



Heritage rally draws 1200 'concerned' Baptists

by James H. Cox, Associate Editor

An outspoken Southern Baptist leader embroiled in the denomination's controversy over inerrancy told a Louisville audience he longed for the time "where once again we can go to the convention and not know who's going to be nominated (for office)."

Speaking at what was billed as a Baptist heritage rally May 20 Roy L. Honeycutt, president of Southern Baptist Theological Seminary, Louisville, declared that "leadership is the key" to resolving the dilemma in which Southern Baptists find themselves today.

"This convention isn't going to split," he affirmed. "There's nothing there to split—we're already split into 32,000 autonomous churches."

Baptists are going to stay together because of "our belief in Jesus Christ," Honeycutt told more than 1200 predominantly laypersons.

The rally, held at Louisville's St. Matthews Baptist Church, was easily the third largest single meeting of Baptists across Kentucky in size that will be held this year. Only the state evangelism conference last February and the annual meeting of the Kentucky Baptist Convention in November are expected to eclipse the heritage rally in attendance.

Two other personalities appeared on the two-hour program with Honeycutt—Norman Cavender, a Baptist layman from Claxton, Ga., and C. R. Daley, editor emeritus of Western Recorder, Middletown.

Daley warned that Southern Baptists' "moment of decision" has arrived.

"Most of us would not have chosen it," but it has been "chosen for us," he said. Too many Southern Baptists have not realized "the seriousness of this moment." The outcome will determine the direction of Southern Baptists "for years to come," he admonished.

He asked the rally crowd what will be new among Southern Baptists if the inerrancy faction prevails. His answer: "Everything."

Daley suggested there will be suspicion "of anyone who deviates from a prescribed norm." Seminary training will be "a la W. A. Criswell and a la



Kentuckians featured at a Baptist heritage rally May 20 in Louisville included [l] Roy L. Honeycutt and C. R. Daley. Officials of St. Matthews Baptist Church, where the event was held, believed more than 1200 Kentucky Baptists attended.

Jerry Falwell." Sunday school literature will be scrutinized carefully "to be sure it meets certain theological interpretations." Applicants for missions positions "will have to go through narrow indoctrination." Some "will not pass" and some "will not submit," Daley declared.

If fundamentalism prevails several SBC agencies will be dissolved, he warned. The "first to go" will be the Christian Life Commission and the Baptist Joint Committee on Public Affairs.

The changes, he said, would "guarantee that what you and I have known and loved is vastly different" in the future.

Who would be running our convention then? Daley answered:

"Those who go for the jugular vein.

"Those who tape record telephone conversations secretly.

"Those who operate a war room in

Texas.

"Those who would destroy anyone who gets in their way, with Dr. (Russell) Dilday (president of Southwestern Baptist Theological Seminary, Ft. Worth, Tex.) as exhibit No. 1.

"Those who castigate such revered Southern Baptist leaders as Honeycutt, Dilday, (W. Randall) Lolley (president of Southeastern Baptist Theological Seminary, Wake Forest, N. C.) and (R. Keith) Parks (president of the Foreign Mission Board, Richmond, Va.) and cuddle up to (TV evangelists) Pat Robertson and Jerry Falwell."

In conclusion, Daley said, "I pray God enough Southern Baptists have realized what is happening and will stand up in Dallas and march not to an inerrant drummer but to the drums of our eternal Lord Jesus Christ."

Both he and Honeycutt received standing ovations at the completion of their addresses. Honeycutt was also interrupted for about 30 seconds by applause when he announced he would go to the upcoming convention in Dallas, Tex. and vote for Winfred Moore of Amarillo, Tex. for SBC president. Moore has challenged the incumbent, Charles Stanley, of Atlanta, Ga., for that office.

Meanwhile, Cavender, the Georgia layman, labeled the denominational dispute "our greatest crisis in history."

"Loyal, cooperating Southern Baptists are being steadily eroded from places of leadership," he confirmed. "Sincere, honest Southern Baptists have accepted (false) claims as truth."

He cited several examples of what he called a "lack of truth in advertising" by the inerrancy faction.

Southwestern Seminary president Dilday claimed several months ago that

an organization and mailing list for the inerrancy faction were being maintained on a personal computer by Judge Paul Pressler of Houston, Tex., one of the key leaders of that faction, Cavender reported. But when asked directly by the editor of the Indiana Baptist if this were so, Pressler "emphatically and categorically denied" the charge.

Last month, Cavender continued, immediate past SBC president Jimmy Draper of Euless, Tex. "admitted" in an interview "that there was an organization maintained on Paul Pressler's personal computer."

"I have a hard time dealing with this, with people who do not tell the truth," Cavender declared.

"Our convention is being destroyed by deliberate, deceitful, dishonest methods of doing business. They are making words about the Bible higher than the Bible itself," he injected.

Cavender suggested that the inerrancy movement has two targets—the seminaries and the Baptist press, including the Baptist state papers.

"I pray Southern Baptists will get back to walking the dusty road of ministry instead of standing in the temple and arguing over the meaning of Genesis," he concluded.

Several prominent Kentucky Baptist pastors also appeared on the Baptist heritage rally program with the three key speakers in Louisville. They included William Powell Tuck, St. Matthews Church, Louisville; Richard Bridges, First Church, Bowling Green; H. Gary Coltharp, First Church, Madisonville; Bill Messer, First Church, Ashland; and James B. Lewis, Westport Road Church, Louisville, and president of the Kentucky Baptist Convention.

There are ways to follow the action, even if you aren't going to Dallas

by James H. Cox, Associate Editor

Kentucky Baptists will have at least nine opportunities across the state to view the Southern Baptist Convention in Dallas, Tex. June 11-13 via live television coverage, for the very first time.

An announcement was made last week by W. Mark Snowden, director of the KBC Media Department, Middletown, that gavel-to-gavel coverage to be telecast by the Baptist Telecommunication Network (BTN) will be available in several Kentucky locations.

On-camera anchors for the coverage include Gomer R. Lesch, senior BTN consultant, Telecommunications Department, Baptist Sunday School Board, Nashville, and Richard T. McCartney, editor of Oklahoma's Baptist Messenger, Oklahoma City.

Sites in the commonwealth offering free coverage include the following locations:

- Kentucky Baptist Building, Middletown
- Elkhorn Baptist Association offices, Lexington
- Pulaski Baptist Association offices, Somerset
- Northern Kentucky Baptist Convalescent Center, Newport

- Briensburg [Ky.] Baptist Church
- First Baptist Church, Paducah
- Immanuel Baptist Church, Paducah

- Southern Baptist Theological Seminary channel, Louisville
- Severns Valley Baptist Church, Elizabethtown

The historic telecast featuring live coverage of the convention for the very first time begins Tuesday, June 11 at 9:30 a.m. EDT. It will conclude Thursday, June 13 at 5:30 p.m. EDT. There will be night sessions Tuesday and Wednesday, although there is no afternoon session Wednesday.

Nominating speeches for candidates for president, and the election of the president, are scheduled to begin at 2:40 p.m. Tuesday. This session is expected to draw most attention during the week.

Other convention highlights to be televised on BTN include the president's and convention sermon addresses; reports by convention boards, agencies, institutions and commissions; election of strategic presidential-appointed committees of the convention; adoption of a \$130 million Cooperative Program budget; prayer, music and inspirational messages; and presentation and adoption of resolutions.

Lloyd Elder, Baptist Sunday School Board president, compared the annual meeting of the Southern Baptist Convention to a "vast town hall meeting."

He said the Sunday School Board "is pleased to bring this significant event to Southern Baptists. Extreme distances and financial considerations which in the past have prevented many from personally witnessing the denomination's annual meetings can be overcome this year to provide a new sense of identity for many more Southern Baptists."

In announcing the Kentucky access Snowden remarked, "Now Kentucky Baptists have an opportunity to see the convention as it happens. Southern Baptists in Kentucky want to be informed. This telecast will allow them to participate in the life and work of our annual convention."

BTN will telecast the convention sessions unscrambled on channel 21 of Spacenet I satellite, located at 120 degrees west.

In addition to perhaps 30,000 messengers and 10,000 visitors and observers expected to gather in Dallas for the annual meeting, about 200 Southern Baptist churches and other entities in 26 states have offered their facilities for public viewing of the telecasts.

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sanford's perspectives



Jack D. Sanford

Who will it be?

The Baptist heritage rally in Louisville last week (see page 1, this issue) and the five statewide meetings held by LaVerne Butler and William Hancock puts into sharp contrast the polarization now apparent among us as Southern Baptists. It is a polarization which has hardened as the time for the convention draws near.

Roy Honeycutt, C. R. Daley and Norman Cavender represent what has been the viewpoint of persons in charge of convention affairs prior to 1979. They were principal speakers at the Louisville rally and stated the moderate position. Butler and Hancock represent persons who have assumed new positions of power and are now calling the shots for Southern Baptists in election of agency and institution trustees. These men articulated the inerrantist position.

Each side claims to believe the Bible and each side is convinced of the rightness of its position. Each side is convinced of the leadership of God in the position taken. The Bible is believed by all Baptists, including those who now lead both factions in the current struggle. The rub comes when one is asked to define what he means by belief in the Bible.

On one side are those who use the word "inerrant" which they interpret to mean every word in the "original autographs" was exactly what God wanted written. On the other side are those who believe everything the Bible says about itself and that the Bible is "truth without mixture of error," written by men who were inspired by God.

The upshot of this whole mess is that the Bible is being used to mask the real issue. The real issue is control of the SBC through election of a president who in turn appoints committees which then select for election persons who ultimately determine the direction of our agencies and institutions.

It is politics. No amount of pious denial can change that fact. The outs want in, the ins want to stay in. Any student of the SBC knows that politics has always been a part of convention life, just as politics is part of all life. There is nothing wrong in political usage. That is how humans get things done. The real difference now is that the inerrantists have a carefully orchestrated agenda and a closely knit organization to assure victory and achieve their own ends. The moderates have never had such tools to use but are just beginning to learn how to put together such an organization.

The Bible is the smoke screen and many Baptists have bought the idea that all Baptist schools, especially the seminaries, hold the Bible in contempt and do not believe it is the authoritative word of God.

How any sincere Baptist could say that, much less believe it, is the great mystery of this whole affair. The life and ministry of thousands of men and women, working in the churches and on the mission fields around the world, testifies to the regard and love for the Bible which they learned more deeply in one of our schools.

The Baptist heritage rally in Louisville articulated the central issue to be decided by convention messengers. That issue is: Do Southern Baptists want a convention under the control of persons who insist that there is only one way to view the Bible and only one way to interpret the meaning of inspiration, or do Southern Baptists want a convention where each believer is granted freedom to respond to the Holy Spirit and interpret for himself not only what the Bible says but also what the Bible is?

It is a matter of control. Whom do Southern Baptists want in control of agencies and institutions?

Unfortunately the question can be decided only through presidential elections, which are overlaid with emotion and political pressures and are seldom entered into with thoughtful, prayerful consideration by the messengers.

If Charles Stanley wins in Dallas the inerrantists will strengthen their hold on convention agencies and institutions. If the recently announced candidate Winfred Moore wins in Dallas the moderates will regain some of what they believe has been lost.

Who will it be, Stanley or Moore?

One of these men represents a drive for control of the convention and a restructuring of Southern Baptist life. Thousands of Baptists believe he is God's gift to Southern Baptists.

The other man represents the historic practice of autonomy and cooperative missions as the Baptist way, and thousands of Baptists believe he is God's man for the hour.

Both believe the Bible. Both represent thousands of Baptists who also believe the Bible. Election of either of them will assure a president of the Southern Baptist Convention who believes the Bible.

The Bible, then, is not the issue, nor has it ever been the issue. The issue is control of the SBC. The messengers in Dallas, by their vote for one or the other of these men, will determine the direction of convention life.

Surely it is a time for deep soul searching and fervent prayer that the God of us all will give direction so desperately needed among us.

western recorder

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

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baptist news in brief

Winfred Moore, "tool" of liberals, Patterson says

Inerrantist leader Paige Patterson has called Amarillo, Tex. pastor Winfred Moore a "tool" of liberals, according to Associated Press.

Moore will be nominated for president of the 14.3 million member Southern Baptist Convention at the annual meeting of the SBC in June. Patterson, associate pastor of the 25,000 member First Baptist Church, Dallas, is supporting the reelection of the incumbent, Charles Stanley, pastor of First Baptist Church, Atlanta.

The Associated Press story quoted Patterson as describing Moore, pastor of First Baptist Church of Amarillo and president of the 2.3 million member Baptist General Convention of Texas, as a "tool" for "liberals" such as Russell Dilday, president of Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

"I don't think he's a liberal, but he's being used by them," Patterson reportedly told the congregation at Fletcher Emanuel Baptist Church in the southeast Texas town of Lumberton. During the May 12 meeting, Patterson also asked the people to pray for the Southern Baptist Convention which holds its annual meeting June 11-13 in Dallas.

Moore, in a telephone interview with the Associated Press, defended his credentials. "The people in Amarillo who've known me for the past 25 years would tell you that I would not be used by anybody and I don't intend to be," he said. (BP)

Dunn and Valentine oppose D.C. office

Leaders of two Southern Baptist Convention-related agencies with direct ties to Washington have voiced strong support for a recommendation which opposes establishment of a Southern Baptist "governmental affairs office" in the nation's capital.

James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs, and Foy Valentine, executive director of the Christian Life Commission, expressed hope messengers to the Southern Baptist Convention in Dallas June 11-13 will support the recommendation to be brought by the convention's Executive Committee.

A motion from last year's convention in Kansas City, Mo., which was referred to the Executive Committee, proposed the establishment of a Southern Baptist office in Washington which would "address public and governmental affairs."

