

Western Recorder

September 14, 1977

Baptist News in Brief

Either you control your TV or your TV will control you. Use these questions to help you make decisions about TV viewing.

HELP FOR TELEVISION VIEWERS

BEFORE A PROGRAM

1. Will watching this program represent responsible Christian stewardship for me?
2. Why am I considering watching this program?
3. What has this program been like in the past?
4. Is this a good way to be informed or entertained?
5. Would watching this program together help or hurt my family?

DURING A PROGRAM

1. What moral values are promoted or undermined?
2. Is God's name profaned; is vulgar language used?
3. Is violence glorified; is sex exploited?
4. Are alcohol and other drugs glamorized or taken for granted?
5. Does this program make me more trusting or more suspicious of others?

AFTER A PROGRAM

1. Am I a better person for having watched this program?
2. Was this a program that encouraged morality or immorality?
3. Should I consider watching this program again; why or why not?
4. How can I use this experience to honor God and help others?
5. Should I communicate my convictions about this program to advertisers or television people?

"So each of us shall give account of himself to God" (Romans 14:12)

Produced by SBC Christian Life Commission

Western Recorder

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

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SUBSCRIPTION RATES

Individual, \$3.68 (tax included); Foreign, \$3.75; Church Budget, \$2.50. All except church accounts payable in advance. Church accounts must have tax exemption number.

'Soap': It's Pure Filth on Airways

ABC-TV has run "Soap" through the wash but two Southern Baptists who have seen the laundered episodes of the controversial new show claim it is still "prime time pollution."

In a letter to ABC-TV president Fred Pierce, Foy Valentine and Harry N. Hollis Jr. of the Southern Baptist Christian Life Commission called for cancellation of the "morally objectionable program" and reiterated their belief that "Soap" is "vulgar" and "in bad taste" and that it is "sex miseducation" and an "assault on family life."

"The problem is not that 'Soap' deals with sex but that it treats sex in an irresponsible manner," the letter states. "It irresponsibly laughs at and shamelessly exploits the tragedies of adultery, homosexuality, impotence, incest, crime and senility."

ABC, which has tagged the show "adult comedy," revised portions of the first two segments after widespread protest from ABC affiliates and advertisers as well as a number of religious leaders who were allowed to preview the promotional videotapes.

The revised segments, however, failed to change the opinion of Valentine and Hollis, who are warning Southern Baptists "not to be misled," particularly by the slightly altered first episode (shown Sept. 13).

"Some of the offensive scenes have been taken out of the first episode," said Hollis, "but in the second and third episodes the morally offensive scenes increase."

ABC, the letter states, seems to have made "a calculated attempt to change prime time television" by putting a program labeled "adult" in a time slot when millions of children will be watching. The letter charges the network with "misusing the airwaves which belong to the American people."

Brotherhood to Danville

"The Churches on Bold Missions" is theme of the 1977 state Brotherhood convention Oct. 6-8 at First Baptist Church, Danville.

Sessions begin at 7 p.m. Thursday and end Friday night. A golf tournament is set Thursday morning. Pioneer RA's meet Friday night and Saturday till noon.

Agency Seeks Homes

Foster homes for infants, preschoolers, school-aged children and unmarried pregnant girls are in demand by the Kentucky Baptist Board of Child Care.

A child may remain in a home "from several days to several years. He needs a 'home-like' atmosphere of love and care while temporarily away from his natural home," a spokesman said. "A family situation with a mother, father and perhaps other children provides care institutions cannot offer."

Food, basic necessities, clothing and medical care is provided through a stipend from the child care agency.

For information, call toll free 1-800-292-9440. In Louisville, 245-2101.

\$20,000 Ends BSSB Suit

The Baptist Sunday School settled an \$800,000 suit by a choir robe manufacturer for \$20,000 and will cease to use the name of Bentley & Simon in its advertisements, according to an agreement in U. S. District Court in Roanoke, Va.

The suit, filed last February by Bentley & Simon, a manufacturer of choir and pulpit robes, alleged that the board, although it ceased buying Bentley & Simon robes in 1976, still advertised them as such. It further alleged the board, by using the phrase "quality tailored by Bentley & Simon," is "defrauding and misleading the public by palming off unauthorized robes not tailored by the plaintiff."

"In editing copy of the catalog of one distributor, the editor failed to delete two mentions of the Bentley & Simon name," Grady C. Cothen, board president, said. "Insofar as we are able to ascertain, this represents an error of the Sunday School Board... (but) the charge of fraud is preposterous."

KBC 'Not Charitable, Religious,' Says Lawsuit

by Jim Cox, Associate Editor

The Kentucky Baptist Convention's nature is neither "charitable, educational nor religious" but administrative" only, implies a suit filed in Franklin Circuit Court Aug. 30.

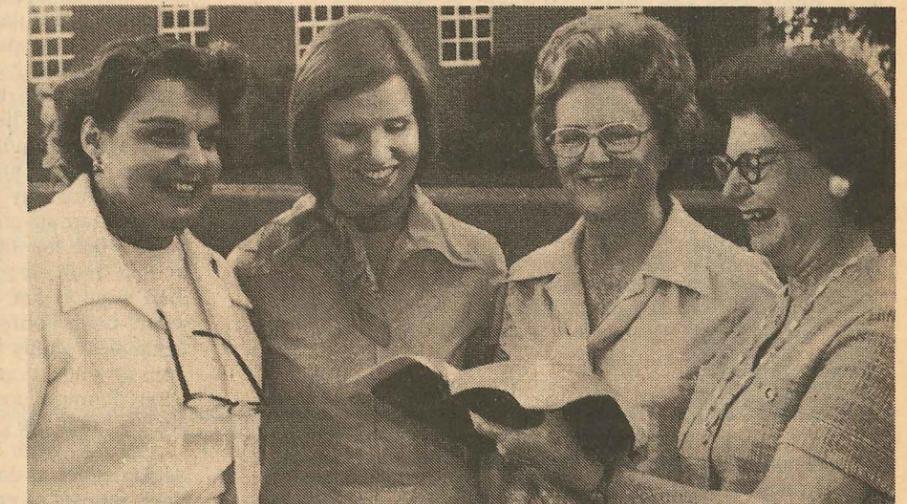
The suit, filed by the state Department of Revenue, seeks to reverse an order of the Kentucky Board of Tax Appeals requiring the department to issue a sales tax exemption to the convention.

In 1976 the department reevaluated

the convention's 1970 exemption from the sales tax and decided the convention no longer qualified as an exempt institution. The convention took the matter to the Board of Tax Appeals on grounds it was a religious, educational and/or charitable institution.

The Board of Tax Appeals upheld the convention and directed the department to reinstate the exemption.

For KBC executive secretary-treasurer Franklin Owen's response see page 14.



