

*Western Records*

# Staff Changes

**B. B. Boaz** has been called as pastor of the Airline Baptist Church in the Green Valley Association. A native of Graves County, he comes to the church from a pastorate in Ypsilanti, Michigan. He assumed his new position September 1, and is residing at 2018 Jamerson Drive, Henderson.

**Mike Crain**, pastor of the Rockbridge Baptist Church of Washington County, has resigned to accept the call of the Hyattsville Baptist Church near Lancaster.

A graduate of Campbellsville College, Crain will graduate from Southern Seminary this month.

A native of Texas, Kentucky, he is married to the former Leona Kiper of Falls of Rough.

**Thomas R. Kinman** recently became pastor of Simpsonville Baptist Church, Simpsonville. Kinman, who has received the master of divinity degree from Southern Seminary and a bachelor's degree from Centre College, was formerly pastor of Indian Fork Baptist Church. He is married to the former Betty Warren of Nashville, Tennessee.

**Larry W. Gray** was recently called as pastor of the Sugar Grove Baptist Church, Daviess-McLean Association. A

first year student at Southern Seminary, Gray served as pastoral assistant and youth minister at Trinity Baptist Church, Lexington, while attending University of Kentucky. Gray and his wife Linda Ann have one daughter.

**Gabriel Collett**, a first year student at Clear Creek Baptist School, Pineville, recently accepted the pastorate of Walker Baptist Church, Dewitt. A native of Tennessee, Collett and his wife, the former Sharon Childers of Pineville, have two children.

Friendship Baptist Church of Russell Springs recently ordained **Roy D. Helm** to the ministry. Helm, who will begin his pastoral ministry as pastor of the same church, is married to the former Carol Godby of Russell Springs. They have two sons.



Crain

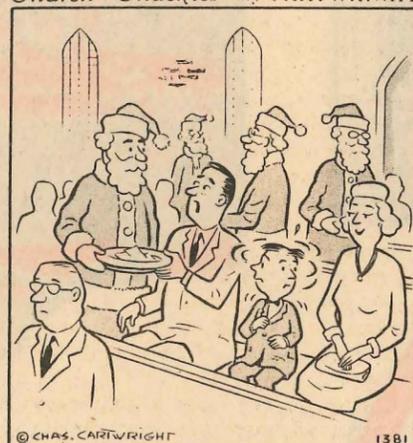


Kinman

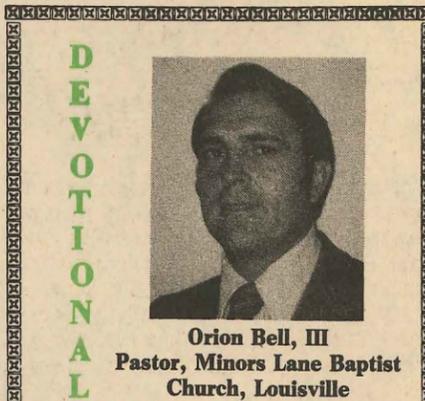


Helm

## Church Chuckles by CARTWRIGHT



"Clever way to collect the special Christmas offering, but it's confusing the heck out of Junior!"



**Orion Bell, III**  
Pastor, Minors Lane Baptist Church, Louisville

### John 10:9

In the tenth chapter of John, Jesus calls himself "the door" and "the good shepherd." Both of these titles are based on the life style of the shepherd of the middle east. At night the sheep of many shepherds were brought into the community fold. The sheep knew that the only way to get in and out of the fold was through the door. The door represented the daily trip to pasture and water. By going out of the fold the sheep could find good pasture and plenty of water. If they failed to go through the door they would get hungry and thirsty. The door also represented entrance into protection. When they went through the door into the fold they received protection from wild animals and from thieves.

Jesus can serve these same functions in our lives. He is the door to the abundant life. Salvation comes when one repents of sin and makes Jesus Lord of his life. There is no other entrance into abundant life. Simon Peter put it this way, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12)

After we have received salvation Jesus becomes our continual provider and protector. According to the words of 1 Corinthians 10:13, whenever Satan tempts us to sin God makes the strength available to us so that we can say "No" to that temptation. "God is faithful, who will not suffer you to be tempted above that you are able: but will with the temptation also make a way to escape, that ye may be able to bear it."

Let Jesus be your door to salvation and your shepherd to guide you in the abundant life.

**Give Baptists Facts  
And They Will Usually  
Make Right Decisions**

# HOW FAR TO Bethlehem?

An airline advertisement shows a picture of a horse jogging along a road pulling a buggy, while a monstrous, sleek aeroplane thunders by overhead. The faces of the men driving the horse and piloting the plane are intently serious. Both are going in the same direction. The question under the picture asks, "How far is an hour?"

If one travels by horse it would be twelve miles; if by plane five or six hundred. Obviously, the answer is, "It all depends on how you travel."

Christmas brings us to the same question, asking, "How far is it to Bethlehem?" Such a question may have bearing not only on what happened originally in the Judean village, but also on how we may find our way to the heart and meaning of Bethlehem's "far off divine event."

Luke describes the shepherds' response (2:15) like this: "And it came to pass, when the angels went away into heaven, the shepherds said one to another, 'Let us go now even unto Bethlehem, and see this thing that is come to pass, which the Lord has made known to us.'"

I surmise that we'd all like to go to "Bethlehem," for I never knew a person who did not desire a firmer grip on the spiritual reality surrounding existence. But few of us are agreed on how to make the trip.

I am suggesting that Bethlehem, Jesus' birthplace, is symbolic for the Christian world of the occasion when the divine came to the human. In this respect, everyone may have his own "Bethlehem" if he cares to find it. Wherever, or through whatever series of circumstances the spirit of man comes into vital touch with the Infinite, lo, there is his "Bethlehem." Therefore, it's still pertinent to ask, "How far is it to Bethlehem?" Do you know?

Madeleine Sweeney Miller answers in her own way,

It isn't far to Bethlehem town!  
It's anywhere that Christ comes down  
And finds in people's friendly face  
A welcome and abiding place.  
The road to Bethlehem runs right  
through  
The homes of folks like me and you.

I believe that the distance and direction to Bethlehem is shortened if we travel the road of sacrifice. What the true spirit of every Christmas occasion should be trying to say, is that when God entered into life through Jesus the principle of sacrifice reached its highest expression.



**By C. DeWitt Matthews**  
Professor, Midwestern Baptist Theological Seminary, Kansas City, Missouri

Every religion has some conception of sacrifice on behalf of one's god. No one ever finds the fullest satisfaction in his religion, with whatever sect he identifies, if he avoids the principle of sacrifice, for sacrifice for an ideal is inherent in getting to the heart of the universe.

Christianity, though not the first religion to espouse sacrifice, is the first to historically demonstrate that sacrifice is the sustained attitude of God toward man. A dominant note in all non-Christian religions is what man owes to Deity and how he may pacify his god's wrath. Christianity, on the other hand, while not ignoring the fact that man owes God much, lays its heavy emphasis on what God has done for man. It says that in Jesus God came to earth and lodged in a simple Galileean peasant who lived and died in order to say, "There is no limit to which God will not go on man's behalf."

Scripture is clear at this point: "God is love. In this was manifested the love of God toward us, because that God sent his only begotten son into the world, that we might live through Him. Herein is love, not that we love God, but that he loved us and sent his Son to be the propitiation for our sins." (1 John 4:8-10)

Christmas, then, is an annual reminder of the sacrifice that God made in coming to earth housed in weak humanity. But, believe you me, that was sacrifice; God becoming man in order that man might get to God!

Likewise, the distance to Bethlehem, or to the meaning of Christmas, stretches on endlessly if the traveler does not incorporate into his life the same sacrifice principle that is seen in Jesus. Selfishness and grasping will not lead to Bethlehem, but to perdition!

