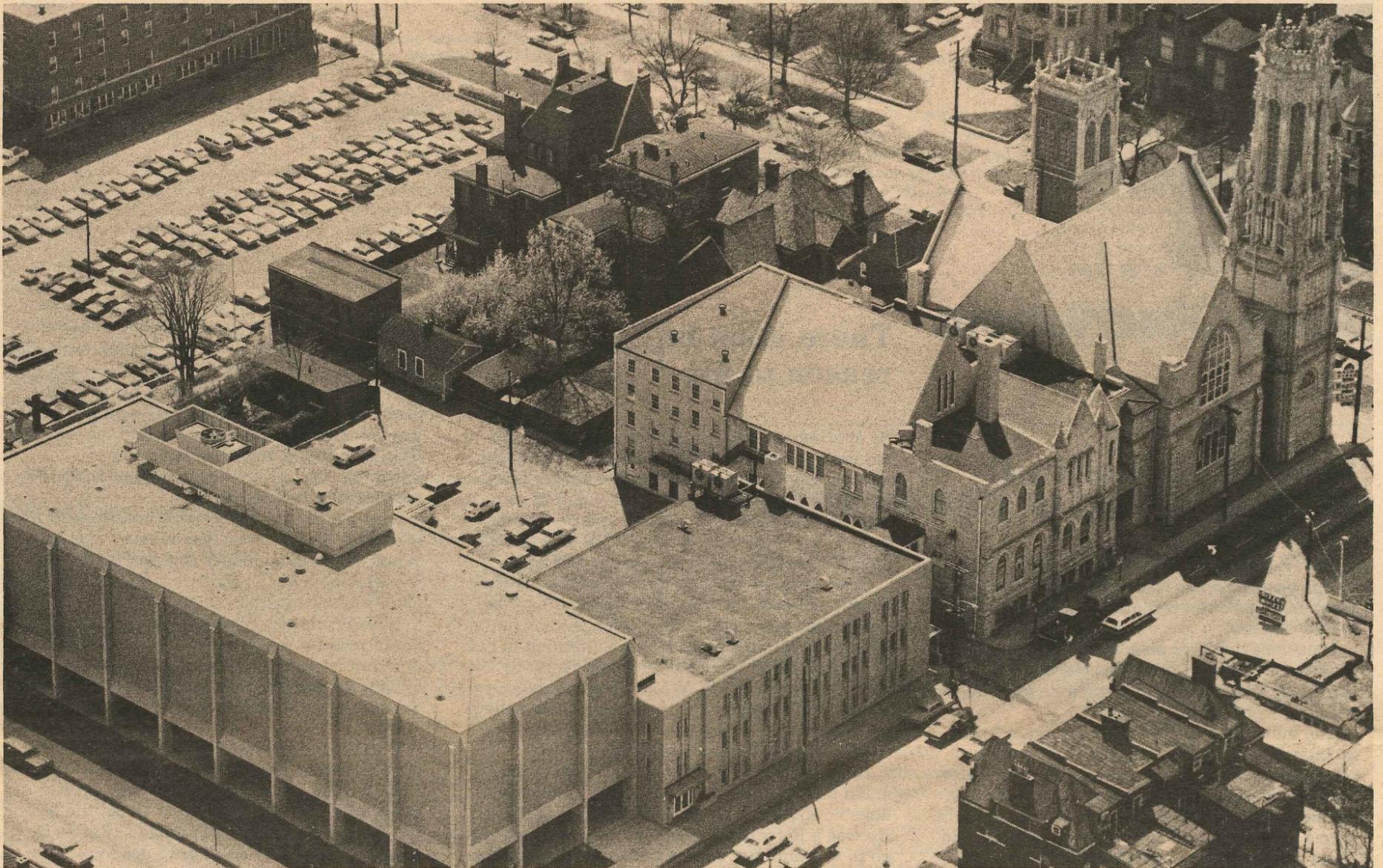


WESTERN RECORDER

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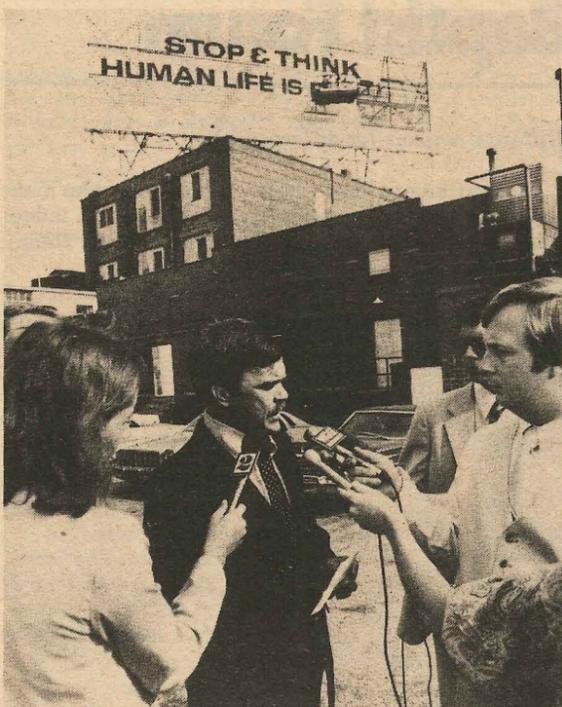
KENTUCKY BAPTIST NEWS JOURNAL



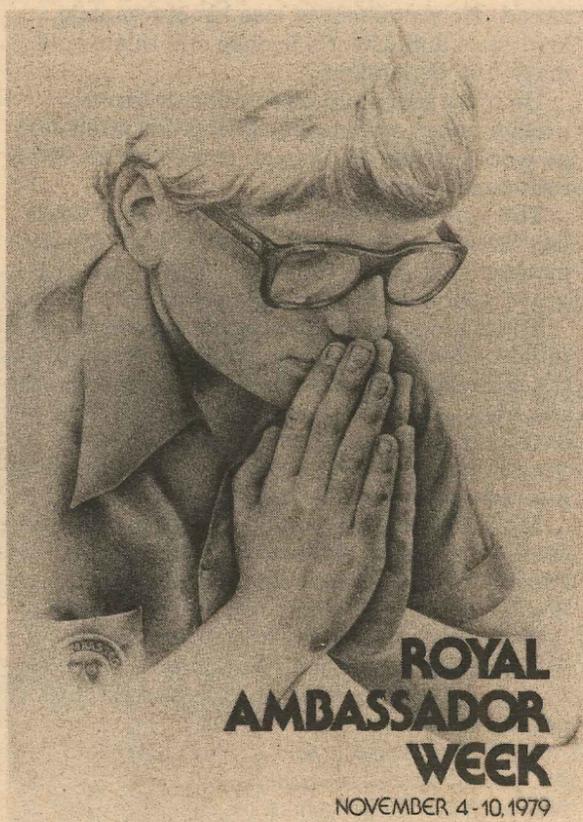
Kentucky Baptists will gather at Louisville's Walnut Street next week

