

# Projections Say SBC Will Top 13 Million

Southern Baptist Convention (SBC) church membership will top the 13 million mark during the 1976-77 church year, according to preliminary estimates compiled by the Research Services Department of the Baptist Sunday School Board.

Projected increases also were recorded in mission expenditures, total receipts and church music enrolment.

Decreases are projected this year in baptisms, Sunday school enrolment, Church Training enrolment, Woman's

Missionary Union enrolment and Brotherhood enrolment.

Church membership is expected to show a net increase of 142,149 or 1.1 percent. This would bring the projected total number of Southern Baptist church members to 13,064,754.

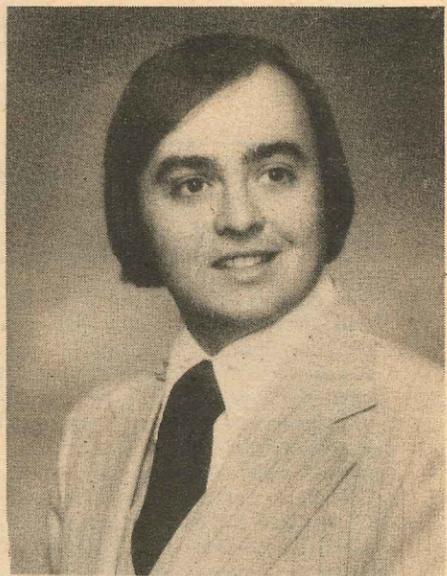
This year total receipts will go over \$1,797 billion, a 9.2 percent increase representing a gain of \$151,428,305. Mission expenditures are expected to rise 11.1 percent to \$291,497,317.

Baptisms are expected to drop by 11

percent, or 42,295, from last year's total, to 342,201 during the 1976-77 year.

Sunday School enrolment is projected to decrease by .5 percent this year, a drop of 37,292 to a total enrolment of 7,421,083. Last year Sunday school recorded a gain of 176,843, the largest increase in 17 years and the fifth straight year for an increase.

Projections this year show Church Training enrolment is expected to decrease by 4.3 percent, or 79,567, to a total enrolment of 1,770,839.



## SBTS Names PR Contact

Michael Dudit of Jacksonville, Fla. has been named director of communications at Southern Baptist Theological Seminary.

Dudit has been news director at the seminary for more than two years while completing his theology degree.

Rex Hammock, a second-year student from Phenix City, Ala., assumes the news director post.

In his new post Dudit, 23, will plan and direct the seminary's publications, news and media relations efforts.

Dudit is a cum laude graduate of Stetson University where he was editor of the campus publication and chairman of the university publications board.

Dudit is married to the former Barbara McClanahan of Merritt Island, Fla.

## Korean Papers List Trustee President

A secret Korean Central Intelligence Agency (KCIA) document has been released by the U. S. House Subcommittee on International Organization. It proposed a "1976 Plan for Operation in the United States" to "manipulate" Congress, the White House, the Pentagon, the media, the academic community and a number of religious leaders.

The manipulation plan included Baptist, Presbyterian, Methodist and Holiness representatives.

Baptists named in the original document included William L. Self, pastor of Wieuca Road Baptist Church, Atlanta.

Self, who also serves as president of the Southern Baptist Foreign Mission Board's trustees, said he has "nothing to hide."

Self traveled to South Korea, Feb. 15-25, 1975 as a guest of that government because the visit "represented to me a unique opportunity to witness for my faith in Jesus Christ to a foreign head of state."

W. H. Jackson Jr., president of the World Evangelism Foundation (WEF) says the document could have been referring to a WEF group. The WEF has taken several groups in past years to South Korea resulting in 35,000 responses for Christ.

The Southern Baptist Foreign Mission Board has sent no large group since 1970.

"If we run the risk of getting on a KCIA list, we must respond to the call of Christ to share our faith," Jackson declared. "Korea is one of the most spiritually responsive fields to be found anywhere in the world."

# WESTERN RECORDER

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## New Plains Pastor On Job, Doesn't Like Nation's Gaze

by Norman Jameson

For any pastor called to a new church, there is a certain period of adjustment necessary for him to get to know the pulse of his new congregation; for him to learn what they expect of him and for him to get a working knowledge of what he can expect from them.

But for Don Wilson, newly elected pastor of Plains Baptist Church, that period of adjustment has accelerated into a few days because of the national attention the President's home church has received.

Plains Baptist Church was thrust into national prominence far outstripping its size and influence when a black minister from Albany, Ga., Clennon King, tried to join the church and was refused membership. The incident turned into a racial discrimination conflict, the church split and the pastor resigned.

This all took place when the church's most prominent member, Jimmy Carter, was running for election to the nation's highest office and was perceived by

many to be a political move intended to embarrass Carter.

Wilson brings his wife, Linda, and four children into this church where the congregation is now ready to get out of the national eye, settle down and work toward restoring their Christian sense of community.

He was recommended as pastor by a search committee which got his name from a former Navy buddy of his, Comer Williamson, now director of missions for the local association of which Plains Baptist Church is a member.

But the ghost of previous incidents that brought the 400-member congregation to the attention of America continues to haunt the church. Wilson said he has been interviewed more times than he can remember and his church members feel they have gotten "bad press."

He said the sudden attention was a complete surprise to him, that all he wanted and all his congregation expected was for him to "be their pastor, available for counseling, to work with church leaders in trying to develop programs in the church and who would be out knocking on doors for the Lord."

Now, when the newspaper comes out, "I'm almost afraid to read it," Wilson said.

That's a pretty uncomfortable position for a country-reared man born in Athens, Tenn. Wilson has spent the last 11 years pastoring churches like Ten Mile Baptist Church in Meigs County, Tennessee and Vine Run Baptist Church in Kentucky while attending classes at Southern Baptist Theological Seminary in Louisville.

Wilson has told reporters that he doesn't want publicity, that if he had his way he'd still be a complete unknown. He says the sooner people consider him just the pastor of Plains Baptist Church, the better for him so he can get moving in his pastorate.

A watchcare committee has been set up to consider membership applications to the church. It is a six-member committee, including the pastor, which will counsel with applicants and determine their qualifications. Wilson and his family have applied for membership under that procedure.

After a period of approximately two weeks, prospective members will be presented to the congregation for a vote. There will be no automatic refusals or acceptances on the basis of race.

Wilson doesn't feel he knows the heartbeat of the church well enough to

comment if its spirit has been dampened by the long interim between pastors and the internal turmoil under the hard gaze of the nation.

With two of his children in Plains Elementary School, and two others in Americus, Ga., public schools and his family beginning to get settled, Wilson is determined with all he possesses to help renew a good spirit.

## Who Sponsors Sex?

Who sponsors sex on television? American Home Products, makers of Anacin, heads the list following an eight-week monitoring of prime-time shows. The results of the monitoring were announced by the National Federation for Decency. Monitoring was done during September and October.

