

Pleasant Home scores first in per capita CP giving

by James H. Cox, Associate Editor

Pleasant Home Baptist Church, Ten Mile Association, easily led the Kentucky Baptist Convention in per capita giving to the Cooperative Program in the fiscal year ending Aug. 31.

Its dollar contributions of \$10,680.85 from 150 members placed its per capita gifts at \$71.20.

Pleasant Home is one of six Kentucky Baptist churches where gifts to the 1977-78 budget exceeded \$50.00 per member. Figures were released this week by the KBC Stewardship Department.

These high per capita givers include:

2. Village Baptist Church, Ohio Valley Association, \$2,490.54, 38 members, \$65.54 per capita.

3. Beacon Hill Baptist Church, Pulaski County Association, \$33,331.48, 547 members, \$60.93 per capita.

4. Woodland Baptist Church, Muhlenberg Association, \$10,182.61, 169 members, \$60.25 per capita.

5. Bellevue Baptist Church, Daviess-McLean Association, \$33,842.04, 598 members, \$56.59 per capita.

6. Magnolia Baptist Church, Severns Valley Association, \$18,586.43, 339 members, \$54.82.

In the year ending Aug. 31, 1977 the largest single per capita appropriation from any church in Kentucky was \$58.80.

Pleasant Home Baptist Church, first this year, was second a year ago at \$54.64 per capita. Thus, its gifts increased by \$16.56 per member in one year.

Dollar giving to the Cooperative Program throughout the state advanced sharply in 1977-78, also.

For the 11th consecutive year Severns Valley Baptist Church, Elizabethtown, claimed the enviable top spot, at \$118,371.91. This church's previous high was \$113,339.79 in 1977.

Severns Valley includes 3062 members and its per capita giving for 1977-78 is \$38.65.

In second place among dollar givers, after several years holding the same spot, is First Baptist Church,

BSSB exciting, helpful seminary students decide after touring Nashville

Religious education students from Southern Baptist Theological Seminary, Louisville, called a recent full day visit to the Baptist Sunday School Board in Nashville "exciting, enlightening, friendly, helpful, eye-opening and overwhelming."

"In a way the Sunday School Board is a gigantic machine," one student said. "I never realized how much went on here, or how much the board was responsible for."

"The magnitude shocked me," Larry Ballard, Gadsden, Ala., commented, adding, "I am more convinced now that the local church is the center of concern for the board. Everyone I have met has contributed to our overall understanding."

Many of the students expressed the opinion that one of the greatest benefits of the visit was learning of the location and availability of products and services which would help them in their future ministries.

Administrative staff members from the board met with the 90 students during a morning session, in which president Grady C. Cothen addressed the group, participating in a question and answer session.

Specialty conferences were offered in the afternoon in the areas of youth work, family ministry, children's work, church recreation, church training, adult work and church administration.

Cothen told the students that "the more Baptist leaders that know about us, the better off we are, and we hope the better off the leaders are."

He closed by thanking the students for coming, and expressed the hope that the visit would give them a perspective on at least one aspect of Southern Baptist life.

Somerset. Its total gifts of \$92,903.35 from 1862 members rank it high among per capita givers also, at \$49.89. This church's total gifts jumped from \$80,176.09 one year ago.

For a second consecutive year the third place is held by First Baptist Church, Owensboro. The 2590-member congregation gave \$75,198.41 to the Cooperative Program, representing a per capita total of \$29.03. Gifts in 1976-77 were \$61,728.78.

First Baptist Church, Madisonville, moved from fifth to fourth place in dollar giving. Compared to gifts of \$56,171.88 a year ago, the church gave \$65,542.89 in the year ending Aug. 31. This is a per capita rate of \$22.67 for its 2891 members.

Unity Baptist Church, Ashland, jumped from seventh to fifth place this past year, from \$51,233.39 to \$59,452.53. It has 2110 members and per capita gifts of \$28.17.

Other churches completing the top 10 in dollar giving through the Cooperative Program this past year include:

6. Campbellsville Baptist Church, \$58,949.55.

7. Third Baptist Church, Owensboro, \$58,859.42.

8. Porter Memorial Baptist Church, Lexington,

\$54,991.10.

9. Central Baptist Church, Winchester, \$53,532.59.

10. First Baptist Church, Mayfield, \$52,634.38.

Among the top 10 only the Mayfield church was not included on this list a year earlier.

The state's largest church, Walnut Street Baptist, Louisville, with 6245 members, ranked 15th in missions giving at \$46,957.98, or \$7.51 per capita.

Forty-six Kentucky Baptist churches gave above \$25,000 through the Cooperative Program in 1977-78.

At the other end of the spectrum, 117 churches cooperating with the Kentucky Baptist Convention gave less than \$100 in the year just ended. These churches range in membership from 17 to 423. Eighteen have congregations in excess of 200 members each.

In per capita giving, at the lower end of the scale, 190 churches averaged gifts of less than \$1.00 per member during 1977-78. Membership ranged from a low of 17 to a high of 2839. There are five churches in this group with memberships exceeding 1000.

Complete listings of contributions of all churches appeared in the Sept. 27 issue of Western Recorder.

Women's consultation nets mixed reactions

Frustrated, some tell . . . as one champions of discrimination . . . female domination

"I have the education and the calling but no job," said Bonnie Hicks of Bluefield, Va.

"It's so frustrating to educationally prepare yourself and then have nowhere to go," said Bonny Dillon of Louisville, Ky.

"I like and appreciate men and their gifts, but I'd like to have a little room to express myself too," said Len Sehested of Ft. Worth, Tex.

Approximately 300 women and men from 25 states and 11 Southern Baptist agencies came to Nashville for the first national Consultation on Women in Church-Related Vocations. Some came out of curiosity, others to voice complaints and many to find direction.

A major concern of many participants working for Southern Baptist agencies was the vocational opportunities open to women.

"As the executive director of the Woman's Missionary Union in North Carolina, I am having to ask myself if I can continue encouraging young women and girls to pursue employment in church-related vocations when so many doors are closed," said Nancy Curtis of Raleigh.

"I am associate professor at Southern Seminary and work with a large number of young women seeking a Christian vocation and facing dim prospects of finding employment," said Anne Davis of Louisville, Ky.

"In my position, the discrimination I face is really frustrating," said Abigail Carlisle, Southern Seminary student, Louisville, Ky. "Southern Baptists are committed to Bold Mission Thrust and are emphasizing the need to start new churches. I feel called into this type of work but have been told that this vocation is closed to me, at least for the time being."

"I have experienced having doors closed," Mrs. Hicks said. "When my husband and I graduated from seminary in 1977 the seminary job placement service sent my resume to two or three places while my husband's was sent to more than 30. I feel called and best suited for the pastorate, but I am now looking into the possibility of serving on a church staff or going into a counseling service."

As the meeting closed, many left encouraged with the hope this meeting would not "be the end of it."

"In one word, the role of a woman is subordination," a registrant of the Consultation on Women in Church-Related Vocations said.

Willel Reitzer, a Southern Baptist layman from Capitol Hill Baptist Church, Washington, D. C., attended the consultation to present his ideas.

His viewpoint is "the traditionalist viewpoint," said the graduate of Fuller Theological Seminary, an inter-denominational school.

"This consultation is essentially feminist," Reitzer declared. "What disturbs me is that it is supported by the hierarchy, and the traditionalist viewpoint is not being presented."

He said ordination for women is against all the Bible teaches. "Women are to be silent in the church. A woman is not called to the ordained ministry," he said.

Reitzer sees a woman as having a role in three areas: the home, church and society. But in all three areas, woman must be subordinate to man, he said. "There are many ways a woman can serve the Lord through good works. In the church she should be involved in charitable activities," Reitzer said.

Asked what responsibilities a woman could assume in the church, Reitzer said a woman could be a church secretary. "It is a question of authority. If a woman is exerting authority over a man, it is wrong. A man's authority should not be challenged by a person of another gender," Reitzer said.

"A man's bad decision is better than a woman's good decision," Reitzer said.

"This subordination does not present for a woman a lack of fulfillment. This is the way God planned it. There is more virtue to be gained for a woman in a subordinate role. In heaven, women may have a greater reward than men because they choose to be subordinate," he said.

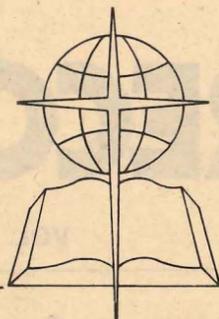
"When Eve misbehaved in the Garden she showed that women have an inherent weakness that is built into womanhood," he declared.

He also spoke against Woman's Missionary Union. Asked if he had found a woman who measured up to his standards, Reitzer said he had committed himself to celibacy.

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

WESTERN RECORDER

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Paul Whitler, Business Manager



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C. R. Daley

Daley Observations

Guest Editorial

The good and the bad in electronic religion

Bob Hastings, Editor
Illinois Baptist

On Saturday night, Aug. 26, I watched Hee Haw for an hour, followed by an Oral Roberts Special from Opryland. I noted some similarities. Both were telecast from Nashville, the country music capital. Both were entertaining (Roberts' guest was Minnie Pearl and the music included *You Are My Sunshine*, *Dixie* and *Thank God I'm a Country Boy*).

Since as many as 60 million Americans watch Roberts' specials, you must admit he has a lot going. The \$150 million campus of O.R.U. in Tulsa, which just opened in 1965, is almost paid for. Oral Roberts has unusual personal magnetism. If Roberts had had the early media exposure of Billy Graham, he probably would have outshone Graham on the international evangelism circuit.

Religion on radio and TV is booming. There are at least 1200 religious radio stations alone, not counting the religion programs carried by commercial stations. Electronic religion is a growth industry, generating thousands of jobs and an annual cash flow of hundreds of millions of dollars.

