

WESTERN RECORDER

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KENTUCKY BAPTIST NEWS JOURNAL

Giving jumps 27.37%, designations climb, too

November gifts to the national Southern Baptist Cooperative Program increased a dramatic 27.37 percent over the same month last year, to \$5,981,606.

Designated gifts, boosted by contributions to world hunger, increased 58.6 percent over November 1978, to \$730,700.

Ada Ruth Kelly, bookkeeper for the Executive Committee which distributes the receipts to the 19 boards and agencies of the Southern Baptist Convention, said the large November increase can be attributed to the end-of-year overage given by the Alabama Baptist State Convention. Alabama Baptists increased their Cooperative Program contributions 85.1 percent over the previous November, to \$718,380.

The designated and undesignated receipts brings November's total to \$6,712,306, an increase of 30.16 percent over 1978.

The 1979-80 goal is \$83 million, which includes a \$12 million Bold Mission Thrust challenge fund.

Baptisms, receipts rise as WMU, SS, CT dip

Initial projections from Southern Baptist churches indicate a significant rise in baptisms for the 1978-79 year, plus increases in mission expenditures, total receipts, church music and Brotherhood enrolments and church membership.

Losses are projected in Sunday school, Church Training and Woman's Missionary Union enrolments.

All of the projections are made on the basis of figures from three-fourths of Southern Baptist churches. Final figures, based on information from about 35,500 churches, will be released in February 1980 and will differ slightly from projected figures.

The baptism total is predicted to increase by 9.7 percent for the 1978-79 year after a loss last year of more than 9000 or almost three percent. The projected increase this year represents more than 32,000 additional baptisms, bringing the total to more than 368,000. The upturn would end a three year decline.

Mission expenditures are expected to be up by 10.5 percent this year, bringing the total to nearly \$350.2 million—an increase of more than \$33 million. Total receipts of Southern Baptist churches should go over \$2.2 billion during the year, an increase of 11.8 percent, or more than \$234 million.

Church music has the largest projected program enrolment percentage increase, with 2.8 percent, or 39,891, to bring the church music total enrolment to more than 1.465 million. The increase continues a trend in church music enrolment, which has been rising since the first report in 1957 except for two years when changes were made in the reporting process.

Brotherhood enrolment is estimated to post a one percent gain for the year, just over a 4600 increase. That brings the total to more than 471,000.

Church membership is projected to climb by 1.4 percent to a total of almost 13.4 million. The gain represents 184,758 new members in Southern Baptist churches, compared to an increase of 113,780 last year.

Woman's Missionary Union enrolment is projected to be down by one percent this year, to a total of 1,084,016. The loss represents almost 11,000.

The anticipated loss in enrolment for the Sunday school program of 0.1 percent represents an expected loss of 7338, which will leave the total enrolment at more than 7.3 million. This small loss is significant because Sunday school enrolment was down by more than 92,000 last year.

In the Church Training program, a loss of nearly 32,000, or 1.8 percent, is projected for the 1978-79 year, making the total enrolment more than 1.74 million.

Ayatollah's will: 'If it's of Allah, it's legitimate'

by Steven L. Higdon

"It's essential that we in the West understand that we're not dealing with a religious leader or a political leader," Bryant Hicks said of the Ayatollah Khomeini in a recent interview. "We're dealing with the whole ball of wax. He is the religious leader who is the political leader."

Hicks, associate professor of Christian missions and world religions at Southern Baptist Theological Seminary, was a foreign missionary in the Philippines, where a strong Moslem influence exists. He talked about the recent events in Iran in light of his knowledge of the Islamic religion.

"It doesn't even occur to him to ask whether it's legitimate to force his will on someone else. If it's of Allah, then it's legitimate."

Explaining the power and position of the ayatollah, Hicks said "an ayatollah in a sense has more power than a Roman Catholic pope. A Roman Catholic pope has to work through his college of cardinals. The ayatollah doesn't consult anybody. Whatever God (Allah) tells him he tells the people and that's it. The ayatollah is looked upon as one who has all the answers of life."

The events the ayatollah has led his people to are not typical of Moslems. "It is not typical for the group to be this belligerent and this unreasonable. Islam basically means 'submission.' It comes from the Hebrew shalom, which means, of course, 'peace.'"

"In the beginning, because it had to assert itself, there was warfare. But in this century Islam simply up to this point has not been belligerent and aggressive."

"They do not try to attack people who disagree with them. Their basic teaching is that everyone has a right to his own religion."