The NFD said that sex is increasing on the tube and currently is three times higher than what appeared during a test week last spring.

Second top sponsor was General Foods. Others of the top ten sponsors, in order, were: Sears, Roebuck & Co., Bristol-Myers, Lever Brothers, General Motors, Ford Motor Co., Sterling Drug Co. (Bayer), General Mills, and Proctor & Gamble.

The NFD said that viewers were exposed to 1261 scenes of suggested intercourse or sexually suggestive comments during the eight week period. Of the amount, 91% was reflected outside marriage.

ABC presented more sex than the other two networks, showing a total of 595 scenes or comments. CBS was second at 359 while NBC had 307. SOAP was the most sex-oriented program at 184. Other programs high on the list included Three's Company, 79 Park Avenue, Laugh-In, All In The Family, Betty White and Love Boat.

## Styles to Hardin-Simmons

Richard M. Styles, public relations consultant with the Southern Baptist Foreign Mission Board, Richmond, has resigned to go to Hardin-Simmons University, Abilene, Tex.

Styles will become Hardin-Simmons' vice president for university relations in January. He is also currently vice president for membership of Baptist Public Relations Association.

### It's Free!

As much as \$350 worth of free materials and services is being made available by the Southern Baptist Sunday School Board to new Southern Baptist-related work.

The offer is only for new Sunday schools, churches, missions or Church Training groups that have a Southern Baptist relationship and which are approved by the Sunday School Board to receive the materials and services listed.

The new program will allow the groups to receive up to \$75 worth of free Sunday school materials and \$50 worth of Church Training materials.

The "Free Materials Offer Form," which must be returned to the Sunday School Board at least two months before the materials are needed, lists additional merchandise and services offered free, including \$50 conference center fee discount at one of the small Sunday school leadership weeks at Ridgecrest or Glorieta; \$25 gift certificate from a Baptist Book Store for Bible study and administrative materials; and 25 copies of Baptist Hymnal and graded choir literature for three months.

The order form is available from state Sunday school offices.



## A Welcome Decision By Billy Graham

The decision to make public its financial statement will serve to dispel doubts which have arisen recently over the finances of the Billy Graham Evangelistic Association. Considerable concern was expressed earlier this year over one of the association's affiliates which had not been previously publicized to which the association had been contributing. The affiliated fund is to be used chiefly to build the Graham Evangelistic Center at Wheaton College and to construct a retreat and Bible study center in North Carolina.

The association directors voted in September to disclose finances beginning in 1977 but later decided to file 1976 figures with the state of Minnesota to comply with a request from Minnesota securities officials. The request was made in connection with the association's sale of annuities which now amounts to \$3.3 million.

The financial statement reveals not surprisingly that the association is big business. Its 1976 income exceeded \$28 million not including its various affiliates. Most of the income came from contributions.

In keeping with one of the original policies of the association practically all its income was appropriated for various evangelistic ministries. The association has a reserve of about \$3 million for future ministries.

Billy Graham has been known throughout his ministry as "Mr. Clean" so far as finances are concerned. He was among the first evangelists to form an association to handle finances instead of handling them himself without any accounting to contributors. The directors of the association have always set Graham's salary and on a number of occasions he has refused to accept all the directors have offered. It was recently reported he will not accept his next year's salary but will let it be used elsewhere.

This does not mean Graham has taken the vow of poverty. In addition to his salary all his expenses are paid and his income has been such as to relieve him of any concern for material needs. This is as it should be.

Graham has been so exemplary in the realm of finances that most observers did not join his few critics earlier this year when a newspaper article revealed a hitherto unpublicized fund to which some contributions were going without the knowledge of the donors.

Graham responded by saying the fund never was secret but simply had not been publicized because of the number of requests which would have been made for appropriations from the fund. He also reassured contributors that all designated gifts to the association would be used according to the desires of the donors.

Some think Graham's response was not adequate in that he admitted no mistake in how the fund has been handled. The incident served to remind Graham

and everyone else involved in handling religious contributions how carefully such funds must be handled.

As one of Graham's admirers and supporters I welcome the decision to make public annual financial statements of the association. I regard the failure to report the existence of the extra fund from its beginning a mistake but Graham's explanation is satisfactory.

The marvel is that the Billy Graham Evangelistic Association has handled such a large amount of money for so many years without a major scandal. The manner in which Graham has made appeals for funds and the way the association's directors have handled these funds have contributed positively to the image of professional evangelists and evangelistic organizations.

## Arthur Rutledge, A Respected Leader

Southern Baptists have known few administrators as capable, committed and successful as Arthur Rutledge who died recently. His leadership brought the Home Mission Board from a place where its actual need was questioned to one of the most vital and dynamic agencies of Southern Baptists.

The depth study and survey of Southern Baptist institutional structures several years ago by professional consultants had among its considerations the merger of the home and foreign mission boards. The idea appealed to some because of the lack of vitality of the Home Mission Board.

This possibility seemed to motivate Home Mission Board leaders to find a more vital role for the agency in the convention and to give it a more respected image. Arthur Rutledge was a part of the new look and today no agency has a more vital role in Southern Baptist life.

Under the direction of Rutledge the Home Mission Board demonstrated the creativity and versatility needed for the rapidly changing American scene. By extending its thrust from the rural south into other geographical areas of America the Home Mission Board has led Southern Baptists to become truly a national religious body. What's more it was done in such a way as not to make Southern Baptists obnoxious or appear to consider themselves superior to other established denominations. Rutledge was highly respected and fondly liked by leaders in other denominations.

In many ways the Home Mission Board has been on the cutting edge of Southern Baptist life during the last quarter of a century. Leadership in establishing dialogues with Jews and Roman Catholics, work with National Baptists and other blacks and making Southern Baptists aware of new religions and cults in America are examples of the creative ministries of the Home Mission Board.

Home Missions magazine has set the pace for other Southern Baptist publications in excellence and relevance to vital issues. Rutledge, of course, did not personally provide all these services but he originated them and surrounded himself with competent personnel and gave them the freedom and the resources to do their jobs.

Rutledge was positive and firm but never appeared aggressive or competitive with other agencies when it came to securing denominational appropriations for his agency. Rather, he always appeared unselfish and completely cooperative with other denominational agencies. No administrator was more respected and more liked by other Southern Baptist leaders than Arthur Rutledge.

This good man will be more and more appreciated with passing years and he set an example of progressive by unselfish administrative leadership which other Baptist leaders today and in coming years will do well to emulate.

## Baptist Forum

### I MUST SAY IT!

There were some ideas that I very much wanted to inject into the discussion of the motion by Bob Winstead concerning the ordination of women which was brought to the floor of the recent Kentucky Baptist Convention. The floor debate was cut off, thus frustrating my desire to speak to the motion. Please indulge me to make some comments on it here.