Mrs. Neel Aldrede Tiller [second from left] discusses her ordination with [l-r] Mrs. Pearl Duvall, Mrs. Otis Johnson and Hazel Grady. Mrs. Duvall and Miss Grady are ordained ministers. Mrs. Johnson is an ordained deacon and director, Business Services Division, Home Mission Board, Atlanta. Mrs. Duvall is chaplain, Georgia Baptist Hospital School of Nursing, Atlanta. Miss Grady is teacher-counselor at Georgia Baptist Children's Home, Hapeville. [Story follows.]

Ky. Draws Ordained Lady

Mrs. Neel Aldrede Tiller was ordained to the ministry at First Baptist Church, Rockmart, Ga.

She will become chaplain at Hazelwood Hospital, a facility for mentally retarded and multiple handicapped persons in Louisville, Ky.

Mrs. Tiller, reared in Rockmart, Ga., is a graduate of Mercer University, Macon, Ga., and has a master of divinity degree from Southern Baptist Theological Seminary, Louisville. She is married to Darryl Tiller of Amarillo, Tex., also a Southern Seminary alum-

nus, who will seek a pastorate in the Louisville area.

KBC Motel Change Given

Information supplied Western Recorder about motel space for the KBC meeting in Florence Nov. 15-17 was inaccurate concerning Holiday Inns. Correction:

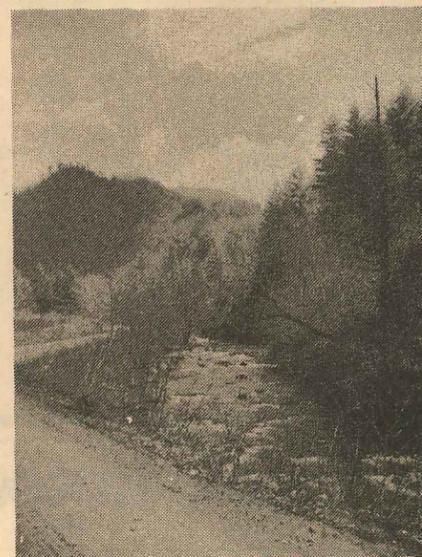
Holiday Inn—U. S. 42 and I-75, Florence 41041. \$19 sgl; \$24/\$26 dbl; \$4 per add'l. (606) 371-2700.

Holiday Inn, South—2100 Dixie Hwy., Florence 41041. \$22 sgl; \$26/\$30 dbl; \$32 poolside; \$4 per add'l. (606) 331-1500.

Double Exposure

The heavens declare the glory of God; and the firmament sheweth his handywork (Ps. 19:1).

September is a time of beginning again. Schools are back in session. Churches are preparing for the new year beginning for most Oct. 1. There's an air of expectancy at every turn in September, seldom duplicated during the remainder of the year. And yet, while the earth pauses briefly between warm summer breezes and falling leaves the gravity of nature draws many to picturesque spots such as this for man to commune once again with the beauty of God's universe.



Vol. 151, No. 36

Deteriorating Public Schools Need Help

The current controversy over accreditation of private, church related elementary and high schools is but a part of the unhealthy school scene today. In many communities the educational situation for our children is a confused and frustrating mess and in no community is it ideal.

Private and church sponsored schools are multiplying because of the unhealthy public schools. Many parents who have appreciated and supported public schools have become disenchanted and more and more of them are considering private schools for their children.

What has happened to our public schools? I do not have the qualification nor the space to speak absolutely but some things are obvious. Since the 1954 public school desegregation decision chaos has reigned in varying degrees. This doesn't mean the decision was wrong. It was clearly right and late in coming. It does mean the roots of prejudice and inequality in educational opportunity were so deep and established that the court decision could not be implemented without chaos.

The court decision spawned the private school movement in the deep south. There were exceptions where wise people adjusted to reality and continued to support public schools but in many communities public schools were deserted by whites who could afford to pay private school tuition and public schools were left mainly to blacks. The quality of education in these public schools dropped.

In other parts of the country other developments contributed to lowering the quality of public schools. Ironically some things done in the interest of equality and fairness actually weakened education in these schools. Such policies as quotas for blacks and ethnic teachers and administrators resulted in some instances in the employment of less qualified people.

Busing to achieve racial balance angered many parents and lowered the quality of instruction in many classrooms. In time this may be overcome but the situation is serious now especially in a place like Louisville and Jefferson County.

Two other developments have been even more damaging for public schools. One is the leniency in discipline and order in classrooms. Court decisions have allowed parents and children to intimidate and abuse teachers. The result is often anarchy in classrooms where any kind of wholesome teaching situation is impossible. This must be changed or public education is doomed. The recent Supreme Court decision upholding school discipline by spanking is one good sign.

The other heavy contributor to the present dilemma in public school classrooms is an educational philosophy which abandons emphasis on learning the basics and allows all kinds of frills and silly activities in the name of education. Students are allowed to take courses with little content and to avoid the basic courses that provide a solid education. They are passed from grade to grade whether they have mastered material or not and consequently are sometimes graduated without being able to read, write intelligently or spell simple words. Educationally we have been led down the primrose path by so called progressive educational experts.

Parents are disenchanted and embittered by it all. They are searching for quality education in disciplined classrooms and many are giving up on public schools.

Unfortunately some sincere, searching parents are being taken advantage of by demagogues. These demagogues use the situation and play upon the fears of parents to turn them completely from public schools and to gain their support and patronage of schools started by these would-be saviours. These schools often claim to use the Bible as the only basic textbook and promise to give children an education meeting every need. Shamefully some of these demagogues are preachers and some sponsors of such schools are churches.

Actually such schools are a farce and parents who patronize them doom their children to an inferior education. Such schools often also impart unwholesome attitudes to students which will plague them the rest of their lives.

The above description of demagogues and the schools they conduct is severe and is intended to be so. But it needs to be said quickly this description does not by any means fit all private and church sponsored schools and those who start them and teach in them. There are quality elementary and high schools which have been begun as a result of deteriorating public schools.

But it is not time to give up on public schools. They are not as bad as some of their critics claim. Such unfounded charges as pornographic textbooks and the teaching of atheism in public schools should not be swallowed even when made by preachers. To be sure some objectional textbooks get on an approval list and a fool is confused occasionally with a teacher but these are rather rare exceptions. School officials have latitude in choice of textbooks and many public school teachers are the same people who sit by us in worship every Sunday and who are trusted with our children in Sunday school classes.

It's time to demand needed changes in our public schools and make them again the great contributors they have been in the past to the American way of life. And Baptists, above all, should be in the forefront of this effort as they have been through the years.



Carelessness in Evangelism and Church Nurture

The experience of David Berkowitz, the accused ".44 caliber killer" of six people in New York City, with a Baptist church in Louisville is another example of the superficial evangelistic methods and the lax and irresponsible attitude some churches take toward people once they have joined a Baptist church.

Berkowitz was invited and attended worship services of Beth Haven Baptist Church while stationed at Fort Knox. Though a Jew, he made a profession of faith in the first service he attended, was baptized and became very active in the bus ministry and other activities of the church. Those who remember him say he was "an exemplary Christian." Presumably Berkowitz is still a member of Beth Haven though listed as "inactive."

