



Former South Carolina employe faces indictment

A Richland County grand jury has indicted the former director of the missions department of the South Carolina State Baptist Convention.

The indictment charges of breach of trust was returned Aug. 8 against N. Larry Bryson, who resigned Mar. 21 from the position he had held for 10 years.

The indictment charges Bryson was entrusted with certain business affairs of the convention's missions department and that he converted funds "to his own use and purpose with the intention of defrauding the South Carolina Baptist Convention."

Bryson resigned following a discovery by the business department of a misappropriation of slightly more than \$1400. A subsequent audit of the department revealed discrepancies of \$36,732. Bryson made full restitution of the funds, including \$7680 for the special audit.

Neither executive secretary Ray P.

Rust nor the executive committee of the general board moved to press charges against Bryson. The indictment was sought by fifth circuit solicitor James Anders.

Rust, in a prepared statement released through the public relations office, said: "I have been informed by the Richland County solicitor's office that an investigation has begun regarding misappropriation of funds by former general board employe N. Larry Bryson. Although the general board's executive committee voted not to initiate action against Mr. Bryson, our staff cooperated, voluntarily and fully, with the solicitor's office. We refer all questions in the matter to the solicitor's office."

A spokesman in the solicitor's office said on Aug. 13 the case will be assigned to an assistant solicitor for prosecution and that a trial date will be set.

Rust was attending a meeting out-of-state and could not be reached for further comment.

Pikeville Bible classes dropped

The Pikeville independent school board will call off its customary Bible classes this school year after a preliminary injunction was issued in July preventing the system from having instructors from religious institutions tell Bible stories "during school hours, on school premises, in a regular manner."

The injunction was issued by U. S. district judge G. Wix Unthank, pending a trial next May of a suit challenging the classes.

Pikeville superintendent John Waddell said school officials will meet with David Friedman, a Kentucky Civil Liberties Union attorney, and Unthank Aug. 23 to work out a plan allowing

"moral training" in the schools.

The KCLU backed a federal lawsuit by Deborah Lucas, 24, of Pikeville challenging the Bible classes her daughter, Seger Leanne Lucas, attended in kindergarten at Pikeville Elementary School.

Grace Martin and Dyeanne Flowers, both of Southland Bible Institute, Ashland, are reported to have led classes including Bible stories and such songs as "Jesus Loves Me."

According to school officials, such classes have been held in Pikeville and across eastern Kentucky for at least 40 years.

On HMB assignment in Gatlinburg

Crittenden woman critically hurt

Amelia Ruthie Adkins, a Christian Service Corps volunteer from Crittenden, Ky., was seriously injured in an automobile accident in Gatlinburg, Tenn.,

Aug. 9. She was admitted to University of Tennessee Hospital, Knoxville, with compound fractures in three of her four limbs.



Miss Adkins

Miss Adkins was completing an eight week assignment as a camp supervisor for the Home Mission Board when the accident occurred. She was returning home at the close of the day when another automobile crossed the center line of the roadway. The resulting head on collision killed the two teenage occupants of the other automobile.

After seven hours of surgery, Miss Adkins spent six days in the intensive care unit of the hospital. She has now been released from the intensive care unit and is in stable condition, though more surgery is expected.

Miss Adkins is the daughter of Mr. and Mrs. Wendell Adkins of Crittenden. She is a member of Crittenden Baptist Church and is an eighth grade mathematics teacher at Cold Springs School in Campbell County.

Carl Perkins: Christian public servant

Congressman Carl Perkins [D-Ky.] was converted at a Billy Graham crusade after going to Washington, D. C. as a representative. He joined Congress Heights Baptist Church in Washington and later moved to Groveton Baptist Church, Alexandria, Va., where his membership remained until his death.

by Gary B. McNeil

Soon after the U. S. House of Representatives voted in favor of equal access on July 25, along with representatives from the National Association of Evangelicals and the Christian Legal Society, I went to see Congressman Carl Perkins to thank him for his resolve in passing this legislation. We found him eating lunch and he invited us into his office. After exchanging words of congratulations, the chairman said, "I believe this legislation will do great things for the morals of the nation."

Those were the last words I heard Perkins speak before his death on Aug. 3. Since the fall of 1983, the Baptist Joint Committee has worked closely with the chairman and his staff on equal access. We came to admire, respect and rely on the strength, skill and savvy of this Baptist congressman from eastern Kentucky. We knew that he was concerned about the morals of the nation and we believed he exemplified Christian public service.

Perkins served in Congress for 36 years. As chairman of the House Education and Labor Committee, he was instrumental in passing legislation for miners afflicted with black lung, medical assistance for the elderly and school lunches for poor children. Perkins was moved by the pains and suffering of the poor and hungry. In one meeting I attended with him on equal access, an aide rushed in with reports of terrible flooding back in Kentucky. The chairman quickly put his staff to work, finished business with us and made plans to return home to supervise the relief. He left us saying, "Those people are hurting and they need help." All of us felt his compassion.

The fight for equal access underscored the chairman's commitment to moral legislation. Once he set his mind on passing the bill, there was no stopping him. This dogged persistence meant using all the legislative skills he had learned in Congress. It meant that he continually asked groups like the BJC to work long and hard. He was always saying, "You Baptists must stay here all night talking to congressmen and letting your people know to call their representatives." Perkins asked for nothing he did not do himself; he spent long hours planning ways to pass equal access as well as convincing his colleagues to support the bill.

Perkins brought to Christian public service the gift of being both persistent and yet able to support a compromise. He listened to his fellow members and supported the final version which satisfied many of their objections. On the floor July 25, he said, "I support this substitute, although it is not what I would have preferred, nor is it what the opponents would have preferred. However, it reflects the best results that we can get, that is, the give and take of the legislative process." In our day when politicians and interest groups clamor for all or nothing, Perkins' ability to produce a fair compromise stands out.

Along with these attributes of moral concern, persistence and compromise, Perkins added humility to his achievements. After final passage of equal access, Perkins did not attend any press conference. A staff member said later, "The chairman does not go for this media recognition; the record will show who did what and he will get his due."

Indeed the record shows that Carl Perkins was a champion who fought the good fight, finished the course and kept the faith. He stands as a model for Christian public servants who are moved by their ethics and who want to move their ethics into concrete action.

On Aug. 3, we lost a friend, ally and brother in Christ. However, we have gained through knowing him. We have learned a valuable lesson about the Christian as public servant. We will miss Carl Perkins. We will never forget him.

Gary B. McNeil is assistant to the General Counsel, Baptist Joint Committee on Public Affairs, Washington, D. C.

