

## Campbell Named News Supervisor

Bracey (Buzz) Campbell, managing editor of the Nashville Banner, has accepted the position of supervisor of the news and information section of the Baptist Sunday School Board's office of communications.

Campbell, 30, who has been directly responsible for the news operation of the afternoon daily paper, will also work with the Sunday School Board bureau of Baptist Press, news service of the Southern Baptist Convention.

He joined the Banner in 1971. He has worked on the copy desk, as a political reporter and chief political reporter and became managing editor in January 1976. Prior to 1971 Campbell worked for the Jackson (Miss.) Clarion-Ledger for

six years.

At the Sunday School Board he will direct an expanded and more aggressive coverage of the Sunday School Board's mission and work, according to Lloyd Householder, director of communications.

A graduate of Mississippi College, Campbell is a deacon at Nashville's First Baptist Church, a member of the Baptist Joint Committee on Public Affairs, the board of trust of Nashville's Baptist Hospital, and the Exchange Club. He also is president-elect of the Tennessee Associated Press Managing Editor's Association.

"We are happy to welcome a man of Campbell's ability and rich background," said Grady C. Cothen, Sunday School Board president. We're delighted at the coming of this dedicated, Christian newsman."

## WMU OK's Goal, Dedicates Building

During its executive board meeting Woman's Missionary Union, auxiliary to Southern Baptist Convention, approved organizational plans for 1979-80, studied WMU's role in the Bold Mission Thrust and North Central Missions Thrust emphases and dedicated its building expansion.

The five-floor, \$500,000 addition to the national office building was dedicated during the week. The building and associated remodeling is being completed two months ahead of schedule and is already three-fourths paid for from cash and interest on hand, with no funds borrowed.

## Small Churches Beneficiaries Of SS Clinics

Six area small church pastor-Sunday school director workshops have been set for 1978 by the KBC Sunday School Department, Fred E. Halbrooks, director, announced.

These six events are for the small church with an enrolment in Sunday school under 150. Each will offer help in developing and building the Sunday school program.

Conference leaders include Daryl Heath, Baptist Sunday School Board, Nashville; Halbrooks; and James E. Rennell, associate in the state Sunday School Department.

The six conferences are scheduled as follows:

Feb. 10-11—Mid-Continent Bible College, Mayfield

Apr. 14-15—Campbellville College  
June 9-10—Finley Baptist Church, Henderson

Aug. 25-26—Southern Baptist Theological Seminary, Louisville

Oct. 13-14—Cumberland College, Williamsburg

Nov. 3-4—Georgetown College

## Musicians Plan Spring Festivals

Eugene Quinn, director of the Kentucky Baptist Convention's Church Music Department, has announced the following regional music festivals this spring:

Feb. 17-18—Erlanger (adults and youth 17th; children 18th)

Mar. 3—Beechwood, Louisville (adults)

Mar. 10—Parkland, Louisville (youth)

Mar. 11—Shively Heights, Louisville (children)

Mar. 17—Rose Hill, Ashland (all ages)

Mar. 31 - Apr. 1—Porter Memorial, Lexington (adults and youth 31st; children 1st)

Mar. 31 - Apr. 1—Third, Owensboro (adults and youth 31st; children 1st)

Apr. 7—First, Danville (all ages)

April 7—Reidland (all ages)

Apr. 7-8—Eastwood, Bowling Green (adults and youth 7th; children 8th)

Apr. 21-22—Central, Corbin (adults and youth 21st; children 22nd)

Apr. —First, Hopkinsville (all ages)

## Brotherhood Sets March Workshops

The state Brotherhood Department in Middletown has announced eight Brotherhood workshops for March, according to Forrest R. Sawyer, department director.

The one night events offer help in seven areas: general conference for pastors, Brotherhood directors and churchmen with no organization; interfaith witness; evangelism; prisoner/family ministry; Baptist Men general officers; Crusader counselors and workers; and Pioneer counselors and workers.

All sessions are scheduled 7:30-9 p.m. local time and will be held in two locations simultaneously each night. Dates and places are:

Mar. 13—First Baptist Church, Eddyville; Campton Baptist Church

Mar. 14—Crabtree Avenue Baptist Church, Owensboro; Dry Ridge Baptist Church

Mar. 16—First Baptist Church, Cave City; First Baptist Church, Corbin

Mar. 17—Cedar Creek Baptist Church, Louisville; Calvary Baptist Church, Somerset

# WESTERN RECORDER

January 25, 1978

Kentucky Baptists' Weekly News Journal

Vol. 152, No. 4

## Who Is a Typical Foreign Missionary For Sou. Baptists?

Who's going overseas for Southern Baptists?

A profile study presented to the Foreign Mission Board showed in 1977 the average age for the career missionary man at the time of appointment was 32 and for women, 30.

The average career missionary family appointed had two children.

In the missionary associate program, under which persons from 35-59 are employed for four-year periods of service overseas, the average age of those em-

ployed last year was 49 for men and 46 for women.

The average missionary journeyman commissioned last year was 23. This program is for college graduates 26 and under who are employed for two-year periods of overseas service.

Career missionaries still make up the major share of the total force, with 2365 of them at 1977's close. Those in the auxiliary programs totaled 411, including 217 missionary associates, 183 journeymen and 11 special project workers.

