



## Velma Jeffries Marks 20th Year

Mrs. Velma Jeffries of LaGrange, Ky., was honored by the executive board of the Kentucky Baptist Convention last week on completion of 20 years of service in the board's employment.

The occasion was a recognition dinner in Boone Lodge at Cedarmore Assembly during the board's annual December meeting.

Mrs. Jeffries, widow of the late Verle W. Jeffries, was employed by the board Nov. 16, 1957 as accounting clerk in the business office. Eight years later she transferred to the Sunday School Department as office secretary, the position she now holds.

She was awarded a plaque, additional week of vacation and cash gift by the state executive board.

## HMB Taps Bunch Mission Service Corps Director

David T. Bunch, 44, has been elected director of Mission Service Corps coordination for the Southern Baptist Home Mission Board.

The election came during the December meeting of the board's executive committee in Atlanta. The board also named a national consultant on youth evangelism, appointed 10 missionaries, two missionary associates, three missionary associate-students and approved two pastors for language pastoral aid.

Bunch, currently area director of missions for the Iowa Southern Baptist Fellowship, will coordinate and expedite Home Mission Board involvement with Mission Service Corps and Volunteer Involvement in Missions (VIM).

Mission Service Corps is a denominational plan to enlist and assign 5000 persons for volunteer service at home and abroad by 1982. Support for the volunteers will come from churches, individuals and other groups.

# Performance, Responsibility Prominent In Executive Board's New Salary Plan

by Jim Cox, Associate Editor

The executive board of the Kentucky Baptist Convention adopted a salary administration program last week which makes sweeping changes in future compensation for employees of the executive board.

The initial phase of the program, which may be expanded later, categorizes positions by priority and responsibility. For the first time, employees will also be evaluated according to job performance in determining their compensation.

Executive secretary-treasurer Franklin Owen observed that the existing salary scale, based solely upon cost of living increases and longevity, is two decades old. He termed it "unfair" to the employe carrying a heavy load or performing his responsibility well above expectations.

The new program classifies every job on the executive board staff as secretarial-clerical-fiscal-manual (SCFM) or executive-professional-supervisory (EPS). There are 11 distinct pay grades within the SCFM framework and 12 within the EPS.

The employe who excels in his work may eventually climb 30 percent above the base of his pay grade. Across the board cost of living adjustments will affect all employees equally when approved by the executive board.

The salary administration proposals resulted after months of study by the board's finance committee and administrative staff. Leonard E. Wedel, principal architect of the Baptist Sunday School Board's wage and salary administration program, consulted with state leaders in developing these plans.

Meeting at Cedarmore Baptist As-

sembly near Bagdad Dec. 12-13 the executive board also:

- Approved a long range improvement plan for Cedarmore Baptist Assembly, establishing several priorities for upgrading the physical facilities. The plan recommends \$100,000 per year "for the next several years" be appropriated for this purpose, with a portion of that to come from the WMU Eliza Broadus state missions offering.

- Voted to cooperate with the Ohio Baptist Convention in 1979 simultaneous revival crusades in that state. It designated \$10,000 for publicity and up to \$15,000 for recruiting and financing of personnel.

- Limited to seven the church staff positions for which the Kentucky Baptist Convention will contribute \$200 per person into pension plans of the Southern Baptist Annuity Board. Approved positions include: pastor, associate pastor, minister of education, minister of music, minister of youth, minister of activities, minister of recreation.

- Named a panel of seven persons as a building committee for remodeling and adding to the Baptist Building in Middletown, including: Bob C. Jones, Lawrenceburg, chairman; Glenn Armstrong, Beaver Dam; J. Chester Badgett, Campbellsville; Henry Huff, Louisville; George Munro, Ft. Thomas; Ted Sisk, Lexington; and Eldred M. Taylor, Somerset.

- Authorized KBC executive secretary-treasurer Owen to sell Baptist student center property in Bowling Green at whatever time and price he deems best. It also voted to immediately pay in full the small indebtedness on that property.

- Declined to add two persons to the search committee to recommend a successor to executive secretary-treasurer Owen. Former convention president Ted Sisk offered to name two additional members to the committee following charges that western Kentucky was not properly represented on the committee. (Fifteen persons were named earlier by Sisk.)

In other matters, the board approved a recommendation of its campus ministries committee that architects be employed and construction launched "as soon as finances are available" on three new Baptist student centers. The three are located at Eastern Kentucky, Western Kentucky and Murray State universities.

The board endorsed a proposal of its Christian education committee for a correlated plan of capital and endowment fund raising by the five KBC educational institutions. The presidents and a trustee of each school, chairman of the board's finance work group subcommittee, chairman of the Christian education committee and KBC staff member assigned to Christian education will work as a team.

A May 15 cutoff date was set for cancellations and refunds for week-long summer youth camps at Cedarmore to avoid last-minute cancellations and "no shows."

The board heard reports of all KBC institutions and agencies. It voted to send a letter of appreciation to Robert L. Mills who recently resigned as president of Georgetown College.

The board's next meeting is set for May 8-9 at Cedarmore Baptist Assembly.

# WESTERN RECORDER

December 21, 1977

Kentucky Baptists' Weekly News Journal

Vol. 151, No. 50

Postal regulations limit Western Recorder to 50 issues annually. The issue you are reading is No. 50 for 1977, therefore there will be no issue next week. The next edition will be datelined Jan. 4, 1978. See you next year!

## Hail of Protest Results From Professor's Remarks

A furor erupted in Richmond, Va. when Robert S. Alley, professor and chairman of the department of religion at the University of Richmond, was reported to have told an atheist group that Jesus "never claimed he was God."