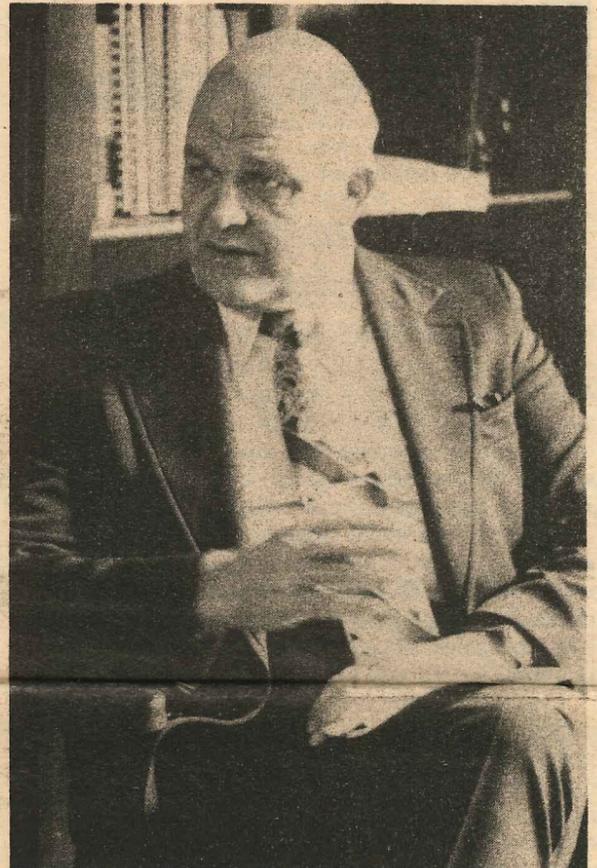
Explaining the history of Moslem warfare Hicks stated they "learned the extreme war like approach from the Crusaders. Up until that time they had been mild in their relationship to the Christians."

"Characteristically, the jihad is their holy war. The articulation of it is that war is to be a defensive thing. But the fact is that it hasn't always been defensive."

Asked why America was a specific target (beyond the shah's presence here), Hicks pointed to the religious fanaticism of the ayatollah.

"Religious fanaticism blinds people, causes them to be irrational, causes them to be unreasonable in their demands and expectations."

"At the same time I think there's no question but that the United States is deeply involved in the shah's coming to power and staying in power. The shah stood for everything that countered what the



Bryant Hicks discusses Khomeini

Ayatollah Khomeini is pushing for. Since the United States was the perpetrator of this as far as he's concerned that is why so much of his venom is directed to the United States.

"You would say in Christian terms that the shah is antichrist. He is what represents everything contrary to what the idea of the Ayatollah Khomeini is. When the ayatollah was looking for a focus for his religious fanaticism the shah was already there and we were behind him, and all that hatred comes from the feeling that we messed up their country through the shah."

Hicks clarified that an ayatollah was supposedly the successor of Mohammed himself, but that there are many ayatollahs. And, he adds, "If (this one) feels that Allah is leading him to do this, that legitimizes it irrespective of anybody's rights."

WR board elects three

Billy D. Marcum, pastor of First Baptist Church, Brandenburg, was elected chairman of the board of directors of Western Recorder meeting in Middletown Dec. 7.

Marcum, who had been the board's secretary for two years, was elevated to the post when the former chairman, Carman Sharp of Louisville, rotated off.

Marcum is a native of Richmond, Ky. and a graduate of Georgetown College and Southern Baptist Theological Seminary. He served several state pastorates before going to Brandenburg in 1968. He is married to the former Betty Hobbs of Jonesville, Va. and they have two children.

The directors elected William S. Blakeman, editor of The Winchester Sun and layman in Winchester's Central Baptist Church, as vice chairman.

The board's new secretary is Glenn Durham of Harlan, a printer/photographer and layman in First Baptist Church, Loyal.

Subscription rates for Western Recorder were



Marcum



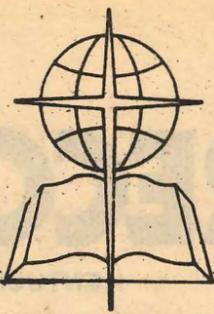
Blakeman

increased by 25 cents effective Jan. 1. The individual rate for 50 issues will be \$4.46, the foreign rate will be \$4.50 and those subscribing through the church budget plan will be billed \$3.25.

In addition, future postal rate increases will be passed on to subscribers automatically as they take effect.

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

The height and depth of human behavior

One of the bewilderments of human experience is how wide is the range of human behavior. At our best we are much like God, at our worst we are much like Satan. We can behave like angels or we can behave like wild animals. The biblical writers also wondered about this and under inspiration gave some understanding.

Contemplating the wondrous nature of mankind, the psalmist concluded that humans were made only a little lower than God (Ps. 8:5). That estimate of man sounds a little extravagant until some occasion affords a new appreciation of the psalmist's estimate of humans.

The news of the loss of my father was such an occasion. It has brought from far and near expressions of love and compassion that have been nothing less than God-like. That fellow pilgrims in the Christian walk could find and communicate to a fellow traveler such reassuring truths is proof beyond a doubt that redeemed humans can think the very thoughts of God and can love with the very love of God. No sorrow can keep a heart from singing that has been lifted so close to heaven by those who know and share heaven's songs.

No wonder the psalmist marveled at the wondrous way humans were created by God. Those who yield to God's intentions for their lives see with the eyes of God, love with the heart of God, speak with the words of God and feel with the hands of God. Truly the works that Jesus did, his disciples are doing.

I have seen the works of Jesus which his true followers do. Through the love and prayers of fellow Christians I know what it means to be joyful in grief and victorious in loss. The way God's people have ministered to me confirm the psalmist's view that humans are only a little lower than God.