This does not include 2407 volunteers who spent from two weeks to a year assisting Southern Baptist mission efforts in 1977.

Of 279 missionaries appointed last year, 247 were college graduates, but only 69 were seminary graduates.

The Foreign Mission Board is presently in touch with 1819 persons who are prospective missionary candidates. About a third of these are interested in the journeyman program.

## 50,000 in Tulsa May Be Members Of One Church

Members of Tulsa's Eastwood Baptist Church have adopted a "House Ministry" concept they expect will increase their membership to 50,000 in 10 years.

But instead of bringing prospects to the church Eastwood's 25 buses will be used to take teachers to surrounding areas to lead worship and Bible study in the homes of members.

"This will involve our deacons in an intensive training program," explained Tom Elliff, Eastwood's pastor. "Each will have responsibility for four or five house ministries and they will, in a sense, become the pastor of those groups. The people would worship together at the church only once a week—and that not necessarily on Sunday. If this program goes the way we think it will there will not be enough room to get them all together at one time."

Eastwood's membership, identified by the Southern Baptist Home Mission Board as one of the convention's fastest growing, went from 1,640 in 1972 to 3,346 in 1976. It has burgeoning ministries among migrants, personal counseling, crisis closet, legal aid, ex-offenders, deaf and a mobile television unit.

## Those Associational Editions Have Given Us Headaches, Too

If you are one of several thousand Western Recorder subscribers who normally receive an associational edition of the Recorder (with the cover picture omitted and your associational news inserted) and you've missed it several weeks, there's a logical explanation.

Everything that could go wrong did.

The Recorder changed printers in late November. The typesetter resigned and was replaced. During the new typesetter's training period a third party was enlisted to process associational and other Recorder copy. The Christmas/New Year's holidays eliminated one regular Recorder and two associational editions. Mail service is taking longer and longer. One association 90 miles

## Court to Rule On Air Rights

The U. S. Supreme Court will decide whether seven four-letter words are indecent and can be banned from the airwaves by the Federal Communications Commission.

The federal agency asked the justices to overrule a lower court decision denying them the right to forbid broadcasting of the seven words, all of which describe sexual and excretory organs and activities. A section of the federal communications act forbids "obscene, indecent or profane language."

## TV Studio Opens With Bible Course

The lights were bright, the stage set and the cameras rolling Jan. 17 for the first video taping in the new television studio of the Southern Baptist Radio and Television Commission in Ft. Worth.

A pilot Bible correspondence course featuring Frank Pollard, preacher on "The Baptist Hour" and pastor of First Baptist Church, Jackson, Miss., is the first program being taped in the new studio. It is being presented jointly by the Radio and Television Commission and the Baptist Sunday School Board.

away mailed first class copy for its page four days before it was due. It arrived six days later, beyond the deadline for insertion. This, unfortunately, is not an isolated case. Finally, due to bad weather mail service was reduced or omitted in many parts of the state for three days or more consecutively.

Is everything working against us?

At this point, we aren't sure. But we're working with the local missionaries and postal officials and printers to bring you your news as quickly as humanly possible. Please bear with us.

We felt, after so many disappointments in several parts of the state, you deserved an explanation.



## A Funeral Befitting the Man

The Jan. 16 record snowfall in Louisville had its blessings. With traffic paralyzed the Baptist Building closed at noon giving opportunity to attend the funeral of Senator Hubert Humphrey via television.

The impressive memorial services for the Senator were not only a tribute to an outstanding American but also an encouraging reflection upon the religious fiber of our nation. The executive and legislative leadership of the United States suspended business as usual to join in profoundly religious services in honor of this great statesman and in recognition of the virtues that made him great.

The two-hour funeral service in St. Paul not only honored Hubert Humphrey but depicted religion as a

very wholesome influence in the life of this national political figure. Senator Humphrey was an inspiring example of a public officer who never used pious platitudes to advance personal ambitions but let his dedication to America and his service to his fellowmen demonstrate the profound effect of his religious convictions.

Planned ecumenical religious services usually appear strained and artificial but not so in the case of Senator Humphrey's funeral. A Presbyterian pastor, a television evangelist, a Jewish rabbi, a Roman Catholic priest, a black Baptist choir and classical musicians all blended into a moving worship experience of celebration and joy.

Senator Humphrey was an idealist and a practical politician which is a rare combination. He was identified with the common man until the end and for many years he led in the struggle for human rights and for equal opportunity for all Americans.

Ironically Hubert Humphrey never obtained his highest dream which was to become President of the United States. Like Moses he came to the very edge of the promised land but was denied entrance. But he was more gracious in defeat than some have been in victory and he justly deserved the honor accorded a President. As long as each generation produces some statesmen like Hubert Humphrey, there is hope for America.

## Jethro's Advice Is Still Good

The Book of Exodus selected for special study by Southern Baptists this year has many valuable insights for our day. One of the most interesting of these is the advice given Moses by Jethro, his father-in-law (Chapter 18).

Noticing that Moses was spending from daylight to dark hearing and settling the disputes of all the Israelites Jethro told Moses he was not doing right in trying to do all this alone. He suggested that Moses should select some helpers and save himself for the more difficult cases.