Louisville's historic Walnut Street Baptist Church will be the site of the 142nd annual meeting of the Kentucky Baptist Convention which opens Tuesday, Nov. 13 at 10:30 a.m. and concludes Thursday, Nov. 15 at noon. Between 1500 and 2000 messengers representing nearly 2300 churches are expected to attend. Auxiliary groups will be meeting around the city beginning Monday afternoon [see schedule

in last week's Western Recorder, page 1]. Next week's session will be the 20th time the convention has met in Louisville and the fifth such occasion at Walnut Street in 16 years. Wayne Dehoney is host pastor. T. Hicks Shelton of Princeton, convention president, will preside.



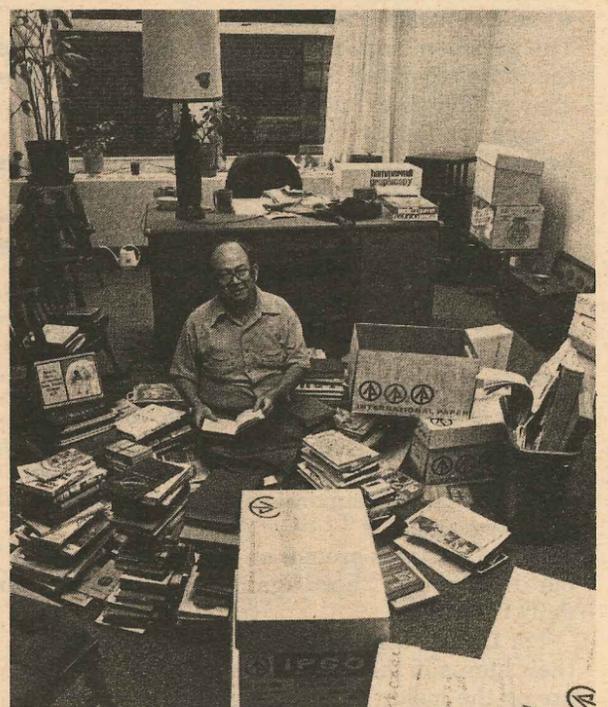
Ronnie West, pastor of Atlanta's Cliftondale Baptist Church, tells news representatives their city is "submerged in a moral dilemma." Atlanta has been named per capita murder capital of the U. S. West's congregation rented a billboard to stem the tide of crime. The completed sign reads: "Stop and Think. Human Life is Precious. Thou Shalt Not Kill."



**ROYAL
AMBASSADOR
WEEK**

NOVEMBER 4-10, 1979

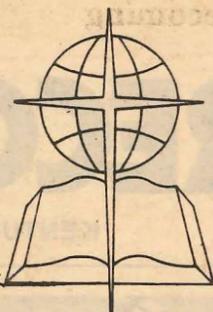
More than 200,000 Royal Ambassadors in grades 1-12 will celebrate RA Week Nov. 4-9 across the SBC.



The Frost Building, original home of the Baptist Sunday School Board in Nashville, has been refurbished and will soon house the board's Church Administration, Church Library and Church Recreation departments and Bible Correspondence Section. Frank Hart Smith, recreation consultant, is among employees moving into the remodeled quarters.

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

WESTERN RECORDER
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C. R. Daley Jr., Editor
James H. Cox, Associate Editor
Paul Whittler Jr., Business Manager



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C. R. Daley

Daley Observations

The best and the worst of Southern Baptists

Exposure and visibility reveal our worst as well as our best. This has come home to us since the most famous Southern Baptist moved into the White House.

President Carter is an active, working church member. We like to point this out and we especially are proud of him when he talks about being a "born again" person.

The meaning of the term "born again" was unknown to many news people and to many other Americans but since the president's reference to this religious experience many news columns and even books have been written on it. It was the best opportunity Baptists ever had to share their concept of true religion.

The president's personal case of religion has put Baptists in a good light but his church experience since becoming president has reflected poorly upon Baptists. Through no fault of his own the two churches with which he has been related have suffered severe crises.

The home church of President Carter in Plains, Ga., became world famous for racism when it refused to admit blacks to membership. The president supported an open door policy and therefore stood tall but the majority in the Plains church held on to unchristian racial prejudice.

Such conduct is inconsistent with the claim of being "born again" and not only mars the image of Southern Baptists but hurts the cause of Christ.

Now the president's pastor in Washington has been dismissed for improper personal conduct. The name of Southern Baptists has been smeared by a pastor who has been divorced twice and whose name is now linked in a questionable way with another woman.

This is tragic. It is not only tragic for the two churches but it is tragic for our witness to the world. If "born again" Christians are not freed from racism and immoral conduct, who wants to be "born again"?

Non-Christians are not as much impressed by our definition of "born again" as they are by our daily conduct.

For this reason Southern Baptists are taking their lumps in the eyes of the world. But we who are on the inside can take hope. Racism among Southern Baptists is gradually declining and pastors of immoral conduct are few and far between. Unfortunately the upright don't make the news but only those who fall. This is the way of the press.

The price of exposure is to have our worst as well as our best revealed.

There must be reason to live

By sharing the following thoughts I hope I am not being overly dramatic or merely ventilating my own grief and feeling of guilt. Rather I hope readers who have aged relatives will find ways to best express their love to them and help them cope with old age. I also hope all of us who still have time might better prepare for old age.

Grief from my father's death was intensified because he took his own life. Since mother died nearly four years ago he had often said he had lived out his time and that he had nothing to live for but we never believed he would resort to such desperate action. While there's surely something irrational about suicide, I now believe my father really considered the best thing for all concerned was to be out of the way.

He never heard the term "situational ethics" much less knew what it meant but I really believe he thought he was doing the loving thing. He was a fiercely independent person who would go to any limit not to be a bother to anyone. He refused to live with us after mother died because he said we had our own lives to live and he would not get in the way. In fact, he refused to spend even one night away from the farm where he had lived 84 years. We really never got through to him that because we loved him he would be no bother but a joy.

He had a horror of all the alternatives he saw ahead. He was about to lose his automobile insurance and driver's license and this would make him dependent.

He more and more often fell and feared broken bones and incapacitation. He often said he would rather die than go to a convalescent or retirement home.