If that were the only way mankind behaved it would be a happy story. But sad to say, that's only part of the story. This I became painfully aware of again last week just as I was at the height of exhilaration over so much love so visible in sympathizing friends.

Man's inhumanity to man can be seen closer to home than Iran or Cambodia. The shock that returned me to reality was the news from nearby Cincinnati of unbelievable brutality that saw 11 people stomped to death by rock concert fanatics. That humans made in the image of God could descend to such inhuman brutality was as difficult to believe as that other humans could exhibit the very compassion of God.

How can humans be so inhuman? How can the crown of God's creation behave in a way animals of the jungle would not?

Another passage in the Bible affords some ex-

planation. Speaking of those who reject the light God offers Paul says they "did not honor him as God . . . but they became futile in their thinking and their senseless minds were darkened" (Rom. 1:21). In this passage Paul is not wondering at the heights to which mankind can ascend but is explaining the depths to which humans can degenerate. He is actually talking about the heathen in the ancient world but people in the modern world who are crazed enough by rock music mania, alcohol and other drugs to stomp one another to death are no more than heathens.

It's amazing how high mankind can rise or how low he can descend. Which way each goes depends upon whether he goes God's way or Satan's way.

Christmas is every day

There's something very appropriate about observing Christmas but there's something also inappropriate about the way we celebrate it.

Hold it now, don't jump the gun. Most likely this first sentence has prepared readers to expect another blast against the commercialism that has robbed Christmas in America of much of its true meaning. Any such blast is more than appropriate but that's not the main thrust of this editorial.

My concern is that Christmas in the minds and hearts of too many of us is a one day or at most a one season experience. One day to remember the birth of Christ is better than none but to limit the Christmas observance to one day or period is totally contrary to the true meaning and message of Christmas.

We really don't know on which day of the year or even in which year exactly Jesus was born. And that's just as well. Maybe God intends it that way.

The truly important truth is that God really became flesh in Jesus, not on which day or in which spot in Bethlehem. It was an event in time and place but the blessing to all the world was in the event, not in when and where it took place.

The incarnation is the central truth in the Christian faith. It is historical but it's also super-historical. It was in time but it transcends time. The birth of Christ is an eternal as well as a timely event because every day Christ is being born in the hearts of humans who have room for him. And his birth in a stable means nothing until he is born in the human heart.

The same goes for our Easter observance. As Christmas is every day so Easter is every Sunday. And so some of our Baptist predecessors had a point in refusing to go along with a special Easter observance once a year.

Wouldn't it be wonderful to celebrate the birth of Jesus every day? I believe many of the true saints of God do just this. They haven't developed a conscious theology to support the practice but the Holy Spirit is so real to them that every day Jesus is born anew in their experiences.

But the Jesus who is born every day in human hearts is not the Christ Child of Bethlehem but the Christ man of Calvary and the Lord of the empty tomb. Let us never forget this when we

sentimentally kneel at the manger.

We understand what's meant when children say they wish Christmas would hurry up and come and when some adults say they will be glad when Christmas is over but true believers know Christmas is already here and will never be over until this world order is consummated.

Patriotism: it brings out the best within us

by James H. Cox, Associate Editor

There's a certain mood of unification in our land these days that we have not sensed in awhile. For too long we have been "one nation, under God, divisible" rather than "indivisible."

Ironically, and unfortunately, it may have taken the Iranian crisis to bring us together, even for a few brief fleeting moments. Perhaps some good does come from every unfortunate situation.

No matter, I am grateful for the way my country, its leaders and its people have responded in this crisis. While I have never agreed with any president on every issue, I believe the current one has stood tall among his peers—his advocates and his detractors in this country and around the world—for his restraint and cool-headedness under trying circumstances.

As I witnessed an encore performance of the "Sound of Music" recently my feelings of national pride welled up, prompted by Col. Von Trapp's undivided loyalty to his native Austria in the face of foreign intervention.

"I cannot ask him to be less than he is," his wife, Maria, tells their oldest daughter.

What have we done with those good feelings of national pride in our own land? Have we let them lie dormant until they are almost dead?

As we hear of inflation rates that are skyrocketing out of sight in South America, of starving and homeless millions around the globe, of countries torn by unrest, political and military takeovers, what have we to be thankful for? That we live in America, the home of the free, where countless millions continue to believe and faithfully practice worship of a true God whose very nature is love.

Out of this single factor perhaps—just perhaps—there is a glimmer of hope for this nation, and the world, as a new decade arrives.

Baptist Forum

A put down for priesthood

It was my privilege to attend sessions of the Kentucky Baptist Convention and the Ministers of Music Conference. I appreciate the fact that we as Baptists can meet, plan, share and challenge. As was voiced by others the spirit of this year's sessions was indeed sweet. However, one thing seemed to bother me more at the convention sessions that didn't happen in the music meetings. I refer to the amount of noise and wanderings.

It would be my prayer that pastors never have to preach and singers never have to sing in services as disturbed by these goings on within our local churches. I can understand that this is one of the few times that some can have fellowship but wouldn't it make for even a sweeter spirit if the majority were on time to sessions and remained until the end? As church leaders shouldn't our actions lead as good examples of "how-to"?