(1) The issue of ordaining women is purely a matter of biblical principle. There have been other debates on controversial subjects which have been questions of what the scriptures say on the matter under discussion. These other issues have been questions of interpretation. But, on the issue of female ordination, everyone knows what the scriptures say. It is a matter of obeying or disobeying the clear word of God.

(2) God has established a divine order of the sexes. Surely, that order is to be honored, respected and obeyed. That order, based not on superiority, but on priority, on differentiation of roles, was announced by the Lord God in the beginning (Gen. 3:16), and has been reiterated many times in his word (Eph. 5:22-23, I Cor. 14:37; 11:7-9). Have you noticed the rapid progression of evil results that are precipitated by disrupting God's order of the sexes? One of those results has been the rapid increase in homosexuality. The Episcopal church ordained its first woman priest only a few weeks before it ordained a lesbian (a female homosexual). These events are related.

(3) The word of God gives very clearly the qualifications of a pastor (or any ordained leader). There is absolutely no way that a woman—any woman—can qualify (I Tim. 3:1,2,4,5; 2:11-12). A minister said to me recently, "We need to adjust the Bible to suit our times." I replied, "No, we need to adjust our times to suit the Bible."

(4) Many of us are concerned about erosion. There is a deadly process of erosion cutting away at our morals, our homes, our government, our schools and

our churches. It is important to take a stand for the truth and the right.

(5) But some still wonder how we can deny it if a woman says that God has called her to be an ordained preacher. The word of God gives us the answer: "Beloved, believe not every spirit (messenger) but try the spirits to see whether they are of God" (I John 4:1). The only standard by which we can test a messenger is the Bible (Rom. 16:17-18; John 8:31; John 17:17; Gal. 2:14 and II Tim. 4:4).

(6) Jesus is our example in all things. He was surrounded by many noble and gifted women, yet he called only men to the office of apostle. There must be some reason.

(7) God is moved to indignation when children and women run things that are to be headed by men. Read the Lord's charges against Judah during those grim days when God was about to destroy their land (Isa. 3:12).

(8) The Bold Missions Thrust depends upon a strong launching pad of biblical authority. This is not an "unimportant issue" as some suggest. A weak foundation will cause a worthy endeavor to wobble and fall.

(9) To stand on this issue is not a violation of "love" as some suggest. Our Lord Jesus was the greatest "lover" of us all, but not once did he violate the word of God. There is a new heresy that charges anyone who takes a stand for truth with being "unloving."

(10) We had an opportunity to take a stand on the word of God at the Florence convention and muffed it. The messengers have a right to vote on everything else, why not this?

(11) There is so much important work for the glory of God that godly and noble women can do, but not one of them needs ordination as a pastor or as anything else to do that work.

Let's "speak the truth in love!"

Bill Hall  
Gethsemane Baptist Church  
Danville

## Western Recorder

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

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Doyle, Doris Pennington

## First Lay Volunteers Named for Mission Corps

Doyle and Doris Pennington of Tupelo, Miss., the first lay volunteers for the newly formed Mission Service Corps, have been approved and assigned by the Southern Baptist Home Mission Board.

The Penningtons, the second couple assigned by the board, volunteered for two years' service through the board's evangelism section. They will participate in their own support as well as receive financial aid from individuals, groups and local churches through the Corps' support system.

Earlier, the board approved and assigned Elgin and Jean Lee. He will be a pastor in Menomonie, Wisc., through the Mission Service Corps, the SBC plan for enlisting and utilizing 5000 volunteers in full time mission work at home or abroad by 1982.

Pennington, 35, will assist Reid Hardin, the evangelism section's Mission

Service Corps representative, in coordinating and utilizing Corps volunteers in evangelism and missions throughout the U. S. He will work from a temporary office at the Home Mission Board building in Atlanta beginning the first of the year.

An Alabamian, Pennington grew up in Mississippi and is a business administration graduate of the University of Mississippi. He has worked in real estate development, management and marketing and lived in Arkansas, Tennessee, Kansas and Florida, as well as Mississippi and Alabama. Doris Baley Pennington from Como, Miss. has been a school teacher.

The Penningtons' assignment came after several years' involvement in renewal evangelism which "got us on fire," Mrs. Pennington said. "We decided we needed to be on call and turned

over our family, house and talents to do whatever God wanted us to do."

"Mission Service Corps is the biggest undertaking the Southern Baptist Convention has ever made to get laymen involved in ministry," Pennington said.

"Laymen are waiting to do things...to get involved. I've seen this through renewal and churches laymen brought alive," said Pennington, an associational Brotherhood chairman and active deacon in Tupelo's Calvary Baptist Church.

"I don't think I have any more to offer than anyone else, but I do think the laymen could maybe relate to me a little better," he said. "I can look at a problem from a layman's point of view."

Hardin, the board's associate director of personal evangelism, said the Corps "will bring the parts together and prove greater than any one part alone—the laity and clergy will work together."

The Penningtons hope to use the contacts they established through involvement in lay renewal weekends in churches and their friends scattered throughout the U. S. for the benefit of Mission Service Corps.

"This is a challenge of faith for us," said Mrs. Pennington, "both financially and to step out and change our whole lifestyle." Her husband agrees: "The experiences we went through and the people we've met have been a preparation for us. We've been through marriage problems and virtual poverty and can share these experiences with others.

"My secular experiences will allow me to know how to go into a city cold and know who to see to get training centers set up, how to get projects implemented. I can take a project from the beginning with just an idea and sit down and advise others what should be done."

## Woman's Missionary Union For the Laywoman of Today

by Nancy McGough

Everybody's talking about the woman in ministry—the woman in full time Christian service. Although the Southern Baptist Woman's Missionary Union is also concerned with this issue, it has another vital interest as well—the laywoman of today.

The two top-ranking WMU leaders, Mrs. A. Harrison Gregory, president, and Carolyn Weatherford, executive director, affirmed this in an interview at Southern Seminary, where they taught a one-month course in "Church Missions Programs."

For WMU, laywomen include both working and non-working women. "We're promoting the idea of flexible times," Mrs. Gregory said. "We need to plan specifically for the working woman at times in which she can become involved in missions education.

Miss Weatherford noted that WMU is also striving to recog-

nize the contributions of the non-working woman.

"Some women work just so they'll feel they're achieving something. In mission action programs we need to recognize women—magnify their contributions, because they have accomplished something worthwhile through mission action," she said.

Two important words need to be added of WMU's interest in laywomen—"of today."

"We're an organization for today's woman. We've really looked at our program and the needs of the woman today, and we've reaffirmed our belief that WMU is a vital organization for the late 20th century," said Miss Weatherford.

Both leaders agree that they have not forgotten about the woman in ministry.

"We have to recognize that God does call women, and that

he calls them to be missionaries and he calls them into areas of responsibility. Because we are the woman's organization we need to be more aggressive in seeing that women have more opportunities," said Miss Weatherford.

