

WESTERN RECORDER

KENTUCKY BAPTIST NEWS JOURNAL

VOL. 152, NO. 50, DECEMBER 20, 1978

Aging Christian education report returns to haunt executive board

by James H. Cox, Associate Editor

The question of what to do with a two-year-old committee report on Christian education was virtually the only debate at last week's Kentucky Baptist executive board session at Cedarmore.

The question arose over an 11-point plan adopted by the board in November 1976 at Lexington. It set

Assets increase 91% in decade, foundation directors are told

Kentucky Baptist Foundation assets have grown from \$4,152,540 to \$7,934,520 in a decade, an increase of 91%, Grady L. Randolph told the foundation's directors in Louisville Dec. 12.

Randolph, the foundation's executive secretary-treasurer, has completed 10 years in the post. He observed that the increase in assets resulted despite the fact that \$798,027 has been withdrawn from the foundation during the period.

In the same time span, income has increased from \$212,520 to \$486,216, or 103%. Total income for the decade was \$3.1 million.

P. A. Stevens, Louisville, was elected president of the foundation's board for 1979. Other new officers include Guy Billington, Murray, vice president, and Cy Waddle, Somerset, recording secretary.

The board approved the annual audit of the foundation and heard reports from investment advisors John Cartier of Barrett Associates, New York City, and James Eisenmenger of Louisville Trust Bank.

A resolution was adopted recognizing the service of past board president Thomas Pfau who died Nov. 27.

Tax exemptions out for private schools?

Government agencies and private citizens clashed at hearings in Washington held by the Internal Revenue Service on a proposed revenue procedure to require private schools to prove they are racially nondiscriminatory or lose their tax-exempt status.

The IRS proposal was supported by the Department of Justice, Department of Health, Education and Welfare and the U. S. Commission on Civil Rights. Private schools, including church-related schools, as well as members of Congress strongly opposed the proposed procedure. The American Civil Liberties Union and the League of Women Voters were the only private organizations testifying in favor of the IRS proposal.

The overwhelming majority of witnesses at the four-day hearing said the proposal would hasten the death of many private schools innocent of racial discrimination without significantly achieving the goal of integration.

The proposal would give the IRS power to review the tax exempt status of a private school if it is judged discriminatory in a court of law, if it was formed or "substantially expanded" when public schools in the area were desegregated or if it has an "insignificant number" of minority students.

out goals for the five educational institutions owned and operated by Kentucky Baptists, and had been several years in the making.

There was strong implication in a committee session at Cedarmore and later before the entire board that the earlier committee's work was being ignored and in danger of being completely forgotten. Franklin Owen, KBC executive secretary-treasurer, responded that this was not the case, but that several changes in personnel had made implementation of the plan impractical.

Randy Davenport, president of Campbellsville College, pled in behalf of the report, urging board members not to "lose sight of your educational institutions." Other board members, including Bill Whittaker, of Murray, who had chaired the original committee which drew up the 11-point plan, and

David Bratcher, of Henderson, spoke in its behalf.

The board voted to refer the plan to its present committee on agencies for further study and possible future recommendations.

In other matters, action was delayed on purchase of property for a new Baptist student center in Bowling Green. The prospect of more suitable property becoming available prompted the delay.

At Murray State University approval was granted to proceed with construction of a new Baptist student center when architect's drawings are complete.

Owen received a check for \$21,000 from Whittaker, pastor of First Baptist Church, Murray, on behalf of that congregation for one-half the purchase price of land for the new center. Whittaker stated that the remaining \$21,000 will be provided by the church to the convention when the building is completed.

The board transferred \$8000 from unrestricted to restricted funds for major repairs at Cedarmore and approved recommendations of the convention's committee on nominations to fill vacancies on boards and agencies.

At a testimonial dinner it honored three members of the executive board staff. A. B. Colvin, assistant to the executive secretary, was recognized for 20 years' service while James H. Whaley Sr., also an assistant to the executive secretary, was honored upon completion of 25 years' service. Each was awarded cash gifts and additional vacation.

Frank Heberlein was recognized for service as manager of Cedarmore Baptist Assembly since the spring of 1977. He will retire Mar. 15.

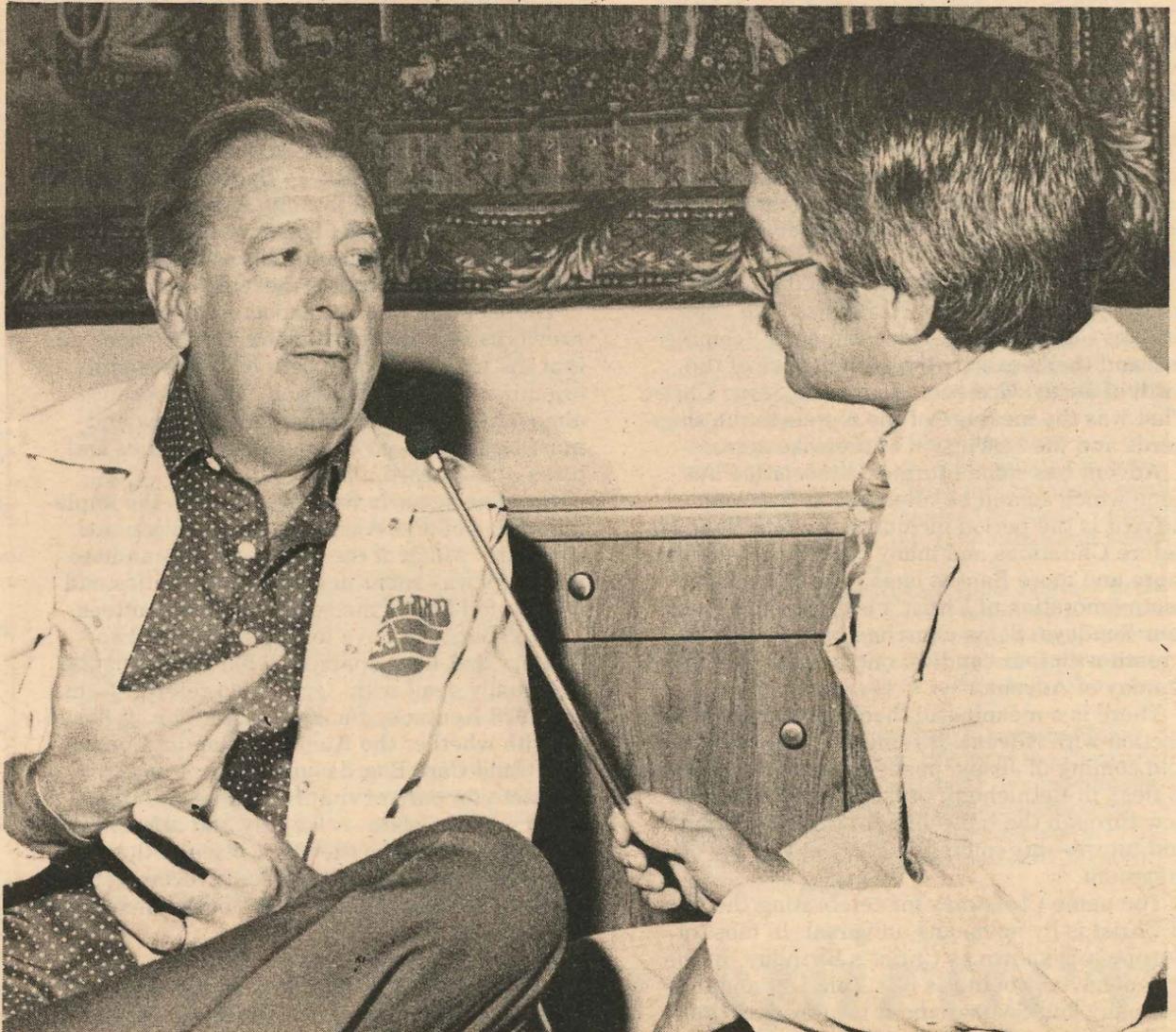
The next session of the executive board will be held May 7-8 at Cedarmore.



