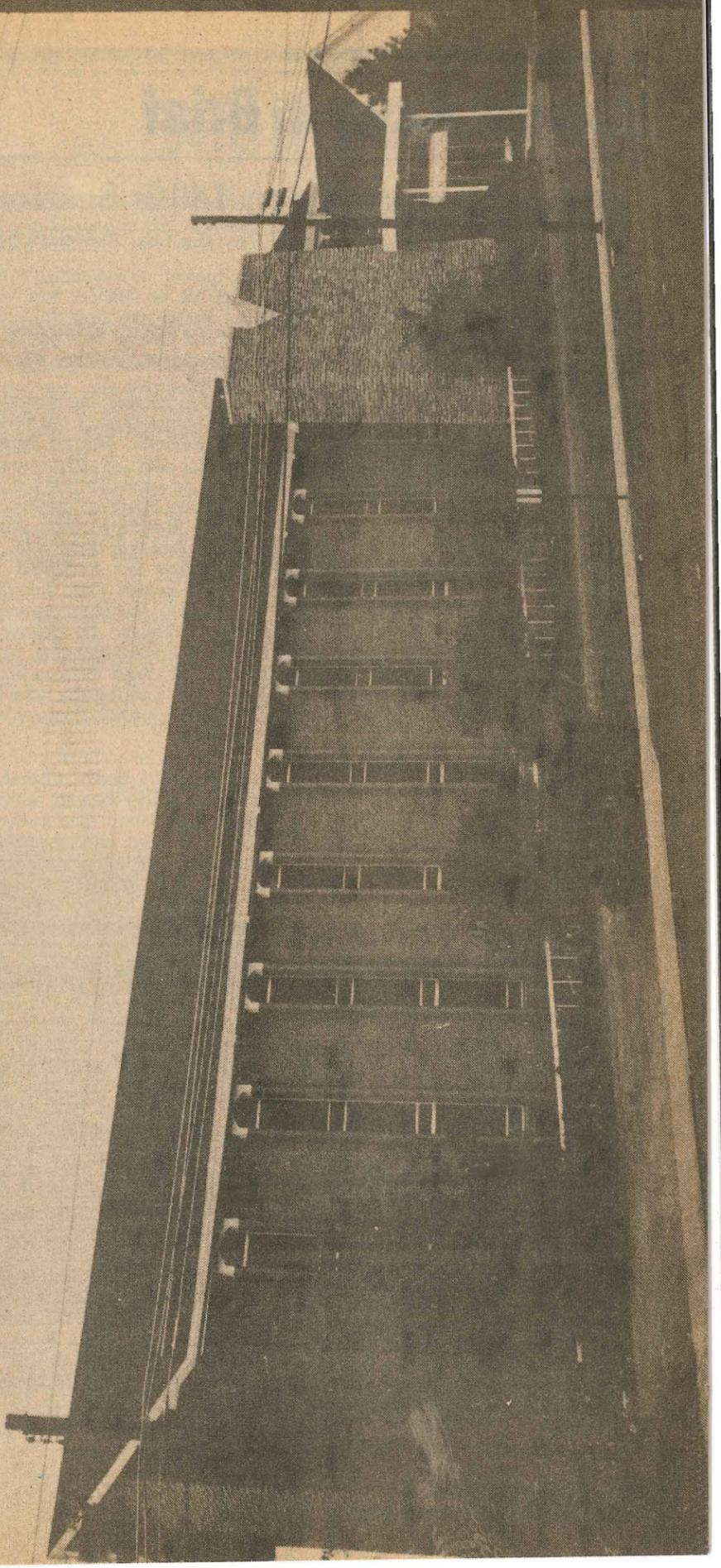




**Western Recorder**  
NOVEMBER 9, 1977



## State Baptists Open 140th Session Tuesday in Florence

by Jim Cox, Associate Editor

Kentucky Baptists go to Florence next week to conduct business at their 140th annual session.

"Let the Church Reach Out" is theme of the three-day conclave opening Tuesday at 10:40 a.m.

In addition to the usual reports of convention agencies and departments of the Executive Board, messengers will hear addresses by six speakers:

**Ted Sisk Jr.**, Lexington, president, Kentucky Baptist Convention, Tuesday, 11:30 a.m.;

**William W. Marshall**, Richmond, Va., Foreign Mission Board, Tuesday, 8:10 p.m.;

**Randall Lolley**, Wake Forest, N. C., president, Southeastern Baptist Theological Seminary, Wednesday, 11:15 a.m.;

**James M. Boswell**, Williamsburg, president, Cumberland College, Wednesday, 3:55 p.m.;

**Richard Oldham**, Bowling Green, pastor Glendale Church, Wednesday, 8:10 p.m.; and

**Glendon McCullough**, Memphis, executive director, Brotherhood Commission, Thursday, 10:55 a.m.

Presiding officers are Ted Sisk, presi-

dent, pastor of Lexington's Immanuel Church; R. D. Baker, first vice president, pastor of First Church, Morehead; and George D. Cook Sr., second vice president, layman, First Church, Mayfield.

Earlier pastors, ministers of education and ministers of music will meet.

The Kentucky Baptist Pastors' Conference, also at Florence Baptist Church, convenes at 2:30 p.m. Monday. William A. Hartung, pastor, Thornhill Church, Frankfort, will preside over sessions through 10:20 a.m. Tuesday.

Addresses are scheduled from Jim Highland, pastor, First Church, Shelbyville; Robert Bratcher, American Bible Society; William R. Turner, pastor, Central Church, Lexington; William W. Marshall, Foreign Mission Board, Richmond, Va.; and Ray E. Roberts, executive secretary, Ohio Baptist Convention, Columbus.

L. Harold Lee, minister of education, Campbellsville Baptist Church, presides at the Kentucky Baptist Religious Education Association. The group meets at 2 p.m. Monday at Greenview Church, Florence, with registration and fellowship at 1 p.m. A 5:30 p.m. banquet and

7-9 p.m. session completes the agenda.

The Kentucky Baptist Music Association meeting at Erlanger Baptist Church will be presided over by Jerry Douglas, minister of music at Louisville's Westport Road Baptist Church. An exhibit by music publishers is set for 12:30 p.m. Monday.

The Executive Board of the Kentucky Baptist Convention meets at 1:30 p.m. Monday at Florence Christian Church.