Baptists at GOP convention

Beginning with the singing of the national anthem by a Hispanic Baptist and closing with the benediction of W. A. Criswell, the influence of Texas Baptists will be felt at the Republican National Convention in Dallas, Aug. 20-23.

Shelley Palos, a member of Templo Bautista, McKinney, will sing "The Star Spangled Banner" Monday at 8 p.m. at the first regular session of the convention.

Criswell, pastor of First Baptist Church, Dallas, will give the benediction at the closing session Thursday.

Throughout the convention, Texas Baptists will offer emergency medical

and counseling services, said James Cooper, coordinator of the Baptist General Convention of Texas Ministers Counseling Service.

An ad in the official guide for convention delegates lists 24-hour telephone numbers, with Baylor Medical Center providing medical assistance and the Ministers Counseling Service and CONTACT—Dallas Telephone Counseling Service offering crisis counseling.

Baptist church choirs from the Metroplex will join choir members of other faiths at an ecumenical prayer breakfast Thursday at 7:30 a.m. at Reunion Arena.

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sanford's perspective

Resolutions

Reaction to the resolution on women passed at the Kansas City meeting of the Southern Baptist Convention is taking shape in virtually every state. Letters to the editors of most of the Baptist state papers have been overwhelmingly against the stand taken by the Kansas City messengers. Newsletters from the churches which come regularly to Western Recorder have also been strongly opposed to the action taken by the convention.

The latest reaction is a statement in the Aug. 4, 1984 edition of the Louisville Courier-Journal signed by more than 400 members of Louisville Baptist churches. The statement rejects the Kansas City resolution on women in emphatic language.

The full text of the statement is as follows:

In the wake of the recent Southern Baptist Convention resolution on women, we, the undersigned members of Louisville area Southern Baptist churches, express our disapproval of this action and join in the following affirmation:

We affirm the equality of men and women in creation and their common formation in the image of God; and,

We affirm equal participation of women and men in the life and work of the church; and

We affirm a responsible interpretation of the biblical message in its totality, recognizing its affirmation of the roles of women and men; and,

We affirm traditional Baptist polity, which recognizes the autonomous character of each local Baptist church, and allows for no institution, individual, or convention to speak for Southern Baptists.

There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for all are one in Christ Jesus. Gal. 3:28.

The reaction of the Louisville people is typical of what we can expect whenever resolutions such as the one on women are introduced on the floor of the convention without time for debate and prayerful discussion. The resolution was rushed through, and many informed, concerned and reasonable people did not have an opportunity to speak. Also, the atmosphere on the floor at Kansas City was charged with emotion as one messenger after another shouted for the floor.

Southern Baptists need to change the way we do resolutions or, better still, do away with the practice altogether. Resolutions have no binding effect on anyone, and serve no better purpose than to provide fuel for all sorts of debates and discussions by people both within and without the convention family. The secular newspapers feed on resolutions and play up their content, especially if the content is as controversial as the resolution on women has proved to be.

Resolutions will be with us forever for they provide a mechanism of convenience for every crusader to have his day before the crowd. Although there are many excellent statements which come out of the resolutions process, for the most part we could do without any of them and still be without injury. As it stands now, the resolutions do more to separate us than they do to draw

us together. I say a pox on all resolutions and let us get on with the real business of the convention which is to hear the reports of our agencies and the work of our people.

The question of women in ministry is an issue which all of us must face in prayerful concern for the will of God. The issue will not be advanced for any useful purpose by resolutions. The matter will be resolved to the glory of God and the advantage of both men and women as our churches act in faithful response to the word of scripture. What the outcome of local church action will be remains to be seen, but if we are true to our history we will find a way to resolve the issue and honor the Lord.

Equal access

By the time you read these words President Reagan will probably have signed into law the recently enacted equal access bill. The measure will allow high school students to meet in school facilities before and after school for religious discussion.

The bill has certain separation of church and state safeguards, including a provision which prohibits outside speakers from being in the meeting unless the student participants ask them to be present. The bill also forbids sponsorship of any such meetings by the school. No public funds may be spent for the meetings, and teachers may attend but only in a non-participatory capacity.

Passage of the equal access bill is a victory for James Dunn and the staff of the Baptist Joint Committee on Public Affairs (BJCPA). The equal access bill had its birth with BJCPA, and Dunn and his staff worked tirelessly with both Republicans and Democrats to gain the lopsided win.

Presnall H. Wood, editor of Texas Baptist Standard, made a comment every fair minded Baptist will support. Wood said, "Those who have been quick to criticize the efforts of Dunn and the Baptist Joint Committee on Public Affairs will no doubt be as quick to give some praise for their efforts in the equal access victory. They deserve it."

Equal access now says that our high school students are permitted to discuss their faith in the school house before and after school hours, just as other students have been free to discuss transcendentalism, free art forms and video game techniques. It seems like a sensible move to me.



Jack D. Sanford

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JACK D. SANFORD, 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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baptist forum

'Alien immersion'—not truly Baptist

Douglas Miller posed the question in Baptist Forum (7-31-84), "Where did the term alien immersion come from?" As a fellow pastor and struggler I would like to respond.

Briefly, this unfortunate term, "alien immersion," is residue from the Landmark movement led by Jr. R. Graves that invaded Baptist life in the 1850s. Graves, a controversial Baptist minister, believed that Baptist churches were the only true churches. He refused to recognize other denominations as churches, calling them "societies." Graves also claimed that ministers of other congregations were "not New Testament ministers and shouldn't be invited into Baptist pulpits, even to pray." As a result the Landmarkers rejected what they called "alien immersion"—the immersion of a believer by a non-Baptist minister.

Regretfully, because J. R. Graves was a powerful and persuasive personality, many of our Southern Baptist churches were influenced by the Landmark movement. But as Walter Shurden points out in his excellent pamphlet, "Crises in Baptist Life," "The error of Landmarkism was in distorting Baptist history and claiming that all Baptists had denounced alien immersion. . . ." Contrary to some claims, many of our Southern Baptist churches have never practiced the re-baptism of immersed believers from other denominations who wish to join a Baptist church. And, an increasing number of our churches are leaving this Landmark

view of baptism.

As Bro. Miller concluded there is no biblical basis for the practice of rebaptism for believers who have already been immersed. In fact, the scripture points to the real sinfulness of this kind of division and exclusivism (1 Cor. 1-3). The only New Testament teaching regarding water baptism is that we are baptized upon our decision to become followers of Jesus Christ (Matt. 28:19-20). "The Baptist Faith and Message" states that "Christian baptism is the immersion of a believer in water. . . . It is an act of obedience symbolizing the believer's faith in a crucified, buried and risen savior, the believer's death to sin, the burial of the old life and the resurrection to walk in newness of life in Christ Jesus."

