itself doesn't offer treatment."

Though he occasionally counsels families or individuals himself, he said the majority of all cases are referred to other agencies for long-term assistance.

A native of Louisville, Butts is a graduate of Dupont Manual High School. He later received degrees from Georgetown College and Southern Baptist Theological Seminary before entering a 15-year career as a pastor.

He spent time working as a high school teacher and coach and in industry as well.

"I saw the problem of alcoholism everywhere I went," he remembered.

Apr. 1 will mark his 19th year as league director. He left First Baptist Church, Mt. Sterling to accept the position in 1965.

"I wouldn't have taken the position if I didn't think it a ministry in the name of the Lord," Butts said in a moment of reflection.

And, though he has seen the league go through many changes in image and function, he said its "biggest emphasis is trying to overcome the false impression given about the 'good life' with alcohol and drugs."

Butts remarked that one of the

'We challenge people to make the assertion that the good life is possible without these things.'

league's most difficult tasks is dealing with advertising which promises this "good life" to consumers.

"We challenge people to make the assertion that the good life is possible without these things," he remarked. "We give people factual information and encourage them to make the decision according to what could happen to them."

Though he readily admitted that the possibility of totally abolishing the use of alcohol is small, the league director added, "That is still the goal and we're after whatever progress can be made toward it."

"We can continue to do something about the situation by cutting down on per capita consumption," he commented, "and that is an attainable goal."

"In the end, our desire is to turn people off to chemical dependency on spirits and turn them on to dependency on the Holy Spirit," said Butts.

baptist news in brief

Convention broadcast set for BTN and ACTS

Southern Baptists will take a historic step into the communications age June 12-14, when five hours of the Southern Baptist Convention will be broadcast live from Kansas City, Mo.

BTN (Baptist Telecommunications Network) and ACTS (American Christian Television System) will broadcast the segments of the convention directly into churches and homes for the first time in the history of the denomination.

The live broadcast will begin Tuesday morning, June 12, with the president's address by James T. Draper Jr., pastor of First Baptist Church of Euless, Tex. Election of officers will be covered Tuesday afternoon when the nominations are made for the office of president of the convention.

The Tuesday evening broadcast, beginning at 6:30, will include a taped delay of the Sunday School Board's afternoon report to the convention, followed by live coverage of the Home Mission Board report and official dedication ceremonies of BTN and ACTS, under the direction of Lloyd Elder and Jimmy Allen, presidents of the Baptist Sunday School Board and Radio and Television Commission, respectively.

Persons interested in having this service should contact the Broadman sales department of the Sunday School Board. ACTS and BTN are both programs promoted through the Media Department, Kentucky Baptist Convention. Mark Snowden, Media Department director, has information available on ACTS and BTN.

Child care scheduled for Kansas City

Child care for preschool children of Southern Baptist Convention participants will be provided June 12-14 in Bartle Hall, convention headquarters in Kansas City, Mo.

Adults from area churches will care for children of non-local conference participants each day of the convention. The child care center will be open 15 minutes prior to each session and 15 minutes following each session for the convenience of conference guests. Meals will not be provided for children, so conference guests should plan to take children out of the child care area for meals. Parents of children kept at the child care center are requested to deliver children personally to and from the child care center during the convention.

Preschool preregistration forms are available at Blue River-Kansas City Baptist Association, 3 East Maple, Lee's Summit, MO 64063. Cost for child care is \$9 per child per day if pre-registered and \$12 per day if registered at the convention.

Mission board affirms policy on ordination

Insisting ordination of women is an issue to be settled only by the local church, directors of the Home Mission Board reaffirmed the agency's current policy which does not require ordination as a qualification for missionary appointment.

Directors rejected a motion calling for appointment of a committee to study board policies concerning ordination of women, adopting instead a substitute motion reaffirming the board's current policies. There were six dis-

senting votes.

The issue arose after board chairman Jerry Gilmore, a Dallas attorney, pointed out current policy does not require ordination or licensing of ministers for appointment of either men or women as missionaries. Ordination, he said, is a matter to be determined solely by each individual church in the Southern Baptist Convention, not the agencies of the convention. "Our policy is that we appoint (as missionaries) qualified people who are valid members of SBC churches," Gilmore added.

Gilmore brought up the subject during a miscellaneous business session, referring to a report mailed to all board members indicating the number of ordained women related to the board. Only seven ordained women are currently appointed among the board's 3800 missionaries and four of them are under "short term" appointment for two years, according to the report.

In addition, 21 ordained women have been endorsed by the Chaplains Commission of the Home Mission Board to serve as military, institutional or hospital chaplains. Ordination is not required for endorsement by the Chaplains Commission, but in most cases the agency which employs the chaplain, the report said.

In discussion following Gilmore's comments, Ronnie Yarber, pastor of Gross Road Baptist Church in Dallas, argued if the mission board appoints any ordained woman as a missionary or endorses an ordained women chaplain, it makes the local church feel it is "bucking" the mission agency if it refuses to ordain women.