Each Baptist church is free to employ any techniques of evangelism it chooses. Some churches are more careful than others to try to see that a person knows what is involved in accepting Christ. More and more Baptist churches are using a waiting period for examining and instructing persons before baptizing them.

But what happened with Berkowitz at Beth Haven could happen in most Southern Baptist churches. (Beth Haven is not a Southern Baptist church.) In any service most anyone responding to the invitation to accept Christ would be welcomed and baptized with only routine ques-

tions asked. The records would indicate this happens every Sunday in Baptist churches. Every time I use the figure of 13 million Southern Baptists I shudder because I know 3 or 4 million of them show no evidence anything more has happened to them than happened to David Berkowitz.

Southern Baptist churches should be more responsible in how persons are invited to accept Christ and more careful in looking after converts once they have joined the church. We don't propose to usurp the power to convert which is the work of the Holy Spirit nor the right to say who is or is not converted for this is God's prerogative. But we should be true to the example of Jesus who was careful to explain the meaning and the cost of becoming a true disciple and who warned those not willing to pay the price not to start the journey.

The church which is the body and the bride of Christ should not be confused with mere joiners. And those deserting the worship services and the ministries of the church should be removed from the roll after appropriate efforts to reenlist them. It is not fair to the church nor to the fallen-by-the-way members to regard them still in good standing.

We must not let the church be laughed at by the world. More than what others think about Baptist churches we ought to be concerned about what the Lord of the Church thinks.

right way without having their morals dragged down with trash like this.

Instead of delaying it one hour, it should be canceled altogether. We strongly urge that you see that this is done!

Baraca Class
Alathian Class

Learn from the Past

An item in the Aug. 10 Western Recorder states that two Baptist colleges have received grants totaling \$245,800 from the federal government. How can Baptists oppose government support of Catholic schools and colleges and at the same time accept government funds for their own institutions? I think Baptists had better start thinking right and doing right or they will find themselves paying millions of dollars for the support of private schools and colleges—the same conditions from which our forebears fled when they came to America.

Mrs. Hazel Meyer
Louisville

Baptist Forum

What Can Wash Away 'Soap's' Sins?

The guest editorial "No Soap" by Harry N. Hollis Jr. in the Aug. 3 issue of Western Recorder inspired some members of First Baptist Church, Ashland, to take steps to voice our objections to the proposed showing of "Soap" on the fall programming by ABC.

The enclosed copy of our letter to the president of ABC is being sent that it may lend encouragement for other churches to register their objections to this vulgar and immoral type of entertainment.

Also, we sent a copy of the letter to ABC TV-13 in Huntington, W. Va., and a letter commending them for deciding not to show the series.

It isn't too late for all Christians to stand up for only those things in life

that would meet the approval of Jesus.
Charles W. Kopp, Teacher
Baraca Class
First Baptist Church
Ashland

These two Sunday school classes of First Baptist Church, Ashland, Ky. want to vehemently protest the proposed showing of the television series "Soap" for this fall.

Not only does this series go in variance with Bible teachings, but is very offensive to our moral standards in our nation as well as in our community.

It is difficult for us to conceive how good moral people such as yourself could accept such a poorly chosen subject with all its filth for showing in the American home. It is difficult enough for us to teach our children the

Kentucky Baptists at Work

Rivers have had profound effects upon the Baptists of eastern Kentucky for years but never more pointedly than last April. What has been the result? How have church people reacted in ensuing months? A reporter interviewed several who are still in the process of putting their lives back together.

This is God's house. It doesn't exactly fit one's preconceived notions of what a house of worship should look like, however.

Newly installed floors are exposed, covered only with a raspberry red sawdust-like substance here and there. Broken stained-glass windows allow gaping holes on either side of the sanctuary.

Walls have obviously been repainted white up to a point—perhaps seven feet above the floor.

A few new Baptist Hymnals, now waterlogged and warped, are strewn around.

Radiators that formerly clung to floors and walls have been ripped from their moorings and carried out with tons of debris.

Large chunks of plaster have disappeared from the walls.

Unscathed, apparently, are eight light fixtures suspended from the ceiling

by Jim Cox, Associate Editor

Because Baptists are unquestionably the strongest religious body in this region, Baptist people personally suffered as much or more than anyone else.

Kentucky in the Middle

Kentucky is strategically located in the center of the tragedy that befell the Appalachians that fateful Monday. Charles F. Jones, pastor for two decades at Pineville's First Baptist Church, shares his experience in watching his home and church nearly wash away.

"When the rains kept coming my wife said the water would overflow the flood wall," he recalls.

"I didn't believe it was possible. Few people did. It had never happened before. But it kept raining. Finally, about an hour before it did come over, I realized the flooding was imminent."

The Jones' home is next door to the church and only a few blocks from the flood wall. Thus the family fled to a higher elevation from the pastorium. From his new vantage point Jones could observe Pineville being overtaken by the Cumberland.

"As the water began to spill over the edge of the wall it sounded like a thousand freight trains all at once. The noise was unreal," he remembers.

The water migrated rapidly into town, subduing everything in sight. As it reached transformers and electrical lines, one by one they popped, exploded and smoked.

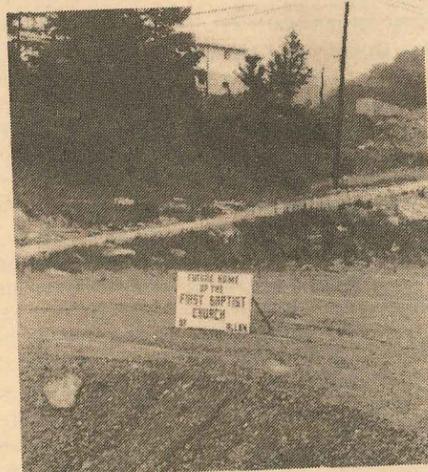
Shall We Gather at the River?

ing and a 'makeshift' office—two pews at the back of the auditorium containing record supplies, unused offering envelopes and church literature.

Beneath all this, in the basement educational area, nothing is undamaged. Only one or two rooms have been cleared of rubbish enough to be used on even a limited basis.

All of this resulted when a tragedy of magnanimous proportions struck First Baptist Church, Loyall, Ky., last Apr. 4. The Cumberland River overflowed its banks, packing water into Loyall 10½ feet deep.

But Loyall was only one of hundreds of Appalachian communities devastated by the worst flooding ever recorded here in history. And because Baptists are unquestionably the strongest religious body in this region, Baptist people personally suffered as much or more than anyone else. Their churches fared no better.



First Baptist Church, Allen, will soon move to this recently purchased site about a mile north of present facilities. The elevation here is considerably higher than at the old one.

"As the water began to spill over the edge of the wall it sounded like a thousand freight trains all at once."

"I stood there on the mountainside and saw the lights in town begin to go out as the water made its way in, cutting off power. We were helpless to stop it. Within 45 minutes the town was completely engulfed by water and in total darkness."