Although the death of Jesus has overtones of uniqueness never fully reproduced by anyone else, those who follow him somehow contribute to the possible redemptive process if they, too, exhibit sacrifice. So, how far to Bethlehem? It's shorter for us and for those who emulate us if we travel the road of sacrifice.

But also, the distance and direction to Bethlehem are affected by the traveler's hunger to arrive. Since Jesus' day Bethlehem has signified to the Christian world a particular event which made access to God far less intricate than before. The spiritual part of humanity starves in a world of machines that produce plenty? At Bethlehem God came to earth to nurture and sustain man but only he who feels "hungry" or who "thirsts" will be filled.

Further, who does not recall how much shorter the road seems when one is enroute home after an exhausting cross-country trip? Symbolically, this illustrates that another primary thing that reduces the distance to God's fellowship is this hungering for His presence. Similarly, Jesus reminded us that those who hunger and thirst after righteousness shall be filled. The implication is, of course, that only those who long for God will find him.

"Let us go now even to Bethlehem," the shepherds exclaimed. Such an intention must be said with a seriousness comparable to that which a drowning man feels when struggling for the shore, or a thirsty man calling for water, or a starving man reaching for food. For the road to the "house of bread," or "Bethlehem," is made shorter if he who travels it "hungers" to be fed.

Sacrifice and longing shorten the road, but having company on the way makes the traveling more pleasant. Were you ever left alone in your house for a long time when the family was away? Eventually, did not the food seem to lose its taste? Did not the various rooms seem empty and uninviting? Eventually you may have resorted to eating out rather than mincing on food while staring at an empty chair.

Similarly, religious experience loses much of its zest if one attempts to "go it alone." But in every church fellowship there are those whose religion has come to be tasteless primarily because they've shut themselves off from the needs of their brothers, caring for nought but themselves. It's much harder to get and to maintain a vital religion if it exists in a vacuum.

The distance, then, to Bethlehem from where we are can be symbolic of the distance to a vital experience with God. It is likely to be shortened if we share the journey with another. When, in fact, are we going to learn that religion is caught, like a flame, and passed from one warm heart to another?

This Christmas, then, let us resolve to journey to Bethlehem—each in his own way, down whatever road, but each making a true sacrifice for the faith, reflecting on how much we long for a deeper religious experience, and being sure to include others in our travel.

## WESTERN RECORDER

"Earnestly contend for the Faith which was once for all delivered to the saints"—JUNE 3

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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C. R. DALRY, JR. Editor

BOB TERRY Associate Editor

PAUL WHITLEY, JR. Business Manager

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## Kentucky Baptists Join In World Hunger Relief

Baptists respond to a worthy need when it is made known. As soon as the world hunger crisis was presented to the 1974 Kentucky Baptist Convention messengers and to *Western Recorder* readers, interest and action followed. Executive secretary Frank Owen's office reports that contributions are coming in from individuals who do not want to wait for an announced channel through their churches. These personal gifts range from \$5 to \$300.

All gifts for world hunger sent by churches or individuals to the Kentucky Baptist Convention, Middletown, Kentucky 40243, will be acknowledged and sent directly and in their full amount to the Southern Baptist Foreign Mission Board in Richmond. All gifts going to the Foreign Mission Board designated for hunger relief will be used for that purpose.

A number of *Western Recorder* readers are joining the Helpers For Hunger Club. Names of those responding will not be used except in unusual instances like the following one. The first response came from the greatly beloved retired missionary, Ethel Harmon. She has already begun fasting one day of the week. Her fasting will be for an entire day each week instead of one meal per week. Instead of one dollar a week, Miss Harmon will contribute the cost of three meals for one day each week. Miss Harmon's retirement income is meager considering prices today.

A pastor and his wife began giving up one meal a week upon returning from the state convention. They report that this has already been a personal blessing for them. This pastor told the story of world hunger to a group of children and suggested they might bring some pennies next meeting for this need. Several of the children insisted on giving on the spot with one little boy saying, "I wouldn't want to wait a week. I want to give now."

A business man in a nearby county seat city has written to say he wanted to be counted in this

concerned group. Others are responding without writing to give their names.

Anyone who thinks such a relief ministry has not been a part of Baptist witness and that it will hurt what we are now doing should remember this is not a first. Relief and rehabilitation have been an important part of the worldwide ministry of the Southern Baptist Convention through the years. Baptist World Alliance also offers "a channel for member conventions, mission boards, churches and individuals to render aid to hungry, sick, ill-clad, and homeless people beyond their own mission fields."

During the past several years food, medical supplies and clothing have been sent through the Baptist World Alliance to east European countries, to East Africa, to Central Africa and to Latin American countries. The Baptist World Alliance, itself, does not have the resources needed for worldwide relief. However, it brings about much help for those suffering by sharing the needs of one part of the world with Baptists in more blessed areas of the world.

The Kentucky Baptist Convention resolution on hunger called for gifts in Kentucky to be channeled through our Southern Baptist Foreign Mission Board. This is fine. It makes little difference which agency does it so long as it is done fairly and efficiently. The agencies can always help each other and the Foreign Mission Board could use the Baptist World Alliance channel if it does not have a channel of its own in the suffering country.

The Executive Board has suggestions for implementing the resolution adopted by the Paducah convention. (See page 6 of this issue.) Consider these suggestions prayerfully and then follow what appears to be God's will. In some instances we will adapt our personal plans to these recommendations. In other cases where it is more suitable we will do it our way. The result will be the same — help for world hunger and personal blessings to those giving.

## Guest Editorial—

### You Buy The Liquor

By John J. Hurt,  
Editor, *Baptist Standard*

We will register our protests, thousands of them, or soon everybody who rides an airline will be paying for liquor.

Disgusting? It is worse than that. Delta, National and Eastern already are serving free liquor on some of their flights. Others will undoubtedly do the same for competitive reasons.

The Civil Aeronautics Board "views with alarm" what it calls "obviously uneconomic practices" before deciding whether regulatory action is needed to "correct the drain on carrier revenue." We can't understand the board's timidity when the airlines are continually asking for rate increases, 15 percent in the last year, and now begin pouring dollars into the purchase of liquor.

Free drinks have long been available in the first class section. That didn't bother us personally for we do not enjoy such luxury.

Free liquor now in the economy section means more guzzling and we don't like it. It is one thing to tolerate your neighbor's buying liquor. It is quite another to know you are sharing in the cost as all are invited to drink — at the expense of the airline.

Delta Air Lines seems to have started this despicable practice with its "Steak and Champagne in Coach" campaign on 135 of its 565 flights. National Airlines, arguing it was "strictly a

competitive response," decided to serve complimentary alcoholic beverages to coach passengers on certain East Coast flights.

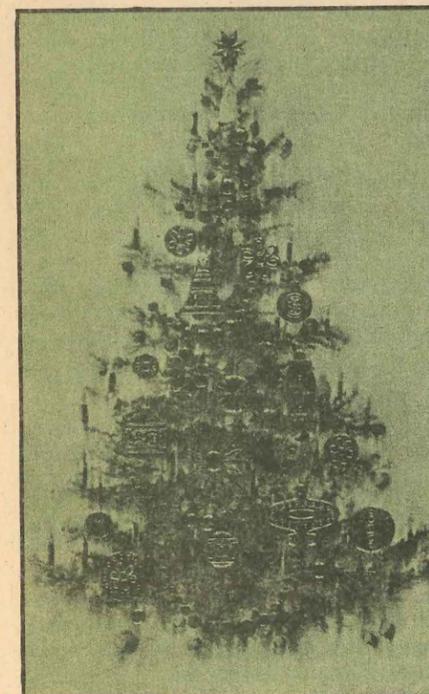
Eastern Airlines said it had to eliminate its cocktail charge of \$1.50 to meet the competition. Thus developed the "Airline Booze War" which is certain to spread to other airlines unless the practice is stopped.