The fact is his funeral was nearly four years late because in many respects he died the day mother died. He would have climbed into the grave with her any day he could have.

There are some lessons to be learned in my father's death. One thing his death disproves is the somewhat prevalent belief that persons who talk about suicide are not likely to take their own lives. My daddy said it many times to many people but none of us could ever get through to him nor could we believe he really meant it.

My father's death convinces me we must find some way to help old people find reason for existence. It now seems that we are living longer and longer with less and less to live for. My father saw no reason for living because he felt he was making no real contribution to anyone. He had prepared for eternity but he had not prepared for old age.

My father's death also says the personal world we would create for ourselves must not be limited to those things which require vigor and physical strength. My father's world was somewhat limited but did not appear so until old age. First of all he lived for his family which was a

wife and one son. When his wife died and his son appeared not to need him, he felt unneeded.

He lived to work. He literally toiled from daylight to dark most of the days of his life. He never took a vacation and never actually retired. But when he became too weak and too crippled from arthritis to tend the farm, he was miserable. He never learned to loaf or the purpose of a rocking chair.

His one change of pace was hunting and fishing which he mastered like no one I ever knew. When he could no longer trek the fields and streams, he had no recreation. Even television had little to contribute to him.

He was a faithful churchman—a deacon, a Sunday school teacher and about everything else in a Baptist church. He kept going but hardness of hearing and dimness of sight robbed him of the sermon, the Sunday school lesson and the singing.

With every passing day his world dwindled until he felt he had nothing left. My daddy never accepted the invitation of Browning, "Grow old along with me! The best is yet to be, the last of life for which the first was made." Rather he often sadly asked, "How did I get so old?"

We all need a personal world adequate for old age and as Solomon said it must be found "in the days of your youth, before the evil days come, and the years draw nigh, when you will say, 'I have no pleasure in them'" (Eccl. 12:1).

Baptist Forum

Different strokes for different folks

It is rewarding to view the list of churches who make the top ten in total mission giving. These are, indeed, mission minded churches. Thank the Lord for them. But what about a list of percentage churches, churches who give a good percentage of their budget money to missions. I would like to see a list of these churches.

Paris, First, gives 30% of all budget offering. How many churches in our convention give this much or more? I'd like to see this list published. Is it possible?
Bob Wallace, Paris

Individual churches calculate the percentage of their total mission giving to the total church budget in different ways. So a comparative list would be misleading unless all churches used the same method of calculation.

While we do not have figures from all churches, the 30 percent of undesignated receipts given by First Baptist Church, Paris, is one of the highest in the state.

There is a report each year listing churches ranked as to per capita giving through the Cooperative Program, and also the ranking of top dollar churches giving through the Cooperative Program. These lists we feel give every church—large and small—an opportunity to be commended for substantial Cooperative Program mission support. —Jesse Stricker

Christian Education

Cumberland receives grant

The Andrew W. Mellon Foundation recently awarded Cumberland College a \$135,000, four-year grant with which to establish a comprehensive program of faculty renewal.

"It is a profound honor to have been selected as the recipient of this prestigious grant. This will allow our faculty and curriculum to develop in order to meet the needs of our student body," said Cumberland president J. M. Boswell.

Cumberland will utilize the Mellon grant to implement a faculty renewal program, helping faculty members pursue further study and training for increased teaching effectiveness and bringing outside experts to the campus to enrich existing programs.

SWBTS to launch \$15 million campaign

Trustees of Southwestern Seminary have approved a \$15 million campaign to finance a new library, a world missions/church growth center, a continuing education center and additional endowment.

The recommendation was among 12 objectives adopted by trustees at their fall meeting as part of the seminary's long-range plan for 1980-85.

SBTS courses offered at Carson-Newman

Seminary courses will be taught at Carson-Newman College, beginning in January, through a consortium arrangement with Southern Seminary.

According to William Blevins, coordinator of the C-N religion department, the courses will be offered for persons in the area with baccalaureate degrees who are in need of seminary training, whether it is to start, complete or supplement their master of divinity degree work.

The courses will also be open to C-N religion students, he said, who may apply the credit toward their future seminary work at Southern or another seminary or their degree work at Carson-Newman.

Blevins explained Southern Seminary will be sending professors to C-N to teach the classes. The classes will be regular seminary courses, offering three hours of credit. Two courses will be taught each fall and spring semester, he added.

Planned for the spring semester, beginning Jan. 14, are courses on the "Book of Job," to be taught by Clyde Francisco, and "Church Renewal," taught by Findley Edge.

Registration will be handled through the seminary and the seminary registrar will be on campus Jan. 14. Tuition will be \$100 per course.

Campbellsville moves reception

Campbellsville College has announced a change in plans for its college reception during the KBC.

The reception, previously scheduled to meet at Walnut Street Baptist Church, has been moved to the home of Mr. and Mrs. Henry Huff, 170 West Wind Road. The reception will begin at the close of the evening session, Tuesday, Nov. 13.

SEBTS elects Graves

Thomas Henry Graves, pastor, First Baptist Church, Lake Park, Fla., has been elected assistant professor of philosophy of religion at Southeastern Seminary, Wake Forest, N. C. His election by the school's board of trustees becomes effective in January 1980.

Graves, 32, is a native of Charlottesville, Va., and is married to the former Wendy Lou Fowler. They have one daughter.

He holds the BA degree from Vanderbilt University, the MDiv and PhD degrees from Southern Seminary, and the STM degree from Yale University.

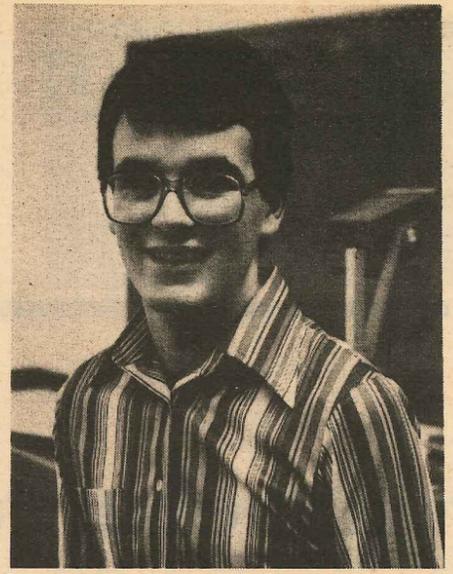
Graves has been pastor of Lake Park church since 1977. Prior to that he was assistant professor at Palm Beach Atlantic College. He was also Garrett Fellow in Christian philosophy at Southern Seminary and served as minister of youth, assistant pastor and pastor of Kentucky churches.