A reporter for the Richmond News Leader, Mary Anne Pikrone, quoted Alley as saying after he addressed a group of self-proclaimed atheists in Richmond's First Unitarian Church, "I see Jesus as really a Jew. I don't imagine for a minute that he would have had the audacity to claim the diety for himself. I think the (Bible) passages where he talks about the son of God are later additions—what the church said about him."

Those statements have brought a howl of protests from Richmond area pastors, about 60 of which met with university president E. Bruce Heilman three days after Alley made his statements.

Heilman "apologized" to the pastors for the "bad judgment" and "mistake" in some of the remarks attributed to Alley. He said he shared their concern with the article in the newspaper "... which appears to disavow all that we believe and hold dear as Christians and tends to misrepresent anything that the University of Richmond has stood for."

A statement, written after two hours of discussion by the Richmond area ministers, said they regretted the thrust of Alley's remarks and that they disagreed with the "dominant tone of the message attributed to him in the newspaper report, in the conviction that he cannot avoid speaking as a professor of religion of the University of Richmond which is vitally related to the Baptist General Association of Virginia."

Alley, who has been with the university since 1963, is a tenured professor. As a tenured professor, action against him would have legal implications.



Three persons have been named to new supervisory positions in the Baptist Sunday School Board's Sunday School Department [l to r]: Mrs. Muriel F. Blackwell became manager of the pre-school-children's group; Max L. Caldwell is manager of the youth-adult group; Donald F. Trotter is manager of the general administration group. All served previously on the board's Sunday School Department staff.



## A Truly Rich Church

Two weeks ago on this page I described a materially rich church which was poor spiritually. This week I want to describe a church which is not so rich materially but is tremendously rich spiritually.

Before proceeding I should admit I have a special relationship with this church. Some years ago I served as interim pastor of this congregation and found some of the loveliest and most committed Christians I have ever known. Periodic visits with these people through the years have perpetuated a warm and meaningful relationship.

Now coming across my desk the 1978 budget adopted by this church. Though what a church receives and spends is not an infallible criterion, how a church uses its resources is indicative of its spirit and its sense of priorities.

This is not a large church nor a wealthy congregation. Its expected 1978 income is less than \$100,000 and that is a reasonable expectation considering the resources of the members.

The first section of the printed budget is missions and this is how it should be. Of course the largest item in the mission section of the budget is the Cooperative Program and what an item! The first 30% of all undesignated offerings will go through the Cooperative Program for world missions.

In addition to the Cooperative Program will be the special mission offerings, associational missions and a half dozen more mission items. Included in these is a special mission project in a pioneer area. Not included is a considerable expenditure for radio broadcasts which some churches regard as missions.

Debt retirement, a large item in many church budgets, will receive only seven percent of the income of the church next year. This means this church does not have the huge indebtedness which works a serious hardship on many churches.

Staff salaries, another major item in most church budgets, also receive a relatively small percentage of this church's resources. This church is fair and generous with its pastor but he is the only full time staff member. Part time ministers of music and youth and part time secretarial help seem to be getting the job done and all these salaries hardly add up to one full time staff member's pay.

How can two Baptist churches whose beliefs and practices are so much alike come out with such different proportions of their income given to missions through the Cooperative Program? This church gives 30 percent through this channel. The church described two weeks ago gives only six percent through the Cooperative Program.

There is no one answer but there are several considerations. The first of these is a sense of priorities. One congregation is simply more mission minded than the other.

Another consideration is the current situation of a church and especially its indebtedness. Still another

is the type of community in which a church is located and how many local mission projects and ministries are being undertaken by the church.

Probably the strongest influence in how a church uses its material resources is the pastor. He sets the tone and pace for most of the members. His sense of priorities is generally reflected in how the church spends its income.

In the case of this generous church the pastor is a denominational loyalist in the finest sense. This doesn't mean he rubber stamps everything that comes out of Middletown and Nashville but he is convinced Southern Baptists are true to the scriptures and to the Great Commission and that the state convention and the Southern Baptist Convention are good stewards. He doesn't raise questions in his peoples' minds about the doctrinal integrity of Baptist seminary professors nor otherwise impugn denominational leadership. Above all this pastor does not put local needs above the needs of the rest of the world.

This church has been blessed with a long line of such pastors. Consequently there have grown up in this church a spirit of unselfishness and a genuine appreciation for the opportunity to combine their resources with other like minded Baptists for world evangelization.

Christ's characterization of the church at Smyrna fits this church. "I know thy works, and tribulation, and poverty, (but thou art rich...)" (Rev. 2:9).

## A Light and Lively Meeting

"Light and lively" is a fitting description for the December meeting of the Kentucky Baptist Convention executive board. No major issues were on the agenda and the most accomplished was the orientation of new board members which make up about a third of the membership.

This is the case each December as about a third of the board membership rotates off. The constitutional limit of one three year term for board members creates a problem so far as continuity of leadership is concerned. By the time a board member gains enough knowledge and experience to be very valuable his three years are up and new members must take over.

On the other hand the three year limitation makes for many more persons having the opportunity to see and participate in the inner workings of the convention. This wide cross section of representation and participation may be worth more than using fewer persons with more experience.

Kentucky Baptist waters continue to be amazingly tranquil. Cooperation and unity are the order of this era. Almost every action taken by the board last week

was unanimous.

This sweet and harmonious spirit should be recognized and appreciated. Believe me it doesn't exist in all Baptist state conventions and has not always characterized Kentucky Baptists. Let us thank God for it and be careful to preserve it.

The fine spirit of the board members was partly due to the encouraging reports they heard. Some of these reports had a new and welcome sound. Two examples are the new Baptist Student Center at the University of Kentucky which will be paid for when it is entered and Cedarmore Baptist Assembly which is operating in the black and which will be debt free in a few months.