It might be expected for Moses to have resented advice from his father-in-law and especially since Jethro was not even an Israelite and was presuming to tell God's chosen leader how to do his work. But the manner of Moses' response revealed his humility and his willingness to learn from anyone, even an outsider.

This is more than many of God's servants in leadership places today are willing to do. To share respon-

sibility is difficult for one who regards his place as God-given. There seems to be a feeling among some leaders that to share responsibility is to admit weakness and failure.

One of the problem areas for Baptist churches large enough to have more than one minister is relationships among staff members. Though not always visible on the surface, too many pastors and staff members experience friction. And most often it is over status.

Too often the pastor is not willing to really share responsibility of leadership. He thinks he is but he cannot abandon the historic role of the pastor to have the final say. Consequently other staff members feel like they are not much more than errand boys and are not encouraged nor used according to their ability and training.

On the other hand church staff members are becoming more and more status conscious and want to be

recognized as fully sovereign in their fields of ministry. More and more are seeking ordination as a status symbol and demand to be regarded as one among equals.

A pastor who will not delegate responsibility but insists on participation in every decision and event is usually very insecure or is afflicted with an exaggeration of self-importance. The same is true of status conscious staff members.

The truth is Baptist pastors and staff members have had little help in learning how to share responsibility. Such training has not been offered to any helpful extent in our seminaries. Every seminary student preparing for the ministry should be required to take a solid course on church-staff relationships taught by someone who has learned by experience.

Jethro's advice to Moses is as valuable today as it was when first given and wise is the religious leader who hears and heeds.

## A Denomination Needs Constant Examination and Evaluation

A religious denomination has life somewhat like a person. It has birth, it grows through adolescence to maturity and without special offsetting efforts it grows weak and senile with age. And also like people a denomination can get sick and sometimes by the time the symptoms are obvious it's too late.

But unlike a person, a denomination has no human doctor to diagnose and treat its ailments. If it remains healthy it has to discipline itself with wholesome health habits, do its own diagnosis and prescribe its own treatment.

As denominations go Southern Baptists have developed into about as strong and healthy a specimen as can be found in church history. But it just did not happen. It resulted from careful care and nourishment over many years. Baptists have come slowly and sometimes reluctantly to the place of trusting and cooperating with one another. And continuation of the fine present state of health of the Southern Baptist organ-

ization depends upon the same care and nourishment.

Outside the Lord's presence, the most precious possession of a denomination is the confidence its constituents have in it. Without such confidence on the part of its constituents a denomination can lose in one generation what several generations have been required to build.

The very success of a denomination can be one of its most dangerous enemies. Growth is regarded as success and continued growth requires organization. But the history of religion reveals that it is difficult to organize without overorganizing and it's hard to staff the organization without overstaffing it.

Accretion has been the death of many religious movements in history. Adding to without ever subtracting from tends to load an organization down until

it falls under its own weight. The graveyard of religions is filled with religions that kept adding what appeared to be needed without ever learning how to lop off what was no longer needed.

In denominational organization there is need for constant self-examination and evaluation. When one is well is the time for regular check-ups. When the disease becomes obvious, it is often too late.

Is it time for Southern Baptists on the state and national level to take stock of our denominational organization? Have we developed more denominational machinery than is really needed? Have we added more staff members than ever were needed? Are we retaining some who were once but no longer are needed?

Have we forgotten that the denomination exists to help individual churches carry out their mandate from Christ rather than that the churches exist for the success of the denomination?

Once the organization has been carefully examined and evaluated, then the personnel that mans the organization must be carefully scrutinized and evaluated. The welfare of any organization depends upon the reliability and integrity of its leaders. But more about this next week.

But the Baptist is on the opposite end of the pole. What has evolved must be corrected and restored to what the Lord Jesus originally represented. This means the Bible as a source book is vital and makes the Baptist more fundamental than any ordinary Fundamentalist could possibly be. In other words, the Baptist is a revolutionary, always has been and always will be. No human culture can ever be acceptable to a Baptist.

My personal library is loaded with science and history books written by the current university scholarship and as a Baptist I reject everything they approve. When evolutionists and anthropologists point their fingers at Baptists and question what those Baptists are up to it's the biggest compliment they can pay to Baptists because it shows we're doing what we should be doing. And we'd better get those baptisms on the upswing again, or else! And don't ever admit that we Baptists have a religious tradition for we don't.

Homer Wm. Smith  
Louisville

## Baptist Forum

### WE AREN'T TRADITIONAL

William A. Powell and E. Glenn Hinson are both Baptists (I give them both this credit) but are wasting their energies on the wrong objectives. During a half century of analytical study regarding Baptists I have been forced to the acceptance of a simple definition of Baptists, and that is, they are people whose sole aim is to restore original Christianity to the earth.

Cornell Press has just come out with a book *The Devil*, by Jeffry Burton Russell, professor of medieval studies at the University of Notre Dame. It is an excellent book. In it the author shows his opposition to efforts to understand what the Bible actually says about "primitive" Christianity and asserts his approval of Christianity as it has "evolved" to its present status.

So the author of *The Devil* fits in fine with cultural evolution and present-day university scholarship which is evolutionarily oriented. Everything in the modern university is explained by evolution. Evolutionists make a lot to do about "primitive" origins and worship present-day attainments. Religion, according to them, has evolved. Origins to them deserve study but they are elementary and naive.