Steve Fegenbush, Danville

Baptist News in Brief

Carter affirms Muslims

President Carter refused to blame Muslims in general or the Islamic faith for the crisis in Iran.

At two points during his nationally-televised news conference he emphasized Muslim teachings run contrary to the violence shown in Teheran by a mob of students who overran the U. S. embassy Nov. 3 and have since held American embassy personnel as hostages.

In response to a reporter's question regarding U. S. relations with countries in the Islamic world the president said the stalemate in Teheran does not indicate a general deterioration of relations with such nations.

"So far as I know," he said, "every Islamic country has condemned Iran for its capture of our hostages and has been very supportive. This includes Muslim nations which in the past have not been close friends of ours—Iraq, Libya and others.

"So I don't see this as a confrontation at all between our nation and the Islamic world. It's certainly not part of the Islamic faith to condone . . . blackmail, or the persecution or harm of innocent people, or kidnapping, or terrorism," Carter continued.

Even the more radical Islamic Shiite sect, of which the Ayatollah Khomeini is a leader, does not advocate violence against innocent persons, Carter noted. "It's the misguided actions of a few people in Iran who are burning with hatred and a desire for revenge completely contrary to the teachings of the Muslim faith."

Rogers urges Baptist involvement in crisis

President Adrian Rogers urged Southern Baptists to wire or write the U. N. Iranian embassy in New York City "strongly urging swift release of the American hostages in Iran."

Rogers, who also urged "concentrated prayer of intercession in this grave matter," invited "persons of all faiths concerned for world peace and humanitarianism to join Southern Baptists in praying and writing." He said the embassy's address is 622 Third Ave., New York, NY 10017.

"As Christians, we should show our love for all people but, at the same time, show that we strongly oppose mistreatment of American citizens and make it clear that we support our government."

Missionaries to stay in Arab countries

Southern Baptists are not curtailing missionary activity in Arab countries because of the current crisis in Iran, according to a Southern Baptist Foreign Mission Board official just returned from the Middle East.

Missionaries earlier had withdrawn from Iran and for several reasons the Baptist church in Ankara, Turkey, has been put on inactive status.

If tensions were to arise it would be strictly the missionaries' decision whether or not to withdraw. They have been authorized in advance to take whatever action seems desirable, according to J. D. Hughey, the board's secretary for Europe and the Middle East.

Hughey did not visit Iran but said, "It is clear we won't have missionaries in Iran for some time because of the highly volatile and unstable conditions."

During visits to Yemen, Gaza, Jordan, Israel and Egypt he saw no disturbances or display of any anti-American feelings. Many showed the same degree of Arab hospitality he had been accustomed to.

Closest convention hotels already full

The 11 hotels closest to the site of the 1980 Southern Baptist Convention in St. Louis are filled, according to convention manager Tim Hedquist.

Hedquist said 13 of the 27 hotels co-operating with the city's convention bureau were filled as of Nov. 15. The closest hotel with rooms available is four miles from the Cervantes Convention Center, where the annual meeting will be held June 10-12.

He indicated that because of good publicity and the housing problems messengers encountered at the 1979 meeting in Houston people are taking seriously the need to get their housing requests in early.

The St. Louis convention bureau is handling all housing requests and a computer form is required for each request. The forms are available at state Baptist convention offices, from Hedquist's office at the Southern Baptist Convention in Nashville or in the November issue of Baptist Program. Many state Baptist newspapers have printed the forms.

No one should panic for fear they won't get a room, Hedquist said, because there are still many rooms available. Anyone with a housing problem should contact him at 615-244-2355. Unlike the convention in Houston there will be adequate parking in public lots around the convention center.

Trentham loses, again

Members of First Baptist Church in Washington, D. C. decisively defeated a motion to reconsider the congregation's Oct. 28 action terminating the service of senior minister Charles A. Trentham.

After the 217 to 110 vote against reconsideration the congregation overwhelmingly approved a severance package amounting to \$33,012 for the beleaguered pastor. Under the agreement Trentham will leave the historic downtown church Feb. 15, 1980 when his second three-year contract expires.

Carter, who along with Mrs. Carter and daughter Amy, joined First Baptist shortly after his January 1977 inauguration, was conducting a nationally televised news conference on the crisis in Iran while the congregation debated Trentham's fate. The Carters also were absent from the Oct. 28 meeting.

UMC to stand trial

The Supreme Court announced it will not prevent the United Methodist Church (UMC) from being sued by former tenants of a group of bankrupt Methodist-related retirement homes.

The high court's brief order means it will not rule on the constitutional ques-

tion of whether a church body such as the UMC can be held liable in such cases until the justices hear the case on its merits.

Pacific Homes, the bankrupt corporation, was named along with the United Methodist Church in a series of suits totaling \$366 million brought by 162 former residents.

Two California courts have differed on the question of UMC liability but the higher of the two, the state court of appeal, ruled last March that because it interpreted the UMC to be a hierarchal church the denomination could be held liable in the damage suits.

Methodist theologians and historians had argued before the court of appeal that their church's polity is connectional rather than hierarchical.