This will be the first time Cedarmore will be out of debt since its beginnings. Board members are more accustomed to being asked for approval of emergency appropriations for Cedarmore than being informed it is about to be out of debt.

The report of Cooperative Program income for the first quarter of this fiscal year was encouraging but not overwhelming. We are about six percent above this time last year but last year at this time we were about 11 percent above the year before. This could mean we are leveling off after sharp increases for several years.

Probably the most significant and far reaching action of the board was approval of a new job classification and a new wage administration scale for Baptist Building personnel. Heretofore the various departments of work of the executive board have all been treated as equal in importance and personnel on the same level in the different departments have received equal pay. Longevity has been about the only consideration for pay increases.

The new plan puts some department directors in one grade and others in another grade. This means some directors will start out with higher pay than others.

The plan also though not yet worked out in detail will provide for merit raises up to 30 percent of the base salary. These merit raises will depend upon the evaluation of the performance of the employe by supervisory personnel.

Executive secretary Owen emphasized that the job classification was made on the basis of the relative importance of the job and not on the basis of the performance of present executive board staff members. He also gave assurance that cost of living adjustments were not affected by the new plan and that its implementation would not result in reduced salary for any present staff members.

Such a plan is bound to create some morale problems for those who are accustomed to regarding their area of work of equal importance to other areas but now find their departments in a lower grade than others. The ideal time to implement such a plan would be when the office is not already filled but this is impossible in this instance.

With this one exception it was truly a light and lively session of the executive board.

## Western Recorder

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

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## Baptist Forum

### LET'S GO TO CHURCH

Sunday, worship services should be the high point of our week, the most joyful of all joyful experiences. Like the psalmist we should be able to say, and really mean it, "I was glad when they said unto me, let us go into the house of the Lord" (Ps. 122:1).

Unfortunately when we compare the total membership of most Baptist churches with the actual attendance we find that this is not the case with many members. The morning attendance is far below the membership. The night attendance is a small percentage of the morning attendance, and some churches have dropped the night service altogether.

This seems to indicate that many Baptists consider church attendance a heavy burden to be avoided, while others don't consider it at all.

The Bible says, "And let us consider one another to provoke unto love and to good works: Not

forsaking the assembling of ourselves together as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:24-25).

Many children drop out of church upon reaching their late teen years. Why? Often it is because father and mother did not attend church faithfully. Children do what they are told when they are younger but when they are older they are more likely to do what they have been taught by example.

When we forsake "the assembling of ourselves together" we ignore the needs of others. When we faithfully attend all of the services of our church we properly "consider one another" and we kindle the fires of Christian love and of good works.

Hundred percent attendance would be a noble goal and a good resolution for the new year.

William R. Hagan  
Taylorsville

# Baptist News in Brief

## Wake Forest Stands Against Mandate . . . Takes Federal \$\$\$

North Carolina Baptist general secretary-treasurer Cecil A. Ray has expressed "surprise and disappointment" at the refusal of trustees of Wake Forest University, Winston-Salem, to follow a state convention mandate that it not accept federal funds for construction.

Thirty-five Wake Forest trustees, by what was called "a substantial majority," decided by voice vote on Dec. 9 to accept the full amount of a controversial \$299,600 National Science Foundation research grant to the school's biology department. The grant included \$85,000 for construction of a greenhouse.

In November the Baptist State Convention of North Carolina approved a recommendation from its Services Rendered Committee that Wake Forest be allowed to accept all of the grant but not use any of it for construction. The university had felt the greenhouse was necessary for the research, but North Carolina Baptists said use of federal

money for that purpose violates separation of church and state.

"I had expected a more responsive handling of the matter by the trustees in light of the convention's clear cut decision . . .," Ray said. "The Wake Forest University trustees are elected by the convention and ultimately responsible to it. This is clear in the convention's constitution . . . How the state convention will deal with the matter is up to its General (executive) Board (which) . . . next meets in Raleigh Jan. 23-25," Ray said.

## Atlanta Bound State Travelers Offered Air Plan

Departures from three Kentucky airports and hotel accommodations in Atlanta's 70-story Peachtree Plaza will highlight Southern Seminary's fourth SBC convention group tour, called the "Atlanta Airlift."

Previous convention trips have taken

1200 messengers to SBC events in Portland, Dallas and Miami Beach. Included are round trip air transportation, airport limousine, baggage handling, maid and porter's tips, deluxe hotel accommodations and a ticket to the seminary luncheon.

Delta Airlines will handle nonstop departures to Atlanta Sunday, June 11 from Lexington's Bluegrass Field (2:05 p.m.), Louisville's Standiford Field (2:15 and 4:25 p.m.), and Greater Cincinnati Airport (4 p.m.). Return flights all depart around midday Friday, June 16.

Hotel accommodations will be in the dramatic new Peachtree Plaza, the "world's tallest hotel," a few blocks from the convention hall. Rooms will be double occupancy, double or twin beds, for five nights.

Total price per passenger is \$260 complete. Reservations should be accompanied by checks payable to Southern Seminary for \$25 deposit per passenger or the full price of \$260, and addressed to "Atlanta Airlift," Southern Seminary, 2825 Lexington Rd., Louisville, KY 40206. Further information may be obtained by calling the airlift reservations office at (502) 897-4142.

Deadline for reservations is Apr. 7.

## Graham Supported

"The financial integrity and accountability" of the Billy Graham Evangelistic Association has been affirmed by seven prominent Christians, some of whom have been critics of Graham in the past.