Additional meetings announced to Western Recorder are:

**Kentucky Baptist Ministers' Wives**, Monday, 7 p.m., young single adult department, Florence Baptist Church; and fellowship dinner (by reservation only) Tuesday, 5:30 p.m., Florence Christian Church

**Campbellsville College Alumni**, Wednesday, 7:30 a.m., Erlanger Church.

**Georgetown College Alumni**, Wednesday, 7 a.m., Draw Bridge Motor Inn, Ft. Mitchell

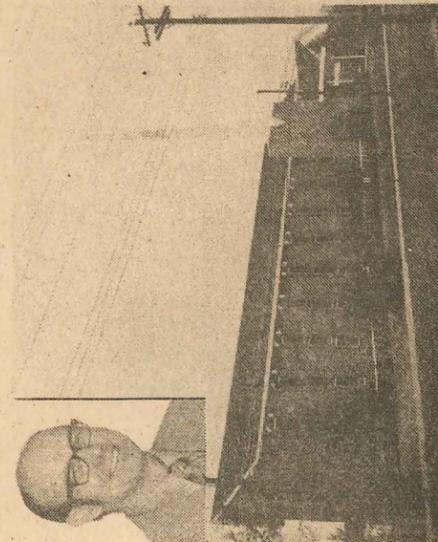
**Southern Seminary Alumni**, Wednesday, 12 noon, Draw Bridge Motor Inn, Ft. Mitchell

**Southwestern Seminary Alumni**, Wednesday, 12 noon, Heritage House Restaurant, Florence.

## Double Exposure

Next week between 1500 and 2000 "messengers" from more than 2200 churches affiliated with the Kentucky Baptist Convention will meet in this one to deliberate at annual convention. Florence Baptist Church and its pastor, J. William Jones (inset), will host the Baptist entourage Nov. 15-17 and the preliminary Pastor's Conference Nov. 14-15. The Religious Education Association meets Nov. 14 at Greenview Church, Florence, and the Music Association Nov. 14 at Erlanger Church. Theme of this year's KBC meeting is "Let the Church Reach Out." Agendas are in the Oct. 5 Western Recorder.

Vol. 151, No. 44



## Missouri Baptists Decline Action on Student Grants

Hannibal-LaGrange College, Hannibal, voted not to participate in the Missouri grant program.

Missouri Baptists declined to take action on a report from a special study committee which recommended that two of the convention's four colleges withdraw from a state sponsored student aid program.

During the annual meeting of the Missouri Baptist Convention held in Springfield, the Public Aid Study Committee recommended the withdrawal after advising the 2147 registered "messengers" that state law requires schools not to discriminate on religious grounds in hiring faculty, staff and administrators. Messengers opted to refer the public aid question to a new committee for additional study.

The two participating schools, William Jewel College, Liberty, and Southwest College, Bolivar, have about 600 students in state grant programs. Two other Missouri Baptist schools, Missouri Baptist College, St. Louis, and

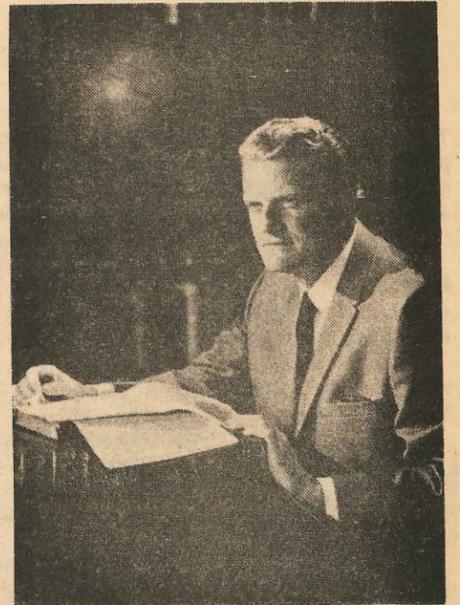
## CP Off to Slow Start

After a strong finish at the close of the 1976-77 fiscal year, the Southern Baptist Convention's national Cooperative Program unified budget began the 1977-78 year slowly.

Undesignated Cooperative Program receipts for October, the first month in the new fiscal year, totaled \$4,345,905, only 2.96 percent ahead of \$4,221,121 contributed during the same month last year.

Total contributions, including another \$421,373 in designated contributions, amount to \$4,767,278—about one-half of a percent above last year's figure at the same point.

The 1977-78 Cooperative Program goal is \$63,400,000 or \$8,400,000 higher than the 1976-77 goal.



Evangelist Billy Graham will speak at the ninth annual Abe Lincoln Awards program for broadcasters Feb. 9, 1978 in Ft. Worth, Tex. The Abe Lincoln Awards are sponsored by the Southern Baptist Radio and Television Commission which will present Graham a Distinguished Communications Medal.

## Survey Shows Baptists Back Women Ordinations

Although most Southern Baptists disapprove of women in pastoral roles, a 1977 survey shows, a majority favor ordaining women for other areas of service.

Of the 389 Southern Baptists sampled by Home Mission Board 75 percent would approve ordination of women for ministry in religious education, youth work and social ministries.

But by the same margin the survey shows Southern Baptists do not feel women can fulfill pastoral roles effectively and do not approve of women serving as ministers.

The survey included 83 pastors in the 389 church members sampled. Nearly all the respondents are married and in the 30 to 60 age bracket, with an almost equal distribution of males and females.



A picture series of pamphlets entitled "The Bible Speaks" focuses on what the Bible says about 10 current social issues. The series, prepared by the Southern Baptist Christian Life Commission, gives Christians a biblical basis for understanding and making decisions about family, race relations, hunger, aging, alcohol, citizenship, sex, war and peace, money and ecology.

### Western Recorder

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

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## Baptists Are too Careless about Marriage

The rising rate of divorce is one of the most serious social problems in America today. The downfall of civilizations has always been preceded by the breakup of family life and there is no reason to expect America to be an exception.

Not many years ago sociologists were concerned because one out of four marriages in the United States ended in divorce. More recently alarm increased because one out of every three marriages ended in divorce. Last

year in some states there were more divorces than marriages recorded.



Concern and alarm over the divorce rate are heard from Baptist pulpits but that's about as far as it goes. We do little beyond moralizing about the problem.

Roman Catholics are showing more concern about the high rate of divorce and are doing something about it. They apparently believe the high divorce rate is related to easy and careless marriages. The archdiocese of Louisville has recently issued guidelines to be followed in preparation for and performance of Catholic marriages.