Eastern said the practice would cost it \$1 million a year on routes where competition now requires the service. It estimated cost to all domestic airlines on all flights at \$100 million.

The CAB says the policy of free drinks might mean that coach fare would have to cover costs, with nonusers being assessed a "hidden charge." It is most obvious fares already cover liquor costs where it is being served. Where else would the airlines get the revenue?

Our appeal: Write immediately to Robert D. Timm, Chairman, Civil Aeronautics Board, 4000 Massachusetts Avenue, Washington, D.C. 20016. Write our two Kentucky Senators, Wendell Ford and Walter Huddleston, Senate Office Building, Washington 20510. Write your Congressman. The zip code is 20515.

It is bad enough to have to tolerate the serving of liquor without being forced now to pay for liquor others are drinking.



*Greetings and Best Wishes*

FROM THE WESTERN RECORDER

George Strickland  
Santannah  
Anna King  
James Huddleston  
Tobby Best  
Bob Hill  
Moyelle Clark  
Wayne Carstett  
Pat Krupp  
Ann Sutton  
Florence Thornton  
Bob Tully  
John P. Hales  
Jack Bennett  
Janita Spencer  
Alfred F. Moore  
JASON DOUGLAS  
C. Daley  
Paul Hutter

## Executive Board Sets Day Of Fasting For World Hunger

Kentucky Baptists are invited to forego one or more meals on Sunday, January 5, 1975, and contribute the cost of the meals to the relief of world hunger through the Southern Baptist Foreign Mission Board. Those who choose to accept this invitation for January 5, 1975, are urged to make it a continuing matter of prayer and action.

These suggestions are made by the Kentucky Baptist Convention Executive Board which was instructed to implement the resolution on world hunger passed by the Kentucky Baptist Convention in November. The Christian Life Committee of the board submitted the recommendations for fasting to the full board and they were approved without objection.

The Executive Board members will set an example of sacrifice. They voted to skip the noon meal on May 5, 1975, when the board has its next meeting. The amount ordinarily spent on this meal will be designated for relief of hunger in the world.

A very careful approach was taken toward fasting by the planners of the fast invitation. The emphasis was upon voluntary participation with churches and individuals left to decide if and how they would participate.

Sunday, January 5, 1975, was chosen because of the current interest among Kentucky Baptists in this matter. Churches which wish to participate but cannot do so on January 5 are invited to select some suitable day.

The recommendation does not attempt to define the details of fasting. This will be left to those participating. Those who have health problems should not participate or should consult their doctor before doing so.

Participants will decide for themselves whether to miss one meal, a day's meals, one meal a week on a continuing basis or to reduce total food consumption. The contribution representing the cost for one meal or a day's meals is also left to the person fasting. One dollar per meal is a plan recommended in another state for students but those presenting the recommendation to members of the Executive Board realized the cost of an average meal is more than one dollar.

A letter giving the details of the plan will be mailed before Christmas to pastors, WMU directors and campus ministers. Included in the letter in addition to the invitation to fast will be some facts on world hunger and famine and scriptural teachings on fasting.

Executive secretary Frank Owen reported a sizeable number of gifts for hunger has already been received from individuals. He also announced that the traditional Christmas greeting sent from the Baptist Building will not be sent this year. Instead, an amount equal to the cost of sending this greeting will be sent to the Foreign Mission Board for distribution through its world relief program.

Eldred Taylor, Somerset pastor and one of the Southern Baptist Foreign Mission Board members from Kentucky, reported that the board has ministered through relief program for many years. He said the board has recently appropriated a sizeable amount to be added to designated funds for relief use. Taylor emphasized that no relief funds sent through the Foreign Mission Board have any chance of falling into the wrong hands or ending up on the black market. All the funds will be handled by missionaries who are in the areas of famine.



**S'western Graduates**  
**KENTUCKIANS RECEIVE DEGREES**—Three Kentuckians were among 195 candidates receiving degrees at Southwestern Baptist Theological Seminary in Fort Worth recently. From left to right, they are Rebecca H. Hale of Pineville, who received the master's degree in church music; Carolyn F. Singleton of Bowling Green, who received a master's of religious education; and Mildred Ann Todd of Bowling Green, who received a master's of religious education.



**His Coming**  
 FRANKLIN OWEN  
 Executive Secretary, Kentucky Baptist Convention

The Christmas Season declares that God came down and walked among us, manifest in Jesus Christ, His Son. To this testifies the gospels which record His life and purpose and teachings. To believers this is the most important truth in all the world.

Consider the place of His coming. Palestine was about the nearest possible example of a miniature earth. It had mountains, valleys, plains, rivers, seas, lakes — extremes and mildness of climate. Its elevations ranged from 9,200 feet above sea level to 1,200 feet below — from summer snow-capped peaks to the stifling heat of the Dead Sea.

Perhaps, nowhere in a space small enough for foot travel was so great physical variety. Here, also, were varied crops, occupations and activities, in the middle of the then-known great nations of the world. If God were to introduce Himself to civilization, in a versatile setting, this was the right place.

Consider the time of His coming. More nearly than at any previous time the world was tied together with the highways, culture, and language established by Alexander the Great, and was now ruled by the one empire of Rome. The first Christian missionaries would have a minimum of passport, linguistic, and cultural difficulty in communicating the gospel.

Looking back upon the time of His coming, one thinks of the simplicity of life. It was an ox-cart-world, a world of soils and crops, of herds and flocks, of vineyards and harvests, carpenters, and merchants—human relations buried beneath a minimum of complex mechanism.

The scholars of the future, studying and interpreting the lessons of the Master Teacher would be able to understand His rich parables. His teachings would live and speak at the basic level of human relations, not be buried in a complex setting.

God chose the place. God chose the time, for God was ready to communicate with lost humanity: "But when the fulness of the time was come, God sent forth his Son . . . to redeem . . ." (Galatians 4:4 and 5).

## Owen Urges Executive Board To Think Twice Before Allocating

The Kentucky Baptist Convention Executive Board cannot continue to distribute funds to private Baptist institutions simply on an equality basis, KBC executive secretary Franklin Owen told the board Thursday, December 12. Allocating money to these agencies is too complex for such light treatment.

Calling for the Executive Board to act responsibly in the "role of parent," Owen delineated between categories of "budgeted funds" and "allocations," the latter of which go to private institutions and agencies who budget the money independently of the Executive Board's jurisdiction. He explained that while the departments headquartered in Middletown are strictly "budgeted" and have "no treasuries, no endowments, no investments," the institutions receiving "allocations" are responsible for raising much of their own operational revenues. These bodies include three colleges (Campbellsville, Cumberland, and Georgetown), one ministerial training school (Clear Creek), one high school (Oneida), the Baptist Board of Child Care and four hospitals.

Accordingly, Owen specified three criteria which must be given priority in

determining how much allocated money should go to each.

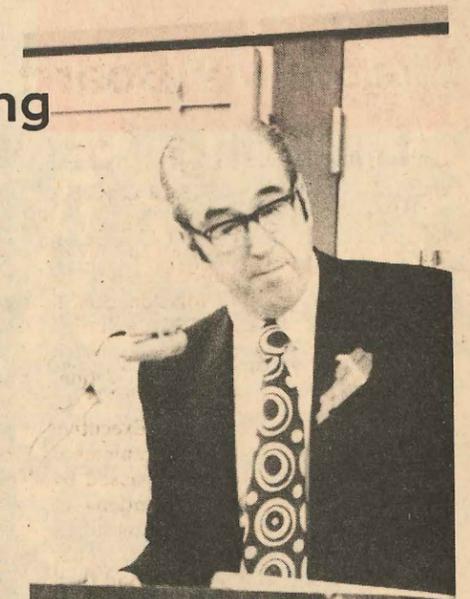
A prime consideration, Owen told the board, should be need: "How badly does the institution need the money?"