David Poling, United Presbyterian minister, drafted the statement and contacted the other signers—William Sloane Coffin Jr., pastor of The Riverside Church, New York; attorney and lay theologian William Stringfellow; Union Theological Seminary professor Robert McAfee Brown; former Black Panther Eldridge Cleaver; Father Theodore M. Hesburgh, president of Notre Dame University; and David Hyatt, president of the National Conference of Christians and Jews.

"Misleading and often false interpretations have been circulated concerning the finances of the Billy Graham organization," the statement said. "These published insinuations of wrong-doing or implied malfeasance cannot go unchallenged. We are familiar with the ministry of Billy Graham and join together to publicly affirm the financial integrity and accountability of Mr. Graham's enterprise."

# Baptist Forum

## HOW LONG, O HOW LONG?

When I read the letter "How Long Should a Preacher Preach?" in the Nov. 23 issue of Western Recorder by someone who wanted their name withheld, it makes me wonder about folk like this.

When God calls a person to preach he doesn't call another person to tell him how.

This person said many people have commitments soon after church services and as the result they don't stay for church.

If a person will go and put something into the service he will certainly get something from the service, but if he goes with everything from boating, fishing, golfing or anything which is in the recreation line on his mind, he might as well not even bother to go to church. We are living in a day that so many people have to be entertained rather than listen to the preacher.

Ava Snodgrass  
Beaver Dam

## PASSING THE BUCK

Shame on Kentucky Baptists! I was at the state convention and I still can't believe how we 'skirted' around the issue of women's ordination. Simon Peter and Paul would not have ignored it. Why should we, especially in fear of what the press might say! What ever happened to the fear of the Lord? Why didn't we at least pray for divine guidance? Leaving churches with no attempt at divine direction on the part of the convention leaves us open to satanic attack at the most and postponing the issue to another convention at the least.

Gerald F. Stamps  
Pastor, Mt. Tabor Baptist Church  
Paint Lick

## A COMPROMISE?

I was glad to read the statement on "Correctional Love" by brother R. B. Hooks Sr. in the Baptist Forum of Dec. 7. This was an excellent article.

If the autonomy that is granted the local church is denied an association or a convention then these bodies would have no way of determining membership and regulating fellowship. What would such bodies, without disciplinary guidelines, become?

I, too, was at Murray when the General Association of Kentucky Baptists voted to impound the funds to one of our colleges because of alien baptism. One

could not but be impressed with the unity and solidarity of the General Association of Kentucky Baptists at that time in its position on authority in baptism and in the action taken.

When we surrender or compromise our position on baptism the autonomy of Baptist bodies etc., we lose something that is distinctive and blood-bought in our heritage.

Carl Loy  
Columbia

## DID WE GOOF!

Since many pastors, churches and other individuals are writing letters commending South District Association for withdrawing fellowship from Beech Fork Church there is one very important fact that needs to be made known. Our moderator, at the beginning of the business session, stated clearly that we would be using Robert's Rules of Order as our guide for parliamentary procedure. Concerning "Disciplinary Procedures," Robert's Rules states, ". . . expulsion from membership requires a two-thirds vote." The vote was 98 in favor and 64 opposed. That is not a two-thirds majority!

I was, and remain, opposed to the action of South District Association. However, I could live with the action had it received the two-thirds majority required. Will the messengers of South District Association admit that a serious parliamentary error was committed? Will we admit that, had we faithfully followed the accepted Rules of Order the motion to withdraw fellowship from Beech Fork Church failed? That remains to be seen! In the meantime, as a messenger who was present at that meeting, I want to publicly apologize to the messengers and members of Beech Fork Church for permitting such an obvious parliamentary error with far-reaching consequences to slip by uncontested.

Ernest L. Martin  
Danville

## THANKS KENTUCKIANS!

"Only the Lord can know how much meaning was contained in the check I received from the Annuity Board. Without it I would be hard pressed to maintain dignity of life."

Such statements characterize those made periodically by recipients of supplemental assistance benefits through the Annuity Board. With feeling,

they amplify a fact:

The Annuity Board's program of supplemental assistance is both real and reflective. It's real in that it helps those among us who can't always help themselves. It's reflective because it mirrors the whole spirit of the Cooperative Program.

Annually the Annuity Board receives through the Cooperative Program an allocation which goes entirely for supplemental assistance to carefully selected retired ministers or their widows.

Because of the self-giving spirit of the churches in your convention this vital ministry of supplemental assistance touched lives again in fiscal year 1976-77. A total of \$255,100 in Cooperative Program funds for supplemental assistance came to the Annuity Board last fiscal year.

Please relay our deep appreciation to the churches in your convention. And accept the pledge of our support as you continue placing the Cooperative Program in the mainstream of your giving.

B. J. Chenault,  
Senior Vice President and Treasurer  
Annuity Board, SBC

## TRIBUTE TO HUMPHREY

To the family of H. M. Humphrey, to Shiloh Baptist Church and thousands of his friends, this tribute to a good man. Humphrey was an active supporter of Baptist Fellowship Center. He, along with Wilbert Goatley, Alvis Carpenter and William Rogers, was on the subcommittee that negotiated the sale of the old property on Chestnut and relocated the center to its present site.

Humphrey was a faithful member of the Baptist Fellowship Center joint committee. For more than 20 years he was a continuous member. He was a friend and supporter of all the directors who have led this ministry.

The Baptist Fellowship Center joint committee meeting Dec. 8 unanimously and enthusiastically voted to put this letter of tribute in the American Baptist and Western Recorder and send a copy to his family.

Fellowship Center and all those who relate to it will feel the loss of this man's presence and leadership. We pray God's richest blessings on all who mourn his passing.