The term alien immersion will not die easily in some of our Southern Baptist churches. The teaching, however wrong and unscriptural it may be, is ingrained by generations of good Baptist folks who were only doing what they had been taught was right. But with principle and prayer and a firm commitment to biblical principles concerning baptism, the term alien immersion will be "buried" and we will "walk in" more "newness of life in Christ Jesus."

Terry Lester, Richmond

Are Baptists really sacrificing?

This past weekend brought Michael Jackson to our area. He appeared at Neyland Stadium, Knoxville, Tenn., for three performances. This is one stop in

his 30-city tour. It is expected that he will gross about \$50 million. It is anticipated that he grossed \$4.5 million while in Knoxville. His performance is regarded as outstanding by any standards.

The Southern Baptist Convention will give approximately \$57 million to foreign mission causes providing the budget is met. In all probability the budget will not be met. The Kentucky Baptist Convention will give \$4.8 million to all conventionwide causes. We take some pride in these figures and say they reflect the sacrifice of our Southern Baptist people. But the truth is our giving represents not 1/10 of our income, but only 2.22 percent. This is shameful. Can you imagine a performer will gross as much in 30 cities as 14 million Southern Baptists will give to foreign missions and three times as much as we give to home missions and 2.5 times as much as we give to our six seminaries?

We need to reflect on the shocking fact that Americans will spend more on personal entertainment than is spent getting the gospel to the world or training our young people for the ministry. We should also reflect on the fact that in all likelihood more people attended those concerts than attended the Baptist churches in Kentucky this past weekend.

John Dunaway, Corbin

ACTS can be 'uniquely' evangelistic

Thank you for the support given to ACTS and BTN in your editorial (Aug.

14). I appreciate your objectivity and value your opinions as Western Recorder editor.

The ego in me wants to take all the credit for establishing those ACTS boards, but part credit must go to my 13 volunteer ACTS/BTN representatives in 10 regions of Kentucky.

ACTS was slated to begin on Space-net I, but due to a postponed launch, ACTS actually premiered on Westar V where it will stay until this fall. BTN, however, is on Spacenet I now, but began on Westar V.

Thank you for including the warnings of getting away from evangelistic perspectives. This is the reason I promote ACTS more than BTN. With the potential of local phone number insertion during evangelistic programs like "Invitation To Life" and phone counselors trained in each cable viewing area, evangelism will not be lost from ACTS. Twenty-three hours of local origination insertion possibilities coupled with 3 minutes of spots available each hour will add a local flair that makes ACTS unique. "Uniquely" evangelistic if the local ACTS board desires to make it so.

Most places I go, pastors and associational leaders comment on Western Recorder articles written about ACTS and BTN. They are hungry for any word, clarification and insight that will put these "new ventures" into perspective.

Again, thank you for your active and mostly accurate ACTS and BTN reporting.

Mark Snowden, Middletown

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

on mission together

Baptist state papers— indispensable informers

As an exercise of responsibility, I read each issue of each state Baptist newspaper.

Among the most informative for me are: Baptist Standard (Texas), Christian Index (Georgia), Word and Way (Missouri), Religious Herald (Virginia) and, of course, Western Recorder.

In reading through all of the past two issues, I found the following editorial from the Aug. 9 Christian Index to be a pertinent word for our times entitled "Good Things Come From Bad

Times."

"Out of every sad situation usually comes some happy news. That axiom is holding true in relation to ongoing reaction to the Southern Baptist Convention session in Kansas City in June.

Notice in this issue of The Christian Index that we are printing four pages of letters to the editor, and most of them deal with the SBC and its actions. And we have more letters on hand that we just couldn't squeeze into this issue. Laypersons are interested in their denomination and they are speaking out.

All across Georgia, we have learned of pastors preaching sermons on what Baptists believe and how they operate. Several meetings have been held to talk about SBC trends. Some churches have formed lay committees to "monitor" the SBC and make regular reports.

Some churches are putting items in their budgets to send laypersons to

state and annual Baptist conventions. Denominational workers are being invited into local churches for question-and-answer sessions.

All of these activities speak a new concern for our denomination. They indicate that pastors and laypersons care, and care deeply, about their denomination and what it says and does. Maybe the shock of some SBC actions in Kansas City was the lightning bolt needed to awaken new denominational interest among many uninvolved people in our churches.

Our religion is so basic to us that we get emotional when it is threatened. That's the way it should be. For some of us, our denomination is our worldwide extension of personal and corporate belief. We treasure it, also."

I, too, have found in Kentucky an awakening of interest in "who we are" and "what we believe." We will all be strengthened thereby.



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

sunday school lessons

Lessons for aug. 26, 1984

International Series

Into exile

2 Kings 25:1-3 After Nebuchadnezzar took Jehoiachin and his most capable subjects into Babylon as captives, he elevated Zedekiah to king of Judah. Unwilling to profit by the mistakes and follies of his three immediate predecessors,

Zedekiah "did that which was evil in the sight of the Lord." Swayed by his advisers, he tried to break the yoke of the Babylonians, a desperate effort based on the false hope that he might obtain enough assistance from the Egyptians and others for the attempt to be successful.

Incensed by the treachery displayed by the puppet king, Nebuchadnezzar decided to direct a campaign to bring that sort of thing to an end. He quickly amassed his forces, built forts near Jerusalem and laid siege to the city. His forces cut off all means of communication with the outside world and prevented any additional supplies from reaching those within the city walls. In due time there was a terrible famine, which reached such proportions that the conditions became terrible and suffering became intense.

2 Kings 25:4-7 When Zedekiah realized the utter hopelessness of his foolish venture, he and a number of his loyal men tried to escape, but their attempt failed. The soldiers pursued and overtook him about 15 miles from the city. He was captured and taken into the presence of the king of Babylon. The last thing that he witnessed, immediately preceding their destruction of his sight, was the slaying of his own sons. After binding his hands and feet with fetters of brass, they took him to Babylon and there he died.

2 Kings 25:8-12 King Nebuchadnezzar commanded the captain of his bodyguard, Nebuzaradan, to destroy Jerusalem. He obediently and promptly plundered and burned the beautiful temple which Solomon had erected at such an enormous cost, destroyed the king's palace and burned the homes of the well-to-do inhabitants of the city. After he had torn down the walls and laid waste to the city, Nebuzaradan marched the people into captivity in Babylon.