Following extensive study of the matter by its program and budget subcommittee, the full Executive Committee voted in February to "affirm SBC's historic relationship to the Baptist Joint Committee on Public Affairs." A governmental affairs office in Washington exclusively related to the SBC "does not appear practicable," the Executive Committee recommendation noted.

The Kansas City motion came in the midst of intense pressure on the Baptist Joint Committee over the agency's steadfast opposition to a public school prayer amendment backed by the Reagan administration. Much of the criticism contended that positions taken by the BJC in recent years have not represented the majority opinion of Southern Baptists.

Dunn noted, however, "every single position statement" adopted by the BJC during the last six years has been unanimous, which reflects "full and

complete support" of the committee's Southern Baptist members.

Valentine, who has directed the Christian Life Commission for 25 years, said a new Southern Baptist office in Washington would necessarily create "serious conflicts" and confusion related to the agency's convention-assigned programs.

The CLC is responsible for education and action in areas such as Christian citizenship, family life, economics, race relations, gambling, world hunger, pornography and alcohol and drug abuse. In recent years the scope of the agency's work has led to increased concentration in the nation's capital. (BP)

Baptist Laity Journal planned by ex-president

Owen Cooper of Yazoo City, Miss., the last layman to be elected president of the Southern Baptist Convention, and John Baugh, chairman of the board of Sysco Corporation in Texas, have announced plans to publish a new periodical, The Baptist Laity Journal.

Cooper told the Baptist Record, newsjournal of the Mississippi Baptist Convention, he hopes the first issue will be out sometime in May, prior to the June SBC meeting in Dallas.

"We hope it would be a voice of reconciliation," said Cooper. "There is a group of us who feel like we want to use the voice of the pew in bringing together the diverse points among Southern Baptists," he said, "recognizing there will be diversity but maintaining unity in the areas of evangelism, missions, Christian education, stewardship and discipling or equipping the saints."

Cooper indicated much of the planning was yet ahead for the new publication, such as compilation of a mailing list. He said the first issue is being edited largely by James Cole, former editor of the Louisiana Baptist Message and current executive vice president of the Baylor University Alumni Association in Waco, Tex.

Baugh, a member of Second Baptist Church, Houston, announced at a San Antonio, Tex. meeting in early May that the periodical will be designed "to inform Southern Baptist laity and to protect and preserve traditional Baptist doctrines." A statement of purpose, written by Baugh, noted that in the current crisis, "one voice has been silent, that of the laity. As major stockholders of the Convention, it is imperative the laity let their voices be heard above the roar of the raging storm." (BP)

Resolutions chairman outlines SBC plans

"I hope the resolutions committee can be a catalyst that would in some way bring the convention together in a spirit of harmony," said Larry Lewis, chairman of the resolutions committee for the 1985 annual meeting of the Southern Baptist Convention. Lewis, president of Hannibal-LaGrange College in Hannibal, Mo., added: "If there is a hot seat in the convention, I know I am going to be sitting on it."

In recent years, the work of the resolutions committee has increased dramatically, both in volume and volatile issues. Preliminary indications are the 1985 convention should see a record number of resolutions on issues ranging from women's ordination to depoliticization of the SBC to support/censure of the six SBC seminaries.

In the less than two weeks since

Lewis' appointment as chairman of the committee was announced, some 15 or 20 resolutions have been received at his office at the Missouri Baptist Convention-related school. An additional six proposed resolutions have been received at the Executive Committee offices in Nashville, Tenn.

Under newly adopted SBC by-laws, persons who plan to present resolutions at the convention are requested to submit copies of the proposed resolutions to the committee 30 days in advance of the annual meeting "in order to make possible more thorough consideration and to expedite the committee's work."

"Most of the resolutions we have received relate to particular seminary situations," Lewis said. "They suggest the convention ought to affirm this president or that president or this institution or that one. Others suggest a certain president or institution be censured. There seems to be a lot of concern in the convention now about the seminaries."

According to Reginald McDonough, an Executive Committee staff member who relates to the resolutions committee, topics addressed in the proposed resolutions received in Nashville deal with depoliticization of the convention and women's ordination. McDonough cautioned that even though resolutions are submitted to the convention prior to the annual session, they still must be presented by a registered messenger after the convention has started.

Persons who wish to submit resolutions in advance should send them to Larry Lewis, c/o the SBC Executive Committee, 901 Commerce #750, Nashville, TN 37203. (BP)

Tellers, credentials committees appointed

The tellers and credentials committees have been appointed for the 1985 annual meeting of the Southern Baptist Convention, June 11-13, in the Dallas Convention Center.

SBC president Charles Stanley announced the appointment of the credentials committee, while SBC registration secretary Lee Porter released the names of the tellers committee.

Stanley, as president, appoints both committees. The credentials committee is appointed by the convention president "in consultation with the vice presidents," while the tellers body is named by the president, "in consultation with the registration secretary."

The credentials committee, according to the SBC by-laws, "shall review and rule upon any questions which may arise in registration concerning the credentials of messengers." The 26 member group also considers "any contention arising on the floor (of the convention) concerning seating of messengers."

The tellers committee, made up of 13 members, is responsible for tabulating any vote taken by ballot during the convention.

A Kentuckian was named to each of the committees. Max D. Hester, pastor of Calvary Baptist Church, Irvine, was appointed to the credentials committee. Bonnie White of Louisville, a member of First Baptist Church, Prospect, will be on the tellers committee (BP)



Leon Simpson
President
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Pineville, KY 40977

clear creek comment

Worth remembering

Paul advises us in Phil. 3:13 to forget "those things which are behind." However, the arrival of Memorial Day urges us to remember. This leads me to believe there are some things worth remembering while others should be forgotten.

However, Memorial Day reminds us it is sometimes a sin to forget. On this day we honor American servicemen who gave their lives for their country. In recent days we as a nation have looked back four decades to the conclusion of World War II, two decades to the beginning of the Vietnam conflict and one decade since that conflict ended. No true American patriot can fail to honor those who have served and those who have died in the service of their country.

Christians ought to periodically observe a memorial day in their own lives. I am convinced our enemy is often at work in our memory. Memory is defined as the ability to keep a mental record of earlier experiences. Tyrone Edwards observes, "The secret to a good memory is attention and attention to a subject depends upon our interest in it. We rarely forget that which has made a deep impression on our minds."

Moses challenged the Israelites, "Thou shalt remember all the way which the Lord thy God led thee these 40 years in the wilderness." (Deut. 8:2). I am convinced God wants us to remember certain events and experiences in our lives and to remember certain truths we have learned along life's way.

We should remember how God has saved us from our sins, our circumstances and ourselves. We should remember how God has worked in our lives since we came to know him. We should remember the goodness and mercy of God which has followed us all the days of our lives.

We should remember the trials and afflictions God allowed us to go through (Ps. 119:71) in order that we might grow and become stronger. We should remember the special people in our lives who have been there to minister in times of stress and trouble.

Finally, we should remember how special we are to God, how he loves us and what a privilege it is to be his children. How wonderful it is to follow him and to be thought worthy to be of use in his service. And what joy to remember he has prepared a place of beauty and love where we shall go to be with him forever at the close of the day!

LAUREL LAKE BAPTIST CAMP located in the beautiful hills of southeastern Kentucky will begin its summer camping season June 17 and run thru August 2. Camp is open for Grades 3 thru 12. In addition, facilities are available for retreats, church picnics, homecomings, etc. For further information call or write us at: Laurel Lake Baptist Camp, Route 6 Box 464, Corbin, KY 40701; Phone 606-528-3522.

baptist news in brief



Eldred M. Taylor
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homes for children

Bittersweet

Graduation time is bittersweet because there is joy and sadness, laughter and tears, good-bye and hello. There is joy in reaching a significant milestone for which one has worked, but there is sadness in parting with friends. However, graduation is a positive time in spite of the bitter that comes with the sweet.

Spring Meadows has just held their recognition banquet and Glen Dale will hold theirs on June 4. These are special times on the campuses. The graduating seniors are given special recognition, as well as others who have made significant progress. It is a fun time when the youth and their workers show special love and care for each other.

Then high school seniors living with us will graduate this spring. Four are from Spring Meadows. Genean Bromagen, who has lived with us about four years, will enter Thelma Vocational School and train for food services and possibly as a nurse's aide. Shellie Brown has been with us about 18 months. She has a job working in a doctor's office. James Little has lived with us just over four years and will go to New York to live with his father and seek work. Mike Williams, who has been on campus only a few months, will enter the University of Kentucky on a full scholarship in the fall. Mike recently was the speaker for Youth Week in his church.

Spring Meadows has found a way to provide a transitional living arrangement on campus for some of these young people. This will give them guidance and stability as they move into independent living.

Glen Dale will have three high school graduates. Michelle Holland plans to attend college. Allen Hash will enter military service. Betty Alcorn will enter vocational training to become a nurse's aide.

Three youth from Baptist foster homes are also graduating. Nancy Eddy will go to Sullivan Junior College of Business. Gayle Eddy will work with his foster family in the contracting business and attend trade school. Jerry Griffith will enter vocational school in computer training with a goal of going to Western University.

The bittersweet of joy and sadness is summed up by our graduate Mike Williams of Spring Meadows, "To all the staff and youth of Spring Meadows I leave the joys, the tears, the frustration and success I have found here."

Foreign Board names two new directors

Timothy T. Brendle, a former missionary to Haiti, and Mary Jane Anderson, a computer systems consultant, have been named to direct departments at the Foreign Mission Board.

Brendle, for the past year manager of career orientation for the board, will become director of the missionary learning department June 1. Anderson, a consultant with a Richmond management consulting firm, began directing the newly created data systems development department May 20.

Brendle will oversee the entire missionary orientation program and the program for veteran missionaries' continuing education at the Cauthen Missionary Learning Center in Rockville, Va. He replaces Sam James, who was named area director-elect for east Asia effective June 1.

Brendle and his wife Ava were appointed missionaries in 1978 and worked in Haiti before coming to the home office in 1981. From then until March 1984 he worked primarily to develop projects for long-term hunger relief with missionaries and national leaders. He is from Drexel, N. C.

Mrs. Anderson will help beef up staff and computer hardware and software capability for a whole range of applications, including mission financing and accounting, general mission information, personnel information and data for special projects such as urban evangelism studies.

She most recently worked as a consultant with Coopers and Lybrand, an accounting and consulting firm in Richmond. As a consultant in the financial

and management accounting systems group, she worked extensively in financial systems analysis, design, implementation and auditing for private companies as well as non-profit and government agencies. (BP)

Mission leaders meet June 9-10 in Dallas

The Southern Baptist Conference of Directors of Missions meets June 9-10 at Central Expressway Inn, Dallas, Tex., immediately prior to the Southern Baptist Convention.

The three-session program under the theme "The Director of Missions—Who? How?" will look at basic information for the job. (BP)

Willow Meadows vetoes blackmail by inerrantists

In response to "those in the denomination who would withhold their financial contributions for obviously political reasons," Willow Meadows Baptist Church in Houston voted to immediately increase the church's gift through the Cooperative Program from 10 percent to 13 percent.

Acting on a resolution of "concern and recommitment" presented by George Gaston, pastor, the congregation overwhelmingly approved an immediate increase in funding of the Cooperative Program and a systematic increase to 20 percent during the next three years.

The resolution also said: "Our gifts to the cause of cooperative missions will be given regardless of who is elected

president of the Southern Baptist Convention in the coming years; and, . . . we call upon all Southern Baptists to join us in recommitting ourselves to a lifestyle devoid of threats and manipulative political activity, and a renewed investment of our lives and resources to the cause of Christ through the Southern Baptist Convention."

"The increase in Cooperative Program gifts will be a sacrifice for my church," said Gaston, "but I already have had several individuals say they are going to increase their tithe. One man said he was increasing his by 50 percent." (BP)

Three named to posts by Home Mission Board

Home Mission Board directors elected two new staff members for the Atlanta based agency during their May meeting and confirmed the election of another new staff member earlier approved by mail poll.

The HMB executive committee elected Ronald W. Loftis of Fayetteville, N. C., as assistant director of church and community ministries; David Morgan of Des Moines, Ia., as assistant director of the HMB church loans division; and William F. Reed of Atlanta as assistant director of the board's loan servicing department.

In other action the board appointed four missionaries, six missionary associates and two church planter apprentices and upgraded one person from missionary associate to missionary status. Sixty persons were approved to receive church, language and field pastoral assistance. (BP)

Reunion for Ridgecrest staffers set during SBC

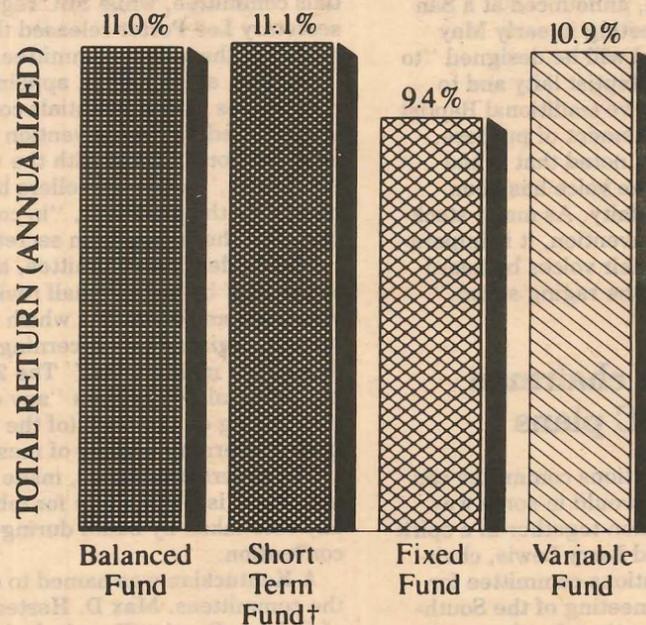
A reunion for people who were Ridgecrest staffers in the early 1950s will be held during the Southern Baptist Convention in Dallas.

