



WESTERN RECORDER

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KENTUCKY BAPTIST NEWS JOURNAL

A pastor per every Southern Baptist by year 2023? Oversupply predicted by some

by Norman Jameson

Southern Baptist seminaries have awarded 8801 degrees in the past five years and surveys indicate 28,000 high school, college and graduate students are preparing for Baptist church related vocations.

Do those numbers indicate an upcoming oversupply of trained church leadership?

A 1978 report by Jackson W. Carroll, coordinator of research at the Hartford Seminary Foundation, says many Protestant bodies face a severe oversupply of clergy. The greatest oversupply, the report said, is found in the Episcopal Church, the United Church of Christ, the United Methodist Church, the Presbyterian Church in the U. S. (Southern) and the United Presbyterian Church.

If trends of clergy oversupply and membership decline continue, the report said, there will be an Episcopal priest for every lay member of that denomination in the year 2004." The report predicted the same thing for Southern Baptists by 2023, although Baptist statisticians refute that claim.

But the 4000 empty Baptist pulpits (compared to 4200 ten years ago), the 1526 immediate career openings on foreign mission fields and the needs of Bold Mission Thrust convince most Southern Baptist leaders there are not more people being trained than the denomination can absorb. The six SBC seminaries, for example, say they have no trouble placing 90 to 95 percent of their graduates.

"How can there be an oversupply of ministers when we have more than 136 million unsaved people

in this country alone?" said Russell Dilday at his inauguration as president of Southwestern Baptist Theological Seminary, the nation's largest with 3800 students.

William G. Tanner, executive director-treasurer of the Southern Baptist Home Mission Board, says, "If we're serious about Bold Mission Thrust and the challenge toward the year 2000 it would be short sighted not to have these people trained. When God gets ready to do a great work he first prepares the workers."

The numbers alone indicate enough workers are being prepared. The problem, say mission leaders, is in distribution. Not enough county seat churches are available for those who expect to be called to one, while struggling congregations in new work areas are crying for leadership.

A helpful solution to the distribution problem could be reemphasis of bivocational ministry.

Tanner says there is a new awareness in seminaries about the need for curriculum for bivocational service. He welcomes the move because he says 9000 of the 35,000 SBC pastors are bivocational and "we could not survive without these people."

Seminary presidents say their students show an unprecedented willingness to go into the hard places. But leaders in "pioneer" (new work) areas generally admit they don't see a cadre of fresh new faces with eager ideas spreading into states and nations where Southern Baptists have said they will give everyone a chance to hear and respond to the gospel by the year 2000.

If all seminary graduates envision receiving a secure pastorate with their diploma, says Duke K. McCall, president of Southern Baptist Theological Seminary, then there are too many graduates for the positions available.

But he says seminary enrolments ought to be doubled again if Baptists are serious about the challenge of Bold Mission Thrust. The seminaries' own projections indicate a 17 percent enrolment increase by 1985, to 12,605.

The lure of graduates to foreign missions also must increase since Southern Baptists are still 2000 short of their goal of having 5000 career missionaries in 125 countries by the end of the century.

Convention Calendar

Auxiliary events to be held during Kentucky Baptist Convention week Nov. 12-15 are listed. Hosted by Walnut Street Baptist Church, the convention opens at 10:30 a.m. EST Tuesday, Nov. 13 and concludes at 12 noon Thursday, Nov. 15.

Monday, Nov. 12

- 1:30 p.m. Executive Board, Baptist Building
- 1:30 p.m. Pastor's Conference, Walnut Street Baptist Church, 1101 S. 3rd St.
- 2 p.m. Music Association, St. Matthews Baptist Church, 3515 Grandview Ave.
- 2 p.m. Religious Education Association, Southern Seminary, 2825 Lexington Rd.
- 5:30 p.m. Kentucky Baptist Historical Society Dinner, Walnut Street
- 6:45 p.m. Pastor's Conference, Walnut Street
- 7:15 p.m. Music Association, St. Matthews
- 7:30 p.m. Religious Education Association, Southern Seminary

Tuesday, Nov. 13

- 9 a.m. Pastor's Conference, Walnut Street
- 12:15 p.m. Annuitants' Luncheon, Walnut Street
- 5:30 p.m. Ministers' Wives Dinner, Walnut Street
- 9 p.m. Campbellsville College Reception, Walnut Street

Wednesday, Nov. 14

- 7 a.m. Cumberland College Alumni Breakfast, Stouffer's Louisville Inn, 120 W. Broadway
- 7 a.m. Georgetown College Alumni Breakfast, Walnut Street
- 7:30 a.m. Clear Creek Baptist School Alumni Breakfast, Walnut Street
- 12:15 p.m. Midwestern Seminary Luncheon, Holiday Inn Midtown, 200 E. Liberty St.
- 12:15 p.m. New Orleans Seminary Luncheon, Stouffer's Top of the Tower, 101 S. 5th St.
- 12:15 p.m. Southern Seminary Luncheon, Walnut Street
- 12:15 p.m. Southwestern Seminary Luncheon, Masterson's, 1830 S. 3rd St.
- 5:30 p.m. Chaplains' Dinner, Highlands Baptist Hospital, 810 Barret Ave.

Thursday, Nov. 15

- 2-4 p.m. Open House and Dedication, Baptist Building, Middletown

Carter's pastor released

Charles Trentham, senior minister at First Baptist Church, Washington, D. C., where the Carters are members, was released from his contract Sun. Oct. 28 following a special three hour congregational meeting. The congregation voted 166 to 140 not to renew Trentham's contract.

Poor judgment in personal conduct was given as the reason.

The Carters were not present during the meeting. A more detailed report will be run next week.

Write on! BSSB curriculum now originating in the Bluegrass State

by James H. Cox, Associate Editor

High atop a mountain overlooking Interstate 65 in Edmonson County last week 60 Southern Baptists from all over the nation began laying foundations for Sunday school lesson courses to be used by over 1.3 million persons.

For a second consecutive year the Baptist Sunday School Board chose Park Mammoth Resort, near Park City, Ky., as its week-long training site for children's curriculum writers.

Writers, their editors and other board personnel will supply a stream of materials for churches using Bible Learners, Bible Discoverers and Bible Searchers lines. In addition, they will produce Vacation Bible School curriculum pieces for younger, middle and older children (grades 1-6).

Because of the lengthy lead time required in the editorial process, Sunday school curriculum writers at the Kentucky meeting will not see their work in print until sometime between October 1981 and September 1982. VBS writers attending the meeting will prepare materials for the summer of 1982.

Sunday school writers in the children's division are given writing assignments by units. A unit includes four or five lessons based around an overarching theme. To complete the assignment a writer must prepare copy and illustrations for a series of related literature pieces—including a pupil book, teacher book, resource kit, picture pack and leisure reading periodical. VBS writers prepare materials for pupil and teacher book, resource kit, picture pack and

parent leaflet.