The May 19 Wall Street Journal said eight superstars dominate electronic religion. Together they raise more than a quarter of a billion dollars a year. They are:

1. JERRY FALWELL, who's seen on 327 TV stations, expects to take in \$52 million in 1979. On a typical Monday morning, about 60 women sort the day's mail, which includes 10,000 or so pieces. Envelopes are coded for easy sorting—cream for \$10, gray for \$100 and rust for \$500. Falwell is paid \$38,000 a year plus an \$80,000 home. The payroll for his 700 employees is over \$8 million. His toll-free number gets about 15,000 calls a week.
2. ORAL ROBERTS, income about \$60 million a year.
3. HERBERT W. ARMSTRONG, about \$65 million a year.
4. PAT ROBERTSON and the 700 Club employs more than 800 persons and expects to raise more than \$30 million this year.
5. JIM BAKKER and the PTL network is heard on 191 TV stations plus 3000 or so cable systems. Last May, PTL took in \$3.4 million. At this rate, annual income would be over \$40 million. (A Charlotte, N. C., radio station carries a weekly parody featuring "Bro. Bill Taker" as host of "Pass the Loot Club.")
6. BILLY GRAHAM. His association took in \$27.8 million last year, not counting a controversial education fund.
7. REX HUMBARD. His Cathedral of Tomorrow employs 300 persons. Annual budget is \$18 million. His program features his 14-member family and a small orchestra.
8. ROBERT SCHULLER'S Hour of Power is heard on 130 stations; annual budget of \$11 million.

The electronic superstars have mastered two secrets. First, their programs revolve around personalities—their own, as well as guest stars. Second, they keep their message simple—at times, too simple, as I shall point out.

Personalities have always dominated the airwaves. And it will continue that way. (That's why you don't get listeners by asking them to tune in a "Southern Baptist broadcast.")

In religion, you have such superstars as Graham, Bakker, Schuller, Falwell and Humbard. (Roberts' picture, in full color, appears seven times in the September issue of his magazine.)

There is both good and bad in electronic religion. Really, I shouldn't use the word bad, for no effort that points men to Christ should be put down. So I'll use the word danger. First, a good word about the superstars:

1. They're able to communicate with millions, many of whom might never be attracted to conventional church services.
2. They bring to their programs well-known Christian personalities in business, the professions, education and show business. They help the viewing public to see that dedicated Christians are found in all walks of life.
3. They interject a joyfulness, an enthusiasm, a confidence into religious faith that's often missing in Sunday morning pulpits. They project faith as something you'd like to have, not something you ought to have.

Now some dangers:

1. The danger of oversimplifying the gospel. To simplify is to falsify. Oral Roberts borders on this, by his constant promise that "something good is going to happen to you." I believe Christians should expect the best and have faith in the good things of life. But the same Jesus who said he had overcome the world also told us that in the world we would have tribulation. Faith is not a thermos bottle that insulates us against heat and cold. Faith strengthens us to face the daily trials of life.

This oversimplification is a carry-over from TV commercials. We're told that Sears is "where America shops." We're reminded that McDonald's "do it all for you." And that Schlitz beer gives "real gusto" to life. But it's not that simple. Although Sears is a giant retailer, by no stretch of the imagination does all of America do its shopping there. By no stretch of the imagination does McDonald's "do everything" for anybody. Nor does any beer add *real gusto* to anyone's life.

The superstars, copying this technique, often reduce the gospel to small palatable doses, and because all of us want to "feel good," we lap it up.

2. The danger of marrying religion to entertainment. If the public can see big-name personalities on television, why go to church on Sunday and listen to a choir that may or may not be able to sing, a preacher who speaks so low and quiet they can barely hear, and a deacon who takes 10 minutes to read and reread every announcement in the bulletin?

Yet it's in our local churches where believers are nurtured and where we grow in Christian fellowship, even if the sermon is dull and the choir unbearable! No one calls Jerry Falwell to fly across the nation and visit them in the hospital, or counsel them with a problem.

3. The danger of leaving the impression "we're the only ones really doing anything." Springfield pastor John Hessel told me about someone who said to him, "Why, preacher, that PTL club is sending Bibles to Africa!" John reminded him, "Why Southern Baptists have been sending Bibles to Africa for years; in fact, we've been taking them, plus teachers and missionaries to interpret them."

Hessel went on to say that electronic religion does a lot of good, but that it shouldn't drain the churches. "It's okay to give them our offerings, so long as we bring our tithes to the storehouse," he said.

Martin E. Marty says, "These entrepreneurs are comparable to one-issue politicians. They are healers or positive thinkers or what have you . . . They produce clientele instead of congregations."

Paul M. Stevens of the SBC Radio-TV Commission (which does not ask its listeners for money) warns of

the electronic evangelist who "spends at least 15 minutes out of 30 introducing his wife, children, mother, grandchildren, etc., etc., etc., and begging for money to support all these beautiful, family members."

Jesus' ministry was sensational—in the best sense of the word. But it was not a ministry of fire and wind and earthquake. And it was not show business. Never did Jesus announce, "Come tomorrow and I'll show you how to walk on water . . . how to feed 5000 with a boy's lunch."

We must always come back to the real meaning of success. You don't measure kingdom success by how much money a fellow raises, how many buildings he erects, how many books he writes, how many viewers or listeners or members he commands.

You measure success by changed lives. This means we can't put down the electronic superstars on the basis of dollars raised or show-biz razzamatazz. If lives are changed, if homes are happier, if neighborhoods are better, if churches are strengthened, then power to them. We must never disparage anyone because he is talented and handsome and winsome. This sour-grape philosophy wins few converts.

Baptist Forum

Support for WR

I have just finished reading C. R. Daley's article about the tremendous increase in postage which threatens the publication of our state Baptist papers, including Western Recorder. Like you I am concerned. You request that we join in seeking an answer to the problem. You also said you believed the Lord has an answer for every crisis related to his work on this earth. I agree, but in this instance why bother the Lord with something we ourselves can take care of? To my way of thinking the answer is simple—raise the price to whatever it takes. At five dollars this would amount to a thin dime per issue for subscribers. What's wrong with that? Too long we have been thinking of the Lord's work in terms of peanuts. Challenge our people. I have no doubt I am only one of many who will say to you that you and Western Recorder are worthy of our best support.

H. B. Kuhnle, Lexington

More support

As Kentucky Baptists we desperately need to continue receiving Western Recorder each week. It is unthinkable to allow its demise or even to consider sending it out only twice a month.

Western Recorder is necessary to bring us news of what goes on in our churches, associations and conventions. We need it for editorials, Sunday school lessons and for information on current trends and issues. It is absolutely essential if we are to face the road ahead as informed and cooperative Baptists.

The cost of publishing and mailing Western Recorder has gone up. Reality dictates that the price will have to go up enough to cover the cost, but we can afford to pay the increased price because we simply cannot afford to be without our state paper.

There is a long term solution to the problem that faces our state paper. That is to pass on the increased cost in the price of the subscription in the month that the cost occurs. This can be done with church budget accounts, and individual subscriptions can be increased when they renew.

There is no reason to wait. It is time for action. The board of directors of Western Recorder should move with deliberate speed to resolve this problem and we should back the board in its decision.

After the price is increased Western Recorder will still be worth more than we pay for it.

William R. Hagan, Taylorsville

Baptist News in Brief

Europeans accept school

The European Baptist Federation Council, meeting in Vienna, voted to accept the sponsorship of financially-troubled Baptist Theological Seminary in Ruschlikon, Switzerland.

The rapid devaluation of the dollar over the last several years made it impossible for the Southern Baptist Foreign Mission Board to continue to accept total financial responsibility for the seminary, according to J. D. Hughey, area secretary for the board's work in Europe, the Middle East and South Asia.

In June the Foreign Mission Board voted to limit its subsidy to the seminary to \$300,000 in 1979 and offered administrative and financial responsibility to the European Baptist Federation Council, the governing body of the European Baptist Federation.

An additional \$5000 per year would be added to the \$300,000 annual subsidy through 1983 when the five-year contract for use of the seminary would be subject to renewal.

Tour draws senior adults

The first Holy Land tour sponsored by the National Association of Baptist Senior Adults is set Nov. 16-25.

The tour, not limited to association members, departs from New York and includes stops in Tel Aviv, Galilee, Jerusalem and Athens.

The cost of \$1300 includes transportation, hotels, food, sight-seeing, tips and airport taxes.

For information writer Adelle Carlson, Family Ministry Department, 127 Ninth Ave. N., Nashville, TN 37234.

KBREA to meet and eat

The Kentucky Baptist Religious Education Association will hold a banquet at 5:30 p.m. Monday, Nov. 13 in conjunction with the group's annual meeting in Owensboro.

The cost is \$3.75. Reservations should be sent to Bill Caudle, First Baptist Church, Rolla, MO 65401 or Wallace E. Miller, 120 Main St., Newport, KY 41071 by Nov. 10.

An agenda for the KBREA appears on page 4.

SBC goofs up, not P. O.

Western Recorder has been notified by the SBC Housing Bureau for the 1979 Southern Baptist Convention in Houston that its mailing address was changed after camera ready materials were received and used by us. Information was printed in the paper's edition of Sept. 13.

All information included in the two-page center spread is supposedly correct with the exception of the mailing address. The new address of the housing bureau is: 1522 Main, Houston, TX 77002.

We regret the inconvenience experienced by several whose requests have been returned by Houston postal officials marked "addressee unknown."

Norton to Chattanooga

Ralph E. Norton, who will retire Dec. 31, 1978, as executive secretary-treasurer of the Tennessee Baptist Convention, will become minister of pastoral care at Brainerd Baptist Church, Chattanooga, Tenn., Jan. 8.

Norton, Tennessee Baptists' chief executive for six years, will assist the pastor, Winford Hendrix, in visitation, counseling and senior citizen ministry.

No Vatican envoy: Wood

James E. Wood Jr. of the Baptist Joint Committee on Public Affairs has called on President Jimmy Carter "to terminate the very recent practice of sending a presidential envoy to the Vatican."

Wood, the agency's executive director, specifically asked Carter not to name a successor to David M. Walters, the president's personal envoy to the Vatican.

Appointed by Carter in July 1977, Walters resigned in August 1978 after the death of Pope Paul and before the election of Pope John Paul I. He explained he did so to clear the way for the appointment of a new presidential representative to the new pope.

Weber resigns pastorate

Jaroy Weber, former president of the Southern Baptist Convention, has resigned from the pastorate of First Baptist Church, Lubbock, Tex., on the advice of his physician.

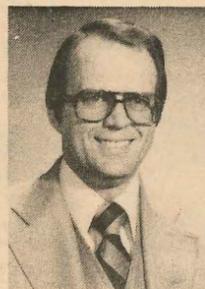
Weber, 57, said he will take early retirement because of three severe coronaries a year ago which caused extended hospitalization at that time.

During his five years as pastor of the large Lubbock church he has continued an emphasis on evangelism and church growth which has resulted in 3732 additions to the membership, expanded facilities and a \$1.6 million increase in budget.

