

# WESTERN RECORDER

KENTUCKY BAPTIST NEWS JOURNAL

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## Ky. communications conference in March

A conference on Christian communications will be held Mar. 29-30 at Severns Valley Baptist Church, Elizabethtown. It will be sponsored jointly by the Kentucky Baptist Convention and the SBC Radio and Television Commission.

"This will be one of the most significant conferences Kentucky Baptists have held in a long time," said Franklin Owen, executive secretary-treasurer of the KBC.

"If we are truly serious about Bold Mission Thrust, about sharing Jesus Christ with every Kentuckian by 1980, we have got to find more and better ways to use radio and television, newspapers, church publications and every means of communication to reach people who don't go to our churches."

Jesse Stricker, director of promotion for the KBC, said the conference will include seminars on all aspects of communications—radio, TV, cable TV, cassette tape ministries, display centers, church news letters, broadcast engineering, acoustics, audio-visuals, writing for religious and secular publications, and other communication topics.

Cochairmen for the conferences are Kathryn Jasper, KBC WMU executive secretary-treasurer, and Claud O'Shields, eastern representative for the Radio and Television Commission.

"We expect to have 300-400 Kentucky Baptists at the conference helping us to sharpen our skills in communicating the gospel to Christians and non-Christians in Kentucky," Miss Jasper said.

## Kennedy resigns

Bill Kennedy, Chattanooga pastor whose wife died from a bullet wound Aug. 23, has resigned his pastorate, effective Jan. 24, 1979.

Kennedy's wife died when a gun he reached for beneath his pillow discharged, hitting Mrs. Kennedy in the head. He told police Mrs. Kennedy had encouraged him to put the gun under his pillow following threatening phone calls.

Chattanooga police have made no ruling on the incident and the three months of indecision have apparently put the 43-year-old pastor under immense pressure.

## Dallas choir on TV

"The Story of Christmas," starring Tennessee Ernie Ford as performer and narrator, and featuring the 180 member Sanctuary Choir of First Baptist Church, Dallas, will be presented on the NBC network Saturday, Dec. 2 from 9-10 p.m. EST.

## Gambling loses 3 . . .

Gambling proponents lost three races Nov. 7 when voters in Florida, New Jersey and Virginia turned back efforts to legalize casino gambling, jai alai betting and parimutuel horse race betting.

In Virginia and Florida, large circulation Baptist newspapers spearheaded the anti-gambling efforts.

## . . . gays fare better

Voters in Dade County, Fla., again refused to include protection for homosexuals in their county anti-discrimination ordinance, but homosexuals in Seattle and California fared better on election day.

California voters rejected Proposition 6, which would have made it easy to fire homosexual school teachers and their sympathizers.

The ballot in Seattle asked voters if they wanted to remove the words "sexual orientation" from their city ordinance barring all forms of discrimination. They said "no" 101,809 to 59,797, thereby granting continued protection from discrimination to homosexuals.

In a homosexual issue not brought to the voters, the New York City Council's General Welfare Committee voted 6-3 recently to reject a bill that would outlaw discrimination against homosexuals in housing, jobs and public accommodations.

## Texas church leads SBC in '77-78 missions giving

First Baptist Church, Midland, Tex., gave \$361,223 to missions through the Cooperative Program in 1977-78, more than any other church in the Southern Baptist Convention.

What motivates this 6,500-member church to budget 27 percent of its undesignated gifts through the Cooperative Program? Daniel Vestal, pastor of the 19th largest SBC church, calls giving for missions through the Cooperative Program "an exciting adventure." He promotes mission awareness through personal involvement by members.

"When we get involved, we always come away receiving more than we give," said one member. "We go together and do something for the Lord, we get built up and come away with a new understanding of what Christianity is all about."

Reagan White, another member, said furnishing a home for missionaries on furlough strengthened both the Woman's Missionary Union and Sunday school

classes. Helping to support Bob and Nancy Saul, home missionaries in Manhattan, boosts awareness, too.

To help create a more cohesive mission program, the church has formed a mission council made up of the directors of WMU, Brotherhood, the missions committee chairman and key staff members.

Vestal said the church plans to involve a number of members in Mission Service Corps, Southern Baptists' plan to secure 5,000 lay persons by 1982 for up to two years of volunteer mission service at home and abroad.

The church aims at using 20 percent of undesignated gifts for a wide ranging program of direct missions including the association, a river ministry and pioneer missions.

Another Texas Baptist church, First Baptist in Amarillo, was second in Cooperative Program giving with \$322,663.

## Hunger will be major concern of the future among Southern Baptists: convocation result

Stirred by a proposal which urged Southern Baptists "confess our corporate guilt," participants in a convocation on world hunger approved a dozen recommendations calling for increased involvement in world hunger concerns.

"Our lifestyles, our buildings, our budgets stand in judgment against us," read the most-debated proposal of the two-day meeting at Ridgecrest, N. C. sponsored by eight Southern Baptist Convention agencies. Simpler lifestyles should be encouraged, the recommendation added, to provide more money and energy for hunger relief and food development.

Two other recommendations encouraged Southern Baptists to become involved in political action groups related to world hunger, such as Bread for the World, and specifically asked the denomination's Christian Life Commission and Baptist Joint Committee on Public Affairs to join the Interreligious Task Force on U. S. Food Policy.

Other recommendations called for:

—Development of a complete and coordinated educational program involving all agencies emphasizing the biblical, theological and practical dimensions of world hunger. The recommendation specifically encouraged the Sunday School Department of the Sunday School Board to plan a three-month unit in 1981-82 on Christian responsibility related to world hunger and economic

justice;

—Formation of a coordinating body of SBC agency representatives with responsibilities in hunger concerns, possibly with the addition of staff;

—Establishment of a Southern Baptist Convention-wide miss-a-meal program for world hunger;

—Shifting the denomination's annual World Hunger Day observance from Wednesday to a "prominent" Sunday;

—An added emphasis in Bold Mission Thrust, the denomination's goal to evangelize the world by the year 2000, on "Bold Living" for the year 1980-81, including challenges from SBC agencies to Southern Baptists through a series of hunger projects;

—Development of a comprehensive domestic hunger program by the denomination;

—Appointment of more missionaries with skills in health and family planning and agriculture;

—Commendation of President Jimmy Carter for the recent establishment of a Presidential Commission on World Hunger;

—Churches to establish world hunger committees and observe World Hunger Day.

Grady Cothen, president of the Sunday School Board, who moderated the session reminded the participants that the recommendations would be published and forwarded to the appropriate agencies but they were not binding on any individual church or agency.

## Wake Forest debate lively

Writing another chapter in the continuing saga of Wake Forest University, North Carolina Baptists voted 1,276 to 1,048 to approve a substitute motion to study whether the university's status should be changed.

The current episode in the years of continuing debate over the university and its relationship to North Carolina Baptists developed with a request by the university that it be allowed to elect its own trustees, possibly including some non-Baptists and out-of-state residents.

The convention's general board and Cecil A. Ray, general secretary-treasurer, interpreting Article 12 of the state constitution, said approval of such an action would equal severance of the university from the convention.

Wake Forest and its president, James Ralph Scales, turning to the constitution's Bylaws 4 and 5, said it would not be severance but merely a change in status

to affiliate relationship.

At a meeting before the convention, the general board called on the convention's Council on Christian Higher Education to study the Wake Forest request under the concept of severance. The board brought that report for the convention's consideration.