Colvin



Whaley



Tennessee Ernie Ford (l) talks about his childhood Christmases in an interview with radio producer Jim

Rupp for the "Country Crossroads" Christmas show. The program will be aired the week of Dec. 24.

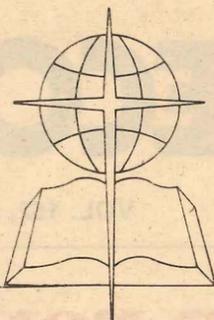
No paper next week

In keeping with U. S. postal regulations, there will be no issue of Western Recorder published next week. The next issue will be received by most subscribers Jan. 3, 1979.

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

WESTERN RECORDER

C. R. Daley Jr., Editor
James H. Cox, Associate Editor
Paul Whitler, Business Manager



Published by Western Recorder Inc., Box 43401, Middletown, KY 40243 weekly, except for one week in July and December. Second class postage paid at Louisville, Ky.

Subscriptions: Single \$3.68; foreign, \$3.75; church budget, \$2.50. Payable in advance, except church accounts, which require tax exemption number.

Directors: C. Carman Sharp, Louisville, chairman; Harold J. Purdy, Madisonville, vice chairman; Billy D. Marcum, Brandenburg, secretary; William S. Blake-man, Winchester; Tom Butler, Paducah; Curtis Erwin, Glasgow; Garnett Hulette, Frankfort; William D. Jag-gers, Cynthiana; Donald J. LaBelle, London; O. G. Lawless, Bowling Green; Ronald P. Moore, Highland Heights; Gilbert Sapp, Russell Springs.



C. R. Daley

Daley Observations

A new name for Christmas?

It is too much to expect but English speaking Christians need a new name for Christmas. In spite of its long tradition the present name has two associations which are unsavory. One is the association with a mass which the Roman Catholic church adapted to the pagan religion celebration conducted in connection with winter solstice. The other is association with crass commercialism which in no way honors Christ.

The Dec. 25 date for Christ's birthday is also questionable. It is a little surprising that evangelical groups ever went along with Catholics in the commemoration of the birth of Christ in December. There is no historical evidence that Christ was born in December. The Dec. 25 date became official in 354 A.D. by order of Bishop Liberius of Rome.

It is more surprising Baptists accepted a day identified with a Catholic mass and especially one used to "Christianize" a pagan religious festival of lights.

It is not likely Americans would ever agree to another date for Christmas though other dates are used in some other lands. The chances of acceptance of another name for celebrating the coming of Christ is also slim but here's a suggestion.

The name "Christadvent" would be much more appropriate than "Christmas" for celebrating Christ's birth. Advent means "coming to" and that's exactly the significance of the birth of Jesus. God came to man in Jesus Christ. That was the message of the angels to the shepherds and the conclusion of the wise men.

Advent has some liturgical association but none which should be offensive to Baptists. Advent is the period including the four Sundays before Christmas and many churches, including more and more Baptist ones, now plan their commemoration of Christ's birth around these four Sundays. Some churches use the Advent wreath with four candles, one being lighted each Sunday of Advent.

There is a meaningful theological truth in connection with Advent. It reminds us of the three-fold coming of Jesus: past—his historical coming in flesh in Bethlehem; present—his presence now through the indwelling of the Holy Spirit; and future—his coming in glory at the day of judgment.

The name Christmas for celebrating the birth of Christ is by no means universal. In most of Europe it is known as Christ's Birthday. In the Scandinavian countries it is Yule Log and in Germany and Switzerland it is known as Holy Night.

The important thing is that somehow, somehow we recover more of the religious sig-

trying harder and harder and many are succeeding. The world of commerce and business cannot be expected to do anything but more and more secularize and commercialize the event.

For Christians, by whatever name it is called, the birth of Christ should not be the occasion for lavish spending and over indulgence which produces more mental depression than any other time of the year. Ironically, the observance of the event in history which brought most joy to humanity has become associated with debilitating anxiety and depression.

Let's replace Christmas with Christadvent and eliminate the unworthy practices we have fallen into.

Another calm board meeting

One of the best attended sessions of the executive board of the Kentucky Baptist Convention in several years moved through its agenda in record time last week. This is another indication of the harmony and tranquility which characterize Kentucky Baptists these days.

The meeting was not expected to produce any fireworks and none developed. It was expected that the meeting would be mostly devoted to organization and orientation. This is because almost half the board members are new and must be introduced to the responsibilities and tasks of the board.

Another factor in this meeting was the implementation of a new committee organizational structure. Much of the time for subcommittee meetings was spent in learning the duties and responsibilities of the several subcommittees.

The board did have for consideration two matters that have sparked debate and must be eventually dealt with. One was a referral from the 1978 Kentucky Baptist Convention. It has to do with whether the Kentucky Baptist Convention Child Care Board should accept pay from the state for care of children referred to the agency by the state. A lengthy and informative discussion of this matter took place in the subcommittee on agencies and some recommendation will be forthcoming by the board meeting in May of next year.

The other matter relates to Christian education and centers on objectives and goals for our schools and colleges which were recommended by a study committee two years ago and approved by the convention. Some of the recommendations in the report have been subsequently modified.

The debate has developed over whether to bring back into being a Christian Education department with staff assistance as once was a part of the executive board organization. Another proposal is a council on Christian education which would be outside the executive board. Both plans have been used by Kentucky Baptists in other years but some who remember these do not feel they were worth the costs.

The proposal for a council on Christian education was referred to the new subcommittee on agencies for further study and possible recommendation.

It is understandable that neither of these two matters could be settled in this board meeting because of inadequate study and consideration but it is somewhat unfortunate that they probably will be on the agenda for the May 1979 board meeting which already has the monumental task of considering and adopting the detailed Cooperative Program budget for 1979-80.