Weber was president of the Southern Baptist Convention for two years, 1975-77, and is also a former president of the Southern Baptist Pastors' Conference. He is currently on the general council of the Baptist World Alliance.



Weber



Wood

Wood seminary's PR man

Darrell W. Wood, director of communications for the Southern Baptist Education Commission, became director of communications at Southern Seminary Oct. 1.

He succeeded J. Michael Dudit, who moved to Palm Beach Atlantic College, West Palm Beach, Fla., as director of public relations.

Wood, 39, will also teach courses in journalism and public relations.

Before joining the Education Commission he was editor of youth Sunday school materials at the Baptist Sunday School Board. He is a graduate of Southwestern Baptist Theological Seminary and universities of Oklahoma and Missouri.



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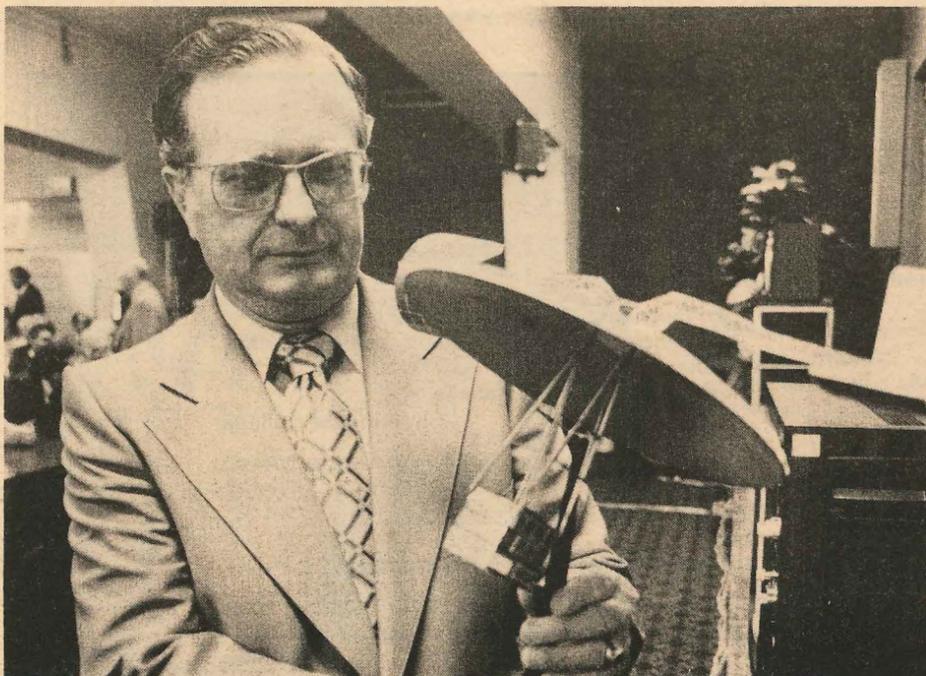
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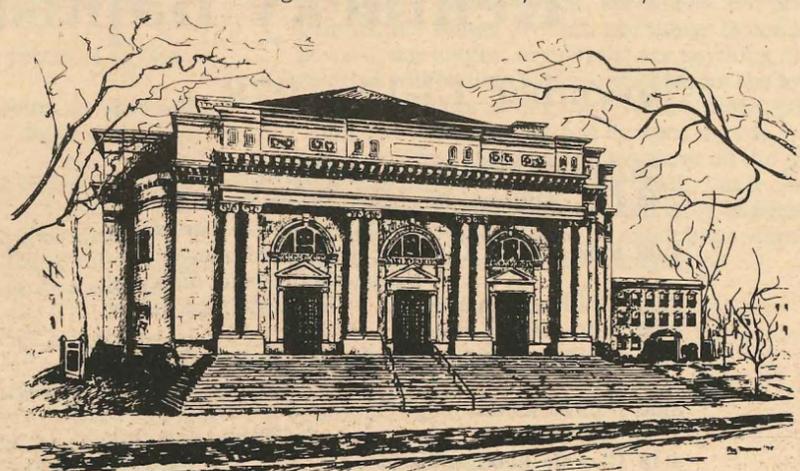
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Baptist Sunday School Board president Grady C. Cothen holds a model of a satellite to broadcast weekly programs to 350 cable systems in the U. S. beginning this month. Satellite time was purchased by the board and Radio-TV Commission.

Does going to college mean forgetting God? It doesn't have to.

We are ministering to Western Kentucky University students



FIRST BAPTIST CHURCH

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Dr. Rollin S. Burhans, Pastor Phone 502-842-0331

Kentucky Baptist Pastor's Conference

November 13-14, 1978

First Baptist Church, Owensboro

OFFICERS

President R. D. Baker, Morehead
Vice President Calvin Wilkins, Murray
Secretary Guy Lawson, Calvert City

Theme:
Laborers Together

"A PASTOR AMONG PEOPLE"

MONDAY AFTERNOON, NOVEMBER 13, 1978

Precession instrumental music

Jay Flippin and Larry Kenon, Morehead
2:50 Hymn Russ Hughes, Calvert City
Invocation H. G. Sullivan, Farmersville
2:55 Welcome and Introduction R. D. Baker
3:00 Pastoral Ministry: Being a
Christian Person Ernest Mosley
Supervisor, Pastoral Section
Church Administration Department
Baptist Sunday School Board
Nashville
3:15 Special Music Jay Flippin
3:20 Message: "A Pastor Looks
at People" T. A. Prickett, Owensboro
3:45 Hymn Russ Hughes
3:50 Bold Mission: Kentucky Pastors on the
Cutting Edge Calvin Wilkins
4:05 Special Music Jay Flippin
4:10 Message: "A Pastor Lives with
People" Charles Chandler
Urbana, Ill.
4:35 Offering Guy Lawson
4:40 Special Music Jay Flippin
4:45 Message: "A Pastor Loves People"
Bill Mackey, Whitesburg
5:10 Benediction Don Labelle, London

"A LEADER AMONG LEADERS"

MONDAY EVENING, NOVEMBER 13, 1978

Precession instrumental music

Jay Flippin and Larry Kenon
7:00 Hymn Russ Hughes
Invocation John Simpson, Maysville
7:05 Pastoral Ministry: Being a
Powerful Person Ernest Mosley
7:20 Special Music BSU Choir
Murray State University
7:35 Message: "God's Man Up Front" Jerry Oakley
Springfield, Tenn.
8:00 Election of Officers
8:10 Offering Guy Lawson
8:15 Bold Mission: Kentucky Students on
the Cutting Edge David Book
Associate, Student Department
Kentucky Baptist Convention
8:35 Special Music Jay Flippin
8:45 Message: "The Mantle of Leadership"
A. B. Colvin
Assistant to Executive Secretary
Kentucky Baptist Convention
9:10 Benediction Charles Hedrick, Maysville

"A MINISTER AMONG MINISTERS"

TUESDAY MORNING, NOVEMBER 14, 1978

8:30 Hymn Eugene Quinn
Director, Church Music Department
Kentucky Baptist Convention
Invocation Calvin Fields
Associate, Brotherhood Department
Kentucky Baptist Convention
8:55 Pastoral Ministry: Being a
Friend Person Ernest Mosley
9:10 Special Music Russ Hughes
9:15 Message: "Partners in Ministry"
Bill Whittaker, Murray
9:40 Special Music Kentucky Baptist Chorale
9:50 Message: "A Word for Those who
Seek Success" Ernest Mosley
10:15 Benediction 1979 President
Kentucky Baptist Pastor's Conference

Kentucky Baptist

Religious Education Association

November 13, 1978

Third Baptist Church, Owensboro

AFTERNOON-EVENING SESSION

THEME: "EQUIPPING FOR BOLD MISSION"

1:00 Registration and Fellowship
2:00 Welcome and Introductions .. Wallace E. Miller
2:15 Equippers Getting Acquainted John D. Hendrix
3:00 The Equippers Relations Will Beal
4:00 Break
4:15 Becoming Equippers of
Bold Mission John D. Hendrix
5:00 Dismiss

5:30 Banquet and Fellowship
7:15 Meet the State's Leaders Bill Caudle
7:30 Equipping Supervision in
Bold Mission Will Beal
8:15 Business Session Wallace E. Miller
8:30 Break
8:40 Equipping Motivation in the
Local Church John D. Hendrix
9:15 Dismiss
9:20 Sharing time for those who wish to stay

Kentucky Baptist Music Association

November 13-14, 1978

Bellevue Baptist Church, Owensboro

MONDAY AFTERNOON, NOVEMBER 13, 1978

11:45 a.m. Officers' luncheon, Sirloin Stockade,
600 Emory Drive, Owensboro
1:00 Rehearsal of Kentucky Baptist Chorale,
Eugene Sutherland, directing
2:00 "If I Had Ten Minutes," Jim Cordell, presiding
3:00 Refreshment break
Exhibit of music publishers by Baptist Book
Store, Linda Feddern, presiding
3:30 Cumberland College Chorale Concert,
Joe Tarry, directing
4:15 Chorale Reading Session,
Albin Whitworth, accompanying
5:15 Business Session, Jim Cordell, presiding
I. 1979 Foreign Mission Tour
II. Rotating Chorale Committee
III. Chorale Orientation

IV. Election of KBMA Officers

V. Constitutional Amendment, second reading

6:00 Buffet Dinner
— Entertainment by Sunseis,
Cumberland College
— Comments and prayer
by pastor-advisor J. Altus Newell
— Presentation of tenure pins by Rudy Howard
8:00 Rehearsal of Kentucky Baptist Chorale

TUESDAY MORNING, NOVEMBER 14

8:00 Donuts and coffee
8:30 Rehearsal of Chorale at First Baptist Church,
Owensboro
9:30 Sing at Kentucky Baptist Pastors' Conference
10:30 Sing at opening session of
Kentucky Baptist Convention

Death:

For the Christian, life continues on

Robert W. Jones

I opened the pages of the Aug. 30 edition of Western Recorder and first read the account of a pastor in Tennessee who accidentally shot his wife in the back of the head, killing her, as he reached for a pistol under his pillow.

Twenty years earlier his first wife, then six months pregnant, died in a similar freak accident when a rifle he was carrying dropped and fired.

I next read Dr. Daley's editorial on a long time Baptist pastor, Lewis C. Ray, who had died.

Next I read the article on the tragic death in an automobile accident of Glendon McCullough, executive director of the Southern Baptist Brotherhood Commission since 1971.

