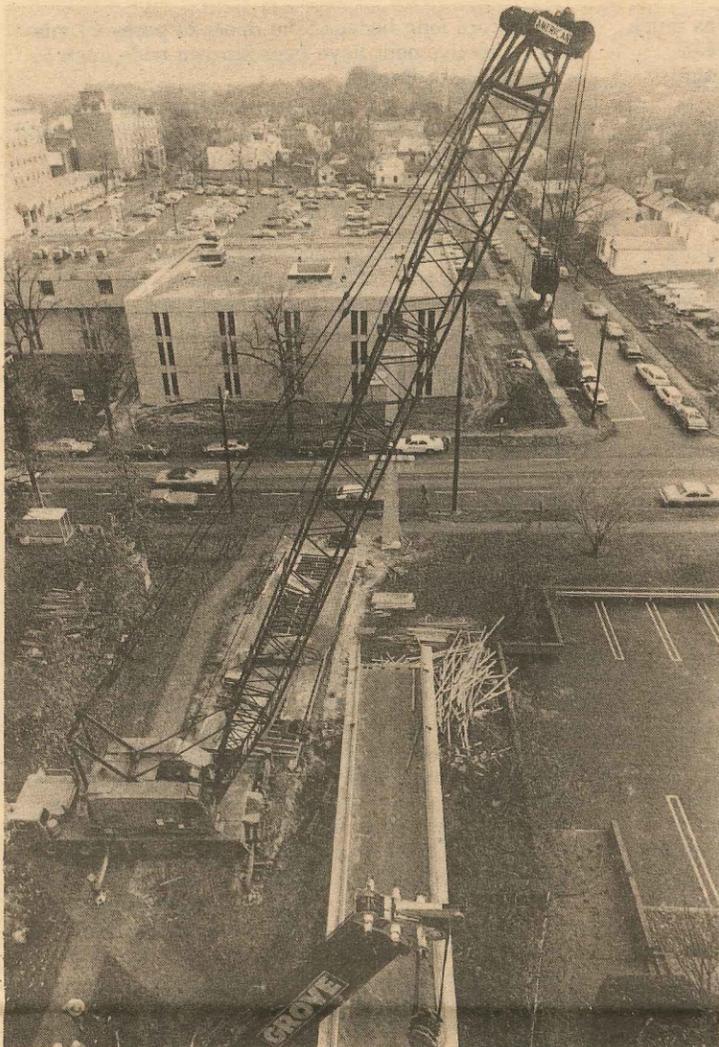


# WESTERN RECORDER

December 7, 1977



The first section of a concrete skyway which eventually will connect Louisville's Kentucky Baptist Hospital, St. Anthony Hospital and the new Highland Medical Plaza Center is lifted into place with the help of two huge cranes. The two hospitals and the medical office building will form the Highlands Medical Center. By sharing certain facilities the hospitals plan to offer their respective patients more health care services while avoiding expensive duplication of equipment and services.

## Where's the Action? Answer Directed to SBTS Students

by Michael Duduit

Today's skyrocketing enrolments at all six Southern Baptist Convention (SBC) seminaries are the result of a decade-long movement of God at the grassroots level, the president of the SBC said in a speech at Southern Seminary.

"This is no late phenomenon," said Jimmy R. Allen of San Antonio, Tex., "What I haven't understood is why we didn't get ready for it...I fault us as Southern Baptists because we didn't recognize, perceive and respond to that as we should have.

"We have to get the resources

and strength of our strong areas into the places where we're weak and the challenge is large," the denominational leader urged.

All of this will involve 'retooling' the minds of seminarians who have planned to return to areas of traditional Southern Baptist strength following their education. Students must be shown, Allen indicated, that "you don't really have to wait til the brick church in the county seat town or the major residential area calls you before you discern a place of service."

These new opportunities for service will increasingly involve

bi-vocational ministry (in which the pastor of a church also holds a secular occupation), Allen explained. Over 9000 ministers of SBC churches (out of over 35-000 churches) are bi-vocational, and he thinks the attitude of the denomination toward such roles must be changed.

"So what we need to do now as a denomination is to say to the seminarian: the fact that you have a graduate degree in theology doesn't mean that there is some neat place for you already carved out," he explained. "There are places for you to go in a pioneering fashion. You may have to make a living, like as a tentmaker. Paul wasn't too good to do it...you may do it.

"But we're going to be glad about that. We're not going to be ashamed of it and tell you you've failed. We're going to be proud of you and tell you that's where the action is."

## Kentuckian Called to Plains

Donald Wilson, 38, pastor of Vine Run Baptist Church, Folsom, Ky., for three years has been called as pastor of Plains (Ga.) Baptist Church, the home town church of President Jimmy Carter.

A 1977 graduate of Southern Baptist Theological Seminary, Wilson was to preach his first sermon at the church Dec. 4.

He said he is looking forward to being pastor of the church frequented by the President, now a member of First Baptist Church, Washington, D. C., when he returns home, although he added, "I won't prepare a sermon especially with him in mind."

Wilson is filling the position vacated earlier this year by Bruce Edwards, who left the church after it was factionalized over a vote to permit black members and is now a pastor in Hawaii.

"I think the church is trying to work through this thing and settle back down," Wilson said of the division, which caused a number of members of the church to leave and form a separate congregation, Marantha Baptist Church.

"Plains recently adopted a constitution and bylaws which said that anyone can present themselves for membership, and I agree with that," he added.

## Smith in Who's Who

T. Frank Smith, former associate in the Sunday School Department, Kentucky Baptist Convention, has been listed in the second edition of *Who's Who in Religion*, recently released.

Smith, a native of Sturgis, served in Middletown 1970-73 before joining the Baptist Sunday School Board staff in Nashville. He is now growth consultant in the board's Sunday School Department.

Earlier he pastored Woodland Baptist Church, Ohio Valley Association, and Cox's Creek Baptist Church, Nelson Association.

## Disgusted Viewers Turn TV Off

While broadcasters and advertisers frantically search for reasons for recently reported statistical decline in homes using television (HUT), they should not ignore the fact that many of the nation's viewers are disgusted with offensive television programming.

That observation comes from Harry N. Hollis Jr., director of

### Chicago Group Elects Black

A Harvey, Ill. Baptist minister, who is the grandson of a slave, was recently elected moderator of the Chicago-Metropolitan Baptist Association at the organization's 25th annual meeting.

Herbert L. Holmes, pastor of Universal Baptist Church, is the first black moderator of a local association affiliated with the Illinois Baptist State Association, a Southern Baptist body.

Chicago Association has 11 predominantly black churches among more than 90 churches in its fellowship.

family and special moral concerns for the Christian Life Commission, the Southern Baptist Convention agency which has played a major role in nationwide efforts to stimulate better programming and protest exploitation of violence.

An average decline of three percent in the number of homes using television, shown by both Nielson and Arbitron ratings, has caused a furor in the industry which Broadcasting Magazine says "may be without equal in recent TV history." It has flustered both broadcasters, who produce programming; and advertisers, who must make decisions on expenditure of millions of dollars in advertising funds. All wait anxiously for further analysis of the situation.

Broadcasting quotes some industry sources as believing the decline resulted from a statistical measurement fluke and is not real, while others blame "stunting" for the loss. "Stunting—the practice of infusing special programming and mini-series into viewing hours, is said to confuse viewers, who

don't know what to watch on a regular basis.