Following Yarber's comments, Gaylon Wiley, pastor of First Baptist Church, Angleton, Tex., made a motion that the board chairman appoint a committee "fair to all of us" to study the board's policies and bring back a report. "The real issue," said Wiley, "is not ordination of women but the authority of the word of God." Both Wiley and Yarber said they believe scripture prohibits ordination of women. Bill Sherman, pastor of Woodmont Baptist Church, Nashville, Tenn., opposed Wiley's motion, saying he found no support in the scripture for ordination of either men or women, including his own ordination.

Sherman said the board and the Southern Baptist Convention cannot dictate to the local church what position should be taken on ordination or interpretation of scripture.

"As a pastor, I will not tolerate this board telling my church what to do on interpretation of scripture. There is no way this issue can be resolved by a committee," Sherman insisted. "I long for the day when we stop seeing human beings as men or women and stop placing value on their worth by their gender."

Gilmore said his prayer is that Southern Baptists will not become so divided over the issue of ordination of women that they lose sight of the Home Mission Board's goal of evangelizing and congregationalizing the whole nation.

Baptist leaders push equal access legislation

On the heels of the Senate's rejection of President Reagan's proposed constitutional amendment on school prayers, Southern Baptist leaders urged Congress to pass legislation giving secondary school students the same access to voluntary, student-initiated religious gatherings provided for other student-initiated non-academic activities.



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

campbellsville college today

What a thrill it was to read Tom's letter dated Mar. 5 and addressed to Al Hardy, our business vice president! As executive director for a Christian camp in another state, he said, "I think of Campbellsville College often. I always look forward to news of peers or to progress the school is always making."

As he commented on the joy he and his wife have in being where God wants them in service to others, I felt anew the joy that comes to those of us who serve at Campbellsville College, helping them get ready.

Tom's letter was one of reflection—of sadness as well as of the joys of college days. He looked back to a horrible car wreck that claimed the life of a fellow student 14 years ago. As he reflected on what Campbellsville had been to his late friend Bill, he summarized so well what we try to be to all of our students.

At a news conference following the vote in which Senate backers of the school prayer amendment fell 11 votes short of the two-thirds majority required for passage, Southern Baptist Convention president James T. Draper Jr. and Baptist Joint Committee on Public Affairs executive director James M. Dunn—who differed on the Reagan prayer amendment—voiced support for the equal access proposals sponsored by Sen. Mark O. Hatfield, R-Ore. (S. 815), and Rep. Don Bonker, D-Wash. (H.R. 4996).

Hatfield announced Senate majority leader Howard H. Baker Jr., R-Tenn., had assured him the Senate will be given opportunity to consider his proposal this year. In the House of Representatives, an education and labor panel is considering a hearing on the Bonker bill in the near future.

Draper, a strong supporter of the Reagan amendment, said he was "disappointed" with the Senate vote but that religious leaders should unite behind equal access legislation.

Draper, who witnessed the vote from a Senate gallery, said a positive result of the prayer debate is that "it should make this bill (equal access) easier to pass." He reiterated he has supported the bill since the Oregon senator introduced it last year.

The Euless, Tex. pastor also expressed optimism that as many as "80 to 90" percent of senators ought to be able to support the Hatfield bill. But, he warned, if equal access legislation fails to pass Congress, "you are going to see such a proliferation of private schools it will destroy the public school system."

Draper said he looked forward to working with other religious leaders who fought the prayer amendment. "Most of us are tired of fighting each other," he declared, adding that "it grieves me" Christian brothers were on opposite sides of the prayer amendment. He pointed to the disagreement between himself and Dunn on the measure.

I think of Campbellsville

"Campbellsville seemed to 'fit' his needs, and he certainly fit into the school. . . . Each fall many new students come to Campbellsville. All are eager, yet vulnerable to failure. Each person has much the same needs and desires that Bill had.

"I think of Campbellsville College as more than an educational institution . . . as an environment for developing whole individuals—mentally, socially, physically and, above all else, spiritually. You did this for Bill as you have for thousands of others before and after him. . . . Yours in Christ."

How do you measure the values of an education? It is not only for "now" but it reaches through eternity. I thank God for Campbellsville College.

Your prayers and your support are honored by God as he keeps directing us and making provision for us. Thank you for investing in Tom and Bill.

Appearing with Dunn after the Senate vote, Draper said, "I think equal access does (give us the opportunity) to get together."

"I'm looking for some reason to stand with people, not against them," he declared.

Dunn sounded a similar theme, declaring, "It is now time for reconciliation and progress. What is needed now is legislation such as Senator Hatfield's and Congressman Bonker's bills to safeguard and clarify the rights of students to exercise freely their religion."

Dunn told reporters the Baptist Joint Committee "enthusiastically supports" the Hatfield and Bonker bills which he said would "provide for truly voluntary, student-initiated religious activities in public secondary schools on the same basis that other non-academic activities are permitted."

Commenting on the prayer amendment defeat, Dunn said, "The real winners are school children all across the nation who . . . will remain protected from government-imposed religious rituals."