But messengers voted instead to accept a substitute motion by Frank Campbell, chairman of the council, which asked for the study based on the concept of change of status. The substitute motion was seconded by Charles Dorman, chairman of the Wake Forest/Convention Relationship Committee, which, before the convention, had opposed continuation of the study as originally interpreted.

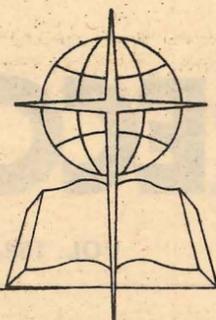
Dorman said the committee opted, however, to "back out of the picture . . . since there is much confusion."

Any severance or change of status action would require a vote of two successive conventions.

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

WESTERN RECORDER

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C. R. Daley

## Daley Observations

### Funerals should be worship services

Funerals today are much unlike those I remember as a child when morticians and funeral homes were hardly known. In every community there were those who "laid out the body." Embalming was not common and when a body was embalmed the mortician generally came to the home of the deceased to do the embalming. Caskets were bought from a general merchandise store for the well-to-do. For the poor a local carpenter usually made a wooden casket and someone lined it with cloth.

Friends and neighbors sat up all night every night with the corpse until the funeral which was conducted either in the home or in the church. The church choir usually sang sad songs and one or several preachers conducted long services. The body was transported to the church and cemetery in a horse drawn hearse or wagon and the family sat around the grave until it was completely filled in by volunteers who also had dug it.

Many of these practices have been discontinued or replaced today. Most of the changes are an improvement, especially the elimination of all night wakes and the family's no longer sitting around the grave watching and hearing the thud of every shovel of dirt falling upon the casket or vault.

More improvements in planning and conducting funerals are in order. I have an idea future generations will regard funerals of our day as pagan as we now regard ancient funeral practices.

My personal feeling is that there is too much commercialization of funerals. With due respect to funeral directors and florists, too much money is spent for expensive caskets, and too much money the body returns to dust whether it is placed in a \$500 or \$5000 casket and flowers soon fade. It has always seemed out of place to arrange an expensive funeral for one who has lived frugally or to spend more on a funeral for a person than he or she has given to the church in several years.

Funerals should be fitted to the deceased. It might be well for a person to plan his or her funeral or at least to instruct relatives as to what kind of funeral would be appropriate.

I haven't even planned my retirement and death to say nothing of my funeral but I hope my relatives remember some of my desires in respect to being put away.

To begin with I hope that when I am through with my physical body it will be treated respectfully but not too much is made of it. Embalming is immaterial and the most economical casket available would be my choice. The casket would never be opened. I don't want to be an advertisement, good or bad for the embalmer's skill and I don't care about looking alive when I am

dead. I want to be remembered as I was before death and not as dressed up lifeless flesh.

Flowers, as much as I love them, would be limited to one blanket of roses from family members. Let other expressions be in the form of contributions to some church related ministry.

Memorial services would be in the church while the body remained in the funeral home. It would be a worship service with congregational singing. There would be no eulogies but a gospel message on a theme like the goodness and grace of God, salvation, eternal life, death, resurrection or heaven.

The service would be at night for the convenience of those who want to attend and who work or have other responsibilities during the day. The family would be accessible after the service for those who want to speak to them.

This would be the end of the public memorial service. The body would be buried later privately by family members and the funeral director. A simple, inexpensive identification would mark my resting place and, if graveside plants were permitted, one Peace rose would be my desire.

The above description is not prepared as an ideal funeral for everyone but it suits me. I hope everyone can have the kind of funeral he or she would like and that funerals in the future will be worship services that exalt God.

### No Sunday racing in 1979

The unanimous decision of the Kentucky State Racing Commission against Sunday horse racing in Kentucky in 1979 is encouraging to those concerned for morality and the proper use of Sunday. The decision is laudable particularly in light of the strong support for Sunday racing by the Horsemen's Benevolent and Protection Association and others like Billy Reed, the sports editor of the Courier-Journal. Mr. Reed's strong editorial on page 1 of the sports section not only made Sunday racing appear praiseworthy but ridiculed those who oppose it on moral grounds.

The Courier-Journal report on the decision went to great lengths to say the commission members denied the requests for Sunday racing dates in 1979 but they do not oppose Sunday horse racing on principle. Whether that is true or not, the decision was a welcome one.

What effect the letters against Sunday racing sent to the commission members had upon the decision is not known. It is commendable, however, that several of the commissioners responded personally to those writing. And their responses were not the usual form letters received from public officials but individual responses. They deserve gratitude for their courtesy and for blocking Sunday horse racing in Kentucky for at least one more year.

### Guest Editorial

## Borrowing is expensive

by Robert H. Kilgore  
Director, HMB Division of Church Loans

How much money should a church owe? Each church has its own opportunities and limitations. Yet, there are a few guidelines.

A study of about 2000 churches was made by the Home Mission Board Division of Church Loans. Most were small churches; however, a few had more than 1000 in church attendance and budgets exceeding one million dollars. They were stable churches with good programs. Most budgeted their expenditures as follows:

- Local expenses: 15-20 percent
- Leaders' services (salaries and benefits): 40-50 cent
- Missions: 10-15 percent
- Total program needs: 65-85 percent
- Left for debt: 35-15 percent

The church with elaborate local program expense, which usually accelerates its outreach, must restrict its debt. Expanded debt often limits program features resulting in slower, perhaps inadequate growth and ministry.

Therefore, balance is necessary and most churches should restrict debt to that amount which would be accommodated by about 25 percent of budget income.

If a church can afford 35 percent of income for debt and if it can obtain a 20-year/8½ percent interest loan, the debt amount should be limited to 3.5 times annual income; or with a 20-year/9½ percent loan, 3.2 times income; with a 15-year/8½ percent, 3.0 times; or 15-year/9½ percent, 2.8 times income.

With 30 percent of income to go for debt, a 20-year/8½ percent loan should be limited to 3.0 times income; 20-year/9½ percent, 2.7 times; 15-year/8½ percent, 2.5 times; 15-year/9½ percent, 2.4 times income.

With 25 percent of income, a 20-year/8½ percent loan should be limited to 2.5 times income; 20-year/9½ percent, 2.2 times; 15-year/8½ percent, 2.2 times; 15-year/9½ percent, 2.0 times.

With 20 percent, 20-year/8½ percent, 2.0 times; 20-year/9½ percent, 1.8 times; 15-year/8½ percent, 1.7 times; 15-year/9½ percent, 1.6 times.

With 15 percent, 20-year/8½ percent, 1.5 times; 20-year/9½ percent, 1.4 times; 15-year/8½ percent, 1.3 times; and 15-year/9½ percent, 1.2 times annual income.

For example, if a church with income of \$100,000 a year can afford 25 percent of its income for debt, and if it can obtain a loan for 20 years at 9½ percent interest, it can safely borrow \$220,000 (or 2.2 times income).

A loan of \$220,000 would require payments each month of \$2,050.70. In 20 years the church would repay \$492,168, or \$2.23 for each \$1.00 borrowed.

Borrowing is expensive.

Churches planning new buildings, remodeling or land purchases would do well to:

- take the time to raise cash. If a fund raising campaign is needed, the Stewardship Commission's "Together We Build" program is worth considering;
- keep debt to a minimum; and
- build only what is needed. Surplus land and buildings do not represent the best stewardship of money entrusted to a church.

# Baptist Forum

## 'Very best' is Golden Gate goal

The very best music training program for church leaders is our goal at Golden Gate Baptist Seminary. I deeply appreciate the work which has gone into the development of the music faculty and program at the seminary. We will continue to do all that we can to see that the very best faculty available take part in what we are endeavoring to do in preparing leadership for churches.