But this is the way it works and the work load of the board cannot always be equally distributed over the three annual meetings. Board members will need to remember this leisurely conducted December meeting when they are faced with long and full sessions next May.

Convention president Hicks Shelton presided masterfully and effectively over the sessions.

Tell It Out with Gladness

Lottie Moon Christmas Offering
National Goal: \$40,000,000

Heard of rationing?

by K. Maynard
Head

Having been born and raised in the mountains, I have always loved hill country while at the same time enjoying a strong interest for and attraction in cities.

Although my hometown of Middlesboro has had a fluctuating population, it hovers around 15,000 most of the time.

To the resident of a densely populated city, that many people seems like a very small number. However, it was always a thrill to "go to town" with my parents during my childhood. Trips were infrequent even though we lived not more than five miles outside the city limits. To a young boy, five miles seems like 50, so I just didn't go there alone.

The town during those days was not the best place to be, but the attraction of brightly lit and beautifully stocked shelves of merchandise was almost irresistible.

Most youngsters today are accustomed to shopping centers with several competing merchants and gala sales. They are overpowered with the appeal of toys, games, and thousands of items placed to attract their attention. And they have the funds to purchase many of the items they see.

It has not always been that way—and I well remember how hard it was to buy certain items.

I was born on the tail-end of the greatest depression ever to hit the United States, even though many of my readers think I am much older than I am.

I first saw the light of day in 1938 when Adolf Hitler was gearing up for one of the worst wars to hit Europe. Soon the whole world was thrust into a tremendous struggle for survival.

When World War II was at its height some items

were virtually impossible to obtain. Production of automobiles was temporarily halted so the need for war vehicles could be met. Rubber, used to make tires, was in great demand and hard to get for domestic use.

One commodity in particular that was in short supply was sugar—along with an assortment of other food items—and it was rationed so that no one would be completely out of it.

My father maintained a charge account at one of the neighborhood groceries. We put necessary foods on a charge ticket which Dad paid at the beginning of each month when he was paid.

Once on a hot summer day in the early 1940's, I had a craving for some Kool-Aid. We had no sugar in the house so I rushed over to the store to get a bag.

The grocer smiled and asked for the coupon issued for such a purchase. Needless to say, I didn't have it. In fact, I didn't even know what he was talking about. He attempted to explain the policy to me, but I was interested only in a cold drink and explained my dilemma to him.

He will probably not remember, but his generosity got the best of him and he treated me to a complimentary soft drink.

Today, whenever I go to a large city and see all the stores filled with shoppers, I wonder what would happen if, once again, rationing became necessary.

We have grown used to having plenty, but it has not always been so and may not always be.

After all, we are using up certain resources and I dread to think what will happen when we run out. Do you?

Many annuity plans should be upgraded

Unless certain Southern Baptist churches place additional contributions into other Annuity Board funds, many of the 22,000 ministers and church employes who participate only in "Plan A" will end working careers with inadequate retirement income.

Harold Bailey, director of church development at the Southern Baptist Annuity Board, says the amount of much current participation in the board's church retirement program is too low because contributions are based on unrealistic salary levels.

"The old 'Plan A' was established when retirement benefits were built on contributions of 10 percent of \$4000 annual salaries and would have been sufficient," explains Bailey.

"This is no longer true. The Annuity Board has long since provided additional plans which allow a church or member to increase retirement benefits by increasing contributions paid into the program that are based on total annual compensations in line with today's economy."

For those already participating in "Plan A," additional participation in another Annuity Board plan is essential, Bailey says.

Each fund has its own philosophy, but all the funds are designed to build retirement benefits for participants.

Although "Plan A" participation is still limited to a fixed amount of contribution, no limits are placed on the amounts that can go into the retirement program.

Those interested should write: Development—Churches, Annuity Board, SBC, 511 North Akard Building, Dallas, TX 75201.

alcoholism:

They found Bud lying on the sofa in a pool of blood. The ambulance came and took him away. He died before midnight. He was 58. His bleeding resulted from cirrhosis of the liver.

"It's common among alcoholics," the doctor said.

"I didn't know Bud was an alcoholic," said a neighbor. "He was such a nice, gentle man."

"Oh, you knew. We all knew," said the man's wife. "We just never did anything about it."

Alcoholism is the United States' number three health problem, behind cancer and heart disease.

The National Council on Alcoholism (NCA) estimates at least 10 million Americans are alcoholics. For each alcoholic, NCA estimates four other persons are directly affected.

Southern Baptists, who traditionally frown on even limited social drinking, are not immune to this national problem costing billions of dollars and creating thousands of disrupted, ruined lives.

A 1977 survey of teenagers attending Ridgecrest Baptist Conference Center found 46.1 percent of the respondents knew a family member—mother, sibling, grandparent—with a drinking problem.

A similar survey of Woman's Missionary Union workers revealed 63.6 percent knew a family member with a drinking problem; 37.6 percent knew members of their churches with drinking problems.

Experts—Baptists and others—say it won't help to pretend there's no problem. Alcoholics often are surrounded by friends and family who do more harm than good in the "conspiracy of silence": the 7-year-old daughter doesn't mention it to her schoolmates; the wife picks up bounced checks and makes them good; the co-worker punches in for his buddy one more time.

"The number one problem in dealing with addiction is denial (of the problem's existence)," says Wade Hopkin, chief therapist at Ridgeview Institute, Smyrna, Ga. To break through, counselors use "tough love." Tough love attacks the disease, not the person.

"We used to think a guy had to hit bottom before he could be helped," says Hopkin. "But we know there are two areas a guy will fight for—one is his job, the other is relations with his spouse. When people on the job and the family both say, 'We're not going to allow this anymore—you need

help,' you can start there."

For tough love to work, it takes the combined effort of everyone around the alcoholic. Some pastors have a helpless, uneasy, even scornful feeling, based on faulty understanding of alcoholism. They can recite stories of telephone calls for help at all hours; alcoholics who used them once too often; frustrating counseling situations. Some confusion comes from an unclear definition of alcoholism, its causes and cures.

When the drinker's daily life is controlled by alcohol, the person is an alcoholic. Says a recovering alcoholic, with a bitter laugh, "I really knew I was in trouble when I found myself thinking, 'This job is interfering with my drinking'—not the other way around."

The alcoholic's physical and emotional make-up differs from that of people who do not develop the disease. Some workers in the alcoholism field compare the disease to diabetes, where hereditary factors make one person more susceptible. Yet predisposition is only a partial cause. Push-pull demands of one's environment, psychological empty spaces in a person's life—these, too, contribute.

A former pastor now running a rehabilitation camp for alcoholics in Florida argues, "The medical and government approach is that alcoholism is a disease, and that's true in that it's irreversible. But alcoholism is a lifestyle, a coming short of the glory of God. It's the opposite of walking in the spirit. Something is missing."

To recognize alcoholism as a disease does not relieve a person of responsibility for his or her condition. It does, however, enable alcoholics to regain their self-esteem, yet seek medical help.