Wood, retired HMB staffer, dies in Texas

Levi Davis Wood, 75, former assistant director of language missions at the Home Mission Board, died Mar. 18 in Cleburne, Tex.

Wood, a native of Center, Miss., retired from the HMB in 1974 after eight years in his position with the Department of Language Missions. He was superintendent of missions in the Republic of Panama 1960-65, a period of rapid expansion of Southern Baptist work.

Wood completed two terms with the Foreign Mission Board in Chile where he was administrator and teacher in the Chilean Baptist Theological Seminary.

Survivors include his wife, Ora, three children and several grandchildren. Funeral service were held Mar. 20 in Cleburne.



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

mission together



H. C. Chiles
Clear Creek Baptist School,
Pineville, KY 40977

sunday school lessons

LESSONS FOR APR. 1, 1984

Life and Work Series

Prejudice . . . judgment

Mark 14:53 The Romans permitted the Sanhedrin, the highest ruling body among the Jews, to act in civil and religious cases provided capital punishment was not involved. When Annas referred the case of Christ to the Sanhedrin, his son-in-law Caiaphas was president of that body and he had previously expressed the opinion that Christ should be put to death.

Mark 14:55-56, 60-64 Even though the chief priests and elders were entrusted with the responsibility of prosecuting and punishing false witnesses, according to the law of Moses (Deut. 19:16-17), prejudiced, dishonest and malicious enemies of Christ sought false witnesses whose testimony would justify them in putting Christ to death.

The conflicting and discrepant testimony of the witness who had been hired to testify against Christ contained so many misquotations and false statements they did not merit a reply. From the example of Christ in this case we should learn that silence is frequently the best response to false allegations.

Realizing Christ could not be convicted and executed on such testimony, Caiaphas took the case in his own hands and asked a leading and crafty question which he hoped would cause Christ to incriminate himself. When asked, "Art thou the Christ, the Son of the Blessed?," our Lord fearlessly and

Hazardous Hazard—1898

Included among the various books I've been reading to broaden my grasp of Kentucky Baptist history is a brief volume by Harold E. Dye entitled *The Prophet of Little Cane Creek*. Much of it is a brief review of the life and ministry of A. S. Petry (1866-1953) which every Kentucky Baptist would enjoy reading.

To whet your appetite I quote an interview with preacher Petry, "Hazard was mostly a cluster of shacks in 1898. W. O. Davis had a store building of brick where his wife housed the women and children of the town when the feudists took over and guns blazed in the streets.

"Our streets, in winter, were veritable mud-holes. There were only a few board walks, and progress along them was hazardous at anytime.

plainly acknowledged that he was the messiah. In the opinion of the members of the Sanhedrin that statement merited the death penalty and they were delighted. The mob rejected the claim of Christ and began to abuse and taunt him, and continued to do so until he was crucified.

Mark 15:1-2, 15 At a trial during the night the members of the Sanhedrin condemned Christ to death, but of course that trial was not legal. To give their verdict an appearance of legality they met at dawn to confirm their conclusions and ratify their previous decision. They took Christ before Pilate and charged him with treason.

After acknowledging the innocence of Christ, Pilate suggested a compromise by proposing to chastise Christ and then release him. Pilate's surrender to the clamor of the mob was a travesty upon justice and the very acme of judicial cowardice. Pilate did that simply because he did not have the courage to do what he knew to be right in that case.

International Series

The way of the servant

Mark 10:32-34 As Christ and his disciples journeyed toward Jerusalem, for the third time he told them of his approaching death, this time enumerating many of the grim and gruesome details of his forthcoming sufferings and death, and assuring them of his resurrection also.

Mark 10:35-37 Two of the inner circle, James and John, asked their Lord to give them whatever they might desire in Christ's kingdom.

Mark 10:38 In his reply, Christ did not expatiate upon their folly and censure them. With grief in his heart and pathos in his voice Christ replied, "Ye know not what ye ask." They did not understand the cost of the places of honor they had requested, the suffering that must precede the glory.

Mark 10:39-40 The disciples revealed their ignorance of themselves when they declared their ability to drink "the cup" of his inward sufferings, and "to be baptized with the baptism" of the outward sufferings imposed upon him by others. However, James was the first martyr of the apostolic group and John was the last one of them to lay down his life for Christ.

Mark 10:41 It is not surprising the other apostles became resentful and indignant because James and John

"Then there were the hogs! They took over every mud-hole and made them hog wallows. One time an esteemed citizen of our town owned 125 assorted specimens of live pork. Several others owned nearly that many. Cattle roamed over the town at will, in every vacant lot, in the streets, sometimes in our front yard flower beds.

"I was the editor of a weekly newspaper. Well, I launched an editorial against hogs. It was so hot it almost cooked all the bacon in the county. I took the editorial position that hogs were alright in their place but that place is not on Main Street or in my wife's flower beds.