Al Washburn, the newest addition to the music faculty at the seminary, comes with 16 years of experience as a minister in local churches. He has a wealth of background and practical experience which he will bring to the classroom. He has broad interest, including graded choirs, keyboard and choral work. As I visited with him about the possibility of his coming to Golden Gate, I was deeply impressed with his mission commitment. He believes in mission, evangelism and the work of the local church. He wants to see persons who are in the music ministry be trained for ministry. He has developed a special course in the minister of music relating to personal spiritual growth, visitation and outreach, evangelism and ministry to those in crisis.

Dr. Washburn and his wife Sylvia, with their two sons Michael and Mark, will be joining us in January. Allison, their daughter, is in college. I trust that you will pray for them as they make the move to Golden Gate to begin a venture of preparing church ministers for our churches.

William M. Pinson Jr., San Francisco, Cal.

## News story needs enlightened

I just saw the article in your Oct. 4 issue in which I am quoted extensively. I am sorry to say the news story that went out on me was poorly put together. I am enclosing a letter I sent to the writer for your enlightenment.

There are two points I would be pleased to have amplified:

"I did not speak against the WMU as such, but specifically said that it was all right for women to get together to pray for missions, and to give other support. I merely criticized the pressure that came out of WMU to give women positions in church-related work that entailed authority over men."

"My remark that a man's decision is better than a woman's good decision was not properly amplified. It represents the lesser of two evils, as it is worse to put a woman in an unauthorized position (because it is unscriptural) even though she might make better decisions than a man."

Willel W. G. Reitzer, Washington, D. C.

## Broadway bonds—a way of supporting bold mission

As Southern Baptists, we are a mission minded people. This includes home and foreign missions. We have another mission challenge that stems from the needs in the "pioneer" areas of the Home Mission Board work. This plan is called Bold Mission.

My church, Valley Baptist Church, Rockford, Ill., is a new work on the outskirts of our city. We began as a mission September 1974 with seven members, our pastor—George W. Kimball, a church planter and his family and my family. Today we have 80 members, one family having surrendered to the foreign mission call and now preparing to go to Taiwan in January. We are the highest per capita in giving to the Cooperative Program and other mission causes in our state. Having started as a mission, we have continued to be very mission minded.

Over three years ago, the Lord led us to a choice tract of land on the corner of a cornfield. That five-acre tract is now surrounded by lovely homes. We are starting construction on our church building. Being a minority group in this area (Southern Baptists have been north of Springfield only about 25 years) and having no financial credit standing in the area, we are finding little interest in the purchase of our church bonds (Broadway bond plan) outside our church family. Our bonds have staggered interest as follows: 7% for bonds to five years maturity, 7½% for bonds from five-and-a-half to 10 years, and 8% for bonds from 10½ to 15 years, which is the end of the issue. Lists of available bonds can be provided upon request.

We know investment experts can get a greater return than this on some open markets. Our real need is for Christians who are interested in spreading the gospel message of Christ who may take this opportunity to be involved in Bold Mission in Illinois. One way they can do this is to purchase bonds to help further this ministry.

The Illinois Baptist State Association guarantees all Broadway bond issues to SBC churches in Illinois. If sufficient support would come forth to purchase bonds in excess of our issue, the IBSA can supply bonds on other work. We certainly do not stand alone in this need.

I am writing you in the hope that you can communicate our need to concerned Christians throughout your state.

Craig A. Ridings, Chairman  
Building Committee  
Valley Baptist Church  
P. O. Box 5084  
Rockford, IL 61125

## Donations for placing 10 commandments

Many Kentuckians interested in seeing the 10 commandments placed in our public school classrooms are asking how they can go about doing this.

No money should be sent to any state government agency for this purpose. A suit has been filed restraining the Superintendent of Public Instruction from implementing this new law. However, the judge made it clear that this restraining order does not apply to local school boards which are still free to receive copies of the 10 commandments donated through agencies other than the state.

The Kentucky Heritage Foundation is such a non-profit, tax deductible foundation whose number one goal is to raise the money to put a 16" x 20" copy of the 10 commandments in all 31,000 public classrooms in Kentucky. One thousand framed copies have already been manufactured and this project has been implemented in several counties.

The cost of each framed and matted copy is \$10.00 which includes shipping to the school district. The beautiful natural wood frame in this unit would retail for \$25.00 by itself. However with the order of 31,000 units the manufacturing cost has been greatly reduced to the \$10.00 per unit cost.

Churches, civic clubs, businesses and individuals can underwrite the cost of placing copies of the 10 commandments in their local schools.

All tax donations are tax deductible and should be sent to The Kentucky Heritage Foundation, 1143 E. Broadway, Louisville, KY 40204.

Claudia Riner, Louisville

## Remembers week at Training Center

Upon receiving recently the catalog of the Sunday School Board's Church Program Training Center, I remembered with gratitude the week this last summer which my church so generously provided for me and my wife.

I am sure that each of the seminars has its particular benefits. The one with which I am familiar and wish to commend is the Professional Study Week for Church and Denominational Leaders. Five are offered during 1978-79.

The facilities of the board are excellent. The hospitality is warm. The price is reasonable. The city of Nashville offers many attractions during off-hours or for the rest of the family.

I used my professional study week to carry forward the writing and research of a doctor of ministry project. It occurred to me at that time, however, that the format would be perfect for a number of other studies in which a pastor or staff member might be engaged. Planning a year's pulpit work, writing a book, research for a new avenue of ministry, and a week of quiet, personal, devotional retreat come to mind immediately. Any activity which demands a study environment free of interruptions, yet with access to adequate resources, could mean for a person a very valuable week.

I would like to heartily commend this week to my colleagues in ministry. I would also urge our churches to consider getting rid of their pastors (temporarily!) by sending them to Nashville for such a week. They

will come back better for the experience, and you will reap the benefit.

Charles Parker, Frankfort

## The "word" remains on the wall

The message loud and clear was in direct conflict to my concepts. Training and experience from youth throughout my 57 years has established utmost reverence for the WORD, because the word was God, representing truth and power. I know of a gospel quartet going to a wild New Year's Eve party, their appearance and performance not only changed the complexion of the party but they planted seed that are growing today. I have heard of tribes from remote areas with no outside assistance, experiencing power by reading and being converted—just them and the WORD.

With the now infamous Supreme Court ruling of 1965—banning prayer and Bible reading in public schools—did we incorrectly assume it to be the compulsory aspect only and that we had the option to act voluntarily, or was it our acquiescence and low profile that encouraged our present judges to rule the practice unlawful in any form? Please sir, what was and is Southern Baptist Convention strategy and where did it originate?

Are we at the grass roots misinterpreting the meaning and goal of Bold Mission Thrust? Our church has accepted the challenge to help spread the gospel throughout the earth by the year 2000. We believe it will require many tactics.

Highview Baptist Church introduced a resolution at the annual meeting of the Long Run Baptist Association to place copies of the 10 commandments in every public classroom in Jefferson County. The resolution carried and had you been so inclined you could have given it a valuable boost. Something, somewhere appears warped—representatives of 100,000 Baptists unanimously adopted the resolution and no religious or secular media knew about it, then a few mavericks protest and everybody blew it up. Why? We have paid for and posted in every room in Highview Baptist Christian School a copy. Some businesses have purchased and prominently posted copies and we have in hand a rapidly growing fund of several hundred dollars to implement the resolution. Our people believe it would have tremendous impact if copies were posted in every jail, public official's office and judge's chamber in the land. Through our Southern Baptist leadership we have been given the challenge of reaching every living soul with the gospel by the year 2000. I firmly believe the classroom is the most advantageous place to begin.