Six students to be semester missionaries

Six Baptist Student Union students will go overseas in January for four to six months as the first group of semester missionaries.

In a new program sponsored by the student ministries section of the Southern Baptist Foreign Mission Board, these college students will be working alongside missionaries in Benin, Guadeloupe, Panama, Haiti, Mexico and Uruguay.

Two suspects caught in Douglass case

Police captured suspects in the murders of Richard and Marilyn Douglass Nov. 21 in Craig, Colo.

Douglass, pastor of Putnam City Baptist Church, and his wife were killed in their home Oct. 15. Their son and daughter were wounded by the intruders but have since been released from a local hospital. Both continue to be guarded by sheriff's authorities.

The capture of Glenn Burton Ake, 24, and Steven Keith Hatch, 26, on a ranch in northwest Colorado was the first word of the suspects since their trail grew cold in Arkansas shortly after the murders.

It is expected they will be extradited to Oklahoma and stand trial for the Douglass murders.

Board shifts staffers, approves missionaries

Joel Land, assistant director of the special mission ministries department of the Home Mission Board since 1971, was named associate director of the church extension division during the December executive committee meeting.

The committee also elevated three church extension staffers to associate director status and approved 31 persons for Southern Baptist home missions service.

Through his special mission ministries post, Land has assisted state and local leaders in development of resort missions and recruited and assigned high school youth groups to mission projects. In his new job he will work with state Baptist conventions and serve as a catalyst in church extension projects.

The other three moves transferred David Benham, Bill Slagle and Nelson Tilton from assistant director levels.

Only Slagle, who will direct an emphasis on bivocational church planters, will undergo an actual job change. All three men have been giving leadership to church extension programs in assigned areas throughout the United States.

Among the mission appointees were five missionaries, 12 missionary associates, four mission pastor interns and 10 persons who will receive church pastoral aid.

Maryland paper names assistant editor

Lyn Covington of Bowie, Md., will become assistant editor of the Maryland Baptist, newspaper of the Maryland Baptist Convention, Dec. 17.

Miss Covington, 26, who will work under the direction of editor Larry E. High, is a journalism graduate of Tift College and earned a master of religious education degree from Southwestern Seminary.

She has worked as an editorial assistant for a Washington, D. C., group lobbying for religious liberty, a reporter for the Alvarado (Tex.) Bulletin, an intern on the Monroe County Reporter, Forsyth, Ga., and as editor of the student newspaper at Tift College.

Foundation reports record earnings

High interest rates available to investors boosted earnings of the Southern Baptist Foundation to a record \$1,733,862 during fiscal 1979, an increase of \$358,653 or 26.1 percent over last year.

In a financial report issued during the Foundation's annual meeting in Nashville, executive secretary-treasurer Hollis E. Johnson III said the general investment fund declined 3.1 percent over the past three-year period.

Total Foundation assets increased \$100,749 to a new high of \$23,361,150, despite a combined withdrawal of \$1,597,406 by the Southern Baptist Convention's Executive Committee and Southeastern Seminary for special projects.

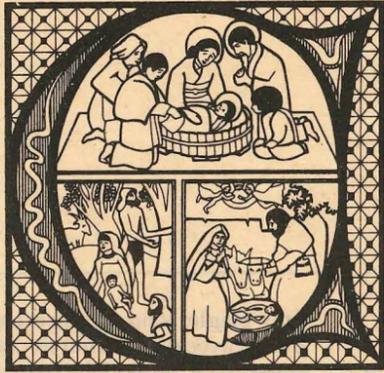
The Foundation board elected J. Thomas Bryan, a medical doctor in Nashville, as president and William E. Crook, a retail grover in Nashville, as vice president. Bryan's term on the board expires in June and Crook will automatically succeed him.

Johnson said the funds from four agencies were removed from the general investment fund and will be handled by the Foundation in separate accounts, tailored to meet their investment objectives.

Campus minister dies

Lerond Curry, 41, campus minister at Western Kentucky University, succumbed Sunday, Dec. 9 after a brief illness. His funeral was held Dec. 11 at Bowling Green's First Baptist Church with burial at Fairview Cemetery. Survivors include his wife, Rebecca; son, Nathan, 6; daughter, Hannah, 3; and mother, Mrs. B. L. Curry, all of Bowling Green. The family requests expressions of sympathy take the form of contributions to the hospitality house at Park View Hospital, Nashville, Tenn.

among all nations



Lottie Moon Christmas Offering
National Goal: \$40,500,000

Missions outlay spirals for South Carolina church

by Mary Jane Welch

First Baptist Church, North Augusta, S. C., began 1979 with the pledge to provide volunteer manpower for building a Baptist conference center in Iringa, Tanzania. By year's end they will have given much more—their associate pastor, for instance.

When Larry and Sandra Scales were appointed Southern Baptist missionaries to Tanzania they were only two of several church members who have expressed interest in missionary service since the project began. One couple has entered seminary to prepare for possible missionary service. Two other couples and two college students feel they too are being called to missions.