A writer's manuscript is checked for biblical accuracy, doctrinal stance, adherence to recommended educational procedures and creativity and imagination before it is accepted. If it fails on any of these points, it may be returned by the editor to the writer for revision.

In some cases, writers and editors jointly agree on a deadline for copy to be received in the Sunday School Board's editorial offices in Nashville. In other instances, the editor informs the writer when his assignment is due. The average writer will have six to 12 months to complete his material for all of the periodicals for which he is writing.

Only Southern Baptists are used to write both Sunday school lesson courses and VBS materials produced by the Baptist Sunday School Board. The bulk of these people are laymen who work in their own home churches with the age group for which they write.

"We're always looking for new writers," Phil Burgess, editor of Bible Learners materials (grades 1-2) and former Western Recorder staff writer, said last week. "Anyone who feels he or she would like to write should contact an editor and ask to be sent a sample lesson."

Burgess explained that prospective writers are given sample outlines and asked to prepare a typical Bible-learning activity and other procedures for a Sunday morning session. If his work is acceptable, the writer's name is kept on file until a writing vacancy occurs.

Two Kentuckians were among the editors and

writers who gathered in Edmonson County last week. Mrs. Mary-Ann Drumel of Philpot and Mrs. Anne Smith of Louisville will both contribute to Southern Baptist children's curriculum lines in 1981-82. Each of them has written extensively in the past.

But why come to Park Mammoth, as opposed to some place else?

Leon Castle, supervisor, children's curriculum section: foundations, Sunday School Department, Baptist Sunday School Board, Nashville, has lots of answers.

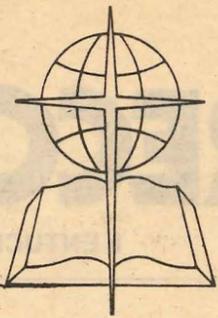
"We like the retreat setting here which is conducive to creative thinking," he said. "We've found this place to be economical and reasonable, facilities adequate, personnel cooperative, good food, close proximity to Nashville and plenty of recreational diversion for time away from conferences, too."

Kentucky must be earning a reputation for training Southern Baptist curriculum writers. During this current week approximately 40 persons who will edit and write for preschool publications have gathered at Park Mammoth. But then, Mrs. Sybil Waldrop, formerly of Richmond, Ky. and supervisor of the Sunday School Board's preschool curriculum section, is their leader, so one would expect them to have a biased excuse!

The real point is, Baptists of the Bluegrass State may be proud the initial planning and development of lesson courses for preschoolers and children (birth through 6th grade) is now being launched in our own state. Those who prepare our lesson courses may be the objects of a little more fervent praying because of this unique tie we have with so many of them as they write.

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

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C. R. Daley

Daley Observations

Dear Daddy,

You and I have never been much for expressing our feelings for each other in words. We have used other means of communication because words never quite capture the deepest sentiments. However, your 79th birthday prompts me to try to put some feelings into words before one or the other of us says goodbye to this world.

Above all else I thank you for a pattern of life which a son could follow without any reluctance. The honesty, integrity and humility exemplified in your life have inspired me more than any sermon I ever heard. A good example is about the greatest heritage a child can be given and I have never fallen short when I patterned my life after yours.

You never read a book on how to rear children but I can never thank you enough for how you related to me. You trusted me and we were more like buddies than a father and son. You permitted me to make my own decisions from an early age though many of them were wrong. I never feared you as some children fear their fathers. My love for you and my respect for your wisdom are such that I've never made an important decision without seeking your counsel. I regret I have not always been this kind of a father to my sons.

Some of the most vivid memories and lasting influences in my life are from early childhood when we spent endless hours together. It was then I learned the dignity of toil and the sanctity of the soil. I saw what could be wrought by God and a willing man. You always strove for excellence and in spite of too much or too little rain our crops were among the best every year. You taught me never to be content with less than the best no matter how much sweat was required.

I know the blessing of restful sleep after a long, hot day in the fields and the peace of a clean conscience for never cheating. I recall the heartbreak of total loss of a cotton crop from merciless hail and the anxiety of trying to get the crop in before the destructiveness of an approaching tropical hurricane.

My life is infinitely richer and happier for the many hours we spent in the fields and on the streams in quest of game and fish. I remember

the afternoon I killed my first wild turkey as if it were yesterday and the inexpressible thrill of a dog on point and a quail on the wing. You are the only hunter I ever knew who always gave the other man the first and best shot but still usually came out with the most birds.

Among my treasures are the sense of fair play toward wild life and respect for all the wonders of God's creation. I learned these from you long before I can remember. You taught me never to take a fish from another fisherman's trot line or limb line no matter how tempting it was. You inspired my self-confidence as a marksman as well as demonstrated rare sportsman's ethics when you refused to shoot a bird after I missed it. You always said, "If he gets away from one man, he deserves to live." And many times he did live.

Thank you for determining to give me the opportunity for education and training you never had. You and mother worked side by side in the fields in an effort to give me an education so that I would not have to sweat so much to live. Ironically, it seems now to me to have been the good life of much of what you saved me from is what I now long for.

No son ever saw in his father a better example of genuine religion. Faith in God, trust in Jesus Christ and devotion to the church are a way of life with you. Without much formal education you served well as a deacon and superintendent of the Sunday school. Your public prayers were not flowery but sincere. My own Christian faith and concern for God's will in my life were almost an unconscious part of my endowment. I tremble to think where I would be today apart from the spiritual influence of you and mother.

One of the few pains of my life has come from living most of my life so far away from you. Not being around to help when needed and to enjoy just being together has made me examine my call to the ministry many times. You have made it more bearable by not questioning my understanding of God's will and by saying many times in recent years, "If we are never together again in this life, never shoot another quail or catch another fish, the Lord has given us far more than we could ask for or deserve."

As you assess your successes and failures for 79 years, remember you have been to me all an earthly father could be.

With love and appreciation,

Chauncey Jr.

The following letter, written to C. R. Daley Sr. by his son, was read by the younger Daley at his father's funeral in Newington, Ga. Oct. 21, 1979. It was written exactly five years earlier on the same date [Oct. 18] the elder Daley died. The senior Daley would have been 84 on Oct. 20, 1979.

Mountains to the Mississippi



Duncan



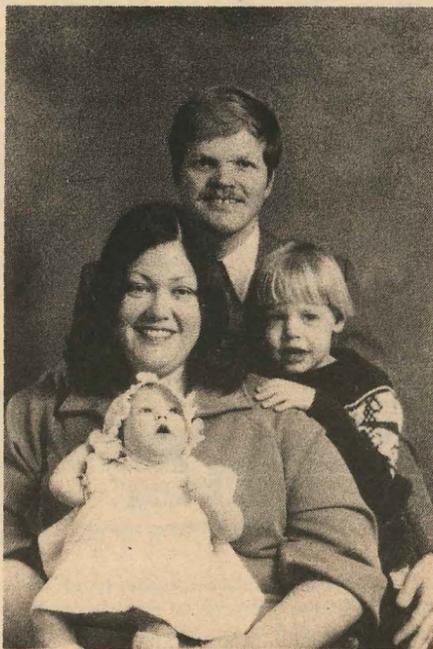
Carlton



Hill

Personnel

Vaughan begins at Gum Lick



Patrick Vaughn has begun as pastor of Gum Lick Baptist Church, Falmouth. Vaughn moved to Gum Lick from Long Run Association where he was director of public relations.