Let's not compromise with the world for popularity or appease them for spite—we have too much to lose. How can we offend any informed person or group by publication of the 10 commandments? They are the basis of ALL oral and civil laws throughout the civilized world—including the Hindus and the atheists, too, are protected by God's law.

Sir, I am positive I read recently that criticism of programs was undesirable unless the critic had a superior plan.

I have great love and great fear of the Lord, and know his attitude toward apathy. I wonder whether the transgression is greater for the quiet or publicized unconcerned. Pray that we are all positively sure God is directing our thoughts before we broadcast them.

Bert Blair, Louisville

## Generous response to Cooperative Program

Thank you, Southern Baptists, for your generous response to missions through the Cooperative Program during the last 12 months.

Your unwavering financial commitment made it possible for your Brotherhood Commission, in cooperation with your state Brotherhood Department, to make missions education for men and boys a reality in hundreds of additional churches in 1977-78 and to strongly undergird the denomination's missions volunteer movement.

We look forward to even more progress in Christian missions in 1978-79 as we seek to help churches carry out the Great Commission.

William E. Hardy Jr., Memphis  
Commission Chairman

# Reports from other state conventions

## Virginians barely support University of Richmond

Virginia Baptists narrowly defeated an effort to delete the University of Richmond from state convention support.

Elected "messengers" to the annual meeting of the Baptist General Association of Virginia voted 606 to 434 to continue financial contributions despite the controversy which has swirled around the university.

Opponents to continued convention support repeatedly cited opposition to biblical interpretation and campus lifestyle.

Last year Robert Alley, then chairman of the university's department of religion, reportedly told a group of atheists that "Jesus never really claimed to be God or to be related to him."

Alley, a tenured professor, resigned his chairmanship during the controversy surrounding his statements and was shifted to direct area studies. He no longer teaches any religion courses.

Campus lifestyle allegations referred to policies of the university which allow students to drink alcoholic beverages in designated areas, although the university does not advocate such consumption, and to allow visitation of opposite sexes in dormitory rooms under certain specified conditions. One messenger also cited an advertisement last year in the university student newspaper of an R-rated movie to be shown on campus.

Messengers voted an \$8,100,000 annual budget, of which 38 percent will go to Southern Baptist Convention causes through the SBC's national Cooperative Program. They also voted to refer for study a motion to increase Cooperative Program percentage one percent per year over the next 11 years until it reaches 50-50 distribution.

## Kansas-Nebraska 'quiet'

Elected "messengers" of the Kansas-Nebraska Convention of Southern Baptists reelected their president and increased Cooperative Program giving in an "extremely quiet" annual meeting.

Messengers approved a budget of \$1,555,779, which includes a convention Cooperative Program goal of \$833,000 in receipts from Kansas and Nebraska Baptist churches. Of the state goal, 21 percent is designated for world mission causes through the national Cooperative Program, an increase of one percent over last year.

## Alabamians put teeth in Bold Mission Thrust

Alabama Baptists made good their promise to Southern Baptists to support Bold Mission Thrust by adopting a comprehensive report of a committee which calls for major changes in program and budgeting procedures for the next decade.

Major actions in the report include: 1. Increasing from 35.5 to 45 percent the Cooperative Program allocation to SBC causes beginning with the 1979 convention year and increasing one-half percent each year thereafter until the division is 50-50 after shared denominational expenses; 2. Approving a \$1 million Good News Alabama budget for a massive media blitz next spring; 3. Continuing the Bold Mission committee another year to furnish leadership for the effort; 4. Establishing a state

Mission Service Corps for volunteer missionaries; and 5. Establishing goals and objectives for all agencies and institutions of the convention and offering goals for volunteer adoption by local churches.

Messengers adopted a \$10.5 million Cooperative Program budget, of which 35.5 percent will go to SBC causes, plus a \$1.7 million challenge goal, of which 55 percent will go to SBC causes and \$4 million goal for offerings for a total \$16.2 million budget.

## Maryland money matters

In a convention dominated by concern over finances, elected messengers to the 143rd annual session of the Baptist Convention of Maryland made history by meeting outside geographical Maryland for the first time in the 142 years of the convention, in Newark, Del.

Messengers, who have faced three years of deficit budgets, debated actions of the state mission board which limited the 1979 Cooperative Program budget to only a \$6,612 increase over the current budget for 1978, which will experience a projected four percent shortfall.

In October the board had approved the deletion of two staff positions, one currently filled, and the reduction in allocations to the state paper, the Baptist building operation-maintenance expense and to the agencies and institutions of the denomination.

In the opening session of the convention former Maryland WMU president Frances Andrews presented a motion calling for an increase of \$5000 to the WMU budget internally to preserve a staff position for adult promotion, currently filled by Barbara Elder, who came in June 1977. After debate, the Andrews motion was approved by secret ballot 122 to 119.

The total budget for the 1979 year amounts to \$2,157,958, including \$1,454,700 in receipts from Maryland churches. Maryland Baptists will send 40 percent of the Cooperative Program amount to Southern Baptist Convention causes.

## Baptist Faith exponent defeated by Georgians

William A. Powell of Buchanan, Ga., editor of Southern Baptist Journal, an independent publication, brought a surprise motion asking presidents of Georgia Baptist colleges to prepare a list of church affiliations of non-Baptists on their faculties and to publish their lists in the Georgia Baptist state paper, The Christian Index.

Powell's motion was quickly approved with no debate, but then messengers to the Georgia Baptist Convention reconsidered the action.

Less than 100 messengers voted for the motion which had been approved one day earlier without debate. Powell did not speak during the debate on the second day. He is noted among Southern Baptists as editor of the ultra-conservative publication launched about five years ago to ferret out alleged liberalism in the Southern Baptist Convention.

In another matter related to Baptist schools, the Georgia convention approved, without discussion, a report from its executive committee reaffirming authority of trustees at each school

to deal with such matters as professors being required to sign the statement of Baptist Faith and Message.

A motion, passed by a decided majority, instructed the executive committee to restudy the "problems relating to educational institutions and the Baptist Faith and Message," a statement passed by the Southern Baptist Convention in 1963.

Ordination of women as deacons and preachers drew some fire at the Georgia convention again in 1978, as it did in 1977.

A messenger from a same section of the state where Bill Powell lives wanted the convention to go on record as being opposed to ordination of women and to tell denominational employees not to take part in such ordinations.

The convention resolutions committee brought out a report which reaffirmed ordination "solely as a local church matter," but urging that denominational employees "prayerfully consider the beliefs of the majority of Georgia Baptists" before taking part in female ordinations.

When that report was presented, a brief but spirited debate resulted in all of it being defeated except the section reaffirming that ordination is solely for local churches to decide.

The \$14 million Cooperative Program will be divided so that about 45 percent goes to Georgia causes and 45 percent to SBC causes. About 10 percent is equally shared for joint Georgia and SBC promotion and administration expenses.

## Tennesseans fete Norton, while ousting KJV motion

Tennessee Baptists in annual session increased their Cooperative Program giving, elected a new president, honored their retiring executive secretary-treasurer and refused to oppose a recent Baptist Sunday School Board literature decision.

Elected messengers approved an \$11.8 million budget, with 34.5 percent earmarked for world mission causes through the national Southern Baptist Convention Cooperative Program. The amount to SBC causes is a one-half percent increase and is the second year of percentage increase after 16 years of donating 33.3 percent nationally.