And finally I read the personal account of Mrs. Ruby Orr, who since 1957 has been a secretary to several division directors in the Southern Baptist Sunday School Board, and who is now suffering from lymphosarcoma, cancer of the lymph system.

When I had finished reading these various accounts, all different and yet bound together through their subject matter, I felt as though a black cloud had gathered over me. I do not remember having felt so depressed in a long while.

Many thoughts raced through my mind but one that persistently repeated itself was this: **Our lives are so very fragile!**

That seems to be a contradiction in many ways. We know we are God's highest form of life. We know we are strong and capable of great achievement. We like to believe many times that we are self sufficient, independent. But standing side-by-side with all of this is still the fact that our lives are fragile. We are a marvelous mess of chemistry, of flesh and blood and bones, with the wonderful capacity to reason, and yet we still possess no assurance that we will live to see God's next new day.

Another thought that pushed its way into my consciousness was a bit more personal. It was one thing to think in terms of "we," or "our lives," of the mass of humanity in general. But it was something else altogether to think about my life.

This sudden thrust of news matter dealing with death and dying, both tragic and "natural," suddenly made me acutely aware of my own finiteness. I believe many of us often prefer to believe we will simply

live this earthly existence forever. Of course, when pressed, most of us would not truly profess this belief, but in the safety of the recesses of our minds we reserve a little spot for that distant hope.

In these four accounts I was forcefully reminded how distant that hope really is. I was made aware that just as these lives were ending or had ended, so—too—one day it would be for me. And I became frightened to realize it could come today in a tragic or freak accident, or many days and years from now in a peaceful and "natural" way. I became disturbed to realize I could go to my physician and discover I was the victim of some life threatening illness that would allow me only a few more months or a few more years of precious life.

In that moment of anxiety I believe God must have reminded me of the words of John Killinger: "There is never a moment when he could be more present."

Our searching, our thinking, our belief about life and death must be wrapped in the cocoon of God's love and wisdom. We must begin affirming he is the God of all life, and death is a new beginning in life.

That has to include moments of fear because I began asking myself some significant questions. True, my life is temporary and can end at any time in any number of ways.

In light of these facts how am I now living?

Is my life one of quality?

Am I seeking to reach my full potential as God's creation?

If I were to die today, never seeing my wife and child again, would they know the depth of my love for them?

Would they remember our last time together as happy and fulfilling?

Would those who had known me be able to sincerely say I had made a solid effort and contribution toward improving the physical and spiritual quality of life for others?

Had all the years of my life really counted for much of anything?

These questions, although somewhat difficult to come to grips with, have been very positive and creative. Out of being confronted with the subject of death on almost every page of Western Recorder I was led to ask myself questions that I believe can do nothing less than improve the quality of my life. I pray at least this will be true. It seems the forceful inevitability of death should serve that purpose for all of us.



Persons who are facing death grasp this reality so much more readily than the rest of us. They know for the remainder of their lives to be meaningful to themselves and others they must live to the fullest while they are able. Can it not be so for you and me? Even though we do not face death in the imminent future we do face it. Can that fact not serve to increase the quality of life we are given now?

In the midst of all my thinking and questioning the headline above the personal account by Ruby Orr stared out at me, "In God's Hands, All Is Well." What an affirmation of faith!

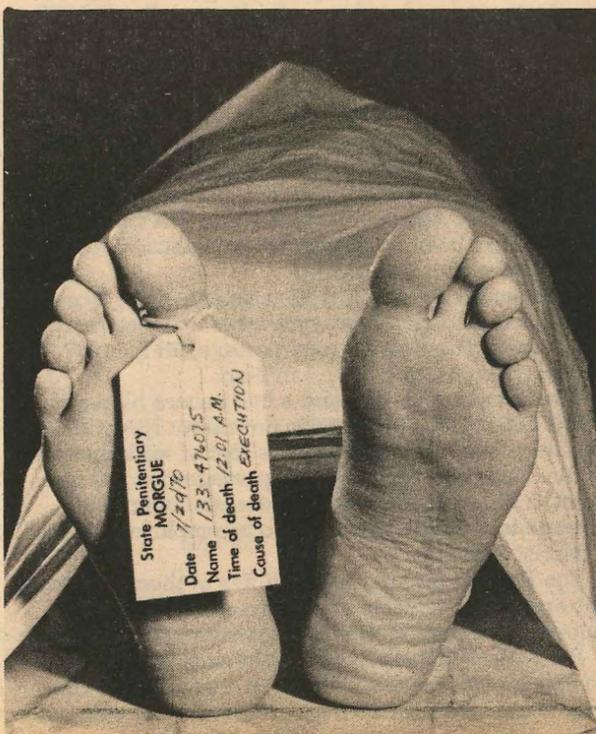
As children of God our searching, our thinking, our belief about life and death must be wrapped in the cocoon of God's love and wisdom. We must begin at the point of affirming that he is the God of all life, and that in his eternal perspective what we know as death is fully understood as a new beginning in life.

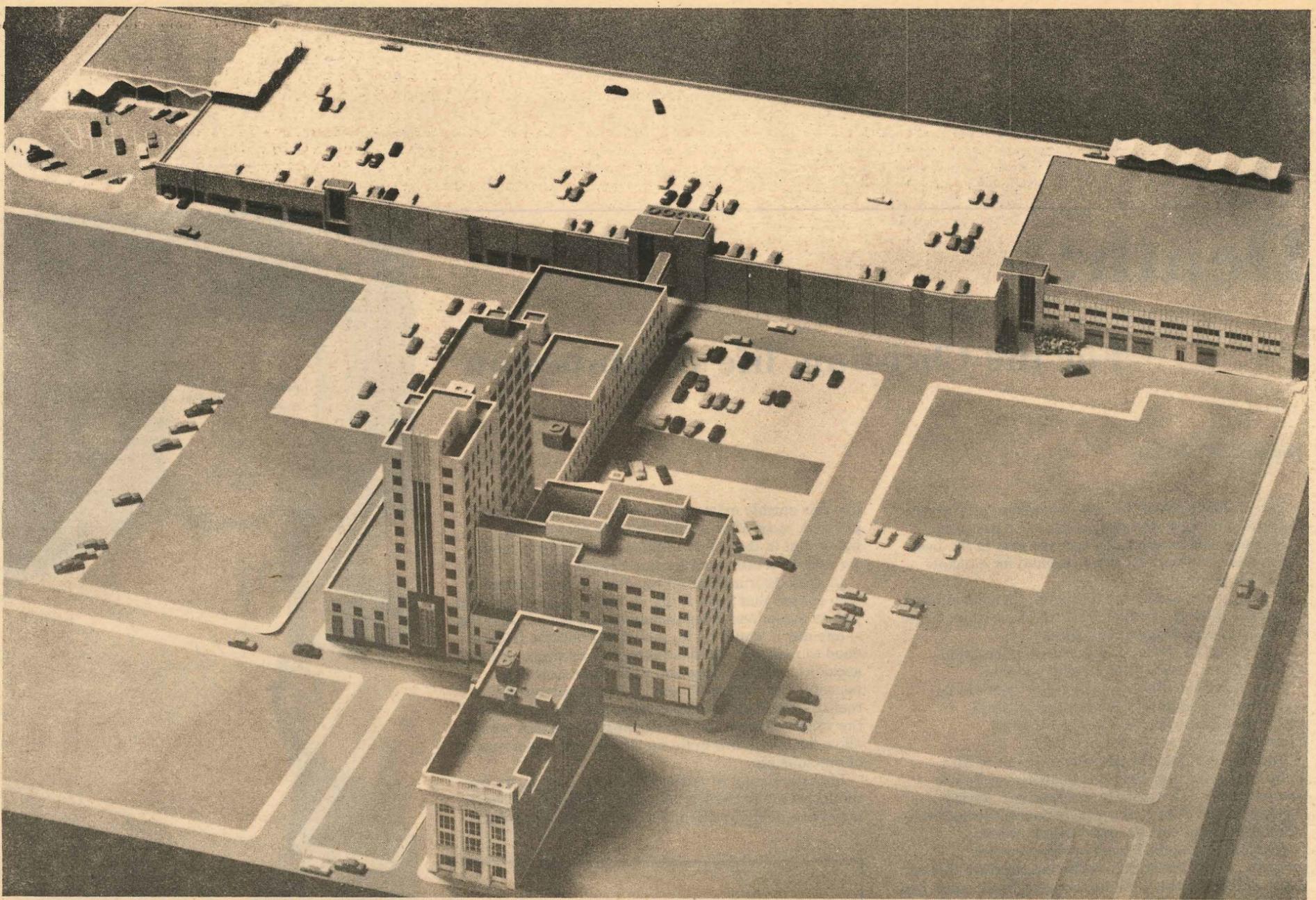
One of the scriptures Mrs. Orr quoted is especially relevant. "The Lord is the strength of my life (and we might mentally add, 'and of my death'); of whom shall I be afraid?" (Ps. 27:1).

And to that verse I quickly add, "Who shall separate us from the love of Christ? For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation will be able to separate us from the love of God in Jesus Christ our Lord" (Rom. 8:35a; 38-39).

For the Christian death is an open door to continued life. That fact can't remove all the pain and grief and tragedy surrounding death, but it can make death easier to contemplate. And most importantly, it can provide something we all need: hope, through the power and promises of God almighty.

Robert W. Jones is pastor, Jamestown (Ky.) Baptist Church.





A scale model of Baptist Sunday School Board properties in downtown Nashville indicates the vast expanse of space occupied by the board. The Frost Building (lower center) is the oldest of the current facilities, first occupied in 1914, and now housing the Church Program Training Center. The principal administrative offices

are immediately behind the Frost Building (Sullivan Tower, North Wing to its right and West Wing, behind the tower). The three block long Operations Building, connected with the West Wing via the "Baptist Passover," is the site from which more than 130 million pieces of church literature are shipped annually.

Nashville: Southern Baptists' Vatican City?

James H. Cox

The Vatican. Mecca. The Holy City.

Students of theology instantly recognize these as important places with definite religious connotations.

Most of the world acknowledges the Vatican as the seat of Catholicism's hierarchy.

Mecca is sacred to Muslims, worshipers of the Islamic religion.

The Holy City, to most, is Jerusalem, where so much of our Bible was inspired.