Too, a Christian sensitive to alcoholics' medical needs will not fall into the trap of thinking love and understanding alone can work a cure. "That's how the alcoholic gets to the Christian. He says, 'If you love me, you will nurture me—me and my vomit, me and my dependency,'" says Ridgeview's Hopkin.

Hopkin urges people not to "buy into" that revolving-door pattern, for caretaking only runs a dreary, hopeless cycle. Because an alcoholic can drain a minister's time and energy, one counselor advocates bringing in agencies equipped to help, while continuing to counsel the alcoholic's family.

To effect a lasting cure, many alcoholics join with people who understand. Among the most successful groups is AA (Alcoholics Anonymous), with more than one million members.

Many churches have opened their facilities to AA meetings. But the decision needs to be a total church commitment.

One Baptist church in Memphis allowed AA to use its basement, then balked when church members learned about "all that cigarette smoke and all those butts" in the room. (Recovering alcoholics do seem to drink coffee and to smoke in inordinate amounts. But lately, no-smoking AA groups have sprung up.)

Churches can also help through education. The Southern Baptist Home Mission Board's Christian Social Ministries Department sponsors awareness conferences.

Awareness and education are especially needed for young people—the younger the better. The softer approach may be more effective than traditional hardline attitudes—"Thou shalt not"—toward alcohol consumption. Two studies indicate anti-alcohol religious groups produce more alcoholics among their drinking members than do other denominations.

While not as many Baptists as Catholics or Lutherans drink, from every 100 drinking Baptists come more alcoholics than from 100 drinkers of any group studied.

Many people believe Christians have "something special to offer" in relating to alcoholics—the message of hope for the human condition, the potential for rebirth. Christians, unfortunately, aren't always able to translate into action that message of hope.

"The institutional church is not relevant to the man on the street," says a Florida man. "The bar is more relevant. For the price of a beer, someone will listen to you. But the church doesn't attract lonely people. Instead, it repels them. They don't feel comfortable."

"The biggest job we have," says the Home Mission Board's Harold Wilcox of the Christian Social Ministries Department, "is changing the attitude of the minister and the congregation. When this attitude is changed from one of condemnation to one of love and care, the alcoholic can be helped."

the silent conspiracy

Mountains to the Mississippi

Ordinations

Worthville ordains Godman
Worthville Baptist Church, White's Run Association, has ordained Raymond Godman as a deacon.

Midway ordains four
Midway Baptist Church, Caldwell-Lyon Association, ordained Gary Crawford, Jerry Cravens, John Cravens and Julian Littlepage as deacons in November.

Watts ordained at Harmony
Bruce Watts Jr. was recently ordained to the gospel ministry by Harmony Baptist Church, Grahamville. Watts is a graduate of Boyce Bible School, Louisville, and has been recently called as pastor of Bethel Baptist Church, North Vernon, Ind. He and his wife, Pat, have four children.

Jewell Barrett, Harmony Baptist pastor, led in the ordination service.

Rehkugler ordained at Fleming
Gerald Rehkugler, pastor of Deane Mission, Three Forks Association, was ordained to the ministry Nov. 12 by Fleming Baptist Church.

Rehkugler is presently a student at Clear Creek Baptist School.

Banks to be ordained
First Baptist Church, Whitesburg, will ordain David H. Banks to the ministry Sunday, Dec. 31.

Banks is pastor of Whitesburg's Premium Mission and a public school administrator.

Congregations

Organizational services for Benedict
In a special service Nov. 26 Benedict Baptist Chapel, Prestonsburg, was organized into Benedict Baptist Church. Benedict Chapel has been a mission of Irene Cole Memorial Baptist Church, Prestonsburg, since 1952.

The services included former pastors and ministers from Enterprise Association of Southern Baptist churches. I. Houston Lanier, associate director, Direct Missions Department, Kentucky Baptist Convention, was featured

speaker.

It is the expressed desire of Benedict Baptist Church to become an active, supporting and participating member of Enterprise Association, Kentucky and Southern Baptist conventions.

Lee Caudill is pastor of Benedict.

Memorial service honors Mrs. Barnes
On Dec. 24 Jordan Baptist Church, White's Run Association, will have a memorial service for Mrs. Effie Barnes.

Perry Harrell will be presenting a Bible in her memory.

Personnel

Horse Cave gets new staff
Horse Cave (Ky.) Baptist Church has a new staff. Gordon Johnson is minister of music and youth. He began his duties Oct. 22. He is a 1977 graduate of University of Cincinnati and currently attends Southern Seminary.

R. Tommy Tucker is the new pastor. He began his duties Dec. 19, coming to Horse Cave from First Baptist Church, Rising Sun, Ind.

Tucker is a graduate of Western Kentucky University and Southern Seminary.

**Green Valley Association—
an example of Bold Mission Thrust**
Last year Green Valley Association decided to sponsor Jon Caudle as a church planter and Sunday school starter in four West Virginia counties where there was no Southern Baptist congregation.

The mission project was bold because it had never been done like this before. Churches decided to give to the project over-and-above their associational and Cooperative Program giving. The association would provide \$500 per month toward Caudle's support. The goal was to establish missions in all four counties by the end of 1979.

There were fears that this project might hurt Cooperative Program and associational giving. Now, nearly a year later, however, Cooperative Program giving in Green Valley is up 10%. Associational giving increased 15% and the mission project has been well supported by the churches. Two new

congregations in two different counties have been started and all of the West Virginia counties have been cultivated for new missions. Three churches from Green Valley did summer mission projects in West Virginia and there are prospects for starting a mission in two other counties by the end of 1979.

This year, during its annual meeting, Green Valley Association voted to increase salary support for Caudle by \$1000 and to provide \$750 expense money annually.

What's Bold Mission Thrust all about? Ask the folks from Green Valley Association for they can show you.

Bevill resigns, moves to Kirksey
Mason Bevill, pastor of Fredonia (Ky.) First Baptist Church, has resigned to accept the pastorate of Kirksey Baptist Church, Blood River Association.

Butler called as minister of youth
First Baptist Church, Princeton, called Rick Butler as minister of youth.

Butler is the son of LaVerne Butler, pastor of 9th & O Baptist Church, Louisville.

Noe new pastor at Jenkins
Glenn Noe has returned to Jenkins, his hometown, as pastor of First Baptist Church.

Noe is presently a student at Southern Seminary.

Hampton new pastor at Lothair
Lothair Baptist Church has called Robert Hampton as pastor.

Hampton, who is already on the field, has previously pastored in Leatherwood and Louisville.

Jackson called to Turners Station
Turners Station Baptist Church, Henry County Association, has called Dwight Jackson as pastor. He is currently doing graduate work at Southern Seminary.

He and his wife, Brenda, have two children.

Miller new minister at New Castle
New Castle Baptist Church, Henry County Association, has called Miss Ruth Ann Miller as minister of music and youth.