The new convention president is W. Fred Kendall II, pastor of First Baptist Church, Union City, whose father was executive secretary-treasurer of the Tennessee Baptist Convention 1956-72.

A motion was defeated to oppose the Baptist Sunday School Board's recent decision to include passages from two translations, including the King James Version, in its Life and Work series, after once having deleted the King James Version from that particular series.

In opposing the return of King James to the quarterlies, James Stroud, pastor of Third Creek Baptist Church, Knoxville, said, "I'm concerned this action gives the impression that the best version available today is the King James Version, which is the least reliable of all modern versions."

Bill Dotson, pastor of First Baptist Church, Martin, Tenn., disagreed with Stroud, saying the Sunday School Board action was a "healthy" response to a grass roots request.

Messengers appointed a seven-member committee to investigate

the causes of world hunger and report to the 1979 convention how Tennessee Baptists can use their resources to help alleviate the problem.

A reception was held honoring retiring executive secretary-treasurer Ralph Norton and his wife. Norton retires Dec. 31 and will be succeeded by Tom Madden.

## Mississippians vote three anti-alcohol resolutions

The Mississippi Baptist Convention passed a 1979 budget goal of \$10 million and voted resolutions opposing alcohol advertising, the legal definition of intoxication and excessive entanglement of church and state at its annual meeting in Jackson.

Elected messengers designated 32.5 percent of the budget income for Southern Baptist Convention causes through the Cooperative Program.

Resolutions against alcohol called for a halt to advertising alcoholic beverages in any medium; requested the U. S. Surgeon General to declare that alcoholic beverages are hazardous to health; and encouraged state legislatures to reduce the blood alcohol content to 0.1 percent before one can legally be declared intoxicated, instead of the current 0.15 percent.

The church and state resolution called for increased Baptist awareness and response to "any issues that would erode our freedoms and further entangle us with government control or interference." It expressed concern with "continued encroachment by bureaucratic guidelines" and "increasing burdens of government regulations that interfere with free exercise of the mission and ministry of our churches and institutions."

## Louisianians protest gays

The Louisiana Baptist Convention voted a \$10 million Cooperative Program budget and took a strong stand against homosexuality during the convention's annual meeting in Baton Rouge.

The convention also adopted resolutions opposing immoral television programming, legalized gambling, child abuse and pornography and urged premarital chastity as a means of avoiding the need for abortion.

Elected messengers voted to send 33 percent of its state Cooperative Program budget through the national Southern Baptist Convention Cooperative Program for worldwide mission causes.

The homosexuality resolution, stronger than one passed in 1977, said, "Homosexuality is neither glamorous nor legal in the eyes of God and must therefore be viewed as a cancer eating away at the family structure as God's holy institution. We, as a body, abhor the very thought of homosexuality and view the practice as unnatural, offensive and totally contrary to the teachings of God's Word."

The convention also adopted ambitious goals for 1979 to help achieve the Bold Mission Thrust of Southern Baptists to proclaim the message of Jesus Christ to the world in this century.

The goals included 20,000 increase in Sunday school enrolment, 20,000 baptisms, 5000 increase in Church Training enrolment and beginning of 50 new areas of work, such as churches,

missions, preaching points and Sunday schools.

The convention also supported a circulation goal of 90,000 for the Baptist Message, Louisiana state Baptist newspaper. It appointed a committee to deal with design, development, funding and construction for a Louisiana Baptist Convention conference center to be located on a 671-acre tract about seven miles west of Alexandria, home of the convention's state offices.

## No hall of fame for Oklahomans

Oklahoma Baptists turned down establishment of an Oklahoma Baptist Hall of Fame and broke with tradition by reelecting their president to a second consecutive term.

In other action messengers voted an \$8,450,000 budget, of which 57 percent will go to the national Southern Baptist Cooperative Program, and commended the University of Oklahoma's president and board of regents for actions opposing homosexuality.

Messengers soundly defeated the hall of fame proposal, made in a motion by Hugo Lindquist of Oklahoma City and seconded by Joe L. Ingram, executive director-treasurer of the Oklahoma convention.

One pastor said he opposed it on a scriptural basis that "the first shall be last" and others said the real holy hall of fame is in the "Lamb's Book of Life" (heavenly roll of Christians) and that it would be slanderous for man to select a hall of fame.

Lindquist rose after the defeat to declare that in light of the vote Oklahoma Baptist University should no longer award honorary doctor of divinity degrees, but he did not make his statement in the form of a motion and no action was taken.

The reelection of Jerry Don Abernathy, pastor of Immanuel Baptist Church, Tulsa, as president was only the second time since 1941 that an Oklahoma Baptist president has been elected to consecutive terms.

Messengers voted to instruct the Baptist Messenger, the convention's weekly news publication, to reprint Abernathy's presidential message, which spoke out for upholding the inerrancy and infallibility of the Bible and declared that denominational organizations must remain subservient to the local church, the foundation of Baptist strength.

## Northwest makes change

The Northwest Baptist Convention voted a major constitutional change regarding its statement of faith, set plans in motion for seminary satellites and adopted Bold Mission Thrust goals for 1979-82.

Messengers voted to delete the convention's current statement of faith and replace it by the statement of Baptist Faith and Message adopted by the Southern Baptist Convention in 1963.

Throughout its 30-year history the Northwest convention's constitution has included a statement of faith which each church was required to accept prior to its petition for membership and seating messengers at the convention. It declared that churches could accept only persons baptized by "a New Testament Baptist Church."

The statement of Baptist Faith and

Message, which Northwest churches will also have to accept under this year's action, calls only for baptism of believers by immersion without mention of the church in which baptism occurred.

In other action, the messengers voted a record budget of \$1,905,610, including a goal of \$1,100,000 in state Cooperative Program receipts from Northwest Baptist churches. They voted to increase by one percent the amount of the Cooperative Program goal going to national Southern Baptist causes, bringing the total amount to 29 percent.

The budget includes an advance total of \$100,000 to begin special projects, including seminary satellites in cooperation with Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

## In Michigan: minorities

Messengers of the Baptist State Convention of Michigan adopted a \$1,636,919 budget during their annual meeting. They designated \$184,760 of their budget to world missions through the national Southern Baptist Cooperative Program.

Messengers also adopted a resolution calling for an attitude of missions outreach that "specifically and pointedly" involves minorities in leadership positions.

## Hawaii sets growth goals

Fresh emphasis on bold evangelism characterized the 36th annual meeting of the Hawaii Baptist Convention.

Hawaii Baptists adopted a two-pronged "Bold Growing" goal for the next two years—Bold Growing in evangelism and Bold Growing in giving. They also urged a combined baptism goal for Hawaii churches of 1000 for each of the next two years, 1979 and 1980, considerably more than the 620 baptisms reported in 1978.

In other action, the convention adopted a resolution to encourage continued contribution by individuals and churches to the Southern Baptist Foreign Mission Board's hunger relief fund.

## Arkansawyers raise gifts

Resolutions had a hard time at the Arkansas Baptist Convention annual meeting but messengers reelected their president and raised their world missions gifts for the eighth straight year.

Messengers set a record budget of \$5.7 million and added another \$850,000 advance budget for Bold Mission Thrust missions needs. They designated 41.57 percent of the regular budget to go to SBC world mission causes.

Messengers adopted a motion asking the Arkansas executive board to prepare a plan by the 1979 meeting.

which would move Arkansas toward a 1985 goal of giving 50 percent of the Cooperative Program budget to national SBC causes.