An editorial in the same issue of Broadcasting (Nov. 28) wonders if the decline is real or a technical fluke and then asks a question which Hollis considers important.

"We hope it is the latter (a fluke)," the editorial says, "but the evidence suggests otherwise. . . While waiting for the definitive word, we suggest that broadcasters—and especially broadcast programmers—assume for a moment the decline is real.

"The question then becomes, why did it happen? Addressing that question can be profitable. Time spent trying to make programming better suit the needs and wishes of the audience is never wasted—not even if done on the assumption that everybody hopes will be proved wrong."

Hollis, reflecting on the issue, said, "The decline in homes using television may be due to several factors; it's a complex issue. But I think the editorial in Broadcasting hints at a point we

and a host of other groups across the country have been making all along—television needs better programming. It has too much morally objectionable exploitation of sex and violence. That turns many viewers off.

"Certainly one cause for the decline is the unappealing combination of mediocrity and immorality which is found in so many current television shows. When will the networks finally tune in to the American people?" Hollis asked.

"What millions of viewers want is programming that is morally responsible," he continued. "The solution to this decline in HUT is not better statistical techniques but better moral content in programs. The solution lies within the industry itself."

Meanwhile advertising and television executives are awaiting additional surveying which they hope will prove October data of Nielson and Arbitron in error. Nielson puts the declines at roughly 1.2 million daytime viewers and a quarter of a million at night since a year ago.

### If You're Going To Cedarmore, Stop Before Boone

Cedarmore Baptist Assembly offices have been moved from Boone Lodge to the house just inside the gate, formerly home of the manager.

Guests coming to Cedarmore are requested to check in at the new registration desk instead of coming directly to the lodge as previously.

Frank A. Heberlein, manager, explained, "Guests and visitors coming to Cedarmore for the first time have been known to drive around the grounds, not find the office, and return home. This move will also help us control deliveries and undesirable traffic and allow more housing space in Boone Lodge."



## A Rich Church That Is Poor

Churches like persons have reputations. They gain their reputations by the characteristics they demonstrate. This is nothing new. Many of the New Testament churches had reputations, some good and some not so good.

The church at Rome was known worldwide for its faith, said Paul. The great missionary church at Antioch in Syria will forever be remembered as the congregation where believers were first called Christians.

Seven churches in Asia were immortalized by Christ who characterized them in messages to them through John the revelator. Ephesus was known as the church which had lost its first love, Pergamun as the church dwelling where Satan's throne was, Thyratira as the church dominated by an immoral woman, Sardis as the church with a reputation of being alive but which was actually dead, Philadelphia as the church of brotherly love and Laodicea as the church whose lukewarmness made Christ nauseated.

The remaining Asian church characterized by Christ in Revelation was Smyrna which was said to be poor but rich. This congregation apparently was poor in material things but rich in spiritual matters. What a wonderful reputation!

The Smyrna church came to my mind recently when I saw the 1978 budget adopted by a strong Southern Baptist congregation. It came to mind not because the Southern Baptist church is like it but so unlike it. Indeed this Baptist church could be said to be rich but poor—rich in material resources but poor in spiritual traits.

There are many ways to judge a church. One of the chief criteria used to measure a church today is its income but there is a more revealing standard by which to judge a church. This is the way it spends its income.

The spiritual poverty of the Southern Baptist church referred to above is seen in the following analysis of its 1978 anticipated income and expenditures.

The church income projected for 1978 is almost a quarter million dollars. All but about \$50,000 or 20% of the quarter million dollars will remain in the local church.

Twice as much will be used for local operating expenses as for total mission expenditures and mission expenditures include the Cooperative Program, the special mission offerings, local and associational missions, a mission tour of the youth group and other activities.

The Cooperative Program will receive only about 6% of the total church income.

For staff salaries and fringe benefits such as social security, health insurance, retirement and

allowance for housing and travel three times as much will be spent as for all mission causes and seven times as much as for world missions through the Cooperative Program.

One and one-third as much will be spent for debt retirement as for all mission causes. (More is spent by Southern Baptist churches each year for interest on church indebtedness than the total giving by all churches through the Cooperative Program.)

Now for another statistic that is truly revealing. This church plans to spend for its families only one-tenth as much for the state paper which highlights Southern Baptist world outreach as it will spend for the church mailout which highlights the local church activities.

Jesus said it in the Sermon on the Mount and churches as well as individuals have been proving it ever since. "For where your treasure is, there will your heart be also" (Matt. 6:21).

Fairness requires that all churches not be judged by the same criteria. Special circumstances and conditions under which a church ministers must be taken into consideration before passing judgment on its spending policies. For example, if the church whose planned expenditures are analyzed above were ministering in an inner city area, there would be justification for using more of its resources locally. This is not the case in this instance nor is it the case with too many other self-centered Baptist churches.

It is true that every church will be remembered for something. It may be remembered as a rich church owning several acres of land with a million or more dollars' worth of buildings and a record payroll but a poor church when it comes to giving for world outreach. Or it may be remembered as a poor church financially but a rich church in the proportion giving for world evangelization.

It is reasonable to assume that if Christ knew and judged the seven first century churches of Asia, he will judge churches who claim to be his today. And woe to those of whom he says, "you are rich in receiving but poor in giving."

## Are You Really A Missionary Baptist?

Southern Baptists ought to be the most missionary people on earth. Those of us growing up in Baptist churches have been blitzed with missionary education and challenge from the pulpit, in Sunday school classes and in youth and adult missionary organizations as far back as we can remember.

But are Southern Baptists really missionary? We'll

know before long because the doors to personal missionary involvement have been thrown wide open to every Southern Baptist.

There has been a widespread feeling that we have a huge reservoir of people in our churches who would be missionaries if only they could qualify. The day has come to determine whether or not this is true because there are now places and ways to serve as missionaries that do not demand the stringent qualifications required for career missionaries.

The concept of volunteer missionaries for short term service is truly exciting. It is not entirely new but it has been greatly enhanced by the concept of Mission Service Corps.

Let us clarify what we mean by volunteer missionaries as distinguished from the missionaries we have customarily thought of and prayed for. The basic thrust of the Southern Baptist missionary enterprise has been career missionaries who are trained to spend their lives as missionaries. Volunteer missionaries, on the other hand, supplement or help career missionaries on a short term basis. They already have the special skills needed and therefore do not have to go through long orientation in preparation for serving.

Moreover as volunteers they do not go on the payrolls of mission boards. They either support themselves or are sponsored by friends or fellow church members. In this way they do not cut into the resources used for career missionaries.

The list of needed workers in the United States and abroad is almost endless. Mission fields need the same services as any community so don't count yourself out because you think only religious workers are needed. Carpenters, typists, teachers, nurses, doctors, dentists are but a few of those needed.

Hundreds of Kentucky Baptists reading these words feel some inner urge to be one of the 5000 short term missionaries needed. Why not follow your feelings? Here's how to do it.

Make your availability known by filling out and mailing the form printed below. It could be the beginning of a whole new dimension of life and the transformation of a missionary Baptist into a Baptist missionary.