The reunion will be Wednesday, June 12 at Grenelefe Hotel (Skyview Cafe), 1011 South Akard St., at 5 p.m. The hotel is within walking distance from the convention center.

For further information call (214) 239-3278 or (214) 826-5873.

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baptist forum

Last week's paper [May 21] carried a letter by Allen Harrod, Bellevue, with a misleading headline, "It's O. K. to escrow funds." That was not Mr. Harrod's intention, and we apologize for any embarrassment it may have caused.—Editor

Blessings from heartbreak

One of the most comforting aspects of my faith is the assurance that God can bring good out of evil (see Gen. 50:20). It is a miracle which he still performs daily and at times this thought is my only consolation. The present controversy among Baptists is heartbreaking to most of us, but several blessings have already emerged from it for me.

When asked to be a member of the board of directors for the Center for Women in Ministry I asked for time to think and pray about it. I searched out and studied the words of Paul with a new fervor, I read all the commentaries I could find, prayed for enlightenment and discussed the matter with friends in the faith of differing opinions. And, glory of glories, when I came to a conclusion as to what God wanted me to do, no one had the right to tell me I was wrong. And no one could say I could no longer call myself a Baptist.

All of us are being called as never before to examine our faith and come to an understanding of exactly what it means to be a Baptist. Surely this has rarely been set forth more eloquently than in Norman Cavender's "Where have all the Baptists gone?" I have never felt so grateful for and proud of my religious affiliation as I did after reading this speech. He articulated

feelings and convictions I had long held but never fully appreciated.

Such terms as "the priesthood of the believer," "soul competency," and "the autonomy of the local church" are not just empty phrases. They signify that a large and effective body of believers is united on the premise that no person lies when alone with God in a prayer closet and that any rational person can study the word of God, ask for guidance from the Holy Spirit and separate right from wrong. This calls forth the highest and best in the individual, and what more can be said for any religion?

God speaks to us all in different ways, hoping we'll tell each other. Sharing what we think God has said is part of our heritage. So is disagreeing on the finer points.

Elaine Shaffer Parker, Louisville

A Christian gentleman

Fifty-one years at Southern Seminary in Louisville! I was there three years when my father was a student, three years when I was a student and I spent 45 years trying to keep Mary and Joseph out of the manger: "And they came and found Mary and Joseph and the Babe—lying in the manger."

I've known all the presidents of Southern Seminary except Boyce and Broadus; three presidents have been in my classes. Some 6000 Southern Baptists have been in my classes.

The following presidents of the Southern Baptist Convention have been in my classes: Herschel Hobbs, K. Owen White, W. Wayne Dehoney, H. Franklin Paschall, W. A. Criswell, Carl

E. Bates and James L. Sullivan.

I directed the music for five Southern Baptist conventions; I was in over 250 revival meetings—several with George W. Truett. I should recognize a Southern Baptist when I see one.

Recently my wife and I spent a week in the home of Roy and June Honeycutt. May 3 I spoke in chapel at Southern Seminary—just six days before my 90th birthday. I've known the Honeycutts since Roy's seminary days. He is a Christian gentleman, a loyal Southern Baptist in the tradition of Boyce, Broadus and E. Y. Mullins.

'Prof' Inman Johnson

A seminary student's plea

I am a 1983 graduate of Oklahoma Baptist University and currently am a student at Southern Baptist Theological Seminary, Louisville. I became a Christian at the age of 18 in Portland, Ore., in a Southern Baptist Church. I moved to Oklahoma specifically to attend OBU. It was there under the guidance of such able professors as Laura Crouch, Gerry Gunnin, Dale Soden and others that I built a foundation for my faith to rest upon. It was there I was challenged to synthesize philosophy, religion and my own life experience into a living in this world as a Christian. It was there I found strength and encouragement to continue in my search for truth.

I came to Southern Seminary because of such leaders as Bob Agee, Warren McWilliams and other Southern Seminary graduates who I saw living and teaching within the context of a secure yet searching peace for them. It is here that I am being further challenged to

learn the Bible, love the Bible and live the Bible. It is here under the influence of Christian scholars such as Bill Leonard, Edward Thornton, Richard Cunningham, Glen Stassen and others that I am witnessing the living out of a heritage of beliefs and values.

I am grateful to Southern Baptists for all they have done for me. They have put me through school, helped me through the deepest struggles of my life and given me an example of the embodiment of agape love. Unfortunately I am not proud that the meaning of all I have become as a person educated in Southern Baptist institutions and churches is being called into question by groups of independent Baptists who are working openly to take over the very convention that has made my growth possible.

I hope the messengers to Dallas will question the motives and methods they see there. I hope you will look beyond the shell of what will be staged for you and listen to the heart. Remember that there are many of us who attempt to serve God as best we can, like you, who are a product of the institutions being branded "liberal." I pray you will listen beyond what is said and respond in security rather than in fear that our heritage as Southern Baptists will be preserved.

Alan Parker, Louisville

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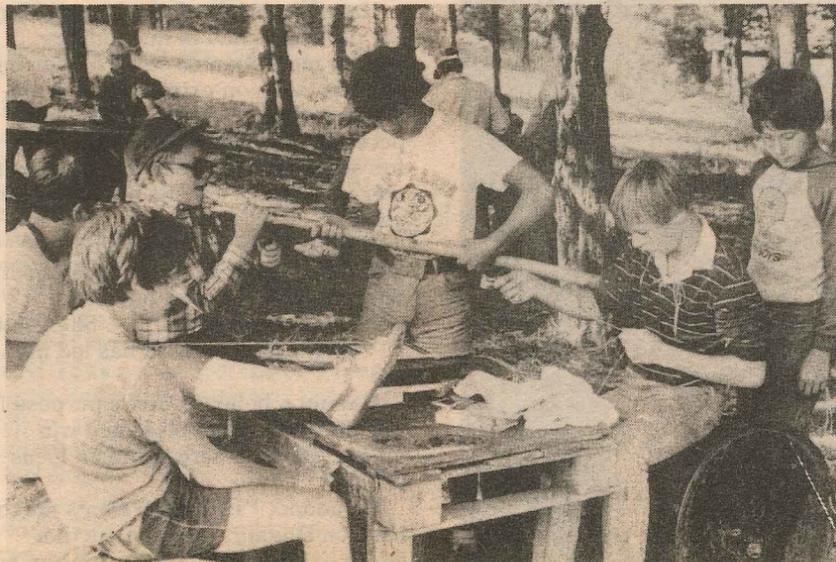
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A real barbership quartet

by Vonnie Shelton, State Correspondent

If Charles Hamilton gets a break during the day he likes to stand in the doorway of his barber shop in downtown Paducah. He's amused when strangers walk by, glance his way, and look back when they get down the street. Sometimes they'll come back and ask, "Aren't you Charles Hamilton?"

Hamilton, 69, is recognized by thousands in a three-state area as the leader of the Hamilton Brothers Quartet. For 27 years he has appeared with his group on Sunday mornings over WPSD-TV.

As Sunday as the program is over each week he has 15 minutes to get across town to his home church, Oaklawn Baptist, in time for Sunday school. He doesn't sit down for long, however. Hamilton started directing the music at Oaklawn shortly after he and his family joined the church 30 years ago.

He still leads music in the morning service, directs adult choir practice Wednesday nights and is also chairman of the deacons.

Hamilton said that throughout the years he has led the singing during "revival after revival" in most of the

churches in west Kentucky. Serving with the Gideon organization takes time on weekends as well.

He also has a hobby—cows. "My hobby is hauling, selling and raising cattle," he declares.

He started the Hamilton Brothers Quartet shortly after World War II. The quartet group included two of his brothers and a cousin.

At one time the quartet sang on three different radio stations during the week. When the owners of one of those stations started WPSD-TV, Hamilton requested a spot for the group. The gospel music show premiered on television when the station opened and has been on continuously since.

The newest "Hamilton Brothers" began a few weeks ago when the group was completely reorganized. Hamilton had been determined to go on with the quartet, even though he needed four new performers at the same time.

"I felt like the Lord wanted me to," he emphasized. "I felt like it was his will or I wouldn't have kept on at my age." Some phone calls came from men who wanted to join him and the new group started within a week.

The quartet requires hours of work for rehearsals, television performances and appearances at church homecomings. Hamilton feels the rewards make it worthwhile, however.

"People have been great to me," he stated. "I enjoy talking to people and meeting people." He added, "I enjoy helping people. That's my life."

He relates how he's often recognized when he visits nursing homes. Sometimes one of the residents will tell him, "You make my day!" He reflects, "What else could you want?"

Hamilton describes another benefit of his TV work. "It helps me on my own church field," he claims. He explains how many people that he visits for his church recognize him and say, "Oh, I've seen you on television." He believes he can "get into doors I might not get in otherwise as a result."

Visitation with his church's outreach program takes about one night a month. There are other responsibilities as director of the Brotherhood group in his church and chairman of the West Union Association Brotherhood.

Hamilton said in his own church "I hope I've been able to bless hearts and to help win some souls."

Ernest Carpenter, pastor at Oaklawn,

stated Hamilton is "well thought of" in his church and described him as "outstanding and committed."

Quartet work rarely takes Hamilton away from responsibilities in his home church. Occasionally he does have to be away when he's leading the music for a revival service.

Revival work is special to him. "Some of the greatest things that have happened in my ministry have been in revivals," he stated.

One memory he cherishes is a service when he gave his testimony and sang his favorite gospel song, "It's Real." Later that evening seven people were saved. He declared, "That's what keeps you going!"

When Hamilton was about 17 he started singing with his brothers and sisters. They drove to Rosebower Baptist Church in Reidland in a 1925 Model T for their first appearance. He said both of his parents were good singers.

Hamilton, his wife Jewell and son Larry moved from Marshall County to McCracken County during World War II. He worked in the Atlas Powder Co. before resuming his trade as a barber when the war was over.

In 1959 he bought the Arcade Barber Shop where he continues to work five days every week. Business is "better than it ever was" and he has no thoughts of retirement.

A few years ago a heart attack did slow Hamilton down for a few weeks. He said it caused him to "look up and be thankful."

"Right now I'm on the same old pace," he confessed. "The doctor told me I'd probably never sing again, but he didn't know." Although Hamilton did give up teaching a Sunday school class and reduced the number of revivals he hasn't considered giving up any of his present activities.

Hamilton explained that he tries to "keep out from under stress." He asserted, "I just do it. I just say, well, I think I can make it, and that's it. I try not to let it bother me."

To keep up with his numerous activities he admitted he had to give up time with his family that he would have enjoyed.

The Hamiltons often get together with their son, his wife Martha and their family on weekends. They also belong to Oaklawn Baptist Church, where 14-year-old Melinda sings in church specials. Two other grandchildren are Barry, 8, and Lorenda who is married.

Hamilton is grateful to his wife for the part she's had in his ministry. During more than 49 years of marriage she has taken on extra home responsibilities to help him keep his busy pace. These tasks were added to her full schedule of church activities, volunteer work and a job she held for several years.

Her husband acknowledged, "Without her I couldn't have done it. She's been alone a lot but we've worked it out real well. . . . She knows . . . what I feel the Lord has led me to do."

Hamilton believes God's purpose for his life is "to try to bless and win others. That's where my main focus is."

He added, "I think he wants me to keep on singing. He gave me that talent, if I have any, for him and I'm singing for him."



James H. Cox
Associate Editor

fourth estate

'Mom' & 'Dad' Weeks

Here's a trivia question: How many of you attended Ridgecrest sometime between 1951-67? Another: How many were on the summer staff any of those years? There were 7000 different individuals as staffers. I was one of them, for five consecutive summers.

Those were the days when a soft spoken white haired gentleman welcomed you on the first night of your conference week (Thursdays) and led you in singing in the dining hall, albeit a little off key:

*Thank you, Lord, for saving my soul,
Thank you, Lord, for making me whole;
Thank you, Lord, for giving to me Thy
great salvation so full and free!*

It was Willard K. Weeks, whom staffers lovingly called 'Daddy' Weeks. Ah, do you remember?

As a tenderfoot, I found in awe of this man who manifest such a kind, gentle disposition toward people.

I remember that he welcomed new Ridgecrest guests with, "We have 400 some odd staffers here to serve you," and we often wondered aloud who the odd ones were. He dressed in suit, white shirt and tie every single day, and does so now 18 years after retirement. He was businesslike, yet humble.

He and his companion of 56 years, Zelma ('Mom' to us), retired in Black Mountain, N. C., three miles from Ridgecrest. They never had children of their own, but did a pretty good job of helping raise other people's kids.

In "retirement" they didn't quit, serving several more years at three other summer assemblies. In all, they chalked up 52 years of serving Southern Baptists at various summer encampments.

So many, many times 'Mom' took the microphone from 'Daddy' Weeks in the staff dining hall as he made announcements before mealtime. She'd say, "Willard, tell the kids we're glad they're here!" He dutifully responded, and 400 of us roared appreciatively.

Both the Weekses developed serious physical problems in late 1984. I visited him again the first of January. At 85, he was just home from the hospital and weak. By his chair, as always, was a big stack of love letters from former staffers around the globe. He could recall what year a person served at Ridgecrest in those 17 summers, where the staffer was now, who he married, how many children he had. No loss of memory here.

Meanwhile, 'Mom' lay in an Asheville hospital in a coma. Both he and I felt she would not last long. Five days later, she went to her eternal reward.

Perhaps, when we all reach eternity, some day there'll be a staff reunion in the sky. And I think none of us will be even a little surprised to hear 'Mom' say, "Willard, tell the kids we're glad they're here!"