A resolution opposing the ordination of women as pastors and deacons never made it out of committee.

A resolution reaffirming a policy adopted in 1966 against institutions and agencies accepting grants was called "hypocritical" since agencies now accept federal grants for services rendered, but it passed.

Resolutions that had an easier time were those against "no fault" divorces

which make divorces easier to obtain; "filthy" television; abortion; the showing of sexually explicit films at the University of Arkansas at Fayetteville student union and against the Equal Rights Amendment.

## D. C. to keep its name

The District of Columbia Baptist Convention will retain its present name rather than change it.

At its annual session last year, a motion to change the name to Baptist Convention of Greater Washington was laid on the table for a vote this year.

The executive board of the convention brought a recommendation this year that the name change not be voted on until further study. The Southern Baptist Convention by-laws recognize the D. C. Convention as a state convention. Some fear that any change in name could result in a change of status with the SBC.

Ten percent of all undesignated receipts to the convention go to the Southern Baptist Convention and the American Baptist Churches in the U.S.A. Inc. The D. C. Convention is dually aligned.

The convention also adopted a resolution commending U. S. President Jimmy Carter, Egyptian President Anwar Sadat, and Israeli Prime Minister Menachem Begin for their efforts to achieve peace in the Middle East.

In response to attempts to crack down on drug use in the public schools in the D. C. area the convention passed a resolution commending efforts to enforce drug use laws and to convict those who sell illegal drugs.

## Happy birthday, Arizona

Arizona Baptists celebrated their 50th anniversary as a state convention, disagreed with an Internal Revenue Service ruling on private schools and honored their retiring executive director.

The resolution on the IRS opposed a recent ruling that private schools must prove their innocence of racial discrimination in their enrollment practices in order to retain their tax exempt status.

Messengers honored Roy F. Sutton, 70, who will retire Dec. 31 as executive director-treasurer, at each of the convention's five sessions. Gifts to Sutton, who began work with Arizona Baptists 32 years ago and has been executive director since 1970, included a Cadillac to replace the convention-owned one he drives, a \$300 per month annuity supplement during the lifetime of him and his wife to make his retirement more adequate, expenses for the Suttons to attend annual meetings of the Arizona Southern Baptist Convention and secretarial assistance.

## Indiana wants seminary

Indiana Baptists, celebrating their 20th year as a convention, underlined 1979 as a year of evangelism in Indiana and six other North Central states and urged consideration of their state as a possible site for the seventh Southern Baptist seminary.

The seminary action grew out of a study underway by the Executive Committee of the Southern Baptist Convention to determine the feasibility of beginning a SBC seminary in the northern part of the nation. The Illinois Baptist Convention has already suggested

Chicago as the site for a new seminary.

In other action, Indiana Baptists voted a record budget of \$1,429,891, of which \$972,500 will come through the Cooperative Program contributions of Indiana churches. Thirty-one percent of the Cooperative Program figure will go to SBC worldwide mission causes.

## Californians reconsider

California Southern Baptists dropped a constitutional clause imposing penalties on churches accepting "alien immersions" and practicing open communion and expressed disapproval to leaders—including President Jimmy Carter—who spoke in favor of California's Proposition 6 on homosexual rights.

Elected messengers to the annual meeting of the Southern Baptist General Convention of California voted 469 to 179 to drop the clause prohibiting the seating of messengers at annual sessions from churches admitting persons with alien immersions or which allow open communion. The vote required a two-thirds majority.

The resolution on homosexuality, one of two passed on the subject, expressed "disapproval to political leaders and entertainment personalities who publicly encouraged people to vote against Proposition 6," an issue defeated by California voters which would have made it easier to fire homosexual school teachers who openly advocate their lifestyle.

Messengers also adopted actions to financially assist churches in northern Nevada, who will leave California convention affiliation Jan. 1, 1979, to join the newly formed Nevada Area Baptist Convention. They voted a cash gift of \$11,200, return of all gifts from Nevada churches to California's 1978 state missions offering, and establishment of a special missions offering for the Nevada convention Feb. 4, 1979.

## Floridians think big

Florida Baptists voted ambitious Bold Mission Thrust goals and commended outgoing Florida Gov. Reuben Askew for his leadership in the recent defeat of casino gambling in the state.

Elected messengers to the Florida Baptist Convention's annual meeting adopted a \$8.8 million budget with 48 percent—up one percent from last year—ticketed for worldwide mission causes through the Cooperative Program.

## S. C. to study women

South Carolina Baptists narrowly approved a special seven-member committee to study the role of women in the churches and elected an immigrant pastor as president and a woman as first vice president.

Approval of the study committee, which came on a vote of 352 to 309, had been urged editorially by the Baptist Courier, state Baptist news publication, before the convention.

Alastair Walker, a native of Scotland and pastor of First Baptist Church, Spartanburg, S. C., was elected president. He is the first immigrant elected president of the South Carolina Baptist Convention.

Loulie Latimer Owens, Greenville, S. C., became only the second woman in the convention's history elected first vice president. She is the wife of the retired annuity secretary for South Carolina Baptists and has been a leader in the South Carolina Baptist Historical Society for about 30 years.

# Giving, sending, living, serving...

Seven hundred, sixty-six. To date that's the number of missionary job openings on the foreign mission field for this year alone. More openings develop daily.

Job classifications span the spectrum—59 different job categories in all. Something for almost everyone. Many of the 766 job requests are for married couples (although single men and women are also needed); therefore, more than 1400 people would be involved in filling the requests.

Despite the varied job opportunities, the big need is still for men and women trained and called by God for the telling of Jesus Christ—for general evangelists. Of the 646 requests for career and associate missionaries, nearly half are for general evangelists.

Take East Asia, for instance, where response to the gospel is strong. "More than three and one-half million people live in urban Hong Kong and Kowloon, and of these less than 10 percent are Christians," reports missionary James D. Hollis. The request for one urban evangelist is more than conservative, but that's their goal. Japan requests nine evangelists for its entire people-packed field.

In West Africa, where missionary appointments to this area ranked among the lowest in 1977-78, one missionary wrote: "Everything seems to work here . . . Send me more people . . . We need more workers . . . Jobs are here."

Among the highest priorities in that area are seminary teachers, a physician, and French-language editor for Baptist publications. A mass media studio in Ghana was completed two years ago. Since that time untrained personnel have been giving part of their time attempting to produce programs and learn on the job. But Board personnel are hoping to appoint a radio-TV specialist with proper know-how to supervise the operation.

Eastern and Southern Africa and Southeast Asia call for more evangelists. In Botswana, for example, three general evangelists are needed, but also an agricultural evangelist. Out of 23 requests in Southeast Asia, 18 are for general evangelists.

Trends in missionary appointments this year are encouraging too, says Louis R. Cobbs, secretary of the Missionary Personnel Department. The average age for couples being named as new missionaries is younger. Men on their way to the field have an average age of 30 compared to 32. Women average 28 or 29 years. "It's encouraging that we're getting more young preachers," Cobbs states. Encouraging because the lower age makes for easier adjustment on the field, more mobility, and better adaptability to a new language. "These are all in their favor," adds Cobbs.