Not until three days later would Jones and his son be able to ride a rowboat back to what had been their home as flooding began to subside.

This sequence was perhaps repeated many times throughout those same Kentucky mountains that week. Much of that story has been reported earlier

in Western Recorder columns.

On-the-spot interviews the week of the floods produced potential volumes of shock waves, heroic symbolism, glimpses of the dazed and grief-stricken and what would seem to be irreparable material damage.

But what has happened since? Did these proud mountain people who have traditionally stood together in times of crisis give up? To find out, we returned to some of those same places which were hardest hit 20 weeks later and talked with some of the pastors most affected. Each local church and community, though affected by the same common disaster, seemed to be working out its own solutions in different ways.

Pressing On the Upward Way

The Allen (Ky.) Baptist Church, for instance, which lost its sanctuary building entirely, has purchased a new building site about a mile away, considerably higher than its present elevation. This is especially significant in that "there are no younger people in this church," according to pastor Earl Waugh.

"The flood was a blessing in disguise for us," says Waugh. "We needed to be across the river where the population shift of the community has gone. The flood has helped us to move."

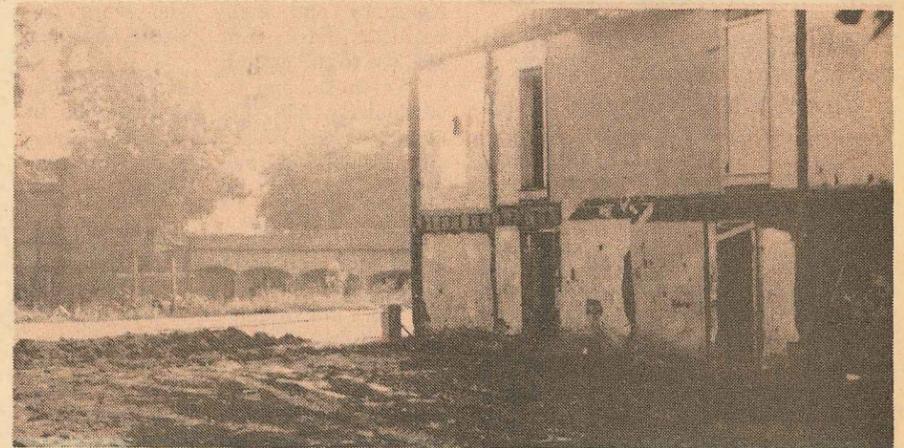
Waugh, who has served at Allen 12 years, says the church will relocate sometime in 1978, "possibly even before winter."

"The flood was a blessing in disguise for us."

He noted that attendance has been up this summer and budget giving is ahead of last year.

The congregation is presently meeting in an educational unit next door to the sanctuary it lost. A new building will be constructed on the site just purchased.

At Loyall the people considered as many as eight different options, according to pastor Dean Pack. In the end they voted to stay right where they were. Some might see irony in this for Pack indicates 60% of his members are



If you wonder how close First Baptist Church, Loyall, is to the Cumberland River, the bridge at left crosses it. What's left of the existing building is at right and in the foreground is future site of a new educational unit.

under age 40 and that same percentage has college educations.

"We're not stupid people," says Pack. "We're putting up a two-story educational unit next door with a foundation 14 feet in the air." That's 3½ feet above the flood level last spring.

"We'll also buy a lot of insurance," he adds.

Loyall people expect their new prefab facility, drawn to their own specifications, to be completed for dedication services Oct. 23. The finished product is expected to cost about \$120,000 unfurnished as opposed to about \$200,000 for the new church plant at Allen.

The Loyall church will continue to use its former sanctuary and parts of the flooded basement as needed. "But we don't plan to spend any real money renovating the basement," says Pack. "The uncertainties of the future preclude that."

A few miles west, First Baptist Church, Pineville, won't have to move or build a new building, but its losses were absolutely phenomenal. The six-year-old sanctuary and main plant were not structurally damaged but almost all of its contents were. A new organ, many pianos, all pew ends, the entire church library, carpeting, windows and other furnishings have already been replaced or are yet to be replaced.

An adjacent educational structure, opened only last December, was also hit hard, particularly kitchen equipment and dining areas. "We had never

served a meal there," Charles Jones, pastor, declares.

All wiring in the affected flood areas had to be totally replaced, including receptacles, switches, electrical lines and fixtures. Included was the second floor level, where Jones' office was under water for days. Much of his personal library and other belongings was ruined.

At Jones' home next door he and his wife and several family members lived for weeks out of four rooms and a bath on the second floor.

"We lost everything we had downstairs and in the basement, and some of our possessions on the second floor," he says. "It was a nightmare, and I couldn't sleep for weeks afterward."

Despondency Everywhere

"Depression set in across Pineville like I have never seen it in my life," he remembers. "People had lost their homes, businesses, jobs and in some cases the will to live. A leading citizen took his own life. Others moved away, selling once expensive homes for peanuts. For weeks there was no glimmer of hope whatever."

"I have counseled people almost full time since we began to get on our feet again," he confirms. "We've had perhaps 15 divorces in our church family as a direct result of the flood. Homes have literally broken apart. I don't know how many more we'll have."

Kentucky Baptists at Work

"We've had perhaps 15 divorces in our church family as a direct result of the flood. Homes have literally broken apart."

"And yet, most who had a strong faith in God have withstood it, not without difficulty, but they have done it and grown spiritually as a result," he says.

Thus, three churches—three congregations—are solving their dilemmas differently.

Yet, there are at least two consistent impressions one gets at every stop when visiting in the flooded areas.

One is, the people are sure they are living in an interim between floods. "My people know it's just a matter of time," Earl Waugh, at Allen, says. "The floods are definitely coming again."

"We're building for that eventuality and probability," adds Dean Pack, at Loyall.

Charles Jones is even more emphatic. "There's not a person in Pineville that doesn't believe it can't happen again. Everybody that's still here is here by faith."

The people are sure they are living in an interim between floods.

On the other hand, the tremendous burdens of recent weeks and months on these pastors have not diminished their gratitude for help, only enhanced it. This is the second distinct impression the casual observer receives.

"That check from the Kentucky Baptist Convention was our lifesaver," Jones admits. "It turned everything around for us and let us know that somebody out there cared enough to help when everything seemed darkest. We already owed \$100,000 in indebtedness and the \$160-\$175,000 losses we incurred in the flood were almost too much to bear."

Jones reported that 184 outside persons, many of whom were not from

Kentucky and many who were not Baptists, have sent checks totaling \$52,354 to the church.

"To these, and to the news media, particularly ABC-TV, local stations in Lexington and Knoxville and The Louisville Courier-Journal, we owe our undying gratitude for telling of our plight," he states.

Pack and Waugh are equally grateful for checks received from the Kentucky Baptist Convention, their associations and from individuals and other sources. First Baptist Church, Paintsville, replaced pianos at Allen and Martin. Pack, who lost nine-tenths of everything he owned, wore clothes purchased with a check from the Kentucky WMU. For all of this, these men are deeply appreciative.