"I think that before that (need) comes the question of relative importance, as measured by how near the heart of the basic purpose of our Baptist life in propagating the gospel and Christian stewardship therein (the institution)," he said in naming the second criterion.

The third mandatory assessment named by Owen is how much "heart power" the particular institution has — namely, how much money is the agency able to raise on its own from gifts, investments, etc.? He specified the Board of Child Care as an example of an agency which receives a large percentage of its total budget from gifts because of its "tremendous heart appeal."

Citing another example of why these three standards must be used and used responsibly in the future, Owen pointed to the hospitals.

"We allocate only \$40,000 a year (total) to our Baptist hospitals," he said. "Someone has figured that this would run



KBC executive secretary Franklin Owen urges closer scrutiny by the Executive Board in allocating funds to private Baptist institutions in Kentucky.

them for slightly more or less than seven hours a year."

Owen continued that even though federal and state standards on prices and personnel allow hospitals to make it financially on their own, Kentucky Baptists allocate the money annually as a "token in expression of our continued relationship with the hospitals that bear our name, and of which we are proud." But," he continued, "it is obviously not on need that the money is allocated each year."

He also urged the Executive Board to begin to think in terms of realistic long-range goals for the institutions where KBC allocations are involved. He gave Oneida and Clear Creek as examples. He emphasized that both these institutions have specific and unique situations, and for the convention to try to expand them limitlessly in enrollment would tend to overshoot the degree of need in each situation.

In concluding his appeal, Owen referred to the private agencies and institutions as the "children of the Kentucky Baptist Convention."

"All of the children have a chance to be selfish, and all have a chance to be generous," he explained. "Through it all, their parents have a binding obligation to be equitable and fair, with the proper blending of wisdom and toughness and mercy and love."

"In this case, the Executive Board has to play the role of parent, and my word to you is, 'Be strong, and quit yourselves like men.' (I Samuel 4:9)."



**CHOIR INVITED TO PERFORM**—The Cumberland College Chamber Choir has been invited to sing at the 1975 bi-state convention of the Ohio and Kentucky music associations in Cincinnati, Ohio, on February 7-8. The chamber choir, under the direction of Harold R. Wortman, sang at Expo '74 in Washington last June and performed in eight states enroute to the fair. The 12-member group will appear at 4:15 p.m. on Friday, February 7, at the Cincinnati Convention Center.

## People And Places

**James Baggett**, a native of Paducah, Kentucky, has been elected president of the Hawaii Baptist Convention. He is a 1950 graduate of Georgetown College and a 1954 graduate of Southern Seminary. He was pastor in Calhoun and Junction City before leaving Kentucky for Hawaii.

The annual report of the **Southern Baptist Seminary Extension** shows 182 Kentuckians were enrolled in extension classes during 1973-74. Kentucky ranks ninth among the states in the number of seminary extension students.

Students at **Clear Creek Baptist School** were recently provided with 245 pounds of fresh ground beef, which was distributed equally among the student families. The gift came from the Mt. Zion Baptist Church, the Freedom Baptist Church, and the Ottawa Baptist Church, all of them in Rockcastle-Tates Creek Association. Eugene Robinson, a layman from the Mt. Zion congregation, and Henry T. Parrott, superintendent of missions for the association, led the drive.

There are presently 250 students from seven states enrolled at Clear Creek. •

## American Bible Society Publishes 'New Reader' Christmas Translation

The traditional Christmas story will be read for the first time by millions of adults and children this holiday season as a result of a new American Bible Society translation series.

The new reader translations have been developed to bring the Bible to half the world's population for whom it has been a closed book. They are the new readers or people lacking sufficient skills to understand traditional translations.

Unfamiliar and complex words have been changed to simpler ones. Making these translations easy to read involves more than word changes. Each line of print corresponds to a single thought.

Color pictures and ample white space around the stories aid in comprehension.

The American Bible Society plans to translate the new reader selection into 200 languages. The United Nations has estimated that there will be at least two billion new readers by the year 2000. •



**A WEEK OF GLORY** — Kentucky Baptist Hospitals, Inc., recently observed a special week in which one hospital was dedicated and another rededicated to the ministry of healing. Above, Kentucky Baptist Hospital, celebrating its 50th birthday, is formally rededicated by a ribbon-cutting ceremony. Participating were [from left] Dr. George W. Pedigo, Duell Gabbert, a patient from Columbia; Norman P. Iler, Sr., chairman of the administrative board; Louisville mayor Harvey I. Sloane; Mrs. Moses Watkins, the first baby born at the hospital; Stanley Tinnell of Shepherdsville, father of a baby born on the 50th anniversary; and Elizabeth Stith, a registered nurse on the hospital staff. Below, John T. Acree, Jr., serves as master of ceremonies at the dedication of Baptist Hospital East. Acree was general chairman of the Second Mile Campaign, a fund raising effort for the new \$16.5 million hospital. Other participants included KBC executive secretary Franklin Owen, Governor Wendell H. Ford, W. E. Boswell, chairman of the BHI board of directors; and Miss Ruth Hunt, daughter of a member of the hospital's original board of trustees. A special time capsule was buried in the court yard to climax the occasion.



## Christmas On The Campus

By Kim Casey  
Board of Child Care

Ghosts!

Do you believe in Ghosts?

Scrooge didn't either. I do.

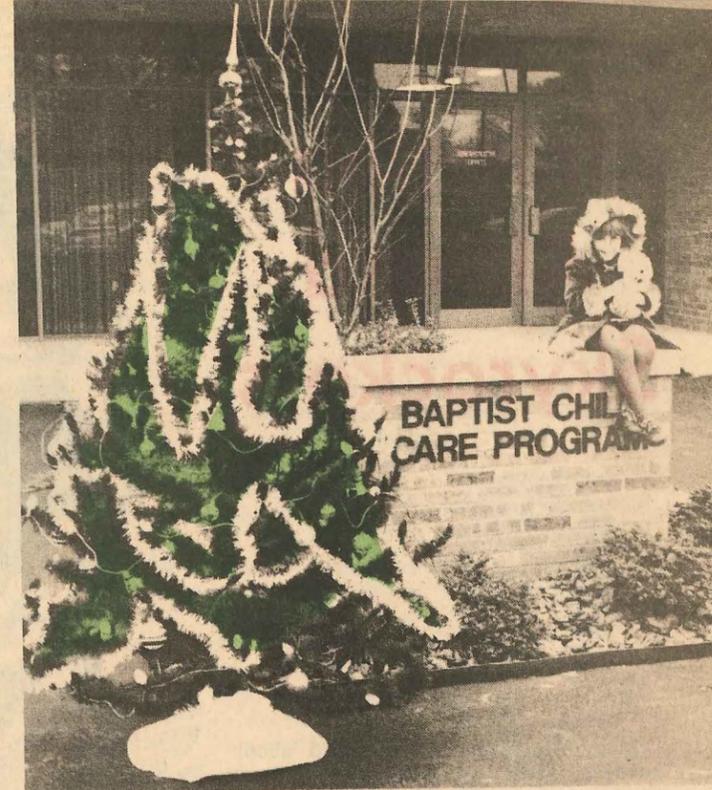
There are hundreds of unknown ghosts filling the lives of 90 children now living in two children's homes supported by Kentucky Baptists. The two campuses, Spring Meadows and Glen Dale, are a portion of the services offered through the Kentucky Baptist Child Care Program.