Vaughn is a graduate of Juilliard School of Music (N.Y.) where he received a master's degree in double bass performance. He is a member of the Louisville Symphony Orchestra.

He is a student at Southern Baptist Theological Seminary working toward the MDiv degree.

Vaughn and his wife Cheryl have two children, a daughter, Heather and a son, Timmy.

Darnell to Beechridge

Larry S. Darnell has begun as pastor of Beechridge Baptist Church, Shelby County Association. He moved to Beechridge from the pastorate of Starline Baptist Church, Winthrop, Ark.

Darnell is a graduate of Ouachita Baptist University and is a student at Southern Seminary.

Darnell has been a bivocational pastor for eight years, working as a speech pathologist in Texarkana, Tex.

Darnell is married to Connie Porter Taylor of Michigan. They have two children, Lance Adam, 5, and Desiree Eve, 3.

Mrs. McElhane Olympic chaplain

Student Barbara J. McElhane, an MRE member at Southern Seminary, has been named one of 15 chaplains during the 1980 Winter Olympics at Lake Placid, N. Y.

Fifteen denominations will be represented. Mrs. McElhane will be the only Southern Baptist and one of three women chaplains.

Her husband, Eugene, is a student at Boyce Bible School, Louisville.

Miss Byham to Meadow Hill

Joy H. Byham has been called as minister of music and youth to Meadow Hill Baptist Church, Louisville.

Miss Byham is a MRE student at Southern Seminary.

Joe Hampton is pastor at Meadow Hill.

FBC, Sebree calls Hardison

First Baptist Church, Sebree, has called Bob C. Hardison as pastor effective

Nov. 1. Hardison is pastor of Calvary Baptist Church, Nashville, Tenn. Prior to his Nashville ministry, Hardison was pastor of Friendship Baptist Church, Modesto, Calif.

Hardison, a native of Greenville, Ky., received MDiv and DMin degrees from Golden Gate Seminary.

Hardison and his wife Violet have two sons, Curtis and Joe.

Duncan called to Eminence

Eminence Baptist Church, Henry County Association, has called Michael Duncan as pastor. Duncan is pastor of Mt. Moriah Baptist Church in Shelby County.

Carlton accepts Harlan pastorate

Roy Carlton, pastor of First Baptist Church, Middletown, since 1973 has accepted the call of Harlan Baptist Church effective Nov. 4.

A native of Daytona Beach, Fla., Carlton is a graduate of Carson-Newman College, Jefferson City, Tenn., and Southern Seminary. His previous pastorates include Forks of Elkhorn Baptist Church, Franklin Association; Oakland Church, Granger, Tenn.; and West Knoxville Church, Knoxville, Tenn.

Carlton is married to Pat Simpson of Knoxville. They have four children.

Hill to Ralph Avenue

Ralph Avenue Baptist Church, Louisville, has called Robert Hill as pastor. Hill has pastored churches in Louisiana and Illinois. He comes to Ralph Avenue from First Baptist Church, Bluford, Ill. where he has pastored since 1973.

Hill is a graduate of Southwestern Seminary. He and his wife Pat have three daughters.

Kreisle enters evangelism

Charles H. Kreisle, Hawesville, has entered full time evangelism. He has pastored Grace Baptist Church, Daviess-McLean Association, and Chestnut Grove Baptist Church, Blackford Association. He is a member of the executive board and chairman of evangelism in Blackford Association.

Kreisle may be contacted at Box 214, Hawesville, KY 42348, 502-927-6663.

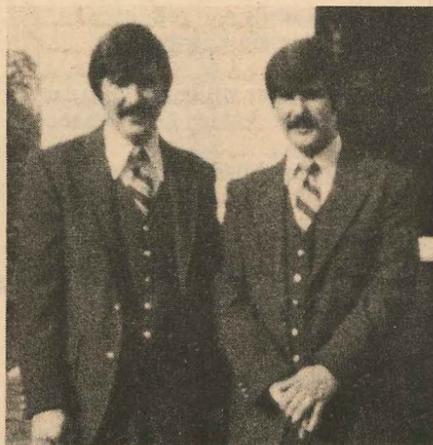
FBC, Whitesburg adds Mrs. Taylor
Mrs. Laurie Taylor has been added to the staff of First Baptist Church, Whitesburg, as preschool-children's director. She is wife of Johnny Taylor, minister of education and youth at the Whitesburg church.

Mrs. Taylor, a Mississippi native, is a graduate of Southern Seminary. While at seminary she was a journalism intern at Western Recorder.

Mr. and Mrs. Taylor have one daughter, Ashley, 10 mos.

Ordinations

Twins ordained deacons



Jimmy and Johnny Combs, twin sons of Mr. and Mrs. Willie Combs of Heidelberg, were ordained as deacons Sept. 30 by Heidelberg Baptist Church.

Greensburg ordains Creason

Greensburg Baptist Church, Russell Creek Association, recently ordained Danny Creason as deacon. Pastors and ordained men of the association participated in the service.

Revivals

12 additions at Summersville

Summersville Baptist Church, Russell Creek Association, recently completed revival services. The church reports 12 additions to the church during the past month.

Five saved at Liberty

Liberty Baptist Church, Laurel River Association, recently completed revival services. There were five professions of faith and many rededications. A homecoming service closed the week long series of meetings.

Five decisions at Grace Union

Grace Union Baptist Church, Freedom Association, had three professions of faith and two coming by letter in a recent revival. Ernest York is pastor at Grace Union.

42 decisions at Brushy Fork

Brushy Fork Baptist Church, Panther, recently held revival services. There were 42 decisions. Arnold Roberts is pastor.

Eight saved at Swiss Colony

Swiss Colony Baptist Church, London, reports a successful revival with evangelist Joe Mobley. Swiss Colony pastor James E. Casey reports eight professions of faith, one also by letter and 35 rededications. Casey also says he will visit the Holy Land in 1980.

26 decisions at Forest Park

Forest Park Baptist Church, Bowling Green, was led in revival Oct. 8-14 by Clyde T. Francisco, professor of Old Testament at Southern Seminary. There were five professions of faith, one joining by letter and 20 rededications. Paul M. Welch is pastor at Forest Park.



Pleasant Grove enters BMT

Pleasant Grove Baptist Church, Daviess-McLean Association, recently broke ground on its mission site on 5th Street Rd. in Owensboro. The mission will be located on a four acre plot purchased by the church months ago. Pastor Bill Roberts believes this to be a "fine contribution by the church to Bold Mission Thrust."