Of course we realize Baptists and Roman Catholics view marriage differently though both are concerned for happy and permanent marriages. Marriage is a sacrament for Catholics and church officials can approve or veto marriages. To Baptists marriage is not a church sacrament nor ordinance and Baptist ministers exercise no control over marriage of their members.

Here are some of the Roman Catholic guidelines now in effect in the Louisville archdiocese:

1. A couple desiring to be married must notify the parish priest four months prior to the desired date. The four months are used for counseling in preparation for marriage and the date for the wedding is not finally set until the priest has concluded that the couple is ready for marriage.
2. The parish priest of the bride ordinarily does the premarriage counseling and conducts the wedding. The marriage of two Catholics takes place in the parish church. In an inter-faith marriage the archbishop may permit the couple to be married in another church where serious reasons exist.
3. A priest for a just cause can recommend that the marriage be delayed or refused. Just causes include non-practice of the Catholic faith by one or both

parties, refusal to participate in the marriage preparation program and lack of readiness for marriage in the opinion of the priest.

4. Marriages between teenagers are discouraged. If either party is under 18 years old consideration will be given only after consultation with parents and upon favorable recommendation of a counselor approved by the archdiocese. Rarely, if ever, will permission be given for marriage of anyone under 17 years old.
5. When pregnancy occurs outside of marriage it is not presumed marriage is the best solution. The priest may offer several acceptable alternatives to marriage. Pregnancy does not diminish but accentuates the need for premarital counseling. If a couple was not engaged prior to pregnancy special counsel and evaluation must be obtained before consideration for marriage will be given.

Baptist polity makes no place for such marriage rules for Baptist churches and ministers but this does not relieve the church and the pastor from responsibility in doing everything possible to encourage and assist in wholesome and permanent marriages.

More and more Baptist ministers are requiring couples to attend one or more counseling sessions before marriage. This is good. Ministers who have college or seminary training have had access to courses on marriage and family which are helpful in their counseling ministry. The majority of Baptist pastors, however, never have received any training in premarital or marital counseling.

Probably the most serious sign among Baptists in reference to marriage is a lenient and compromising attitude toward divorce. The feeling seems to be that since divorce is so common and widespread it must be all right. Not so! We need to hear what Jesus said about divorce in answer to those pointing out that Moses permitted divorce.

"Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so" (Matt. 19:8). "What therefore God hath joined together, let no man put asunder" (Matt. 19:6).

Divorce should be ruled out from the beginning as an alternative to a problem marriage. In some instances divorce may be justified but ordinarily it compounds instead of solves the problem.

Since marriage is final in the sight of God, every means should be used to teach boys and girls how to approach and prepare for a permanent union. The church and the pastor should have a large place in this training though the major responsibility belongs to parents.

## Another November, Another Kentucky Baptist Convention

The chill of November always awakens two yearnings in my heart. One is the exhilarating thought of tramping the fields and meadows in search of the whirring quail and the other is the joyful anticipation of the annual pilgrimage with kindred hearts to the Kentucky Baptist Convention. The quail must wait until after the big Baptist meeting.

Participating in the annual get-together of Kentucky Baptists is far more than a denominational responsibility. It is a sheer delight. It lifts spirits, enlarges vision and strengthens faith. Sometimes we feel overwhelmed in the little vineyards where we work with the same people and the same problems day after day without much visible change. To get away and to look back gives a clearer perspective and to compare problems and blessings with kindred spirits is revitalizing.

Northern Kentucky will be a good place to meet except for limited parking near the Florence Baptist Church. If the crisp, autumn weather continues, it would be a good time to get in some walking but Kentucky's changing weather dictates bringing an umbrella and a top coat. We could go in 70 degree sunshine and return in 30 degree snow.

Lodging and eating facilities are plentiful and Northern Kentucky Baptist hospitality is always bountiful. Cincinnati, just across the Big Muddy, offers all kind of attractions for those who want some recreation along with Baptist business.

The 1977 convention should be a delightful experience. There is as much harmony now throughout our ranks as

most of us can remember. This is a blessing for which we should be grateful. Kentucky Baptists know how to get with it when something vital is at stake but they don't needlessly divert their attention and energies to peripheral matters.

Since the convention presidency is limited to one year there is always some excitement and speculation over who will be the next president. There are no signs of campaigns being conducted and no front running candidates. The last several years have seen a tendency to elect someone from the area where the convention is meeting and this has a good chance of happening this year.

It will be next to the last time executive secretary Frank Owen reports to the messengers in his official capacity. It seems so recently that he took the helm but a committee to nominate his successor will be named in Florence.

A good report will be his this year as all of his have been. He has equaled and exceeded most expectations of his administration having put in 12 to 18 hours most days since coming to the Baptist Building.

Several important and interesting things are scheduled for Florence next week but one challenge overshadows all others. This is Bold Mission Thrust, the greatest evangelistic and missionary undertaking in modern Baptist history. Every decision in Florence should move Kentucky Baptists toward God's expectation of us in this inspiring goal of reaching every living person with the gospel by the end of this century. The prayers of those not going to Florence will be as important as the decisions of those who are there.

### Guest Editorial

## Mail Order Degrees

Hudson Baggett  
The Alabama Baptist

A letter in this week's Alabama Baptist speaks for itself about a mail order degree program which has been closed in Alabama by the State Department of Education. It makes me sad to publish such a letter, but such degree programs need to be stopped for several reasons.

First, in most cases they benefit the seller of the degree more than anyone else. Many of them are money making ventures on the part of people who are willing to profit from human vanity.

Such degrees also tempt people to be something they are not. For example, one man who had not finished high school received a B.D. degree and a Th.D. degree from a so-called seminary where he also taught on the faculty. Many schools of this kind are set up only for the purpose of passing out degrees for a price.

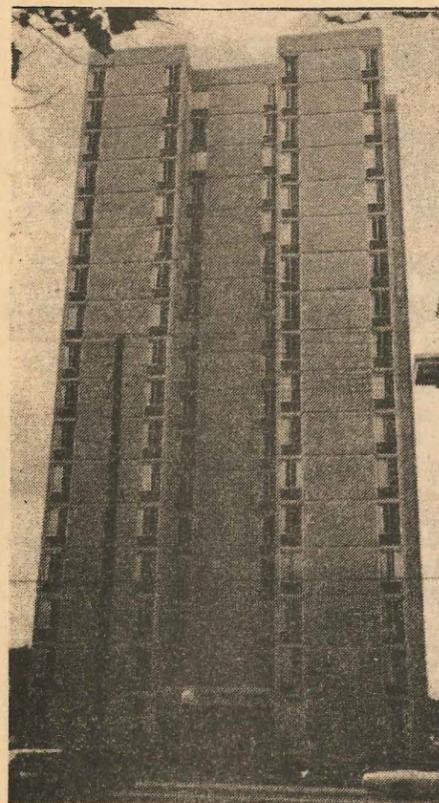
Mail order degree schools need closing because they tempt individuals to degrade themselves, the ministry, the church and Christianity in general.