What about the Congregation?

And what of the people themselves? The tremendous wave of depression, like the water which preceded and prompted it, has also begun to subside in Pineville. Some who moved away are coming back. Others have rededicated themselves to rebuilding their community, church and institutions.

"The spirit of the people is good," says Jones. "I've never been so proud of young people particularly as those in Pineville. They worked their sox off cleaning up this town."

While Sunday school attendance has dropped from a pre-flood 200 to a present 100-130, Jones is optimistic. "Many of our people are strong and

committed and they will help us rebuild numerically just as we rebuild our physical facilities," he believes.

At Allen, Waugh observes, "People are working together, sometimes for the first time in a long time. Past difficulties between them have been put aside, at least for awhile, as people have attempted to help one another through this crisis. It has been refreshing."

He says he knows of no one in Allen (population 1500) who has become totally despondent over the losses suffered. None have moved away.

Loyall's pastor, Pack, admits frankly, however, "If something isn't done to eradicate the possibility of flooding here many of the younger, better educated people will move away." His suggestion for solving the problem is to dredge the river.

Cooperative Program at Work

"All these years we've given to the Cooperative Program on a regular basis," says Pack. "Now we're the direct recipients of it. I believe we'll never have a problem getting money for missions again."

Pastor John Pennington of Middlesboro's First Baptist Church, which missed the flooding almost altogether, shares the same thought, in reverse. "Annie Armstrong suddenly became Pineville and Harlan for us," he explains.

He tells of educating his people to the need for sending a love offering to

the Kentucky Baptist Convention for distribution instead of sending it to individual churches.

Hazard First Church was another touched only briefly by the flood. Two feet of water got into the church's basement. Its Bluegrass Mission, however, suffered about \$4000 damage and will move its trailer to higher ground.

"Annie Armstrong suddenly became Pineville and Harlan for us."

Hazard pastor Herbert B. Jukes was grateful to be spared, notes some precautionary measures taken and says its damages were not reported to the state convention.

Martin (Ky.) Baptist Church is still trying to pull out of the devastation, however. Working under the added handicap of having no pastor the little congregation is attempting to salvage its basement, having restored some of its main floor.

Deacon Mason Moore is hopeful a revival Sept. 12 - 18 will rally the people and bring them back to work on their church following several summer slumps.

Meanwhile, in Middletown, all of this activity has not gone unnoticed. A strategic KBC staff committee, appointed within days of the first rains last spring, has kept in touch with affected areas. The group has made recommendations for dealing with future crises, among other things.

According to A. B. Colvin, committee chairman and assistant to the executive secretary-treasurer, some of these steps are:

1. Get our people properly identified so they can move into an area quickly the next time.
2. Select from WMU and Brotherhood lists people from across the state who will not be emotionally connected with a local disaster and can distribute clothing, prepare meals, babysit, clean house, etc.
3. Establish a ham radio network, using Brotherhood men, to keep information flowing during the crisis.
4. Vacate the Baptist Building in Middletown, shutting down Sunday school, Church Training and other

programs in progress, sending staff members to disaster areas to be of assistance and reassurance.

Financial Aid Flows Out

Colvin's committee met twice with pastors, missionaries and others in Pineville, Harlan and Pikeville to ascertain what it could do to help. In early June \$117,000 received by the committee for disaster relief was dispensed to 36 churches, three pastors and one associational missionary who had suffered heavy losses.

Since then another \$60,000 has been collected. Two weeks ago this amount was dispensed to about 12 of the hardest hit churches which had previously been helped.

Thus, a total of \$177,000 has flowed through the committee's hands this summer to assist in restoration efforts throughout the area.

At the meetings in Pineville, Harlan and Pikeville pastors were asked to describe conditions in their areas. Some decided, as a result, they were asking for too much financial aid and suggested that other churches receive part of their allotments. The opposite happened, too. "We let them help us make those decisions," says Colvin.

Only time will tell, of course, whether a degree of normalcy will return to the affected areas of eastern Kentucky. In some ways, perhaps, the disaster has been beneficial.

It caused a church in Allen to move where it can minister more effectively.

It caused people all over the region to put aside their differences, at least for awhile, and help one another.

It dramatically portrayed for some what missions is all about.

It helped others plan now for future emergencies.

There seems to be a sense of optimism in this area not present last April, even in Pineville, the hardest hit city of them all. Our conclusion is, the mountain people have not lost the pride and determination for which they are often remembered. It merely lay dormant for a little while.

A new highway sign just outside Pineville admonishes: "We Shall Rise!" With continued moral, spiritual and financial support from the outside Baptists in the mountains will undoubtedly do just that.

Flood Relief Gifts Disbursed Thru KBC

Bell County Association	
Blue Ridge Baptist Church	\$ 3,000
Callaway Baptist Church	100
Coldiron Mission	100
East Pineville Baptist Church	10,500
Hosman Baptist Church	2,750
Newtown Baptist Church	250
Pineville, First Baptist Church	50,000
Riverside Baptist Church	2,800
Riverview Baptist Church	3,200
Varilla Baptist Church	2,750
West Pineville Baptist Church	4,500
Bethel Baptist (Nat'l Bap.)	1,000
Pike Association	
Aflex Baptist Church	2,200
Borderland Mission	2,000
Grace Baptist Church	4,000
Immanuel Baptist Church	2,500
Pikeville, First Baptist Church	15,000
Sutton Mission	2,000
Jesse Franklin, pastor, Phelps Baptist Church	1,250
Upper Cumberland Association	
House owned by Upper Cumberland Association	2,000
Ages Baptist Church	400
Calvary Baptist Church	4,350
Four Mile Baptist Church	1,200
Kelly Street Baptist Church	350
Loyall, First Baptist Church	27,500
New Riverside Baptist Church	1,350
North Evarts Baptist Church	200
Pine Flat Baptist Church	600
Riverside Baptist Church	700
Willow Grove Baptist Church	350
Wallins Baptist Church	3,000
Baxter, First Baptist Church	600
East Union Association	
Louden Baptist Church	100
Old Poplar Baptist Church	100
Enterprise Association	
Allen Baptist Church	13,500
Martin Baptist Church	3,000
North Concord Association	
Calvary Baptist Church	200
Davis Chapel	450
Greasy Creek	450
Will Ed Kirk, pastor, Salem Baptist Church	1,250
Tusco Merritt, pastor, Apple Grove Church	450
South Union Association	
Patterson Creek Church	350
Three Forks Association	
Jeff Baptist Church	750
Miscellaneous	
First Bap., Harlan (Nat'l Bap.)	3,000
American Bible Society	1,000



Workmen put finishing touches on repainting the sanctuary at First Baptist Church, Pineville. Charles Jones [1], pastor, and others look on.

1977 HAWORTH CONFERENCE



"Family Life In A Reactive Society"

October 3-4, 1977

**Central Baptist Church
1644 South Limestone
Lexington, Kentucky**

The modern family faces multitudes of pressures in today's society. How does the Christian deal with these pressures? The 1977 Haworth Conference will seek to deal with the issues which families face in a reactive society.