Many Southern Baptists have also come to think more recently of Nashville, Tennessee, as their own religious headquarters. While no theological directives are handed down to our autonomous churches from Tennessee's capital city, Southern Baptists have concentrated more Convention-wide institutions here by far than in any other city.

In fact, with the exception of Fort Worth's two Southern Baptist Convention agencies, no other city has more than one. Nashville claims eight, plus the Southern Baptist Commission on the American Baptist Theological Seminary, jointly operated in Nashville with National Baptists. Thus, of our twenty-one SBC agencies, nine—nearly half—are headquartered here.

My initial exposure to this idea came two decades ago when I was living in another state, hundreds of miles from Tennessee. At a revival service one night, an evangelist was having a field day poking fun at Baptists who built denominational super-structures.

"You don't have to fill out the six-point record system in order to be saved," he admonished. "You don't even have to turn and bow down toward Nashville three times a day."

He got a good laugh, and my eyes were opened for the first time to something I had never seriously considered.

The *Baptist Standard*, Texas Baptists' weekly news journal, recently carried a letter to the editor is dis-

agreement with a controversial position taken by an agency of the Southern Baptist Convention.

"I hate to be the one to break the news," said the writer, "but the world is not organized according to Southern Baptist doctrines. The world does not revolve around 127 Ninth Avenue, North, Nashville, Tennessee."

The matter referred to was spurred by the denomination's Christian Life Commission, not by the Sunday School Board (which occupies Baptists' most famous address a mile west of CLC offices). But the letter writer had the right city. And he correctly recognized that the base of whatever denominational hierarchy Southern Baptists have is concentrated here. To him perhaps all the agencies were one and the same.

It set me thinking. How many thousands of other readers out there must be of the same persuasion, often confused at this point? Hence, this article.

Let's go back to the beginning.

It began, not at all surprisingly, with Southern Baptists' most influential entity, the Sunday School Board.

The Sunday School Board, as we know it, is actually the *second* Sunday School Board. The first existed from 1863-73 and was located in Greenville, South Carolina, doubtlessly because of denominational enthusiasm which existed in that area at the time. Southern Baptist Theological Seminary was established in Greenville in 1859 and remained there until its removal to Louisville in 1877.

The second Sunday School Board was created at the Southern Baptist Convention's annual meeting in session at Birmingham, Alabama, in May 1891. A Sunday School committee, located in Louisville for one year (1890-91), recommended the establishment of a new publishing board for the denomination in Nashville. The city was selected because it had already become widely recognized as a center for reli-

gious publishing since the establishment of the Methodist Publishing House here in the previous century.

J. M. Frost, native Kentuckian, then pastor of a Richmond, Virginia, church, and most outspoken advocate for a Sunday School Board, became the first secretary. He began it in an office rented from the *Baptist and Reflector*, Tennessee's state paper. Later, his office moved to the Methodist Publishing House, which had been awarded the printing contract.

From those humble beginnings the Board's far-flung enterprises have now come to be known and respected around the globe. It is today the largest publisher of religious materials in the world. Currently it produces approximately four hundred monthly, quarterly, and undated periodicals annually. In 1976 this totaled 130 million pieces of church literature weighing 12.8 million pounds. Sales amounted to \$25,865,000.

In fact, so much passes through the Nashville Post Office to and from the Sunday School Board that a few years ago the post office designated a zip code, 37234, for the board's exclusive use. (To our knowledge, only one other SBC agency, the Radio and Television Commission, has been so distinguished because of the volume of mail it generates.)

The Sunday School Board is also one of the largest users of second-class mail privileges in the state of Tennessee. The Board's total postage bill for 1977 was between \$1.25 and \$1.5 million.

The Board covers two and a half square blocks of prime commercial property in downtown Nashville. This includes two million square feet of working space in four buildings connected by passageways. At one point, a bi-level, enclosed corridor spanning Tenth Avenue is commonly referred to by employees as the "Baptist Passover."

The Board's parking lots—all five of them—include 750 spaces for vehicles of employees, visitors, and salesmen who are at the Board every working day.

Particularly impressive is the lot atop the three-block-long Operations Building, completed in 1959. This is the structure from which literature is shipped

to thirty-five thousand churches and thirteen million members. It was designed to eventually include offices twelve stories high at one end.

The Frost Building, oldest of the board's present facilities, located on Eighth Avenue, was first occupied in 1914.

The central address at 127 Ninth Avenue, North, is the nerve center of the whole operation, the "AT" (Administration Tower), renamed the "ST" in 1975 for retiring Board President James L. Sullivan. Its eleven stories and basement include many of the executive offices of the Board, including those of Grady C. Cothen, president, and associates on the top floor.

There are approximately fifteen hundred regular employees of the Sunday School Board today and several more who fill temporary jobs on a day-to-day basis. Of this total about 950 are housed in Nashville. The remainder are situated at Ridgecrest (North Carolina) and Glorieta (New Mexico) Baptist Conference Centers; in sixty-two Baptist Book Stores and three Lifeway Book Stores; and on the road working out of other localities, principally as salesmen and public relations representatives.

In a given day the Board's cafeteria and dining halls (located on two floors) can serve as many as four hundred employees simultaneously at breakfast, lunch, and two coffee breaks. Evening meal functions are often held in the five hundred-seat upstairs banquet room.

The Board's clinic for employees dispenses cold pills and ointments daily.

A credit union has been operated for the convenience of employees since 1954.

A beautiful auditorium is the setting of weekly employee chapel services.

Until 1963 six additional SBC agencies also shared the same over-crowded premises now engulfed by the Board. Today, only one of these remains situated with the Board at 127 Ninth Avenue, North—the Historical Commission.

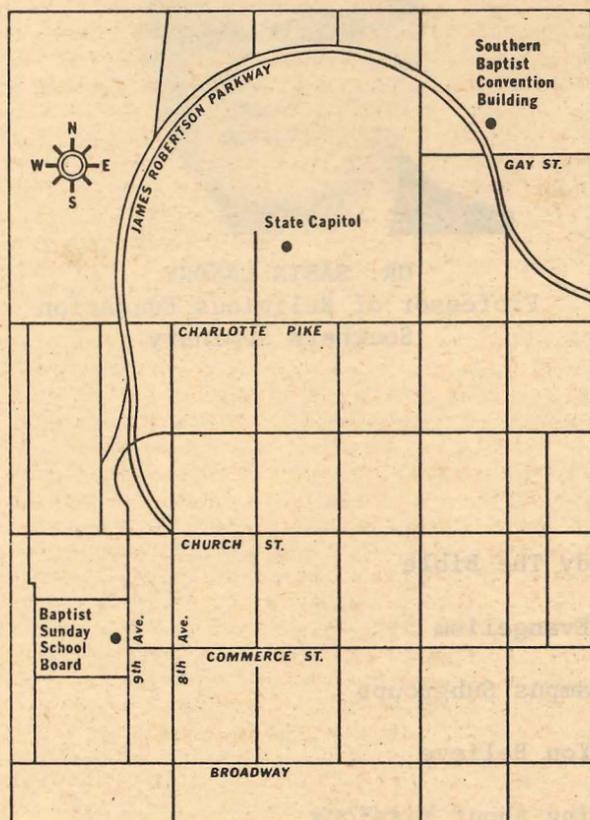
The logical explanation for this agency's location is its joint sponsorship with the Board of the Dargan-Carver Library, a massive repository of Baptist reference materials and publications. Located on the Sullivan Tower's ground level, Dargan-Carver's fifty-three thousand volumes make it the largest collection of Baptist writing in the world. Board editors and writers refer to it constantly. It is also available to other agencies and individual church members as well.

Much of Dargan-Carver's vast expanse of knowledge is recorded on microfilm. It also contains a huge audiovisual collection.

But what happened to those other SBC agencies housed in the Board buildings until 1963? They outgrew the Board—or, more likely, the Board outgrew them.

A leading Nashville department store's slogan, "Harvey's Never Knows Completion," is often applied by Board employees to their own institution. "We're just like Harvey's," they will tell you. The truth is, the Board is growing by leaps and bounds in every direction. The space crunch was inevitable.

The Executive Committee, as constituted by the annual SBC meeting in Louisville in 1927, established



This map indicates the location of SBC agencies in Nashville, including the Sunday School Board and Historical Commission (left) and other agencies at upper right corner, housed in the SBC Building.



From the Sunday School Board's Operations Building down belts such as these flow literature destined for more than 35,000 Southern Baptist churches. It is prepared by hundreds of editorial workers before

reaching this point. The volume mailed out is so great that the Post Office has assigned the board its own private zip code number.

headquarters in Nashville that same year. It coordinates all of the work of all the denomination's respective boards, agencies, and institutions.

Other Convention agencies were also created, eventually finding their places in coexistence with the Sunday School Board and the Executive Committee at 127 Ninth Avenue, North:

- The Christian Life Commission (first established in 1913 as the Social Service Committee, serving part of its early years in Louisville).
- The Education Commission (1915, although no office existed until 1951).
- The Southern Baptist Foundation (1947).
- The Stewardship Commission (1961).

In the late fifties and early sixties, it became obvious to all parties that more suitable facilities for these agencies were highly desirable. When the Sunday School Board offered to build them a new structure, they could hardly refuse. The Seminary Extension Department, jointly operated by the six theological seminaries since 1951 in Jackson, Mississippi, also agreed to join them in such a new Nashville facility.

In early 1963 the SBC Building was completed at a cost of \$1 million at 460 James Robertson Parkway. The location was approximately one mile from the Sunday School Board, opposite the Tennessee State Capitol and Nashville's Municipal Auditorium.

Fifteen years later, the walls of this four-story complex are bulging at the seams.

A basement level contains a conference room, storage, reception area, kitchen, employee lunchroom, and printing and mailing operations.

The Executive Committee's staff offices and the 225-seat Austin Crouch Room, where the elected committee meets in plenary session, occupies the first floor.

It is here that Porter Routh, the Committee's executive secretary-treasurer for the past twenty-seven years, presides over an unpretentious office, administering the day-to-day operations. Some decisions here eventually touch those thirteen million Southern Baptists in about thirty-five thousand churches.

An important aspect of the work which Routh must oversee on a daily basis is the receipt of Cooperative Program funds from churches given through state conventions. These are transferred daily to mission boards, seminaries, commissions, and agencies to

fulfill Southern Baptists' commitments around the globe. Funds which remain even briefly in Nashville are invested in interest-bearing programs to generate even greater resources for important worldwide causes.