Cumberland homecoming slated for Nov. 16 and 17

Personnel at Cumberland College expect many returning alumni and friends to converge upon Williamsburg and the Kentucky Baptist college's campus for homecoming '79. The homecoming activities, as well as the remainder of the academic year, will be centered around the announced retirement of Cumberland's president, J. M. Boswell.

The two days of festivities will begin at noon Nov. 16 as returning alumni begin registering in the lobby of the Boswell Campus Center.

Other activities include a parade, art show, variety show, the J. M. Boswell Tip-Off Tournament, the J. M. Boswell 10,000 Meters Road Race and the presentation of the play, "Tiger at the Gate or the Trojan War will not take place."



Arvil Pennington, a native of Berea and graduate of Berea College, was recently chosen as president of the Kentucky Club at Southern Seminary.

Pennington is a second year RE student.

There are 328 Kentuckians attending Southern Seminary this year.

Baptist Forum

Free to be me?

I am pastor of Alder Springs Baptist Church, LaFollette, Tenn., and a ministerial student at Cumberland College, Williamsburg, Ky.

Being 24 years old and a Southern Baptist for most of the 14 years I have been a Christian, I have hopes of ministering as a Southern Baptist for the rest of my natural life. Those hopes were dampened, though, because of the recent controversy in the convention at Houston. As to add salt to the wound, I received, in the last few days, an introductory offer from the Southern Baptist Journal, which is an arm of the Baptist Faith and Message Fellowship Inc.

Here are a couple of things it is committed to: eliminating the liberalism from our classrooms and literature and magnifying the 1963 SBC Baptist Faith and Message theological guidelines for our SBC agencies. It is opposed to: having teachers in SBC schools and writers of SBC literature who believe that the Bible contains errors, and using Cooperative Program funds for those who do not believe in the verbal inspiration of the original manuscript as the infallible Word of God.

Some of the books that are available in the offer give names of people within our SBC agencies the authors feel should not be there. These publications claim there are liberals who are trying to take over our churches and denominations. They even cite examples in our SBC literature they consider to be liberal. These same people, though, are committed to: the autonomy of each local church and the priesthood of each believer and to encouraging churches not to leave the SBC.

It makes me sick to my stomach to see some of our own people with such unchristian attitudes. They are even contradictory. They stress that each church is autonomous and each believer a priest, yet they magnify the Baptist Faith and Message and expect everyone to adhere to it. They encourage the churches not to leave the SBC, yet they are creating attitudes that may split the convention. This group of people wants everyone in the convention to live, believe and interpret the Bible and have a theology equal to theirs, or get out. I hope that good

Christian people will band together and not support any such disruptive movement within our convention. I am strictly against any such divisive organization carrying the Southern Baptist name.

I love the Southern Baptist Convention, because, in it, I am free. If this group gets its wish, and the group they call liberals is ousted, neither you nor I will be free any more as a Southern Baptist Christian.

Charles Newton, Williamsburg

Welcome!

I would like to welcome the Baptists of Kentucky to Louisville for the annual meeting of the Kentucky Baptist Convention. Baptists of Louisville have a strong mission program with 136 churches working together in Long Run Association. Many of our churches have members who have come from over the state, and thus have close ties in every section of Kentucky.

With our state offices here, two Baptist hospitals and child care program, we invite visits to these fine institutions. Also, Southern Baptist Theological Seminary is a vital part of our Kentucky Baptist influence and welcomes a visit. Many churches would welcome visitors for Sunday night services, if any messengers come early to the convention.

We pray this convention will be one of unity, vision and commitment for the glory of our living savior, and for an edifying ministry to our people.

Eugene I. Enlow
Beechmont Baptist Church
Second Vice President, KBC

Vote NO on SALT II

I urge everyone who reads this to write their Senators and Congressmen asking them to vote NO on the SALT II treaty. Russia has never been known to keep a treaty. Think about all the countries that Russia has taken over since World War II. Please read the article in the October issue of the American Legion magazine by Gen. Lewis W. Walt. You can get a copy from your library or if you write me I will send you a copy.

E. L. Fulkerson
Box 63
Sonora, Ky. 42776



More than 900 Kentucky Baptists went to Georgetown College campus in October to be a part of the school's first Youth Choir Day. Shown leading the mass choir is W. Wayne Johnson, chairman of the department of music at Georgetown.

Are church pictorial directories a good idea?

by Jimmy Hester, Staff Writer

A recent editorial in *Biblical Recorder*, the Baptist state paper in North Carolina, spoke of the subject of church pictorial directories. Editor Marse Grant warned churches to beware of companies who are out to sell pictures and not directories.

Grant told of 33 churches in North Carolina and perhaps 300 nationwide who had contracted with Le-Mann and Associates, Inc., of Illinois to have directories made. The company came, made pictures, returned at a later date to sell pictures to church members, leaving with the impression the directory was in the making. At a later date, the church received a form letter, unsigned, stating the company was no longer making church directories. They made no reference to prior commitments and said "due to severe weather conditions and other circumstances beyond our control we are no longer printing church directories." Investigation revealed the company had not filed bankruptcy proceedings and that the company was not bankrupt.

Grant stated, "Although there must be some creditable companies doing this kind of work, all too frequently it seems they don't fulfill their commitment to churches." This raised the question: Are there churches in Kentucky struggling to find a "credible company" to make their church directory?

Chip Miller, administrative pastor at St. Matthews Baptist Church, Louisville, said the company they worked with in producing a church director, Bel-Air Church Directory Publishers, Louisville, was very cooperative. "They were very helpful. A directory was given to every person, and a picture made for the directory. There were also extra copies for us to distribute to members joining later."

Miller said there were some free pages at the front of the directory for institutional pictures. "We decided not to use these and received some extra directories instead," he explained.

Instead of having problems with a company most

churches have problems getting a representation of members to have pictures made for the directory. Bill Ray, minister of education at Severns Valley Baptist Church in Elizabethtown, said the biggest problem was "getting people to participate." Miller also suggested this as a problem. "We got between 50 and 60 percent of our people involved. We would like to have had many more."

Even with this problem, church directories are valuable tools. Ray said it was "a delight for our people to have. They devoured it. It enhanced our fellowship."

"It makes a difference when you can call a person by name at church instead of just saying 'hi' in the hall when you meet them," Ray suggested.

Miller also said the directory is the best way to identify church members. "It is the best way for church members to become acquainted with one another."

Another advantage of having a directory is when the nominating committee begins its work. "Our nominating committee found it very helpful in identifying people under consideration for jobs. It also

helped in getting ideas for workers," Ray suggested.