"We finally got a law passed against owning and keeping hogs in town but getting the ordinance enforced was another matter. The town marshal built a pen of wood slabs and herded stray pigs into it. But everytime the marshal

got it built, irate citizens swooped down upon it, released its grunting prisoners and burned it to the ground.

"But one day it finally happened. The wife of one of the leading business men of the town came tripping down the street in her pretty dress. She knew that all eyes were upon her. She clutched at her rustling skirt to keep it from dragging in the mud. Suddenly, a big shoat came out from under the walk, dripping with mud. Just as the fair lady tried to step by, the huge hog shook himself violently and the mud flew. She screamed but her nice dress was ruined.

"What the marshal's guns could not effect, one angry, determined woman accomplished in a matter of hours. Hogs disappeared forever from our streets."

If there needs to be a moral to this story, I'll let the reader create it!

asked for the chief places in Christ's kingdom. In reality, each disciple was desirous of the chief place for himself. If the two had possessed the proper spirit they would not have made their request. Had the 10 possessed the right spirit they would have concluded the

two had acted foolishly. **Mark 10:42-45** Determined to nip their bickering in the bud, Christ informed the disciples that ambition for power over men belongs to the world, but that in his kingdom ambition is to be for service and never for dominion.

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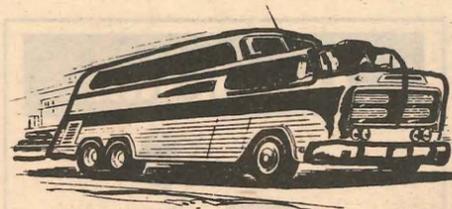
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homes for children

The glory of going on

God called Moses to lead the children of Israel out of Egyptian bondage. After the plagues and Pharaoh's permission to let the people go, the great throng began the long journey with enthusiasm, excitement and expectancy. No one had to prod the people to embark upon the journey. However, they soon faced the Red Sea and Pharaoh changed his mind and decided to pursue. The Israelites became frightened, felt trapped and cried out in despair. Many of them were ready to forget going on to freedom.

In the work of our blessed Lord it is much easier to begin than to keep going on. Invariably as one continues in the Christian journey there are hindrances and difficulties. The way becomes hard and often one is tempted to give up. However, there is the promise of strength from our Lord and there is glory in going on.

Isaiah said, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." The sequence of this verse appears in descending order from flying to walking. But in reality it is in ascending order. At the beginning it is easy to fly. The way is easy and one's strength is fresh. But as we go on we become weary and our flying changes to a run. We need more help from our Lord in order to go on and his strength is promised. Finally, before the journey is complete the devil has thrown his blockades in the way and our run slows to a walk. Some quit! But for those who allow God to provide strength they do not have, glory is found in going on.

In our continued ministry to children, we must reach for the glory of going on. It is extremely hard to work day after day with children, especially those who have come out of turbulent circumstances. Patience, love, understanding, strength, time and wisdom, which are needed every minute, drain one's strength. As gifts come in from Kentucky Baptists, the bills come in also, and inflation keeps eroding our buying power. All of this is to say that it is easier to quit than to go on.

But we at Baptist Homes for Children are experiencing "the glory of going on." God is giving strength, Baptists are giving support, we are walking without fainting and children are being cared for in the name of Christ.



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

A boy and his kite

Fingers Frayer has his kite out. It must be spring.

Fingers is growing a lot, physically and otherwise. He recently became a Christian and was baptized. This is his third spring with us. He is a sophomore now.

You remember Fingers don't you? I wrote about him several years ago. He is the young man who hid a pet gerbil in our dorm quarters. He went into a restaurant with it on his way home for a weekend. Soon a woman came in screaming, "What kind of restaurant is this? They have caged rats!" There was general consternation among the patrons and the manager.

We could write a book on Fingers alone. But he'll probably do it himself someday. Working with nearly 500 girls and boys is a real experience. In fact, there is never a dull day or night!

Yes, Fingers has a new kite. Last year he had hundreds of feet of string. The kite rose higher and higher, the number of onlookers and givers of advice grew larger and larger. Fingers always does things with great flair. Off into the wild blue yonder it drifted, across Goose Creek toward Red Bird Creek in the other valley. Suddenly came a gust of strong wind, the string slipped through Frayer's fingers and the kite disappeared over Big Bullskin mountain.

So another spring, a new kite.

There are other signs of spring. Much of the spring plowing is already done. Assistant farm manager Terry Forbes kept the work going while our farm manager Zane Fraker and his wife were away for spring break visiting his boyhood home in Pennsylvania. This devoted and hardworking couple has done 15 years of vital work in the past six years of service.

Also dear Mr. Cooper's carefully planted flowers are beginning to peep

above ground all over the campus.

Cooper also grinds up all the garbage each day and wonderingly commented there just "wasn't much" with nearly everyone away for the week.

Different groups have been out hiking and fishing poles are again much in evidence. Taking guests about campus I sometimes have to dodge a frisbee or a misdirected soccer ball.