"We believe that God gave woman a very special task and we cannot tell each woman what it is—only he can. Women will have to keep on knocking on doors until they're open. But I feel that for the next 10 years women are going to have to be their super-best—they'll have to be the exceptional woman," added Mrs. Gregory.

New advances for WMU this year include a soon-to-be appointed black consultant for WMU work. She will be working with the approximately 400 black Southern Baptist churches and will also play "a significant role with white WMU's in building

bridges," Miss Weatherford said.

New materials are now available to women working in transitional churches. These "Trans-Com" materials will help workers involve children who have no background knowledge of the Bible or church.

Acteens, the WMU organization for teenage girls, has seen a National Acteen Advisory Panel of six girls selected from across the country to advise Acteen staff members in Birmingham, Ala. They will also write for Acteen publications and speak at conventions. In addition, "Acteens Activators," a program similar to college summer missions, has been introduced in which girls will serve in special short-term missions projects.

Finally, WMU is returning to the college campus this year with the Campus Baptist Young

Women. As a part of the Baptist Student Union already on campuses, the Campus BYW will serve as a missions activator within the BSU. This program will soon be piloted on 24 college campuses across the country.

Even with exciting new innovations like these both Miss Weatherford and Mrs. Gregory agree that the goal of increasing missions involvement is still at the heart of all WMU work. A necessary part of that goal is fellowship among women.

"Women today still need to be together," affirmed Miss Weatherford. "It's important for the women of the church to come together to share in each other's lives and to work toward a common goal."

## 'I Want to Read it Myself!'

The first word David and Sue Lyons teach their literacy students is "Jesus."

"We want the students to understand why we do all this," Lyons explains.

As pastor of Fleming Baptist Church, Lyons says, "If we distribute 100 Bibles around here, 20 won't do any good."

One in five of the adults over 25 in and around Fleming is a functional non-reader. Also, only one in five is a church member.

"That gives us a two-pronged challenge," Lyons says.

Lyons, who gave up a stronger pastorate to come to Fleming in 1972, is a "native mountaineer"

himself.

"The mountain people are proud," explains one mountaineer. "They don't want people to know they can't read. They'd do anything to hide it. They memorize labels. They learn to buy food by the colors on the packages."

Lyons agrees, "They want to read, but they must trust you before they open up and admit their shortcomings and ask for help."

Although many were not church members they would say, "We're tired of hearing what someone else has to say about the Bible. We want to read it

ourselves," he recalls.

"That's as good an excuse as you need for teaching literacy," he insists.

Lyons' first contact with literacy came at Clear Creek Baptist School when he and Sue were students.

Occasionally he feels frustrated by the work that demands a full time person all year and his duties as a one-man staff at the church.

In the south one of every 11 persons is a functional non-reader. "This is a deplorable condition; it is a challenge for Southern Baptists to train as many people as possible.

Yet since literacy work is all volunteer, "it is not one of your glamour ministries," says Sue Lyons.

One who has meant the most to the Lyons is a Freewill Baptist preacher who has been a student for the past year.

The pastor grew up in eastern Kentucky "without a chance to learn reading and writing." He entered the army at 15, scoring above the average on I. Q. tests—without knowing how to write his name.

He learned to drive by memorizing the color of road signs. He filled in time cards on a construction job by memorizing the information.

"I'd do everything I could before I'd tell someone I could not read or write," he said.

Most students work toward specific goals, like to read a newspaper and when they reach their goal they stop.

But this pastor had a stronger motivation than most.

Called to the ministry several years ago he prayed for two and a half years for "someone to

teach me to read and write."

Now in advanced study with Lyons he recalls the first time he read the Bible to his children.

"Reading to them about Jesus was like being a family for real."

"When you come out and find meanings in words on a page it's like the door opens for you. It's just like walking into a new world."

### Baptists Lead ABS

Southern Baptists have contributed 15.8 percent of denominational gifts to the American Bible Society in 1977.

With September gifts of \$19,181 Southern Baptists have contributed \$170,148 to the work of the ABS in the first nine months of 1977. That figure is \$30,341 less than at this time last year.

Southern Baptists, who have led the nation's religious denominations in contributions to the ABS for 12 of the past 13 years, contributed 15.8 percent of all the donations listed from 76 religious organizations.



David Lyons [left] prays with a literacy student before beginning the day's lesson.

## Missions People

Ruth Ann McConnell, missionary journeyman, has arrived on the field (address: c/o James M. Young, Box 8080, Ibb, Yemen). A native of Kentucky, she was born in Louisville and raised in Hopkinsville. Before her appointment by the FMB she was staff nurse, Lake Cumberland Medical Center, Somerset.

Douglas Moran, missionary journeyman, has arrived on the field (address: Apt. 601 Momochi, 9-30 6-chome Nishiku, Fukuoka, 814 Japan). He is a native of Louisville. Before he was employed by the FMB he attended the University of Louisville.

Mr. and Mrs. Stan Roman-

stine Jr., missionary journeyman have arrived on the field (address: c/o Dale Thorne, Box 187, Nazareth, Israel 16000). Prior to their appointment by the FMB he was minister of music and youth, Middlesboro Baptist Church.

Mr. and Mrs. Gordon L. Smith, missionary journeyman, have arrived on the field (address: Box 14446, Nairobi, Kenya). He was born in Louisville and she is the former Minda Lance of Boyd County. Before their appointment he attended Southern Seminary and she was staff nurse, Baptist Hospital, Louisville.

Mr. and Mrs. William P. [Bill] Steeger, missionaries, have transferred from Ethiopia to the Seychelles (address: Box 385, Mahe, Seychelles). Before their appointment he was pastor, New Salem Baptist Church, Rineyville, and a juvenile delinquent specialist for the Department for Human Resources in Elizabethtown.

Ronda Faye Straub, missionary journeyman, has arrived on the field (address: Casilla 3388, Santiago, Chile). A native of Paducah, she was a librarian and teacher at Lucy Elementary School, Millington, Tenn., before her appointment.

## IT'S MORE THAN JUST AN OFFERING...

The Lottie Moon Christmas Offering is AN INVESTMENT.

AN INVESTMENT in the ongoing foreign missions enterprise which Southern Baptists started in 1845.

AN INVESTMENT in the ministry and welfare of more than 2,700 missionaries sent out to 88 countries by Southern Baptists.

AN INVESTMENT in meeting the spiritual needs of thousands of persons who will come to believe in Jesus Christ, because you believe in the financial support of missions.

IT'S MORE THAN JUST AN OFFERING

\$34 Million  
Lottie Moon Christmas Offering

**A BOLD GOAL FOR  
A BOLD MISSION**

Woman's Missionary Union, SBC

# Thanks to Country Crossroads from Folks Who Have Changed

Fargo, N. D. and Sidney, Ohio aren't exactly Southern Baptist strongholds. And while Cadiz, Ky. and El Paso and Livingston, Tex. can boast of a few more members of the denomination, the five cities haven't much in common.