Severns Valley completed its last annual in 1972. It will celebrate its 200th anniversary in 1981 and plans to compile another directory then. Since the last directory the church has utilized the proofs by adding Polaroid pictures of new members for an up-to-date pictorial file of the membership.

Miller said St. Matthews compiled its last directory this past year. "We complete a directory about every three years. This is a good length of time between directories because of the change in membership," Miller said.

Church directories can be valuable tools for staff and membership. Grant's editorial suggested some things to consider if a church is planning to compile a directory. The company should "require performance bonds" of the company they are dealing with. By doing this, they will be assured of the company's credibility. With this hurdle crossed the church can be assured of at least receiving a directory. Then the challenge is to convince the membership of the feasibility of the project and get them to have their pictures made.



Baptist News in Brief



Harwell



McCartney

Long Run committee sponsors peace project

The Christian Life Committee of Long Run Association is sponsoring a Peace Ministry Project emphasis for next year. The committee is recommending to Long Run churches they study the biblical basis of peacemaking and make use of available resources offered by the project.

These resources include educational materials such as books, films and articles as well as speakers. The speakers include Southern Seminary professors Glen Stassen, Paul Simmons, Larry McSwain and Dan Aleshire along with others in the community.

The primary objective of this project is to raise the level of awareness and understanding among local Baptists about the biblical mandate of peacemaking, the various dimensions of the nuclear arms race and the correlation between Christian faith and politics.

Robert Parham, a third year seminary student, will be serving as project coordinator. Requests concerning the program should be channeled through him, Box 1256, 2825 Lexington Rd., Louisville, KY 40206 or 897-4675.

Walter House, pastor of Penile Baptist Church, Louisville, is chairman of the Long Run Association Christian Life Committee.

Another Bible meet set

Trustees of Southeastern Baptist Theological Seminary have voted to hold a conference on biblical authority Jan. 29-30, 1980. Featured speakers include Herschel H. Hobbs, former pastor of First Baptist Church, Oklahoma City, Okla.

The conference will also include a presentation on biblical study by Donald E. Cook, professor of New Testament at Southeastern; an open dialog session; and a closing sermon by W. Randall Lolley, president of Southeastern Seminary.

Trentham voted out

President Carter's pastor, Charles A. Trentham, was ousted by a vote of the congregation of First Baptist Church in Washington Oct. 28.

By a vote of 166-140, the congregation accepted a recommendation from its deacons not to renew the contract of the 60-year-old pastor of the 1000-member church when it expires Feb. 15. The Carters were not present.

Charges against Trentham, first brought by the pastoral staff committee and adopted by the deacons Oct. 3, were aired in a raucous, sometimes angry two-hour debate.

The deacon recommendation cited Trentham's two divorces, "one of them being from a previously twice divorced woman," his "failure to provide a positive role model for young people regarding commitment to marriage" and "what is believed to be poor judgment by becoming involved with a young woman of the congregation who is also divorced."

Trentham, currently completing his second three-year contract with the 177-year-old congregation, and the woman, 26-year-old Alice Gregg Bickerstaff, have been dating for more than a year. His detractors claimed the relationship started before Ms. Bickerstaff's divorce was final.

Both Trentham and Ms. Bickerstaff were at the church meeting although neither was called on to clarify the questions surrounding their relationship.

Fred Gregg, the woman's father and President Carter's Sunday school teacher, first asked Trentham to stop seeing his daughter during the summer of 1978, according to deacon Charles Morgan, who advocated the pastor's ouster. Until the involvement with Mrs. Bickerstaff, Trentham and the Gregg family reportedly enjoyed a close relationship.

President Carter's pastor, ousted by a vote of the congregation of First Baptist Church in Washington Oct. 28, may have a second chance to argue for his retention.

According to church moderator Frank McAnear the likelihood of a second vote on renewal of Charles A. Trentham's contract arose when a church member who voted against the pastor sought to have the church's action reconsidered before the Oct. 28 meeting was adjourned.

The member, who according to McAnear was unhappy that he and others were not allowed to speak during the debate, has now indicated that he will reintroduce his motion to reconsider at the next regularly scheduled business meeting Nov. 28.

Robert's Rules of Order provides that a person voting on the winning side may move reconsideration of the issue at hand. McAnear told Baptist Press that the matter could have been disposed of Oct. 28 had not another member quickly moved adjournment, a non-debatable motion which takes precedence over any other. When the congregation voted overwhelmingly to adjourn the door was left open for the Nov. 28 prospect of reconsideration, McAnear said.

McAnear said that numerous members want to avoid another showdown over the matter and that there remains an "outside chance" that the individual who wants to move for reconsideration will not go through the motion.

13th check ok'd

Decision to issue a "13th Check," approval of two percent good experience credit in certain "A" retirement plans and organizational changes highlighted action taken by the Southern Baptist Annuity Board trustees.

For the 13th time since beginning the practice in 1967 the Annuity Board will mail a 13th Check (extra benefit) to annuitants who participate in plans that qualify.

Peach state not all peachy

Efforts will be made at the Georgia Baptist Convention meeting Nov. 12-14 in Savannah to fire Georgia Baptist editor Jack Harwell and possibly other convention employees alleged to hold "liberal" views of the Bible.

Another possibility includes efforts to change established procedures for electing the next executive secretary of the convention's executive committee when the incumbent, Searcy S. Garrison, retires.

The Christian Index, edited by Harwell, said the efforts are spearheaded by a group of ultra-conservative Georgia Baptists concerned about the alleged 'liberal drift' in the convention.

William A. Powell of Buchanan, Ga., editor of The Southern Baptist Journal, who has led efforts over the years against Harwell, told Baptist Press letters have been mailed throughout the state criticizing Harwell's views on the Bible. The criticism is based on a personal letter Harwell wrote about five years ago.

Powell said also that churches are being urged to elect their full quota of messengers and that he is polling some 500 Georgia Baptist churches on his mailing list to see how their messengers would vote on Harwell. He denied he was encouraging messengers to be instructed how to vote.

The Index reported that strategy has been mapped in at least three meetings, each attended by about 40 pastors and laymen, to bring motions to the convention floor.

Northwest interim named

William K. Peters, missions director for the Northwest Baptist Convention, is the convention's interim executive director until an eight-person search committee finds a successor for Dan C. Stringer.

Stringer resigned to accept the chief executive post with the Florida Baptist Convention.

The committee consists of a layman, six pastors and the Northwest Convention's Woman's Missionary Union president. Hugh Boring, a Boeing Aircraft executive from Bellevue, Wash., will chair the committee.

TV for two?

Two top executives will appear on national television for the second time in six weeks Sunday, Nov. 11.