### Send Me Information on MISSION SERVICE CORPS

I want to have a personal part in Bold Missions through the new Mission Service Corps. Please send me (check appropriate boxes):

- MSC Volunteer Application Form
- MSC Sponsor Commitment Form
- Additional Information

Mail this form today to: **Mission Service Corps**  
P.O. Box 7203  
Atlanta, Ga 30309

## Baptist Forum

### ROOM FOR CORRECTIONAL LOVE

The responses to the action of South District Association concerning Beech Fork Church in the Recorder this week reminds me of the disturbance among Kentucky Baptists when one of our Baptist colleges elected a man of another denomination as president. The emotional upheaval was great. At the annual meeting of the General Association, at Murray, the association voted to withhold funds from the college until they had corrected the error. The amount of money allotted to this college was held in hand by the association. A few years later I was a member of the executive committee when the college corrected the mistake. They had secured a man to be president who was a Baptist. The executive committee at the direction of the General Association released the money impounded and sent it to the college. I received letters and verbal criticism for having a part in releasing the funds to the college. However, that college today is stronger by far than it was at the time they elected an alien as president. The General Association of Kentucky Baptists did not hate the college, it extended correctional love.

So it is with the South District Association. The

Beech Fork Church can go on its way; no one forbids it to do whatever it chooses, but it is just one church and no one church can set the pace for the churches of an association. It is the privilege of Beech Fork to do as it pleases, also the churches of South District Association can and will do as they feel the Bible leads them.

I did not read about any fight at the associational meeting, it was an orderly prayerful decision. My opinion is that too many Baptist preachers and laymen feel that if you do not agree with me, you hate me. The greatest evidence of Christian love is based upon and directed by the word of God. God's word comes first, discipline is love in action. The South District Association has said we believe your practice is not according to the teaching of the scripture, therefore we cannot condone your practice. We must ask you to retire from our midst, but the door is not closed, you may come back when you have considered what you have done, and want to return to the place you had. I feel when time has elapsed and wiser leadership has arisen the door will be reentered.

R. B. Hooks Sr.  
Bowling Green

## Western Recorder

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

Published 50 times per year by the Kentucky Baptist Convention, Box 43401, Middletown, Ky. 40243. Second class postage paid at Louisville, Ky.

C. R. DALEY JR. .... Editor  
JAMES H. COX ..... Associate Editor  
PAUL WHITLER JR. .... Business Manager

### BOARD OF DIRECTORS

C. Carman Sharp, Louisville, chairman; John W. Kruschwitz, Ft. Thomas, vice chairman; William S. Blakeman, Winchester; H. Stanton Carney, Paducah; Curtis Erwin, Glasgow; Garnett Hulette, Frankfort; William D. Jagers, Cynthiana; Donald J. LaBelle, London; O. G. Lawless, Bowling Green; Milly D. Marcum, Brandenburg; Harold J. Purdy, Madisonville; Gilbert Sapp, Russell Springs.

### 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.

# Christian Yellow Pages

by John Roberts

Watch out for the "born again yellow pages." This is a directory of businesses owned or operated by born again Christians. Such publications are cropping up in California, Florida and various other parts of the nation. Advance work is being done on such a directory in South Carolina. The purpose of its publishers is to encourage born again Christians to do business only with each other to the exclusion of unbelievers, Jews and those of other religions.

At first glance this may seem a good idea, a means of drawing together in a close Christian fellowship of mutual assistance. But it fosters an exclusiveness and withdrawal from the world, in direct contrast to Jesus' teaching. He urged his followers to go into all the world preaching the gospel and making converts of all people. He admonished them not to isolate themselves on the mountaintop but to work in the valley.

There are at least three good reasons for Christians to continue their buying and selling without regard to the religion of their partner in commerce. By being a principal source of communication, a Christian's business activities can provide his main opportunity for witness. Establishing an exclusive directory would be an open invitation to other groups to form similar organizations. It would compound factionalism to the detriment of a free society. Already in California the Ku Klux Klan has prepared its own "yellow pages" in response to the "Christian directory." The Christian witness would be seriously marred by the religious snobbery of cutting others out. It is incumbent on every Christian to share his faith. This can be done only as we associate freely with all people.

## Lottie Moon Christmas Offering

**\$34,000,000  
Bold Goal**

Lottie Moon Christmas Offering  
for Foreign Missions

## Baptists Get Money's Worth Through Radio-TV Commission Programing

by Bonita Sparrow

In a day of rising consumer prices, "Getting your money's worth" becomes more than an advertising slogan. It becomes an absolute necessity.

And Kentucky Baptists, helped by such radio stations as Louisville's WAKY and WINN and Lexington's WVLK, are getting their money's worth from state Baptist gifts to the Cooperative Program.

If that's confusing, read on. During fiscal year 1976-77 the Southern Baptist Radio and Television Commission's share of money given by Kentucky Baptists to the Cooperative Program was \$121,424.12.

The Radio and Television Commission put that money to use by producing and syndicating radio and television programs for public service time.

Those programs aired across Kentucky on five television and 110 radio stations. And when the total cost of the time was tallied, these 115 outlets had given Baptists something like \$317,000 in free air time.

That means the Radio and

Television Commission took money given by Kentucky Baptists and parlayed it into a return valued at nearly three times the original investment. But that's only part of the story.

During fiscal year 1976-77 Baptist programing was seen or heard on 3,124 radio and television stations across the country. Free time given by those stations amounted to \$10,610,250. And when the cost of free time given commission programs by the three networks is computed, the additional \$750,000 brings the total cost of time given Baptists by the broadcasting industry to \$11,250,000.

That \$11 million plus figure, compared to the \$2,709,186 given the commission from the Cooperative Program, represents a return nearly five times as large as the original investment.

Commission-produced programs represent Baptists in some states where there are no Baptist conventions and little Baptist work," said Paul M. Stevens, Radio-TV Commission president.

"In states like Nevada and

Utah, where Baptists are involved in pioneer mission efforts, commission programs often break new ground for the denomination."

In Nevada, for example, one television station and nine radio stations carry Radio-TV Commission programs to the tune of \$39,750 worth of free time.

The \$11,250,000 figure is an increase over last year's total of nearly \$10 million free time, Stevens said. That figure is quite a contrast to free time given Baptists in the commission's early days.

"In 1941 'The Baptist Hour' was broadcast on 17 radio stations and we were given approximately \$10,000 worth of air time," he recalled.