Above, Charles Hamilton, 69, is "busier than ever" at his Arcade Barber Shop in Paducah. At right, he rehearses with the newest "Hamilton Brothers Quartet" for a weekly telecast [l-r]: Carl Page, Charles Quarles, Gary McClellan, Jerry McGill.



intogwsv

Those who have everything to lose

by Robert Parham

Hope for survival is being taken from vast numbers of famine stricken Africans. Governmental actions and inactions are moving the crisis from bad to worse.

Like an eroding beachhead the tide of social forces is simply too powerful for the powerless Africans to overcome. These starving people are victims of brutality, benign neglect and baneful laws.

Recent reports in the Washington Post, based upon stories by the London Observer and the British Broadcasting Co., describe the brutality of a massive evacuation of the largest famine relief camp in Ethiopia and a forced march across the country's rugged mountainous land.

Having burned down the grass huts of the relief center the government soldiers are herding an estimated 50,000 people to areas anywhere from three to 14 days away. Weakness, illness and exposure may kill up to one-half the malnourished marchers.

In addition, nations which pledged in March to provide food for Africa are not keeping their promises. The United Nations Food and Agriculture Organization reports that only 42 percent of the food pledges have been delivered.

Six of the most critically affected nations (Chad, Ethiopia, Mali, Mozambique, Niger and Sudan) face a "major disaster" if the food pledges are not kept in the next six weeks. Public

promises are not filling empty plates and this benign neglect can lead only to deeper despair and multiplied deaths.

A third blow is being dealt by two baneful amendments to the United States Foreign Assistance Act which allow U. S. aid money to be spent on food for Ethiopia but not on distribution of the food.

Sixty percent of the food aid delivered to Ethiopia has not been distributed. A literal mountain of food sits at Ethiopian ports because the country does not have enough trucks to distribute the grain. Paradoxically, U. S. aid cannot be used to purchase vehicles for distribution.

The Hickenlooper and Brooke amendments keep the U. S. government from giving anything but humanitarian aid to nations which have failed to pay their debts to America. Humanitarian aid includes food aid but not aid for trucks, food for work programs and rebuilding farms. The aid keeps people alive, if it can get to them, but it does not help them to reestablish their self reliant livelihoods.

Cruelty, unkept promises and strictly enforced but unhumanitarian laws are conspiring against those who have everything to lose, but are powerless to change their plight.

Robert Parham is director of hunger concerns for the Christian Life Commission of the Southern Baptist Convention, Nashville.



An old man, eyes clogged shut by disease and from the parched earth, allows volunteer nurse Sally Jones to examine him at the Southern Baptist health care center in Rabel, Ethiopia. Many old people flock to the center for treatment. Some have come to die because they have no hope. But as word of the Southern Baptist relief effort there spreads, more have hope of staying alive until rain comes and crops can grow again.

A stitch in time

by Suzanne Darland, State Correspondent

It began as an idea to raise money for the American Heart Association.

A thousand hours and hundreds of thousands of stitches later the idea took form as a red and white heart-themed quilt that will be framed and hung at the Baptist Convalescent Center, a ministry of Northern Kentucky Baptist Association.

Center staff members, residents and their families and members of churches in the association made the 30 blocks and stitched them together into the bed-sized quilt.

In the process some nonquilters learned the craft and a number of wives and daughters of patients got to know staff members better. Much better.

"It's been a good togetherness thing," chuckled Laura Burnette, director of activities at the center. "It's brought us closer together."

And because of all the time they've put into the quilt those connected with the center decided to keep it, rather than auction it off as they'd planned originally.

"We decided we would appreciate it more than anyone else could," explained Miss Burnette.

So the word went out for donations toward a \$1000 goal for the Heart Association.

They came in. Woman's Missionary Union groups, Sunday school classes, pastor and center staffers had donated almost \$850 by mid May. Miss Burnette hopes the goal will be reached by the center's Sunday, May 26 open house when the finished quilt will be displayed.

Work on the quilt began in January when quilt blocks were solicited. Staffers, residents' family members and even three residents made the 11-inch square quilt blocks—the only stipulation, to keep a heart theme.

One square boasts a flower basket overflowing with red hearts. Another has "God Loves You" embroidered in shades of pink. Hearts form a butterfly in one square, red-striped fish in another.

One square urges those who see it to "Hug a shut-in." Another, applied and embroidered by Louise Barlow, whose husband Buckley is a center resident, depicts a Heart Association cardiopulmonary resuscitation patch in

honor of her son-in-law, an instructor.

Mary Boots, a center resident, constructed her block in the traditional cathedral window style. Others cross-stitched, candlewicked and painted their hearts.

In the center is the American Heart Association heart and flame logo, and just above it is an embroidered depiction of the convalescent center building, embroidered by Novella Hall, medical records director.

Armed with the completed blocks, Iosetta Steely spent the first weekend in February sewing the blocks together with strips of red cloth.

Mrs. Steely, the center's director of social services and admissions, was the

logical choice for unofficial quilt consultant. She belongs to a number of local and national quilting groups and won statewide recognition for her own quilts.

The quilt was batted and backed and rolled onto a quilting frame lent to the center by Trinity Baptist Church in Newport.

Then came what Miss Burnette called her "quilting bee" during working hours. For the most part, center staff members did the quilting around each block and each design element, as well as "shadow quilting," stitching designs into otherwise blank portions of the quilt.

Mrs. Steely often came in an hour early each morning to stitch. Others grabbed a quick sandwich then spent the rest of their lunch hours quilting.

Receptionist Debby Sergent could still answer the phone and stitch on the frame in the lobby during less busy times at the center.

Women from Ft. Thomas and Trinity churches spent a morning or two quilting there as did members of the center's ladies' auxiliary. Sometimes residents' visitors saw the work on the quilt and returned for a stint at it.

"We've had a lot of fun with it," said Mrs. Steely. "And everyone's still having fun now that it's close to over. It's not been a drag."

Miss Burnette hasn't yet decided where the quilt will be hung. But she knows the completed quilt will be a symbol of the spirit of cooperation to those who worked on it.

"This is another example," she quipped, "of how all our hearts can beat as one when we work together."



Carolyn Strasinger [l], Iosetta Steely [c] and Louise Barlow stitch hearts and flowers into the Baptist Convalescent Center Heart Association quilt.

viewpoint

Brother Hubert's broken heart

by James F. Gentry Jr.

Many of us who view ourselves as "mainline" or "grassroots" Southern Baptists have been heartbroken as we have sat back attempting to absorb all that has been said with regard to the controversy in our denomination. My heart is still broken, yet convicted more than ever that the time has arrived for us Mainliners to give heed to the words of Southwestern Seminary president Russell Dilday that "the ship is on fire" and the fire must be extinguished. Those of us who have studied Baptist history, Southern Baptist history in particular, can no longer sit back and sob in our brokenheartedness. Yes, we should be brokenhearted, but also resolved to do something about it. This was impressed upon me in a fashion that has not been experienced before. It happened during the May business session of our church.

Four messengers were elected to attend the annual meeting in Dallas. At the end of our business session, a dear 82-year-old saint whom we tenderly call "Brother Hubert" stood and made a prayer request. His request was motivated by what he had read that afternoon in the May 7 edition of Western Recorder: "Will missionaries be hostages of Southern Baptist Convention conflict?" It was an article by R. Keith Parks. Brother Hubert's request was this: "I want all of us to pray for our Southern Baptist Convention. There are a bunch of people who are trying to destroy the Cooperative Program and hurt the witness of our church in places that many of us will never be able to go to. It is not right and it breaks my heart."

After he made that sincere request, my heart broke. Brother Hubert remembers well when Southern Baptists began using the Cooperative Program in 1925. Long before I was born Brother Hubert was leading our church to be a strong supporter of Southern Baptist missions through cooperation. He has witnessed, during the past 60 years, great numbers of folks who have come to a saving knowledge of Jesus Christ because of this cooperative effort. To myself I said, "Here is a man who has never had a course in Baptist history, yet probably knows better than any of us what it means to be a Southern Baptist. This man is truly a mainline and a grassroots Southern Baptist." I praised God for that experience, yet found my heart continuing to break.

It broke as I kept thinking about his prayer request. I was moved to reflect upon my own "grassroots" Southern Baptist heritage. I recalled my experience in that western Kentucky congregation that nurtured me in the faith from birth until I went off to college, a church that gave 25 percent of every undesignated offering through the Cooperative Program. I remembered learning about Lottie Moon, Annie Armstrong and Bill Wallace in particular. I remembered giving those nickles and dimes that my godly parents had encouraged me to save for the church, to the foreign mission and home mission special offerings.

My heart broke as I thought of the many connections that our church, Greenwood, has on the Southern Baptist foreign mission field: Harold Matthews, serving in the Philippines, who was pastor of our church while attending the seminary over 30 years ago; Bill Whittaker, serving in the Philippines

who has several family members in our church; Kelly Capps, who was a journeyman to Nigeria, who left her heart and desire in that nation. These are just a fraction of the folks Martha White, then state WMU president, told me to support. These are just a fraction of the folks that are called by God to be out in those places that Brother Hubert and many of us cannot go.

Brother Hubert made me aware of something else: there are a great many persons in our Southern Baptist church here at Greenwood who think the way he thinks, those who believe in the cooperative way of missions. And still another revelation: there are multitudes, thousands of Brother Huberts out there—men and women who love the Lord Jesus Christ, who believe the scriptures are "inspired" and "useful" for Christian growth and who are genuine Southern Baptists, believing in the great commission of evangelism, missions and education through a cooperative effort.

Like Brother Hubert they have sacrificed over the years in order that persons like myself might be able to attain a solid theological education in one of our Southern Baptist seminaries, that the gospel of Jesus Christ might be proclaimed in word and deed around this globe and that the lives of men and women might grow in the grace and riches of the Lord himself. They, like Brother Hubert, know what it means to be a Southern Baptist—REAL Southern Baptist. And they know that what is happening in our convention—the Pressler/Patterson political takeover—is NOT Southern Baptist.

My heart broke for Brother Hubert, and the many like him, as I thought of his church, my church. A suburban church of 400 with an average Sunday school attendance of 150 and an average undesignated offering of \$1900 per Sunday. A church that gives 17 percent of those undesignated gifts through our Cooperative Program and four percent to our local association with the commitment to raise both by one percent each year. A church that emphasizes foreign, home, state and local cooperative missions.

My heart broke as I thought of the thousands of other churches like ours—not like those super "independent" type Southern Baptist churches with 10,000 members, 3000 in Sunday school, \$5 million budgets and coast to coast television shows—churches that give sinfully low percentages of their income to Southern Baptist causes.

Recently I read a message delivered by Norman Cavender in Alumni Chapel at Southern Seminary Apr. 3, 1985 titled "Where have all the Baptists gone?" If someone were to ask Brother Hubert "Where have all the Baptists gone?" he might not give a real profound answer.

But the week of June 9-13, if somebody were to ask him that, I think he would say, "I don't know where they all have gone. But I do know where one of them has gone. He's my pastor and he has gone to Dallas to cast a vote that will not break my heart!"

That's where I will be—in Dallas. When I vote I will be thinking prayerfully about Brother Hubert and the many Brother Huberts in our Southern Baptist Convention. Let's not break their hearts!

James F. Gentry Jr. is pastor of Greenwood Baptist Church, Bowling Green.

A missionary views the conflict

by Mike Greer

As Foreign Mission Board missionaries serving in the West Bank (Israel Mission), my wife and I learned to cope with most of the physical and emotional tensions that come with living in the war torn Middle East. I remember how strangely calm I felt the day I could not get to my son's school to pick him up because there had been a large scale terrorist attack in that area of Jerusalem. Thank God, when I finally was able to reach the school I found he and all of the other school children had come through safely.

Every day I was reminded of my utter dependence upon God to protect and take care of my family in a place where I could not, for in that part of the world danger and war are always on your doorstep. I remember, for one of many examples, the 30 nights of continuous gunfire in the refugee camp just a short distance from our house in Bethlehem. Tears would fill my sleepless eyes as I would think of how frightening life is for children living in the midst of war. I spent those nights praying and pleading with God for the miracle of peace and justice so needed in that land. I also prayed for the safety of my own children who were trying to sleep in the next room.

I like to think we have helped to bring some small portion of peace to some of the people who live in that land. At least we managed to survive in a place where violent hatred is so strong and tangible a person can literally sense it in the air. Hatred and warfare are everywhere, like the aroma of the Turkish coffee which drifts into the streets from the many tiny cafes and restaurants dotting the streets and back alleys. As I look back now I know it is only the grace of the prince of peace that made it possible for me and my colleagues to live and work and raise families in a place so full of war and tension.

But the one emotional strain I found most difficult to live with was one which was imported years ago by some fellow Southern Baptists from the United States. We were some of the first, you see, to have to live with the unethical conduct of those who are taking control of our great denomination. Let me explain.

Long before I came to Bethlehem Southern Baptist missionaries had worked hard and long to plant and nurture a church in Bethlehem. Today this evangelical congregation is growing rapidly and is baptizing many new converts each year. This is so in spite of a lack of funds to buy a piece of land on which they might someday build a modest church building. The reality is that there are very few funds available these days for capital projects like this, and our people there have very little money themselves. Nevertheless, the church members are sacrificing and maintaining the hope that some day they may have a house of worship of their own.

But there is another Baptist church building in Bethlehem which has already been built, at least in part, with Southern Baptist money. I know from personal experience that many Southern Baptists have given money directly to this other church thinking it was "their Southern Baptist Church in Bethlehem," when in reality it is not. Here is how this has come about.