Congregations

Churches host chorale

Two Kentucky Baptist Churches will host the Campbellsville College Collegiate Chorale directed by Larry Reed, chairman of the Fine Arts Division, Nov. 18.

First Baptist Church, Somerset, will present the choir at 11 a.m. and they will be at First Baptist Church, Richmond, the same day at 6:30 p.m.



KJV, RSV, TEV, NIV,

by Gail Rothwell, Staff Writer

A survey of 50 Kentucky Baptist pastors reveals their preferences for pulpit and personal Bible study are not necessarily the same.

Age seems to be the dominant factor influencing translation choice. The 'breaking point' centers around age 40.

Some of the major revelations drawn from the study are:

- Twice as many pastors under 40 use the Revised Standard Version from the pulpit.
- Three times as many pastors over 40 use the King James Version.
- From those polled none of the over 40 pastors use New English Bible or New American Standard from the pulpit.
- One of the pastors under 40 uses Today's English Version from the pulpit.
- A greater variety of translations are used for personal study and reference:
- Age made no difference when the Revised Standard Version was used for personal study.
- Four times as many over 40 pastors use the King James for study.
- Three times as many over 40 pastors use Today's English Version for reference and study.
- No pastors under 40 use the Living Bible, Phillips or Amplified for personal reference.



Ministerially speaking, what's your version?

Varying reasons determined translation choice. These selected quotes reflect the most frequent responses.

Dean Pack, First Baptist Church, Prestonsburg—"I use the King James (KJV), Revised Standard Version (RSV), New English Bible (NEB) and Today's English Version (TEV) from the pulpit depending upon which one is clear regarding the meaning and intent of the scripture I am using and also to acquaint the people with these. For personal reading I use RSV and NEB. They are, in my opinion, the most accurate translations."

John A. Wood, First Baptist Church, Paducah—"I use KJV from the pulpit because it is the version we have in our pew racks. For personal reading I use a variety of different translations."

Dennis V. Jones, Mt. Zion Baptist Church, Cromwell—"I use KJV from

the pulpit because my congregation specifically asked for it. If it wasn't so important to them I wouldn't use it. When teaching a Bible study I use TEV for its clarity and simplicity. For personal study I use RSV. It is well done, an accurate and up-to-date translation."

David M. Gardner, First Baptist Church, Hopkinsville—"From the pulpit, usually the KJV. Its beauty and acceptance are unsurpassed. The KJV for most people seems to be effective in creating an atmosphere of genuine worship. For personal study, RSV. The contemporary language is somewhat more desirable for exegesis and personal study. However, I do use the KJV for personal study also, as the beauty of language provides a unique inspiration for sermon preparation."

Tommy Smith, Cedar Grove Baptist

Church, Shepherdsville—"I use the KJV from the pulpit because I feel that's the version most people in the pew use. Also, most of the scriptures I know by heart are from the KJV. I use several versions for study, KJV, RSV, New International (NIV) and TEV. In addition I consult the Greek and Hebrew for specific word usages. This gives me a clearer picture of the intent of the passage."

J. Altus Newell, St. Matthews Baptist Church, Louisville—"From the pulpit I use the RSV because it maintains much of the sentence structure and syntax of the authorized tradition (KJV), but it is based on the much more accurate textual tradition that is a broader and older manuscript tradition. For personal reading or study, RSV and TEV."

David Bratcher, First Baptist Church,

Henderson—"RSV from the pulpit. It is easier to understand and without the awkwardness of some of the modern English versions. In my first pastorate I used the KJV because of its beauty and I felt most people would be used to it and would understand it. However, I had a young couple who were new Christians in the church. One Sunday I used the RSV and this couple came to me and said, 'That's the first time we have understood when the Bible was read.' I have used the RSV ever since. For personal purposes I use KJV, RSV, TEV and Living Bible. By comparing I get new viewpoints and better understanding."

LaVerne Butler, Ninth and O Baptist Church, Louisville—"I use KJV from the pulpit because it is the Bible of the people. For personal study, the KJV for its familiarity and memorization, NIV because it is one of the newest translations and from a conservative viewpoint, Amplified for clarification and amplification and New American Standard (NAS), which is accepted by most scholars as the most accurate translation."

Bruce Yates, Union Band Baptist Church, East Lynn Association—"KJV from the pulpit. This is the translation the majority of my congregation uses. Personal reading, NAS. I believe it to be the most correct translation of the original Greek."

Ted Sisk, Immanuel Baptist Church, Lexington—"I use NIV. It has all the beauty of the KJV while being a very excellent translation of the Hebrew and Greek into good English. For study, the KJV, NAS and NIV. Most of the people still use the KJV. The other two are current translations."

Gregory L. Hancock, Stanford Baptist Church—"I feel the RSV is most easily related to both people's prior biblical agenda and contemporary understanding."

PERSONAL STUDY/READING

Translation	Under 40	Over 40
Revised Standard	9	10
King James	3	13
New International	3	2
Today's English	4	14
New English	2	2
New American	2	6
Jerusalem	2	2
Living	-	3
Phillips, Amplified	-	4

PULPIT

Translation	Under 40	Over 40
Revised Standard	8	4
King James	7	20
New International	1	1
Today's English	1	2
New English	1	-
New American	1	-

These charts show translation usage according to age.

Wednesday night church suppers

Let us break bread together

by Jimmy Hester, Staff Writer

Wednesday night suppers have become a vital part of the life of many Kentucky Baptist churches. The idea of a midweek meal for members in conjunction with Wednesday services has become popular with churches of all sizes.

In an effort to study the use of the Wednesday night supper and its effect on the life of the church, Western Recorder conducted a survey of churches across Kentucky. Twenty-one churches were asked about their supper program. Twenty responded. Seventeen stated they had Wednesday night suppers; three did not.

Churches surveyed ranged in size from 300 to 2700 members. The survey reached all areas of the state.

The responses were varied, providing insight to churches with Wednesday night suppers and giving guidance to those who may consider beginning them.

The purpose of a Wednesday night meal

Reasons for having a supper on Wednesday night varied from church to church. Over half the churches in our survey used the word 'fellowship' to describe the purpose of the midweek meal.

C. Phillip Tallant, minister of education at Paducah Immanuel, said the Wednesday night supper "is the second most important activity held on our Wednesday night schedule that gives an opportunity for our people to have time together."

Jim Crandall, minister of education at Shelbyville First, said "the fellowship is an inspiration for the Christian activities we have on Wednesday night." Crandall stated it was "the highlight of the week" for the church.

But fellowship was not the only reason cited. Bill Simmons, minister of education at Lexington Calvary, said it is "a convenience for families coming to music and mission education programs. It frees them from having to worry about preparing supper." Simmons also added, "It promotes fellowship and has spirit building aspects. We can't do without it at our church."

Others viewed the Wednesday night meal as an attendance builder. Sharlla Stone, minister of education at Louisville Beechmont, said the purpose of their meal was "to improve prayer meeting attendance, fellowship and monthly planning meetings."