Dan Chambliss of the State Department of Education in Alabama told me recently that such schools do a multi-million dollar business in the United States each year. He said that in one school of this kind 80 percent of the customers were Baptist preachers.

All of us have ego needs. At times we yearn for prestige and recognition, but the way we attempt to satisfy such desires can bring the opposite of what we seek. Besides, we can become a part in promoting phoniness unbecoming to the Christian way of life.

We commend E. C. Stephens and Dan Chambliss of the Alabama State Department of Education for their concern about mail order degree schools.

# Kentucky Baptists at Work



Baptist Towers . . .

## COMMITTED TO CARE



by Laurie Taylor, Staff Writer

A beautiful \$3½ million dollar high rise apartment complex sits majestically in downtown Louisville. In it are people from all walks of life, but they all have one thing in common—each is 62 years of age or older. They are there because Baptist laymen were committed to care.

### What is Baptist Towers?

Baptist Towers Inc. is a non-profit corporation formed by a group of men who are members of Walnut Street Baptist Church. It is designed for low and moderate income persons 62 years of age and older who want to enjoy comfortable, independent living.

### Not a Nursing Home

The residential complex is not a nursing home. In fact a person must be physically able to care for himself to live there. It is understood from the beginning that when a resident becomes unable to manage for himself, his family will be notified and other arrangements must be made.

Towers becomes a person's private home. He must take care of himself if he becomes ill since the facility is not staffed with doctors and nurses.

### Rental Rates

Surprisingly, Towers has the lowest rental rate in Louisville for a home of this type. In fact the rent was raised in January for the first time in five years.

The complex has 102 efficiency apartments that rent for \$94 a month for an individual with a monthly income of \$396 or less. On income in excess of this amount the rent would be more since rental fees are determined on a sliding scale.

For \$123 a month an individual can rent a one-bedroom apartment if his monthly income is \$518 or less. As with efficiency apartments, the rent is deter-

mined in direct relationship to income.

Each apartment is equipped with carpeting, draperies, electric stove and refrigerator. An emergency alarm system has been installed in each room and bath along with an individually controlled electric heating and air conditioning unit. All utilities are included in the rental rates with the exception of the telephone.

Coin operated washers and dryers are located in the basement area along with individual lockers for each apartment. Two elevators provide access to all floors.

### What about Security?

The front doors are locked each day at 5 p.m. and the reception desk is open until 10 p.m. A sonic guard is set at night and the residents must phone their call numbers to identify themselves both coming and going. Strangers are questioned by the person manning the desk before they are admitted.

### Who Runs Towers?

Although Baptist Towers was conceived by a group of laymen from Walnut Street Baptist Church the project is not directly related to the church. Since funds for the facility came from the Department of Housing and Urban Development a sponsor had to be secured. On paper Walnut Street is the sponsor, but there is no financial connection.

### How Does HUD Funding Work?

To oversimplify the relationship of HUD to the Towers project, HUD paid for it and is now being reimbursed. It is similar to a mortgage; house payments are made to HUD.

In 40 years Towers will be paid in full. At that time it will revert to the

directors who were initial investors. Each one put up a certain amount of money to begin the project. When all is said and done the cost for the building will be \$3½ million. In the year 2012 Baptist Towers will be paid off and become a private facility.

### Volunteers Keep It Going

Laura Willis, manager-in-training, says the only reason Baptist Towers can stay open is because of men who donate their time to the geriatric ministry.

Hobart Banks, Baptist Towers manager, is a retiree who works at Towers almost eight hours a day and does not take a penny in salary. Harry Gibson and Jim Sublett, members of the board of directors, also donate their time free of charge.

"In fact," chuckled Miss Willis, "the janitor and I are the only full time paid employees."

### Can My Church Begin Such a Project?

"I see no reason why it couldn't," pondered Miss Willis. "It all depends on whether funds are available from the government."

A good monitor to use in determining possible success of such a project is community need. When Towers was in the planning stages a survey was made across Kentucky to determine the need for a geriatric ministry. The need was determined by the response.

### A Satisfied Son

A big decision for every adult child is the choice of living arrangements for

parents. One resident, Mrs. Jessie Mae Patton, has a son who is very pleased with what he has found at Towers.

"Baptist Towers was chosen as a home for my stepmother because it provided a desirable location, clean and beautiful exterior and interior, a warm, homelike atmosphere, compact, but comfortable living quarters, recreation, laundry and transportation facilities, security protection, affordable rental fee and courteous staff members who showed interest in the resident-to-be. She is very happy, comfortable and safe in her home."

### Are There Any Openings Now?

Baptist Towers has not lost a day's rent in its five years of operation. As expected, a long waiting list is presently on file. However, applications are welcome and each applicant is encouraged to visit Towers with his family for a personal interview.

"It is so important to have a good relationship with families of the residents," smiled Miss Willis. "Families will help residents in the adjustments they have to make."

Information about application procedures is available from Baptist Towers, 1014 South Second Street, Louisville, KY 40203.

### Baptist Towers—Committed to Care

The entire concept of Baptist Towers began as a dream. A group of concerned Christian laymen who were committed to care took a risk. And today 213 elderly people are glad they did.



This view of area churches was taken from the rooftop of Baptist Towers.

## Laura Willis . . . Called to Care

"I feel a definite call to geriatrics and I'm very comfortable with it," declared petite Laura Willis, manager-in-training at Baptist Towers.

The Georgia native reflected on her call to ministry. "I'm not ordained and have no desire to be," she explained. "I'm not working under the guise of chaplain. My layperson identity is more comfortable to me than a professional role."

Miss Willis, 1976 graduate of Southern Seminary, was working toward a home mission appointment when doors to geriatric work began to open. She began a student internship at the Towers in June 1975. That fall she accompanied a group of residents to Ridgecrest.

"I was apprehensive about rooming with an elderly person but I had a tremendous week. I learned a great deal in workshops. By the time I returned to Louisville I was very sure the Lord wanted me in geriatric work."