## Western Recorder

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

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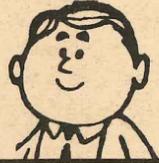
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## Western Recorder

*Serving Baptists of the Bluegrass Since 1825*

JANUARY 25, 1978  
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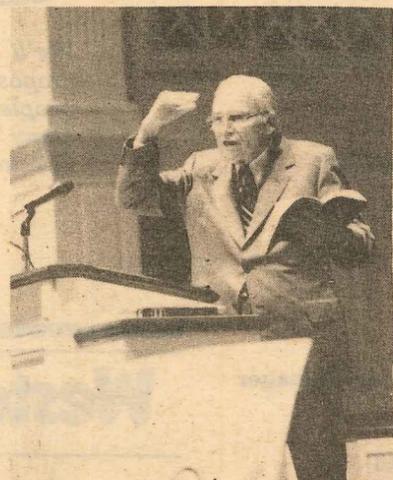
# Blizzard Conditions — Evangelists on Ice!

Story by Jim Cox

Photography by Greg Hancock

Clockwise, from top left: The "messengers" to the state evangelistic conference came, although there weren't as many as in other years. Those who were there listened intently, however, to fiery preaching of

Lewis Drummond, Wallace Morris and Ramsey Pollard. Meanwhile, outside, snow was piling up around Severns Valley Baptist Church, and some participants had to deal with it severely following the meeting.



Someone said, "Big things come from small beginnings." Whether this is the case with Kentucky's "Bold Commitment/Bold Witnessing" efforts remains to be seen.

The efforts were born in the humblest of origins last week at the two-day state-wide evangelism conference in Elizabethtown, ending just three hours after it began.

At the start of the annual session at Severns Valley Baptist Church, with snow falling all across the state, about 75 persons were present. An announcement was made that this would be the one and only session for the meeting.

By the conclusion of the afternoon session another 150 persons had joined those present at the start. Most had been traveling much of the day.

When the snow finally ended, reports of up to 20 inches in much of the state were confirmed. The obvious course was to cancel. But it must have been a most disappointing and difficult decision for Jay Brown, KBC evangelism director for the last 10 months. This was Brown's first statewide meeting; one that traditionally draws upwards of 2000 persons annually.

On Monday morning Brown telephoned all over the nation in an attempt to halt program personalities before they could leave their homes to fly to Kentucky. Fortunately, he reached most of them in time.

The afternoon session proceeded almost as stated on the printed program.

Lewis Drummond, evangelism faculty member at Southern Seminary, was first of a series of speakers focusing on "The Evangelistic Church Praying Boldly." He emphasized four types of prayer for the bold evangelistic church — contrition, confession, commitment and commission.

David Ring, Liberty, Mo., evangelist, who had been scheduled to speak that evening, was inserted as the only major program departure. A cerebral palsy victim, Ring testified how God called him to preach and used him even through his affliction.

Wallace Morris, Bowling Green evangelist, told the crowd, "To lead God's people boldly in prayer requires aforthought."

He called for affirmation to prayer. "The church prays for the sick but rarely ever affirms that God has answered the church's prayer," he reminded.

Ramsey Pollard, retired Memphis pastor and former SBC president, concluded the session.

"When you preachers quit preaching the precious blood of Jesus Christ, you're going to lose your churches," Pollard admonished. "Baptists are not perfect people. Let's have some bold praying — from the depths of your heart and soul," he concluded.

Robert Phillips, black gospel soloist, provided special music, accompanying his singing on the piano.

On that note, it was over.

Several expressed dismay that the evening session would not be held, since many had driven all day and were spending the night in Elizabethtown.

The gracious hospitality of Severns Valley's staff and people, always warm and abundant at state Baptist meetings, was never more appreciated by participants than in such blizzard conditions.

One pastor remarked, "If it weren't for the fact I'd rather get stranded in the daylight than dark, I'd go home tonight."

Said another, "What we got was worth coming for."

The fruits of his labor will probably never appear in any denominational "record books" and the story of his church, measured in statistics alone, would be an embarrassment for particularly ambitious preachers.

But for the past 16½ years Joe Priest Williams has worked patiently in the poverty area of west Louisville, sharing the gospel with the "brokenness of society" that surrounds Baptist Tabernacle, a Southern Baptist Church he pastors.

With his home located in an all-black neighborhood and his church situated between a black area and the poor white section of the city, the white pastor is one of those unheralded persons who took the racial reconciliation talk of the 1960's, put it into practice and then stuck with it.

It hasn't been easy.

When he came to Baptist Tabernacle in 1961 the church was averaging about 600 in Sunday School and was on its way to becoming the "First Baptist Church" of west Louisville. Then in the midst of the turbulent civil rights years the neighborhood surrounding the church changed. Blacks began to move in and whites moved out. A riot near the church sent most of the holdouts, many of them Baptist Tabernacle members, scurrying for the suburbs.

Today Williams preaches on Sunday mornings to 160 or 170 persons scattered across the 800 seat auditorium.

Though the numbers have waned, his commitment to racial reconciliation has not. And he is genuinely proud of the indigenous church he pastors—a congregation led by a core group of persons who have struggled to be consistent with

the demands of the gospel and to sustain a ministry to a changing community within a changing society.