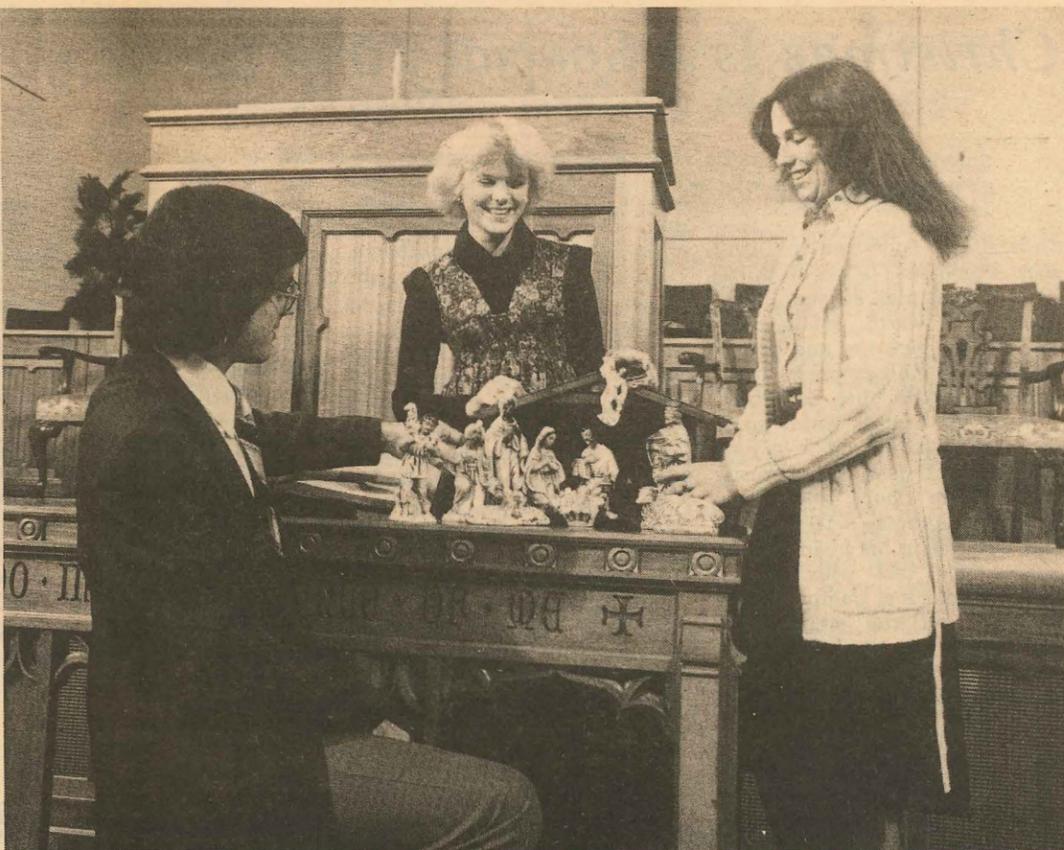
It took 30 years for the figure to pass the \$5 million mark. In five more years the commission had doubled that mark to \$10 million.

"But, more than \$11 million worth of free time or not, we don't count the results of our work by money," Stevens said. "We count our results in the lives of people who tell us they have been touched by something we have presented on the air."

## Golden Gate Elects Hendricks

William L. Hendricks, veteran Southern Baptist seminary professor, has been elected professor of theology and Christian philosophy at Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

Hendricks will assume duties Aug. 1, 1978 after completing the school year at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., where he has been on the faculty for 20 years.



"Reach Out to Serve" is theme of the 1977 Student Day at Christmas sponsored by the Baptist Sunday School Board. Students in home communities and those away at college will again be recognized.

## More Soap Sponsors

**Solar Nutritionals**  
(Slimfast Protein Diet Drink)  
Thompson Medical Company, Inc.  
919 Third Avenue  
New York, NY 10022  
David Miller, Vice President  
(212) 688-4420

**Alberto VO 5**  
2525 Armitage Avenue  
Melrose Park, IL 60160  
Leonard H. Lavin, Chairman  
(312) 531-2000

**Columbia Pictures**  
("Bobby Deerfield," "Close Encounters")  
711 Fifth Avenue  
New York, NY 10022  
Leo Jaffe, President  
(212) 751-4400

**Jean Nate, Inc.**  
40 West 57th Street  
New York, NY 10019  
Martin Schmidt, President  
(212) 489-4500

**Slim-Fast Protein Diet Drink**  
(Solar Nutritionals)  
Thompson Medical Company, Inc.  
919 Third Avenue  
New York, NY 10022  
David Miller, Vice President  
(212) 688-4420

**Mr. Coffee**  
North American Systems, Inc.  
24700 Miles Road  
Bedford Heights, OH 44146  
Vincent Marotta, President  
(216) 464-4000

**Universal Pictures**  
("Heroes")  
100 Universal City Plaza  
Universal City, CA 91608  
Henry H. Martin, President  
(213) 985-4321

**Static Guard**  
Alberto-Culver Company  
2525 Armitage Avenue  
Melrose Park, IL 60160  
Leonard H. Lavin, Chairman  
(312) 531-2000

**Pollenex**  
Associated Mills, Inc.  
209 South Jefferson Street  
Chicago, IL 60606  
Richard Stern, President  
(312) 236-6221

# Christmas Is a Special Time for Benjo

by Virginia Flanagan

Dreaming of snow and cold isn't what Benjo sees when he thinks of the Christmas season. Benjo dreams of warm, white sand and a clear blue sky and people in light and gaily colored clothes celebrating the birth of Christ.

With his bright, warm smile that he bestows on everyone with a great deal of generosity there is no doubt that Benjo Benjamin Agbatse's face knows that Jesus is in his heart and he shares that fact with all his fellow students at Campbellsville College. But the smile fades somewhat and the eyes that sparkle so brightly become intense and serious when he talks

bration and a time for fellowship. Even the Moslems celebrate Christmas, Benjo exclaims.

He tells of the excitement the whole community feels as Christmas approaches and remembers the massive food preparation that takes place. Families will save a cow all year long so that they will be able to have beef for themselves and friends at the Christmas season. And it is also important to have a new outfit to wear, so sewing for Christmas goes on months before the Christmas season.

When Christmas finally arrives Benjo tells how the whole Christian community goes to the church and stays until midnight. As he tells of the programs and

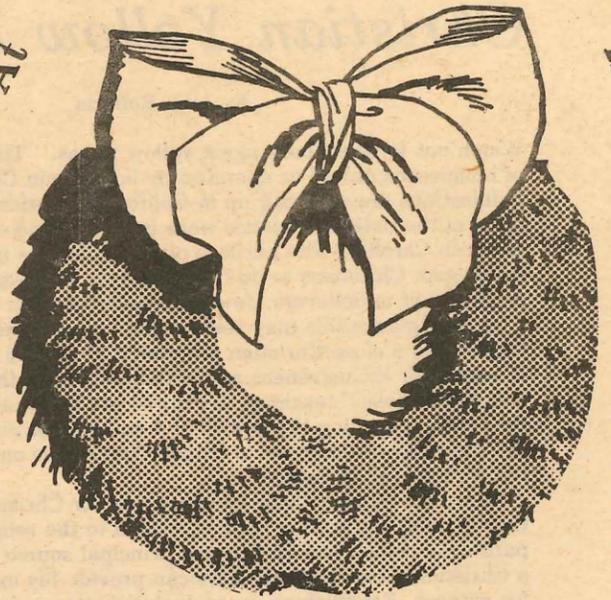
He also feels that too much money is spent at Christmas and by doing this we are depriving our young people of the real story of Jesus at Christmas.

But as he speaks of Jesus the light comes back into his eyes and the beautiful smile appears as if it has always been there. He tells of friends in Nashville with whom he will be spending Christmas and how he is looking forward to it.

And even though his dream of a dry, warm Christmas will be replaced with a cold, white Christmas, in reality it is a positive fact that Benjo Benjamin Agbatse will have Jesus with him to celebrate.

Christmas At

Institutions



## Traditions Add Meaning to Season

by Suzanne Darland

Christmas brings thoughts of homecomings, caroling and families gathered around the tree. Smells make Christmas come alive—pine needles, fresh-baked cookies and turkey dinner. Each family has special traditions—reading the Christmas story together and lighting candles—that combine to make the Christmas season one of joy and love.