Practice has started for spring sports. Our girls are hard at work at softball while our boys are hoping to match or better last year's record of 18-6 in baseball. Both boys and girls are running track and practicing for tennis meets.

Our seniors are back from our 35th annual pilgrimage to Washington and Colonial Williamsburg. It was a problem-free, exciting, very enjoyable trip from every report. Much credit must go to hardworking John and Hannah Sanderson, in their 12th year of devoted service here, and our longtime senior sponsors. John has been "on leave" from his teaching duties for two years while completing classroom work at UK for his doctorate in history. Though we haven't paid him a dime in two years he has averaged at least 20 hours weekly working with and for our seniors in their many activities. I suspect John has forgotten more than the majority in Washington know. He is an excellent teacher and superb organizer. Mrs. Sanderson is equally dedicated, teaching, working in concessions, doing special things with our foreign students, finding places for students to stay on "homecomings" when needed, etc.

Joe Burns, 1953 OBI graduate who does several thousand dollars worth of volunteer work for us each year, was again behind the wheel of our Greyhound for the Washington trip. He takes a week's leave every year from his job to do this and also takes our students on many choir trips, athletic trips, etc. He has done yeoman service also in helping to improve our physical plant. His wife Dot, a '59 graduate, works very capably in our day care center and managed our used clothing operation for many years.

Helping to drive the bus was my wonderful assistant of 10 years, James Boswell. There have never been two more faithful and loyal workers in our school than this great Christian couple. Mrs. Boswell supervises our office work.

Boswell loves to drive the Greyhound but had not done so for 2½ years. Victim of a serious heart attack he has been back at work for two years and has daily walked five miles. His doctors gave him full clearance to again drive our big bus and we were all delighted.



Leon Simpson
President
Clear Creek Baptist School
Pineville, KY 40977

clear creek comment

Water for a thirsty soul

I recently received one of the nicest and most beautiful letters I have ever read. I want to quote part of it:

"As a small child, I can remember my father and mother sending gifts to Clear Creek whenever their financial condition would permit and assume they continued this until their passing in the 40's and 50's. I have felt this tie with Clear Creek over the years although, until recently, I had failed to send gifts after they passed away.

"I think the mission of Clear Creek is so vital and decided I would like to resume assisting the school whenever possible. Also, having been a Baptist all my life (I have been organist at First Baptist, Hopkinsville since 1948) I assume I am possibly more aware of your work and the financial need for such schools."

Receiving this letter reminded me of Prov. 25:25, "As cold water to a thirsty soul, so is good news from a far country." How refreshing and beautiful this 'good news' was coming from a 'far country' to bless our hearts at Clear Creek. When you are thirsty, cold water relieves you, refreshes you, makes you feel good all over and encourages you to keep on keeping on.

This is exactly how we at Clear Creek feel when we hear from you. In the tremendously difficult work of training God's called servants for the most important work on earth, there are times when one could become discouraged and depressed.

Then a letter comes from one of our many faithful Kentucky Baptist supporters and our hearts are gladdened and overjoyed. If more of you knew how you bless our hearts when you write expressing appreciation, prayer or support, you would more regularly practice the ministry of encouragement.

So thank you for writing, praying and encouraging us. When we hear good news from a far country, it is like cold water for a thirsty soul!

Touching Shoulders

There's a comforting thought at the close of the day,

When I'm weary and lonely and sad,
That sort of grips hold of my crusty old heart

And bids it be merry and glad.

It gets in my soul, and it drives out the blues,

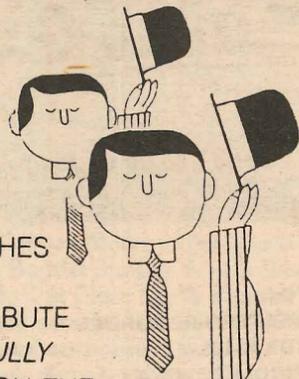
And finally thrills through and through.
It is just a sweet memory that chants the refrain:

"I'm glad I touched shoulders with you!"

Author unknown

Thank You

TO THE
CHURCHES
WHO
CONTRIBUTE
FAITHFULLY
THROUGH THE
COOPERATIVE PROGRAM



(The following editorials are from past issues which dealt with matters that continue to be significant for Kentucky and Southern Baptists.— Editor)

Daley Observations reprise

Some of Daley's thoughts in print over the past 27 years

(From the May 11, 1961 issue)

Martin Luther King at Southern

The critical reaction in certain circles of Baptists to the recent visit of Martin Luther King to the Southern Baptist Theological Seminary is understandable but lamentable. It is understandable in that King is such a controversial figure in the emotionally laden integration issue. It is lamentable in that it reflects upon all Southern Baptists who have already been too silent on this burning social issue.

Some things about King's appearance at Southern ought to be clarified. He was invited many months ago as one of a panel of speakers to deal with desegregation developments in the South. As it turned out the other panel members, including Brooks Hays, were prevented from appearing and left King alone to discuss the matter. The invitation was not just by president McCall but by the seminary faculty which believes our preachers of tomorrow must listen to and ask questions of those who represent various sociological and theological viewpoints.