Besides these and the more than 60 volunteers who have gone to Tanzania the 2500 member church has given \$23,000 above transportation costs of the volunteers for materials and a van for the conference center. They have organized teams of men armed with slides and souvenirs to tell other churches how they too can be involved in volunteer missions.

And they've made more plans for the future. They'll continue sending construction teams to Iringa next year, said Scales, the church's coordinator for the project. In addition the church is gearing up for the 1979 Lottie Moon Christmas offering for foreign

missions. Their 1979 goal had to be raised to \$12,500 after the 1978 offering surpassed their original 1979 goal.

The conference center is financed by Lottie Moon funds and by Tanzanian Baptists. Original plans called for three dormitories, a dining hall and an assembly hall with class rooms, but spiraling costs, Scales said, have caused the assembly hall construction to be delayed. The dining hall will have to do double duty.

The Southern Baptist missionary coordinating the project, Carlos R. Owens, and his family receive their support and operating money from the Lottie Moon and Cooperative Program funds. The North Augusta church is bringing Owens and his wife, Myrtice, to the United States this winter to speak to them and visit his home church, First Baptist, Paris, Tenn., which also has provided volunteers for the construction project.

The North Augusta women have organized a sewing circle to make 300 mattress covers for the assembly. Volunteers going to Tanzania have been taking one suitcase for themselves and one for their tools. Eventually that extra suitcase will hold mattress covers.

The large outlay of volunteers and money to Tanzania hasn't hurt the church's own program.

Church members have taken greater interest in outreach in their own community. "We have 30 to 40 men come out on Monday nights to go visiting," Scales said. "We couldn't get them out before."

Although the church postponed building a new sanctuary when it undertook the project, it has received 250 new members this year, almost one-third by baptism, said Scales.

The church also has outgrown its Sunday school space and has named a building committee for new educational space. "The only question asked was 'Can we finish our Tanzanian project if we do this?'" said Scales.

In addition, the church has increased its appropriations for Southern Baptist missions and missionary personnel, he said. It seems like the more members of First Baptist, North Augusta, give to missions, the more they want to give.

Inflation changes basics to luxuries for missions work

by Anita Bowden

Is \$8700 too much to pay for a missionary's car? Not when you consider some missionaries pay as much as \$15,000.

A \$15,000 car would be a luxury for most people but for Southern Baptist missionaries in Uruguay, because of import duties and other charges, it's only a no-frills Chevette or Volkswagen stationwagon. Inflation in that South American country was nearly 28 percent in the first five months of 1979, compared with 15 percent in the same period of 1978.

The cheap car can be purchased in Taiwan where inflation hasn't climbed so steeply. For \$8700 you can buy a four cylinder, four speed Ford stationwagon with no air conditioning or radio and stick-to-you vinyl seats.

Inflation is on the rise everywhere. For most Americans salaries aren't increasing as fast as the cost of goods and services. Gasoline has reached or surpassed the dollar-a-gallon mark, home mortgage interest rates are at an all time high, money is tight and there's no good financial news in the forecast.

But missionaries overseas would gladly swap their foreign inflation for the U. S. rate. Consider these facts:

- Bacon in Okinawa is \$4 a pound;
- A wringer washing machine in Guatemala costs \$995;
- A head of lettuce in Taiwan goes for about \$4;
- Chicken for four people costs about \$8 in Italy;
- A box of corn flakes in Ghana is more than \$7;
- Gasoline in Korea is about \$4 a gallon;
- A used piano costs \$800 to \$1000 in Singapore;
- In Thailand a small can of shaving cream is \$4.

How do missionaries and Southern Baptists cope with these financial challenges? Worn-out phrases like "bite the bullet" and "tighten the belt" are getting more usage but they're not solutions.

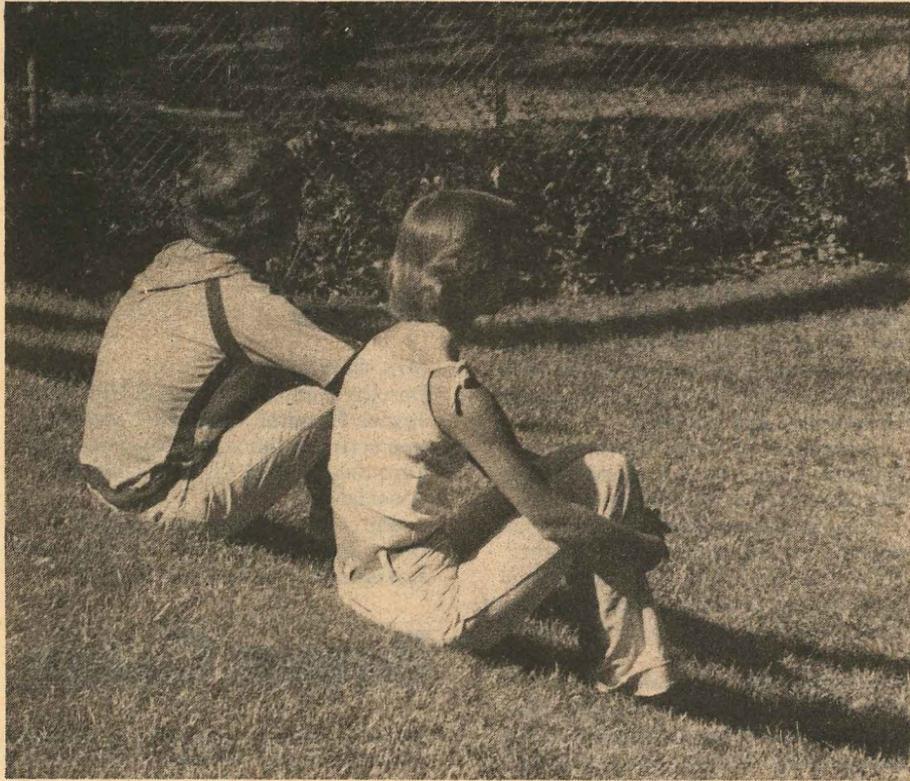
One answer lies in the attitudes and ingenuity of Southern Baptists at home and missionaries overseas. Some folks are changing their eating habits—using less meat and more fresh vegetables and fruits. Car pools are springing up in overseas settings as well as in the States.