Deer Park's minister of education, Harold Phillips, noted, "When we did not have suppers during the summer it greatly affected attendance."

Minister of education Harold Lee at Campbellsville Baptist said the meal was part of their outreach program. "The supper adds much to our Wednesday night activities," Lee noted. "It provides a balanced meal for some of our bus people who may not have it otherwise. Fellowship around the table is a plus."



Alan Barry is one of three high school boys employed by Deer Park Baptist Church to clean up after the Wednesday night meal.



Westport Road Baptist Church, Louisville, serves close to 200 people at Wednesday night supper.

Three alternatives for meals

Although there are variations of serving supper on Wednesday night, there are three basic alternatives. The meal may be prepared by the church, catered by a local restaurant or brought by church members.

The method used by most churches surveyed was the church prepared meal. Thirteen of the 17 churches responding prepare meals. Three used some form of covered dish supper and one had the meal catered.

Church prepared meals varied in price from \$1.00 to \$2.00 for adults and \$.50 to \$1.00 for children. Eight churches charged different prices for adults and children. Two churches broke the price into specific age groups, charging different prices for adults, youth, children and preschoolers. Three churches charged everyone the same price disregarding age.

Six of the 13 churches had family rates ranging from \$4.00 to \$7.00 per family. This makes it reasonable for a family of four or more to eat at church on Wednesday night.

Churches using the covered dish approach did not charge for the meal even though two of the three furnished part of the meal. The cost was included in the church budget.

The only church surveyed catering, St. Matthews in Louisville, charged \$2.00 per person.

Of the 17 churches surveyed, four served the meal buffet style with members serving their own plates. The most popular style was cafeteria where plates are served by a kitchen committee, host Sunday school class or paid kitchen crew.

Preparation and clean up: who's responsible?

With some churches averaging between 250 and 300 on Wednesday night for supper, preparation and clean up are crucial to the success of the meal. There is cooking to do, tables to set and food to serve. After the meal there are plates and silverware to wash, glasses to clean, tables and chairs to arrange and floors to mop. Who is responsible for these duties?

Churches which prepare meals employ a cook or church hostess. Some supplement the work of the cook with volunteers, members of a kitchen committee or host Sunday school class.

A unique situation is the preparation and clean up at Shelbyville First. Jim Crandall, minister of education, considers preparation and clean up "a very important ministry." According to Crandall, "there are five ladies above age 65 that feel led to do this.

They serve on the kitchen committee and a chairman is selected from this group each year. They receive \$7.00 each per week for their work. They prepare the meal, serve it and clean up afterwards."

Churches using the covered dish supper have less preparation. These churches utilize Sunday school classes and departments to set tables and arrange the food for serving. Classes are also responsible for clean up after the meal. Other churches use a committee, responsible each week for preparation and clean up.

In the 17 churches surveyed, nine used a committee of church members, Sunday school classes on a rotating basis or regular volunteer workers to clean up. The remaining eight churches paid a custodian, high school boys, the cook or a church member.

Problems annoying but manageable

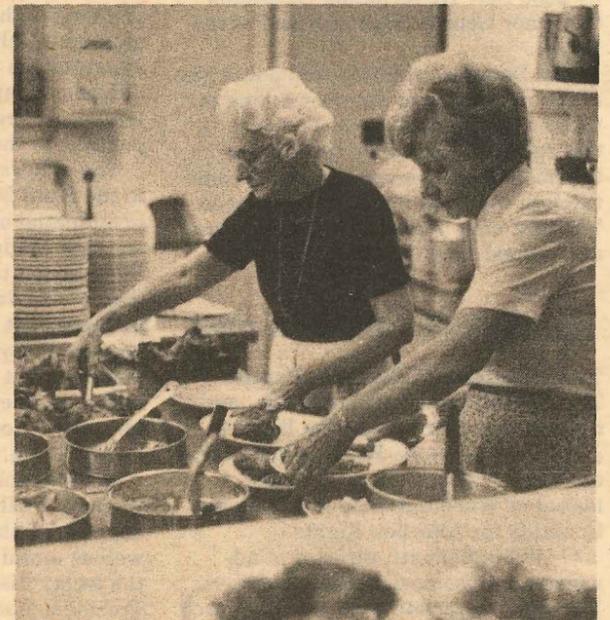
As with any other program or activity on the scale of the Wednesday night supper there are problems. But the problems revealed in our survey were manageable and in some cases the kinds dreamed of by churches.

The primary problem at most churches was either having people make reservations and not showing up or not having reservations and coming. George Hollander, minister of education at Westport Road in Louisville, cited the problem of "people not signing up but coming anyway." His statement was echoed by ministers at Somerset First, Eastwood in Bowling Green, Reidland in Paducah and Louisville Deer Park.

A prominent factor threatening Wednesday night suppers is the rising cost of food. C. Phillip Tallant at Paducah Immanuel stated the problem as "being able to serve well balanced meals while at the same time keeping the cost at reasonable prices." Terry Hamrick, minister of education at Somerset First, shared the same concern: "The greatest problem we face is the rising cost of food." Lexington Porter Memorial and Severns Valley in Elizabethtown also listed inflation as the number one problem.

The problem facing Lexington Calvary is one most churches would like to have. "We have a problem with where to put everybody that comes," explained Bill Simmons, minister of education. But this is not the case everywhere. Sharlla Stone at Beechmont in Louisville stated their greatest problem was "keeping attendance up."

Other problems cited included clean up, securing enough volunteer help and preparing the meal. Two churches answered the question concerning problems with 'none.' Jim Crandall of Shelbyville First said, "There are no problems; we feel that it is an important ministry." L. Harold Lee at Campbellsville Baptist agreed with Crandall, declaring: "We believe in the Wednesday night supper program."



Two servers at Deer Park Baptist Church, Louisville, Mrs. Bernie Sams [l] and Mrs. Roy Davis, serve plates as members file by.

Will it make any difference in 100 years?

by Gregory Lee Hancock
Pastor, Stanford Church

My greatgrandfather used to confront his personal projects with the question:

"Will it make any difference in 100 years?"

That question was his standard. It guided his life-style. He was not easily swayed by fads or fleeting endeavors. If he built something with his hands—he was an excellent carpenter—he'd ask that question. If someone hurt his feelings, he'd ask that question. As he reared his family, he reared them with that question in mind.

But his is not a well known attitude today. His generation has passed and our generation lives by different mottos. "Live for today." "Patch it up and make it do." "Eat, drink and be merry, for tomorrow you may . . ."

May, indeed. Some tomorrow you will die, and what of your life then? What of your deeds and accomplishments then?

What difference will it make that you worked overtime six days a week, 50 weeks a year to pay for the houses and lands that make up your estate?

What difference will it make that you sacrificed friendship in order to have power over men?

What difference will it make that you lived a lifetime of hatred because someone wouldn't do things your way?

Isaiah is bound to have confronted these very same questions and arrived at their inevitable conclusion: Life, lived out along such premises, is absolutely empty and meaningless. It has no purpose except to serve the self and if the self dies, then nothing is left.