The appearance of King at Southern was not financed by Cooperative Program funds but paid for by a privately-endowed lectureship known as the Gay Lecture series. The donor for the lecturers did not specify the subject to be discussed by the lecturer but left it to the faculty to choose both topic and lecturer.

King did not come to the seminary to make an inflammatory speech. He came to discuss the principles, purpose and procedures of the desegregation movement as he sees it. This he did in such a scholarly, Christian and forthright way as to win what appeared to be the unanimous approval of the student body and faculty. Following a later appearance in a class discussion, he got a standing ovation from 500 students.

King's participation in the discussions with white and Negro groups concerning Louisville's current desegregation problem in connection with restaurants and theaters was not connected in any way with his appearance at Southern as a Gay lecturer.

Some clarification ought also to be given to the sources of criticism of president McCall and the seminary for allowing King to appear. The critic quoted in the press was Dean Fleming, Montgomery, Ala. Mr. Fleming is

secretary of the Baptist Laymen of Alabama, Inc. There is no connection between this organization and the Baptist Brotherhood of Alabama or the Southern Baptist Brotherhood movement. It is apparently a strong pro-segregation group and is a kind of holy white citizens group.

Fleming and the Baptist Laymen of Alabama, Inc., as well as any others, have a right to their views but their demands for the ouster of McCall if so-called pro-integration activities continue at Southern are ridiculous. Their only recourse would be through the trustees or the Southern Baptist Convention. The trustees approve of the seminary's instruction policies, including the appearance of King, or would change them. Any effort on the Convention floor to censor McCall or Southern on this score would probably get no further than the past efforts of extremists at the Convention on this subject.

Surely many Southern Baptists sincerely object to the appearance of King at Southern and also to the fact that all our Southern Baptist seminaries are integrated so far as the student bodies are concerned. They are honest and deserve respect, but self-styled defenders of the status quo like Fleming do not speak for them.

Some deep south Baptist leaders are afraid that such practices by Southern Baptist institutions will result in enough popular resentment to cause a drop in Cooperative Program gifts for the churches. This is altogether possible and deserves serious consideration. This makes crusading and forced change unwise, but when it comes to the choice of compromise of conviction on moral and social issues and taking an unpopular stand, one must be forthright if he plans to live with himself.

In the meantime our seminaries must provide the best and most complete preparation for the Baptist preachers who will soon be face to face with social as well as religious questions in the community where they serve. The appearance of King at Southern was not only in keeping with best educational methods but was courageously Christian. It should be commended rather than condemned.

(From the June 1, 1961 issue)

Baptists preachers and threats

The brazen recent attempt of an Alabama Baptist layman to intimidate the Baptist ministry is revolting and shocking. If it reflects the thinking of any sizeable group of Baptists, and I cannot believe it does, then pity our future.

Dean Fleming, the same Alabama Baptist who called for the ouster of Southern Seminary president Duke McCall for the recent visit of Martin Luther King to the seminary campus, has sent a telegram to McCall demanding the names of the young ministers at the seminary who signed a petition in favor of integrating downtown eating places in Louisville. The petition was signed by 251 students and was distributed shortly before King's visit to the seminary. Mr. Fleming suggested that Baptist churches in the south might not want these petition signers for pastors. Apparently he plans to make a list of the unwelcome preachers to use for black-balling purposes.

Has the day come when Baptist preachers have to sacrifice their convictions and shut their mouths in order to be pastors? If so, they fit exactly the description of false prophets described in the Bible and are not worthy of the calling they profess.

In this matter the question is not integration or segregation but freedom or enslavement, and Baptists have always stood for freedom. A young minister who takes the teachings of Jesus seriously and comes to the conclusion that segregation is wrong should have the right to his convictions just as Mr. Fleming, by whatever means he arrives at his conclusions, should have the right to his convictions. Mr. Fleming even has the freedom of trying to convert others including preachers to his position, but he has no

right to intimidate anyone with threats.

It's altogether possible for a preacher to have a position on the race issue not shared by his congregation and still be respected. He doesn't have to try to make all his people adopt his position nor should he use the pulpit to debate the issue every Sunday, but he has to be honest and state his position when asked, and this should enhance respect for him even from those who differ violently with him.

Mr. Fleming has revealed his lack of understanding of a true prophet of God. His own convictions and expression of them may be on the basis of expediency but he will find out that a true preacher is not silenced by threats nor bought by bread and meat.

Fleming is the head of a group known as Baptist Laymen of Alabama, a kind of religious white citizens council. The organization seems to be composed of Baptist segregationists and like-minded members of other faiths. There is no connection between the organization and the Alabama Baptist Convention.

A repudiation of the organization and Fleming's activities would be in order from Alabama Baptist leadership. Somebody in Alabama needs to say that preachers born and reared in Alabama and elsewhere in the south, who went away for their theological training, are welcome back home along with their honest convictions. Pity the plight of Alabama if only those Baptist preachers passing Mr. Fleming's test are permitted to return as pastors. The bloody and shameful scenes of the state's current race incidents would have little chance of ever passing.