"Ghosts of Christmas Past" linger in the minds of the children, many times blocking all hope for Christmases yet to come. Kentucky Baptists are trying to change these shadows into visions of hope.

Christmas-time on one of the two campuses is just one example of Kentucky Baptists getting together, giving together, and caring together. One teenage girl expressed this unity by saying, "Christmas around here is great. One church is taking 25 of us shopping, we have parties, we're always doing something." Her younger sister's eyes sparkled as she said, "My sponsors are giving me an aquarium, they already told me."

It seems that Christmas begins early in October. The children are asked to make a Christmas list. These lists are distributed to the churches through the WMU. The auxiliary plays an integral part in the Kentucky Child Care Program by linking the churches with the campuses. Gifts matching the children's requests are brought to the campuses and kept in a safe place until the right time. Mrs. Katherine Jackson, receptionist at Spring Meadows, says the children nearly always get what they ask along with some extra items their cottage workers feel they need.

At Spring Meadows, a contest is held between the cottages for the fanciest decorations. A committee of children and child care workers does the judging.



At Glen Dale, the search for Christmas trees has many funny stories associated with it. Mr. Harry Hornbuckle has been taking children with him to cut trees for 12 years. It's a tradition. The farmers in the area are very generous with their trees. Mr. Hornbuckle says he's never been refused.

As most of the children and teenagers have at least one parent and other relatives, very few will remain on campus through the holidays themselves. Nearly all children will leave their cottages and spend Christmas with their families, so the Christmas dinner and gift-opening takes place before they leave. There will be a large Christmas dinner in the dining hall with caroling and other festivities. Later, in the cottages, gifts will be opened and dessert served. Guests are often invited to the dinner but the cottage parties are private affairs.

Have you ever heard a Santa Claus pray? The children of Glen Dale do every Christmas. Mr. and Mrs. Santa Claus have been visiting each cottage on the night of their parties for several years. The little children and older teenagers are delighted by Santa Claus. Santa always leads the children in prayer as he begins his trip to the next cottage. He has to move quickly as excitement in the remaining cottages builds. "Yes, Santa is a welcome visitor," says Mrs. Sudie Funk, child care worker at Glen Dale.

For those who do not go home for the holidays, one cottage remains open. The children spend the day having fun and relaxing. Usually they eat out to celebrate.

Is Christmas overdone? I believe Scrooge answers this question when he says, "Men's courses will foreshadow certain ends to which they must lead. But if the courses be departed from, the ends will change."

Kentucky Baptists believe strongly that children's lives can be changed. Their Christmases yet to come do not have to reflect Christmases past.

The Kentucky Baptist Child Care Program is helping children deal with their ghosts, now, during Christmas present. ■

# Inflation Abroad Skyrockets

Many Americans are outraged about inflation. Some are seriously suffering. Most simply pay the new price, "bite the bullet" and go their merry way.

For many Southern Baptist missionaries, the problem is much more serious.

They have to pay exorbitant prices for some goods purchased overseas — \$2.12 for a box of cornflakes in Ethiopia, \$1.51 for a 15 ounce can of corn in the Ivory Coast, \$2.50 a pound for hamburger in Tokyo, and almost one dollar for either a can of frozen orange juice or a box of facial tissues in the Bahamas.

High prices for a few items don't begin to tell the story, though. Many factors, including the devaluation of the American dollar, greatly increased oil prices, inflation in the United States and other countries, have hit the missionary where it hurts—his or her billfold.

The Southern Baptist Foreign Mission Board has had to budget \$3.5 million more for 1975 to support missionaries than it did in 1974.

While some prices in other countries might not seem too bad by United States' standards, they still are devastating to missionary morale. If a housewife here could take a shopping spree in the Philippines she'd find bananas are three cents each—a real bargain. To her maybe—but the missionary says, "Not so." Last year bananas were a penny a piece—inflation at 200 percent.

In the Ivory Coast one kilo (about 2.2 pounds) of rice had gone up to 74 cents in August from 38 cents in January. Mrs. James W. Smith in Israel said the medium jar of mayonnaise that cost 45 cents in January was \$1.20 in September, before a recent devaluation of Israel's currency.



Herbert D. Billings in Guatemala reported electricity jumped 96 percent on October 1. In Ethiopia, the land rover purchased by the mission for \$7,000 five years ago now costs \$14,000.

In some countries missionaries pay prices equivalent to the United States, but they're also affected by inflation because in many of those places it wasn't too long ago when prices were much less than stateside prices.

What are missionary families doing to adjust to changing economic patterns?

G. Edwin Engstrom, who directs a dormitory for missionary children in Manila, said the dorm has eliminated use of all air conditioners and only turns on the hot water two nights a week.

Mrs. David L. Martin in Trinidad said her family changed its eating habits. This means less meat, more beans, dried peas and cheese, fewer items at each meal and using more bread to fill out the meal.

"We have steak once a quarter, literally," she said.

Mrs. Martin said missionaries buy wholesale goods when they can. She even buys her hairspray wholesale at a factory.

Missionaries in the Ivory Coast also buy wholesale. When they found food companies would sell wholesale to missionaries as a group, they began buying food by the case and dividing it among the mission families.

"The wife must spend her time bargain-hunting in order to feed and clothe

## Mission Funds Feel The Pinch

the family," said Mrs. Charles V. Whaley, Jr., missionary to Japan.

Mrs. Martin said missionaries seldom do the quick thing because its usually the most expensive thing. This means instead of using frozen and convenience foods, meals must be prepared from scratch.

Although all missionary wives have "homemaker" in their job description, time spent shopping for bargains and cooking meals from scratch (making bread instead of buying it, making their own mayonnaise, using fresh vegetables instead of cans or frozen, etc.) is time that most would rather spend doing some ministry-related task.

Cost-of-living adjustments are a standard part of the Foreign Mission Board's missionary support structure, according to Winston Crawley, director of the board's overseas division.

The amount of the supplement is determined in relation to different costs-of-living in different settings, Crawley said. Currency exchange rates, availability of goods and services, differences in living patterns and rates of inflation are taken in account to determine the amount of income adjustment for missionaries in each country. The basic intention of the board, Crawley said, is to provide and maintain for each field roughly the same basic purchasing power for missionaries.

Missionary James O. Teel, Jr., in Argentina, said the board has kept up with the times. "In spite of run-away inflation and complicated matters of exchange and cost-of-living within each country," he said, "somehow cost-of-living adjustments are made in time to avert dire financial difficulties for missionaries. I am grateful for this, and for the fact that the Foreign Mission Board has remained on such a sound financial basis."

Ordinarily, cost-of-living adjustments are made annually in the operating budget. But when inflation or decline in exchange rate is as much as eight to 10 percent in a calendar year, Crawley said, the board may take emergency action.

Even then, Robert Stanley (Philippines) said inflation is so rapid now that "Adjustments seldom can be made quickly enough to avoid some budget-stretching."

Mr. and Mrs. Wayne L. Hasenmeyer in Japan were hindered in their evangelistic outreach when they couldn't begin work on time. They finished language school in Tokyo and planned to move directly into pioneer evangelism on the northern island of Hokkaido. Their move was delayed because of rising construction costs of their home. "Their simple house with three small bedrooms cost 300 percent as much as it would have cost seven years ago," according to Mrs. Whaley.

In Israel, Mrs. Smith said, "We are reluctant to launch any new projects because we can't depend on the financial picture being in focus from day to day."

In making necessary allocations to protect missionary income from over-all decline, the board has had a reduced buying power left for capital needs, support of institutions and other aspects of our work budgets, Crawley said.