Sutherland called to Port Royal
Dixon Sutherland has been called as pastor of Port Royal Baptist Church, Henry County Association.

Sutherland, a native of Georgia, is working on his PhD at Southern Seminary.

His wife, Kandy, is also a seminary student. She is working on a degree in Old Testament.

Fearing accepts call
Erik Fearing has accepted the call to become minister of music and youth at Livermore (Ky.) Baptist Church. He will work on weekends during the school year and full time during the summer.

Fearing is a student at Eastern Kentucky University. He plans to transfer to Campbellsville College next semester.

James Watt Sr. is pastor at Livermore.

Woodland calls Smith
James Allen Smith has accepted the position of youth director at Woodland Baptist Church, Middletown.

Smith, originally from Martinsville, Va., is an MDiv student at Southern

Seminary.

As a FMB journeyman, Smith was youth director for the European Baptist Convention in Heidelberg, West Germany from 1976-78. Earlier he had been chairman of an intercollegiate evangelistic team.

Smith received his associate degree in education from the University of Virginia and a bachelor's degree in psychology from Averett College, Danville, Va.

Marshall Phillips is pastor at Woodland.

Revivals

110 decisions at Madisonville
First Baptist Church, Madisonville, had an evangelistic crusade Nov. 5-14 with Jim Wilson, Orlando, Fla., as evangelist and Larry McFadden, music leader.

There were 110 decisions during the eight-day crusade. Thirty-one came on profession of faith and 10 united with the church by letter.

The largest crowd to attend a revival in recent years filled the auditorium each evening.

Jim Wilson is the son of T. W. Wilson, an associate with the Billy Graham crusade.

Seven additions at Corinth
Corinth Baptist Church, London, held revival services Oct. 15-21 with Joe Mobley, evangelist, and Darrel Beck, music director.

Three came for baptism and four by letter. There were several rededications reported.

Ben A. Baird is the pastor.

New Bethel reports 45 decisions
Terry Williams, pastor of New Bethel Baptist Church, Cranes Rest, reports five professions and over 40 personal decisions in a recent revival.

Jack Sherman was evangelist.

Panola hosts weekend revival
Panola Baptist Church, Boone's Creek Association, reports one profession of faith and one other decision at a recent weekend revival.

Lonnie Abrams was evangelist.

Panola also reports it has paid off the indebtedness on a recent building addition.

Two professions at Corinth
There were two professions of faith and a number of other decisions in a revival Nov. 19-22 at Corinth Baptist Church, Boone's Creek Association.

Bob Hollas, Lexington, was evangelist.

Hindman sets meeting
First Baptist Church, Hindman (Ky.) has recently sponsored two weekend revivals.

Fred Roth and Bill Combs were the evangelists. Sixteen baptisms were reported.

Another weekend revival is scheduled Dec. 22-24.

H. Kenneth Dick, a student at Cumberland College, is pastor.

Over 100 decisions at Gethsemane
Gethsemane Baptist Church, Louisville, reports a great revival in which over 100 decisions plus 28 professions of faith, four letters and one surrendering to preach resulted. The revival was led by Joe Mobley, full time evangelist from London, Ky.



Share His Love

through the Cooperative Program

Myrtle Hall: Baptist TV star

When Myrtle Hall steps in front of a camera or on to a stage, she moves, smiles and speaks with the authority of a polished performer.

More than five years of studying opera at New York's Julliard School of Music have contributed to her stage presence. But the 31-year-old member of the Billy Graham evangelistic team is quick to acknowledge the daily presence of God in her life.

Appearing in one-third of the segments of "At Home with the Bible," a television series produced by the Baptist Sunday School Board and Radio and Television Commission, Miss Hall sings and shares her testimony.

"God has given me so many opportunities, especially in worldwide evangelism," says Miss Hall, who in recent months has appeared in Graham crusades in India, the Philippines, Detroit, Cincinnati and Asheville.

While she began studying voice at the age of 12 and was the first youth to sing with the symphony in her hometown of Greenville, S. C., her family did not have the money to send her to college.

"I was a community project," she laughs and talks with gratitude about Arthur Magill, a Christian converted from Judaism, who organized the Myrtle Hall Fund to raise money for her education. "This got the community involved and interested in my career," she says.

Upon her graduation from high school board members of the fund presented her in concert. "It was the largest integrated audience ever to attend an event at Memorial Auditorium in Greenville," she declares.

The fall after graduating from high school Miss Hall went to Knoxville (Tenn.) College, where she had earned a scholarship to study voice. After being on campus three days Magill called to tell her she had

an audition at Julliard.

"I planned an operatic career, inspired by Leontyne Price," said Miss Hall. "I had learned Negro spirituals from her albums."

While home from Julliard for Christmas in 1966 Cliff Barrows heard her sing and invited her to participate in the Graham Crusade to be held in Greenville.

During her appearance in the crusade Miss Hall recalls "I began to feel that God had a mission in my life."

She returned to Julliard with "a real restlessness, asking God what he wanted me to do and, for the first time, questioning a career in opera. I felt the need to get involved with other Christians."

She began attending Calvary Baptist Church in New York and, after graduation, took Bible courses while serving as artist in residence at Kings College, Briarcliff, Manor, N. Y.

In 1972 she moved from a part time to full time position with the Graham team but continued to see her role strictly as a singer. An experience in South Africa on a Foreign Mission Board-sponsored trip in 1972 changed that.

While there "I had to verbally communicate my love for Jesus Christ as well as sing. It was a challenge and a reconfirmation of what God wanted to do with me," she says.

Since 1974 she has continued to appear in six or seven Graham crusades each year as well as many personal concert appearances and now frequently participates in Christian Woman's Club programs.

"Earlier, I had turned down their invitations because I didn't want to give my testimony. Now, my problem is to try not to talk too much," she confirms.

"I feel the mighty power of God used in my ministry."



Denominational servants: mobilized, committed

by James H. Cox

"Where am I going?" I called to my wife as I picked up my suitcase and strode across the house to the back door.

"Elizabethtown?" she replied, her eyes searching mine.

Seeing no obvious change of expression, she ventured, "Bowling Green?"

I apparently registered some acknowledgement with my eyes.

I wasn't playing a game with her. In my role as a denominational servant, I had been on the road so many times in the weeks just before this incident occurred, both of us were suffering from a temporary lapse of memory. Right at the point of departure I was drawing a blank on where I was headed. Not until I recalled the nature of my next assignment was I able to remember my destination.

Something about all this strangely reminds me of the man who took a tour of his state's insane asylum. A guide pointed out one inmate with a faraway look in his eyes, who merely shook his head and stumbled shiftlessly.

"That's a very sad situation," said the guide.

"Tell me about him," the visitor encouraged.

"It's a story of broken love," replied the guide.

"The girl he worshiped jilted him for someone else."

They moved on to another area where a second inmate was observed screaming in agony. He beat the floor with his fists and banged his head on the wall, forcing his body into all manner of unusual contortions.