Cooperation:

"acting or working with others"

In the coming years Southern Baptists face a greater challenge in missions than ever before. The Home and Foreign Mission Boards, as well as other SBC agencies and state conventions, have adopted far-reaching Bold Mission Thrust goals and programs for sharing the gospel with every person in the world by the year 2000. While some of those objectives have been met, others await fulfillment. Southern Baptists must not become "weary in well doing." We can, we must, bring our bold dream to reality. The local church is still the key to the support and success of Bold Mission Thrust.

"Demonstrating My Growing Commitment" is the challenge and goal, as well as the theme, for Cooperative Program Day, Apr. 15, 1984. No individual Christian, church or institution can carry the good news of Jesus to the world. On Cooperative Program Day every church member should be encouraged to (1) be faithful in his use of the material possessions God has entrusted to him; (2) support world missions through the Cooperative Program; and (3) learn more about the needs and opportunities for sharing the gospel at home and around the world.

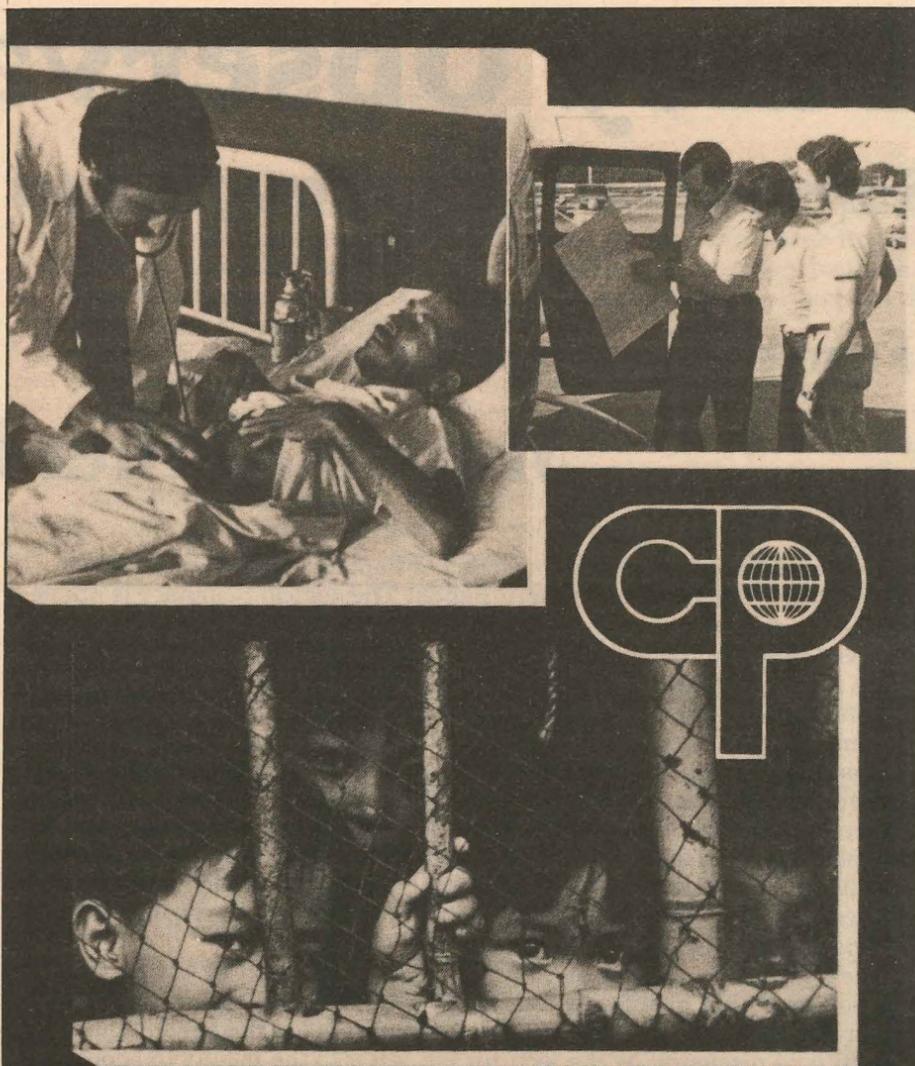
The word cooperation means "acting or working with others." Real cooperation cannot be enforced. It is a free, voluntary act by persons who desire to work together. Individuals, by cooperating, are often better able to reach a goal than by their own efforts alone.

Cooperation is a hallmark to Southern Baptists who, at the same time, have retained a genuine desire for the

autonomous congregation. Southern Baptists are constrained to be cooperative by their commitment to the Great Commission. Cooperation has enabled us to become one of the largest and strongest denominations in church history. Cooperation undergirds the ministries of more than 6500 career missionaries, at home and in over 100 other countries.

Providing resources to meet the exciting challenge of Bold Mission Thrust requires boldness in prayer and sacrificial giving on the part of Southern Baptists and their churches. The Cooperative Program continues to be the primary channel for providing these financial resources.