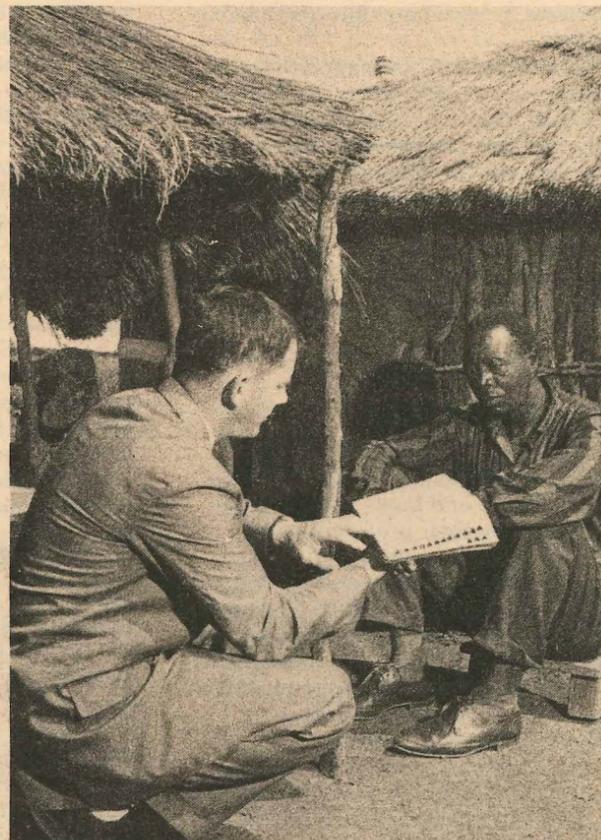
## Foreign missions allocations

A speedboat will be one of many items purchased for foreign missions if the Lottie Moon Christmas Offering goal is met, but the boat won't be used for water sports.

The boat, requested by Southern Baptist missionaries in Bangladesh, a country of 20 major rivers, will aid in village evangelism. Currently, there are only 14 Southern Baptist-related churches in Bangladesh, which ranks eighth in world population.

Churches and chapels will be built, housing for missionaries will be purchased, and Baptist centers and hospitals will be equipped—all in an effort to tell people about Christ.

One such facility is in Jamaica where strategic property was purchased near the University of the West Indies several years ago. Jamaica Baptists want



Personal witnessing in Rhodesia

to begin a student ministry through the establishment of a university Baptist church. One-third of the cost of that building, \$40,000, is requested from this year's Christmas Offering.

Fifty-thousand dollars have been requested for the Korean Baptist church loan fund. In Korea, no church can get a new loan while another church is behind in its payments. Consequently, churches often help a struggling church with payments so they may borrow money.

A sizable portion of the Lottie Moon Offering allocations is designated for mass communication and audiovisuals. The use of radio, TV and film media gives more people the opportunity to hear the gospel.

In Thailand missionaries need \$8,000 for a Thai-language film to use in evangelistic work. Two earlier films were very successful in their outreach program.

Radio equipment is needed in Colombia. Missionaries there have requested \$12,000 for this outreach project, which includes 16 stations heard in 24 countries.

If the goal is reached, much-needed money will be available for education facilities.

More than \$4,000 is being requested for vocational school equipment in Kenya. In developing countries, one of the ministries of missionaries is that of training local people for productive work in their economy.

Another offering allocation is for upgrading seminary facilities in Panama. Storage space will be converted into badly needed dormitory space. The \$25,000 requested for the building fund of the International Seminary in Buenos Aires, Argentina, will provide space for teaching music in the Communications Center. The same amount is needed for a girls' dormitory at the seminary in Los Teques, Venezuela. The request for the girls' dormitory was made last year but money was not available.

Mindanao, one of the largest of the Philippines Islands, is among the fastest growing areas of Baptist work. The number of churches is growing at a rate of more than 20 percent a year and Southern Baptists have tried to help in the training of pastors for these new churches. Much of that help has come through the Mindanao Baptist Bible School, where \$5,000 is needed to improve the library.

Southern Baptist missionaries in Nigeria need a communications building for their radio and television work. In areas of West Africa where ground transportation is difficult, missionaries need an airplane.

The Lottie Moon Christmas Offering for Foreign Missions, in conjunction with the Week of Prayer for Foreign Missions, centers on people, prayer and finances. All combined will aid the message of the Lord Jesus Christ in circling the earth.

## Lottie Moon Week of Prayer

for Foreign Missions Dec. 3-10



"Telling It Out with Gladness": children's choir in Laos.

# East Cumberland Church looks back on 75 years

by K. Maynard Head

This month East Cumberland Avenue Baptist Church, Middlesboro, my childhood church, is celebrating its 75th anniversary.

While doing some research on the church's history, I uncovered some interesting items which are fairly representative of most churches in the United States.

The minister who served the congregation longest was Wint Bolton. He was pastor during the lean depression years when money was in short supply. It was during that time, however, that the people decided to build a new sanctuary.

It was the women of the congregation who sparked interest in the building project.

During the 1930s the nation was caught in the worst economic plight it had ever known. Thousands of men were out of work and their families

suffered. Sometimes women and children obtained menial odd jobs to support the family. The mood of many people was severely depressed. Across the country came reports of suicide and some men left their families alone in search of income.

It was against that background that a few women of East Cumberland Avenue Baptist Church, then called Second Baptist Church, decided to raise funds for a new building.

The ladies established a sewing circle to make quilts. Charging 25 cents, 50 cents and \$1 for each name, they sewed names of donors into a beautiful quilt. The completed quilt was then auctioned

off to the highest bidder, the entire proceeds to be used to build a church.

It wasn't long before the men, under the leadership of pastor Bolton, caught the vision. They too gave of their meager funds and soon the building was completed and occupied in 1938.

Bolton's home near the church was one of a few that had newspapers and a telephone. Often neighbors came for a visit to read the latest news or make a necessary telephone call.

Bolton, who received only a small salary from the church, worked as a blacksmith to support his family. This trade

gave him frequent opportunity to talk with people about the church, and he never neglected his pastoral responsibilities.

## Buyers Guide

Aluminum Siding, exterior decorating, quality work. Call Colville Aluminum Co. (502) 425-3102.

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## Sunday School Lessons *H. C. Chiles* Lessons for Dec. 10, 1978

Life and Work Series

### Forgiveness: a two-way street

Matthew 18:21-33

This lesson teaches us how one should conduct himself as a Christian. It stresses the importance of one having a forgiving spirit if he expects to maintain the right relationship with God and with his fellowmen.

What Christ taught in the preceding verses about how a church should deal with an erring member seems to have raised a question in the mind of Peter on the subject of personal grace, when he suggested a willingness to forgive a sinning brother seven times. No doubt Peter was startled by Christ's answer that forgiveness should be unlimited as long as repentance is genuine.

In the parable which Christ spoke he related very graphically how a certain king demanded an accounting from his servants. It was revealed that the first one had been guilty of extravagance, wastefulness and dishonesty. His misconduct had resulted in his incurring an indebtedness of such proportions that there was no possibility of his paying it. In his hopelessness he prostrated himself before the king, acknowledged his debt over which he displayed a lack of remorse, and for which he failed to request forgiveness, begged for time and made the promise to pay the enormous debt, which

was an utter impossibility.

Grace met the situation by fully and freely liquidating the entire indebtedness of this hopeless fellow. This forgiveness by the king is an illustration of how freely God forgives a penitent and believing sinner.

Immediately after this experience, the man who was forgiven of his debt went out and found a fellow servant who was indebted to him and demanded payment under threat of cruelty. Unable to pay his debt, this man was imprisoned by this unreasonable and unmerciful servant. What a pity that he who had been forgiven so graciously should be so unforgiving and cruel in his dealings with his fellow servant! When one has truly experienced the grace of God he is able to deal graciously with others.