For young people at the Kentucky Baptist children's homes, Glen Dale and Spring Meadows, Christmas is different.

But in many ways it's not so different.

One of the important things, says Glen Dale's director Harold Holderman, is that each child has a "family" to be with at some time during the Christmas holidays.

"Some member of their family may invite them for a few days. Or a local family opens their

home," he says. "Some will be gone from the time school's out till Jan. 4. Others will only be gone two or three days. But everyone has a place to stay at some time during Christmas."

Christmas preparations at Glen Dale and Spring Meadows begin early.

Each child makes a list of things he would like to receive. These lists are shared with interested groups around the state. Churches, WMU groups, Acteens and sometimes individuals have indicated a desire to help provide Christmas gifts.

"This way, everyone knows exactly what gift the child has in mind," says director Holderman.

He says that other groups in help provide nuts, candy and Christmas decorations.

"They really look forward to these gifts," says Spring Meadows' Christian education director, Brenda Johnson. Most of the gifts the kids get for Christmas are received here—they come from the churches. Their parents aren't able to provide

much."

The young people are involved in other preparations, too. At Glen Dale, some of the older boys in the work program cut cedar trees from a nearby farm—one for each cottage and the main dining hall. Each cottage at Spring Meadows has its own tree as well, plus one for the activities building. Every cottage decorates its own tree with strings of popcorn and store-



of Christmas and what it means to him.

Benjo is from Zaria, Nigeria and is a junior at Campbellsville. The 22-year-old youth is majoring in business administration with the hope of becoming a Baptist hospital administrator in Nigeria. He is working toward graduate school and then back to Nigeria to serve his Lord and his people. To do this, Benjo is having to spend many years away from home and Christmas is a time he misses home acutely.

Even though raised by a missionary family in Nigeria Benjo still has ties with his family. At Christmastime there are the special events and feelings that families and friends experience in Nigeria that Benjo misses here.

With his hands filling the space around him with exciting movements Benjo describes Christmas in Nigeria as a cele-

events you begin to notice a sense of sadness and longing that is creeping into his face and the tone of his voice.

He goes on to describe Christmas morning and how everyone comes back to the church and stays all morning to hear the pastor tell the Christmas story and of God's love. At the close of the service, they have a Christmas feast and then return to visit friends and family to exchange gifts.

At this point Benjo is deadly serious as he relates how he sees the Christmas spirit in the United States.

"You don't trust each other enough to give of yourselves," he accuses.

In Nigeria Benjo says Christmas is a time when Christians witness to friends who are not Christians in a very special way. It is a time when there is important and special worship in the church.

### CAMPBELLVILLE ACTIVITIES

Several activities have been planned for the Christmas season at Campbellsville College.

On Dec. 9 the BSU will sponsor a Christmas party. President and Mrs. W. R. Davenport will also host a party for the college faculty and staff at their home.

A student Christmas party will be held the following day, Dec. 10, at the president's home from 1-5 and 7-10 p.m.

An annual Holy Land tour will begin with departure Dec. 27. Jan. 4 is the return date.



*Christmas is a season of many joys, but most of all the joy of remembering the one born almost 2000 years ago.*

stitutions



The Georgetown A cappella choir Christmas concert highlights the holiday season.

## Christmas in a College Town Provides Lasting Memories

For many, some of the fondest and most cherished memories they have result from the years spent in college.

Though the pangs of uncertainty that have characterized each freshman who has ever worn a beanie seem now far removed, they were very real once upon a time. Memories of the indescribable torture of asking that sophisticated sophomore for a date or explaining to a revered history professor reasons why yesterday's assignment was missed seem dim as time passes. The crush of losing that long-awaited homecoming game or the thrill of winning a student government office both seem so distant today.

Still, there are other memories that linger especially near. As parts of our experiences in college begin to blur thoughts of the Christmas season at a small school like Georgetown have been assigned to a special place in our minds.

Christmas is the holiday at Christian colleges like Georgetown. The spirit of the season has always been felt early and enjoyed to the fullest. During this season Georgetownians somehow find the time to readjust their schedules enough to not only make room for term papers, book reports, committee meetings and basketball games but for tree trimming parties, serenade practice and Christmas shopping as well.

Even before Thanksgiving by Robin Oldham people begin to make room in

their schedules for the hanging of the greens and the koinonia Christmas service. The A Cappella Christmas concert and the oratorio chorus' presentation of The Messiah continue to be important parts of December's activities here.

As in the past, members of the faculty and staff annually yield to the demands of the weather and put aside their "professional dignity" for a night of serenading delighted students in each dormitory.

The president's open house, held each year just before students leave for home, puts the final touch on Georgetown's Christmas celebration. Planned not only for members of the college family, the reception has always been attended by many outside the college community.

Without exception sometime during the day-long open house several people will be heard saying something like, "There's something special about Christmas in a college town. Because of Georgetown College our Christmases are richer and our memories brighter."

No one will deny that Christmas holds an abundance of blessings for all who celebrate the birth of Jesus. For those of us fortunate enough to have attended a Christian college recollections of the season during our days as undergraduates take on a special glow.

## At Glen Dale and Spring Meadows

Spring Meadows Auxiliary decides on a theme, such as "songs of Christmas," and provides cash prizes for the winning cottage. At Spring Meadows, too, the young people have a decorating party for the Dickie Delph Activities Building where they trim the tree as well as the room. Some of the girls (and guys, too) make Christmas cookies and refreshments for this annual party.

Young people on both campuses go caroling—sometimes from cottage to cottage, sometimes in the community.

The big highlight of the season at both campuses is the Christmas banquet, held around the second week of December. The attire is formal, with dinner by candlelight and an entertainment program. "They stuff themselves," director Holderman asserts.

Glen Dale residents are not served dessert at their banquet. Each cottage chooses its favorite

dessert to be eaten when residents return to their cottage. Gifts are opened and Mr. and Mrs. Santa visit.

"This is a professional couple living in Ohio County who donate their services to us," says Holderman. "They're a Baptist family, and they've been coming to the campus at Christmastime for years."

Spring Meadows' Mrs. Johnson says that their "Christmas experience" is held several nights after their banquet. Each cottage group reads the Christmas story together before opening their gifts. It's traditional. She says that many of the young people save money to buy gifts for each other and the house-parents as well as receiving the ones they requested.

"They look forward to both Christmases," says Mrs. Johnson. A Christmas at the children's home and one at home are each special in their own way.



bought as well as handmade ornaments.

At Glen Dale, each child's room is decorated for Christmas, while at Spring Meadows, a contest is held for the best-decorated front porch. The

## Clear Creek's Christmas Claim to Fame Is Turkey in Every Student's Stocking

by K. Maynard Head

To just about everybody, the Christmas season is a very special time. Friends send greetings, families get together and gifts are exchanged.

Students at Clear Creek Baptist School, Pineville, view Christmas as a joyous season of the year, but for some there is a tinge of sadness in the holidays.

Most students at this theological school for adults have left homes, families, friends and churches to travel long distances to attend classes here. For some it is a first time experience to be away from home and relatives. The transition from the business world to that of a student is extremely difficult.

That is one reason the annual Christmas turkey project was begun.