But if a man works for God, and God's work endures forever, what then? Ah, that's a different story!

The work of God, when accomplished on earth, puts an end to the ultimacy of death. God's work—all of God's work, whatever form it may take—is giving man life. Not mere existence. Not a flash in the plan of history but life eternal, abundant and free.

The person who dedicates his life to the work of God may rest assured that there is purpose in his life. It will make a difference in 100 years—and 1000 years and 1,000,000 years!

As I was standing in line at the grocery store I read the headlines on some of the weekly magazines they sell there. I'm sure you've probably done the same.

One of those headlines read something to the effect that scientists say if you live another 20 years you can live forever. Now I'm not discounting the accomplishments of science but it does occur to me that the headlines are much ado about nothing.

What is the point of living forever if your life has no

purpose? People—young people with years yet to live—commit suicide sometimes because they think their lives are meaningless. But secondly, why should I sweat out another 20 years to have what I have right now?

God has been trying to give people life since the very beginning of the world. He has been trying to give lives meaning and purpose and he has been accomplishing that task through individuals who are willing to turn their lives over to him.

God's work is simple: It's telling the world that Christ is God's salvation to his people.

Telling them in word
Telling them in deed.

Some folks say we've got an employment problem in America today. That may be so, but God's always hiring and there are never enough on the payroll.

You sing on when you accept the fact that Jesus Christ is your personal savior.

You start to work when you say the same words Isaiah said: "Here am I, send me."

Don't misunderstand the word "send." It doesn't necessarily mean you have to travel. In the Isaiah context it means use. "Here am I, Lord. Use me."

Use me for your work. Use me for something that will make a difference in 100 years. Use me and give my life purpose so that living forever can really mean something.

Baptist News in Brief

Oklahoma victims improving

Two teenage children of murdered Baptist pastor Richard Douglass are in "improved" condition and full recovery is anticipated, according to officials at Deaconess Hospital in Oklahoma City.

Leslie and Brooks Douglass were shot by two intruders who entered their home and killed their parents Oct. 15. Leslie, 13, was shot in the upper torso and arm; Brooks, 16, was shot in the neck and the bullet nicked his heart.

Douglass, pastor of Putnam City Baptist Church, and his wife, Marilyn, were both shot and killed.

Police have the identifications of two suspects, both drifters with criminal records. The two had borrowed a car from an oil field worker and robbed the residents of a home in Hennessey, Okla., about 25 miles north of the Douglass residence of \$2000. They locked that family in a closet but left them unharmed.

The borrowed car has been found in a motel parking lot in Ft. Smith, Ark., but the Douglass car, stolen at the time of the murders, is still missing.

The Douglass' funeral was attended by 2000 Oct. 18, including Oklahoma Governor George Nigh, a friend of the family.

The Douglass children told police one of the men came to the door asking to use the telephone to locate a house in this rural area. He then toyed with the telephone until a second intruder came through the front door with a shotgun. The first man broke the telephone cord and helped bind the whole family.

Baptists ok abortion pact

Two professors at Southern Baptist Theological Seminary, Louisville, and the executive director of the Baptist Joint Committee on Public Affairs have endorsed a statement on abortion released in Washington by the Religious Coalition for Abortion Rights.

G. Willis Bennett, director of advanced professional studies, Larry McSwain, associate professor of church and community, and James E. Wood Jr. of the Baptist Joint Committee joined about 200 religious leaders in

endorsing "A Religious Statement on Abortion: A Call to Commitment." Approximately 20 religious organizations were represented among the signers.

The statement calls for a "strong educational effort" in churches and synagogues as well as better informed counseling for women considering abortion. It also affirms that "ecumenism is a two-way street" and refutes the argument that pro-choice advocates should mute their voices in the interests of continued interreligious cooperation.

Wood heads NCRPE

The head of the Baptist Joint Committee on Public Affairs has been elected president of the National Council on Religion and Public Education, an eight-year-old organization which seeks to prepare educators to teach about religion in the public schools.

James E. Wood Jr., executive director of the Baptist agency, was elected to a two-year term as president of NCRPE. The group's headquarters is in Lawrence, Kan., on the campus of the University of Kansas.

Plea for SALT support

Sixteen Southern Baptists were among a group of religious journalists hearing appeals from Carter administration officials to support the Strategic Arms Limitation Treaty (SALT II) now pending in the U. S. Senate.

The editors and writers were invited to the State Department meeting by presidential assistant for religious liaison Bob Maddox, who described the U. S.-Soviet treaty as a "crucial moral issue." He declared the quality of life on the planet would be "irreversibly impaired" by a nuclear war. "We are talking about the lives of multiplied millions of people" said Maddox, formerly a Southern Baptist pastor in Calhoun, Ga.

Maddox told the group he had invited them to Washington to ask for their support for the treaty on political as well as moral grounds. The signing of the treaty "is politically important" to President Carter, he said, adding that Carter sees the treaty as potentially the most important single contribution of his administration.

Aging meet at Ridgecrest

Eight Southern Baptist organizations are joining forces to sponsor a second conference on aging Apr. 28-May 2, 1980 at Ridgecrest (N. C.) Baptist Conference Center.

Trends and needs in church ministries with older persons will be a focus of the four-day conference for pastors, church staff members and lay leaders of senior adults.

Participants will also include representatives from the sponsoring organizations—Southern Baptist Annuity Board, Sunday School Board, Home Mission Board, Brotherhood Commission, Christian Life Commission, Woman's Missionary Union, Southern Baptist Theological Seminary and the Southern Baptist Association of Ministries with the Aging.

M Night, Bible together

Because of a scheduling error the Long Run Associational M Night and the Criswell-Robison Bible conference will be united in fellowship Nov. 5.

The schedule for the evening will include conference and M Night speakers.

Due to time limitations there will be no awards to churches or Bible drills during the M Night program.

Scheduled highlights are:

6:30—James Robison, Texas evangelist, presiding

6:50—Paige Patterson, Dallas, speaker

7:25-8:30—M Night, Duke McCall, presiding; William L. Self, Wieuca Road Baptist Church, Atlanta, speaker

8:35—Adrian Rogers, Bellevue Baptist Church, Memphis, SBC president, speaker

9:15—Benediction

An offering will be taken during the M Night program for the Bible conference.

Georgia on their minds

Four former Georgia governors, current Gov. George D. Busbee and former U. S. Attorney General Griffin Bell, all Southern Baptists, hosted an unusual governors breakfast in Atlanta in honor

of a colorful and historic benefactor of Southern Baptist Theological Seminary, Louisville.

About 250 Georgians attended the event commemorating the 100th anniversary of a \$50,000 gift to the seminary by Georgia's only four-term governor, Joseph Emerson Brown, also a Southern Baptist. Thirty of Brown's descendants, including his three living grandchildren, were present.