Miss Willis became activities director of Baptist Towers within a short time. Her last month at the senior citizen complex was to be July 1977. The residents gathered to bid her farewell but much to their pleasure she announced that she had been asked to remain as manager-in-training.

"The excitement on the faces of the people when they discovered I would be staying is the fondest memory I have at Towers," she says.

Ministry to the elderly is not a one-way street for the vivacious lady. She not only ministers—she is ministered to by the residents of Towers.



Fun has no age limit  
When smiles flow  
Between persons  
Because something has happened  
To light an inner glow.  
When "we" and "they"  
Become "us"  
The day is always brighter  
The world a better place to know,  
The gap between generations  
Becomes unimportant  
And the power of love begins to show.

# Baptist Forum

## HEY! THINK IT OVER

The exclusion of Beech Fork Baptist Church from the South District Association is a matter of deep concern. I see three ways in which the association's action is damaging to Southern Baptists:

1) The association has denied the "priesthood" of the Beech Fork Baptist Church to freely interpret scripture as they see led by the Holy Spirit. If South District Association had serious regard for "Priesthood of the believer(s)" it would have heard church moderator Hourigan's statements with greater sympathy and tolerance. (Hourigan said, "We agonized over the decision prayerfully. We don't ask that you agree with us but that you understand us.")

2) South District Association sets another precedent for associational censure of the local church. Is this in the interest of growing understanding and application of the gospel to changing world needs? The courage of Beech Fork Church to stick by its decision in view of the nasty threat hanging over its head is to be commended.

3) South District Association apparently places traditional Baptist doctrine over Christian love for brother. It is hard to imagine the association "loves" Beech Fork now that they've thrown it out. The Pharisees had the same problem with folks like Jesus who disagreed with their reductionist interpretations. If the life of Christ teaches us anything, it should be that love, especially Christian love, continues loving in spite of disagreement, making room for the priesthood of others.

South District Association needs to hear the gospel with greater understanding and reconsider its decision.

Lynwood Johnson  
Louisville

## SYMPATHY TO BEECH FORK

My reaction to the incredible ouster of Beech Fork Baptist Church from its association is one of chagrin and sadness. Three points relevant to this matter come to mind:

1. This action is not just. It was based upon an arbitrary interpretation of the overworked man of one wife passage which, rather than setting forth a critical gender requirement,

actually prescribes a marital state into question the basis of religious authority. Baptist are unique in that we affirm the individual priesthood of every believer with the Bible as interpreted by the Holy Spirit as authoritative. Our authority does not lie in any ecclesiastical structure, whether monolithic or associational in nature. Our authority lies in the word of God, period.

The action by the association to dismiss a church over different but valid interpretations of scripture reflects a very dangerous mood permeating our denomination. This decision manifests a mood within our denomination to reduce Christianity to a set of creedal statements to be intellectually affirmed. The very heart of our faith is not credocentric, but Christocentric. The call of Christ is not to be a set of beliefs but to a life of obedience. May God deliver our denomination from the danger of reducing our faith to a set of cold creedal statements, but may our communication to the world be a call to follow him!

J. Michael Gatch  
Louisville

ABORTION—MASS MURDER  
I appreciate our state paper very much and always read it with an open mind but I was appalled at the article "Carter Favors Catholics?" in the Oct. 5 issue.  
Are only the Catholics against abortion? I'm a Baptist and proud of it. I never voted for Jimmy Carter. If he has made this decision only for "Catholic belief" sake it's one thing, but I hope he made it because of his own convictions on such an issue as myself and many others have done. Can one really be a Christian and be willing for mass murder to be carried on lawfully in this nation or elsewhere?  
Mrs. Edna Floyd  
London

I extend my prayers and best wishes to the good people at Beech Fork in this hour of anguish and struggle.

Smith H. Gibson  
Covington

## OUGHTA BE AUTONOMOUS!

Indeed it was a historic decision when on Oct. 17, 1977 Beech Fork Baptist Church was dismissed from the South District Association for ordaining a woman to the gospel ministry. It was historic in that it calls into question Baptists' very heritage, i.e., the autonomy of the local church. The decision was also significant in that it brought

into question the basis of religious authority. Baptist are unique in that we affirm the individual priesthood of every believer with the Bible as interpreted by the Holy Spirit as authoritative. Our authority does not lie in any ecclesiastical structure, whether monolithic or associational in nature. Our authority lies in the word of God, period.

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Mrs. Edna Floyd  
London

## REMINDER

### KENTUCKY BAPTIST CONVENTION

November 15-17

Florence, Kentucky

# Mountains to the Mississippi

## John Iveys Honored

The John Iveys were honored for 23 years of service as missionaries in Greenup Baptist Association Oct. 24. The couple is moving to Knoxville, Tenn. Fifty churches joined together to present the Iveys with a 1978 Dodge. Presenting the keys to Ivey at right are Curtic McComis (c) and Harold Griffith (r).



# Personnel Changes

## Holland to New Salem

The 176-year-old New Salem Baptist Church, Nelson Association, has called Charles W. Holland as interim pastor. He is a retired pastor and currently resides in Louisville.

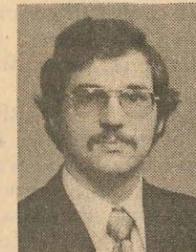
Carlisle.

He has served on the Kentucky Baptist Convention Executive Board and also as pianist for the Kentucky Baptist Pastors' Conference.

## Retired Pastor to Supply

Winn T. Barr, pastor, Cynthiana Baptist Church, will retire from the pastorate in November and will be available for supply preaching after Dec. 1. He can be addressed at 209 South Miller, Cynthiana, KY 41031.

## Bruce Richardson Called By Versailles Church



Richardson  
Southern Seminary in June.

Bruce Richardson has been called as minister of music and youth, Versailles Baptist Church. A native of Elizabethtown, he is a graduate of Morehead University and will receive a masters degree in church music from

## Carlisle Pastor Moves To Tennessee Church

H. Dallas Sugg has accepted the pastorate of Highland Park Baptist Church, Columbia, Tenn. after a nine-year tenure as pastor, First Baptist Church,

## Campbellsville Alumnus Accepts Cherry Corner

William B. Taylor has accepted the pastorate of Cherry Corner Baptist Church, Murray, Taylor, a graduate of Campbellsville College and Southwestern Seminary, Ft. Worth, Tex., previously pastored First Baptist Church, Albany.



Taylor

# Revivals

## 34 Additions Reported

Ormsby Heights Baptist Church, Louisville, recently conducted revival services with evangelist Homer Martinez and musician Gary Lanier. The evangelistic efforts brought 34 additions to the church, including 22 by baptism.