An opportunity for Southern Baptists in the United States to help ease the crunch abroad is through the Lottie Moon Christmas Offering for foreign missions. Sponsored and promoted by the Woman's Missionary Union this year's goal is \$40.5 million, over half the annual operating budget of the SBC Foreign Mission Board. The other major source of income is the denomination's Cooperative Program budget.



Gene Jennings (l) and Paul Burnett, laymen from First Baptist Church, North Augusta, S. C., have just completed a window frame for a dormitory at the

Baptist conference center their church is helping build in Iringa, Tanzania.



You wonder if you're seeing
Only part of life and being
Understood but seldom, fleeing
To mere rubber-stamped agreeing?
Here is Christ: Involving! Freeing!

—Frank Hart Smith
 Rec Lab 1979

by Gail Rothwell, Staff Writer

Equipper, counselor, friend: A youth minister is all things to all people, often behind the scenes

What is a youth minister: Minister, leader or activities director?

The concept of a youth minister depends largely upon the church's expectations from that position, according to J. Ralph Hardee, associate professor of church administration at Southern Seminary. There are some churches who still view the position as a minister of activities.

"This isn't necessarily a weakness," he added, "just where they happen to be in their understanding of this position."

The problem of education versus activities is an ageless debate. In the past few years some changes have been taking place within the position of youth minister and today there is more of a balance between education and activity.

Don Mattingly, coordinator of special services, Church Recreation Department, Baptist Sunday School Board, Nashville, believes a youth ministry should strive to contain a balance of Bible study, training and Christian growth, outreach and evangelism, music, recreation and mission action.

He noted that when a group of young people were asked to list their concept of a youth ministry, fellowships, retreats, parties, sports and music headed the list. Theirs was a recreation-oriented ministry and though recreation is a part of the ministry its primary function is to support the other elements of a total ministry.

Mattingly suggested the strongest pressure on teenagers is what "the group wants them to do." Youth will keep looking until they find a group that will accept them. This is an important implication for the ministry of the church. Churches need to build a spirit of acceptance among youth groups.

Bo Prosser, a former youth minister, now minister of education at Shepherdsville First Baptist Church, views his role as deepening the Christian commitment within the lifestyle of youth.

"Youth have enough bad influences in the secular world. The church through recreation, education, fellowships, etc., can offer them a positive alternative to life," he explained.

One of Prosser's specific duties at Shepherdsville was to organize a gym program for youth and children.

"We can use recreation as a drawing card. As we play together we share a lot of ourselves. I think play shows a truer side of our Christian lifestyle.

"In addition, the more you can get youth to want to come the better chance you have of getting them involved on a regular basis. The youth ministry shouldn't be all recreation though. They can get physical education at school," he stated.

For Prosser Sunday school is the most important educational hour in the church.

"The biggest part of youth work is done on an informal basis. As you work to meet the various needs of youth you develop a relationship that should take you into the home, school or anywhere they are involved. If you only see youth in a church setting your ministry is limited," Prosser explained.

Prosser feels smaller churches allow for more individualized attention to be given the youth.

Prosser, who is working on his PhD at Southern Seminary, stated counseling is an integral part of the youth ministry. "Maybe not on a one to one basis, but it is important on a day to day basis. When youth come to you with a problem, even about homework, that's counseling," he stated.

"It is a plus for the staff member who can win the trust and confidence of a young person," he continued. "Most youth have no one to talk to but their peers and their peers are usually experiencing the same problems."

Prosser thinks it is unfair of churches to expect a youth ministry to be carried out on a part time basis. "It takes time to develop a relationship with the

youth, even on a full time basis."

Allen Richburg, minister of youth at Walnut Street Baptist Church, Louisville, views his role as an equipper, helping young people face the problems of the world with a Christian perspective.

Richburg, a recent graduate of Southwestern Seminary, has been at Walnut Street since July. The youth group he ministers to averages about 140 on Sundays.

Richburg describes his ministry as an inverted pyramid of discipleship. At the base he discipled the group above him, who in turn disciple the group above them. As they move up the inverted pyramid the ministry grows and expands. "But in order for us to grow," he explained, "we have activities. I use activities as hooks to catch the young people and bring them into the fullness of Christian life."