Designed to help ministers and lay persons meet the challenges to family life, the Haworth Conference will feature interpretations from a biblical, sociological and pastoral counseling perspective. Conference speakers include:

Dr. Swan Haworth, Director of Pastoral Counseling, North Carolina Baptist Hospitals, Inc.
Dr. Walter Jackson, Director of Pastoral Care, Baptist Medical Center, Oklahoma.
Dr. John Scanzoni, Professor of Sociology, Indiana University, Bloomington, Indiana.
Letha Scanzoni, professional writer, author of *All We're Meant To Be: A Biblical Approach To Women's Liberation*.

The Haworth Conference is jointly sponsored by the Kentucky Baptist Board of Child Care and the Kentucky Baptist Convention's Department of Cooperative Ministries: Christian Life. Registration fees for participants are \$10.00, single; \$15.00, couple; and \$5.00, student. Reservations must be made by September 30th and can be made by calling 1-800-292-9440 toll free, or in Louisville, 245-2101.

Christian Education

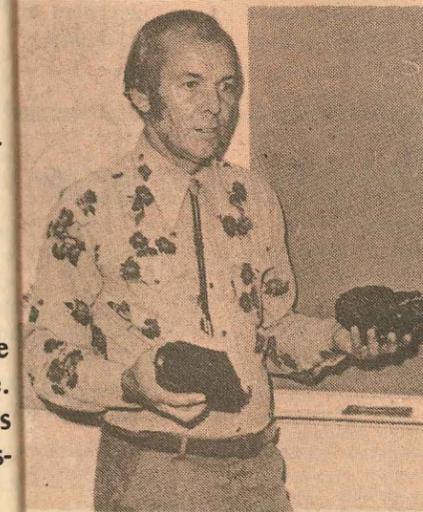


Mrs. Patricia Cowherd was recently named registrar at Campbellsville College replacing David Gillespie who was named business manager at the four-year Baptist school. Mrs. Cowherd previously worked for Parker-Kalon in Campbellsville and for the U. S. Government in Lexington and Elizabethtown.

Clear Creek Adds Prof, Degree Program, Clinic

Clear Creek Baptist School, Pineville, recently began its fall term by adding a new faculty member, beginning a degree program and opening a campus health clinic.

The new professor, Jackson R. Robertson, will direct the school's radio ministry and also teach fourth-year



classes. He comes to Clear Creek from the pastorate of Pike Road Baptist Church, Montgomery, Ala.

This will mark the first year Clear Creek will have an academic program leading to a baccalaureate degree for students who successfully complete requirements.

Evelyn Mottram will operate the health clinic for student families at Clear Creek. The clinic will provide well-baby and pre-natal care as well as routine health checkups.

GC Consultant Departs

Laverne A. Farmer, graphics consultant and director of printing services at Georgetown College since 1969, was recently named director of printing and mailing at University of Miami, Coral Gables, Fla.

Black Conference Set

"Baptist Perspectives in Black Theological Education" is the theme of the second annual black student conference, Oct. 13-15, at Southern Baptist Theological Seminary.

Several seminary faculty members and leaders will participate in the conference along with Emmanuel McCall and Edward Wheeler, both of the Cooperative Ministries Department, Home Mission Board, Atlanta, and Ben Baker, pastor, Main Street Baptist Church, Lexington.

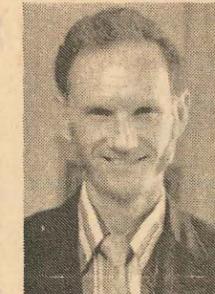
Bridges Guest Speaker At GC Woman's Meeting

Richard W. Bridges, minister of education at First Baptist Church, Bowling Green, will be featured speaker at the Sept. 20 meeting of the Woman's Association of Georgetown College.

Bridges, a Georgetown trustee, will speak at the meeting which begins with a 10 a.m. reception in Giddings Hall. Members of Elkhorn Association will be spotlighted.

Organized in 1897, the Woman's Association annually awards five \$300 scholarships to Georgetown women students.

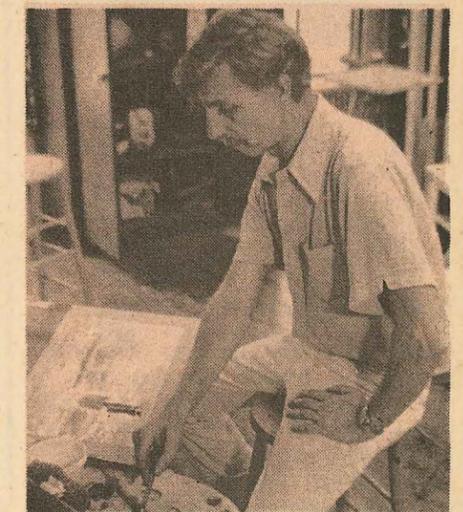
Smith Gets Music Post



Ronnie L. Smith, professor of church music at Campbellsville College was elected vice-president of the Southern Baptist church music conference at its meeting in Kansas City. Smith will also serve on the publications, registration and

nominating committees during the next year.

Smith, a native of Amarillo, Tex., holds degrees from West Texas State University and Southwestern Seminary.



The past few weeks have been hectic ones for these two Cumberland College professors. Norman Cox [l], associate professor of geology and earth science, prepared a new course which Cumberland will offer on the geology of coal. David M. Lockwood [r], associate professor of art, combined his job and his hobby. Lockwood had work accepted in four art shows within the past four months.

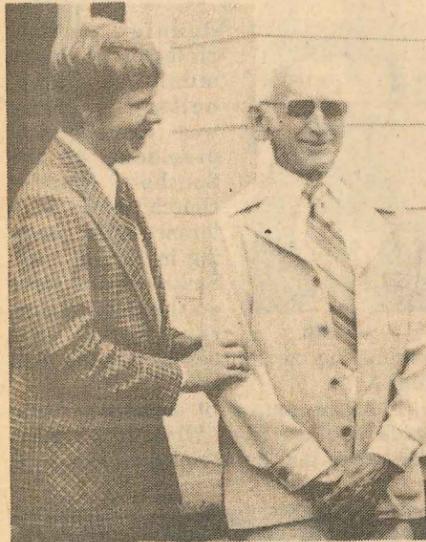
Mountains to the Mississippi

Over 1000 Take Part In Church Music Camps

Over 1000 children, youth and adults studied music in 20 regional and associational camps this summer, according to Eugene F. Quinn, Kentucky Baptist Church Music Department director.

Seven summer music field workers taught 1020 persons from 314 churches in the 20 weeks when music classes were scheduled.

The seven workers were: Elaine Wright, Stanton; Paula Settle, Philpot; Randal Bratcher, Louisville; David Hale, Pineville; Wade McSwain, Jackson; Mike Cox, London; and Margaret Hutcherson, Louisville.