## Many Speak at Trinity

Trinity Baptist Church, Lexington, held a recent revival which featured a different speaker each night.

The evangelists participating were: Wayne Dehoney, Louisville; Ron Stone, Winchester; Bill Jagers, Prestonsburg; Wayne Ward, Louisville; and Sam Gash, Harrodsburg. Bill Burkett, Bowie, Md., directed the music.

## McKee Revival Comes—Meetings on the Way

McKee Baptist Church is experiencing revival although the meetings aren't yet in progress. Within the last four months Sunday school has increased from 80 to 156. On Oct. 30 the church launched into the ACTION program. To emphasize outreach efforts Johnnie Lynn Holloway will lead revival services Nov. 27 - Dec. 3.

# Deaths

John Henry Buckler, 75, died Sept. 8 at his home in Falls of Rough. A charter member of Pleasant Run Baptist Church, he served as Sunday school director and deacon.

W. W. Stout died Oct. 23 at a Louisville nursing home. He was a missionary to China and pastor of Georgetown Baptist Church. Memorial services were conducted at Crescent Hill Baptist Church, Louisville, Oct. 25 with burial in Georgetown. He is survived by his wife, Mrs. Harriet Campbell Stout; two sons, four daughters, six grandchildren and three great-grandchildren.



## Who Was Lottie Moon?

If you are wondering who Lottie Moon was here is someone who can tell you the story straight.

Most Southern Baptists know the name Lottie Moon because it is tied to the Christmas-time offering for foreign missions. But Mrs. Edgar L. Morgan, Westminster, S. C., knew and worked with Lottie Moon, the person.

Mrs. Morgan, now 99, is Southern Baptists' oldest surviving missionary. She was a young bride in 1905 when she and her husband arrived in China. There she met Lottie Moon, the missionary, who had been on the field since 1873.

Mrs. Morgan's tales of Lottie bear out the legendary brilliance, dedication, doggedness and humility.

"Miss Moon was a lovely, humble woman in spite of the fact that she thought nothing of having her morning devotion in Greek," she recalls. While two newly recruited women missionaries were staying with Miss Moon, they read their Bibles aloud each morning. The young women noticed that Miss Moon's Bible reading differed from theirs. They discovered that the elderly woman was reading from Greek and translating into English for their benefit. Greek was only one of several languages Miss Moon mastered.

### Lonely but Loving

Fellow missionaries were somewhat awed by Miss Moon's ability to endure isolation from other "foreigners" in favor of good relations with the Chinese.

"She was so impressed with the need and poverty of the people in Pingtu she went there alone. She was the only foreigner there. She must have been very lonely, but she worked desperately with the people," Mrs. Morgan says.

Miss Moon lived many years in Pingtu doing evangelistic work among women. "She visited in the homes, taught salvation and sang 'Jesus Loves Me,'" Mrs. Morgan recalls.

Miss Moon was a stickler for following proper Chinese decorum, even to the point of wearing Chinese dress herself. One day a new male missionary burst into a hall where she was leading worship for Chinese women. Seeing him coming, Miss Moon flew toward him and opened her umbrella in his

## An Unusual Woman With An Unusual God

face so that he and the Chinese women would not commit the unpardonable act of seeing each other. "It was a method she had of defending herself," Mrs. Morgan comments.

During a dangerous time when some Chinese were opposed to foreigners in their land, the venerable Lottie Moon ordered the Morgans and other younger missionaries at the Baptist hospital to bury a skeleton they were using to teach medicine. Miss Moon warned that a resentful Chinese might accuse the missionaries of killing someone.

"Miss Moon heard that we had the skeleton and she wrote a letter—I tell you, she scorched us. She wanted us to do something with it else we might be tarred and feathered before breakfast," Mrs. Morgan recounts. So by lantern light after bedtime, the missionaries tip-toed to an uncompleted room in the hospital, moved a huge pile of bricks, dug a hold, buried the skeleton and covered the grave with the bricks. "It gave us some satisfaction, and we wrote Miss Moon that the deed was done," she chuckles.

### An Appreciative Person

When another young missionary had three types of smallpox at one time, it was Miss Moon who took the risk of nursing her to recovery.

"When we left China on our first furlough Miss Moon sent a sweet letter to us," Miss Morgan relates. "She was so appreciative of everything. She spoke of my husband being kind to write a personal word when he sent her salary. She was a very appreciative person."

Asked about Lottie's death in 1912, Miss Morgan explains, "She wouldn't eat anything because the Chinese were starving to death, but this was really just in her own mind. She thought they didn't have any heat, so she wouldn't have any heat in bitter cold. They had an awful time getting her to eat anything. I remember very well the morning she left. They took her in a mule litter before daylight. She said goodbye to us."

Accompanied by a mission nurse Lottie sailed for the U. S. But in port at Kobe, Japan, she fell into a coma. Rousing, she asked the nurse to sing



"Jesus Loves Me." Then she began greeting deceased friends and family, as if she were passing into heaven. "She spoke in English to the Americans and in Chinese to the Chinese," explains Mrs. Morgan. Miss Moon died on Christmas Eve, 1912.

### Plucky and Fine

"I felt that she was unusually plucky and fine," she says. "There were other women in our mission who were just as fine, but Miss Moon did one thing that was really hard. She went far away from other missionaries to live among the Chinese. Miss Moon had the grace and the faith in God and the good courage to go to Pingtu," she summarizes.

"While Miss Moon was an unusual woman, I think that her God was an unusual God," she adds.

Mrs. Morgan thinks that Lottie Moon would be amazed and "not too happy" to find her name so revered among Southern Baptists. That honor fell to Lottie because she originated the idea of a Baptist love offering for foreign missions at Christmas. She had no idea that it would come to be named in her memory.

Her promotion of a women's missions organization and of sacrificial mission support are credited with getting Baptist missions on sounder footing.

The first offering, taken in 1888,

amounted to \$3,315. By the time Mrs. Morgan became a foreign missionary, it was reaching \$14,000. This year the goal is \$34 million.

Mrs. Morgan served in China until Baptist finances were insufficient to send her back to the field during the Great Depression. Knowing Lottie Moon is not her real claim to fame. She had vast missionary adventures of her own.

Last summer when her missionary son and daughter-in-law, Dr. and Mrs. Carter Morgan, were on furlough from Hong Kong, Lelah Morgan tape recorded her recollections of her co-worker and her own experiences.