Life and Work Series

Serving is God's plan

Matthew 20:20-21 Through the centuries multitudes have revealed an inherent desire for greatness. Christ did not say that it was or is wrong to wish to be great, but he did make it clear that the truly great are those who do what God wants them to do, when and where and how God wants it done.

While James and John, the sons of Zebedee and Salome, were striving for self-advancement and self-exaltation, their dotting mother approached Christ, knelt in his presence and told him that she had an important request to make of him. When Christ asked, "What wilt thou," she asked him to give her sons the first and second places in his

kingdom.

Matthew 20:22-23 With grief in his heart Christ remarked to that fond, proud and devoted mother who was dreaming of a great future for her sons, "Ye know not what ye ask." Mothers should be very cautious about seeking places of honor for their children, because that for which they are striving may ruin or injure them. Christ informed Salome that greatness was and is more than a position of eminence or a title of nobility. He inquired if they, like himself, could and would commit themselves completely to the doing of the will of God. Christ was assured that they were able to do so, but they did not realize what was involved in their statement. Neither did the mother nor her sons understand what it would cost them to get what was requested. Christ made it known that such honors were conferred by God the Father upon his children who use their positions, powers and possessions unselfishly in the service of God and for others.

Matthew 20:24-28 The other 10 disciples were highly indignant when they learned that James and John, through their mother, were trying to get the chief places in Christ's kingdom. Instead of ignoring the attempt, they became angry and revealed their resentment. The cause of their resentment was that they wanted those positions for themselves.

'Smorgasbord approach' to Bible

Several years ago I went to a funeral and heard a preacher say, "If there is a God, and if there is a heaven, I believe the deceased is there." I was shocked that one who stands behind the pulpit would make such a statement of doubt when the Bible so clearly teaches both the existence of God and life after death.

The more I study the Bible, the more I know that it is not a smorgasbord from which we pick and choose. It is not a book from which we as Christians decide what we want to accept and what we want to reject. I know that all of the Bible is the inspired, inerrant, infallible word of God. It is, "Thus saith the Lord, from Genesis to Revelation."

Are there some among Southern Baptists who take the smorgasbord approach to the doctrines of the Bible? Are there some who actually doubt the existence of God? Are there some who doubt that there is life after death? Are

there some who doubt the virgin birth of Christ? Are there some who doubt that salvation was fully paid for by Christ's death on the cross? Are there some who doubt the resurrection and the other great distinctive teachings of the word of God? I believe the answer is yes, and while those who question the teachings of the Bible are a small minority, I believe the smorgasbord approach to the Bible is at the heart of the problem in the Southern Baptist Convention.

The smorgasbord approach is the personal opinion approach to the Bible. It is the "me now" approach. It is a process of accepting from the Bible what makes one feel good, but rejecting what gets on one's toes, rejecting what is hard to understand through the natural intellect and rejecting what deals with the supernatural power of God.

Instead of changing the Bible to fit our personal opinions we should be humble enough to give up our personal opinions to accept without doubt or

question the clear teachings of the word of God. Instead of doubting or questioning the bible we should study it thoroughly so we can understand it better and what we do not understand through regular study we should accept by faith, knowing that all of the Bible is the word of God. My prayer is that all of us will be humble enough and have faith enough to do this and that Southern Baptists will stand together as "people of the book."

William R. Hagan, Taylorsville

Louisvillians denounce resolution

Responding to the 1984 Southern Baptist Convention resolution on the role of women, a group of concerned members of Louisville area Baptist churches published a statement in the Aug. 4, 1984 edition of The Courier-Journal, Louisville's morning daily newspaper (see editorial for complete statement).

The tersely worded statement was published in a 72 column-inch adver-

tisement, paid for by the 412 signers of the statement. Signers of the statement included members of 12 Southern Baptist churches. These churches represent the diversity among Southern Baptist congregations, and are located in all parts of the city and its metropolitan area.

An informal committee, hastily formed, circulated the statement on Sundays and Wednesdays at the churches during late July, a heavy vacation period.

Participants in the project feel that the publication of the statement represented an unprecedented move by grassroots Baptists expressing concern about the recent action of the Southern Baptist Convention.

Those organizing the project feel that the advertisement would have been even larger had more time been given to circulate the statements, or had it been circulated during a period when more church members were at home.

R. Albert Mohler, Louisville



Leon Simpson
President
Clear Creek Baptist School
Pineville, KY 40977

clear creek comment

Standing for something

As Clear Creek Baptist School begins its 59th year, many questions are being raised across the Southern Baptist Convention about what our leaders believe and where they stand. I praise the Lord that over the years no one has ever doubted where Clear Creek stands.

Standing strong for the Lord is important for Christians. The apostle Paul exhorted us to "Watch ye, stand fast in the faith, quit ye like men, be strong" (1 Cor. 16:13). No man stood for the Lord more firmly than Paul.

At Clear Creek Baptist School we lead our students to stand strong for the Lord. We believe that a man who stands for nothing will fall for anything!

We believe that the convictions we hold dear should shine forth so clearly that no one could ever doubt where we stand or what we believe.

We believe in preaching the word and being instant in season and out of season. We believe in preaching the truth about Christ, about God and about the Bible. We believe in standing when the crowd will follow or when you have to stand alone. We believe in standing for God when success is assured and also when we are not being heard.

"I am not bound to win,
But I am bound to be true.
I am not bound to succeed,
But I am bound to live up to what
light I have.
I must stand with anybody that
stands right;
Stand with him while he is right,
And part with him when he goes

wrong."

Abraham Lincoln

During this election year we are hearing a lot about 'proper image' and media manipulation. But the Christian can best witness by character, not cleverness. We preach the simple truth at Clear Creek. We let others discuss all the theories and options. If God has said it, then we believe it and that settles it.

L. C. Kelly did not found Clear Creek to be a debating society about religion. Rather he wanted to find men of conviction and train them in the word of God. D. M. Aldridge did not lead Clear Creek to vacillate back and forth from one position to another for 28 years. And my tenure as the third president of Clear Creek will be marked by the convictions we hold. Clear Creek will always stand for the Lord. Clear Creek will always stand for something!



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Hammer and saw cacaphony

I've been listening to the buzzing of a saw, the ringing of hammers above my head! It is music to my ears, and, yes, coming from our music room which is located above my office. Let me explain.