The contribution, which in today's dollars would be worth more than \$1 million, established the seminary's permanent endowment fund and saved the seminary from near bankruptcy in 1879-80. The seminary's Joseph Emerson Brown Chair of Theology is an outgrowth of Brown's gift.

Brown served as governor from 1857 to 1865, then as chief justice of the Georgia Supreme Court, and finally was U. S. senator.

Busbee and former governors Ellis G. Arnall, S. Ernest Vandiver, Carl E. Sanders and Lester Maddox spoke to the audience about Brown and the seminary. President Jimmy Carter and Senator Herman Talmadge, both Southern Baptists and former governors, sent messages. Bell was master of ceremonies.

Southern Seminary president Duke K. McCall, keynote speaker, announced the seminary would create a new endowed professorship named for the late Carolyn King Ragan of Atlanta whose estate has established a trust with income to be paid to the seminary annually.

The governors challenged Georgians at the breakfast to participate in the seminary's \$10 million endowment and capital needs campaign which has now received \$7.5 million nationwide. Former Governor Vandiver, of Lavonia, Ga., is cochairman of the Georgia campaign committee.

Not all roads lead to KBC

Messengers to the Kentucky Baptist Convention will discover the under and south bound lanes of I-65 are under construction between the Kennedy Bridge and Breckinridge St. If possible Watterson Expressway, turning on to I-65 north to St. Catherine St., should be used as an alternate route.

Buyers Guide

Ferguson Baptist Church, Ferguson, Ky., is seeking a full time minister of youth and music. Send resume to Box 562, Somerset, KY 42501, phone (606) 678-8989.

Scottsville Baptist Church, Scottsville, Ky. has a 1974 Ford church bus for sale, 20 passenger with 8800 miles. Phone 502-237-3451.

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INTERNATIONAL SERIES

The God who acts on our behalf

Exodus 3:13-17 Moses was qualified and fitted for the position which God intended he should fill. The divine commission which Moses received was to deliver the Israelites out of the hand of the Egyptians and bring them into a land flowing with milk and honey. Since the time had arrived for their deliverance from bondage, it was urgent and imperative that Moses should go at once to perform his task.

Thinking that this assignment was too great for him, Moses voiced his objections and made excuses as to why he was not the one to perform the task. It was not long until Moses learned the important lesson God never calls and commissions a person to perform a task without supplying adequate strength for its accomplishment. In reply to the objections and excuses of Moses as to why he should not undertake such an arduous task as the one to which God was calling him, God gave him the very assurance which he sorely needed, and Moses yielded to his blessed will.

Exodus 19:3-6 Three months after the Israelites left Egypt, they arrived at that awe-inspiring mountain called Sinai. God summoned Moses into his presence and there assured him he had great and numerous blessings in store for the Israelites, provided they would obey him. God charged Moses to inform them that if they were disobedient to him they had no right to claim or to expect his blessings upon them.

God reminded the people he had lovingly and tenderly exercised painstaking care over them in a manner far surpassing the eagles which bear the eaglets on their wings easily and swiftly. They were obligated to do their part by exercising a redemptive ministry in the world, out of appreciation to and love for him who had done his part by them. God was not obligated to honor the covenant until the people had met the conditions. It was their privilege and responsibility to bring the pagans into the right relationship with God and encourage them to love and serve him.

LIFE AND WORK SERIES

The new community the Lord builds

Ephesians 2:11-22 Aware that it is a good thing for Christians to recall their former condition, Paul reminded his Christian readers before they received Christ they were dead in trespasses and sins and without God.

Salvation, man's greatest need, has been made available to men through the matchless grace and marvelous love of God. This gift cannot be merited or purchased by men. Due to the atoning sacrifice of Christ on the cross, those of us who have received him as our saviour have been saved and are now able to approach God the Father and to enjoy a wonderful fellowship with him. As God's children, we are the center of his interest, love and concern. In addition to the superb fellowship which we have with God, we also have delightful fellowship with the members of his family.

Through the shedding of his precious blood on the cross at Calvary, Christ abolished alienation, removed bitterness and united contending forces in Christian love. Through the shedding of his precious blood on the cross Christ broke down the wall that separated Jews and Gentiles. The good news is that Christ has made peace with God for both Jews and Gentiles, and his offer of salvation is made to both groups alike.

God's Word refers to those of us whom Christ has saved as saints, which is simply God's name for believers in Christ. Having been set apart to him, God's children should be encouraged and strengthened in the assurance that we are the center of his love and life. We should think of ourselves as being the Lord's temple and the habitation of the Holy Spirit. When Christ returned to the side of the Father, the Holy Spirit was sent to earth, and he came claiming believers in Christ as his abode. Through us, who are God's children and members of his churches, God's presence is to be revealed, his power is to be manifested, his message is to be proclaimed, and his will is to be accomplished.

Reached me

Frank Owen

I have heard and read a good bit about the Strategic Arms Limitation Treaty (SALT). SALT I began with President Lyndon Johnson and has been a continuing relationship through the administrations of Presidents Nixon, Ford and Carter. SALT II agreements are up for United States Senate approval.

I have felt too uninformed for a firm opinion. I am an ex-soldier with some distrust of Russia. Though a pacifist at heart I fear we had best "keep our powder dry."

Well, last Wednesday I attended a White House conference on SALT II and heard Zbigniew Brzezinski and President Carter speak to this question about an hour each. About another hour was spent on questions and answers. An Army general also participated in technical questions.

They reached me. I do believe in the second Strategic Arms Limitation agreement (SALT II) and I hope it passes. My knowledge still is limited, but I believe it is very important for our country and the world that we keep open a negotiating relationship with Russia about strategic arms. I believe in communication, in staying in touch.

The proposed mutual agreements for limiting nuclear arms are not as good as I wish (hard to negotiate with Russia) but they are reasonably equitable. Certainly better than dropping the curtain between us and going into a mutually uninspected armament race.

Smaller nations tend to depend on the United States for Western watchfulness to maintain balance with Russia. If we cancel our mutual inspection relationship they are encouraged to go into nuclear weapons in self-defense. This would proliferate such weaponry in more and often less responsible hands—thus increasing international danger.

Everyone is afraid the Russians will cheat on the agreed limitations. I doubt that they can cheat big enough to sway the balance without our detecting it. The alternative of closed door non-contact would be worse.

I am glad I responded to the White House invitation and heard a half-day on SALT II. They reached me.