Adrian P. Rogers of Memphis, Tenn., president of the SBC, and Harold C. Bennett of Nashville, new executive secretary-treasurer of the SBC's Executive Committee, will participate in a half-hour conversation on ABC-TV's weekly public affairs presentation "Directions." The program will center on an examination of current ministries and future goals and aspirations of the Southern Baptist denomination.

'Baptist Bowl' possibility?

It probably hasn't happened before but the computer possibilities are beginning to send a ripple of interest along the Bible belt.

Two Southern Baptist affiliated universities boast football teams ranked in the top 20 nationally in the Oct. 31 edition of the United Press International rating and a "Baptist Bowl" is an intriguing possibility.

Wake Forest University, a school of about 5000 students in Winston-Salem, N. C. and Baylor University, with about 10,000 students in Waco, Tex. have clobbered enough opponents with the sword of righteousness to earn No. 14 and No. 18 ratings respectively. Wake Forest is ranked 14th in a similar Associated Press poll although Baylor has not cracked the top 20.

The 14 major bowls require 28 teams so there is a statistical possibility that Wake Forest and Baylor could meet, if each continues to perform well. Baylor has lost only to No. 1 ranked Alabama and Houston, which leads the Southwest Conference as of Nov. 9. Wake Forest has lost only to North Carolina State, as of Nov. 2.

Wake Forest should holler for a rematch since the two teams met in the 1948 Dixie Bowl in Birmingham, with Baylor a 20-7 winner.

Dick McCartney is editor

Richard T. McCartney has been elected editor of the Baptist Messenger and director of communications for the Baptist General Convention of Oklahoma, effective Dec. 1.

McCartney, 52, who succeeds Jack Gritz as editor of the state Baptist paper, served a previous period with Oklahoma Baptists, 1958-62, when he was director of public relations.

McCartney currently is assistant to the executive director and director of public relations for the Baptist General Convention of Texas, which he joined for a second time in 1977. He also directed public relations for Texas Baptists, 1962-68.

Brazil Baptists elect exec

Waldemiro Tymchak, a son of Russian immigrants, has become executive secretary of the Brazilian Baptist Foreign Mission Board.

At his inauguration, Tymchak, 42, told Brazilian Baptists, "The foreign missions program can only be as strong as the local church is strong."

His election came six months following the death of Alcides Telles Almeida, the board's executive secretary for 24 years. Tymchak is the 13th executive secretary to be elected during the board's 72 years of existence. Before assuming the post, he had been pastor of two churches in Brazil.

Holman to Music City

The A. J. Holman Co., a Bible publishing company purchased by the Baptist Sunday School Board May 1, 1979, moved to Nashville from Philadelphia effective Nov. 1.

The total inventory of the Holman Company was shipped to Nashville in May, according to James W. Clark, executive vice president of the Sunday School Board.

Clark said the move "will shorten the lines of communication, centralize necessary records, improve decision making and speed up customer service."

"Key personnel who have served Holman will remain with the Sunday School Board following the move to Nashville," Clark explained.

Tax relief urged

J. Winston Crawley, a Southern Baptist Foreign Mission Board executive, warned a Senate subcommittee that the denomination's ability to respond to tragic world situations such as that of Cambodian refugees "will be crippled" unless Congress passes legislation to restore the tax-exemption of missionaries' salaries.

"This type of operation will be crippled," he declared, unless a bill is passed by Congress to undo the damage done last year with passage of the Foreign Earned Income Act. The FMB recently stepped up its lobbying effort to restore a 1 exemption from taxation to missionaries and employees of other non-profit organizations with overseas operations when such employees earn under \$20,000 annually.

Mountains to the Mississippi



Leland and Kim Smith

Revivals

Thornhill reports 36 decisions
Thornhill Baptist Church, Frankfort, recently held revival services with Roy Lyons, a former pastor, as evangelist. William Hartung, pastor, reports 36 decisions for Christ.

Three decisions at Orville
A youth revival at Orville Baptist Church, Henry County Association, has resulted in three professions of faith. The visiting revival team was Ray Hayes, evangelist, and Mark Clay, song leader. Hayes, Clay and Orville pastor Jerry Boatwright are Southern Seminary students.

19 decisions at Hyland Heights
Hyland Heights Baptist Church, Catlettsburg, reports nine professions of faith, three joining by letter and seven rededications during a recent revival.

Leo M. Buschur, pastor of Riverview Baptist Church, Miamisburg, O. preached. Rodney K. Hale is pastor of Hyland Heights.

Congregations

Long timers honored at Clifton
Certificates of appreciation were presented to six persons at Clifton Baptist Church, Louisville, Sunday, Sept. 30.

Mrs. Ed Moore retired after over 50 years of teaching six-year-old children.

Mrs. Robert Benton retired after 34 years of teaching children aged six, seven and eight. For 30 years she was department director.

Bill Totten has taught nine to 12-year old boys for 45 years.

David and Susan Sledgister, who recently moved to Milwaukee, Wisc., were awarded a certificate for service with third through fifth grade children

and for work on the recreation committee.

Evans Fowler has been Sunday school director for 18 years and director of the young people's department for 10 years prior to that. Fowler was enrolled in the cradle roll department at Clifton in October 1915.

Personnel

Queen to Twelfth Street
Frank Queen, minister of youth and education at Grapevine Baptist Church, Madisonville, has resigned to be minister of music and education at Twelfth Street Baptist Church, Paducah.

Queen has been active in Little Bethel Association as a member and chairman of the youth committee, vacation Bible school director and member of the executive board. He has worked with the BSU at Community College

and with youth groups on the junior and high school level.

Queen's wife, Sherry, teaches at South Hopkins High School.

Smiths called to Palestine
Leland and Kim Smith have been called as ministers of youth to Palestine Baptist Church, Campbellsville.

Coming from Frankfort and New Haven, they are students at Campbellsville College.

Jakie Carmicle is pastor at Palestine.

Jay Byham to Meadow Hill
The recent staff addition at Meadow Hill Baptist Church, Louisville, is Jay Byham instead of Joy Byham as reported in the Oct. 31 Western Recorder. He joined the staff as minister of music and youth.

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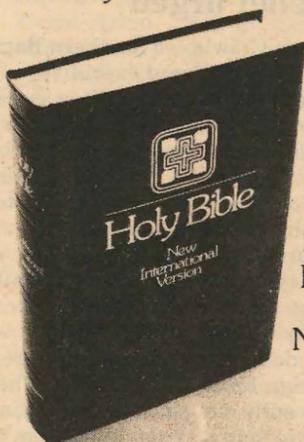
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Sunday School Lessons

Nov. 18, 1979

H. C. Chiles

LIFE AND WORK SERIES

What is God like?