Except Country Crossroads, the country music program produced and syndicated by Baptists through their own Radio and Television Commission.

Recently people from each of those five cities heard Country Crossroads on a local radio station.

In their own way, each of them was hurting. And after they responded to the music, the message, or the prayer, each took time to write and say, "Thank you for the spiritual salve."

Their names are confidential.

But their good news is not.

"I lost my wife from cancer in 1968," wrote the man from North Dakota. "I have drunk excessively for 40 years and after hearing your program every Sunday morning for a long time now I have quit drinking completely. I now go to church every Sunday and am finally beginning to enjoy life."

The woman from Ohio wrote, "One Sunday morning while listening to your show, I let Jesus enter my heart and I accepted him. He is first in my life now. I go to a Bible teaching church two or three times a week. I love being a Christian. In a few weeks I am going to be baptized. I have found real happiness for the first time in my life and I thank God for you and your show."

The man from Livingston

heard the show on his way home from the county fair. "My family and I listen to your program as much as we can," he wrote. "I have been away from Jesus Christ our Lord for over 20 years but you three gentlemen (Crossroads' co-hosts Jerry Clower, Bill Mack and LeRoy Van Dyke) have convinced me to return to him again because you believe in him so sincerely. I'll be in church Sunday to start a new

life in Christ."

The young lady from El Paso said she had heard the show while staying at home from church "because if I couldn't take the family car I wasn't going. I listened to Country Crossroads and it really touched me deep down. It changed my attitude. I'm a Christian but not in the Lord's will completely. But thanks to what you had to say, I'm a changed person."

The man from Cadiz had first

heard Country Crossroads when it was his only Christian contact while he was stationed at Guam.

"God has been good to me and I also believe he had blessed your program," he wrote. "I wish I could write a letter of this sort to every station broadcasting Country Crossroads, but I know that's impossible. I just want to say thanks for being a part of my life."

## Frank Means is No Meanie!

by Jennifer Hall

It was well past midnight as the train wound its way through the blackness of Argentina.

Inside, Frank K. Means and co-worker Fon H. Scofield Jr. struggled for sleep as they lay on bare mattresses, Scofield on the berth above Means.

A sudden movement startled Scofield. Pulling himself to the edge of the bunk he peered out—then down. His partner had been jolted out of bed. Looking up, Means said dryly, but with a trace of a smile, "The next time I change jobs, I'm going to read the small print in the contract."

The train incident, lightened by Means' unmistakable humor, occurred during his 1954 inaugural trip as the Southern Baptist Foreign Mission Board's area secretary for Latin America. Frank Means has never turned to another "contract."

On Dec. 31, after 30 years with the board, Means retires as the area secretary for Eastern South America. The 23 years he spent as area secretary mark the longest term ever held by a Southern Baptist in that capacity.

Praise of Means' tenure came during the October Foreign Mission Board meeting when board members put aside regular business and honored him with a candlelight luncheon.

Calling him a "main strength of all that is done in the overseas division," Winston Crawley, director of the board's

overseas division, cited Means for his "understanding, experience, dependability, sensitivity and judgment which have made him so loved by missionaries" in Latin America.

Means launched his career with the board in 1947 as secretary for missionary education and promotion. He was fresh from an eight-year stint as professor of missions at Southwestern Baptist Theological Seminary, Ft. Worth.

For five years Means took on the additional role as editor of the board's monthly magazine, The Commission. No stranger to the print media, he had worked his way through Oklahoma Baptist University as linotype operator. Even today he keeps handy a pica ruler—a traditional tool of journalists.

Means' career has been flavored with a taste of danger—including the hazards of frequent travel. Today he still remembers the time his plane developed engine trouble 500 miles into the Amazon River area.

Crews worked until finally they electrically charged one engine and got the other started. "Just as the sun set, we took off," Means remembered, "and we headed deeper into the jungle. Now that's an act of faith."

Throughout his career friends and co-workers have appreciated Means' character and approach to life. "He never pushes himself. He always seems to be concerned with everyone else. Consequently, I've never met a person who didn't like Frank Means," said Scofield, recently retired associate director of program and product development for the board's communications department.

In retirement Means plans to continue his writing (he's the author of mission study books) and maintain his appetite for reading. He and his wife, Joella, will move to her hometown, Appomattox, Va., where the couple is building a home.

He will set aside the meetings, counseling sessions, foreign languages, trains, taxis and planes, on Dec. 31. But he takes with him 30 years of challenging foreign missions experiences and a sense of humor that refuses to age.



## Criswell Meets the Press

The breakfast dishes are cleared away in the seminary dining room as the gray-haired pastor leans forward to answer questions from the press. He is W. A. Criswell, pastor of the largest Southern Baptist church in the world.

When asked his stand on the ordination of women, Criswell said it is not to be found in the New Testament. "It is a repercussion from the world, the women's libbers and feminists... not God," he said.

"The most important area a woman can serve is the home."

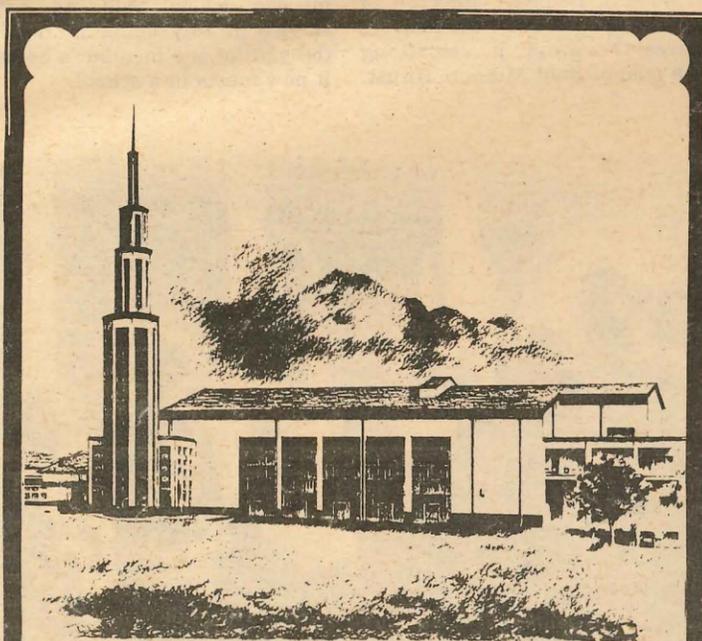
Next, Criswell was asked his view of Anita Bryant and homosexuals in the church. "With unanimity the Bible condemns sodomy," he said. However, he feels the homosexual, in his ex-

pressive life, is no different than a heterosexual who is tempted to adultery, fornication and lust. "God commands both to be virtuous. I am convinced that the power of Jesus can change a homosexual. I am much in sympathy with Anita Bryant."