When we built our new administra-

tion and chapel building eight years ago, I very deliberately placed the band and choir room above my office. I wanted to be able to monitor their progress, or lack of same, on a daily basis. Believe you me I do! I enjoy the sounds immensely though my guests may find the cacophony somewhat disconcerting. This is especially true the opening months of school as beginners blare a wavering note on the tuba, an ear-piercing shriek from a flute that would set a dog to howling, all to a vigorous boom-boom and rat-a-tat-tat from the drums.

But before all that began this school year, we had the music of the saw and hammer. For some years we had wanted to build risers, but other more pressing things kept us from getting to them. Complete and carpeted, the entire music area reorganized, our musical year is off to a fine start.

Much other work was accomplished this summer. Both Marvin-Wheeler and Carnahan dorms were repainted, and other renovation work done, by a hard-working team of 15 men and women from First Baptist, Orlando, Fla. They worked for two weeks along with some of our boys.

Our home economics department, art department, several special help rooms, the principal's office, the dean's office and two guidance counselor offices were all air-conditioned before the start of summer school. None of these rooms have outside windows and our people

had sweltered in them for years. Now every classroom in six differing buildings is air conditioned, as is all staff housing.

We added more staff housing including our 12th specially built 70 foot by 14 foot mobile home in the past two years. We finished underpinning all these homes as well as adding decks. Completed was the renovation of a two-story house leased near our campus. Also, we totally renovated another school-owned house where four of our single women staff will live this year. They will share a large living room with a stone fireplace, kitchen and restroom facilities and each will have their own bedroom. Volunteers Mr. and Mrs. Bill Spahr of First Baptist, Winchester, and Mr. and Mrs. T. K. Strong of First Baptist, Jackson, worked all week painting one of our 1500 sq. ft. apartments before new staff moved in. We have four such apartments, the size of houses. These two couples have donated a week of their lives for many summers now.

A major undertaking this summer was the renovation of a 140-year-old log cabin on the edge of our campus. It is now a very attractive combination museum, craft house and gift shop. It is open and everyone is pleased that sees it. I will write more of this later.

We air conditioned our much-used clothing store called "Friendship House." Two staff work there full time. Also we took a large unused cistern

nearby and built steps into it and a building on top, making a two-story storage area for used clothing before it is sorted and sized and distributed from "Friendship House."

Bro. and Mrs. James Emerson of Paducah made their first visit to our school and worked for two weeks as volunteers. Bro. Emerson is an electrician and vocational school teacher and he did much valuable wiring for us. Mrs. Emerson polyurathened the wooden walls of Cardinal Hall where nearly 100 seventh and eighth graders study. The Sphars and Strongs helped some with this as well.

The wonderful folk of Ten Mile Baptist Church, Glencoe, led by pastor and Mrs. Edwin Kirkpatrick, were back for a week of work for the sixth year. They tore down a large barn, five miles from our campus, donated for a former student and later an outstanding teacher, along with her husband, in our school. Laura Nell and Bill Branan are now in Georgia where Bill has completed his doctorate in biology this summer. The barn will be rebuilt on our farm.

Bill Cole of Ballardsville Baptist Church spent much of his summer in volunteer service with us. He averages a week each month throughout the year in carpentry and plumbing tasks for us.

As summer school ended, we got underway with our new 4500 sq. ft. addition to our dining room and kitchen. Target date for completion is Christmas.



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

homes for children

Back to school

wide-eyed awe watching big brother getting ready to go to school, wishing she could go too.

Another mother comes in with a middle schooler and a high schooler. While the high schooler looks for items needed for a geometry class, the younger one investigates the notebooks and paper supply. The mother says, "That is a good buy on paper. Go ahead and get some extra. You always need paper." The middle schooler says, "But mother, the teacher doesn't want us to use this kind of paper." So, they look elsewhere.

Nearby in the clothing section, parents and youth shop for shirts, blue jeans, articles of clothing. Every family with school age children is now thinking about back-to-school needs. The papers are filled with back-to-school advertisements designed to convince readers that their store has the best offer.

What does it cost to get a child ready for school? That depends on the child's needs and the parents' ability to meet

Stand in the back-to-school section of a store and watch with me. A mother comes in with two small children; the oldest has just turned six years of age. He makes a beeline for the lunch boxes, grabs one with Star-Wars on it and says, "Mommy, I'll need this for school." The younger sibling stands in

those needs. Some will spend much, while others who do not have much will skimp by on less. Obviously, the family with three or four children in school will have heavier demands on their budget. If their children are in high school, the costs are even more.

Have you thought about what back-to-school time is like at Baptist Homes for Children? We do not have two, three or even five children to get ready to go back to school. We must provide for all the children at Spring Meadows, Glen Dale, our two temporary shelters and our unwed mothers homes, and many of them are in high school. How do we do this? With the help of multitudes of people who care. Right now, friends of children are sending us extra gifts to help ready our children for school. When these gifts, some a few dollars and some hundreds of dollars, are put together, it is a great help. Thanks to all who help in this great ministry. Without your help, we would fail.

baptist news in brief

Pastor's conferences to kick off giving program

The 1200 plus associations of the Southern Baptist Convention are being asked to schedule a special Simultaneous Pastor's Conference as a nationwide kick off for Planned Growth in Giving.

Kentucky's 79 associations are being encouraged by the Kentucky Planned Growth in Giving state task force to use this kick off event in each association Nov. 5 to provide information about Planned Growth in Giving and to help create an awareness of the importance of a 15-year 15-step call for individual commitments by Kentucky Baptists.

This kick off conference is designed to provide basic information to pastors about Planned Growth in Giving and will enable pastors to set major 1985 church calendar dates.

The pastor's conference will include prayer support for the entire emphasis of Planned Growth in Giving and planning materials will be distributed. It will feature a 20 minute video/audio tape featuring Southern Baptist leaders interpreting Planned Growth in Giving to pastors. Included on the tape will be Harold Bennett, executive director of the Executive Committee of the Southern Baptist Convention; T. T. Crabtree, chairman of the national Planned Growth in Giving task force and pastor, First Baptist Church, Springfield, Mo.; A. R. Fagan, executive director, Stewardship Commission; Ernest Standerfer, director of stewardship development for the commission; and Cecil A. Ray, national director of Planned Growth in Giving.

Two methods available for getting housing for SBC '85

Convention policies provide two methods for individuals and groups to secure hotel rooms for the 1985 Southern Baptist Convention annual meeting in Dallas, Tex., Jun 11-14.

1. At least 4000 rooms—3000 of which must be located within two miles of the convention center—are to be held for individuals making written reservation requests through the host city's official housing bureau.

2. All other rooms in the city not being held by the city's housing bureau are to be left for individuals and groups to make direct reservations with the hotels.