Thurmond Coleman, Chairman  
Lincoln Bingham, Director

# Santa and the Manger: Are They Compatible?

by Laurie K. Taylor, Staff Writer



Here comes Santa Claus! Here comes Santa Claus—right down Santa Claus Lane!

And meanwhile baby Jesus is away in a manger, no room for a bed—or is there room?

Can a child handle the myth of Santa's mirth and the reality of Jesus' birth? Should we allow our children to believe in Santa Claus? Does conflict develop between Santa and the manger in the minds of our children?

Leading preschool and children's workers in Kentucky were confronted with these questions in the frenzy of the holiday excitement. They were candid and honest in their responses. Each offered personal insights concerning the dilemma faced by children's workers and parents during each season of holly and mistletoe.

Are Santa and the manger compatible? Here's what the experts say!

Mrs. Ann Smith, kindergarten director, Green Acres Baptist Church, Louisville, shared the following ideas.

"I don't think there's a conflict at all because children must experience fantasy. It's part of their growing up and it's good psychology to allow them to experience fantasy, which is Santa Claus. Of course, he embodies all the things we say Christ embodies without the religious connotation."

She continued to explain that children go through certain developmental stages. They must come to deal with fairy tales and other fantasy ideas. It is very difficult for preschool children to differentiate between fantasy and reality.

"When we talk about the manger and baby Jesus we need to say things like, 'This is a story in the Bible' and 'Jesus is our friend'. 'God's son' and all these other distant, abstract terminologies tend to confuse a child."

Mrs. Smith explained that around the age of seven or eight a child finds out from peers and experience and knowledge themselves that Santa is a myth.

"I personally believe in Santa myself," she chuckled. "He is the spirit of Christmas. He's a lot of fun. He's the whole attitude of giving and the joy and happiness that the holiday season brings."

Then on a more serious note she added, "I know of some people who say that children need to be told the 'truth,' but what is untruthful about Santa Claus? Instead of embodying him in a person, he is an attitude. He is a spirit.

"The spirit of Santa is within us. As a child grows and develops he is able to latch on to the real love—God's love."

She stressed the fact that much of the alarm aroused by belief in Santa is manufactured by adults.

"We adults get so uptight when children aren't looking at it from our standpoint.

"Children will decide these things for themselves like the tooth fairy and everything else. Why should we burst their bubble when they couldn't handle the reality of it anyway?"

Well, it looks like Round One goes to good old Saint Nick. Let's see what Mrs. Joyce Munro, assistant professor of childhood education, Southern Seminary, and executive director of the seminary child care center, has to say.

"I can tell you what I have been studying recently, but it is very much in process. I'm still learning," she quickly shared.

"Fantasy is important in a child's life," she began.

"And fantasy has to include all the characters in our society that are highly visible to the child. Right now that would mean a lot of TV characters and a lot of Santa Claus because that's what is visible."

Mrs. Munro emphasized that because a character is visible in society doesn't mean he is good, but that he has to be dealt with.

"I think the child is able to learn through fantasy not just how to handle his emotions, but how to handle his whole life philosophy. Early in the child's life fairy tales and fantasies and stories like Santa Claus and Frosty the Snowman are helping to build his life philosophy."

She turned to relate belief in Santa to the child's religious development.

"The symbolization of our faith, the abstract part of our faith, the symbols the child will later use as an adult have to be nurtured very early. Fantasy is all symbolic.

"If the child is to have a creative, nurtured faith then he has to begin playing with symbols very early. Another way a child is able to say who he is to other people is through fantasy figures and symbols of Christmas."

Then she warned of the danger of leaving Jesus in the manger and failure to teach children that he grew up.

"Jesus is a baby in the manger. Santa Claus is an adult. There's nothing wrong at all with the child learning about the baby Jesus at Christmas."

The birth of Jesus is the spirit of Christmas. But, for the child's future growth and maturing, the young child has to go beyond hearing about just the baby. The child eventually has to identify with the mature Christ, the man."

Because of the fatherly qualities we portray in our presentation of Santa Mrs. Munro believes that in a way we are adding to the child's concept of God.

"I think there's a lot of positive in Santa Claus," she concluded.

It looks like Round Two goes to the fat little man, too. Let's try Jim Cox, associate editor of Western Recorder and state children's conference leader. Cox is the father of three children ranging in age from three to thirteen.

"I have no problem with using Santa Claus, especially for the young child. I don't see how it can be avoided," he began. "You would be cheating a child to deprive him of that fantasy."

Cox expressed children must be told the true reason we celebrate Christmas.

"As children get a little older, certainly well before school-age, they should begin to realize Christ is the reason for Christmas. It is his birthday we celebrate. We give gifts to each other because we love him and show that love to one another."

He acknowledged that children tend

to figure these things out for themselves sometimes sooner than we think.

"Children begin at an early age to realize Santa Claus is somewhat a myth. Before they're in school very long they'll know it's altogether a myth."

Then he smiled and mused, Santa is as much fun for adults as he is for children."

O. K. Chalk up another one for Santa. But, let's try Miss Mary Miller, minister to children, Walnut Street Baptist Church, Louisville. Watch out, Saint Nick!

"As a person who works with children in the Sunday school I feel it is time to pull Santa away from the manger and put him out in the cold, cruel world of commercialism."

"I have always liked that jolly old elf and have believed he was conceived each year by loving parents."

"Lately," she continued, "I have come to the conclusion that the stretching of the commercial time of Christmas from before Thanksgiving to after Christmas sales has caused Santa to become a commercial monster."

Miss Miller places the responsibility of relaying the true meaning of Christmas to children on the teachers.