An independent missionary in the

Jerusalem-Bethlehem area, sponsored by the First Baptist Church in Atlanta but not by the Foreign Mission Board of the Southern Baptist Convention, often presented herself to tour groups in Israel as a "Southern Baptist missionary." She would then offer to receive funds for her church in Bethlehem (not the one sponsored by the Foreign Mission Board of the SBC). This is of course something that the board will not let us as Southern Baptist missionaries do, and rightly so. But the worst part about all of this is that the church this other missionary promoted in Bethlehem has had a history of being strongly anti-Southern Baptist. In times past I have had to bite my tongue as some of these very recipients of money gathered through deceit scandalously preached against Southern Baptists as "liberal perverters of the faith." Does all of this sound familiar? It should.

It is time for Southern Baptists everywhere to wake up to the fact that those who are shanghaiing our convention—the inerrantists—are really not Southern Baptists at all. They are pure, independent Baptists at heart and they will, if they have their way, destroy the greatest unified mission effort ever undertaken by any Christian denomination.

I have seen the lack of ethical Christian behavior that accompanies this planned takeover and I know that if this mentality succeeds it will soon spell the end of our cooperative way of doing missions. Even if the money continues to pour in, the human casualties in this kind of conflict will still be high. And the casualties will be highest among those serving on the front lines—like the missionaries.

Many are talking these days about the damage which will be done to the cause of missions around the world. I wish to tell you that the damage is already being done. It would be naive to assume that the battles being fought here in the SBC have not already been exported to the mission fields. I see plenty of additional evidence to conclude that the process of polarization within our individual missions organizations around the world has already begun. Missionaries and nationals are choosing and being forced to choose sides in this inevitably divisive process set in motion by the politically motivated inerrantists.

In these traumatic days Jesus' words about "a house divided" (Matt. 12:25) ring in my ear. I can learn to live and serve in the war torn Middle East. I can somehow manage not to give up hope in such a terrible situation. But how can I possibly function as a missionary and preach the gospel of peace out of a war torn church which would make a mockery of the message of peace we proclaim?

Will you join with me to do all you can ethically do to put an end to this well publicized campaign to turn the Southern Baptist Convention into an alliance of independent Baptists, all doing their own things, often in direct contradiction to one another, and this so even on the mission field? In these days there is no option for the luxurious myth of neutrality.

Mike Greer and his wife were appointed in 1978 by the FMB and have served for the last six years in Bethlehem. They are on a leave of absence in the U. S. while Greer is doing graduate studies in missions.

Harold Sanders retires—again

by Patrick Cole, Staff Writer

For most people mandatory retirement at 65 means beginning a slower-paced way of life. But for Harold G. Sanders it spawned a new challenge.

Sanders, who retired in 1972 as executive secretary-treasurer of the Kentucky Baptist Convention, found his challenge in 1975 when a newly-formed Louisville congregation (Morningside Baptist) called him as pastor.

After nearly 10 years of leading that congregation Sanders preached his final sermon Apr. 28 as pastor of the church. This time Sanders is "retiring" to his typewriter where he intends to write, using his rich ministerial experience as his subject.

Asked why at age 65 he chose to pastor a small struggling congregation, he replied matter of factly, "That's my life."

Sanders used his energies to help get the congregation "on its feet." The 150-member congregation now has a graded Sunday school program, a music program, annual revivals and vacation Bible school.

When Sanders arrived the church was meeting in a public school building. Under Sanders' leadership, the church moved its services into a house purchased earlier. The basement was remodeled and used for worship services and the upstairs of the house was converted into class rooms.

The church built a sanctuary in 1979 using mostly volunteer labor. The congregation paid off the debt on the build-



Harold G. Sanders [r] was interested in race relations when he was executive secretary-treasurer of the KBC. The Department of Interracial Cooperation was established during his tenure.

ing and has already established another building fund.

Prior to coming to the KBC Sanders was pastor of First Baptist Church, Tallahassee, Fla. He admits the role of a small church pastor was an adjustment after being accustomed to a multiple staff. "It's a difficult situation with a pastor," shared Sanders. "He's everything."

Sanders insisted that Morningside support the Cooperative Program from the outset of his ministry there. "Two of the conditions I gave before I'd be their pastor was that they be missionary and move to their own property," he remembered.

He sees the Cooperative Program as a way smaller churches can be involved in the missionary enterprise.

"It gives us the only way there is to carry out the great commission," he declared. "How can you as an individual 'go into all the world'?"

By means of the Cooperative Program he pointed out that "small

churches and large churches can come together in a noble attempt to carry out the great commission." Yet he says the missions effort is threatened by those who might withhold their Cooperative Program funds over the denominational controversy.

"They're using the Cooperative Program as a whip to get their way and that's not good cooperation," he said.

Although being a pastor past retirement age might seem like enough to keep him busy, Sanders held down another job until two years ago.

In order to give financial help to his three children while they were in college he became a sales representative for L. L. Sams Co. of Waco, Tex., a company specializing in church furniture. His job required that he travel 25,000 to 30,000 miles per year throughout Indiana and Kentucky.

Sanders plans to write two books. One will be a collection of his sermons and another will be an autobiographical work.

He said the book of sermons will contain his sermons that "were effective over a period of time that people have asked to hear again."

Many of his sermons will come from his 15 years in the pulpit at Tallahassee. There he was pastor to university professors, governors and hundreds of college students.

"You have to keep growing and writing in order to preach to a congregation like that over a number of years," Sanders reflected.

During Sanders' career he has managed to preach on every continent. These opportunities came in his years as a World War II Navy chaplain and in his personal travels.

His interest in proclaiming the gospel overseas stems from a call to missions he felt early in his life. "I felt called to missions the night I was saved," Sanders recalled.

However, when Sanders received his ThM degree from Southern Seminary in 1937 the financial crunch caused by the Great Depression left Baptists without enough money to appoint Sanders to the mission field. He resumed his education and received a ThD degree from Southern Seminary in 1941.

It was Sanders' interest in missions that eventually led him to the chief administrative position of the KBC in 1961.

He said his goal was to make the Cooperative Program "as much a byword to the general public as Coca Cola."

While noting missions awareness and giving increased during his tenure, he remembers the attitude of the 1960s made missions promotion difficult.

"The 60s was a decade of rebellion," he recalls. Even rebellion against God and a call to ministry."

Other achievements during Sanders' tenure include the creation of a Department of Interracial Cooperation, an upgrading of Cedarmore Baptist Assembly, an expanded youth program and upgraded salaries for convention employees.

Sanders has for six years received treatment for prostate cancer. Yet Sanders shows no signs of declining health. He pursues his activities with vigor and he often smiled as he talked about his ministerial career.

What advice would Harold Sanders give somebody about to begin a career in ministry?

"I would say remember your call and put your life into it and leave the rest to God and the people."

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baptist news in brief

Convention presidents to offer crisis resolving plan in Dallas

by Dan Martin

An eight-point plan to create a committee to study means of resolving the crisis in the Southern Baptist Convention will be proposed by presidents of state Baptist conventions at the 1985 annual meeting of the SBC.

The proposal, drafted by a seven-member task force during a meeting at a Memphis hotel May 14, will be presented to other state convention presidents at a called meeting June 10 in Dallas on the eve of the annual meeting.

Bill Hickem, president of the Florida Baptist Convention and chairman of the task force, said the motion will specify the persons who will serve on the committee. "The committee will be made up of 15 persons representing both sides of the controversy as well as those we consider bridge-builders and middle-of-the-road people," he said.

"We are not ready to name them yet, because they must be presented to the meeting for the approval of the other presidents," Hickem said.

The plan is the first detailed proposal

Paschall tried, was not heard, in his peace try

Former Southern Baptist Convention president H. Franklin Paschall has disassociated himself from a peace proposal presented by state Baptist convention presidents, although he may vote for their proposal "if it makes sense."

Paschall, retired pastor of First Baptist Church, Nashville, last fall proposed a committee be created to study the current denominational controversy, making the suggestion in addresses at the Kentucky Baptist Convention annual meeting and the Tennessee Baptist Convention's pastors conference and in a meeting of the St. Louis Baptist Association's pastors' conference.

Following the announcement of a proposed motion by the state Baptist convention presidents Paschall told Baptist Press he "committed myself publicly and widely to present a peace proposal" but "may not be able to fulfill my promise."

He said: "To my surprise some of the state convention presidents met in St. Louis Apr. 11-12 and decided they should make the presentation. I reluctantly acceded to their late but determined efforts. Certainly we need only one peace proposal. We must not contend about who is prominent in proposing peace or we shall prevent peace."

Paschall, SBC president 1966-68, said the reason for his "disassociation from the work and recommendation of the Baptist state presidents is based on the political nature of the office of state president. My approach has been personal, individual and nonpolitical as far as possible. . . . Baptist state presidents are elected through a political process which has become disruptive."

He commented, however, that the "goal and purpose" of the state convention presidents "is identical with mine, and that is to bring peace and healing to the Southern Baptist Convention and to effect reconciliation."

The former president said he intends to read the proposed motion and to "evaluate it." He added he will support it "if it makes sense." (BP)

to be revealed, although momentum is gathering for the establishment of a committee to study the crisis in the denomination. Former SBC president H. Franklin Paschall of Nashville last fall proposed a committee approach to resolving the conflict rocking the 14.3 million member denomination.

Both of the key candidates for SBC president—incumbent Charles Stanley of Atlanta and Winfred Moore of Amarillo—have said they support creation of a committee to resolve the conflict, and another former president—W. A. Criswell of Dallas—also supports the idea.

Hickem said the proposal will be presented during a regular business session Tuesday afternoon (June 11). Rumors have abounded an effort will be made to go into special business session as the convention opens. The rumors indicate a part of any plan would be to eliminate a challenge to incumbent president Stanley.

The Florida president said the "incumbent president, whoever he might be," will be an ex-officio member of the committee. He insisted the proposal "does not deal with current presidential politics."

The state presidents' proposal grew out of a meeting Apr. 11-12 in St. Louis, Mo., called by Charles Pickering, president of the Mississippi Baptist Convention, and attended by presidents of 23 of the 37 SBC-affiliated state conventions.

"This (the proposal) was a spinoff of the St. Louis meeting. We met for prayer and sharing of mutual concerns about the problems of the convention. Out of our discussion came a thought that we needed to appoint a task force to come up with a clear motion," Hickem said.

Although the idea of a committee was discussed at the St. Louis meeting it was not mentioned when the presidents met with the press at the conclusion of the closed meeting. The possibility of a motion was revealed several weeks later in a news release prepared by

Wallace Henley, president of the Alabama Baptist Convention, and a former newspaperman.

Pickering told Baptist Press the "idea came up toward the latter part of the meeting. We did not have time to give it as much consideration as it deserved. Consequently, a task force was appointed to work in that area and report back to us."

Hickem said the state presidents "were not trying to preempt anybody. If someone has a better plan we would be more than happy to discuss it. We just felt in the absence of anything else we had to come up with something." He added he was not aware Paschall had made a similar proposal last fall.

The task force which drafted the proposal includes Hickem, Pickering, Henley, John Gilbert, Missouri; Jack May, Tennessee; Neil Thompson, Alaska; and Norman Wiggins, North Carolina. The group also met with SBC president Charles Stanley in Dallas Apr. 17 "to inform him of our meeting in St. Louis and to get his input," ac-

The first of eight sections of the proposal creates the special committee and names the 15 members.

The second specifies the committee "shall seek to determine the sources of the controversy in our convention. . . ."

The third section specifies the 15-member committee "shall seek to work with and through appropriate boards, commissions and agencies," and says the "trustees, boards and agencies . . . shall fully cooperate with this committee to accomplish" its purposes.

The committee shall report on "the progress of its work to each meeting of the Executive Committee," the proposed motion says, and adds staffing "shall be the responsibility of the Executive Committee, which may include professional assistance."

The fourth section specifies funding "shall be provided through the SBC Operating Budget."

The fifth says the committee can work in open session, hold public hearings, "but . . . may also hold executive (closed) sessions to accomplish its work."

The sixth section says any vacancy on

cording to Henley, pastor of McElwain Baptist Church, Birmingham, Ala.

the committee "shall be filled at the next meeting of the Executive Committee," but specifies "balance shall be maintained."

The seventh notes the committee "may make its final report to the 1986 annual meeting," or that it may make "a preliminary report to the 1986 convention" and be continued for an additional year. In any case, the committee "shall make a final report to the 1987 Southern Baptist Convention."

The eighth section urges all Southern Baptists to "exercise restraint, to refrain from divisive action and comments and to reflect Christian love while the committee is doing its work." (BP)

State leaders put it all on the table, Jim Lewis says

by James H. Cox, Associate Editor

There's no "clandestine process" going on among the state convention presidents, James B. Lewis, president of the Kentucky Baptist Convention, said last week in response to reports a subgroup of the state presidents would offer a peace proposal in Dallas.

Bill Hickem, president of the Florida Baptist Convention who made the announcement, "will not be a party to any hidden agenda," said Lewis. "Neither will I."

Lewis, pastor of Louisville's Westport Road Baptist Church, confirmed he was fully aware of the convening of a small group of the presidents. "We (all the state presidents who met in St. Louis in April) agreed to this and we are together on it."

Lewis declared that he definitely would be asking questions in Dallas about people suggested for the proposed 15-member peace committee "whom I know nothing about." He said Hickem had given him some potential names to be recommended for it and, in many cases, "I simply don't know who they are."

He will, "therefore, ask some hard questions up front, regardless of what anyone else does."

baptist forum

Retired ministers form group

It may be of interest to retired pastors to know a group of such men in Elkhorn Association meet monthly for fellowship and the sharing of common interests. They have adopted the name "Elkhorn Baptist Reserves." They view themselves as a reserve group ready for action when called upon.