Exodus 33:12-14 When God spoke to Moses, Moses was greatly concerned about his performance of the task which God had assigned to him. Aware of its enormity and his personal limitations, Moses was interested in knowing whom God was going to send with him on the mission. Moses was encouraged and strengthened when he had found favor with God in response to his intercession on-behalf of his people.

In response to Moses' great longing and earnest praying for the assurance of God's presence with him and his people, God spoke that comforting promise: "My presence shall go with thee, and I will give thee rest." That priceless "My" pledged the step-by-step and heart-to-heart fellowship of God, who was able and willing to supply all of the strength and guidance they would need.

Exodus 33:18-23 While Moses was on Mount Sinai receiving commandments and instructions from God, the people turned to idolatry. Their shameful apostasy caused bitter disappointment, righteous indignation and utter dejection. Moses' first glimpse of their idol, the golden calf, kindled his anger. In his sore distress Moses requested God to show him the unveiled radiance of his glory. God declined to grant Moses' request, but promised him he would manifest his goodness, grace and mercy to him. The true glory and perfect righteousness of God were not to be seen by human eyes until they were disclosed in the living Christ. Only in Christ do men see God.

Exodus 34:5-7 Moses was so filled with righteous indignation, because his people had fallen into idolatry, that he threw down and broke the tables of testimony which had been written by God. Soon thereafter, Moses asked God to forgive his people. God did so, and then told Moses to ascend the mountain and bring with him two tables of stone like the ones which he had broken. When Moses obeyed, God told him whom and what he was. He added he would punish the iniquities of his rebellious people unless they repented.

INTERNATIONAL SERIES

Love in the new community

Ephesians 4:22 - 5:2 God requires his children to be right in their relationships with both him and their fellowmen.

Anyone whom Christ has saved has experienced a visible, admirable, thorough and permanent change. A Christian sees, thinks, feels and acts differently from what he did prior to his salvation. He is under obligation to put off the ways and habits of his former life.

Paul lists a number of carnal things Christians should eliminate from their lives:

1. Put away lying. 4:25 There is no place for a spoken or an acted falsehood in the life of any Christian.
2. Put away anger. 4:26 A Christian is commanded to refrain from cherishing anger and allowing it to smoulder in him.
3. Put away stealing. 4:28a If one has previously indulged in this sin, he must quit it entirely.
4. Put away corrupt speech. 4:29 A Christian is to refrain from vulgarity, profanity and foul language of every sort.
5. Put away all that grieves the Holy Spirit. 4:30 By their unholy imaginations, impure thoughts, wrong attitudes, sinful words and disobedient deeds, God's children sometimes cause the Holy Spirit acute pain or plunge him into deep sorrow.
6. Put away all unkindness. 4:31-32 One cannot harm another without injuring himself and displeasing the Lord.

Paul also made it clear to his Christian readers, in Eph. 5:1-2, that inasmuch as they had undergone a tremendous transformation when they became the children of God, they should manifest the difference by their manner of living. He admonished them to walk lovingly as they attempted to exemplify the fact they had become the recipients of his nature and had an earnest longing to follow the example of his Son and their wonderful Saviour and Lord.

A parable

Frank Owen

Back in World War II days a saying became popular among troops in combat. We were living in life or death circumstances. When someone complained or disputed unduly over something that was relatively unimportant someone would call out "Don't sweat the small stuff."

My father has a sermon on "infinitesimalitis." He says it is a disease with which some of us are plagued; namely, to spend our time and strength contending over relatively unimportant matters. He gets his text from Lk. 12:13. The context has Jesus talking to the disciples about their responsibility as disciples even though their lives are endangered for being his followers.

A covetous man spoke up, "Master, speak to my brother, that he divide the inheritance with me." It was a ridiculous situation. Amidst very sombre life and death subject matter being spoken by the Son of God this onlooker dared ask the Lord to arbitrate a personal family squabble. Jesus refused to do so and warned rather against covetousness and materialism.

I am reminded of an old story about a magnificent hunting dog that started out early one morning chasing a deer. As he pursued the 10-point buck, a fox crossed the deer's path and the dog took off after the fox. After a lengthy chase a rabbit crossed the fox's trail and the dog pursued the rabbit through midday. At mid afternoon a chipmunk crossed between the rabbit and the dog so he turned his attention to the chipmunk's trail. At last at eventide a mouse crossed the trail and the hound pursued the mouse until it entered a hole in the ground where the hunting dog took up watch.

Thus did that magnificent mastiff, capable of chasing a 10-point stag, begin the day's hunt pursuing the deer and end it watching a mousehole.

Our Kentucky Baptist Convention has a big job to do. It will meet Nov. 13-15 in annual session at Walnut Street Church, Louisville. Our great task under Bold Mission Thrust is the 10-point stag that we are chasing. The lesser animals and finally, the mouse, are whatever lesser things we might allow to turn us aside in futile disputation.

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The Kentucky Baptist Child Care Program

Bivocational pastors upset treasured assumptions

by Robert Lamb

The growing awareness of bivocational pastors in our ranks does not entirely please Southern Baptists. The trouble with this group of more than 9000 pastors is they shake some of our most treasured assumptions.

Assumption: A complete response to God's call to preach guarantees a man a living from the church which calls him. God will provide if a man trusts him fully. It's all a matter of trusting God to provide.

The apostle Paul would have been surprised at this statement. His practice was to accept money from a church only when he had left it, lest someone accuse him of preaching for money. He even gloried in his ability to earn with his own hands the money needed for his support (2 Cor. 11:7-9; 2 Thess. 3:8-10).

Assumption: Bivocationalism is a recent idea brought on by inflation. These little churches just can't afford to pay their utility bills and pay the pastor at the same time.

While it is true that higher prices are putting a strain on many churches, the bivocational pastor has been a pattern among Baptists from the beginning of our denomination.

Assumption: Serving as a bivocational pastor is only a step toward something better. When the church gets stronger a pastor can be "full time."

A survey conducted by the research services department of the Sunday School Board indicated as many as 46 percent of our bivocational pastors would like to be in full time church employment. Yet 15 percent said they had no intention of being full time. Others said they feel it is a special calling to serve a church in this way and they would not want their ministry to take any other form.

Assumption: The bivocational pastor is always an undereducated, marginally employed person who serves a small country church.

The survey conducted by the research services department of the Sunday School Board shows how one sided this view is. Educational attainments of the bivocational pastor vary widely. Four percent of the

pastors surveyed had less than nine years of formal education. Twenty-eight percent had high school or less. But 34 percent had 17 years or more. One-fourth of the respondents were presently engaged in a formal educational program.