The late Donald Burnett began it in 1966 because of his deep interest in the well being of students. A student himself,

Burnett realized the financial strain students are under and determined he would do something about it. Until his untimely death in 1969 he spearheaded a drive to purchase a turkey at Christmas for each Clear Creek student family.

The project was adopted by Bill Whittaker, Burnett's close friend. Whittaker, pastor of First Baptist Church, Murray, recruits former students and friends of Clear Creek who now contribute over \$3000 annually to support the project.

In 1974 something special was added by alumni and churches contributing extra money for the project. "We added a small cash gift and a bag of food items so the families receiving the turkey could have a happier Christmas," said Whittaker.

A former student stated, "When we were students at Clear Creek one year we were not financially able to go home for Christmas and if it hadn't

been for the turkey given us by the alumni we wouldn't have had a very good Christmas dinner. We appreciate the thoughtfulness of alumni and friends of Clear Creek who helped us the three years we attended school. Now that we are alumni we plan to help with the Christmas turkey project."

This year, near Christmas, a turkey, food and a small cash gift will be distributed to each student family at the Pineville theological school because of the interest of hundreds of alumni in several states who make this event possible.

The Randy Stallings family is among recipients of Clear Creek Baptist School's alumni turkey project. Stallings completes the three-year program in May. [l-r]: Darlene, Randy Jr., April, Randy.

### GEORGETOWN EVENTS

- Dec. 7 Koinonia Christmas Service
- Dec. 8 A cappella Choir Concert
- Dec. 9 Knight Hall and President's House Christmas Parties
- Dec. 11 Oratorio Chorus Concert—The Messiah
- Dec. 12 Faculty Christmas Caroling  
Dan-Til Singers  
Gifts for Jesus
- Dec. 13 President's Open House



# Mountains to the Mississippi

## Gov. Appoints Amos

William E. Amos, executive director of the Kentucky Baptist child care program, was recently appointed by Gov. Julian Carrol to the Council for Social Services. The appointment is for a two-year term.

The Council for Social Services serves as an advisory board to the Bureau of Social Services and the Department for Human Resources. Through this public advisory council the state receives recommendations for improving social services to the people of Kentucky.

## Gentry Remembered

Pleasant Grove Baptist Church, Shepherdsville, passed a resolution honoring the late Waldo Gentry, who served 30 years as deacon and 43 years as church musician. Gentry died Nov. 1.



First Baptist Church, Cannonsburg, recently celebrated homecoming with a note burning signifying the end of indebtedness on this building after 9 years 8 months. Cecil R. Fultz Sr., pastor for eight years, has since resigned to accept the pastorate of Midway Baptist Church, New Tazewell, Tenn.

## Revivals

### O'Brian at London

West London Baptist Church, London, held a recent revival with Larry O'Brian as evangelist and David Lundy as music director. The evangelistic efforts brought five additions by baptism, six by letter and many rededications. The interim pastor is Robert E. Sasser.

### 105 Decisions Told

Gethsemane Baptist Church, Louisville, ended revival Oct. 31—Nov. 6 with 105 decisions, 35 of these professions of faith. Joe Mobley, London, Ky., was evangelist. Wes Roy, Covington, was song evangelist. Hayward R. Casey is pastor.

## Central Successful

Central Baptist Church, Winchester, observed a "Together We Build" emphasis Oct. 27. The effort was highly successful with Sunday school attendance at 702 and \$30,000 in offering.

## Care to Counsel?

Howard Hovde, former assistant pastor at Crescent Hill Baptist Church and pastor of Beechwood Baptist Church, both in Louisville, is now director of the Center for Counseling, sponsored by Union Baptist Association, Houston, Tex. Hovde is seeking highly trained counselors to join his staff and invites applicants who have an earned doctorate, experience in supervision in individual and family counseling and who are participating in a

local Baptist church. Inquires should be directed to Hovde at 800 Isabella, Houston, TX 77002.

## Grace Lauds Wilburn On 10th Anniversary

Ronald Wilburn, minister of music at Grace Baptist Church, Lexington, was honored at a reception on completion of 10 years of music ministry. A check was presented to him by the membership toward the purchase of a color television.

Wilburn was also recognized and presented with a tenure pin at the state Baptist music association banquet at Erlanger Baptist Church Nov. 14 for 10 years of continuous music service in the same church under the same pastor, Joseph R. Tackett. Several other music men received a similar recognition.

## P.E. Taylor Cited On 50th Anniversary

Madison Avenue Baptist Church, Covington, observed the 50th anniversary of the ordination of pastor emeritus P. E. Taylor Oct. 16.

At the evening service Taylor spoke on "The Short Story of Life." Among those present were Mr. and Mrs. Robert Snow, the first couple he married when his ministry began at Madison Avenue in 1948. Also present were his daughter Jane, her husband, Gerard Howell, pastor of Buck Run Baptist Church, Frankfort, and their two daughters, Ansley and Anita.

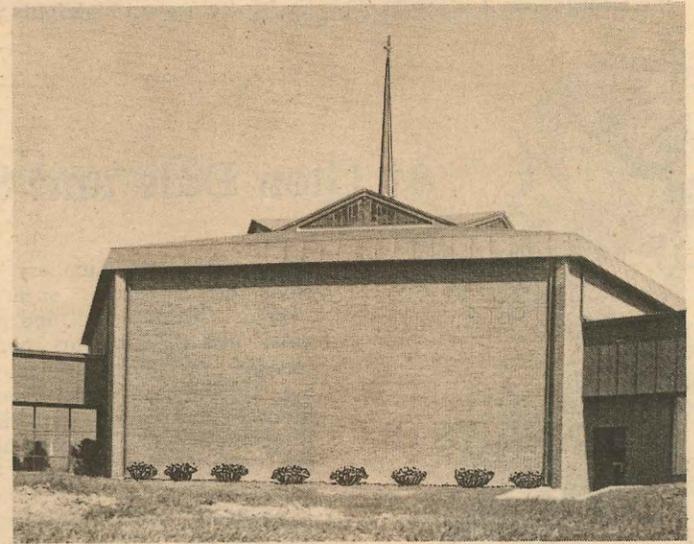
Following the service a reception was held in the social hall. He and Mrs. Taylor were surprised with a money tree laden with 50 silver dollars and other



cash gifts, as well as interesting articles indicative of events in his ministry.

Taylor was pastor of Madison Avenue for 24 years, until his retirement in 1972.

The present pastor is Ernest Carpenter.



Bellevue Baptist Church, Owensboro, dedicated its new hexagonal sanctuary Oct. 30. Franklin Owen, KBC executive secretary-treasurer, was speaker. The new sanctuary seats approximately 546. Henry W. Schafer is pastor.

## Ordinations

### Coleman New Pastor

Danny Coleman was ordained to the ministry by Donaldson Baptist Church, Princeton, Sept. 25. He has been called as pastor of Quinn Baptist Church, Caldwell-Lyon Association. H. G. Sullivan is Donaldson pastor.

Gene Robinson and Bill Waggener. A fifth man, Connie Horn, who had previously been ordained in another Baptist church, was recognized and honored with the other four. Richard Harris, pastor, was moderator and delivered the ordination message. Fifteen ordained pastors and deacons from area churches constituted the ordination council.

### Central Taps Two

Central Baptist Church, Corbin ordained Benjamin K. Davis and Melvin Yount as deacons Oct. 30. Pastor Ray Cummins presented each deacon with a New Testament and copies of two books.