Baptists don't have a Pope. They have a Porter, however; and although no Baptist speaks for another, our denominational polity requires that there be those who work quietly behind the scenes to cause the gears to mesh properly for the Lord's work to be done. Porter Routh now fills this role as executive secretary-treasurer, and 460 James Robertson Parkway is the domain out of which he operates.

C. R. Daley appropriately signified Routh's strategic position in a recent *Western Recorder* editorial.

"The most important personnel choice for Southern Baptists in this decade and maybe in the last quarter of this century is about to be made. This is the election of an executive secretary . . . to succeed Porter Routh who will retire Aug. 1, 1979. . . . There are many strategic places of leadership among Southern Baptists but none so critical as this one," wrote Daley.

Upstairs, on the SBC Building's second floor, the Southern Baptist Foundation and the Stewardship Commission work side by side in strategic ministries.

The remaining (third) floor of the octagonal building includes the Christian Life Commission, Education Commission, and Seminary Extension Department. All are purposefully committed to their distinctive callings by Southern Baptists.

Nashville has acquired many nicknames over the years—"Music City, U.S.A.," "The Country Music Capital of the World," "The Athens of the South," and other appropriate designations.

Is "Southern Baptists' Vatican City" an appropriate nickname?

Yes, if when we use it we mean we have here a concentration of leadership and facilities. No, if when we use it we mean a concentration of power and centralized decision-making.

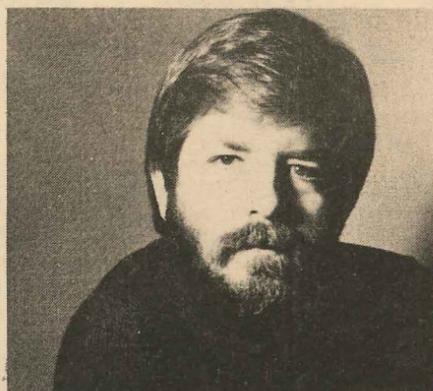
Nashville is a headquarters and a denominational home for Southern Baptists, a place where leaders and workers live and work, laugh and cry, hurt and rejoice, pray and guide. They should not be upset when their city is dubbed "the Vatican" if it is done with the understanding that from this place emerge plans and programs which have a positive spiritual impact on people unto the ends of the earth.

FOLLOWING CHRIST'S WAY

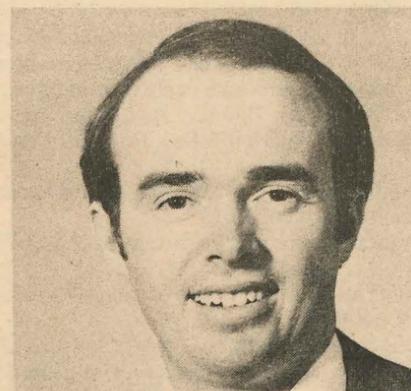
1978 STATE STUDENT CONVENTION

October 13-15, 1978
Third Baptist Church
Owensboro, Kentucky

Featuring:



RAGAN COURTNEY
Actor, Poet, Playwright



CHRIS ELKINS
Home Mission Board
Resource Consultant



JON MEEK
Director of Missions
Baptist Convention of New York



DR. LOWELL VANN
Chairman, Art Department
Samford University



DR. SABIN LANDRY
Professor of Religious Education
Southern Seminary

Scheduled Seminars:

Approaching Those Who Approach Us

Growing In Discipleship

The Will of God

Discipling Fellow Students

Art And The Bible

How To Study The Bible

Lifestyle Evangelism

Reaching Campus Subgroups

Know What You Believe

Brainstorming About Missions

cleftRock: design for renewal

What makes a youth music festival "special"?

Music festivals have been popular since the mid-60's, so no ordinary festival would be newsworthy. Such festivals are often markets for illegal drugs, public sexual displays and sometimes multiple arrests.

A youth music festival Sept. 15-16 in Brodhead, Ky. included no drugs, no sexual displays, no arrests. Instead there were Bibles, wholesome Christian fellowship and an atmosphere of togetherness.

That's what made that festival "special."

"Living Water Camp Meeting" purposed to bring together Christian musicians to present their individual presentation of the gospel of Christ.

For Gary Bullen and Kim Payne, both of Eastern Kentucky University, "Living Water" was the reality of a dream.

Gary and Kim met for the first time while working on the staff at a state park. Through informal conversation these two realized they shared a common desire: to see young people become aware of the need for Christ in their lives. Each felt that music was a channel through which their desire could be fulfilled. Thus, "Living Water" was conceived.

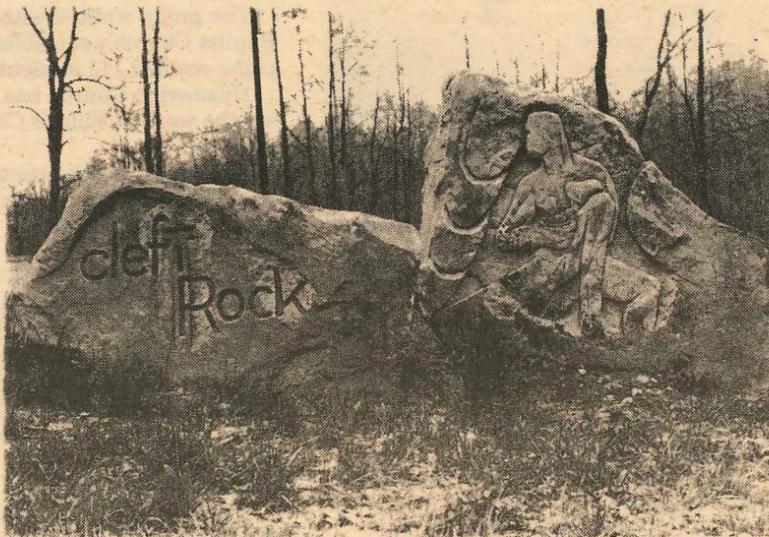
Feeling the obvious need for support, Gary and Kim went to Bob and Eddie Fields at the cleftRock Retreat Center.

"We went for advice, hoping to get help," Gary stated. By going to cleftRock Retreat Center they went to the right people and that's a story in itself.

In 1971 Bob and Eddie Fields returned from a Southern Baptist missionary appointment in Israel with a vision for establishing a Christian retreat ministry.

In 1974 that vision began to be reality as the Fields along with former missionaries Mr. and Mrs. Milton Murphey; Georgetown College professors Wayne and Carolyn Moore; and former college associates Mr. and Mrs. E. B. Smith joined together to form cleftRock Retreat Center. That group was joined in 1976 by Mr. and Mrs. Don Putnam, volunteer lay renewal consultants for the Home Mission Board; former missionaries to Israel, Mr. and Mrs. Lee Bivins; and Mr. and Mrs. Larry Keaton, former missionaries to Spain. The Fields, their family, and the Putnams, Bivins and Keatons and their families are now resident staff at cleftRock.

CleftRock's purpose is to offer assistance to local churches, not draw people from them. Putnam de-



The engraved figures on these rocks tell the story of what cleftRock is all about. The figure on the right is a wounded person being helped by another who offers a cup of water. "Living water" flows freely at cleftRock.

clared, "We are not here for any other purpose than to serve the church. We see this as a ministry to the local churches to broaden their scope of ministry." Concerning "Living Water Camp Meeting," he added, "We want to funnel any decisions made here into the local church."

The Fields, Bivins and Keatons are members of First Baptist Church, London, and the Putnams are members of Mt. Vernon Baptist Church.

CleftRock Retreat Center is a nonprofit organization and receives no regular support. "We are here to serve, not make money," remarked Fields. Retreats are done on a cost basis.

Mrs. Fields views her family's commitment this way: "We've had to make sacrifices, but we've done nothing more than what anyone who has a dream would do."

CleftRock operates year-round and offers facilities for youth, deacons, marriage enrichment and church staff retreats. Each year at Christmas, cleftRock spon-

sors a "missionary kids" retreat for young people whose parents are away as missionaries.

The 500-acre retreat center is located in the Daniel Boone National Forest and is near Rockcastle River. The retreat houses are owned by missionaries working in foreign countries.

Pat Terry, a Christian musician from Georgia, was asked how he felt about being at "Living Water Camp Meeting" and being associated with the people of cleftRock. "I'm excited about being here. This is a good opportunity for churches to see contemporary ministries. "These people have a vision," he replied.

"Vision" is indeed a special word to the people of cleftRock. Because of a vision they believe to be of God, these families offer cleftRock Retreat Center as a place for renewal among members of the Christian community.

Additional information about cleftRock is available from Bob Fields, Rte. 1, Box 134a, Mt. Vernon, KY 40456, telephone (606) 256-2336.



Several Christian music groups were featured at the cleftRock sponsored "Living Water Camp Meeting"

at the fairgrounds in Brodhead, Ky. A few hundred young people enjoyed music and fellowship.

by Johnny Hughes
Staff Writer

Mountains to the Mississippi

Congregations

Chiles mark 50 years

Dr. and Mrs. H. C. Chiles will be honored with a reception on the occasion of their 50th wedding anniversary Sunday, Oct. 8. The reception will be from 3 to 5 p.m. in Murray the Murray Woman's Clubhouse. The reception is being planned by Mrs. Shirley Joyce Humphreys, daughter of the Chiles. Mrs. Humphreys invites all friends of the Chiles to attend the reception. Dr. Chiles, one of the best known Baptist preachers in Kentucky, was pastor of First Baptist Church, Murray, for many years and now is a faculty member of Boyce Bible School.

Groundbreaking at Knox's Creek

Groundbreaking ceremonies for a new building were held Aug. 27 at Knox's Creek Baptist Church, Hart County.

Participants were pastor Tom Moore; Tom Clopton, chairman of the building committee; Virginia Fults, representing adults; Hubert Druen, representing the deacons; and Pam Druen, representing youth.

Carlisle Avenue burns \$350,000 note
Carlisle Avenue Baptist Church, Louisville, burned a \$350,000 note signifying the congregation is debt free.

The note burning is held homecoming day, Aug. 27. Payoff of the bonds had been due in 1980.

The indebtedness was a result of extensive remodeling and aid for one of Carlisle's mission's building programs.

"Being out of debt for the first time in 27 years will enable the church to increase its giving to missions and enlarge its staff," pastor Ferrill Gardner said.

Gardner and his family celebrated their third anniversary at Carlisle the same day and received a gift from the congregation.

GA missions fairs

Missions around the world will be the focus of three Girls in Action fairs this year.