Concerning abortion he stated abortion on demand was wrong. "There are times—such as in the case of rape—that abortion is imminently acceptable."

What about euthanasia? Criswell asserted, "I am in favor of it. If the patient is aged and in pain, or shows no signs of possible recovery I feel death would be right."

Criswell addressed the media during the week-long "Layne Lectures" at New Orleans Seminary.



The Baptist Sunday School Board and its employees wish for you, your family and your church a Christmas season filled with peace and joy and a New Year rich in God's blessings.

Grady C. Cothen, President

## Interesting People

### Peterson—From Pupil to Professor

When Leroy Peterson became a Christian at seven he knew then he was to become a preacher. After joining the Navy he planned to attend ministerial school. Peterson had heard about Moody Bible Institute, Chicago, and anticipated going there.

However, those plans took a reversal when he was discharged from the service. It was discovered he had diabetes. Not discouraged, Peterson felt the Lord was moving him into full time service more quickly. He went to Moody Bible Institute hoping to begin his training. But it could not accommodate Peterson due to his health.

He considered other schools but was not attracted to them. Then while reading a paper he

saw an article about a school for mountain preachers. The institution was Clear Creek Baptist School, Pineville.

When he arrived on campus he felt it was the place for him. He was concerned about his diabetes and was afraid to ask about enrolling. He learned, however, the cook was also a diabetic and knew how to prepare appropriate foods.

So Peterson enrolled in August 1945 and completed his study. After graduating he continued his training at Columbia Bible College in South Carolina and Southern Seminary.

Upon graduation from Southern Peterson returned to South Carolina and became assistant director of the alcoholic rehabilitation center at Ridgeway.

In 1960 he became a pastor in west Tennessee. One church he served consisted of Choctaw Indians. Peterson assisted them in finding a Choctaw pastor. This became the first Indian church in Tennessee. The project became a missionary concern of a nearby Baptist Student Union who helped build a church for the congregation. This was the beginning of the present summer missions projects of the BSU.

Peterson became a professor at Clear Creek in 1962 and since 1969 has served as academic dean.

A native of Michigan, Peterson is married to the former Irene Booth of Marian County. The couple has two children, Esther Joyce and Nancy Alice.

# Christian Education

## HMB & Boyce Consider Deaf Classes

by Nancy McGough

As more Baptists become interested in ministering to the deaf, the question is raised, "What about deaf people who want to minister?"

"Southern Baptists have the largest deaf work anywhere and some of these deaf people will feel called into the ministry. But there's no place at this point for them to get any training beyond the college," said Carl Enoch, minister to the deaf at Fourth

Avenue Baptist Church. Only two Baptist colleges have classes specifically for the deaf. They are Dallas Baptist and Gardner-Webb colleges.

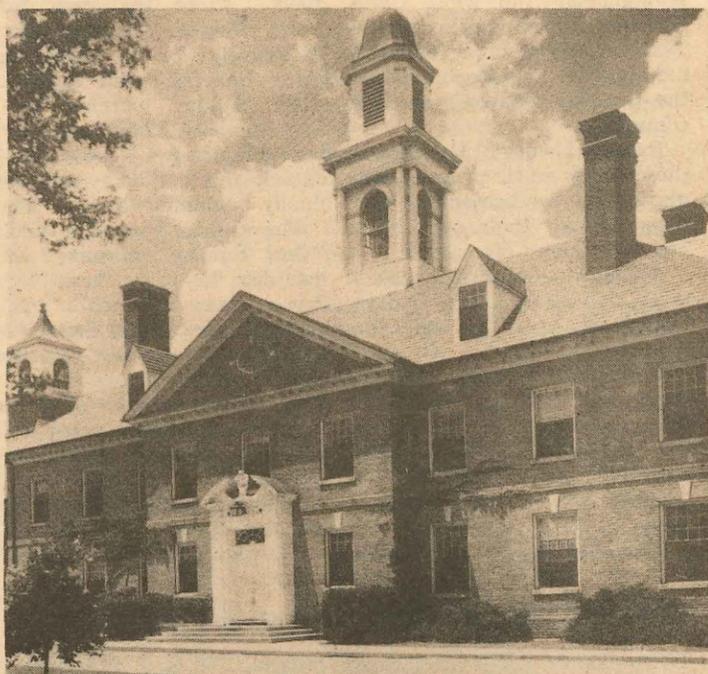
However, representatives of Southern Seminary's Boyce Bible College and the Home Mission Board are discussing the possibility of establishing classes for the deaf at Boyce. The Home Mission Board works with the deaf as part of its language

ministry. The interest at Southern among hearing students sparked the consideration of this possibility when over 70 students enrolled in the Bible school's sign language course. This is a 50 percent increase in enrollment over the past year.

About two million Americans—two out of every 1000—are totally deaf. Another 11 million are partially deaf. Presently, there are about 400 deaf ministries across the Southern Baptist Convention.

### 'Born Again' Going Strong

Martin E. Marty, professor of modern church history at University of Chicago Divinity School, said the "born again" movement in Christianity is the strongest in American religion today. He said the two major components of the movement are personal experience and biblical authority.



Boyce Bible College may open its doors to deaf students.

## A Christmas Special

The radio department of Clear Creek Baptist School, Pineville, recently produced a season special, *The Sounds of Christmas*, for distribution to approximately 500 radio stations in the United States.

Clear Creek produces three programs—Clear Creek Chimes, Clear Creek Country and the Sunday School Lesson. These are heard weekly in 18 states.



## Double Exposure

It is conceivable that many readers of *Western Recorder* remember Christmas scenes like this one in their past. Perhaps most have lived somewhere where it snowed at least once during the season. The falling snow indelibly etched on our minds, perhaps the very coldness, quietness and stillness of that "Silent Night" now offers warmth and joy to our recollections of Christmas. As carolers sang, one knew there was a spirit of "peace on earth, good will to men" alive. May these memories we treasure, especially those of church, keep our hearts aglow as we seek peace through the one we honor at Christmas.



### SQUIBS OF INTEREST

## Frank Owen



**ITEM:** The Kentucky Department of Revenue has notified us that they do not intend to proceed further with the appeal against us in their effort to revoke the sales tax exemption which the Kentucky Baptist Convention has always enjoyed along with other denominations. We never have been able to fathom why this move was ever made against us and then made a second time. We rejoice and appreciate that it has now been cancelled and our sales tax exemption number is still in force.

**ITEM:** President Carter, at the request of congress, has issued a proclamation for a national day of prayer Thursday, Dec. 15 and suggests that we "ask the Almighty for the vision to see our duty as individuals and, as a nation, for the courage to pursue it, even at the cost of personal or collective sacrifice."