On Feb. 12 when Baptist Tabernacle and other churches across the Southern Baptist Convention observe Race Relations Sunday, Williams may find special significance in the 1978 emphasis taken from Galatians 6:9. The theme selected by the Southern Baptist Christian Life Commission is "Let us not be weary in well doing."

Williams, a product of the depression years from Zion, Ky., quickly admits to "speaking pretty plainly" on racial issues—a characteristic that earned him "controversial" and "liberal" labels from some fellow pastors. A friend once told him his very presence in most Baptist meetings is "disturbing."

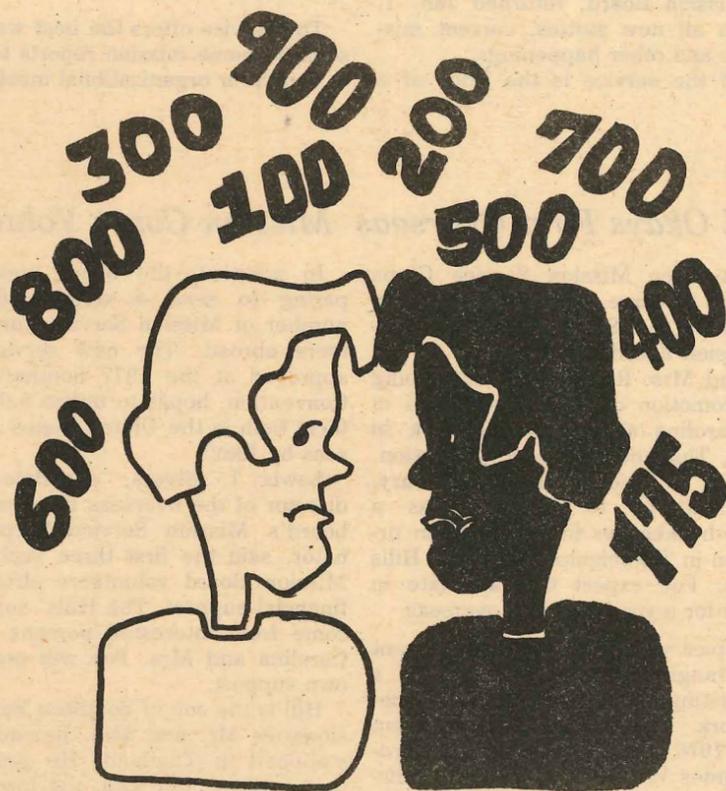
In the 1940's, as a Baptist Student Union director, he helped stage a protest at Ridgecrest (N.C.) Baptist Conference Center when several African students were not allowed to eat in the then still segregated dining room. And as a pastor two decades later he marched with civil rights demonstrators down the streets of Louisville—the kind of act that sent many preachers packing in the 1950's and 1960's.

He was, in fact, "called on the carpet" by his deacons, where he told them "there comes a time when talking isn't enough."

"At seminary I was introduced to the impact of the ethics of the gospel," explains Williams, who earned two degrees at Southern Seminary and now teaches ethics at Boyce Bible School on the seminary campus. "That really cranked me up for what I believe being a Christian is all about."

## Pastor's Fruit Not in Numbers, But He Leads in Race Relations

by David R. Wilkinson



Later he accepted the pastorate of Baptist Tabernacle and found himself in a situation familiar to many pastors. A wide gap existed between his feelings on a major social issue and those of most of his church members. The particular issue during the 1960's of course, was racial integration.

Williams, however, was patient and although Baptist Tabernacle was the first Southern Baptist church in Louisville to integrate, it didn't happen because its pastor forced the issue on his congregation. "I don't think it was even discussed when the pulpit committee talked to me," he says. "I just began preaching what I thought the Bible said, and there it was. I'd say, 'Here's what the gospel says. Now what do we do? How do we relate to it? I think by doing that I became a part of the solving of the problem instead of the problem.'"

Williams feels the Sunday his church voted to accept its first black member was a victory for his views but he warns that involvement in race relations at the community level is not for the impatient or the faint of heart. For every moment of success, there were many setbacks. "I mean there's a lot I've projected for the church which they haven't voted for."

"But I've never been turned down as a person," he adds. "Some of the people who have the hardest time accepting what I project are some of the best friends I have in the church."

That's not to say Williams hasn't considered leaving at times. Although there have been other opportunities, Williams, only the church's third pastor since 1918, has really never seriously pursued any opportunity to leave. "I've wanted to

leave; I'd be telling a story if I didn't admit that. Sometimes you just want to hang it all up."

When those feelings have come, Williams has turned to his family—the decision to remain as pastor of the church through the integration struggle was a family decision, he says. And he tries to get away from the office and the church building into the neighborhood to mix with "ordinary people who haven't got fronts on them."

Williams says pastors in ministries such as his "may have to get their identification from somewhere other than the church. 'You can't create a record here, a reputation that gives you an identification of who you are,'" he explains. "I forgot about building an institutionally successful church a long time ago and concentrated on working with what's really happening in the lives of people."