Each fair begins at 10 a.m. and closes at 2 p.m. Registration is open to all GAs, grades one through six.

Guests of the fairs include the Wilburn Hoglens, missionaries to Venezuela; Beverly Smothers, missionary in eastern Kentucky at Marrowbone; the William Gaventas, missionaries to Nigeria; Mrs. Hazel Halbrooks, former



Gwen Phillips (that's her face above), state Girls in Action director, promises an exciting time for girls attending one of three mission fairs around the state.

missionary to Brazil; and Karen Ballard, journeyman to Korea.

David Garrard, a Louisville magician, will perform.

The first fair was Sept. 30 at First Baptist Church, Paintsville.

The dates and places for the remaining fairs are:

Oct. 7—First Baptist Church, Shelbyville.

Oct. 14—Third Baptist Church, Owensboro.

GA leaders should send \$1 for each participant to Gwen Phillips, WMU Office, Box 43433, Middletown, KY 40243. This fee will cover lunch and activities.

Union Baptist homecoming Oct. 8
Union Baptist Church, Laurel River Association, will celebrate homecoming Oct. 8 with an all day service and dinner on the grounds.

A new building will be dedicated at 2 p.m.

W. J. Hamilton will be guest speaker.

The church will celebrate its 100th birthday in February 1979.

Oneida Institute movie completed
"For Time and Eternity," a 28-minute, 16 mm color film of the work at Oneida Institute, is complete.

The film, which shows students,

physical facilities and activities at the school, features narration and music. It emphasizes the need for such institutions as Oneida.

Churches and civic and professional groups may show the film at no charge.

Anyone interested in reserving one of the four copies should write Mrs. Joy Hawkins, Oneida Baptist Institute, Oneida, KY 40972.

Hyattsville youth, adults on mission
Hyattsville Baptist Church, Lancaster, sent eight youth and adults to Columbus, Ohio, to work with backyard Bible clubs.

The group worked with Village Baptist Church near Columbus. Ten clubs enrolled 111 students.

Hyattsville Church has helped sponsor the work of Village Church for the past year.

Bill Raper, former pastor of Wallacetown Baptist Church near Berea, is the pastor of Village Church.

Big night for Ohio Valley WMU

WMU members from Ohio River Association and their husbands met for an old fashioned basket dinner at Ohio Valley Baptist Church July 27.

Everyone came dressed in out of date styles and the tables were decorated with corn shuck dolls and fruit jars filled with wildflowers.

The theme for the evening was "Let the Church Reach Out" with the emphasis "Their Vision 1878, Our Opportunity 1978." Mrs. Delmar Mitchell, association WMU director, presided.

Past presidents were recognized and special music was presented by Dorothy Doyle of the host church.

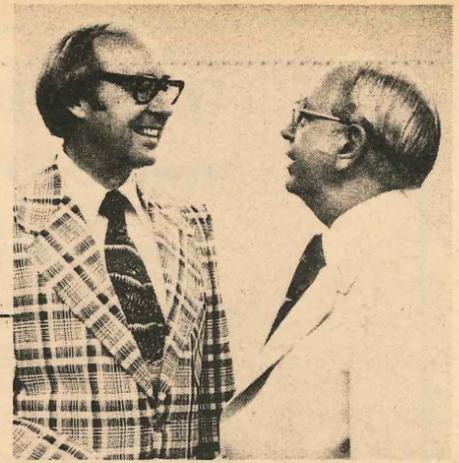
Seven churches entered models in a costume show, won by Miss Diane Thurman, Marion Church.

Other entries were Mrs. Dorothy Bradley, Central Church; Mrs. Laura Rushing, Dyer Hill Church; Mrs. Marilyn Belt, Emmanuel Church; Mrs. Mary Jean Ramage, Hampton Church; Miss Leanne Malcolm, Mexico Church; and Mrs. Laura Friers, Ohio Valley Church.

Awards also went to Mexico Church for the best historical display and to Miss Leanne Malcolm, representing Acteens from Mexico Church, for the creative art award for her wall hanging.

Judges were Mr. and Mrs. Garvis Douglas, Paducah.

Speaker J. W. Hansen, pastor in the



Billy G. Hurt (l), pastor of First Baptist Church, Frankfort, is welcomed to the annual meeting of the Christian Life Commission by executive secretary Foy Valentine. Hurt was elected to a four-year term as a commission member and will serve on the CLC administrative committee during 1978-79.

association for 54 years, said WMU played a vital role in his early training and ministry.

The dinner drew 118 persons.

Deaths

Pastor Jimmy Luntsford dies

Jimmy Luntsford, pastor of Piney Grove Baptist Church, South Union Association, passed away Aug. 13 at the age of 42.

He is survived by his wife and four children, three of whom live at home.

Personnel

Donaldson to Valley View Mission

Paul Donaldson, a student at Clear Creek School, was called as pastor of Valley View Mission in Boone's Creek Association.

Southside, Corbin, calls Bradshaw
Rollin Bradshaw is new pastor of Southside Baptist Church, Corbin.

Bradshaw, wife Vickie and son Alan Ray live at Pineville, where he is a student at Clear Creek Baptist School.

Orville Noe to Lonoke Church

Orville Noe, Mt. Sherman, was called as pastor of Lonoke Baptist Church, Liberty Association.

Noe has been preaching since July 1977. He had been a Sunday school director, teacher and for more than 30 years a deacon in his church.

He and his wife have a son, daughter and granddaughter.

Carroll Barnard to Plain View

Carroll Barnard was called as pastor of Plain View Baptist Church, Bracken Association.

He is a student at Boyce Bible School.



Miss Debra Decker, a new faculty member at Clear Creek Baptist School, signs the New Hampshire Confession of Faith, the doctrinal position of the school. She was one of three new faculty members who signed the document during recent chapel services. With her are (l-r) dean LeRoy A. Patterson, new faculty members Creed Caldwell and R. Tommy Holtzclaw, and president D. M. Aldridge.

Christian Education

Missions Week at Campbellville
Campbellville College will promote Bold Mission Thrust with Mission Emphasis Week Oct. 9-13.

Guest speakers are Virgil Barnett, pastor, Parma (O.) Baptist Church; David Coleman, foreign missionary to Rhodesia; Wiley B. Faw, foreign missionary to Nigeria; Benton Williams, consultant for National Student Ministries and a former missionary to Thailand; Miss Gaynor Yancy, director of weekday ministries for Frankford Avenue Baptist Church, Philadelphia, Penn.; David Book, associate director of Baptist student work for Kentucky; and students and faculty of Campbellville College who participated in summer missions during the summer of 1978.

Services include chapel on Tuesday at 9 a.m., a missions rally in Alumni

Chapel at 8 p.m. Tuesday and convocation at 9 a.m. Thursday in J. K. Powell Athletic Center.

Sylvia Morris is student life director
Miss Sylvia L. Morris, Hodgenville, was named student life director at Campbellville College.

Miss Morris received a BA degree from Campbellville. In June, she received her MRE-SW degree from Southern Seminary.

Miss Morris holds membership in the Southern Baptist Social Service Association and is a former member of the Kentucky Welfare Association.

In accepting her position as director of student life, she said, "It's good to be back home and I look forward to meeting and getting to know all the students."

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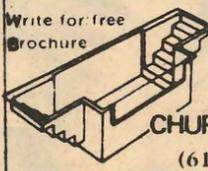
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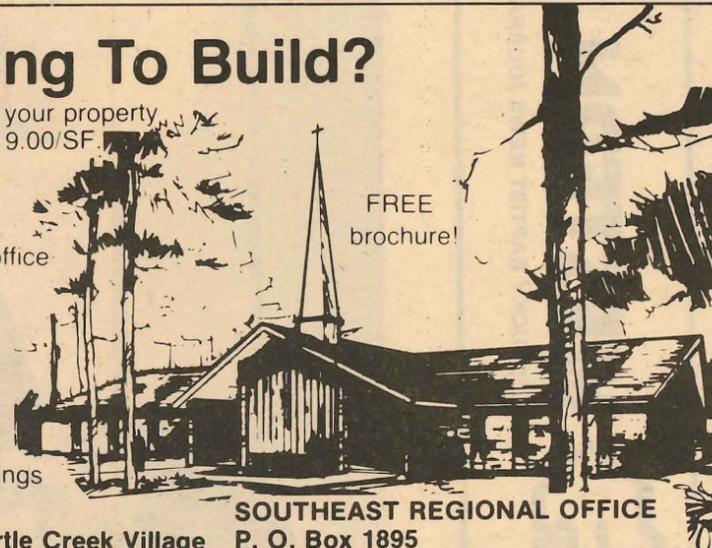
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Sunday School Lessons

Lessons for Oct. 15, 1978

H. C. Chiles

International Series

The sacredness of life

The sacredness of human life was decreed by God. Because life is man's most precious possession, it should be safeguarded and never abused.

Matthew 5:21-24

Christ traced the sin of murder to its very root. He pointed out that hatred in the heart is the root of all murder.

Being angry means having a desire to do another a personal injury, which is the wrong attitude and for it one must give an account. Calling another "Raca," which is an expression of contempt implying he has a mental deficiency, and is both useless and worthless, indicates a desire to injure his reputation. God does not want us to injure others physically, mentally, morally or spiritually.

Exodus 20:13

This commandment may be rendered more clearly, "Thou shalt not commit murder." Murder, which is the taking of human life for malice or revenge, is wrong. It is a sin against one's fellowman and also an affront to God. No man has any right to take that which he did not give nor cannot restore. Man should regard life as a precious trust to be cultivated and used and not to be destroyed.

Life and Work Series

Invitation to joy

Luke 14:12-24

Jesus Christ had accepted an invitation to dine in the home of a chief Pharisee, a ruler in a synagogue. The observant Christ watched the ill-mannered guests picking out the best seats for themselves and was displeased and disgusted with their struggle to occupy the places of honor at the table.

Christ observed that the guests included only those whom the host considered were the "upper crust" of society. He had been careful to invite only those whom he considered as members of his own social circle and would return the hospitality in due time.

A guest remarked about the blessedness of the guests at the heavenly banquet, in such a way as to convey the idea that he expected to attend. In response, Christ spoke the parable which is in today's lesson.