She edited a widely circulated Christian devotional bi-weekly in China. After leaving China, she and her husband directed Christian retreats and Bible conferences at their home in Chauga Heights, S. C.

Now she maintains an active prayer ministry, praying with women who visit her and corresponding with people who write asking for guidance. She prays for hungry people and for persons who are lost.

"I keep the line open. He knows I'm going to talk to him. I don't have to introduce myself. But I'm not satisfied with my prayer life," she says, with every intention of doing better in her centennial year.

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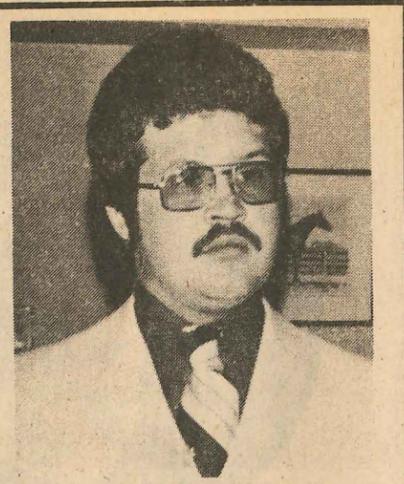
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## Ministering to Children in Love

### Our Children's Home

[Genesis 21:9-21]

This alternate Sunday school lesson is suggested for those teachers who would like to focus on Kentucky Baptist Child Care Day Nov. 20.

Sarah demanded that Abraham banish Hagar and Ishmael, their son, from the household of the patriarch. Contrary to his personal inclination Abraham permanently severed his relationship with Hagar and their son.

Unexpectedly driven from the household Hagar and Ishmael took them the meager supply of food and water provided by Abraham. The picture of their going forth into the wilderness is full of pathos. Their journey was difficult and dangerous but they had to get along as best they could. It was not long until their provisions were exhausted and they were reduced to great distress.

Although Ishmael had been ejected from his father's household he had not been deserted by the God of Abraham. Observing that the supply of food and water was almost exhausted, despairing of any possibility of replenishment and anticipating the death of her son in the near future, Hagar placed him under the protecting shadow of a bush, walked the distance of a bowshot and seated herself. She did not want to see him die in that pathetic condition, but she refused to forsake him. Within hearing distance of his voice, this devoted mother lifted her voice in lamentation. Her love was torn painfully by his distress. Apparently mother and son were weeping and sobbing when God heard their cries as if they had been prayers. "The voice of the lad" moved God to show mercy.

In mercy God had his angel to ask the distressed mother, "What aileth thee, Hagar?" After reminding her that her fear was not justified the angel informed Hagar that God had heard the plaintive cry of the lad in distress. After reassuring her that her son would survive and become the father of a great nation the angel directed Hagar to a nearby well. There she filled the skin-bottle with water and gave her son all he could drink.

The same God who, through natural means and human instrumentality, supplied the needs of that lad long ago, provides also for the needs of children today. For many decades Kentucky Baptists, through their capable and dedicated workers and monetary gifts, have been providing loving care for multiplied hundreds of neglected and dependent children. For one reason or another these children were not given the love, care and training which they needed in their own homes and communities. God alone knows the invaluable contributions which were made to the lives of these precious boys and girls through our ministering to them in love. Had this splendid care not been provided by Kentucky Baptists many of these youngsters would have been deprived of the care and training which they so needed. Those who prayed, expended their energies and shared their finances to make this important ministry possible certainly earned our undying gratitude.

When a child has been deprived of a home or rejected by the most important figure in his life or removed from his family and placed in an alien environment he thinks of himself as a loser. It is our God-given privilege and Christian duty to accept him as he is, to love him and meet his needs. We must convince him that through God's enabling grace he can become the happy, successful and useful person that he ought to be.

Multitudes of informed and loyal Kentucky Baptists are thankful that God has provided splendid facilities and such well-trained and dedicated personnel through whom to minister to the material, physical, intellectual and spiritual needs of the children he places in their custody. We anticipate even greater achievements as we continue ministering to children in love.

H. C. Chiles

## Frank Owen



### CHRISTIAN INVESTMENT

As we come toward the latter part of a year a great many people begin to realize they are able to do some extra giving beyond what they have committed to their local churches. Serious Christians feel an obligation to respond to such realization. Of course, one's church can always use an extra. Forgive the term I use for communication's sake. There is hardly any such thing as "extra" for God's work, no matter how much we give.

Let me suggest our five Kentucky schools and colleges for those who like to give to our institutions that stand in such vital form of witness and influence for the ongoing of Christian kingdom purposes. Campbellsville, Cumberland and Georgetown are accredited four-year colleges; Clear Creek and Oneida are special purpose schools. All of them are equally important expressions of our Kentucky Baptist Convention ministries.

Not all of our schools are in growth cycles just now but all of them are stable and doing their jobs well day by day, year by year. What more worthy cause could you give to than our schools? They are strong expressions of our institutional life and have tremendous image impact in telling the world who and what we are as Christians and Baptists.

Who can measure the value of assuring and insuring a solid future for higher education in a Christian context? We believe that biblical and religious truth belongs in the curriculum of a balanced education. A learning society (or any society) achieves symmetry only as God's part in past history and current events is sacredly recognized.

Baptists, with the help of others, give a great deal of support to our schools in current giving, but our institutions have very poor endowment base. Now is a ripe time for us to undergird our fine institutions with endowment. I recommend it. "I had rather invest in a dull boy (or girl) than in a bright stone." (I don't remember who said it.)

## Sunday School Lessons

Lessons for November 20, 1977

International Series

by H. C. Chiles, Murray, Ky.

### Christians and Their Government

In the latter part of his earthly ministry Christ taught the early Christians a much needed lesson about their responsibility as citizens of the government under which they lived.

Luke 20:20-26

Christ's enemies were busy trying to entrap him in his speech and arouse disfavor toward him on the part of the Roman authorities. Drawn together by their hatred of Christ, the Pharisees and Herodians met, exchanged ideas and concocted a clever scheme to lure him into self-incrimination.

These critics asked Christ a subtle question in an effort to ensnare him. Starting with words of flattery, they asked him: "Is it lawful for us to give tribute unto Caesar, or no?" In other words, they asked: "Is it lawful to pay taxes to the Roman government?" If Christ had answered their question in the affirmative, they would have reported him as being disloyal to the Jewish nation. If Christ had answered in the negative, they would have branded him as a seditionist.