Ministry to the community and reconciliation of all people, not simply integration, have been the cornerstone of William's efforts as pastor. Baptist Tabernacle, in fact, has fewer black members now than a few years ago. The neighborhood has undergone yet another transition, bringing the church into contact with a community of poor white people more than blacks.

"We never have made a big thing out of black and white," Williams says. "We've just tried to respond in Christ-like ways to the crises people go through. It's not how many blacks we have but how many people are ministered to—how well we are giving an expression to what we think the gospel is all about."

## Kentucky Baptists at Work

# Missions & Ministries

## Hotline to Home Missions as Close as Your Phone

Churches, individuals and associations can receive the latest, most up to date news of home missions, missionary interviews and prayer requests through Home Missions Hotline.

The Hotline, a service of the Promotion Department of the Southern Baptist Home Mission Board, returned Jan. 1, 1978 with all new stories, current mission news and other happenings.

Cost of the service is the price of a

three minute station-to-station long distance telephone call. The number is 404-875-7701.

The recordings, updated each Friday morning, will be narrated whenever possible by missionaries visiting the Atlanta office of the HMB.

The service offers the best way to personalize home mission reports to present to church or organizational meetings.



Four missionaries were honored recently upon their retirement. [l to r] Dorothy Garrott, daughter of the late W. O. Carver; Mary Lee Ernest, Woman's Missionary Union Training School graduate; and Mr. and Mrs. A. L. [Pete] Gillespie. Gillespie was the first secretary of student work in Kentucky.

## Board Okays First Overseas Mission Corps Volunteers

The first three Mission Service Corps volunteers to serve overseas have been approved by the Southern Baptist Foreign Mission Board.

Mr. and Mrs. Robert Hill, now doing music promotion on a contract basis in North Carolina churches, will work in Bangkok, Thailand, in music promotion. Jean Poe, a widow from Salisbury, N. C., will go to Honduras as a secretary-bookkeeper for the mission organization in Tegucigalpa. Both the Hills and Mrs. Poe expect to leave late in February for a year's service overseas.

In the past year 2,407 volunteers spent periods ranging from two weeks to a year assisting in Southern Baptist missions work. This is an increase from 1,340 in 1976 and 1,180 in 1975, according to James W. Cecil, furloughing missionary now working as associate consultant for laymen overseas.

The 1977 volunteers included 815 in construction teams, 550 in lay evangelism, 415 choir members, 197 medical personnel, 180 in youth groups, 160 workers for vacation Bible schools and 85 for various special emphases, Cecil said.

In addition, the board now is preparing to send a steadily increasing number of Mission Service Corps volunteers abroad. The new service corps, approved at the 1977 Southern Baptist Convention, hopes to utilize 5,000 volunteers both in the United States and overseas by 1982.

Lewis I. Myers, associate to the director of the overseas division and the board's Mission Service Corps coordinator, said the first three such Foreign Mission Board volunteers already have financial support. The Hills' support will come from interested persons in North Carolina and Mrs. Poe will provide her own support.

Hill is the son of Southern Baptist missionaries Mr. and Mrs. Ronald C. Hill, stationed in Thailand. He grew up in that country. His wife, the former Ellen Linder, is from Lexington, N. C., where they now live.

Mrs. Poe is the widow of Edward C. Poe. She was born in Providence, Ky., and has worked as a secretary, librarian and bookkeeper. She now serves as church pianist for First Baptist Church, Salisbury, N. C.

## Mission People

Dr. and Mrs. H. L. Hardy Jr., missionaries to Chile, have arrived in the States for furlough (address: 402 Second St., Fulton, Ky. 42041). They are natives of Kentucky. He is from Fulton and she, the former Ruby Brown, is from Madisonville. They were appointed by the Foreign Mission Board in 1950, resigned in 1973 and were reappointed in 1975.

Dr. and Mrs. Dale E. Beighle, missionaries to Bophuthatswana, may be addressed at Private Bag X533, Taung 8584, Bophuthatswana via South Africa. Both are natives of Kentucky. He is from Pendleton County and she, the former Ann Puckett, is from Pike County and Elkhorn City. Before their appointment by the Foreign Mission Board in 1975 they were students-at Southern Seminary.

## THE INTEGRITY OF THE CHURCH



The Integrity of the Church by E. Glenn Hinson \$5.95

Woven through the twelve chapters of this book is a readable study of the New Testament concepts interpreted through Christian history into our era of rapid social change. Dr. Hinson is professor of Church History, Southern Baptist Theological Seminary, Louisville.

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# Christian Education

## 'Sonshare,' 'Sonburst' and 'Son Celebration!'

Sixteen Kentucky Baptist students have been selected to serve on three BSU instate teams by the Kentucky Baptist Student Work Department.

The drama team, "Sonshare Players," is composed of Janet Hanson, Hartford; Patty Leidy, Ft. Mitchell; Phillip Moore, Cumberland College; Edwin Pavy, Louisville; Douglas Lambden, Middlesboro. This team is directed by Tom Smoot, campus minister at the University of Louisville.

Those appointed to the creative ministries team, "Sonburst," include Pamela Conley, Paintsville; Ken Miller, Louisville; Alecia Reynolds, Catlettsburg; Tamara Siewert, Vine Grove; John Stutz, Cumberland College. Clay Mulford,

Eastern area campus minister, coordinates this team.