"We as teachers need to take an inventory of our own trapped feelings in the giving and receiving of gifts. The wise men gave gifts to the baby Jesus."

"The wise teacher gives the gifts of atmosphere and teaching that will communicate the true meaning of Christmas. We want our children to know and feel and live out their appreciation of what God did for us that star-filled night on Bethlehem plains."

Ouch! Santa got knocked out that time!

As you can see, the question of Santa's place at Christmas is many sided. We can speculate and discuss the issue until that last gift is unwrapped and the last carol is sung and still not come to a strong conclusion.

There's one thought we can all agree upon. Miss Miller best expressed it when she pleaded, "Let us pray that God will renew our own joy and excitement about his greatest gift—his son—and that with his help we will be able to communicate this to our children."

# Missions & Ministries

## WANTED: Homes for Furloughing Missionaries

Providing a house for furloughing missionaries can be a happy experience.

But it is discouraging for a church to prepare a house and find it remains empty.

The Southern Baptist Foreign Mission Board urges organizations interested in providing missionary homes to contact Eunice Smith who works to achieve a balance between the

supply and demand for such housing.

Mrs. Smith, manager of the missionary housing of furlough ministries since 1972, said 207 such units now are available to help meet missionaries' furlough needs.

More are needed, Mrs. Smith said, but the need is not uniform throughout the country. Since most missionaries prefer to spend furloughs where their relatives live, a church should first contact Mrs. Smith to determine if a need exists in that area.

Mrs. Smith sends a list of such residences to all missionaries twice a year.

Most families need three or four bedrooms, but single mis-

sionaries are often happy with an apartment. In housing a family the church should consider whether suitable schooling is available for children of all ages.

Furnishing and maintaining the house can best be done by a committee. Each convenience frees the missionary's time for other things, Mrs. Smith explains.

Churches should furnish linens, dishes and small items. These can be costly if missionaries must buy them for every furlough. Some churches provide staple foods or spices as an extra. When the family arrives a church often provides their first meals and assists them during a get-acquainted

shopping trip. A list of emergency numbers is also helpful.

Mrs. Smith asks that she be notified when the house is expected to be ready for occupancy. Arrangements and reservations are made directly between the missionary and the church.

Most residences are provided rent-free with the missionary paying the utilities. The policy should be understood before the arrangement is agreed upon. All missionary correspondence should be sent air mail.

Missionary family schedules fill quickly on furloughs. Many accept speaking engagements before leaving the field. When involving the missionary family in church programs it's best to arrange the schedule in advance.

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

### The Lottie Moon Christmas Offering is A RESPONSE.

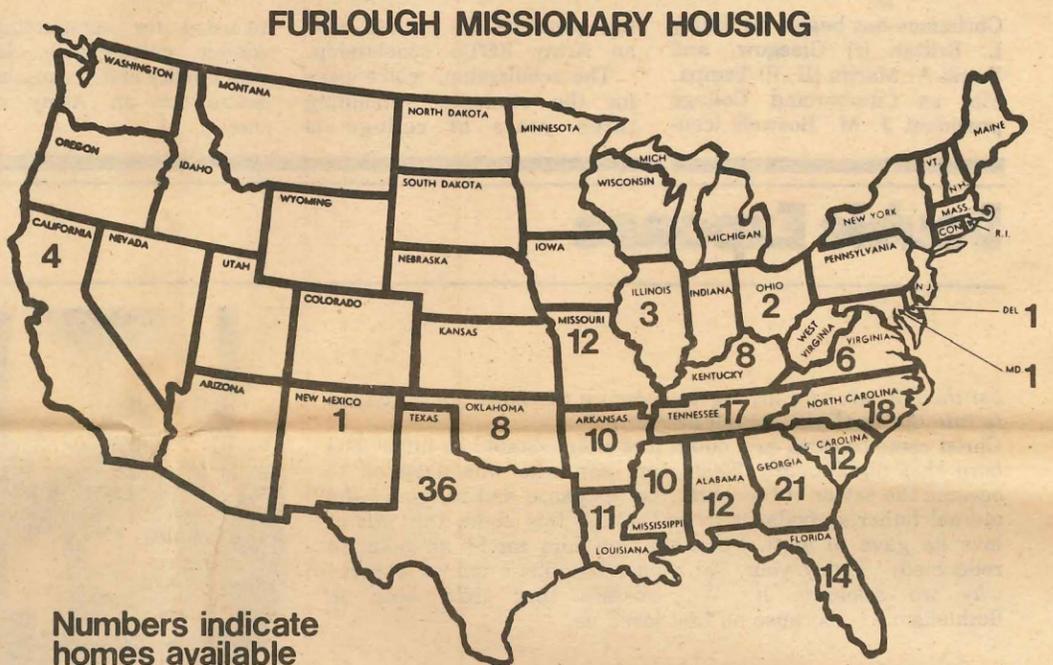
- A RESPONSE to the call that rings across the centuries to "Go, make disciples, baptize and teach."
- A RESPONSE to the need of Southern Baptists to extend their witness in global discipleship.
- A RESPONSE to the spiritual needs of millions of persons whose lives will be touched and changed as missionaries provide Christian witness.
- A RESPONSE to a Bold Mission Thrust projected by the Southern Baptist Convention which has the overarching objective "To provide every person on earth the opportunity to hear the gospel of Jesus Christ by the end of the century."

### IT'S MORE THAN JUST AN OFFERING

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# Christian Education



## Early Christmas At Cumberland

Christmas has begun for Harry L. Brittan (r) Glasgow, and Frank A. Martin III, (l) Tampa, Fla. as Cumberland College president J. M. Boswell (center) presents the cadets with an Army ROTC scholarship. The scholarship, which pays for the students' remaining three years of college is awarded for outstanding academic performance, leadership quality and possessing the desire for an Army officer career.