What the board does and will do in the future is up to Southern Baptists. "History has indicated that Southern Baptist giving has run slightly ahead of inflation in the United States, but in worldwide inflation, we're losing ground," said Jesse C. Fletcher, director of the board's mission support division.

"We have only one safety valve and that's proportional giving by Southern Baptists," he said. (BP)

## Barry Allen Named Business Manager-Elect, To Succeed G. B. Morton

Barry G. Allen, assistant to Kentucky Baptist Convention business manager G. B. Morton since February, 1971, has been selected to succeed Morton when the latter retires in July, 1975.

Allen will become business manager-elect effective January 1, 1975, as a result of action taken recently by the KBC Executive Board.

A native of Grenada, Mississippi, Allen has not only a business administration degree from the University of Mississippi, but a master of divinity degree from Southern Seminary as well. His work as assistant to Morton was performed on a part-time basis until he completed seminary in July, 1973.

At 26, Allen is a deacon and finance committee member at Broadway Baptist Church in Louisville. He is married to the former Dianne Branscome, a home economics teacher in Louisville and also a native Mississippian.

Having always maintained strong church and denominational relations, Allen has convictions about his calling into Christian service as it relates to his job.

Morton, who has held the post since February, 1952, said he feels the job will be in capable hands with Allen as business manager.

"Barry is a fine, efficient and capable person, and it has been a real privilege for me to be able to participate in his preparation for the job," Morton said.



Allen

## Tatum To S'western

Scott L. Tatum, for 23 years pastor of Broadmoor Baptist Church of Shreveport, Louisiana, has been named professor of preaching at Southwestern Baptist Theological Seminary.

Tatum, whose preaching contributions have been published in several books, is at present a trustee of the Southern Baptist Sunday School Board and a former trustee of Southwestern.

A native of Converse, Louisiana, and graduate of Baylor University, he earned the doctor of theology degree from Southwestern and has done further study at Austin Presbyterian Seminary.





## SUNDAY SCHOOL LESSON



By H. C. Chiles

LIFE AND WORK SERIES

(These Lessons for December 29, 1974)

### Responding To His Coming

Matthew 2:1-15

The promise that the Messiah would come found fulfillment in the birth of the Lord Jesus. At least forty days after the birth of the Saviour at Bethlehem, these wise men came out of an obscure past and appeared on the stage for one brief scene and then disappeared forever. From their visit we can learn some interesting and instructive lessons.

The search — Matthew 2:1-2

"When Jesus was born in Bethlehem of Judea in the days of Herod the king, there came wise men from the east to Jerusalem." The scriptures do not disclose their number, their names, or the particular country from whence they came. They were students of astronomy and kindred sciences. Their earnestness of purpose was revealed by their long and dangerous journey from their far-off homes in the East to the city of Jerusalem in search of a heavenly king.

These men were familiar with the Jewish scriptures and knew that the Messiah was to come. They were looking for His coming with keen interest and great anticipation. Pleased with their attitude, God gave these men a special sign to lead them to the Lord Jesus. It was that of a star (numbers 14:17). When they beheld this particular star, they concluded that this prophecy had been fulfilled, so they proceeded to Jerusalem and inquired where He was, with a view to finding Him and rendering to Him due homage.

The scriptures — Matthew 2:3-6

When the wise men arrived in Jerusalem and inquired about the newborn King, the whole city was troubled. Herod, the usurper, was greatly disturbed lest he should lose his throne and his power. Naturally, the least disturbance would arouse the fears of this ruthless and ungodly ruler, because many of his subjects hated him to such an extent that they would have been glad if all his power had been taken away from him. The citizens of Jerusalem were troubled because they feared a disturbance which might result in the Roman government imposing extra burdens on them.

When Herod inquired of the chief

priests and the scribes where Christ should be born, they answered him at once from the prophecy of Micah, even though they did not have any personal interest whatever in the entire matter.

The schemer — Matthew 2:7-8

The heart of Herod quailed with alarm and fear upon hearing the news that a King had been born, whom he naturally suspected of being his own rival. Knowing that his throne had been reared on falsehood, injustice, and bloodshed, it is not surprising that this great sinner determined that he would destroy the Saviour. Feigning respect and love for the newborn King, Herod sent the wise men to Bethlehem with instructions to locate Him, and then to return and inform him as to His whereabouts. Pretending that he desired the information in order that he might go and worship Him, his only desire was to put Him to death, but God thwarted his evil purpose.

#### INTERNATIONAL SERIES

### Man Of Compassion

Luke 4:16-21

From His infancy and childhood it had been the custom of Christ to attend the services in the synagogue on the Sabbath. That was a regular part of His weekly routine. So, that was a memorable hour when He appeared in His hometown synagogue.

After the service had been opened with prayer, the first of the two lessons for the day was read. Then the Lord Jesus was officially invited to read from the Holy Scriptures and to deliver a message therefrom. When Christ stood to read, the scroll of the prophet Isaiah was handed to Him. Turning to the sixty-first chapter of that great prophecy, which begins with the statement, "The Spirit of the Lord is upon me," He read the verses which declared God's purpose to send the Messiah to preach the gospel to the poor, to heal the brokenhearted, to preach deliverance to the captives, and recovery of

The star — Matthew 2:9-10

The wise men started immediately to Bethlehem in search of the young King. As they left the presence of Herod, the star which they had seen in the East again appeared to them, and led them to the very spot where the Lord Jesus was.

The success — Matthew 2:11-15

The wise men were filled with joy when at last they stood in the presence of the young Child and His mother. Recognizing the Christ, they acknowledged His deity by falling down and worshipping Him. After they had worshipped Him in Whom the living God had become incarnate, they opened their treasures and presented to Him their gifts of gold, frankincense, and myrrh. They simply brought and gave to Christ the very best they had, which is exactly what all of us should do. What are we doing to show our gratitude for the salvation which we have received from Christ? ■

sight to the blind, to set at liberty those who were bruised, and to preach the acceptable year of the Lord. What a mission!

After reading that messianic passage in a most impressive fashion, Christ gave the scroll back to the attendant, who had handed it to Him, and sat down, which was a sure sign that He was about to speak. This was in keeping with the Jewish custom — they stood when they read and sat when they taught.

In front of Christ were the acquaintances, associates, and patrons of former years. With the attention of all riveted upon Him, He made the explicit and startling declaration that Isaiah's prophecy was fulfilled in Him. At first, all had listened to Him with marked attention, astonishment, and wonder. As soon as they began to think about the claims that He had made for Himself, they became very angry at what He had said. They

rejected both the Messiah and His message.

Luke 5:18-25

Upon His arrival at Capernaum, where Christ retained His headquarters after His rejection by the residents of Nazareth, He entered a certain house, where He always received a cordial welcome. As soon as it was reported that He had gone to this house, curiosity, concern, anxiety, and antipathy prompted the crowds to assemble there.

The paralyzed sinner

There was one man who could not come to the house where Christ was because he was a victim of palsy. Powerless to move, the man had to be carried by loved ones or kind friends wherever he went. Truly, he was in a pitiable condition. This paralytic was suffering from a still more terrible malady of which his disease was the startling symbol, namely, sin.

The persistent saints

With implicit confidence in the ability and willingness of Christ to cure their friend, four men lovingly and carefully carried him on a pallet to the house where Christ was teaching and preaching. Their inventive and energetic faith was evidenced by their persistence in overcoming all obstacles, even to the opening of the roof in order to let the man down into the presence of the Great Physician. They certainly manifested their faith by their works.

The powerful Saviour

Impressed with the faith of the four in His power to heal their friend, and because of the faith of the paralytic, our Lord bestowed upon him that priceless blessing, the forgiveness of his sins. When Christ uttered those life-giving words, "Man, thy sins are forgiven thee," He spoke home to the deepest needs of that man, and of every other person.