A music/recreation team, "Son Celebration," will be premiered this summer. The members of this team are Kathy Brookshire, Taylorsville; David Conrad, Falmouth; Terry Salyer, Oil Springs; Larry Yates, Louisville. Dale Adkins, Eastern Kentucky University campus minister, is putting this team together.

These three teams will be performing various ministries in churches, associations, camps, resort areas and institutions during the summer of 1978. Further information and scheduling can be obtained by contacting the Student Department, Middletown, KY 40243, or by calling 245-4101.

## Winchester Scholarship Affects McCreary County

Mr. and Mrs. Merrill Allen Winchester, Stearns, recently established a scholarship fund for McCreary County students attending Cumberland College, Williamsburg.

Winchester received his B.S. from the University of Kentucky in 1954 and his M.D. from the University of Louisville in 1958.

The Winchesters are members of First Baptist Church of Stearns where he is chairman of the deacons and a member of the state executive board for the Kentucky Baptist Convention.

"The scholarship fund will serve two purposes," Winchester said. "It will help local students to finish their college educations and, at the same time, strengthen a fine Christian institution."

## Continuing Theological Education Conference Planned

"Meaning in the Pulpit" is the topic for the next Continuing Theological Education Conference (CTEC) scheduled for Feb. 27-Mar. 3 at Southern Seminary, Louisville.

Clyde Fant, pastor of First Baptist

Church, Richardson, Tex., and former professor of preaching at Southwestern Seminary, will deliver lectures on preaching during the CTEC sessions. He is author of *Preaching for Today* and co-editor of *Twenty Centuries of Great Preaching*.

Joseph A. Callaway, professor of Biblical archaeology, will discuss "Resources for Meaning."

Registration cost is \$50. Spouses may attend without additional registration fees.

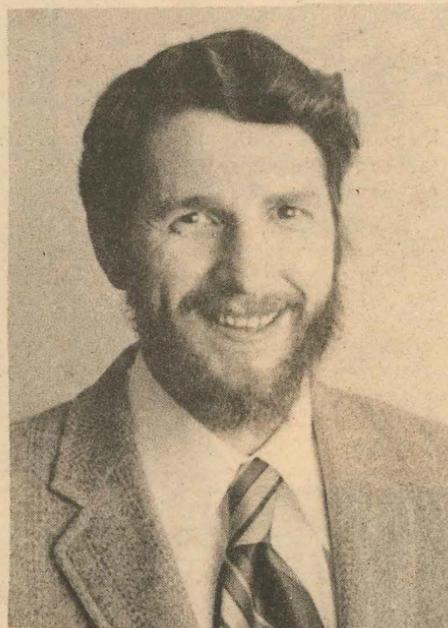
## HEW Questions Seminaries About Discrimination

A national news story stating that New Orleans Seminary would be cut off from federal funding due to sex discrimination touched off a furor at the school, which receives no federal funds.

The announcement surprises seminary officials, who had recently been bombarded with telephone calls from Washington asking why the school had not returned forms related to Title IX of the U.S. Department of Health, Education and Welfare, promising not to discriminate.

The same problem had earlier involved Southeastern Seminary, Wake Forest, N.C., which, because it receives no federal funds, also did not fill out the HEW forms. Apparently, New Orleans and Southeastern are the only Southern Baptist seminaries being questioned by HEW. None of the six seminaries accepts federal funds.

"The HEW forms clearly state that



## The 'Traveling Humanist'

Robert L. Doty, associate professor of English at Campbellsville College, has been awarded the first "traveling humanist" grant given by the Kentucky Humanities Council.

September through May, Doty will travel throughout Kentucky and speak to non-academic audiences on subjects such as English, philosophy, history and art. He will deal with specific problems of individual communities.

Doty sees the grant as an opportunity to "help people understand that educated people can be down-to-earth people, and that they are people willing to invest learning, time and energy for the good of the public."

Doty is in his fifth year of teaching at Campbellsville where he serves as chairman of the literature, languages and library science disciplines.

A graduate of Georgetown college, Doty earned a B.D. degree from Southern Seminary and a Ph.D. in English from the University of Kentucky.

## Georgetown Registration

Registration for Georgetown College graduate school will begin Tuesday, January 31 and Thursday, February 2 from 3-5 p.m., according to David L. Jester, director of the graduate program.

Besides the regular schedule of classes on the campus, three courses are being offered in Louisville, Frankfort and Wilmore.

## Bulletin Inserts Available

Bulletin inserts on Baptist Seminaries, Colleges and Schools Day, Feb. 19, are available from Southern Seminary.

Southern is the oldest of Southern Baptists' six seminaries. The inserts will relate to the convention-wide emphasis on Baptist education in February.

Inserts are available by calling the seminary's communications office, toll free, (800) 626-5525.

## Alumni President Chosen

David Davies, Harlan, was chosen president of the Cumberland College Alumni Association. He is director of the internationally recognized Harlan Boys Choir.

The Association named Carl Williams of Knoxville's Channel 10 News as honorary alumnus. He was chosen for his "Telling the Story of Appalachia and Its People" through his capacities at Channel 10.

## Affiliation Final at Nursing School

Campbellsville College has just completed an affiliation agreement with the Kentucky Baptist Hospital School of Nursing (KBHSN) in Louisville. The Nursing Program will be available for students beginning fall semester.