## Double Exposure

*Let the hills sing for joy together before the Lord, for he comes to rule the earth (Ps. 98:8-9 RSV).*

Christ came to earth as a child. In a simple stable an infant was born that night nearly 2000 years ago who was destined to become the savior of the world. Let us pause and recognize the eternal father's goodness to us through this child, this gift of love he gave to earth "that through him might all men be redeemed." Enjoy your Christmas, but don't fail to observe why we celebrate it. We worship that child born in Bethlehem . . . because he first loved us.



### HIGH CALLING

## Frank Owen



Back when I entered the ministry this walk of life was rather universally referred to as "the High Calling." The common nickname of the Chaplain when I "soldiered" in World War II was "Sky Pilot." The boys in the motor pool painted it on both sides of my jeep without my permission or suggestion.

Never until very recent years did I hear of a minister being "hired" or "fired." The language was more respectful. We "engaged" our ministers. On the exceedingly rare occasion when a church was determined to divorce its pastor it carefully spoke of it in terms of requesting his resignation.

The language is becoming more crass now. I don't hear the term "High Calling." (It is new to my younger secretary.) We have now stressed the non-difference between lay and clergy—"everybody is called." "Preachers are no different."

If our present attitude is at fault then we preachers are as responsible as anybody else. Most of us disliked the title "Rever-

end." We'd rather be called "Doctor"; more flattering to the intellectual ego, but less distinctive of "High Calling."

Our sense of rugged manhood (not an illegitimate goal) and desire to be known as "regular fellows" has also made us more common.

I also remember when the word "elder" fittingly described the noble standing of the minister, as well as his then respected age. Now we prefer glamour.

Ministers shouldn't think too highly of themselves, but our humble lives as ministers should prompt others to think highly of our calling. Even yet I still believe in "the High Calling."

*Unto us a Son is Given*

## Kept in Confidence

by K. Maynard Head

Advice often given in newspaper columns dealing with man and his problems is: "See your spiritual adviser." Most people interpret a spiritual advisor to be the minister of the church they attend. If you do discuss your problem with him, is your conversation confidential in the eyes of the law?

There was no such privilege with the common law because courts did not easily give up this source of information. It was thought the more facts the court had, the better it could dispense justice.

However, many states now have "priest-penitent" laws which have reversed this practice. These statutes grant a certain amount of privacy to information shared with a minister.

Kentucky Revised Statute 421.210 states, "no minister may be required to testify in any civil or criminal case concerning information coming to him in his professional capacity."

There are, on the other hand, certain limits on this privilege. For example, information given to a minister during an ordinary conversation is not usually protected, nor are matters involving a crime. Because of these limits, a court demanded information about a crime discussed with a minister by a suspected rapist during a casual conversation. The judge ruled that the minister, just like any other citizen, must tell what he had heard.

Ministers can also be required to express opinions of the mental condition of someone they have known for many years.

In most cases, however, the person who confides in his spiritual adviser can certainly count on a legal curtain of privacy.



## Mountains to the Mississippi

### Friendship Celebrates Silver Anniversary

Friendship Baptist Church, Irvine, celebrated its twenty-fifth anniversary recently with homecoming services. John Zupancic and Heston Hatcher,

both former pastors, brought the messages. The King's Businessmen, Madison County, provided music.

A revival followed homecoming. Evangelists included: Ross Figart, John Zupancic, Kenny Mahanes and Heston Hatcher.

## Revivals

### 40 Decisions Made

A weekend revival at Calvary Baptist Church, London, resulted in 40 decisions, including seven professions of faith. Leading the efforts were Jack Sherman, evangelist, and Rick Brewer, musician.

### Liberty Claims 44 After Two Revivals

First Baptist Church, Liberty, held two revivals resulting in 39 additions by baptism and five by letter. Evangelist for the first endeavor was Michael Watts. Higher Law, Somersville, W. Va., conducted the second revival.

## Personnel Change

### David Cobb Called

Eastern Parkway Baptist Church, Louisville, has called David L. Cobb as pastor. Cobb has pastored churches in Kentucky, Florida and South Carolina and is currently pursuing the D. Min. degree at Southern Seminary.

# Sunday School Lessons

International Series

by H. C. Chiles, Murray, Ky.

Lessons for January 1, 1978

## God Knows No Foreigners

The book of Ruth focuses on a family in Bethlehem-Judah, a village located five miles south of Jerusalem. The heroine of this fascinating book was one of the most charming women in the Old Testament. In the story of her life we have a splendid portrayal of true faith, genuine love and unswerving loyalty.

### Reverses - Ruth 1:1-5

To escape a terrible famine, Elimelech, Naomi and their sons Mahlon and Chilion migrated to the land of Moab, a pagan country on the opposite side of the Dead Sea. This migration was unwise because God did not direct it.

While sojourning in Moab they were away from the altars of God and the fellowship of God's people. Mahlon married Ruth and Chilion married Orpah, both of whom were Moabites. Within ten years all of these women were widows and were left in seemingly destitute circumstances.

### Reaping - Ruth 2:1-3

Upon hearing that there was an abundance of grain in Judah, Naomi decided to go home and spend her last days among her friends. Her daughters-in-law accompanied her to the border between Moab and Judah. Three times she urged them to return home. Orpah yielded. Ruth refused due to her love

for Naomi and God.

Upon arrival in her new home, Ruth became anxious to earn a living. Ruth went to glean in the field of Boaz, a wealthy member of the family of Elimelech, her father-in-law.