At the annual homecoming of Locust Grove Baptist Church, Carlisle, pastor Keith Tingle [1] talks with Luther Clay, deacon chairman and Locust Grove member for 62 years. Western Recorder editor C. R. Daley was speaker for the Aug. 14, 1977 special services.

Flood Help Provided

Seven men from Maysville Central and Mt. Olivet Baptist churches spent a recent weekend working at Grace Baptist Church, Shelbyana, repairing damage caused by the spring flood. The men painted the sanctuary and two rooms at Grace's Sutton Mission.

Charles Hedrick is pastor at Central and Jim Hisel leads the Mt. Olivet church.

Kentuckian Is Writer

Sunday school lessons for Bible Searchers (grades 5 and 6 in most churches) were written for the months of August and October 1977 by Jim Cox, associate editor of Western Recorder, Middletown. Bible Searchers and related curriculum is published by the Baptist Sunday School Board.

Ekron Sets Note Burning

Ekron Baptist Church is debt free and will conduct a note burning service Sept. 18. The special service will be at 1:30 in the afternoon following the morning service and luncheon at noon. Charles Blanc is Ekron pastor.

Richland Reports Growth

Richland Baptist Church, near Morgantown, reports a Sunday school growth in one year from an average attendance of 40 to an average attendance of 75. Richland also led Gasper River Association last year in number of baptisms. Larry Embry is pastor.

Personnel Changes

Ex-Kentuckian Takes Knoxville Pastorate

Lloyd Bardowell, pastor of Alta Loma Baptist Church, Nashville, Tenn., has resigned to accept a call from Bell Avenue Baptist Church, Knoxville, Tenn. Bardowell is a native of Jamaica and a graduate of Southern Seminary. He was in full time evangelistic ministry in Kentucky before going to the Nashville pastorate.

Bardowell is married to the former Cecil Lenora Holt of Conway, S. C.

Music Minister Resigns

Bill Keith has resigned as minister of music at First Baptist Church, Bowling Green, to accept a similar post at First Baptist Church, West Palm Beach, Fla., effective Sept. 7.

Keith, who is married to the former Anna Tarzier, has previously served at First Baptist Church, Mayfield and Gardenside Baptist Church, Lexington.

Hebron Calls Chastain



Ronald Chastain was recently called as pastor of Hebron Baptist Church. He is a graduate of Cumberland College and Southern Seminary. Chastain has previously pastored Second Twelve Mile Baptist Church in Pendleton County and Northside Baptist Mission, Barbourville.

Forence Moves to Tampa

Steven C. Forence resigned as minister of music at Georgetown Baptist Church to accept a similar position at Spencer Memorial Baptist Church, Tampa, Fla. Forence is a graduate of Georgetown College.

Smithfield Pastor Resigns

Roy H. Jones, pastor of Smithfield Baptist Church, has resigned to accept the pastorate of Oakhill Baptist Church, Evansville, Ind. The announcement was made by Buford Williams, chairman of the Oakhill pastor selection committee.

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Nominee Recommendation Sheet

The committee on nominations of the Kentucky Baptist Convention is asking members of Kentucky Baptist churches throughout the state to help it select nominees for the boards of Baptist agencies and institutions. Please make your nominations by filling out this form and answering all questions below.

Ability of the nominees to perform the duties of their office and their faithfulness in the work of the church are important criteria in making your nominations, the committee says. Key Baptist laymen, as well as ordained church staff members, should be recommended for service on these boards.

Recommendation to 1977 Committee on Nominations Kentucky Baptist Convention

- Believing in this person's moral integrity and spiritual commitment, I recommend _____
- Address _____
- Approximate age _____ Sex _____
- Information desired:
 - Name and address of church of which person is a member _____
 - Name of association of which this church is a member _____
 - Is this person presently active in the work and spirit of his or her church? _____
 - Please give a brief statement concerning this person's work in the local church _____
 - Service on boards of the convention _____
 - Latest service on board expired? _____ What board? _____
 - Would this person take seriously the responsibility of a denominational appointment? _____
- Check the one board or institution you believe this person can best serve on:

Baptist Hospitals, Inc. _____	Oneida Institute _____
Board of Child Care _____	Ky. Baptist Foundation _____
Campbellsville College _____	Temperance League, Ky. _____
Cumberland College _____	Western Recorder _____
Clear Creek School _____	Historical Commission _____
Georgetown College _____	

This recommendation is no assurance that the person you are recommending will be nominated by the committee on nominations and/or elected by the Kentucky Baptist Convention. However, it will be helpful for the committee's consideration.

SIGNED _____
(name of person making recommendation)

Mailing Address _____

Church _____

Please mail the form by October 8 to Billie C. Wright
Rte. 3, Box 268, Stanton, KY 40380

Frank Owen

CHURCHES
IN JEOPARDY



The Kentucky Department of Revenue has filed another suit to deprive the Kentucky Baptist Convention of its sales tax exemption. This second effort (appeal) to reverse a previous decision in our favor amazes me.

Of course, it clearly discriminates against our denomination on the basis of our polity. We do not regard our denomination (convention) as "church," as other large denominations tend to do. Baptist polity sees the local congregation as the church. Our convention (whether in session or not) is our sense of larger corporate being. It is a voluntary cooperative; non-authoritative, but fulfilling all the mechanical functions of what others might call "church headquarters." The convention treasury is the pool from church offering plates and the conduit to all our denominational programs, institutions and world missions. Thus, when the convention is taxed the gifts of its churches are taxed.

Apparently, Baptists are singled out as the one denomination to pay sales tax. This will amaze our 2209 Kentucky churches with 700,000 members.

Surely the goal is not purely to discriminate against Baptists. Obviously, it is part of the closer and closer search of the last nook and cranny from which another tax dollar might be extracted. Baptist polity makes ours the easiest church treasury to invade. The goal? If the church offerings of this largest Kentucky denomination can be taxed, then the ground is well laid to make the same extraction from every religious body in Kentucky.

American tradition calls for separation of church and state. It means no preferential treatment for any particular religion or sect. It also means no discrimination and no control. ("The power to tax is the power to destroy.") And don't forget the larger tradition of religious freedom—and our historical respect for religious faith and practice as a source of moral strength—a climate that not only permits, but encourages religious and moral endeavor. ("On what meat hath this our Caesar fed, that he hath grown so great?"—Shakespeare)

Sunday School Lessons

Lessons for September 25, 1977

by H. C. Chiles, Murray, Ky.

Love in the Midst of Crises

International Series

Luke 6:27 - 36

It is not surprising that the more Christlike one is, the stronger his opposition will be. A genuine Christian life is a constant rebuke to the selfishness and sins of others and frequently provokes brutal jest, sarcasm and sneers.

Love's Requirements - Luke 6:27 - 30

"Love your enemies." This is what Christ did and what he commands his followers to do. Whereas unsaved people hate their enemies and try to harm them with words and deeds, true Christians love their enemies through the Lord and seek their highest welfare. To love enemies is possible only for those who have been made partakers of the divine nature and filled and empowered with the Holy Spirit.