Sixteen hotels have committed just under 5000 rooms to be used by the Dallas Convention and Visitors Housing Bureau for the annual meeting. Special room reservation request forms are currently being prepared, and during the month of September they will be available in all state Baptist convention offices and printed in Baptist Program.



Bill Marshall [standing], Kentucky Baptist executive secretary-treasurer, introduces Cecil A. Ray [foreground], national director of Planned Growth in Giving, to a gathering of directors of missions. Associations are encouraged to schedule the Simultaneous Pastor's Conference as the kick off event for Planned Growth in Giving emphasis.

The sixteen hotels committing rooms to the Housing Bureau are the Adolphus Hotel, Dallas Hilton, Dupont Plaza, Executive Inn, Fairmont Hotel, Grenelefe Hotel, Holiday Inn Downtown, Hyatt Regency, La Quinta Regal Tow, Wyndham North Park Inn, Plaza Hotel, Quality Inn Market Center, Regent Hotel, Sheraton Mockingbird, Twin Sixties and Viscount Hotel. These forms may be mailed to the Housing Bureau beginning Oct. 1,

1984. Only requests made on these special forms will be accepted by the Housing Bureau. Forms will be processed on an individual family basis.



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Planned Growth In Giving In Kentucky 1985-2000 What Is It?

Planned Growth In Giving is a clear call for commitment to respond to the mandate of the Great Commission.

Adopted by messengers in annual session of the Kentucky Baptist Convention, November 1983.



Planned Growth In Giving

The growing plant represents God's gift of life. God created us with a special growth quality. "Then God said, 'Let us make man in Our image, according to Our likeness'" (Gen. 1:26).

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Sam Cannata:

Doctor and translator

by Robert O'Brien

Sam Cannata knows the need for doctors is great. Two days a week he practices medicine among slum dwellers near Nairobi, Kenya. But the rest of the week, he translates the Bible.

"I've seen thousands of patients, preached thousands of sermons and done a lot of other things in my career," said Cannata, 55-year-old physician turned translator. "But if Ginny and I can help leave a tribe of people a New Testament—the word of God—which they can read and understand, it'll be our biggest contribution."

It's not that Cannata doesn't care about physical needs. He and his wife, Ginny, have shown concern for physical needs throughout a 27-year career that has become legendary among Southern Baptists. They've persevered through political upheavals and imprisonment while continuing work in medical missions, literacy evangelism and discipleship training.

But they're really excited about their latest undertaking, which began with the Murle (mor-leh) tribe in a remote section of the Sudan and continues from a new base of operations in Kenya, which some jokingly call "the Sudan Baptist Mission in Exile."

The Cannatas, each heading up a translation team, are translating the New Testament into Murle. It's the fourth African language they've learned in a career which has led them through Zimbabwe, Ethiopia, Kenya, the Sudan and now back to Kenya because of unrest in the Sudan.

The opportunity for the Bible translation project came last January when the Wycliffe Bible Translators asked Southern Baptists' permission for the Cannatas to return to the Sudan from furlough to salvage a Murle translation project which had stalled for lack of personnel.

But the motivation for it was born during their previous term among the neglected, 99 percent illiterate Murle in

Pibor Post, Sudan. He worked as a physician and she taught literacy. Both emphasized evangelism and discipleship training which resulted in a church.

Then furlough time came, leaving them torn. "God called us to make disciples and we made disciples, and then when furlough came we felt we couldn't just say, 'Toodle de doo—we'll see you in heaven someday,'" Ginny said.

"The Murle didn't know anything about the Bible and they really wanted to grow, but they couldn't because there wouldn't be anyone there to teach them and they had only partial scripture portions available in Murle."

The Cannatas left tearfully because they planned to be gone at least a couple of years to take care of some personal needs. But they returned joyfully, sooner than expected, because of the challenge to provide a Murle New Testament and leave something lasting.

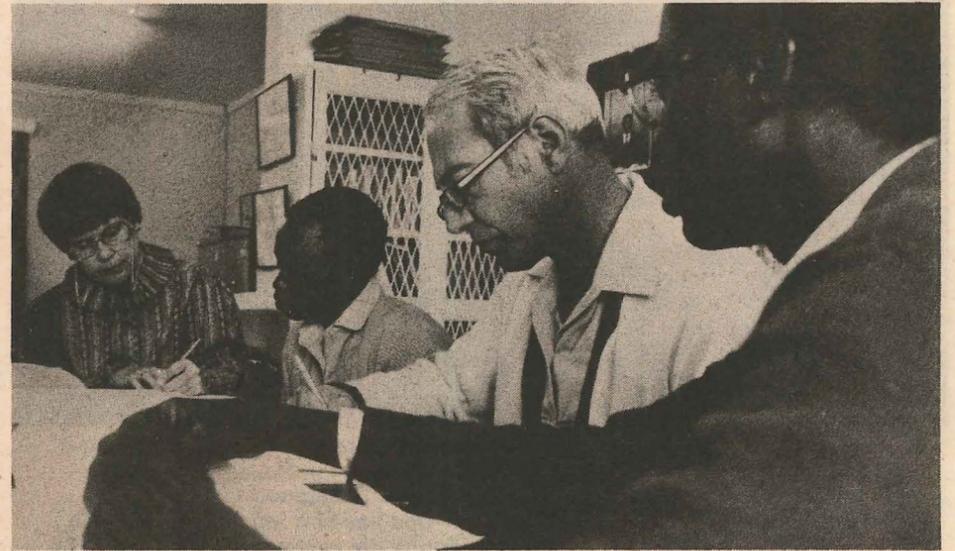
First they underwent intensive study at Wycliffe's Summer Institute of Linguistics. He always has had a gift for languages, but she has had to struggle, admitting she fought missions in the beginning because she didn't think she could learn a language.

"I thought God had a tremendous sense of humor when I found myself among all those linguists in graduate study," she said.

"Ginny has learned Murle better than I have because of all the intensive work with the Murle people in literacy training," her husband added.

The Cannatas reestablished residence as the only Southern Baptist missionaries in the Sudan last September and eventually assembled five coworkers to divide into two teams. They include four African Murle speakers and a Wycliffe volunteer knowledgeable in Greek and Hebrew.

Murle translators faced difficulties from the beginning because the nature-worshiping Murle lead a simple lifestyle, don't have much of a spiritual



Southern Baptist missionaries Sam and Ginny Cannata concentrate on a new skill—New Testament translation. Left to right are Orozu Lokine, Sam Cannata, John Kajach and Ginny Cannata. Lokine and Kajach, Sudanese Murle speakers, are members of the translations teams.

vocabulary and have no concept of "holiness" and "righteousness." But the previous Wycliffe translator, Jon Arenson completed nine books of the New Testament and a lot of language development groundwork.