Actually who are these men? These are they who have spent their lives serving the Lord and Southern Baptists, having borne the brunt of the battle many of them for 50 years and more. They have committed the unpardonable sin of reaching retirement age resulting in being regarded as those who having reached a certain milestone in life must necessarily be shunted off and side-tracked. And in many instances forgotten.

Understandingly these men cannot go on forever for this is a law of life. Is this the end of the road for Christian ministry and service? Far from it. Such men have something youth knows

nothing about and can never know until they too reach the plateaus of life.

There is no substitute for experience. Wrapped up in the lives of our retired ministers are vast amounts of wisdom garnered in the fields of service and human contacts. In even a small group of such men there are hundreds of years of experience in the service of God and man. They constitute an invaluable resource which up to now has not been recognized and used by our churches and denomination. As a result all are losers but this need not be so.

At the present time an experiment is taking place in Elkhorn Association seeking to determine ways in which retired pastors and denominational workers can continue to be used for the ongoing of the kingdom. Some 15 or so meet once a month for fellowship and the sharing of experiences in the service of the Lord. The churches in the association have been alerted these men are available for service in many areas of church life.

White hair does not mean waving the

flag of surrender. Let it be remembered: "Snow on the roof means steam in the boiler."

In the Lexington experiment interesting and sometimes exciting programs are enjoyed. Usually the heart of the program consists of three or four members of the group sharing their experiences in certain areas of life or ministry.

At the close of each meeting the nature and the content of next month's program is determined by those present. All have the opportunity either to suggest a subject or volunteer to share an experience in the next meeting. Each speaker is reminded "in order to be spiritual one need not be eternal" and requested to confine his remarks to seven minutes in length.

The value of such continued fellowship among retired pastors is inestimable. They are no longer forgotten men. They are part of a group speaking a common language. They lend support to one another.

When thought is given to the hun-

Dendler, Wheatley appointments show varied backgrounds, interests

by Jack D. Sanford, *Editor*

C. Richard Dendler, pastor of Hall Street Baptist Church, Owensboro, and James E. Wheatley, lay member of St. Matthews Baptist Church, Louisville, were appointed to the SBC Committee on Committees by SBC president Charles Stanley.

Since the Committee on Committees is significant in Baptist life, the following profile of each of these men is presented so that Kentuckians will know more about our representatives.

Dendler was born in Cincinnati, Oh. and received his early education in the Cincinnati public schools. He is a graduate of Georgetown College and Southern Baptist Theological Seminary.

His conversion and call to preach occurred at First Baptist Church, Reading, Oh. and he was ordained by New Bethel Baptist Church, Norwood, Oh. He has been pastor of Baptist churches

in Ohio, Georgia, Tennessee and Kentucky.

Dendler has been active in denominational service in every pastorate he has held. He has been moderator, vice moderator, clerk, committee chairman and Sunday school director in various associations. He is currently moderator of Daviess-McLean Association. He is also on the pastor's advisory board of Cumberland College, Williamsburg.

Under Dendler's leadership last year the Hall Street church baptized 39 converts and contributed 25 percent of undesignated offerings through the Cooperative Program, a total of \$61,434.

Dendler and the Hall Street Church hosted one of the meetings convened earlier this year by LaVerne Butler and William Hancock.

James Wheatley has a less active record of participation in organized Baptist life. He is a member of St. Matthews Baptist Church, Louisville,

and attends morning services regularly, but holds no office in the church. He has been a member of the St. Matthews congregation since May 1983.

Wheatley has been described by several persons as a "regular Sunday morning participant" in the life of his church. He is also on the recreation committee.

While Wheatley has "no high visibility" in the church, according to two staff members he is also seen as "very, very, very conservative," a fellow Sunday school class member affirms.

Several attempts to discuss Wheatley's background, interests and participation in church and denominational life with him were rebuffed.

St. Matthews' budget receipts of \$683,385 in the last KBC fiscal year included \$37,267 or about five percent sent to world world missions causes through the Cooperative Program. The church baptized 27 converts in that year and had a membership of 2943.

dreds and thousands of retired pastors and denominational workers in our Southern Baptist Convention the question arises, "Why not let this movement spread throughout our denomination?" Doubtless many will rise up and rejoice in the opportunity to once again feel they are indeed a part of God's great army of servants who, having traversed the highways, valleys and mountain peaks of life rejoice in and with one another knowing they have all made a contribution to the ongoing of the kingdom.

It was Douglas MacArthur, general of the Army, who said, "Nobody grows old by merely living a number of years. . . . You are as young as your faith; as old as your doubt; as young as your self-confidence; as old as your fear; as young as your hope; as old as your despair. In the central place of your heart there is a wireless station; so long as it receives messages of beauty, hope, cheer, courage, grandeur and power, so long you are young."

Growing older does not necessarily mean growing old in heart.

It is hoped this seed of thought concerning the continued use of retired pastors will bear fruit throughout our Southern Baptist Convention.

H. B. Kuhnle, Lexington

Get on the ball, y'all!

To whom it may concern at Southern Baptist Convention:

Please get on the ball there. What in the world is wrong with all of you? Get in touch with God, straighten up your lives. Do you think God is pleased with all of your nit picking one another? Where is your Christianity? Thought you loved everyone. You all know how powerful the devil is. Are you going to let him ruin your lives? I am 81 years old and have been a Southern Baptist since I was 19 years old and my husband was an ordained deacon until his death 20 years ago. I never saw God's word handled in such a manner. Straighten up your life and fly right. Our Lord can come any time. Do you want to be doing his work like you are now?

I am ashamed of you educated professional men acting like boys.

Delora Sowder, Corbin

Major cable TV company signs to carry ACTS

One of the largest cable TV corporations in the world have signed an agreement to carry the ACTS network on some of its local systems in the United States.

Robers Cablesystem, based in Toronto, owns cable TV systems primarily in Canada and the United States and serves more than two million homes. The agreement with ACTS permits any Rogers system in the United States to carry the Baptist sponsored network.

Initially, the contract will place ACTS on cable TV systems in Yuma, Ariz., and El Centro, Cal. But Lloyd Hurt, national cable affiliate manager for ACTS, said others will likely be added in the near future. "Rogers has a number of systems in key metropolitan centers that are important to us," he said.

Acts has signed on more than 175 local cable TV systems to carry its family and Christian entertainment programs, which are delivered by satellite 24 hours a day. Operated by the Southern Baptist Radio and Television Commission, the network can be seen in almost three million homes nationwide. (BP)

Indiana cable TV effort puts people in pews

When 56 strangers pack the pews of a church that usually runs 600 in two morning worship services the pastor knows to either get out of town or look for a revival. To Garland Morrison, pastor, and David Trimble, minister of media and youth at Sunnycrest Baptist Church in Marion, Ind., those visitors meant something was being done right.

"What we did," said Trimble, "was get ACTS (a network of the Southern Baptist Radio and Television Commission) on cable in Marion. Those people liked what they had seen so they came to our church. The 56 visitors were in church six weeks after ACTS came on line in Marion. "We used to run maybe three or four visitors a Sunday and the staff knew, generally, who they were.

Now we have at least 10 or 15 extra visitors every Sunday. They say they learned about us from watching ACTS."

Since the church went on ACTS in mid-December 50 people have joined the congregation. "On Apr. 14 we had 21 additions in one day," said Trimble. "Not a day passes that somebody on the street doesn't mention ACTS or ask a question about ACTS and that opens a door for witnessing."

When ACTS was launched last June the local cable company's multiple systems owner was one of the first to sign a contract with ACTS—but the cable manager in Marion had not put ACTS on. So Morrison and Trimble and their church members conducted a survey to discover who wanted ACTS and who would agree to get cable in their homes if ACTS was offered on it.

Two weeks before Christmas the cable company manager called Morrison and Trimble to his office and asked if they could have ACTS on Channel 3 in two weeks. Morrison and Trimble left that office praising the Lord but still facing problems. The cable owner had bumped another religious channel to make room for ACTS. The church was able to turn the whole thing around, however, when it agreed to air the Marion High School basketball games (which won the state championship) on a delayed basis. "Those broadcasts attracted a lot of community support," Trimble said. "There were some front page stories in the newspapers and some positive editorials."

But turning point or not, basketball is not all Sunncrest offers the community. "We plan to tape and present some of the concerts from the two local colleges," said Trimble. "We ran a survey and discovered the community wanted more preaching so we have lined up tapes of John Bisagno, W. A. Criswell, Charles Stanley and Adrian Rogers for local insertion.

"And when we get our insertion equipment we plan to offer all churches and all non-profit organizations in the city free air time for spots. ACTS has given us an opportunity to make a difference in our community. ACTS is helping us reach people and the gospel is getting out." (BP)

Last call for WR tour to Baptist World Alliance

The deadline for reservations for the Western Recorder tour to the Baptist World Alliance meeting in Los Angeles is June 5.

The Western Recorder tour will leave Louisville July 1 and return July 8. The cost of the tour is \$695 per person (double occupancy) and includes air fare, lodging and daily chartered bus transportation to the convention hall. The tour group will stay at the Ramada Inn, Hollywood. Also included in the tour is an optional trip to Tijuana, Mexico.

Interested persons should clip the ad located elsewhere in Western Recorder and send a \$150 deposit (per person) to Ray Hayes, Box 43401, Middletown, KY 40243.

China mission work will be discussed in Louisville

Lewis Meyers and Jim Cecil of the Foreign Mission Board will discuss mission work in China at Highview Baptist Church, Louisville, Saturday, June 1.

The 8 a.m. breakfast meeting is open to all who would be interested in volunteer, short-term mission work in China.

Stephenson will report for Red River, Greenup

Joseph A. Stephenson Sr., pastor of Stanton (Ky.) Baptist Church, has been named Western Recorder's state correspondent for Greenup and Red River associations effective immediately.



Stephenson, 48, has contributed articles regularly to his weekly newspaper in conjunction with the Powell County Ministerial Association. The series of articles has spoken to ethical and moral issues of today from a biblical perspective.

A native of Pleasant Grove, N. C., Stephenson attended Boyce Bible School, Louisville, and is currently enrolled at Luther Rice Seminary, Jacksonville, Fla. He was employed in private industry before enrolling at Boyce in 1975.

Married, he is the father of three grown sons.

Stephenson's reporting territory for Western Recorder will include the cities of Ashland, Greenup, Grayson, Vanceburg, Sandy Hook, Louisa, West Liberty, Frenchburg, Campton, Jackson, Beattyville and Stanton.

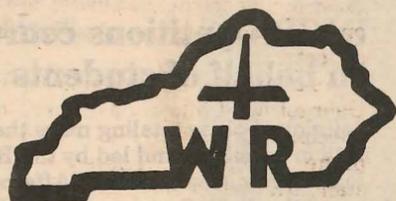
Western Recorder is presently seeking a reporting representative in Three Forks, Upper Cumberland and Pine Mountain associations. Anyone interested who lives in that territory should contact James H. Cox, associate editor, at once.

BJCPA petitions court on behalf of students

Religious bodies totaling more than 70 million members and led by the Baptist Joint Committee on Public Affairs asked the U. S. Supreme Court May 6 to uphold the right of high school students to meet for religious purposes on an equal basis with noncurriculum groups in public secondary schools.

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western recorder

All you wanted in a state paper

FBC Owensboro marks 150 years of service

by Betty Anderson, State Correspondent

First Baptist Church, Owensboro, celebrated its sesquicentennial May 12-15 with special services that included a picnic and a historical pageant.

Sunday morning the pulpit guest was Duke K. McCall, chancellor, Southern Baptist Theological Seminary, and president of Baptist World Alliance. Members brought a picnic lunch to English Park. The evening speaker was Harold C. Bennett, executive secretary-treasurer, Executive Committee, Southern Baptist Convention.

Jess C. Moody, a former pastor of First Baptist (1955-61), preached Monday night. Moody is pastor of First Baptist Church, Van Nuys, Cal. David Ford, baritone, from Nashville, was in concert Tuesday night.

The observance ended Wednesday night with a pageant depicting the 150-year history of the church. Written and directed by Grey Hurt, the drama was in "reader's theatre" style utilizing a speech choir.

First Baptist Church was organized May 9, 1835 with 26 members, 18 of whom were slaves. It was the first church in Owensboro. The church was named the United Baptist Church of Jesus Christ in Owensboro. The con-

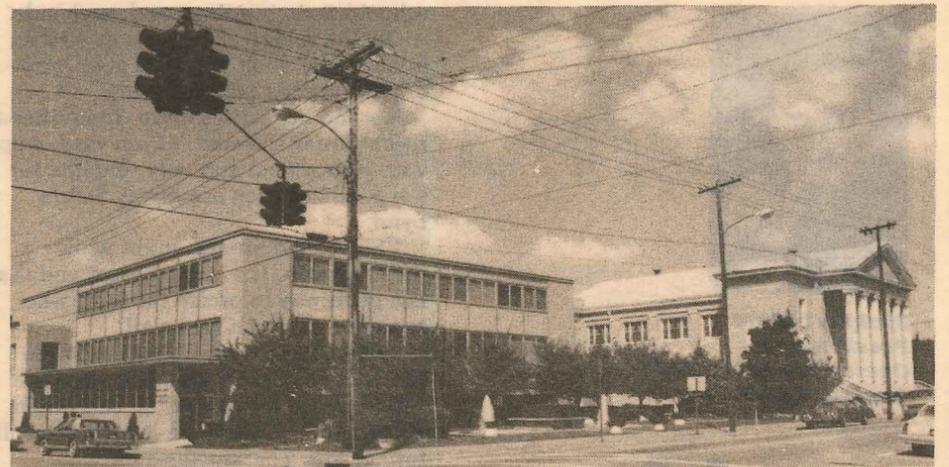
gregation met at the Court House and in a log cabin. A proper church building was completed in 1839.