"Do good to them which hate you." One response to personal injury is vindictiveness. Another is retaliation. Christ beckons us to respond in love.

"Bless them that curse you." This involves speaking well of and invoking God's blessings upon those who curse you. Stephen asked God to bless his enemies who were stoning him to death, thereby proving that insults can be met with prayers for the offender's forgiveness.

"Pray for them which despitefully use you." Christ gave us the best example when he prayed for those who abused him. He prayed, "Father, forgive them; for they know not what they do." It is best to place those who abuse us in God's hands for he can deal with them far more effectively than we.

Life and Work Series

When is Wanting Wrong?

Exodus 20:17

The 10th commandment pertains to regulation of inward thoughts and desires. God says, "Thou shalt not covet." To covet is to desire something which belongs to another. Covetousness is an intense desire for that belonging to another. Even though this sin is invisible to others, it is definitely forbidden. This insidious sin is the prolific parent of other sins against which the commandments speak, such as thievery, lying, murder and adultery. We are forbade to covet anything, anywhere at any time.

To avoid a loophole God concluded his law on covetousness by saying, "nor anything that is thy neighbor's." Christ said, "Take heed and beware of covetousness."

Ephesians 5:3 - 5

In writing to God's children in Ephesus, Paul emphasized that they were saints and should live accordingly. Because it was possible for the Christians to fall into old sins, Paul declared that such conduct was not harmonious with God's divine will and purpose. God offered something better for his children.

In a moment of weakness a Christian may yield to temptation and fall into sin, but this will not be his habitual practice. Instead he will repent of his sin, ask forgiveness for it and pray for strength to avoid repetition.

"Unto him that smiteth thee on the cheek offer also the other." It is far better to suffer insult and injury than to do wrong.

"Give to every man that asketh of thee." Our Lord does not command us to give exactly that for which we are asked, but rather what is needed. We should give generously, but intelligently.

Love's Rule - Luke 6:31 - 34

Christ stated very succinctly the rule of Christian love, "Do as you would be done by." No higher rule of conduct toward others has ever been given. Note that it is not a negative exhortation, but a positive one. Some would like to interpret it: "Refrain from doing to others what you would not desire them to do to you." That is not what Christ said. We should treat others as we wish they would treat us. Our standard for others must be the measure of our own conduct.

Love's Reward - Luke 6:35 - 36

What we measure out to others we may rightfully expect to receive in return. Therefore, if we want the interest of others in us, we must manifest an interest in them. If we desire others to judge us kindly, we must judge them in like manner. Christ said, "With what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." God will measure out to us in proportion to what we measure out to others.

In Paul's day, as in our generation, the outstanding sins were immorality and covetousness. Habitual indulgence in these sins robs many of joy and usefulness. Let those of us who have been saved by grace through faith affirm our lives, our conversations and our services for the glorification of our Lord.

Luke 12:13 - 21

A man requested that Christ plead with his brother for a more generous division of their father's estate, but our Lord declined to be an arbitrator in civil affairs. He warned the man against the sin of covetousness and pointed out that life's worth is not measured by possessions. Acquiring possessions should never be the goal of life. It is "being" and not "having" that counts.

We learn a great lesson in the parable of the industrious and successful farmer who fancied that life was for accumulation and comfort. The man was foolish because he devoted his thoughts, time and energies to this life only. His success was only temporary.

The farmer's follies were magnified by his failure to set priorities, the wrong disposition of his goods, the omission of God from his life, the mismanagement of his time and the failure to prepare for eternity. Wise he was in his preparation for the possible, but foolish was he in his neglect of preparation for the inevitable.

Missions & Ministries



"The power of prayer by the body of believers in Christ" is the story that Dr. and Mrs. Samuel Cannata love to tell. This power, which will be the subject of a book the missionaries are writing, was experienced during Cannata's imprisonment in Ethiopia last April.

War Ends-Work Goes On

War changes everything, touches everyone. Southern Baptist missionaries and their ministry in Beirut, Lebanon are no exception.

The war was a time of difficult decisions for the missionaries. Whether their decision was to go or to stay the Foreign Mission Board supported each one in his decision.

Kentuckian Mabel Summers was on furlough at the beginning of the war. She returned to Beirut, remaining throughout most of the war.

Amid the debris left by the fighting, Baptist mission work is growing again. "The spirit of unity among Lebanese Baptists is a joy to behold," reports Finlay M. Graham, Foreign Mission Board field representative for the Middle East.

"The missionaries in Lebanon are preparing for advance. Regathering their forces, they are trusting God for a year of fruitful outreach."

Committee Defines Corps

A special committee studying formation of the Mission Service Corps (MSC), to put 5,000 volunteers on Southern Baptist home and foreign mission fields by 1982, has agreed on a definition for the MSC and the need for a steering committee to coordinate the committee's continuing work.

By October, committee members said, data will be available on the process a person must follow in signing up for a one or two-year term of service.

President Jimmy Carter sent a telegram to the committee expressing thanks "for the responsiveness with which you are working out the means for doubling our mission personnel in the next five years. May I encourage you to allow no complexity or problem to slow down the process of so challenging our people."

Concept for MSC grew out of a recommendation Carter, an active Southern Baptist layman, made via videotape to the 1977 SBC annual meeting.

Missions People

Mr. and Mrs. Tom W. McMillan have completed furlough and returned to mission service in Arusha, Tanzania. She is the former Marilyn Jones of Jeffersontown. Before they were appointed by the Foreign Mission Board in 1959, he was pastor of Hopewell Baptist Church, Jeffersontown.

Paul Boone, son of Dr. and Mrs. Hal B. Boone, missionaries to Kenya, recently married Carol Daniels in Tyler, Tex. Mrs. Boone is the former Patricia Held, a native of Owensboro.

Mr. and Mrs. J. Kenneth Park, missionaries to Chile, have arrived in Paducah for furlough. He is a native of Paducah and she is the former Divina Key, who was born in Nortonville. Before their appointment in 1964 he was minister of education at Baptist Tabernacle, Louisville, and a student at Southern Baptist Theological Seminary.

Mr. and Mrs. J. Robert Covington have arrived in Nassau, Bahamas,

where they will be serving as missionary associates. He was born in Wingo and lived in Graves County, Paducah and Mayfield. She is the former Laurie Burnette of Fulton County.

Mr. and Mrs. James D. Musen returned to their mission duties in Mombasa, Kenya. He was born in Boyd County and has also lived in Ashland. She is the former Jenny Rossetter, born in Bowling Green and grew up in Smiths Grove and Center.

Mr. and Mrs. Takahiro Oue, missionaries to Japan, will be living in Elizabethtown while on furlough. He was born in Japan and came to the U.S. as a teenager. He lived in several Kentucky towns while a high school student. She is the former Lana O'Banion, born in Larue County and grew up in Meade County. Before they were appointed by the Foreign Mission Board in 1969 he was pastor of Gethsemane Baptist Chapel, Louisville.