With that start, the Cannatas set up operation in Juba, unable to return to their people, or their household goods, at Pibor Post, which rebel hostilities have sealed off. It's the third time political problems have caused them to lose most of their possessions during a move.

Now they've got a crate of possessions enroute to the Sudan. They won't be there to receive it and don't know if they can get it rerouted, but they're undeterred. "The Lord has taught us material things don't really mean that much," Cannata said.

The move from the Sudan to Kenya with their coworkers came about seven months after their return because increasing rebel hostilities raised doubts they could continue unhindered and keep their teams intact. They departed shortly before the country went under martial law—considerably better timing than in 1977 when he spent 16 days in a communist prison in Ethiopia before he

and his family could leave the country.

Twice a week Cannata takes a break from translation, dusts off another language—Kiswahili—and treats Kenyan patients. He works with the Mathare Valley slum dwellers at the Baptist clinic recently reopened by Southern Baptist missionaries Nancy Jones and Betty Evans.

"I've got to keep up-to-date in medicine," he said. "Medicine got us into translation. If we hadn't gone to the Sudan for medical work and grown to love the Murle people and learn their language, we wouldn't be in translation now. Maybe medicine will open the door to another tribe someday when this project is finished."

The Cannatas believe drafts of the Murle New Testament will be ready in about a year. "After that, we aren't sure where our careers will lead us," he said. "But we know that discipleship training will continue as our major thrust whatever we do."

"I don't care what your vocation is, you should invest your life in the lives of individuals as Jesus did, and help them grow as Christians so you can look back and see you've left something behind you," he declared.

Iranian Christian joins Dallas church anonymously

by Terry Barone

Wilshire Baptist Church, Dallas, has voted unanimously to accept into fellowship an anonymous Christian in Iran.

"I need to pray. I need to cry," the Iranian wrote Wilshire pastor Bruce McIver. "Here at home I can pray and cry, but in secret."

McIver has received four letters in four years from an Iranian man in his 40s. Generally the letters have concerned the Iranian's progressive search for Christ and his longing to be part of a Christian fellowship.

In the most recent letter of June 1984, the man wrote McIver, "I want to ask you to write down my name as a member of your church. On Sundays, when you preach and speak to our audience, remember me as one of the most faithful members."

McIver said this was the first letter in which the man talked about a commitment to Christ. The other letters raised many questions about his Islamic faith and mentioned the "beautiful church building and warm spirit of Wilshire" he had heard about from friends.

McIver said he does not know the man. In an earlier letter the man wrote, "This is a letter . . . from someone you

have not seen and you have not known. From someone who has not the same religion as you and has not been born in the same faith as you have."

The Iranian described himself as highly educated, with several advanced degrees. He said, "I have traveled to different parts of the world and have observed different nations, different customs and traditions.

"I am fully empty of hope. I am dying, not my body, but my soul, my belief and my creed. I think that all my life I have been in darkness and now I am discovering a light that warms me to comfort and gets rid from my congenital faith . . . I want to confess, to warn all people across the world that I have been foolish! I have been shamefully stupid in believing in Islam."

McIver said the man's most recent letter represents a turning point in his life.

The man wrote, "During this long hard time (of course for me) many things have happened in Iran which I sure am not able to write. Many dramatic, regretful changes have occurred in our ancient culture . . . I just want to write about a great change in myself. It is a real change, not in my face or body, but in my thought and belief."

He went on, "I need to write. I need to speak. Here in my country, I cannot speak. I cannot write. I cannot meet. I cannot breathe. Then what can I do except sitting and writing to my most respectful place (church) in my most respectful country (America). Be patient and read my letter carefully and when on Sundays you are on your prayers with the audience, call your people and speak to them instead of me."

He also talked about his "inherited belief" in Islam.

When he went home after the Islamic revolution, he noticed "so many crimes, inhumanities and religious ignominies. I felt it necessary to doubt and study my religion. After a hard and accurate research I awakened from the deep stupor of ignorance. I recognized that I have not been on the right way. Now I want to announce that I am not a Moslem anymore. I have made many of my friends and relatives to review about their faiths."

In closing he asked, "Help me to awaken numerous people who are disillusioned from their inherited religious hopes and are seeking a new heaven. I know many people here who are wishing to smell fresh inspiration issued

from within your world to invigorate them, as the seekers of love, forgiveness and affability."

He ended by saying that since most letters posted in the United States from Iran are censored, the address on the envelope was not his real address.

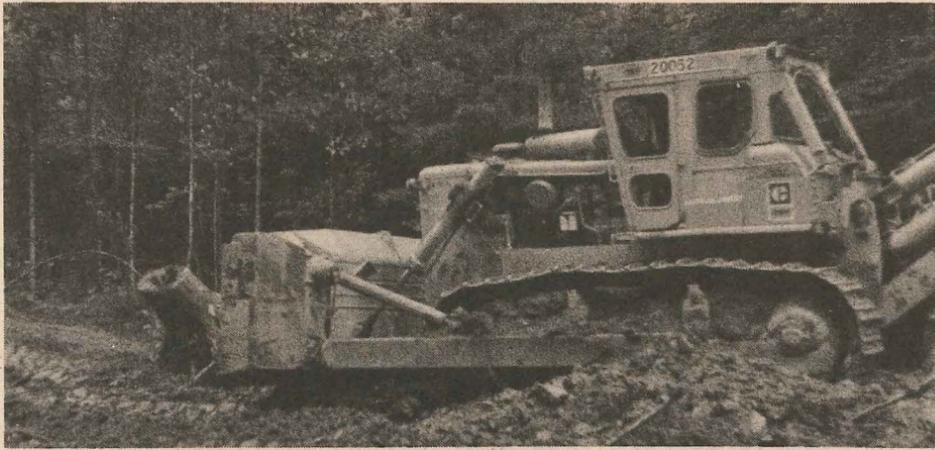
McIver said he shared the letter with the congregation because "somewhere one in another part of the world would like to be a part of a church that would pray for him."

"Obviously, there is no vehicle to receive him into membership of our church this way, but there is the watch-care program whereby someone can be considered part of the fellowship without officially being a member. This was not a mechanical process that was performed. This was done to call the attention of the congregation to a person who wanted to be part of us. This was done in response to his request since I can't write to him."

McIver added he was not concerned that what he did was something "different or organizationally proper. My only concern was that our church include him in fellowship and prayer."