The African Branch, as the blacks were called, met in another location and grew to a membership of 213 by 1858. While Owensboro was sympathetic to the Confederacy, no mention of war appears in any of the church records. The year after the Civil War, the black church was given independence and became Fourth Street Baptist Church.

In 1860 the church moved to its present location, Third and Lewis, and in 1878 began to be called First Baptist Church. In 1880 under the leadership of a progressive pastor, J. B. Solomon, the church began eight age group organizations and was the first in the state to form missions groups, forerunners of WMU and Brotherhood.

Temperance proved the most divisive issue during the 19th century. Elder J. L. Burrows preached on the subject in 1839 during a revival that lasted six weeks. In July 1896 after spending the earlier months debating a temperance resolution, the church decided to make an equitable division of property and almost 500 left and formed Third Baptist Church. The pastor, Fred D. Hale, went with the new group.

Twenty-one men pastored the church



First Baptist Church, Owensboro

in the 19th century. Five pastors served in the years from 1900 to 1918. W. C. Boone became pastor in 1918. Under his leadership the church gained 1000 new members. In 1922 the church built an educational building and in 1924 the present sanctuary. The sanctuary was renovated in 1974.

Robert E. Humphreys became pastor in 1927 and served 28 years. His pastorate was marked by numerical growth, property expansion, a radio ministry and the forming of Crabtree Avenue (1946) and Wing Avenue (1948) Baptist Churches.

An educational building was erected during the Moody pastorate. David Nelson followed Moody and is the present pastor. The church plans to occupy its Christian life center this summer. Other staff members who have served

more than 20 years are Clarence Memitz, associate pastor, and Grover S. Waller, minister of music.

"It has certainly been a privilege for me to serve as pastor for 23 years," Nelson wrote. "This is a church with a glorious heritage. To read about and relive the past years is an humbling experience."

"I believe First Baptist has many great years of service left. The days of the downtown church are not over. Our future depends both upon the promises of God and our faithfulness to proclaim the gospel."

A history of First Baptist Church has been written by Wendell H. Rone Sr. The retired minister, a member of First Baptist, is a great-grandson of an early pastor, Alfred Taylor.

Fields spends 50 years on Georgetown faculty

Editor's note: This story was originally printed in Western Recorder in 1977. It has been updated to coincide with the 50th anniversary of Fields' work at Georgetown College.

by Robin Oldham, State Correspondent

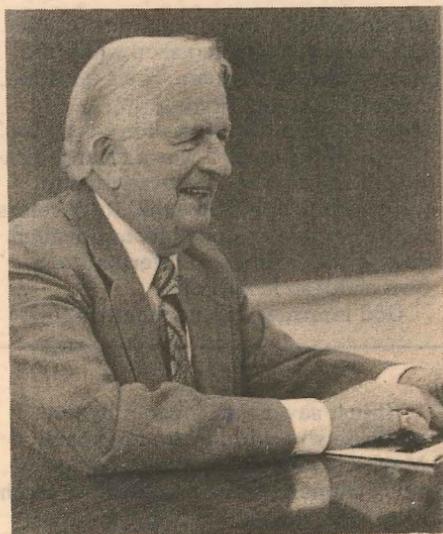
The first time he set foot on the campus of Georgetown College in June of 1934, Carl Fields, a 25 year-old school teacher from Louisville, didn't know whether to laugh or cry.

Georgetown, the senior Baptist college in Kentucky, looked to be the personification of everything that made the depression years so unbearably dreary. The 200 undergraduate students walked on paths of black cinder and had to avoid a tremendous hole located in the very center of the campus where the old chapel-gymnasium-library building had stood until a devastating fire in 1930 destroyed the ancient structure.

Fields, a member of Louisville's Baptist Tabernacle, had been invited by his pastor, A. K. Wright, to attend the first commencement presided over by the school's newly elected president, Henry Noble Sherwood.

A teacher at Halleck Hall School, Fields accepted Wright's invitation mainly to see Sherwood, one of his favorite professors at the University of Louisville.

Fields' initial visit to the campus was nearly forgotten until a year later when he received a phone call from Sherwood. Somewhat puzzled by the call, Fields was surprised to hear the presi-



Carl Fields

dent extend an invitation to come to Georgetown for an interview. Whether because of curiosity or as a favor to his former professor, Fields agreed to return to the campus.

The long trip to Georgetown gave the prospective faculty member time to think about his current position and to consider the possibility of moving from Louisville. All the while he wondered if the school's dreary appearance had improved. It hadn't.

However depressing the grounds were, Fields saw some things about Georgetown in a different light. After meeting with dean Robert Hinton, a man whose belief in and enthusiasm for the college seemed boundless, Fields

was introduced to members of the faculty and was genuinely impressed by their strength and dedication. He saw a refreshing friendliness among the student body and an overriding Christian spirit that lingered with him as he returned to Louisville.

The next days were ones of struggle for Fields as he wrestled with the question of what to do about his future. Although excited about the opportunity to teach in college, he asked himself if he and his wife should leave the security of Louisville for the uncertainty of Georgetown. With some apprehension, he decided to accept Sherwood's offer, feeling that with a little experience, he might move on to greener pastures.

Fifty years later, sitting in his office in Pawling Hall, Carl Fields enjoys remembering the wealth of experiences he has had at Georgetown College. During his tenure, he has seen his list of accomplishments and his scope of influence leave a lasting mark on the life of the school.

At the college, he has been everything from Baptist Student Union adviser to chairman of the Danford Thomas Lecture Series; from campus coordinator for the Cincinnati Council on World Affairs to director of special programs; from academic dean to vice president. He was also chairman of the history department for 20 years.

A lay minister for more than 35 years, Fields was a contributing author to the bicentennial edition of *200 Years of Preaching in Kentucky*, a book published by the Kentucky Baptist

Convention. He has served the denomination as vice president of the Kentucky Baptist Convention and as a member of the committee to restore the Luther Rice Home and Library in Northboro, Mass. He is a deacon and Sunday school teacher at Georgetown Baptist Church.

Today, as distinguished professor emeritus of history at Georgetown College, Fields continues his participation in the affairs of the school, community and denomination.

Married to the former Jane Hope Snyder since 1972 (his first wife, Katherine, died in 1968), Fields says the years at Georgetown have been good to him. "Though some rewards are intangible, many that have come my way have been overwhelming."

"Everything about my 'Georgetown experience' has been satisfying. I really don't know anything about my life I would change," he says.

Especially treasured are the memories of his students. "While my years in administration were enjoyable, my experiences in the classroom are the ones I remember most fondly," Fields reflects.

As a layman, Fields finds the years at Georgetown College have given him a special appreciation for Christian higher education. "There is a definite standard of excellence that characterizes colleges like Georgetown," he says. "I am continually impressed by the quality of Christian education and the dedication of the people called to serve in it."



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Debra Lynn

Debra Lynn came to us last fall. Her family learned of Oneida through a pastor in Pulaski Association. But her home is in another place. Debbie is the youngest of eight children. Her father is a truckdriver and her mother a homemaker.

Though from a stable home situation, Debbie was having many difficulties before coming to Oneida. She was "lost" in a large city school. She needed more individual attention, an environment where she could do something, be a somebody. She needed to be involved in varying school activities, not just get on the bus after the regular school day and ride home. Bored and uninvolved in worthwhile activities, like many she turned to "pot" and drinking. She was 15 when we accepted her.

Another factor in her situation was a running battle with her mother. Of course, many parents and their teenage children have such conflicts. Though each loves the other, both daughter and mother needed some "space."

Debbie has done beautifully here. There is steady progress observable in her personality and interaction with others. She is involved with her peers in worthwhile activities that add to her sense of self respect and self worth. Such is possible in Oneida's 24-hour a day program in caring for young people. We take care of them in their school hours as well as their after-

school hours, evenings and weekends.

Debbie is active in sports as well as in band and choir. She is a good worker. Her grades are improving.

Her mother writes often. In her most recent letter she said, "I am very happy with your school and very thankful for the good help you are giving Debra Lynn."

"She called me last night while on the choir trip. It sounded great and that is a good way to praise the Lord who has done so much for us all."

"She also told me about her job in the kitchen. That's great too. You are teaching her far more than she would allow me to. I know she is in God's will for her life. That means a lot."

I'm a little prejudiced, of course, but we've got some of the finest girls you will find anywhere. They are pretty, talented and smart. Many are beautiful spiritually.

Out of a student population of nearly 500, we average having nearly 100 more boys than girls. For at least the past 25 years, more boys have sought admission than girls. Parents will let a son leave home for boarding school more quickly than they will a daughter.

Also, possibly a factor is that boys seem to be able to live together somewhat easier than girls. Also, traditionally, our boys have had more activities, more sports, more freedom than girls. This is universally true I suppose. We have made important strides in giving our girls more opportunities in recent years. In athletics, for example, our girls have been very active in basketball, softball, fencing, swimming and diving, tennis, track and cross-country and volleyball. As recently as 20 years ago, our girls had no opportunity in sports except as cheerleaders.

Also, our girls today are very active, as they have always been, in choir and drama, and now our band and craft activities. But their "free" time has been much limited—generally an hour each day and two hours on Saturday and Sunday afternoons.

Our campus grill which will open at the start of summer school will be a real outlet for our girls at anytime up to bedtime. Located at the corner of their own dorm, they can go there anytime without special permission. Adults will always be on duty in the grill, so boys and girls can see one another there without our having to make special provision.

Also we have provided some recreational area that is exclusively for the girls. Any boy caught in these areas at anytime will be immediately expelled.



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

sunday school lessons

LESSONS FOR JUNE 2, 1985

Life and Work Series

What God expects of us

Micah 6:3-5 Highly displeased with the terrible sins of the people, God, through his prophet, presented his message somewhat after the fashion of a courtroom in which witnesses are called and a verdict sought. In this scene God is presented as the plaintiff and the sinful people as the defendants. God challenged them to give the reasons for their spiritual declension and to explain why they had grown weary of him and deserted him. God called their attention to the fact that he had miraculously delivered them from the land of Egypt, enabling them to journey to the Jordan River. When King Balak had invited Balaam to pronounce a curse upon them as they journeyed, God influenced Balaam to bless them instead. God asked them to state their grievances against him, if they had any.

Micah 6:6-13 In a string of sarcastic questions the people asked what God was expecting of them. Their question, "Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" was a clear indication of the depths of degradation to which the people had sunk, for it refers to the terrible custom which prevailed among the heathen of offering their own children in sacrifice.

God informed the people that what

he was requiring of them was not outward observance, but those of the heart which expressed themselves in godly living. God emphasized that as long as they practiced pride, injustice and cruelty, their sacrifices were not only without value but were actually an abomination in his sight.

"What doth the Lord require of thee?" This threefold requirement of doing justly, loving mercy and walking humbly with God is the minimum of what God demands of his children. It is impossible to meet these requirements apart from the enabling grace of God and the needed strength which is made available to us by our savior and Lord Jesus Christ.

International Series

Why judgment comes

Amos 1:1 During the reign of Jeroboam II in Israel, God called Amos from his work in the fields and commissioned him to warn the people of Israel of the punishment he was about to send upon them because of their great wickedness. Although born and reared in Judah, Amos' ministry was concerned with the Northern Kingdom. The task which God assigned Amos was forth-telling rather than foretelling; he was to declare whatever message God revealed to him.

Amos 2:4-8 Amos began his prophecy with a pronouncement of the judgment of God upon the surrounding pagan nations, and the people of Judah rejoiced to hear his denunciation and condemnation of them.

Amos bluntly charged the people of Judah with rejecting the laws of God, failure in obeying the commandments of God and following their fathers into idolatry and immorality. Amos announced to the people of Judah that the fires of God's judgment were going to fall upon their country and Jerusalem would be burned.

Amos 2:11 God reminded the Israelites he had delivered them from bondage in Egypt and had raised up prophets among them to make his will known to them. But the people had rejected them and their message.

God was highly displeased because the makers, sellers and drinkers of intoxicants had sought to silence the prophets from prophesying and speaking for God.



William W. (Bill) Marshall
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on mission together

Sometimes I weep

A Sunday morning, not long ago, enroute to preach at Bethlehem Church near Greensburg, I came across the remains in the middle of the road of a beautiful male cardinal. Before him had been several rabbits, one raccoon, one skunk, one groundhog and at least one dog and cat. Their only sin was to get in the way of man's ingenious capacity for progress. And I began to record my thoughts.

"I just saw another robin by the roadside who will never sing again. Maybe it wouldn't matter as much to see a copperhead or a crow there on the road. And today, running behind schedule, I can't really resent this well laid, blacktop road. I just saw the cutest little beagle barely escape the devastating wheels of a pickup. I wonder if as many birds and animals are killed each day on all of the blacktop roads that crisscross our state and every state. And since God sees even the sparrows fall, what a discouragingly long obituary column for someone to keep."

Though I really shouldn't have time to think or worry about the birds, much less the possums, skunks and rabbits, it's much easier to worry about these little creatures than to worry about those who are made in the image of God. We creatures are too intelligent to be caught in the middle of a highway!

It's a lot easier to weep over the birds and the animals than the approximately

two billion people living on the earth today who have never even heard the 'good news'; of the potential within the human heart when that 'God-shaped blank' is filled with the presence of the Holy Spirit whose nature and character have savingly been demonstrated in Jesus Christ.

Indeed, it is much easier to lament the tragic death of song birds and small animals, and neglect the weightier reality that 'thousands (indeed millions) still are dying, chained in the prison house of sin.'

I can't do much about the birds and possums and rabbits. I really don't speak their language. But I don't have that excuse when it comes to my own kind whose language I know. 'Lord, help me and help Kentucky Baptists to "Weep O'er The Erring Ones and Lift Up The Fallen. To Tell Them Of Jesus The Mighty To Save".'