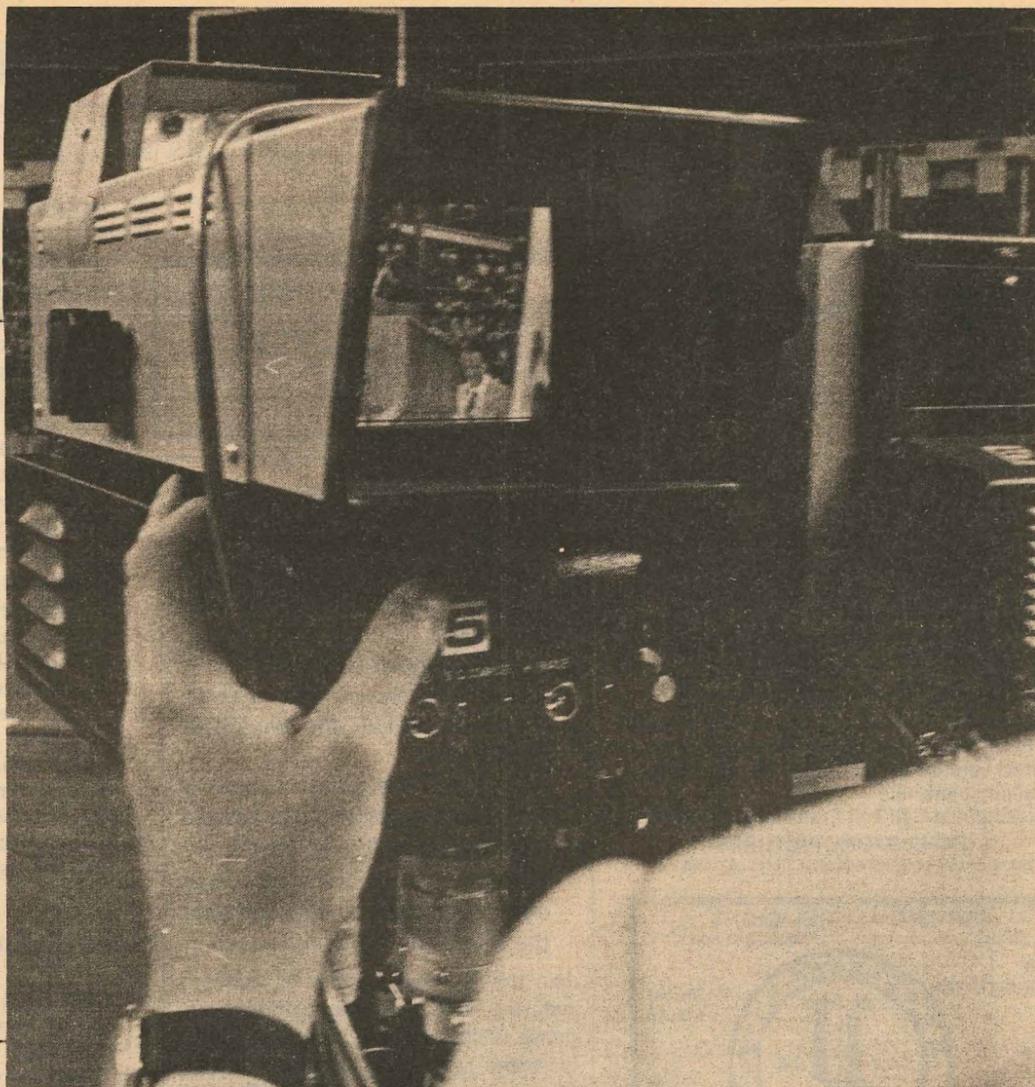
1979 NOVEMBER 1979

Sunday 11	
Monday 12	
Tuesday 13	<p><i>"Join our Statewide 777 Prayer Group" — Pray with us at 7:00 in the morning, 7:00 in the evening for 7 days — That God will bless our Thanksgiving Offering for children!</i></p>
Wednesday 14	
Thursday 15	
Friday 16	
Saturday 17	

The Kentucky Baptist Child Care Program

"Spot advertisements for radio and television are effective, promote a good church image and can be tailored to fit any budget."

—John Cobb Smith



Churches use TV announcements

More and more Baptist churches, interested in making a maximum impact on their communities but unable to afford the expense of broadcasting a Sunday worship service, have begun practicing the slogan, "It pays to advertise."

"Spot advertisements for radio and television are effective, promote a good church image and can be tailored to fit any church's budget," noted John Cobb Smith of the Southern Baptist Radio and Television Commission's television department.

Smith, who produces and directs spots produced for churches by the commission's broadcast services department, said production costs range widely depending on the complexity and location of the spots.

"Spots produced in the videotape studios at the Radio and Television Commission can be done for as little as \$200 each," he said, "but complex spots, filmed in multiple locations, might cost as much as \$2000 each. Buying the radio and television time for effective results can go as high as the budget will stretch."

Smith suggested things pastor should consider when planning to use spots for local promotion.

"First, decide whether the church wants to promote a revival or some other special event, introduce a new pastor of the community, project an image, whatever," he advised.

Smith also suggested the pastor get professional help to develop the copy. "Many pastors can write but have trouble condensing the message into 30 seconds."

Production time is another consideration. "At the very least, the amount of time needed to tape four good 30-second spots is two full working days," Smith said.

"When producing spots, we try to put the pastor in situations where he's comfortable. Bob Woods, pastor of First Baptist Church, Muskogee, is a sailboat enthusiast. When we put him on a boat with his family, he was right at home and what he said came across the way he wanted it to.

"In Memphis, First Baptist wanted to introduce its new pastor, Earl Davis, to the community," Smith said. "His hobby is glass sculpting, so we showed him in his home making glass figures."

Smith suggested pastors consider subjects for announcements from "situations you see and deal with in your own church. Draw your analogies from them."

Ridgmont Baptist Church, Abilene, was meeting in portable buildings. "We taped their pastor, Tom Lanier, working on the yard outside the buildings. He

said any kind of building can be used by churches because churches are just people, drawn together by Jesus."

Local scenes also lend themselves to spots, Smith said.

"In Selma, Ala., we showed Henry L. Lyon III in a boat talking about the peace and quiet of a fishing holiday but reminding that permanent peace is found only in Jesus. He closed with an invitation to First Baptist Church."

Smith said Lyons also moved to other areas in the city, familiar to viewers, as subjects for his announcements.

First Baptist Church, Jackson, Miss., is another church that used local landmarks as starting points for spots.

"Frank Pollard, pastor, was taped in front of Jackson's historic Old Capitol building talking about Christian foundations and how Jesus can restore lives."

Also in Jackson, Woodville Heights Baptist Church

decided to go for the children's audience. Pastor Carl Savell wanted a spot to be aired during the Saturday morning cartoon time. A split-television screen featured three small children, each telling why they went to Woodville Heights and inviting their friends to join them there.

The spots produced by East Hill Baptist Church, Pensacola, are other examples of "on location" spots. One was taped on the beach, another with the USS Lexington in the background, one of them in the church's recreation area and the last in a garage owned by one of the church members. Pastor Larry Wimberly used each setting as a starting point for the message.

"These examples of what churches have done may serve as starting points for other churches considering using spot announcements," said Smith.

"Churches interested in the kind of professional help the broadcast services department can provide can contact us here at the Radio and Television Commission."



Larry Wimberly [l], pastor of East Hill Baptist Church, Pensacola, Fla. went on location to tape four television spots. The announcements, produced and

taped by the Radio and Television Commission, tell viewers that East Hill is a caring church.