Bivocational pastors work in a large variety of secular jobs, but the largest number, 28 percent, were in professional work. The next largest number, 24 percent, were craftsmen. Eleven percent were in sales. Only three percent classified themselves as laborers.

More than half of the churches of bivocational pastors are under 150 in total membership. But 3½ percent are larger than the 377-member average Southern Baptist church.

Most of the churches are in the open country. But in the 1976 church letter over 600 churches in cities of more than 50,000 population reported that their pastors were bivocational.

Assumption: Bivocational pastors don't have enough time to be effective leaders.

Despite their limited available time—estimated to be about 20-25 hours per week—these pastors have a good track record. A Home Mission Board study says when compared with the average Southern Baptist church the church led by the bivocational pastor wins as many people to Christ, enrolls as many in Sunday school and church training and starts as many missions. Only the missionary educational organizations seem to suffer. Their enrolment is significantly lower.

The secular work the bivocational pastor does often provides a basis for good rapport with his congregation. He experiences the same pressures his members do.

Assumption: The full time pastor of a large church has more freedom to do great prophetic preaching.

The bivocational pastor often has greater freedom in his preaching and fewer tensions between himself and his congregation than his fellow pastors have. The congregation realizes since he does not depend on them for his full support, they cannot expect to

control him. He can always go somewhere else. Often his church has a sense of gratitude for his willingness to serve them. He is available to them when they need him, but does not have time to hound them about matters they consider trivial.

Assumption: The bivocational pastor is not full time.

A generation ago many churches had half time or quarter time leadership and shared their pastor with one or more other churches. Now some of these same churches rejoice in having a pastor with them twice each Sunday and every Wednesday night. As far as they are concerned, he is full time. Instead of his additional support coming from another church, it comes from another job. The pastor probably works harder in today's pattern. He can't repeat sermons in other churches and his schedule may be less flexible. But the church enjoys full time leadership.

The role of the bivocational pastor is not without its problems. Pressure on his time is intense. Little time is available for family life or for personal growth. A man may be tempted to rotate pastorates every few years, never leaving the area, but never growing beyond his two-year supply of sermons and leadership skills. And he may have difficulty relating to the denomination.

Especially in pioneer areas, it is a lonely role. The denomination needs these men, however, and must come to know them better and minister to them more effectively.

Robert Lamb, formerly associate director for home study education for the Southern Baptist Seminary Extension department, is a professor of religion and religious education at Gardner-Webb College, Boiling Springs, N. C.

Alaska Baptists view SS as key to church growth

by Linda Lawson

Today Al Allen enthusiastically talks about how prayer, planning, training and work are keys to growing a church.

But it was not always so.

When Allen became pastor of Moose Creek Baptist Church in May 1977 the Sunday school enrolment had declined to 31.

Three months later it had plummeted further to 22 and Allen was on his knees.

After surveying the Sunday school classes and finding only about 15 people present on the first Sunday in August 1977 Allen said he was so discouraged he went to his office to pray.

"As I was praying I guess I even had doubts about my calling," said Allen, who had taken his first pastorate at Moose Creek after a military career. "I made a commitment to do whatever the Lord wanted me to do. I believed if I was called there, there should be growth."

In the worship service that followed his commitment seven families joined the church.

With a renewed sense of enthusiasm the church set an attendance goal of 50. They reached it in September 1977.

Allen began to read everything he could find on church growth and Sunday school organization. He studied the growth patterns of his church.

Based on information gleaned from his study Allen determined "I would work to train our people, we would enlarge our Sunday school and provide new classes. We did this."

The result was that on some Sundays the number of

persons present and participating in Bible study was higher than the enrolment.

In January 1978 Moose Creek started a bus ministry. "We did not have the money. Sister churches heard we were praying about a bus ministry and gave us the buses to get started," Allen said.

By the time a team from Louisiana arrived in April 1978 to conduct an ACTION campaign to enrol people in Sunday school the attendance at Moose Creek was averaging 125.

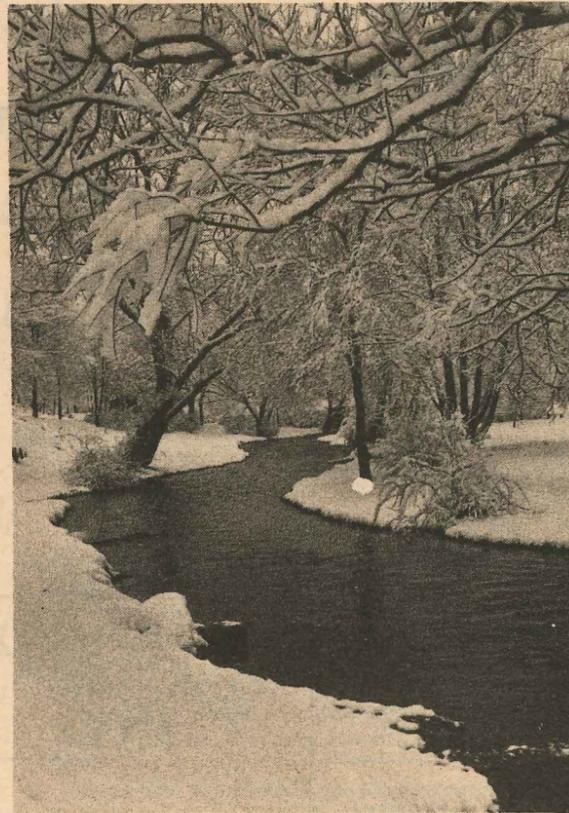
"On the day we started the ACTION program 20 of our people showed up to work with the team," said Allen. "They had never gone visiting, never knocked on a door to share about the Lord Jesus Christ or invite someone to Sunday school."

Now, 18 months following ACTION, starting a pastor's Bible study class which new members may attend for 13 weeks, conducting three vacation Bible schools and beginning the use of the Growth Spiral, Moose Creek Baptist Church has a Sunday school enrolment of more than 400 with an average attendance of 200.

Frank Smith, a growth consultant from the Sunday School Board's Sunday School Department, recently attended services at Moose Creek. He predicts a positive future for the church.

"Right now they have everything going for them," said Smith. "They have enthusiasm and good leadership to make growth happen."

As Allen looks back on the last two years he cites attention to the Sunday school as a vital factor in the growth. "If we're going to grow a church it has to start with the Sunday school program," he said.



Alaska weather is not what most Southern Baptists consider ideal for outreach. It has not been an obstacle for Moose Creek Baptist Church the past two years as they have grown from an average of 15 to 200 in Sunday school.