The protesting sinners

As soon as the scribes and Pharisees heard Christ's words of forgiveness, they began to reason within themselves and to accuse Him of blasphemy. They did not express their hostility in words, but Christ was able to read their thoughts, so He rebuked them. They were right in their contention that only God could forgive sins, but they were wrong in assuming that Christ was not God. Their minds were closed and their hearts were hardened.

What an encouragement to all! This incident teaches us that any and all can come to Christ for the forgiveness of their sins and for deliverance from their physical afflictions. ■

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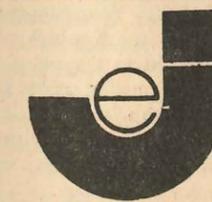
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## APPRECIATES BIBLE PREACHING

Dear Editor:

I appreciated your editorial urging Baptists to place the right emphasis on serious Bible study. While I agree that we talk about the Bible and yet know little about it, I do see some more optimistic signs. All across the country there are some serious Bible study groups underway. The entire church renewal movement has heightened Bible literacy. It is true that a pastor who tries to be a serious student of the Bible may be written off as "a good teacher."

However, I find that most of the members in a congregation welcome a popular form of expository preaching. I think the average man in the pew is tired of topical niceties and hungry for a relative response to serious doctrinal and Biblical preaching. There is no reason this sort of preaching need be dull. It is as exciting as the flesh and blood personalities of the Bible and as up to date as the morning paper.

Thank you for pointing out one of our areas of weakness.

Greensboro, N.C. Alton H. McEachern

## PASTOR SUPPORTS CHURCH

Dear Editor:

I have been very appreciative of your articles that support the pastor and his work. Only one who has been there knows of those difficulties.

Your article in the *Western Recorder* concerning the appreciation of pastors was, as usual, well written and very informative for laymen and pastors as well.

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NEEDED: Head Resident to serve in women's dormitory beginning January 1975. If interested, call Dean of Women, Belmont College, 383-7001.

However, may I say that I feel that many expressions from the churches to the pastors have gone overlooked by the pastors. So, may I speak up for the churches, certainly not in opposition to your editorial, but just in a defense for some churches.

My family and I have experienced some of the greatest joys at the hands of churches and church members. I have been loved and appreciated, and my family has also experienced some of our greatest joys because of our lovely friends in Baptist churches.

Can I put a price on the innumerable hours of free babysitting done by the ladies of our churches, the innumerable gifts of money from members of our churches, an unaccountable amount of free advice and help from deacons of Baptist churches, that special touch given to my children because I was pastor of a Baptist church? These are only just a few small things done. And there is not a dollar mark that can be put on the pride that you feel when one of your members puts an arm around your shoulder and says, "this is my pastor."

The invaluable experience that my wife and I received from a "free" trip to the Holy Land from the members of our present church will never be told in dollars only. In 1973 when our church declared a "Pastor Appreciation Week" for our family, we were astonished at gifts, cards, notes of appreciation, etc., etc. The gala evening with a master of ceremonies and a beautifully planned and served dinner was about more icing on the cake than I could bear. And all of this from members of a Baptist church.

Yes, our churches do appreciate us, and perhaps they would appreciate us more if we appreciated them more.

Carlisle, Ky.

H. Dallas Sugg

## GET THE BALL ROLLING

Dear Editor:

Many thanks for your timely and sensitive editorial on the world hunger situation (November 30). Your suggestions of concrete measures for Kentucky Baptists to begin are right to the point. You might like to know that the spiritual life committee at Southern Seminary is encouraging similar sacrifices among our student body and in churches whose pastors are seminary students.

Two additional comments may be in order, one historical, the other practical. First, there is ample precedent for convention-wide action on this crisis. In the 1920's, the Southern Baptist Convention was strongly pushing the Seventy-Five Million Dollar Campaign to pay off the heavy debts of the mission boards. This desperate situation did not prevent Southern Baptists from responding to the hunger of their world. January 14, 1923, and January 18, 1925, were designated "Southern Baptist Relief Days." Envelopes were printed, sent to all the churches and Southern Baptists were strongly urged to give, under the injunctions of Matthew 25:31ff. and James 2:15-16. Could not such an emphasis be undertaken now, since Southern Baptist are, in fact, one of the more affluent denominations in our land (see *Courier-Journal*, November 29)?

Secondly, the information we have from the Foreign Mission Board is that Southern Baptists have work in only one of the countries where the hunger situation is most desperate — Bangladesh. Should all our relief money go there, or should we be open to working through groups with an "in" to the stricken areas of India and the Sahel region of Africa? In 1925, the Foreign Mission Board entered into an understanding with the Near East Relief organization to insure that relief funds went to areas of greatest need, not restricted to areas where our convention had missionaries.

This will be an issue for us to face for years into the future. Your editorial should "get the ball rolling" among Kentucky Baptists! Wouldn't it be wonderful if Southern Baptists could respond to this world crisis with a mighty outpouring of concern for those who, in our day, are surely to be counted among "the least of these my brethren"?

Louisville, Kentucky Jack Birdwhistell

## GREAT WAY TO GIVE

Dear Editor:

How wonderful to finally have a way we can give to the hungry people of the world, and know they will get it. So much mail is sent out begging for hungry people, but you don't know which ones are legitimate.

So now we have one we can trust, right? And I know it won't hurt us a bit to skip one meal a week.

I am very glad to join you in this *Helpers for Hunger*, and I hope this goes over big. I am going to promote this through our WMU also.

Thanks for telling us about it!

Louisville, Kentucky Kathryn Coke

WESTERN RECORDER

## FINANCIAL ASSISTANCE

Dear Editor:

Messengers attending the Southern Baptist Convention last June instructed the Annuity Board to write churches asking for financial assistance for needy retired ministers or their widows who had served them.

We were not aware at the time the SBC mandate was given how difficult an assignment this would be. Many of the churches we must reach no longer exist. Others have changed names, moved or merged, making it almost impossible to locate them.

Requests for relief grants have increased in recent months primarily because of inflation, which now is tragically in the double digit range. The Annuity Board through the special allocation in the Cooperative Program does provide some assistance. However, the funds are not sufficient to provide adequately for all applicants.

Through this open letter we hope to reach churches that fit in the categories mentioned, especially if they were not participating in the Annuity Board's Protection Program before 1950. The majority of the persons who need financial help served before 1950. Churches may send their gifts directly to the Annuity Board and designate them for specific ministers or widows if they wish.

We appreciate any help you can give us in reaching these important churches as we try to fulfill our obligation to the SBC—and even more important, as we attempt to help in some way many retired ministers and widows who are trapped in today's economy with inadequate incomes.

Dallas, Texas Darold H. Morgan

## CONVENTION NAME UNIMPORTANT

Dear Editor:

As one thinks about the present proposal to change the name of the Southern Baptist Convention he will almost surely conclude that this incidental amounts to a preoccupation with trivialities.

Certainly the primary objective of any body of Christians is not to find a proper geographical or theological designation. The significant challenge to a body of Christians is not to find the name by which they shall be designated.

Remember, it is important to live up to the great Name by which they have been called. Living up to that Name is at least implied in the apt title which W. O. Carver gave to his thrilling exposition of

Ephesians, *The Glory of God in the Christian Calling*. We have been, and are called Christians. Our challenge is to live up to that name.

Do we live up in doctrine? In practice? In behaviour?

It is not really very important whether we shall be known as the Southern Baptist Convention, or by any other self-approved term. Really, the significance of a name is earned by a way of life, by demonstrated traits of identification, by living proof and spirit.

To be preoccupied with official designation is seemingly to be oblivious to vital responsibility. Our challenge now is not so much to find a suitable name as it is to be worthy of the Name by which Christians have ever been called.