Students entering the program must have approval of KBHSN. Applications may be submitted to the admissions office of either institution.



Hutchcroft

## Hutchcroft and Li'l Abner

John C. Hutchcroft, director of bands and assistant professor of music at Cumberland College, was appointed musical director and conductor of the Lexington Muscial Theatre.

Hutchcroft will supervise all the musical aspects of the group's May 18-20 production of *Li'l Abner*. He has been associated with musical theatre 14 years.

## Spirit of America

Spirit of America, a 13-member ensemble from Wayland Baptist College, was picked as one of eight winners in the national Bob Hope search for the tops in collegiate talent competition held at Central Missouri State University in Kansas City.

Spirit of America is directed by Robert Bicknell. The students will film a one-hour special with Bob Hope in Los Angeles which will be aired over national television at a later date.

The Wayland group, from a school of 1200, competed with major universities and colleges from across the nation three regional competitions before winning it from 30 finalists performing in Kansas City.



## Palmer Presents Paper

Robert L. Palmer, associate professor of English and philosophy at Cumberland College, delivered a paper, "Friedrich Nietzsche and George Simmel: Dialectic and the Adventurer," at the recent meeting of the Tennessee Philosophical Association held at Vanderbilt University. Before joining the Cumberland faculty, Palmer was pastor of Williamsburg's First Baptist Church.

# Sunday School Lessons

Lessons for February 5, 1978

by H. C. Chiles, Murray, Ky.

International Series

## God's Action In History

According to Psalm 105, the mere remembrance of the past, during which God had demonstrated his mercy upon his people constituted a summons to thanksgiving.

Psalm 105:1-11

The Psalmist called upon his people to rejoice in God who had so marvelously directed their nation. He urged the recipients of the blessings to "give thanks unto the Lord" for his mighty deeds, to "call upon his name" in earnest prayer, and to proclaim "his deeds among the people." They were to make known God's message through singing and speaking. Instead of boasting of their achievements, they were admonished to glory in the Lord for what he had done through them. The Psalmist reminded his readers of their obligation to recall with gratitude the divine wonders which had been performed in their behalf.

Speaking of God in a national and possessive sense, the Psalmist remarked, "He is the Lord our God." Jehovah stood in a peculiar relationship to the Israelites because they were the people of his own choosing. He chose them to be the channel through which his blessings might flow to all mankind. The fact that God chose the Israelites was not due to any merits of their own but to his grace. Neither is our salvation due to any merits but is the result of his

grace.

The Psalmist counted it a privilege to bear testimony to the faithfulness of God in keeping his covenant with Abraham. In this covenant, he assured Abraham the Messiah would descend from him and all nations would be blessed. To Isaac and to Jacob this covenant was renewed and confirmed. It is encouraging to know God has never broken a covenant and he never will.

Psalm 105:43-45

Instead of mentioning the weaknesses of the people, the Psalmist portrayed the faithfulness of God. This faithfulness to the Israelites should have served as an incentive to their obedience to him.

The God who delivered the Israelites is vitally concerned about our daily needs and continues to supply them. In love he gives us privileges and responsibilities and then imparts to us the strength needed for making the most of them.

God cared for his people and brought them safely where he wanted them so he might show other nations what he could do with those who were obedient to him. God wants all to let him exhibit what he can accomplish for others through them. In view of God's care for us, it is necessary we praise him for his redemption of us. Let us heed the timely admonition of the Psalmist: "Praise ye the Lord."

Life and Work Series

## The Secret Of Fruitful Living

John 15:1-12, 16-17

Fellowship with Christ is essential to our spiritual well-being. It is possible through the study of God's word under the direction of the Holy Spirit, prayer and obedience to God's revealed will. Fellowship with Christ is the secret of effective service. Because Christ is the life-giving vine it is expected that believers, who are the branches, will perform their God-given function and bear fruit. This is the purpose we have in being a part of God's family. For better fruitage pruning is necessary. Pruning removes those things which mar the effectiveness of our lives. The process is not pleasant in many instances but it is always profitable.

Natural man thinks he can do much apart from Christ, but our Lord struck man's pride when he said, "Without me ye can do nothing." Fruitfulness depends upon the believer's constant abiding in Christ. In Christ there is power for all things that are harmonious with God's will. God is glorified when a Christian bears fruit.

Christ emphasized that one distinction of believers is their love for one another. Love is deep respect which shows itself in a desire to help others be their

best. It reveals itself in confidence and good will. Christ's love is a pattern for love of others. His love was self-denying and endless. One characteristic of early Christians was they loved one another. According to Tertullian, the enemies of Christianity said of the Christians, "See how they love one another." Can that be said today? Love proves to the unsaved that one is a child of God.

Our Lord spoke of his joy when he was about to be plunged into a sea of suffering. To speak of joy at that time was amazing. He wants his followers to possess and exhibit his joy. His joy did not consist of material possessions or human approbation but rather of a proper relationship to God and a redemptive ministry.

Christ expressed his purpose for us in these words: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Nobody can be full of joy who is in discord with God. If we would live victoriously, let us say, "Thy will, O Lord, be done" and spend time introducing people to Christ and influencing them to do his will.



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