**ITEM:** Our Cooperative Program receipts this fiscal year (through Nov. 25) have reached \$1,665,098.64 as against \$1,575,-

445.62 a year ago, up 5.69%. This appears to be above the SBC rate, as we tended to run all last year. We are always grateful for increases, but we are increasing less dramatically just now than previously. Our full commitment budget is the boldest increase ever. Year after year our increasingly elevated goals failed to prove high enough, leaving more funds to be specially allocated at year's end than seems best in good budgeting. We really launched out with \$1,200,000 increase in fully committed budget goal for this year. It will take powerful giving. Pray and give for this Bold Mission Thrust.

**ITEM:** We are moving forward in our approved plans to build a beautiful new wrap-around addition to the Kentucky Baptist Building. It will give us a completely new face as seen from front and sides. It will add badly needed new and enlarged facilities. The plan also includes the refurbishing of all the existing building.

## Kentucky Students Journey To Michigan Bold Mission

by Nancy McGough

A willingness to drive long hours and lots of stamina have turned a group of seminary students into pioneers for Bold Mission Thrust.

The seminarians spend their weekends in Michigan helping plant churches and nurture missions. They are students at Southern Seminary.

They use a van provided by the Home Mission Board. The Michigan Baptist Convention provides honorariums.

Russell Bennett, director of supervised ministry studies, believes the group is actualizing the goal of Bold Mission Thrust.

It aims at an evangelistic witness in every county in the United States. The North Central States of Ohio, Illinois and Michigan have become emphases of this project.

The group includes six men and one woman.

Joanne LeGette, the only woman in the group, was a summer missionary in Port Huron and is able to continue her work through this special program. Last summer she helped start a mission which held its first service in July under a tree in the yard of one member's home. It now meets in a school.



Seven students at Southern Seminary get ready to make their weekly seven-hour trip to Michigan where they are pioneers for Bold Mission Thrust. The students are helping nurture missions in the state.

1978

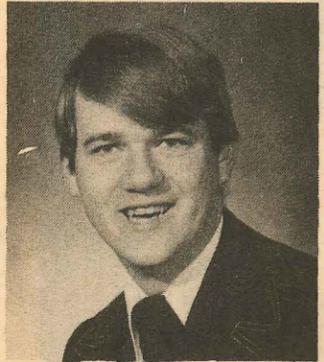
KENTUCKY BAPTIST STATE

# EVANGELISM CONFERENCE

Severns Valley Baptist Church  
Elizabethtown, Kentucky  
JANUARY 16-17, 1978



Ramsey Pollard



David Ring



Lewis Drummond

Monday 1:30 p.m.  
**MUSICIANS**  
Jim Cordell  
Mrs. Jim Cordell  
Robert Phillips

**SPEAKERS**  
Lewis Drummond  
  
Wallace Morris  
  
Ramsey Pollard

Monday 6:30 p.m.  
**MUSICIANS**  
Ronald Sholar  
Jane Holloway  
(former Miss Ala.)

**SPEAKERS**  
David Ring  
  
Jaroy Weber  
  
Ramsey Pollard

Tuesday 9:00 a.m.  
**MUSICIANS**  
Allen Case  
Ronald Wilburn  
Blessed Assurance  
Singers

**SPEAKERS**  
Reid Hardin and  
David Haney  
Harold Tallant  
Lincoln Bingham  
Jaroy Weber

Tuesday 1:30 p.m.  
**MUSICIANS**  
Don Spencer  
  
Gary Griesser

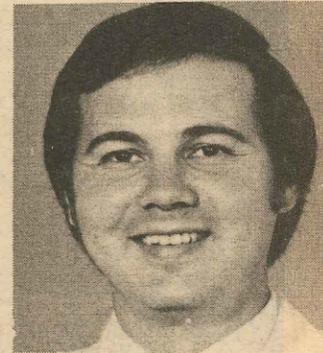
**SPEAKERS**  
Lewis Drummond  
  
Joe Ford  
  
David Ring

Tuesday 6:30 p.m.  
**MUSICIANS**  
Julian Suggs  
North Kentucky  
Male Quartet

**SPEAKERS**  
Finley Baird  
  
Ramsey Pollard  
  
Jaroy Weber



Jaroy Weber



Joe Ford



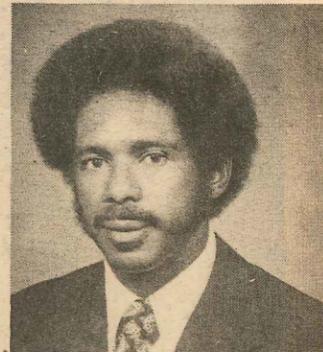
Harold Tallant



Jay Brown



Wallace Morris



Lincoln Bingham

Franklin Owen, Executive Secretary-Treasurer  
Jay Brown, Director, Department of Evangelism

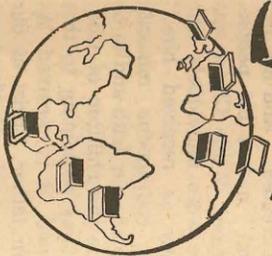
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## LEGISLATIVE INFORMATION

For A Church Constituency

Legislative Information Service is an information for a church constituency. It is not a lobby. Legislative Information Service is for persons who wish to exercise their Christian witness by responding to specific public issues before the Kentucky General Assembly.

Legislative Information Service will deal with 5 public issues during the 1978 legislative session:

Aging Needs & Rights of Children Education  
Energy/Environment Criminal Justice

Legislative Information Service, a publication of the Commission on Church of Kentucky Council of Churches, is issued weekly during the legislative session and periodically between sessions. A two-year subscription is \$5.

- ( ) Enclosed is \$5 for my subscription to LIS.
- ( ) Please tell me about the group rate for 10 or subscribers.
- ( ) Please send me information on your legislative seminary January 9, another project of the Commission on Church & Government.

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Send to: Commission on Church & Government  
1500 West Main Street  
Lexington, KY 40505

# Sunday School Lessons

Lessons for December 25, 1977

International Series

by H. C. Chiles, Murray, Ky.

## Hope for a Better Day

Micah was called of God to denounce the evils that were blighting his people—oppression of the poor, unscrupulous use of power, lack of integrity, scorn of religion, and greedy corruption in both the religious and political circles. As God's messenger, Micah stressed that one's religion should manifest itself in upright living.

Micah rebuked the wickedness of the rulers. He denounced the sins of the princes, priests and prophets. These religious leaders had failed to honor God because they were seeking their own personal benefit. He told them for all their offenses against God and their fellowmen they were to be punished.

Micah 4:1-5

Micah did not limit his description of conditions as they were in his day, but he portrayed them as they will be in the future. After warning his people he broke into a prophecy of the glory to come during the future reign of the prince of peace. The phrase, "in the last days," refers to the time when the people shall go to Jerusalem to hear God's word.

The predictive element is prominent. Micah saw a day in the future when sin and idolatry shall be

abolished and the Messiah shall reign. Micah's age, like our own, was characterized by materialism, but this coming age is characterized by spirituality. Men will give themselves to peaceful pursuits. There will be personal and universal prosperity. Poverty will be banished.