### Hanshaw to Preach

Cane Run Baptist Church, Lexington, ordained William Hanshaw to the ministry Nov. 27. He is a student at Clear Creek Baptist School and has recently been called to pastor South Fork Baptist Church in Lincoln County. He is married to the former Evalina Sparks and the couple has three sons.

### Five Serve Burgin

Burgin Baptist Church ordained four deacons Aug. 28: A. J. Drummond, William Pierce,



New Burgin deacons [l-r]: Connie Horn, A. J. Drummond, William Pierce, Gene Robinson, Bill Waggener.

## CONFUSION

## Frank Owen



It seems to me that the day we live in, of all the days that I have ever lived through, is one marked by negative criticism, rejection, denunciation and change. Less thought seems given to wise change than to denunciation and rejection. More noise seems to be made about tearing something down than about building things up. The great need is for something positive to endorse and embrace, something that human strength and zeal may proclaim and uphold. . . faith rather than unfaith.

Negative criticism has become so in vogue that we who indulge in it sometimes forget who are our friends, both as to people and nations and institutions. In our confusion we turn on friends as well as foes.

I am reminded of the man standing on the street corner talking to his two dearest friends. A careless driver passed by and hit a water hole at the curb. He was splattered from head to foot. He had on his "best bit and tucker" and it was ruined. In mad fury and confusion he whirled upon his two

friends and said, "Did you two low down skunks see what that gentleman just did to me?"

In sometimes similar confusion we hurl our criticisms at the institutions, the agencies, the governments and the people of society who have been our best friends, extolling and upholding thereby sometimes humanity's worst enemies.

Someone had better keep calm and steady. A goodly number of God's level heads had better walk straight, guard their words and deeds carefully, hold steady hands at the wheel and be around to gather up the pieces and put together some order of things when this volatile mood has passed from American life.

Ours has been an activist age—"action," "action" is the cry. Well, we do need lots of action but we also need stability. A ship must have both power and rudder. "I press on . . ." (Phil. 3:14). "Let your moderation be known to all men . . ." (Phil. 4:5).

# Personnel Changes

## Airline Taps Owens

Ed Owens is new minister of youth and music at Airline Baptist Church, Henderson. He recently completed studies for the M.Div. at Southern Seminary.

A native of Lansing, Mich., Owens has been youth pastor at Olivet Baptist Church, Lansing. While in seminary he was assistant minister at Trinity Temple, Louisville.

He is married to the former Sherry Wint, originally from Smith Mills, Ky.



Charles C. Burress resigned the pastorate of Perryville Baptist Church to accept North Side Baptist Church, Springfield, Ohio. He is a graduate of Campbellsville College and Southern Seminary.

## Naylor, Sweet Called

Jack C. Naylor has been called as pastor, Kings Baptist Church, Taylorsville. He has held pastorates in western Kentucky and Tennessee and comes to Kings Church from the Laurel Hill Baptist Church, Orlando, Fla.

David Sweet was called by Kings as minister of music. He served churches in South Carolina and Maryland. He is a graduate of Furman University and is currently in his first year at Southern Seminary.

## Clear Creek Fills 11 Area Pastorates

Clear Creek Baptist School, Pineville, not only provides training for preachers but also furnishes pastors for many congregations in southeastern Kentucky and surrounding states.

These Clear Creek students have been called to serve the following churches, according to J. S. Bell, director of in-service guidance at the school:

Hugh Wedding, Owensboro, to Jeff Baptist Church near Hazard; Frank Mansfield, Dresden, Tenn., Young's Grove near Barbourville; Wesley Venable, Martin, Tenn., Leatherwood Church in Three Forks Association; Carter Corbry, Greensburg, Ind., Liberty Church near Paintsville; Dale Etheridge, Adairville, Liggett Baptist Church near Harlan; Paul Lacefield, Owensboro, Swan Pond Baptist Church near Barbourville; Gary Robbins, Banner, Va., Stoney Fork Baptist Church in Bell County; Kenneth Felty, Berea, Mossy Gap Baptist Church near Williamsburg; Randall Drummond, Marietta, Ga., Providence Baptist Church, Winston; Gerald Rehugler, Lancaster, Pa., Deane Baptist Mission in Letcher County; Robert Spradlin, Madisonville, Tenn., New Prospect Baptist Church near Oneida.

## IF YOU REALLY CARE—

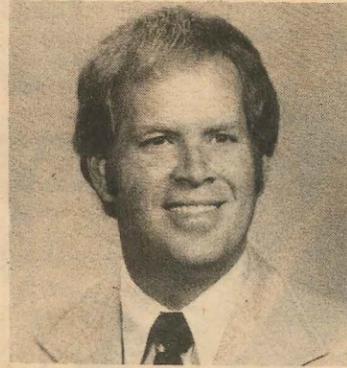


## THROUGH THE COOPERATIVE PROGRAM

## Rowlett to B'Wood

Beechwood Baptist Church, Louisville, called Herman E. Rowlett as minister of outreach visitation Nov. 13.

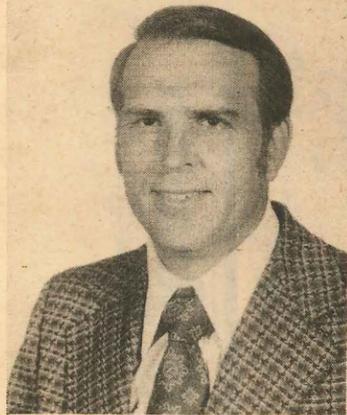
He has served several Louisville pastorates, including Twenty-Third and Broadway, Lynn Acres and Fourth Avenue, and First Baptist Church, Lebanon.



## Interim to Columbia

Douglas Olive accepted the pastorate of DeHaven Memorial Baptist Church, LaGrange. He leaves Lebanon Baptist Church after six years of service.

Michael Watts, Campbellsville, has been called as interim pastor, Columbia Baptist Church. He is vice president for student life at Campbellsville College.



Orion Bell III assumed the pastorate of Long Run Baptist Church, Jefferson County. A native of Louisville, Bell moved after an eight-year pastorate at Minors Lane Baptist Church in the same county.

# Market Place

**LITTLE GIANT**  
The name to remember for  
FIBERGLASS BAPTISTRIES  
WATER HEATERS  
SPIRES—CROSSES  
KRINKLGLAS WINDOWS  
Church credit plans available.  
Free colored brochure  
**LITTLE GIANT MANUFACTURING CO.**  
Box 518 / Orange, Texas 77630  
Phone: 713-883-4246

SERVING ALL RELIGIONS  
Prices to satisfy every preference and need  
AIR CONDITIONED PARKING AREAS  
**PEARSON FUNERAL SERVICE**  
Since 1848  
1310 S. THIRD Phone 634-3628  
BRECKINRIDGE LANE Phone 896-0349  
Members: Kentucky Funeral Directors Burial Association  
Members: National Selected Morticians by Invitation

TENNESSEE TOPPER COMPANY  
**FIBERGLASS STEEPLES**  
Pat. Pending  
Cut costs . . . in shipping in erection in maintenance  
1015 Davidson St.—Nashville, Tenn. 37206  
Phone 615/262-2861

**NEEDING PEWS?**  
Factory Representatives Located Nationwide  
**OVERHOLTZER CHURCH FURNITURE, INC.**  
P.O. BOX 4039 • MODESTO, CA 95352  
CALL TOLL FREE (800) 344-7162

**Drexel Church Furnishings**  
Pews, Pulpit and Chancel Furniture  
Phone 704/322-8380  
Dept. J. P.O. Drawer 2187  
Hickory, North Carolina 28601

**FIBERGLASS STEEPLES AND BAPTISTRIES**  
THE Fiberglass Shop  
CUSTOM MADE PRODUCTS INC.  
Box 133 Phone 277-1551  
Dalton, Ga. 30720  
Write or Call For Free Color Brochure

## Hearing Loss Is Not A Sign Of Old Age

Chicago, Ill.—A free offer of special interest to those who hear but do not understand words has been announced by Beltone. A non-operating model of the smallest Beltone aid of its kind will be given absolutely free to anyone answering this advertisement.