The parable presents the gospel of Christ as a sacred feast prepared by the Lord for the hungry hearts of men. The blessings of Christianity are reported under the figure of a great supper in which everything is richly provided for those who

In this commandment God refers only to human beings. In it there is no application to the killing of animals for food. Some contend that here we have a prohibition against the taking of all animal life. That their conclusion is unwarranted is clearly evident from the fact that God himself told the people what animals they could eat (Lev. 11).

1 John 3:11-15

Like many today, Cain desired God's blessing, but he wanted it upon his own terms. He approached God in his own way and thereby deprived himself of blessings which he would have received had he come in God's way. Depending on God's grace and acting in faith, Abel approached God in the divinely appointed way, whereupon his offering was received. With jealousy and hatred smoldering in his heart, Cain killed Abel.

Like Abel, Christians may discover that others hate them because the righteousness of the former is a rebuke to the unrighteousness of the latter. Cain resented the fact that Abel did right. He resolved that he would get rid of his brother because he did what both of them should have done.

believe on Christ. Christ's provision for us is abundant and suitable.

The invitation to come to the feast and receive and enjoy salvation through Christ is extended freely and directly to all in whose hearing the gospel is proclaimed. His invitation to "come" must never be trifled with or despised. In connection with this salvation "all things are now ready."

Those who had been invited to the supper, and had evidently accepted the invitation, knew that they should attend, but did not want to do so. They had their reasons for not wanting to attend, but they did not have the courage to make them known.

One declared he had purchased land which he needed to see. Another said he had bought five yoke of oxen and needed to test or prove them. A third man claimed he could not attend because he had married. Thus, they treated the invitation as a matter of no concern. Their excuses were flimsy, absurd, silly and ridiculous. The excuses which people offer today for not coming to the Saviour are not any better.

Frank Owen

Good response

One of the many important but relatively small allocations of Cooperative Program funds is the \$200 per year paid from our state convention treasury on the retirement plan of each participating church and minister in the state. In other words, Cooperative Program funds join with those from the local churches and ministers in behalf of each participant.

There have, in the past, been a goodly number among our 2200 churches who participate with their ministers in the retirement plan who have given less than the \$200 per year that their accounts with the Southern Baptist Convention Annuity Board actually cost our state cooperative treasury. Some participating churches have not been giving anything to the Cooperative Program.

About four years ago our board discussed the fairness of our using funds from giving churches to pay on such expenses of non-giving churches.

A motion was passed instructing our office not to pay the state convention portion on Southern Baptist Convention annuity accounts whose churches give less than the \$200 cost of such accounts, unless they need our help for all or any part of this \$200. We are anxious to respond to all cases of need.

We have proceeded very slowly, trying gradually to apply this policy with good understanding. We sent out an advance letter this year so that no church would be unaware of the rule, assuring them also of our desire to keep them in the plan if they need our help. We have had a wonderful response. Most of these churches have sent us more than the \$200 minimum as additional mission gifts.

Some of the churches have sent in further offerings but still are below the minimum and, of course, we shall be in touch with them, volunteering to keep them all in the plan. Just a very few have not responded. We shall make another effort to establish contact.

The board's rule is a good one, intended to encourage fairness among the churches toward each other. Usually we need only to make the churches aware of things like this. We are grateful for their wholesome response.



Baptist Forum

Another view about Cedarmore

I wish to respond to the letter and concern voiced by Ozella Nelson of Louisville. She wrote concerning the prayer garden at Cedarmore Baptist Assembly. She was saddened by two things, the neglect of the garden and the crowded schedules of the conferences she attended there.

I worked at Cedarmore on the summer staff from 1966 to 1969, and as evening desk clerk at Boone Lodge from 1973 to 1974. I do not know the policy of Cedarmore concerning the prayer garden, but I would guess the reason the garden is not maintained is twofold. First, no one to my knowledge used it, even when it was kept during the 60's. Second, it is poor stewardship of God's gifts to maintain something that is not used, and Cedarmore has limited funds for its operation. To maintain the garden, and especially the with flowers, would be, I think, rather expensive.

In addition, however, I would question the maintenance of a prayer garden even if funds were available. As the lady pointed out, Cedarmore has many beautiful acres intended to be enjoyed as one communes with God. I would rather encourage the use of all, than just one small plot of ground.

Concerning the crowded schedules, I would point out that these are not the result of anything that Cedarmore, Glorieta or Ridgecrest has done. The schedules are the result of planning of the leaders of groups who use these assemblies.

The manager of Cedarmore, Mr. Heberlein, and his staff do a tremendous job providing facilities for conferences, camps and other types of meetings. Through them and funds allotted to Cedarmore, Kentucky Baptists minister to thousands of adults, young people and children. It is a type of service that is somewhat unusual when we speak of ministry, but one which is very needed and appreciated. To assume that prayer is gone because a prayer garden is not maintained is to miss the purpose of Cedarmore's facilities. All are meant for and are being used in God's service—each lawn, each hill and each building. We may have lost a prayer garden, but I think we may have gained an insight that all the earth is the Lord's, and is to be so used.

Richard A. Graham, Louisville

Mercer Association commends media

The executive board of Mercer Baptist Association met Sept. 11, 1978 at Harrodsburg Baptist Church. At this meeting a unanimous resolution was passed "commending local news media for their coverage in the local morals issue (pornographic magazines and movies)" presented in Mercer County Fiscal Court in August.

The executive board of Mercer Baptists would like to reaffirm to residents of Mercer County that the intent of Mercer Baptist Association is not and has

never been to dictate morality; however, we do want to maintain the high level of moral values that have made great our county, state and nation.

The Mercer Baptist Association commends local businesses for their cooperation in voluntarily withdrawing from their newstands magazines which in our opinion contain subject matter that is not in accord with the moral standards accepted by the majority of Mercer Countians. A few businesses have not voluntarily ceased to sell pornographic materials. This practice seems to be in violation of an obscenity statute passed by the Kentucky Legislature in 1975.

Continuous vigilance is being maintained and will be permanently maintained to preserve the communities' high moral standards. Concerning movies shown in Mercer County, the same vigilance will be shown to evaluate each movie according to its own merit.

The Mercer Baptist Association still considers the morals question a very "live" issue relative to movies and magazines displayed in our county.

Morals Committee
Mercer Baptist Association
Kenneth Elkins
Murrell Crockett
Richard Harris

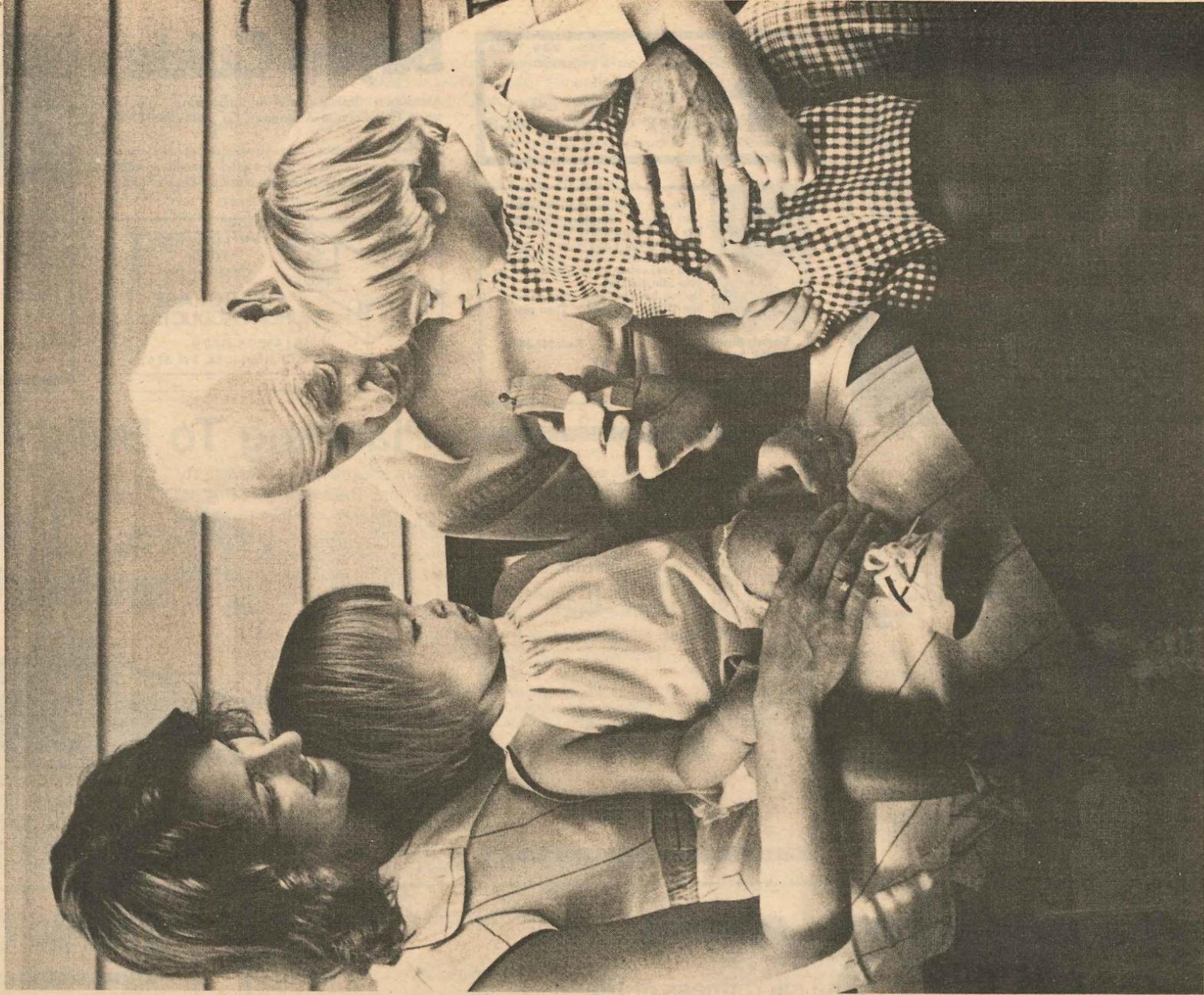
Pastor sought

We are seeking someone for the pastorate at Elsmere due to the resignation of our former pastor, Charles Lewis.

We would deeply appreciate a note in Western Recorder to this effect.

Any inquiries may be directed to Austin Gschwind, chairman of deacons, Elsmere Baptist Church, 250 Garvey Ave., Elsmere, KY 41018, or to the writer's residence, 615 Maple Ave., Erlanger, Ky 41018.

Austin Gschwind, Erlanger



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