Nashville, Tenn. Joe W. Burton

## LET'S KEEP OUR NAME

Dear Editor:

The followers of Christ were first called Christians at Antioch. Acts. 11:26. This was local and also a nickname, but it has spread throughout the world and lasted through the years. I am proud to be called a Christian because the name has a special meaning.

Southern Baptists started in a local place but our influence has spread around the world because we have stood for something. The name Southern Baptist identifies us as a specific kind of Baptist. Not a localized, geographic cult, but an organized mission force of local Baptist churches around the world affiliated with each other in a convention called Southern Baptist.

If the name Southern Baptist is offensive to some then we are sorry, but I remember the name Christian was offensive to some for it identified the true followers of Christ. Even though some have strayed from the meaning of the word Christian, the word has not lost its meaning.

If we Southern Baptist around the world lose our identity we lose much of our influence. "A rose by any other name would NOT smell as sweet" in this case.

I do not want to be identified with many of the concepts held by some other Baptists, even some here in Kentucky. I am proud to be identified with Biblical doctrines which Southern Baptists have held valid and dear for so long and I trust and pray that we shall go on holding these same Biblical truths in the same way under the same great name, Southern Baptist Convention, to the glory of God.

Kirkville, Ky. Owen Edwards

## NEW NAME SUGGESTED

Dear Editor:

I am writing to you in reference to the committee's work on studying a possible name change for the Southern Baptist Convention.

May I suggest the name The Baptist Convention.

This name would make Southern Baptists by virtue of name the dominant Baptist group, without reference to nationality or locale or doctrinal position. Also, this would place every other Baptist group with an entity in their title on the defensive as to why they were not part of the total Baptist group.

I urge you to change the name because of the help it would be in the newer areas of our Southern Baptist life. The name change would also reflect our national complexion better than the present colloquial designation.

Des Moines, Iowa David T. Burch

State Ministerial Listings Underway, All Changes Due

Work has already begun on the rosters for pastors, ministers of education, ministers of music, annuitants, other Baptist ministers in Kentucky and ministers of youth to be published in the new *Annual*.

If you have moved recently or have reason to believe that you may not be properly listed with the Executive Secretary's office, and would like to have your current address so listed, please send your address and place of service to the office of Executive Secretary Franklin Owen, P.O. Box 43433, Middletown, Kentucky 40243.

If you have recently retired and were not enrolled in one of the annuity plans, please send your name and address as we contemplate beginning a roster for retirees.

These rosters will be closed for printing purposes on January 2. However, please keep the Executive Secretary's office informed of your address and place of service throughout the entire year.

# Exec. Board Told Of Pine Crest Sale, Delays Cedarmore Maintenance

By Bob Terry  
Associate Editor

The Kentucky Baptist Board of Child Care has agreed to sell the property of the Pine Crest Children's Home in Morehead. That announcement was made by Child Care executive director William Amos to the KBC Executive Board at its December 12-13 meeting at Cedarmore Baptist Assembly.

Amos said the sale was not final but an option had been given to a prospective buyer.

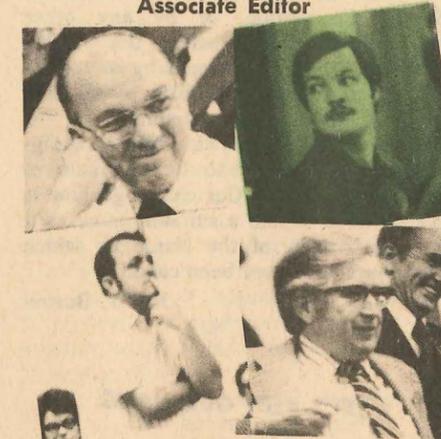
Kentucky Baptists purchased the Pine Crest property in 1953. It totals about 100 acres lying along I-64. The eastbound Morehead exit is directly across from the entrance to the children's home.

Kentucky Baptists closed Pine Crest on June 4, 1971. Children were transferred to Spring Meadows and Glen Dale children's homes. Since that time, Pine Crest has been operated under a five year lease with the Kentucky department of human resources. The lease expires July 1, 1976.

Purchase price for the 100 acres was \$20,000. Construction cost for buildings now standing was \$336,000. Much of the funds came from Spring Meadows endowment and has regularly been repaid. Currently the Pine Crest fund still owes \$17,000 to Spring Meadows endowment.

Amos reminded the board members that the 1970 Executive Board recommended that the child care directors be "authorized to use their best judgment in the utilization of the Pine Crest property," even to the point of selling the property. The Kentucky Baptist Convention, meeting at Walnut Street Church in Louisville, approved the recommendation.

In other action, the board postponed final decision on rebuilding the paved roads at Cedarmore Baptist Assembly and heard a report from the committee



making an in-depth study of Kentucky Baptists' involvement in Christian education.

**CEDARMORE:** In November, the camps and assemblies committee of the board served notice that it intended to ask for \$75,000 to rebuild the roads at the state assembly. Louis Walters, pastor of Ralph Avenue Baptist Church in Louisville and newly appointed chairman of the committee, brought the recommendation.

He explained that estimates on repairs placed an annual cost of \$18-20,000 for the next three years. "And we are still left with roads without adequate foundations and full of patches," he pointed out.

Walters said the committee felt it better stewardship to do the job right the first time rather than spend the money on patches that would have to be replaced.

Three estimates were secured by the committee, each in the \$75,000 range. A motion by Jim Taulman of Northern Kentucky Association to authorize the committee to proceed with the project at a cost not to exceed \$80,000 was defeated.

Instead, the body voted for the committee to work with the executive secretary in securing bids for rebuilding the roads. These are to be presented to the Executive Board at its May meeting for final action.

**EDUCATION:** Bill Whittaker, chairman of the Christian education study committee and pastor of First Baptist Church, Sturgis, told the board members that "depth takes time."

"I hope you will be patient with us while we look at what we are doing and why," Whittaker said the committee had faced formula distribution somewhat but

would not be ready for a final recommendation by the time the next budget is adopted.

"We hope that immediate decisions in budget allocations will be viewed as short term and tentative. Permanent decisions can then be made according to a new formula which this Executive Board might adopt."

**CAMPUS MINISTRY:** Don Blaylock, director of campus ministries for Kentucky Baptists, told Executive Board members that his office is working with the cooperative ministries department to place a campus minister on the only state supported school campus that does not presently have a Baptist campus minister, Kentucky State University in Frankfort.

Blaylock's explanation came in response to a question by Bill Hartung, a Frankfort pastor, who asked why a campus minister was not working with the students there.

**ELECTIONS:** Three persons were elected to the Executive Board. They were Wallace Kent, Frankfort; Wiley Cole, Jr.; Irvine Association; and Carroll Medley, Muhlenberg Association.

E. C. Seeley of London and Elmer Gambrell of Pineville were elected to the board of trustees of Georgetown College and Clear Creek Baptist School respectively. Ronald Bradley of Shelby County was tapped for service on the Board of Child Care.

**OTHER ACTION:** in other action, the Executive Board directed its program committee to take note of a motion adopted in November which provided that a three-member liaison committee be available to the Baptist Hospital board of directors for consultation.

Forrest Sawyer, state Brotherhood director, reported that a salary survey of Kentucky Baptist ministers was being tabulated. "We believe it will be helpful," Sawyer said. "It will be released in time to help churches working on their 1976 budgets if at all possible."

Miss Kathryn Jasper, Woman's Missionary Union executive director, told the board members that her organization had recently received a bequest of \$100,000 to be used for scholarships.

"Our board is working on exactly what kind of scholarships these funds will provide," she said. "You will hear more about this later."

The scholarship money was given by Mrs. Fannie Snider in honor of her sister, Mrs. E. P. Creel of Frankfort, a former state WMU president.