### Rejoicing - Ruth 4:13-17

Coming from Bethlehem Boaz observed Ruth and became interested in her. He urged her to follow the maidens who were binding the sheaves just behind the men who were reaping. He forbade the young men to touch her and to prevent her from gleaning. Boaz protected her from insult and tenderly cared for her physical comfort.

Boaz became Ruth's redeemer. She became his wife. She gave birth to a son, Obed, who became Jesse's father, the father of David, of whose line Jesus was born. Due to her great fidelity and deep devotion, Ruth was rewarded with a favored position, happy life and glorious lineage for she was an ancestress of our savior. Thus, the one who was an alien became a vessel for the glorious purpose of God. The fact that God chose a foreigner, as well as Israelites, to accomplish his redemptive purpose is proof of his impartiality. Through this alien God blessed the world.

Life and Work Series

## Self-Interest Versus Self-Giving

This subject clearly distinguishes two opposite ways of life, the first of which is to be renounced and the second of which is to be practiced.

### John 11:45-50

Standing at Lazarus' tomb Christ lifted his voice in thanksgiving to God for answered prayer, then raised Lazarus from the dead. This gave the sisters great joy and convinced many of the Jews that Christ was the son of God. However, some of the Jews rushed back into Jerusalem and reported to the Pharisees what Christ had done.

Hating Christ because he had not respected their religious traditions, these angry Pharisees persuaded the Sadducees and chief priests to join them in convening the Sanhedrin to find a means of disposing of Christ lest the masses believe on him. Caiaphas declared that it was expedient for them to get rid of Christ without delay. Plans were made to put him to death, but this could not be done until God

permitted it.

### John 12:1-8

As the time for the crucifixion was drawing near, our Lord went to Bethany to spend the night with his friends - Martha, Mary and Lazarus. That evening a feast was given in his honor in the house of "Simon the leper".

Realizing that her Lord was about to be taken from them, Mary thought this her last chance to express her love for Christ. Disregarding what others might think, Mary went to Jesus. She broke the seal of an alabaster box of precious ointment. With its contents she anointed his feet and wiped them with her hair.

Criticisms were voiced readily by the disciples. Judas Iscariot lead the critics. They branded her expression of love as an act of reckless extravagance. Christ quickly came to Mary's rescue with an expression of deepest appreciation for what she had done.

Lessons for January 8, 1977

## God Speaks to Human Prejudices

God assigned Jonah the difficult task of being a foreign missionary in Nineveh. Rather than undertake the assignment, Jonah headed in the opposite direction. God's will was not to be thwarted so God gave him a second opportunity.

### The Preaching of the Prophet

#### Jonah 3:3-4

Having learned that disobedience brings trouble, Jonah went to preach to the detested Assyrians. After entering idolatrous Nineveh, Jonah went up and down the winding streets preaching what God directed him. He was simple and brief. The gist of his message was the imminent destruction of the city unless the people repented of their sins.

### The Penitence of the People

#### Jonah 3:5

They interpreted this message as one coming from the true God. When "they believed God," they "proclaimed a fast," which was a sign of their trust in God. As an evidence of their humility they "put on sackcloth." They confessed their sins and acknowledged the justice of the threatened judgment. They forsook their evil ways.

### The Petulance of the Prophet

#### Jonah 4:1-3

It is human to want to see things result

as one anticipates. It was the hope of Jonah that at the end of 40 days God's arm would be extended and Nineveh would be destroyed. Their repentance was not to his liking. Consequently Jonah expressed his selfish anger because God spared the Ninevites.

Believing he was discredited as a true prophet because God had spared the penitent people, the self-pitying Jonah asked God to take his life. Because God has been merciful with those who Jonah hated, he did not want to continue his ministry. He was interested only in his own purposes.

### The Persuasiveness of God

#### Jonah 4:4-11

God let Jonah know that he did not have any right to be angry.

In order to use it as an object lesson, God caused a gourd vine to grow in a miraculous manner so it might shelter embittered Jonah from the extreme heat. When this vine was killed, Jonah became more bitter. Chiding him for having more interest in the vine than he did in the Ninevites, God informed him that the heathen were more important than a plant. God expects his people to proclaim his message of love and mercy to all.

## A Death That Means Life

### John 12:20-33

As Christ made his triumphal entry of Jerusalem the people cried, "Hosanna: Blessed is the king of Israel that cometh in the name of the Lord."

### A Strong Plea - John 12:20-22

Certain Greeks approached Philip and said, "Sir, we would see Jesus." This strong plea indicated they were anxious to talk with him about religion.

They craved a new, holy ideal. This craving met its answer in Christ, the world's supreme moral ideal.

### A Sublime Proclamation - John 12:23-27

Christ proclaimed that those who live for self-gratification lose their lives, whereas those who devote their lives to God enjoy real life. Following Christ means one accepts him as savior, and notes his life to doing God's will.

Those who serve him faithfully will be honored with blessings in this life and glory in the one which is to come.

Deeply troubled in soul, Christ said,

"Father, save me from this hour," and then he added, "But for this cause came I unto this hour."

A Satisfactory Prayer - John 12:28-31  
Christ's awareness of God's presence was his most cherished possession. "Father" was his answer to the fears before him. He prayed, "Father, glorify thy name." That was his desire.

### A Solemn Promise - John 12:32

Christ's promise, "I will draw all men unto me," has reference to his death. This sacrificial death on the cross is the magnet which draws multitudes to him in repentance and faith.

### A Significant Prospect - John 12:33

The people seemed shocked at what Christ said about his approaching death. They asked him to explain what he meant. Knowing they were not seeking the truth, he referred to himself as the light of the world. He reminded them soon this light would be withdrawn. He challenged them to believe on him.

# NOTE

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