The visitor pleaded, "What happened to him?"

"That's the one she married!" his guide explained.

Sometimes the pace in which denominational employes move quickens to such frenetic proportions that confinement might appear to be the easiest way out!

Who are these hardy souls who crisscross our state and national conventions continually, some of them seldom touching home base? What is the sense of urgency, mission and purpose which drives them to exert almost indefatigable dedication to their causes?

At the outset, let me disclaim any close identity with that elite group which travels on behalf of our denomination for a living. While I spend perhaps 50 nights a year on the road attending to denominational business, by no means do I rank myself among col-

leagues who seriously hold traveling jobs.

Some employes of SBC agencies, and many of the field service personnel of our state Baptist conventions, are on the road about three weeks out of every four. These are generally "consultants"—hired to interpret basic denominational programs and services to local churches and associations.

For a conventionwide agency, such as the Sunday School Board, their territory may extend from New England to Hawaii, Alaska to Florida, Texas to Michigan, and every state in between. Many of these employes spend about as much time on airplanes and waiting in airports as they do at their desks in Nashville.

In the cooperating state conventions, however, staff people assigned travel responsibilities normally drive to their engagements. (There are some exceptions, where the territory is so large that it is more economical to fly from the state headquarters to local churches.) In most states the convention reimburses employes for the use of their automobiles in performing denominational business. The idea of leasing or purchasing a fleet of cars for traveling employes has been catching on in some states in recent years, however, and may be the trend of the future.

The consultants, of course, are not the only people who travel for the denomination. Editors of all types maintain heavy travel commitments as do personnel designated by numerous other job titles. Very likely, there is not a professional employe to be found on the staff of any state convention or SBC agency who does not travel in behalf of his work at least once every year.

Southern Baptists, by the very nature of their work, have decreed that their employes must be a very mobile group. Anyone considering a career in denominational servitude needs to recognize and accept that fact before he enters it.

Personal encounters with hundreds of these travelers have helped me understand why they do it. In my opinion, most sense their mission as a calling of God. In an effort to fulfill his will in their lives they put the work to which he has set them ahead of selves, family and anything else that would dilute their response.

In so doing, they are the employes who are seldom able to take off for a day of golf or fishing, or just a day of being with the family. They don't have much

time to putter around the shop, or fix the leaky roof on the house or work in the garden.

They forfeit such opportunities as visiting with the neighbors, holding membership in social and civic organizations, attending PTA and participating in lots of other community activities.

They rush from one engagement to the next one, and often drive home late at night, arriving in the wee hours after midnight. With rare exceptions, most of them will be in their offices at starting time that same morning, frequently beginning the same procedure all over again.

They are away from home so much that a tired, overworked joke about them has it that their children ask on their arrival home, "Mother, who is that strange man?"

To which the mother replies, "Why, dears, that's your father! Don't you remember him?"

There are lots of happy growing-up experiences which they are unable to witness among their children because they are basically earning a living away from their families. In a sense, they are missing much of what life has to offer them by normal standards.

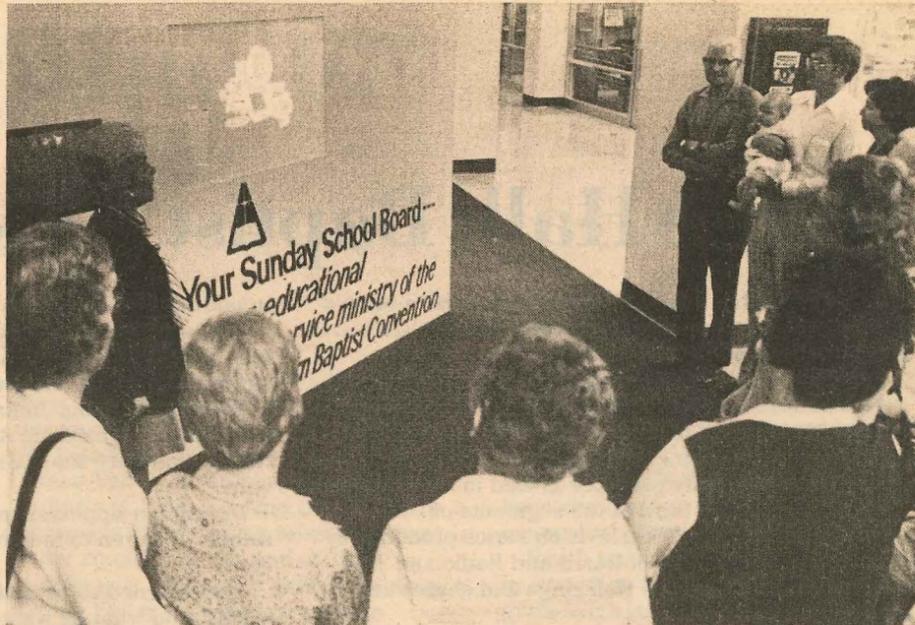
There simply has to be an explanation for their perseverance and zealotness, however. And after observing hundreds of denominational travelers for the last two decades, I believe I've discovered what it is. It's commitment to God's purpose for their lives. They are attempting to carry out the mission to which he has called them to the best of their abilities.

These are not basically unhappy people, men and women who had rather be on the road instead of at home. They are people in and through whom the Lord is working. He gives them the physical stamina and mental ability to endure the countless thousands of miles they travel each year. He makes them able to withstand the fatigue from long and strenuous hours, the pressures of being before the public almost continuously, and comforts them during times of loneliness and depression away from family and friends. Without such dedication on their part, and the provision of God's strength, much of our denominational advances would suffer.

"It is required in stewards, that a man be found faithful" (1 Cor. 4:2), the scriptures admonish. As a Southern Baptist, I'm grateful to have a mobile leadership that faithfully discharges that verse every working day.

NOTICE TO ADVERTISERS

Federal regulations now assess heavy penalties on second class postage users with 10% or more of total available monthly space devoted to advertising. Even free space promoting Western Recorder is now under this law. We regret that this ruling has forced us to cancel or refuse advertising from many reputable sources because the federal assessment cannot be offset by revenue generated from advertising which exceeds 10%. As a result, we must predetermine advertising space allocations for a given month well in advance to be certain we do not exceed the 10% limit for the month. Our regular advertisers are discovering they can no longer request an ad to appear with only two or three weeks' notice. Available space is often committed two months in advance. If you plan to advertise with us, we suggest reserving space at least two months in advance. We regret this inconvenience, apparently another trend of the times.



*BSSB tourists
up 27%, 7000
total last year*

A record number of Southern Baptists, nearly 7000, toured the Baptist Sunday School Board last year to get a firsthand view of the denomination's publishing headquarters.

The number of guests touring the Sunday School Board during the year ending Sept. 30 was up 27 percent over the previous year and the number of tours taken increased more than one-fourth to 759.