A. R. Fagan, executive director-treasurer of the Stewardship Commission, reminds churches that group or corporate stewardship involves the same principles and responsibilities as individual Christian stewardship. Corporate stewardship is demonstrated as a church shares itself financially through the Cooperative Program. Corporate stewardship serves as a model for individual stewardship development. The messengers to the 1983 Southern Baptist Convention adopted Planned Growth in Giving as an additional emphasis to assist churches in the implementation of Bold Mission Thrust goals. Planned Growth in Giving is an attempt to develop every Southern Baptist into a growing steward, not primarily to raise more Cooperative Program dollars, but to guide Christians toward responsible living and giving.



Observe Cooperative Program Day
In Your Church During April.

Simultaneous revivals set for SBC in 1986

by Jim Newton

Calling for a year of prayer and preparation in 1985, Southern Baptist evangelism directors launched plans for simultaneous revivals in 28,000 Southern Baptist churches in 1986.

Theme for the simultaneous meetings, scheduled Mar. 16-Apr. 27, 1986, will be "Good America: God Loves You."

Plans for the campaign, in which local Southern Baptist churches in a given area hold revival meetings beginning and ending the same day, were outlined in detail during the national conference of Southern Baptist evangelism directors at the Sheraton Boston Hotel.

During the opening address, Home Mission Board evangelism vice president Robert Hamblin called for the evangelism directors to make 1985 a year of prayer preceding the simultaneous effort.

"If we want to baptize 560,000 people in 1986, then 1985 must become a year of prayer for Southern Baptists," Hamblin said. "If we really pray for revival in 1985, our plans for evangelism will succeed. But it will never happen if we don't pray."

SBC president James T. Draper Jr., pastor of First Baptist Church, Euless, Tex., announced he had already scheduled the simultaneous revival in his church, Apr. 6-13, and had enlisted Paul Jackson, a vocational evangelist from Little Rock, Ark., as evangelist. Hamblin said Draper is one of the first

pastors in the SBC to schedule and enlist an evangelist for the 1986 revivals.

Richard Harris, director of the Home Mission Board's mass evangelism department, presented each state evangelism director a planning book for the 1986 campaign, describing the effort as "the most far-reaching, life-changing simultaneous evangelistic effort Baptists have ever attempted."

Harris cited statistics indicating that the years when Southern Baptists held simultaneous revivals were the years when the number of SBC baptisms were the highest. Simultaneous revivals were held in 1950, 1951, 1955, 1959, 1964 and 1969, said Harris, and the record number of baptisms, 429,063, was in 1959.

Harris said each state convention

would set its own dates for the simultaneous revivals, but most would take place Mar. 16-Apr. 6, or Apr. 6-27, 1986.

Plans call for a mass media campaign before the revivals to make unchurched Americans aware of "Good News America: God Loves You."

Bill Nichols and Eddie Gilstrap of the SBC Radio and Television Commission told the evangelism directors how the ACTS television network would be used during the campaign in an effort to reach 40 million viewers. Estimated cost of the media campaign is \$11 million.

During the opening session, Cecil A. Ray, executive director of the SBC Planned Growth in Giving program, also scheduled in 1986, called for the evangelism directors to help increase SBC giving from \$3 billion to \$20 billion in 15 years.

"Southern Baptists have begun to count the cost of Bold Mission Thrust (the SBC effort to proclaim the gospel to the entire world by the year 2000), but unless we are willing to pay the price, it will remain forever a dream," Ray said.

Fred Roach, president of Centennial Homes in Dallas, warned the evangelism directors unless the goals of Planned Growth for Giving are reached, they would not be able to accomplish SBC evangelism goals. "Southern Baptists have the resources to do both."

Harry Piland, director of the Sunday School Department, and Roy Edgemon, director of the Church Training

Department, told how the Sunday School Board and Home Mission Board are cooperating in an effort to train one million Sunday school teachers in evangelism.

The two boards have developed an evangelism training "module" which can be used over and over by SBC churches to train leaders in evangelism during 1986-90, they said.

Speaking on the conference theme, "Planning for Evangelism," Home Mission Board planning vice president Leonard Irwin said some Baptists have the wrong idea long range planning takes the place of the Holy Spirit.

Another retired evangelism director, Leonard Sanderson of Louisiana, warned against only seeking to evangelize middle class Americans, saying Baptists had left to the Pentecostals the task of winning the poor and oppressed.

The conference closed with a plea from Sam Simpson, pastor of Bronx Baptist Church in New York, to mobilize a whole army of Baptist lay people to permeate the world with the gospel. "It can't be done by the professionals," Simpson warned. "It must be done by lay people who rub shoulders every day with the business world."

Neither can Baptists do it alone, said Simpson, president of the New York City Council of Churches. "If you try, you'll make more enemies than you make friends." He asked the evangelism directors to kneel and pray revival and renewal would begin with themselves.

GOOD NEWS AMERICA



GOD LOVES YOU.