I just passed over another dead possum!"

"Do what is good..."

by Larry Braidfoot

We as citizens have the responsibility of doing good. "Would you have no fear of him who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good" (Rom. 13:3-4, RSV).

God has established government to do good works. We as Christian citizens are responsible for doing the good works which God seeks to accomplish through government and its authorities.

God expects human life to be lived by moral standards. When these standards of justice and righteousness are followed, society fulfills its God given purpose. Humans live in peace. The poor, the helpless, the needy and the defenseless are cared for. Justice is the standard by which all actions are measured.

In Paul's day a different form of government prevailed. Freedom was limited. Authoritarian government ruled by the emperor provided few opportuni-

(Romans 13:3, RSV)

ties for citizen participation and influence.

But if it was imperative that these first century Christians do good works under such a government, how much more should we who are blessed with great freedom practice good works! Faith without works is dead. Our faith in Christ manifests itself in works of personal morality, in our social relationships and in the way we practice our citizenship.

Do we want to serve with others in fulfilling God's purposes? Let us be Christian citizens. Let us do the good works of a Christian citizen.

Christian Citizenship Sunday—June 30, 1985—is an appropriate opportunity for you and your church to emphasize Christian citizenship and to make a commitment to pursue the goals of justice and righteousness for our nation. "Then do what is good!"

Christian citizenship calls for 'doing good'

by Larry Braidfoot

Many contemporary issues force us to ask how well our nation is in fact doing "what is good."

- Our national economy is undergoing tremendous stress. Federal budget deficits—around \$200 billion—are the highest in our history. Our national trade deficit last year was over \$100 billion. Our national indebtedness exceeds \$1.5 trillion.

Over-consumption by America's citizens and its government is setting a new model of poor stewardship. Meanwhile, Congress is floundering in trying to chart a more responsible course.

- Partly because of this economic stress and partly because of misappropriation of priorities, poverty and hunger are once again increasing in America. About one family in five has income below the 1983 federal poverty level of \$10,178. Of the 12 million households

headed by a single female, 40 percent live in poverty. Kwashiorker, a third-world physical condition caused by malnutrition, is now being found in some areas of America.

- The agriculture industry, the food warehouse for a hungry world, is in turmoil, and the family farm as we have known it is on the verge of collapse.

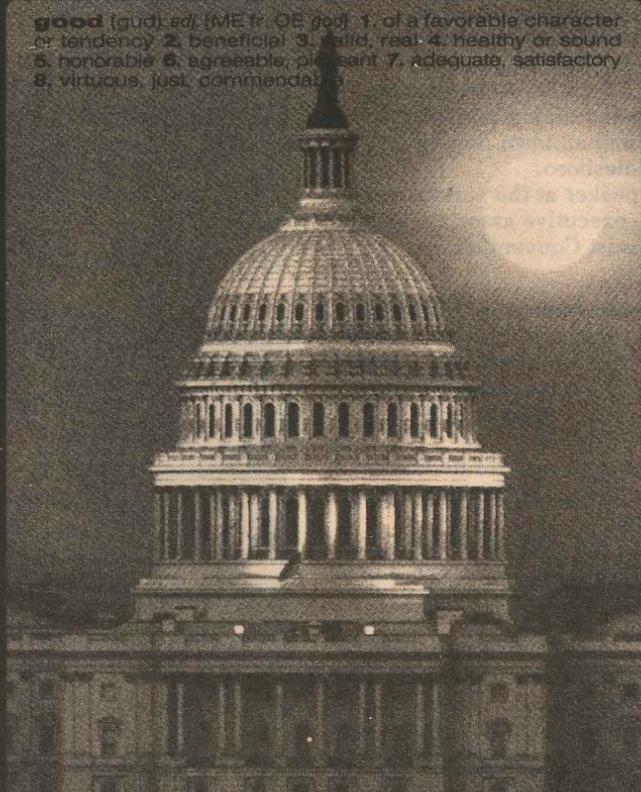
- The nations of the world will spend about one trillion dollars this year, the 40th anniversary of the atomic bomb, on military goods and services. The United States will spend about one-third of this total.

- The U. S. ranks behind only a few Communist countries and Japan in abortion rates, with about 1.3 million annually.

- Americans wagered close to \$30 billion last year in legalized gambling. Perhaps eight million Americans are gambling addicts.

- Drunk drivers kill about 25,000 persons annually.

"Then do what is good . . ."
(Romans 13:3 RSV)



good (gud; ed) (ME fr. OE god) 1. of a favorable character or tendency 2. beneficial 3. valid, real 4. healthy or sound 5. honorable 6. agreeable, pleasant 7. adequate, satisfactory 8. virtuous, just, commendable

Observe Christian Citizenship Sunday
June 30, 1985

Sponsored by the Christian Life Commission
of the Southern Baptist Convention

- Drug use among all sectors of our society continues to increase with eight to 10 million Americans being addicted. Cocaine is now affordable enough to be acquired by persons from all economic walks of American life.

In the face of such social crises, Christian citizens have an enormous responsibility. We can begin by affirming the importance of government as a means by which God does good in the world. We also need to encourage people who have not been active in the political life of our nation, states or communities to take the first steps necessary for a growing involvement.

If we are to follow Paul's teaching we must work to do that which is good. We must stand for goodness, righteousness and justice in the life of our nation.

Being patriotic doesn't mean being content with the status quo. It means appreciating what we have and working to make it better. Indeed, our heritage, with its emphasis upon the political independence of Baptist believers and institutions, enables us to utter God's prophetic word in our nation.

Christian Citizenship Sunday is June 30. It is a time for Baptists to affirm our heritage as Americans and as Christians, to praise God for the good things for which we can work and to pray for courage and longsuffering as we "do that which is good."

Larry Braidfoot is general counsel and director of Christian citizenship development for the Christian Life Commission of the Southern Baptist Convention.



Allaby

Seminary 'career' no joke to graduate

Around seminary there are a lot of jokes about "career students." After 35 years J. Kenneth Allaby doesn't laugh at them anymore.

Allaby, a native of New Brunswick, Canada, was among new graduates receiving diplomas from Southern Baptist Theological Seminary May 24, 35 years after he first entered seminary in 1950.

"My dean at Acadia (Divinity College, Wolfville, Nova Scotia) stressed to me the importance of a theological education when I was ordained in 1941," Allaby says. "I promised him I would complete a degree as soon as I could, and I have been trying through the years."

Needless to say, Allaby's seminary career has been a series of ups and downs. His first deterrent was in 1951 when he was called as pastor of Louisville's Clifton Baptist Church. With a

membership of 1200 and an average Sunday school attendance of 400, Allaby found the work load more than a full time student could bear.

He returned to seminary in 1953, signing up for three courses. However, when time pressures threatened to bring his grades down, he dropped all but one.

Allaby and his wife Marjorie left Louisville in 1956 to do home missions work in northwest Ohio for the Southern Baptist Convention. Later he returned to Canada to work in pioneer missions.

While serving as pastor of a Canadian church, Allaby traveled 200 miles one way to take classes at Acadia. During the summers of 1963 and 1964 he attended Southern Seminary on study leaves.

Allaby returned to Kentucky once

more, in 1983, to accept the pastorate of Brooksville Baptist Church in Union Association. He reentered seminary in the MDiv program in 1984.

In the meantime Allaby has taken advantage of various continuing education opportunities and amassed a personal library of some 3000 books, he says.

His family, while supportive, sometimes wondered "why?", Allaby admits. "I told them these are the goals I have set for myself and I just want to complete them."

Now, at age 65, with six grandchildren and 44 years in the ministry, is he ready to rest on his laurels? Not quite. Future goals include beginning work on the DMin degree, teaching and writing.

"I like Bible study very much," Allaby says. "I don't feel ready to quit. I'm just getting started."

“...and he shall direct thy paths.” Proverbs 3:6

Clear Creek commencement calls for testimonies and tears, at the 39th annual graduation exercises of the Baptist school. Fifty-two graduates, representing 12 states, were awarded their degrees and diplomas Friday, May 10, at Binghamtown Baptist Church, Middlesboro.

Honored speaker at the service was A. B. Colvin, executive associate of the Kentucky Baptist Convention.

Twelve special awards were presented to students who achieved excellence in diverse areas of ministry: **The President's Award**, for outstanding leadership in student life, to Raymond Woodie, Jonesville, Va.

The Trustee's Award for dedication to a church ministry, to Douglas Fuller, Norwich, Conn.

The Richard Moore Scholarship Award for highest scholastic record of a male student to Wendell Carmack, Booneville.

The Lewis Lynch Memorial Award for effectiveness in in-service training to Jack Neighbors, Chandler, Ind.

The Joy Parker Memorial Scholarship Award for the highest scholastic record of a female student, to Jolene Maples, Richmond, Ind.

The Billy Lynn Terry Memorial Award for leadership to youth, to Carol Walden, Auburn.

The Edgar Mitchell Family Award for stability, integrity and attitude to Boyce Sizemore, Dayton, Oh.

The Walter and Betty Young Scholarship Award for unusual promise and ability in the ministry, to Mike Clower, Lebanon, Tenn.

The Work Program Award, for outstanding service to the school, to David Bailey, Martin, Tenn. and Cheryl Ellis, Johnstown, Oh.

The Jeannette Robertson Award for ideal minister's wife, to Marlene Sizemore, Dayton, Oh.

The Discipleship Award for discipling new converts, to John Maples, Richmond, Ind.

The Evangelism Award for bold witnessing in sharing the gospel, to Gordon Fitch, Prestonsburg.

The prayer of dedication was led by



The class of '85

LeRoy Peterson, a Clear Creek professor and '48 alumnus. Gabe Collett, class of '77 and pastor of Corinth Baptist Church, London, gave the invocation. The benediction was presented by Thomas Stokes, First Baptist Church, Whitesburg.

Academic dean Louis McCall presented the graduation class and president Leon Simpson congratulated each student. Graduating from Clear Creek were:

Bachelor of Science in Biblical Studies: Walter Lee Campbell, Wendell Dwight Carmack, Dennis Duane Chasteen, Han Hyuk Cho, Michael Wayland Clower, Eric Raul Davis, Gary Eugene Ellis, Douglas Roy Fuller, Gary Leon Givan, Kee Won Kang, John Herbert McPheron, John Samuel Maples, Jack W. Neighbors, L. Bruce

Newman, Chuck Robinson, Donald Ray Scoggins, Boyce E. Sizemore, Bobby L. Skeens, Terry Wade Stallard, Larry L. Thompson, Scott D. Vaden, Jimmy Lee Walden, Johnnie Wayne Watts, Billy Wilburn, Raymond Jay Woodie, T. Bruce Workman and James E. Wright.

Bachelor of Religious Education: Sun Huyng Cho, Gary Leon Givan, Jolene Denise Maples and Sharon Kay Robinson.

Diploma in Bible: George Edward Atkins, David Bailey, Gordon E. Fitch, Lloyd Eugene Griffin, Pauline Griffin, Ronald B. Hanson, Wilburn Hopkins, Keith Wayne Murphy and Mark Wayne Rasnake.

Diploma in Religious Education: Judy Lynn Murphy and Johnnie Wayne Watts.

Diploma in Church Music: Jolene

Denise Maples and Linda Dunsmore Woodie.

Associate in Ministry: Ester Bailey, Linda Rich Clower, Janet Marie Davis, Kyung Hee Kang, Teresa Lynn McPheron, Sharon Yvonne Scoggins, Marlene H. Sizemore, Verlin L. Tuley, Jr., Nina Carol Walden and Helen Wilburn.

Special music was performed by the Clear Creek handbell choir, directed by Lynn Robinson, and the Clear Creek choir, conducted by Ron Goodwin.

During the last busy week of final tests and preparations for moving, graduating students were honored with the senior tea, senior breakfast, senior chapel, class dinners, president's reception, senior luncheon for families and parents and a graduation reception following the commencement exercises.



Music for the master

The Clear Creek choir recently returned from their spring tour, including performances in Valley View Baptist Church, Louisville; First Baptist Church, Princeton; Antioch Baptist Church, Nashville, and Central Baptist Church, Oak Ridge. The program included music by the Clear Creek Chorale and Clear Creek Singers, under the direction of Ron Goodwin, and the handbell choir, conducted by Lynn Robinson.

Clear Creek Night Riders cruise city

"Thanks is long overdue for the creation of the Night Riders program made possible by Clear Creek Baptist School," said Pineville police chief David Hoskins.

Founded in 1983 by Clear Creek student Larry Thompson, the Night Riders are volunteer chaplains who ride in the cruisers, helping officers in their jobs and ministering to their personal needs.

The Night Riders notion began when Thompson saw a police officer at an accident scene. "To bad there's nobody to help him minister to those folks," he thought. God asked, "What about you?" Thompson protested, "But, God, I don't know how," and God promised to teach him.

Inspired to develop a chaplaincy program for the local police, Thompson enlisted the aid of Dudley Pomeroy, a Clear Creek professor who spent 34 years as a chaplain, and the approval of the police chief.

Besides patrolling the city with the enforcement team, Night Rider duties

include visiting officers and their families who are hospitalized, confidential counseling, conducting religious services, assisting officers in notifying families of injury victims and assisting in arrests. Night Riders are available on a 24-hour emergency call system.

Thompson says, "They see us as part of the team; that they can rely on us, that we face danger with them." One student, John Muth, was wounded in a shooting incident when officers responded to a call on domestic violence. "Police officers face high stress situations, danger, criticism and frustrations. They need someone who cares and understands."

Qualifications for Night Riders include strict standards of spiritual discipline. Each applicant is personally interviewed by Thompson before he is accepted into the program.

Hoskins says, "We are thankful for the fellowship of men who go beyond the call of ministry to help others. They hold a special place in our hearts."