McIver said he would remind his congregation of its Iranian brother from time to time.

Clear Creek Baptist School



Built by Bible and bulldozer

'A dream coming true...'

The dream of a family life center at Clear Creek Baptist School is a step closer to becoming a reality with the beginning of site preparation recently.

The history of Clear Creek is filled with the inspiration of dreaming, praying and building. L. C. Kelly dreamed of a school for the training of God's ministers. He and others prayed and Clear Creek Baptist School came into being. Over the years needs would arise. Kelly and later president D. M. Aldridge would lead the Clear Creek family to dream, pray and build. God blessed this ministry far beyond what

we could imagine.

God has now led us to dream of a family life center at Clear Creek. The need for such a center was evident for many years and began to be met through a challenge gift given by Mr. and Mrs. Dudley Pomeroy of our faculty. The challenge part of the fund raising has been met; however, we still need \$250,000 to complete the building.

Leon Simpson, president of Clear Creek Baptist School, has said, "The purpose of a family life center is not only to provide recreational activities for our school, but also gives us an opportunity to minister to the whole man. This is a vital part of our calling to train adults and their families in Christ. We want to produce the most effective and well balanced pastor and minister we possibly can."

Professor preaches in Africa

R. Thomas Holtzclaw, professor of evangelism and director of admissions, re-



Professor R. Thomas Holtzclaw

cently returned from a month-long visit to south central Africa. He visited Mr. Merrill and Kay Aldridge at Baptist Theological Seminary in Lusaka, Zambia.

One of his goals was to explore the area where missionaries Stanley Livingston and Robert Moffat conducted their ministries. This was the first opportunity Holtzclaw had to preach through an interpreter.

Holtzclaw traveled to Trinidad on a missionary trip in 1975 and has toured the Holy Lands three times.

Lend us your ears

Clear Creek Radio Productions produces three regularly scheduled shows.

"Clear Creek Chimes" includes a devotional message from one of the professors, a Bible quiz and recorded music.

"The Sunday School Lesson" features Clear Creek professors.

Holiday specials for Christmas, Easter and Independence Day have been heard in every state in the nation, on over 600 radio stations.

Pat Robertson of Christian Broadcasting Network has called the Clear Creek specials "the best I've heard."

Here is a list of stations that regularly carry Clear Creek radio programs. Check your local listings for day and time.

Clear Creek Chimes

WSWV, Pennington Gap, Va.
WLSO, Big Stone Gap, Va.
WSKT, Knoxville, Tenn.
WAKW, Cincinnati, Oh.
WSTS, Laurinburg, N. C.
WELZ, Belzoni, Miss.
KDXI, Mansfield, La.
WMSK, Morganfield

WNKJ, Hopkinsville
WCPM, Cumberland
WHIR, Danville
WHBN, Harrodsburg
WVLK, Lexington
WMIK, Middlesboro
WFLW, Monticello
WANO, Pineville
WSRG, Elkton
WTJM, Pineville
WFXV, Middlesboro
Clear Creek Country

WCBL, Benton
WFIA, Louisville
WYWY, Barbourville
WNTT, Tazewell, Tenn.
Big 40 News, Danville
Big 21 News, Bowling Green
WKRR, Murphy, N. C.

"The Sunday School Lesson"

WSRG, Elkton
WBFN, Quitman, Miss.
WLON, Lincolnton, N. C.
WKRR, Murphy, N. C.
WBYO, Boyertown, Pa.
WJCT, Lake City, S. C.
WBIN, Benton, Tenn.
WSWV, Pennington Gap, Va.

Homecoming has record attendance

The annual alumni conference set a record attendance Aug. 6 and 7, reported Noble Cobb, president of Clear Creek Alumni Association.

Keynote speakers were evangelist Jimmy Robbins of Cowpens, S. C., and distinguished professor of New Testament at Clear Creek, H. C. Chiles.

This year's program included a "Foundation Celebration" for the construction of the Clear Creek family life center.

Special guests included president emeritus and Mrs. D. M. Aldridge, returned from Zambia, Africa, where



Alumni came home to historic Kelly Hall

they served as volunteer missionaries.

"The conference was a special time of inspiration and fellowship," said president Simpson.

Alumni lead in evangelism

As announced at the state evangelism conference, 11 of the top 105 churches in 1983 baptisms were pastored by Clear Creek alumni: Ron Barnett, Meta Baptist Church, Meta; John Justice, Northside Baptist Church, Mt. Vernon; Billy Carpenter, Mt. Ash Baptist Church, Williamsburg; Ronnie Owens, First Baptist Church, Artemus; Pat Garland, Bethlehem Baptist Church,

Pineville; Philip Barbour, Emmanuel Baptist Church, Berea; Lowell Mason, Second Baptist Church, Providence; Ronnie Blake, Crabtree Ave. Baptist Church, Owensboro; Carl Simmons, Coral Hill Baptist Church, Glasgow; Clay Harrell, Keck Baptist Church, Gray; Arnold Moon, First Baptist Church, Ludlow.



The class of '84

'Go ye into all the world...'

Proud families and friends attended the 38th annual commencement exercises of Clear Creek Baptist School. Forty-eight graduates representing nine states were awarded degrees, diplomas or certificates in theology, religious education or church music.

Twelve students graduated with academic honors and 11 have decided to continue their education at Southern Baptist seminaries.

There are special stories behind these statistics. Like Charlie Ivey and his two sons-in-law, Tommy Edwards and Bruce McBrayer, all three graduating together with bachelor of theology degrees. Like Charles Miracle, who worked in the mines 40 hours a week for four years to raise his family and finance his education. And Ken Wilson, who traveled 600 miles every weekend to pastor a church in Virginia.

Speaker for the occasion was Randall Bell, executive director of the American Association of Bible Colleges. "God is on the move in the age in which we live," said Bell. "You could not have

chosen a more exciting time for your ministry."

A high point of the ceremony was the presentation of awards to the graduates. The trustees' award was presented to class president Darrell Fletcher. Max Cooper received the president's award. Academic awards for the highest grade averages were earned by Steve Deaver and Patsy Walter.

Nasby Mills, director of missions for Upper Cumberland Association, led the invocation. The prayer of dedication was offered by Claude Fox, who retired after 20 years of service to Clear Creek. David Aker, director of missions for Pulaski Association, gave the benediction.

Special music for the service was performed by the Clear Creek handbell choir, directed by Sue McGee, and the Clear Creek Chorale, directed by Ron Goodwin.

A reception for the graduates and their families was held following the ceremony at Binghamtown Baptist Church, Middlesboro.