The 60-minute tour includes extensive information about the operation of the board, the world's largest publisher of religious materials. Many of the guests express surprise at the magnitude of the literature shipping operation and at the fact the Sunday School Board does not receive monies from the denomination's Cooperative Program.

Last year the board contributed more than \$1.5 million to the operating expenses of the Southern Baptist Convention Executive Committee and state Baptist conventions from the sales of literature and other board products.

In the last 10 years almost 47,000 persons have toured the four-building, four and one-half acre complex which comprises Southern Baptists' education and publishing agency.

Youth choirs, adult choirs, senior adults, Royal Ambassadors, Acteens and families are the most frequent groups to tour the board, but tours often are conducted for one or two persons. Free parking is available for Baptists wanting to see the board, and a cafeteria is located in the facilities.

Groups, families or individuals interested in planning a tour of the board may write Mrs. Lynn Walker, Office of Communications, 127 Ninth Ave., N., Nashville, TN 37234.

They're building better churches



Southern Baptist churches considering new buildings or added space many times turn to the Church Architecture Department of the Baptist Sunday School Board for free help to begin the process.

Each year approximately 3500 churches contact the Church Architecture Department by phone, mail or through personal contact with an architectural consultant at a state convention building conference or other meeting.

When a church contacts the department, statistics are requested from the church which are necessary to determine location, size and accessibility of the planned facility. Sometimes, a consultant will visit the church to talk to the building committee.

As soon as all pertinent information is received one of the draftsmen-designers makes preliminary drawings which the church can take to a local architect to use in making the final working blueprint.

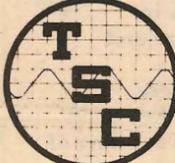
All of these services are provided free to help churches avoid problems that may arise as they begin the building process.

Additional services provided by the Church Architecture Department on a cost recovery basis include landscape architecture, interior design, acoustical design and working drawings.

NEEDING PEWS?

Send for Complete Details
**OVERHOLTZER
CHURCH FURNITURE, INC.**
P. O. BOX 4039
MODESTO, CALIF. 95352

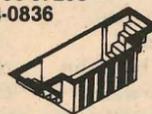
Sound systems designed for the
Baptist order of worship

Since  1948
**TECHNICAL SERVICE
CORPORATION**
2618 SOUTH FOURTH ST.
LOUISVILLE, KY. 40208
502-636-1496

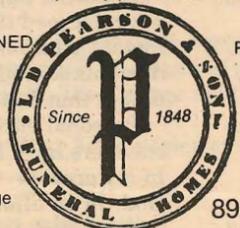
Buyers Guide

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

National Church Furnishings, Inc.
1123 Church Street, Suite 408
Nashville, Tennessee 37203
Phone (615) 254-0836

STEEPLES  
BAPTISTRIES

SERVING ALL RELIGIONS
Prices to satisfy every preference and need

AIR CONDITIONED  PARKING AREAS

149 Breckinridge Lane Phone 896-0349
Lane

PEARSON FUNERAL SERVICE
Louisville, Kentucky
Member: Ky. Funeral Directors Burial Assn.
Member: National Selected Morticians
by invitation

CHRISTIAN TRAVEL BUSINESS OPPORTUNITY

Christian individuals needed for fast growing Christian Travel Industry. We are expanding the multi-million dollar Christian travel industry in this area. Learn how you can qualify to earn good money and travel free to the Holy Land, Hawaii, Europe, Orient and Caribbean. In addition to free travel you will help Christians enjoy the benefits of Christian travel.

It has been demonstrated they will go to Hawaii, Europe, Africa, South Pacific and Around the World if offered the advantage of traveling with Christian groups.

Fifty percent of our escorts, tour leaders and sales representatives are women. Let us put you in the Christian Group Travel Business. The cash investment of only \$4700.00 includes all-expense paid seminars in a major U.S. city, and training in the Holy Land, plus inventory and supplies. Applicants will be interviewed individually. Part-time and full-time people are needed. Hurry and call or write us today to see if you qualify for this most rewarding opportunity.

Mr. Jerry Sanders
WORLD TOURS, INC.
P. O. Box 4836
Chattanooga, TN 37405
615/870-4511

Sunday School Lessons

H. C. Chiles

Lesson for December 31: Life and Work Series

Overcoming evil with good

Matthew 12:43-45

From our study of the scriptures and from personal experience each of us knows that in his or her own life there have been ignoble thoughts, evil desires and sinful deeds.

In the struggle to overcome evil with good we can rely upon the divine power which God in love makes available to us. Evil is despicable in God's sight and for that reason it should be abhorrent to all Christians.

Anyone who is indwelt, controlled and directed by an unclean spirit is miserable. Sometimes those who are miserable and wretched, and have arrived at the place where their condition is seemingly unendurable, decide that they are going to cease their bad habits and reform, not realizing that a natural improvement is not a saving operation. When an unclean spirit is driven out of a life, Christ must be received as Saviour and crowned as Lord.

Matthew 13:24-30

Lesson for December 31: International Series

God's redeeming love for us

Ephesians 1:3

From this doxology we learn that God is the author of all blessings, including redemption. Blessings always come from God to man and never from man to God. The nature of our blessings is twofold: spiritual and heavenly. They are spiritual because of their connection with the Holy Spirit and heavenly because they originate in heaven. "All spiritual blessings" include all that the Father can bestow, all that the Son can provide and all that the Holy Spirit can apply.

Following the doxology in v. 3, in the remainder of the verses in this lesson we have a hymn of praise of the Trinity for the specific and distinct part which the Father, the Son and the Holy Spirit had in our redemption.

According to vs. 4-6, the Father's part in our redemption was threefold. First, it was election to holiness. The elector is God—"He hath chosen us." A second part which the Father had in our redemption was foreordination to sonship. This is an act of grace on the part of an all-wise, loving and

Lesson for January 7, 1979: Life and Work Series

The just shall live by faith

Romans 1:1

In this verse Paul made three statements about himself. First, he rejoiced in the privilege of being a bondservant of Christ. Second, Paul had received a divine call to be an apostle. Third, Paul was separated from the world unto the glorious ministry of Christ.

Romans 1:7-17

With words of appreciation and affection Paul declared his desire to visit the Christians in Rome in order that he might impart to them such spiritual help as would establish them in the Christian faith and strengthen them for better service. He was convinced that a visit with them would be mutually beneficial. He firmly believed that, if he were permitted to go to Rome, from that strategic center he could reach all parts of the empire with the gospel of Christ.

Realizing that he was deeply indebted to Christ, from whom he had received his spiritual emanci-

Lesson for January 7, 1979: International Series

Becoming a new person in Christ

Romans 8:1-4

Before the Great Judge can say, "There is therefore now no condemnation to them who are in Christ Jesus," four things must be dealt with, namely, the guilt incurred through sin, the lack of righteousness due to leaving undone what we should have done, the inward tendency toward evil and the consciousness of spiritual powerlessness and defeat. For those who are in Christ he has removed their guilt, imputed God's righteousness to them, imparted new life to them and absolved them from condemnation.