Such conduct as was exhibited by the unforgiving servant is abhorrent to God and contemptible in the sight of those who have the Christlike spirit. Surely and plainly Christ taught that if we do not forgive those who sin against us, we certainly do not have any right to expect God to forgive our sins. By an unforgiving attitude toward any who may have wronged us we prove that we are not in fellowship with the forgiving and merciful God.

International Series

### God speaks through the scriptures

Through the scriptures, inspired by the Holy Spirit and recorded by godly men, God has been speaking to human beings through the centuries. God's word, which is unique in its preservation, pronouncements, predictions, precepts and power, is our authority in all matters of Christian belief and practice.

Psalm 119:33-34

Knowing that the allurements of sin and the enticement of Satan resulted in many of God's children deviating from the right way, the Psalmist was anxious to avert that kind of personal experience. He prayed God would grant him the enlightenment and enablement to be useful and pleasing unto him until he reached the end of life's way. He pledged his wholehearted and persistent obedience.

2 Peter 1:16-18, 20-21

Peter declared that when he and the other apostles had referred to the return of Christ, the world's greatest coming event, they had not followed any fables which had been framed with fraudulent purposes by religious impostors. He asserted that he and his colleagues had witnessed the majesty and

glory of Christ and had listened to the testimony of the Father on the Mount of Transfiguration.

The prophets did not originate the prophecies which they penned, but they did record the revelations which God disclosed to them as they were borne along by the Holy Spirit.

2 Timothy 3:14-17

Having been a faithful student of the scriptures, Paul urged Timothy to continue his daily study of them and to obey their teachings, and assured him he would become a stronger, more useful and more effective servant of Christ.

The scriptures are instructive unto salvation, profitable for teaching and learning, and helpful for instruction in the right relationships with God and men. They are a sufficient rule of faith and practice for any and all of us. As we study them and apply their teachings to our lives, we shall grow and mature as Christians.

As Christians, we are responsible under the direction and empowerment of the Holy Spirit for proclaiming the scriptures to others.

## Frank Owen

### Big now

Southern Baptists have grown big. We now number more than 13,000,000. Much of this growth has occurred within my lifetime.

The first Southern Baptist Convention I attended was in 1934 in Ft. Worth, Tex. We sat toward the back among 2900 people. We could see the facial expressions of the speaker.

Some years later from such location the speaker's head looked like a navy bean. His features were no longer discernable. Then several more years and the whole speaker looked like a navy bean.

Today, sitting in the back of the rectangular "barns" that seat 20,000 people, one looks at a 40-foot projection screen picturing the speaker. Only occasionally does the eye fall upon the rostrum from which the camera and amplifier transmit magnified talking pictures. The whole rostrum looks like a navy bean.

Bigness is a problem. We have to look at pictures instead of persons and listen to voices filtered through amplifying electronics, once removed from the real thing.

Baptists have been a plain, direct people; a simple people. We have thought of ourselves as a smallish, "folksy" denomination. Our minds do not well-accommodate a self-image of bigness. We haven't believed much in bigness.

We have done well at the precinct level. Can we witness to the whole domain? We've been faithful in a few things. Can we preside over many things? Can we hang together as a big denomination?

Movements often stagnate or disintegrate as they get big. Scattered so far, can we communicate in print and fellowship on picture screens? Is our spirit big enough to hold us together to do the big things of which we are now capable?

The staggering goals necessary to fulfill Bold Mission Thrust can never be reached by a small denomination. It will take bigness and greatness at the grass roots to carry out the Great Commission.

We have loved our identity and work as a smallish, "folksy" people. We must now be big people with big souls—we have big things to do.

# Christian Education



Songer



Mrs. Lambert

## New posts for Songer, Lambert

Executive committee members of Southern Seminary's board of trustees elected Harold S. Songer to the position of assistant provost and confirmed the appointment of Elisabeth Lambert as acting dean of student affairs.

A seminary faculty member since 1968, Songer will continue to serve as professor of New Testament interpretation and director of basic professional studies in the School of Theology.

In his new role Songer will coordinate the work of the registrar, admissions, placement and college relations offices.

Mrs. Lambert, a native of Jackson, Miss., fills the position vacated by Arthur L. Walker Jr., who recently became executive director-treasurer of the Southern Baptist Convention's Education Commission. She has served as director of student services in the seminary's student affairs division since 1975.

## Anita Bryant visits Cumberland

"Being a Christian is a full time job," Anita Bryant said at a recent convocation at Cumberland College. "We are confronted daily with trials of our faith. Only by being strong and doing what the Bible teaches can we overcome these trials."

In her concert and message Miss Bryant shared with the Cumberland students, faculty and visitors songs, passages from the Bible and incidents in her life which have strengthened her faith. The most publicized included her stand against homosexuality. "I lost many professional engagements, including my position as commentator for the Orange Bowl Parade. But if that's the price I must pay, then I'm willing to pay it," she reflected.

Students, faculty and visitors from the surrounding area packed Cumberland's Gatliff Memorial Gymnasium. All of the bleachers were filled and part of the audience spilled over onto the playing floor. Miss Bryant opened her program by stressing that she had previously shied away from making college appearances. "I always felt that I could not relate to a college audience. But the reception that I have received here at Cumberland has changed my mind."

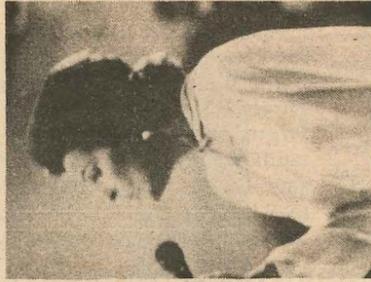
Throughout her performance she shook hands with the audience and paced the stage with a small red Bible in one hand and a microphone in the other. Her comments were punctuated by Amens from the audience. When she reached the line "If I have gained any praise, let it go to him," in "One Day at a Time," the audience came to its feet and responded with more Amens and applause.

"If we are willing, God will lead us to salvation, and in turn a more fulfilled life," Miss Bryant said.

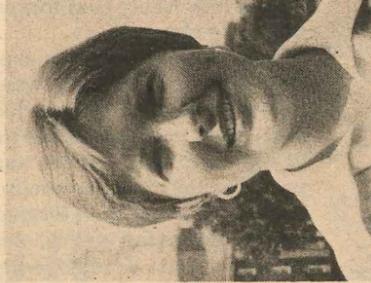
She introduced her piano player, Bruce Martin, a Barbourville native. "God delivered him from drug addiction. He used to jazz it up for himself; now he jazzes it up for Jesus," she said with an affectionate smile.

"Many of my detractors have said I hate homosexuals. This could not be further from the truth. I hate this sin they are committing and the effect it is having on their souls. Anita Bryant does not say that their actions are a sin, the Bible does," she stressed.

"I have always felt that Cumberland College students were special people. Now, I know they are. Very seldom today do we see students make such a public affirmation of their faith," Cumberland College president J. M. Boswell said.



Miss Bryant



Miss Settle

## Paula Settle heads Kentuckians

Paula Settle, a native of Owensboro, is this year's president of the Kentucky Club at Southern Seminary. A religious education student, she heads the group representing more than 400 Kentuckians at the seminary.

Mike Harton, assistant professor of religious education and a native of Paducah, is the faculty sponsor.

In addition to regular club meetings and social events, the group is involved in several activities during the year, according to Miss Settle. In February, members plan to host college students from Kentucky who attend the annual Student Missions Conference at the seminary.

"Although students from Kentucky are a lot closer to home than most students," explained Miss Settle, "the Kentucky Club is still one link with the folks back home."