"They shall sit every man under his vine and under his fig tree" refers to agricultural prosperity. God's kingdom will be supreme, universal, Christ-centered, peaceful and prosperous.

Micah 5:2-4

This Messianic passage is one of the most remarkable predictions in the Old Testament. It is certain that Micah referred to Jesus as the one to be born in Bethlehem. This prophecy was made seven centuries before the birth of Christ. This exactness makes the prophecy and its fulfillment a testimony to the inspiration of the Bible. There is none other who can fulfill Micah's prediction. Jesus, appointed by God acknowledged his responsibility to God rather than to the people. He will rule without fear and will administer justice. His rule will be characterized by stability, strength, compassion and justice.

Life and Work Series

## The Word Made Flesh

John 1:1-5, 9-18

These remarkable verses contain important truths about the eternal and historical aspects of the son of God which are not revealed elsewhere.

Christ is the Logos [Word]—John 1:1-3

Logos, the Greek word which is translated "word," was used in the opening statement of John's gospel. Here we are taught that Christ is co-existent and co-equal with God. "The word was with God," reveals his separate and distinct personality, even though an inseparable union exists between them. "The word was God" is a declaration of the deity of Christ. Any lower estimate of him is inaccurate.

Of Christ it was said: "All things were made by him; and without him was not any thing made that was made." Since Christ created all things, he is God. There is nothing that came into existence apart from him. That Christ was the creator and not a mere creature was reiterated with Pauline clarity in Colossians 1:16-17.

Christ is the Light—John 1:4-5

In the incarnation Christ was the light. He has kept shining in the midst of the darkness, ignorance and hostility of the world, but the darkness has never overcome the light.

Christ is the Lord—John 1:9-18

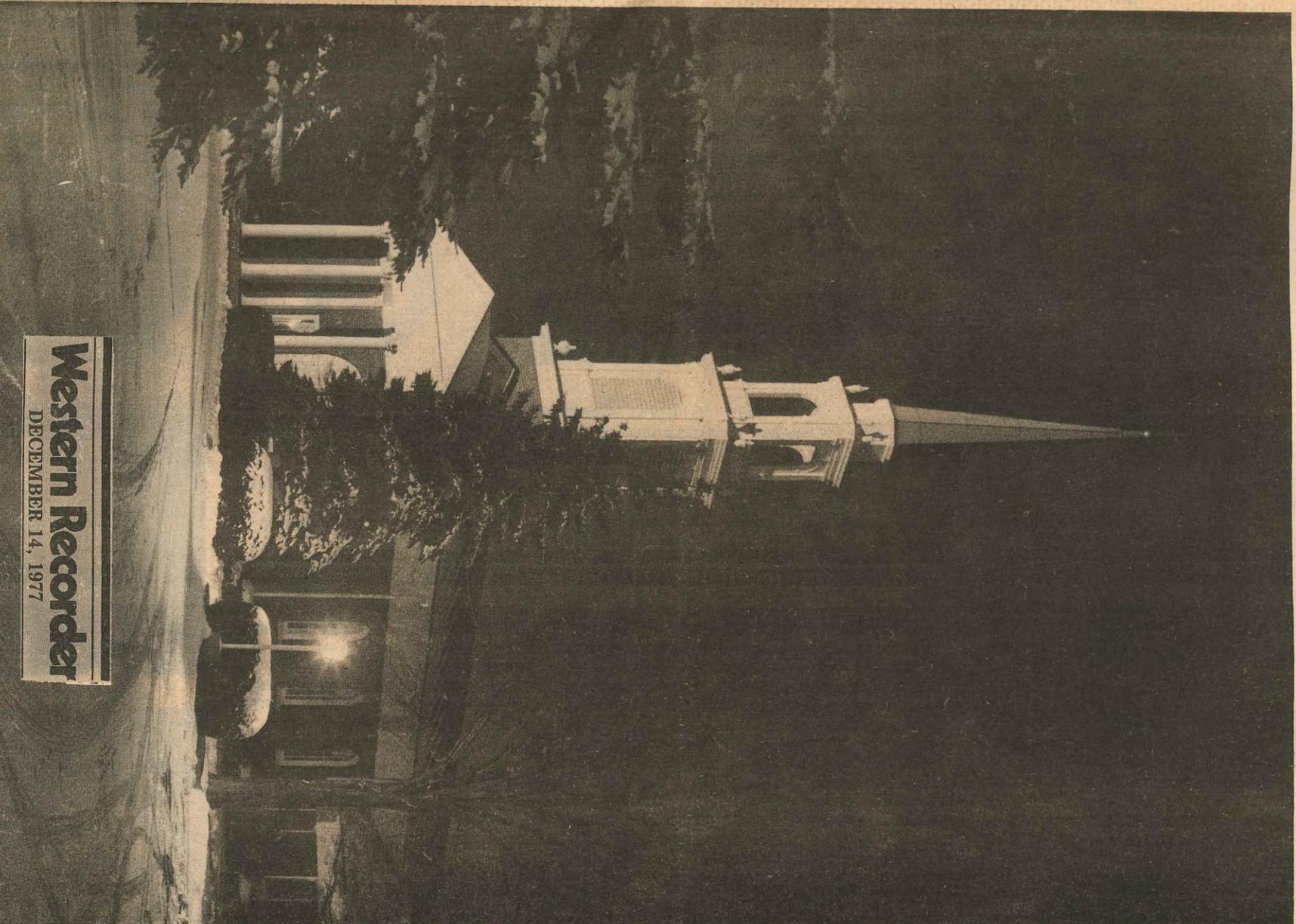
Christ "came unto his own and his own received him not." This verb "came" denotes a definite act—the

incarnation. "Unto his own," refers to his own possessions, or land which he created. "And his own received him not." "His own," means his people.

Christ came to be their redeemer. While Christ was rejected by the masses, there were individuals who received him. "But as many as received him," indicates that a small but courageous minority received Christ. In Christ we place our faith and to us he gives the power to become the children of God. Then we enjoy all the privileges pertaining to that position. Salvation is not earned. It is received. As Christians we have God as our father, Christ as our savior and the Holy Spirit as our guide. Having been born into the family of God, our love for him should become more ardent, our reverence more genuine and our obedience more wholehearted.

Verse 13 corrects three erroneous ideas, namely, that regeneration comes by heredity—"not by blood," through self-effort—"nor of the will of the flesh," or through the efforts of organized society—"nor of the will of man."

Christ was God and perfect man. He brought the glory of God within human view, understanding and appreciation. Believers draw from his inexhaustible supply of divine wisdom, power and love. From us Christ expects absolute trust, unquestioning obedience and testimony to his grace, mercy and power, such as he received from John.



**Western Recorder**  
DECEMBER 14, 1977