Ephesians 2:1-10

Here Paul wrote about our past condition, our present position, and how and why we were changed from the one to the other.

In describing our condition before Christ saved us, Paul said that we were dead in trespasses and sins—physically alive but spiritually dead to everything that pertained to God. We were disobedient to God—under the influence of entangling affec-

This parable points out the difference between the members of the churches, some of whom are compared to good seed and others to tares.

A man sowed wheat in his field. While he and others slept, one of his enemies crept into the man's field under the cover of darkness and sowed bad seed. This cowardly and malicious deed was performed for the purpose of ruining the anticipated crop of grain.

Both the good and the bad seed germinated and grew alongside each other. When the crop reached the stage that the discerning servants of the man recognized the presence of the obnoxious weed in the wheat field, they asked their master if he wanted them to remove the tares. Knowing that the roots of the wheat and tares were intertwined, the owner commanded his servants to let the tares remain in the midst of the wheat until the harvest, at which time the reapers would gather and burn the tares and place the wheat in the barn.

merciful Father. A third thing for which we are indebted to the Father is our acceptance in the beloved.

In vs. 7-12 we have an explanation of the Son's part in our redemption. To Christ the Son we are indebted for forgiveness, enrichment, enlightenment and inheritance.

Man's greatest need is the forgiveness of his sins. Forgiveness cancels the effects of sin. Because we were not able to atone for our sins Christ went to Calvary, suffered, bled and died in order that we might be forgiven and saved from the penalty, the power and the presence of sin.

The Holy Spirit's part in our redemption is set forth in vs. 13-14. The Holy Spirit persuaded us to believe on Christ as Saviour and receive the salvation which was planned by the Father and purchased or provided by the Son. The Holy Spirit bore a faithful witness to the truth regarding Christ, illuminated our understanding, convicted us of our sins, persuaded us to believe on Christ, regenerated us and sealed us as his own.

pation, and cognizant that he was debtor "both to the Greeks, and the barbarians," Paul did not hesitate to acknowledge his indebtedness to all without respect to color, character or condition of life.

Concerning the only available resources for meeting his spiritual obligation, Paul wrote: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." The facts which constitute this gospel are three in number—Christ died for our sins, Christ was buried and Christ arose.

The power, purpose and product of the gospel prevent us from being ashamed of it. When any God-called man preaches the gospel of Christ in love the Holy Spirit uses his message to convict the unsaved of their sins and persuades them to repent toward God and to believe on Christ who alone can save them.

tions, unholy companions and sinful associates, we yielded our allegiance to Satan and did what he wanted us to do, "fulfilling the desires of the flesh and of the mind." Finally, we were deserving of wrath, and with God's wrath abiding upon us we were in a terrible plight.

Having described our past condition, Paul tells us about our present position, or what we are in contrast with what we were. We are quickened from the dead, we are saved from sin, we are raised with Christ and we are seated in the heavenlies in Christ.

Concerning the plan of salvation Paul tells us two things. First, salvation is by grace. Grace represents God's abiding love and abounding power flowing full and free to undeserving sinners. Second, salvation, which is provided by grace, becomes ours through faith.

Our Lord has saved us in order that we may do good works for him.

Bethlehem symbolic of 'hopes and fears'

by Wilmer C. Fields

Manger Square in Bethlehem is jammed this holiday season. Buses disgorge throngs of visitors from all over the world. This is THE place for the traveler to be during the great festival of the Christian year, Christmas.

Above them all, three stars converge.

The first is "the star of Bethlehem." The extraordinary display in the sky on the night Jesus was born still captures the imagination in AD 1978. "Joy to the world! The Lord is come!"

The second star over Bethlehem these days is the Star of David, the Israeli flag snapping in the cold winds which whip across the Judaeian hills.

The third star over this holy place is on the Muslim flag, the Star and Crescent.

Three men embody and symbolize these three great streams of influence which converge on Bethlehem at this Christmas time: Carter, Begin and Sadat. Believers everywhere can pray that they may turn out to be three very wise men.

President Anwar Sadat of Egypt, whose initiative a year ago took him on a momentous journey to Jerusalem, is a devout Muslim.

Prime Minister Menachem Begin, one of the founders of the State of Israel, is a consummate Jew with the mystic spirit of Eretz Israel, the Land of Israel, in his bones.

President Jimmy Carter, whose skillful mediation and motivation at Camp David helped to brighten the hopes for peace in the Middle East, has thrust into affairs of state the principles of his Christian faith and heritage.

With the Egyptian-Israeli peace talks on-again, off-again, and with the memories of four bloody wars between Arabs and Israelis (1948, 1956, 1967, 1973) looming in the background, Bethlehem becomes once again a symbol of mankind's "hopes and fears of all the years."

Frank Owen

Season of Advent

Modern American Christians need to reflect upon the history of the Christmas season. So much of the festivities that now attend this season are extra to its original biblical content and extra to its religious history.

Religiously, these days are widely known as the Advent Season. The reference is to the Advent of Jesus Christ in the world. Some churches make it a time of special study of both the first and second Advents of Christ, the latter being a prophetic promise.

Churches of such emphasis consider four Sundays in the season to be of higher spiritual content than ordinary. Fasting and repentance are regarded as significant emblems of the season. (John the Baptist, forerunner of Christ, fasted and preached repentance.)

Exclusive of biblical knowledge, we can trace the observance of Christ's birthday back into the third century. Nearly all of this time Dec. 25 has been the date observed, even though absolute determination of the correct day is not possible.

People of Germany and certain other old countries observed two days. One day, Dec. 6, I believe, is dedicated entirely to St. Nicholas, the mythical character who seems, at least in part, to be a fusion of Nicholas of Myra and the Nordic pagan god Wotan. This day observes all of the feasting, hilarity and gift exchange.

With the above celebration finished, the people are free on Dec. 25 to observe an entirely religious holiday, recognizing the birthday of Jesus Christ. Somehow, I like this. Maybe, we need to split our holiday and give ourselves a new chance to spell out the religious meaning of Christmas.

In any case, let us remember this season as the time of the coming of the saviour. Let us receive him in a greater measure. Let us pray for the world's reception of him.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Lk. 2:11).

It is
Christma
spite of
two asso
associat
Cathol
cel



WESTERN RECORDER

KENTUCKY BAPTIST NEWS JOURNAL

DECEMBER 20, 1978



*May the blessings of this
holy season be yours
from your Western Recorder*

Chauncey R. Daley, Editor
James H. Cox, Associate Editor
Paul Whitler Jr., Business Manager
Mrs. Jean Bryant, Subscription Clerk
Mrs. Dorothy Hayes, Bookkeeper
Gail Rothwell, Journalism Intern
Mrs. Juanita Spicer, Editorial Secretary
George Strickland, Compositor/Proofreader
Mrs. Anna Tatum, Subscription Bookkeeper
Bill Webb, Journalism Intern