Perceiving their craftiness Christ commanded them to show him a denarius, a coin used in ordinary business transactions. When they had done so, he asked them

whose likeness and superscription appeared thereon. They replied "Caesar's." By acknowledging that it was Caesar's, they admitted their subjection to Caesar's government and their consequent obligation to pay the tribute which was demanded of them. Christ clearly enunciated the principle of duty to government and duty to God.

A Christian's obligation to God must never be infringed upon by obligation to government. In any conflict between God and government, duty to God must take precedence over duty to government.

Romans 13:1-7

A Christian should abide by the laws of his city, county, state and nation, and be submissive to governmental agency unless it should require him to disobey God or do wrong. Always a Christian must obey God in preference to obeying man.

A Christian must pay taxes. Paying taxes is an acknowledgment of subjection to the government and the discharge of an obligation to pay for numerous services rendered. Christians should be better citizens than those who do not claim to be followers of Christ. It is their duty to meet their obligations to all others.

Life and Work Series

### Following Jesus—On His Terms or Ours?

John 6:14-15, 25-27, 51-52, 60, 66-69

When Christ fed the thousands from five loaves and two fishes, the people concluded their problem of food was solved permanently. Excited by the miracle the people became wild with enthusiasm and decided to proclaim Christ as king. Christ sent his disciples across the Sea of Galilee, dismissed the throngs and withdrew to the mountain.

The next day they followed Christ to Capernaum and listened to what he said, hoping he would perform some new miracle. Christ gave the crowd some instructions concerning his ministry and ultimate departure. Striving to elevate their thoughts and desires from the physical and temporal to the spiritual and eternal, Christ told them food for the soul was more important than nourishment for the body.

The people concluded if Christ would continue his miraculous feedings he would be in a class with Moses. How significant that our Lord declared himself to be the bread of life! Just as bread is a staple food, even so is Christ to the soul. While hunger returns to those who partake of natural bread, the one who partakes of Christ shall never hunger.

Christ, the true bread which God sent from heaven, came into the world so all who partake thereof would receive eternal life. He has the power to meet the needs of every soul.

On the surface it seemed that the throng of followers did not think any distance too long or any toil too great if they could only be with Christ. However, vast numbers soon discovered they did not have anything in common with Christ.

Irritated by his teachings, the throng began to leave Christ. We read: "From that time many of his disciples went back, and walked no more with him." As Christ stood there in the shadows of the evening, he watched those going from him. Turning to the 12, Christ asked, "Will ye also go away?" This was not a whine or complaint, but rather the searching inquiry of one who had a right to ask such a personal question.

To Christ's question Peter replied, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." Peter knew there was not any other to whom they could go. No one but Christ could meet their needs and satisfy the longings of their souls.

## Baptist News in Brief

### Baptist Women's Group Elects Black President

Representatives of the North American Baptist Women's Union (NABWU), meeting in Freeport, Bahamas, for the group's quinquennial Continental Assembly, elected their first black woman president and heard a battery of speakers challenge them to make their influence felt.

More than 2300 women from 17 Baptist groups in six nations participated in the sixth continent-wide NABWU, which relates to the Women's Department of the Baptist World Alliance (BWA). The NABWU formed in 1951.

Marena Belle (Mrs. John W.) Williams, wife of the pastor of St. Stephen Baptist Church, Kansas City, Mo., an affiliate of the National Baptist Convention of America, was elected president.

Other officers are Judith (Mrs. John G.) Clanton, wife of the pastor of First General Baptist Church, Oakland

City, Ind., vice president; Florence (Mrs. H. Norman) Korb, an American Baptist from South Dennis, Mass., secretary; and Helen (Mrs. Robert) Fling, promotion associate for work in new areas, Southern Baptist Woman's Missionary Union, Birmingham, Ala., treasurer.

### Entry Deadline Extended

Deadline for entries from Southern Baptist pastors in the second annual award winning sermons project sponsored by the Baptist Sunday School Board has been extended to Dec. 1.

Outstanding sermons in five categories—evangelism, Christian growth, doctrine, biography and special days—will be selected and later published.

Any Southern Baptist pastor may participate. The sermons must be original and have been preached before a Southern Baptist congregation.

Sermon manuscripts should be sent to Award Winning Sermons, Baptist Sunday School Board, 127 Ninth Ave., N., Nashville, TN 37234.

### Plan 'A' Changes Told

The Southern Baptist Convention's Annuity Board has instituted some changes in the basic Plan A, effective Jan. 1, 1978.

Participants in this program should have received notification of the changes and are required to notify the Annuity Board by Nov. 15 if they intend to change to the new program.

As a general rule, if the individual is under 40 years of age and has two children or less it would, in all probability, be advantageous to change to the new plan, according to Byrd Ison, Kentucky Baptist Annuity Director.

Ison stated that the biggest change in the new program is in retirement benefits. These must be weighed against the fact that the new plan does not have education and child benefits. Also, the wife loses the temporary income benefits under the new plan.

Further information concerning this new proposal can be obtained by contacting Ison at the Kentucky Baptist Building, Middletown.

### Wendell Rone Installed as Mid-Continent College President

by C. R. Daley, Editor



James Tharp [r], chairman of the trustees, officially installs Wendell H. Rone Sr. [center] as president and R. Charles Blair as vice president of Mid-Continent Baptist Bible College, Mayfield.

Wendell H. Rone Sr. was installed as president of Mid-Continent Baptist Bible College Oct. 28 in a service conducted in First Baptist Church, Mayfield. R. Charles Blair was installed as vice president of the school in the same service.

Rone, a well known Kentucky Baptist pastor before joining the Mid-Continent faculty several years ago, succeeds O. C. Markham who was killed several months ago in an automobile accident.

The installation sermon was preached by H. Franklin Paschall, pastor of First Baptist Church, Nashville. The installation ceremony was conducted by James Tharp, chairman of the trustees of Mid-Continent.

The school was started as West Kentucky Baptist Bible Institute with first classes beginning Jan. 10, 1949 in the Clinton First Baptist Church. It was moved to Mayfield in 1957. W. A. Sloan was the first full time president.

The school is governed by a board of trustees consisting of two members elected by each of eight surrounding district associations in Kentucky and one in Illinois.

The school maintains a three-year institute program designed to provide training for older students and those with previous limited training according to an Encyclopedia of Southern Baptists article by the late O. C. Markham.

The college recently moved from its old campus in Mayfield to a new site several miles out of Mayfield on Highway 45.