True, all hearing problems are not alike . . . and some cannot be helped by a hearing aid. But audiologists report that many can. So, send for this free model now, and wear it in the privacy of your own home. It is not a real hearing aid, but it will show you how tiny hearing help can be. It's yours to keep, free. The actual aid weighs less than a third of an ounce, and it's all at ear level, in one unit.

These models are free, so we suggest you write for yours now. Again, we repeat, there is no cost, and certainly no obligation. Thousands have already been mailed, so write today to Dept. 4583 Beltone Electronics Corp., 4201 W. Victoria, Chicago, Illinois 60646.

ADVERTISEMENT

**WOLFE BROS. & CO. PINEY FLATS, TENN.**  
Manufacturers of DISTINCTIVE CHURCH FURNITURE  
Since 1888—Write for free estimate.  
Dewitt F. Godby PH. 776-4944  
2433 Duncan St. 776-4091  
Louisville, Ky. 40212

**FINANCING FOR CHURCH BUILDINGS**  
Call Toll Free  
**ANDY F. HARDY**  
1-800-231-6068  
**SECURITY CHURCH FINANCE, INC.**

**NURSING REGISTRY**  
• RN's, LPN's - Male & Female  
• Attendants - Live Ins  
• Hospital Duty  
• Home Duty  
• Hotel & Motel Duty  
• Special Traveling Attendants  
• Maternity Care  
• Child Care  
• Attendants  
• Nurses Carefully Screened  
• Applicants Personally Interviewed  
LOCALLY OWNED & OPERATED BY MARIE HUMPHRIES  
**MARIE HUMPHRIES NURSING REGISTRY**  
584-6265 OR 584-7166

24 HR. NURSING SERVICE CITY WIDE Room 220 Commonwealth Bldg. River City Mall & Broadway (FORMERLY SERVICE EMPLOYMENT BUREAU)

## Buyers Guide

ALUMINUM SIDING, exterior decorating, quality work. Call Colville Aluminum Co., (502) 368-1100.

BUSES FOR SALE: Cane Run Baptist Church in Lexington, Ky.—phone 253-1710, has two buses for sale. One of the buses is a 1958 International the other is a 1967 Ford.

# Sunday School Lessons

Lessons for December 18, 1977

International Series

by H. C. Chiles, Murray, Ky.

## God's Call to Right Living

Micah, God's messenger, spoke against the evils of his age with heroism and fearlessness which should be emulated by Christians today. He taught that one's religion should manifest itself in upright and godly living.

Micah 2:1-2

Micah pictured the people upon their beds when they should have been communing with God. They were so completely given over to sin they could scarcely wait for an opportunity to practice wrongdoing to others. But God, who never sleeps, knew their thoughts and intentions. God had Micah warn the oppressors that they would be punished. Micah's heart burned with righteous indignation against those who were oppressing them.

Micah 3:9-12

Micah spoke out against the sins of the princes, priests and prophets. Aware that wicked men in these positions were in collusion, Micah denounced them all because they failed to honor God, and expended their energies in seeking their own personal benefit. The spiritual leaders, like the civil leaders, were corrupt also. Seemingly they did not have any conception of the holiness and loftiness of their calling.

Micah did not have any sympathy with the oppressors who abused and robbed the poor and then used their spoils to build expensive mansions for calling.

Life and Work Series

## The Resurrection and the Life

John 11:17-21, 23-27, 39-40; 43-44

Four days after the death and burial of Lazarus Christ arrived at Bethany. As soon as word reached Martha that Christ was approaching her home she went out to meet him. Her statement, "Lord, if thou hadst been here, my brother had not died," indicated she believed that, if he had arrived before the death of Lazarus, her brother would not have died. But there her faith stopped. She did not see in Christ the same sovereignty over death which he held over disease.

Christ gave Martha's faith another test by declaring, "Thy brother shall rise again." Instead of interpreting that statement to mean Lazarus was going to rise immediately, Martha thought Christ meant Lazarus would rise on the morning of the resurrection. She and Mary believed in the resurrection at the last day but they did not know he had the power to raise the dead then and there.

Christ gave one of the astounding revelations concerning himself saying, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." Just as soon as Martha received comfort from Christ, she rushed into the house and said to Mary, "The master is come, and calleth for thee." Mary "arose quickly, and came unto him."

Mary's sorrow was deep and poignant but her grief

themselves. He knew God was not pleased with any self-satisfied conformity with the outward forms of worship when the eternal principles of right and wrong were totally disregarded. Micah made it perfectly clear to the evildoers that for all their offenses against God and their fellowmen they were to be punished. Verse 12 speaks of the impending judgment and Micah lived to see it come to pass in the Assyrian captivity.

Micah 6:6-8

Micah denounced oppression of the poor, unscrupulous use of power, lack of integrity, scorn of religion and greedy corruption in religious and political circles.

Aware that they had sinned against God, the people concluded they could do something which would make them right with God. In a string of sarcastic questions, they inquired, "Just what does God want; what will it take to please him?" The question, "Shall I give my firstborn for my transgressions, the fruit of my body for the sin of my soul?" was a clear indication of the depths of degradation to which they had sunk, for it refers to the custom which prevailed among the heathen of offering their own children as sacrifices. Seemingly they were willing to offer anything except what God asked for, the love and obedience of their hearts.

was mingled with hope. With her Lord present, Mary believed anything could happen. Christ inquired as to where they had laid Lazarus. Observing Mary weeping, Christ's great heart of sympathy and compassion was so touched that he wept also.

Christ, the sorrowing relatives and some friends moved to the tomb where Lazarus was buried. Christ requested the friends to remove the stone from the entrance to the tomb. Martha remonstrated with her Lord, reminding him that Lazarus had been dead for four days, and by this time, the body would be decomposing; therefore, to remove the stone would be to pollute the air.

In spite of Martha's sensitive protest the men removed the stone. There lay the body of Lazarus in full and open view. Christ lifted his voice in thanksgiving to God, expressing appreciation for answered prayer, after which he called forth Lazarus from the grave and restored him to normal life. Still bound in the garments of the grave, Christ commanded them to "loose him, and let him go."

This miracle of raising Lazarus from the dead was a demonstration of Christ's power to give life to souls that are dead in trespasses and sins. To refuse the life which Christ offers during one's sojourn on earth makes life with him after death an utter impossibility.



Western Recorder

DECEMBER 7, 1977