To harmonize recreation and education Richburg stated, "Any time we are together the gospel is always presented in some fashion and youth are always given a chance to respond."

But activities make up only a minor part of his ministry. "If my ministry had a weakness it would be that I am overly conscious of discipleship. I spend two-thirds, sometimes more, of my time in small group discipleship study."

He is currently teaching two discipleship classes: How to live a spirit-filled life and be an effective Christian according to Christ's teachings and the major doctrines of Christian faith. By January the major study group will begin discipling others.

At Walnut Street Richburg has developed a concept of lifestyle evangelism. "I'm equipping youth to give them a religion and a way of life they can take away from the church into their daily lives," he averred.

There is almost as many youth involved in the weekly discipleship classes as there is in Sunday school.

An average month may consist of 20

discipleship classes, three activities and a major event as a retreat.

All the youth planning is done through the youth council, consisting of two youth from each age group. The council meets regularly to plan, then once every three months they meet to evaluate and review the goals they had set for that quarter.

Richburg feels the difficult part of his ministry is trying to combine the different backgrounds of the youth. "There are 25 to 30 high schools represented at Walnut Street," he explained. "My problem is trying to bring them all together for one common purpose."

The key to a successful youth ministry is parental involvement. "Young people will be no more motivated and excited than their parents. A youth minister spends a lot of time working with the parents through the church structure," he stated.

"I feel the youth ministry has the ability, under the proper leadership, to set the spiritual tone for the whole congregation. They can generate enthusiasm and excitement that will be felt throughout the whole congregation."

Another significant component of a youth ministry is counseling. "I do a lot of one to one counseling. I've found young people are not inhibited once you win their confidence. They're not afraid to talk about anything. One of the keys to counseling is to be able to say I don't know but I'll find out. You have to have the young person's trust and then be careful never to break their confidence."

Richburg works specifically with the junior and senior high departments and is responsible for a limited amount of college activities.

In addition to working full time at Walnut Street he works Wednesdays and Thursdays with the Fellowship of Christian Athletes at the University of Louisville.

Mountains to the Mississippi

Congregations

Columbia makes improvements
Columbia Baptist Church, Greensburg, recently received full ownership of the Zion Baptist Church property. Russell Creek Association transferred the site at a recent meeting.

Historically, the church is significant to Columbia because the Zion church was the mother church of the Columbia congregation. Zion, founded in 1802, is the oldest Baptist church in Adair County.

Plans call for a historical marker on the site and future restoration. The Zion school house is located on the grounds and will be restored.

Columbia also purchased 11 acres of land for a recreation center. The development will include a softball field, playground, gymnasium, picnic area, tennis courts, and baseball field.

Extensive work has begun on the church building with the installation of a chimes system, parking area, remodeling of exterior and interior.

Calvary Hill dedicated

About 200 persons recently attended the dedication service of Calvary Hill Baptist Church, Stanford.

Construction began over a year ago with total cost being \$241,495. The church has received \$261,495 in contributions.

Calvary Hill began in 1975 with 72 charter members. The church developed from Rowland Baptist Mission, begun in 1952 by Stanford Baptist Church. Today, Calvary Hill has 250 members. John Carter is pastor.

Two former pastors of Stanford Baptist Church, Kit Yeast and William Carter, spoke at the dedication service.

Hurstbourne campaign a success
Hurstbourne Baptist Church, Louisville, recently completed a successful Together We Build campaign to raise money for educational facilities. The members pledged \$410,600 over a three year period.

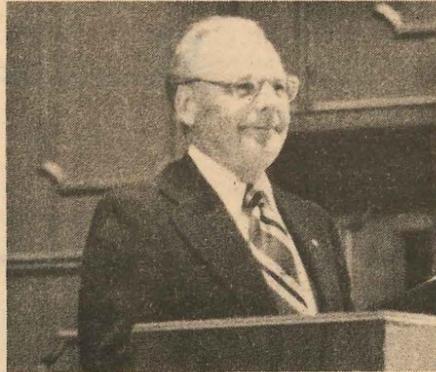
The church was assisted by Kip Owen, consultant from the Stewardship

Commission of the Southern Baptist Convention. The church hopes to begin construction of the facilities that will house 700 in Sunday school in the near future.

Equitable Church Builders of Nashville, Tenn., is the architect and designer. The facilities are estimated to cost over a million dollars.

T. L. McSwain is pastor of Hurstbourne.

Daugherty named pastor emeritus



Williamstown Baptist Church honored its pastor of 24 years, R. T. Daugherty, with a pastor appreciation day Nov. 25. In the morning worship service Daugherty was presented a plaque by Chester Caldwell, an original pulpit committee member who called Daugherty. He retired as pastor Nov. 30. The church honored him by naming him pastor emeritus.

Personnel

Smith to Buckner

Jim R. Smith has accepted the pastorate of Buckner Baptist Church, Sulphur Fork Association.

A native of Alabama, Smith is former pastor of Campbellville Baptist Church, Henry County, and Ralph Avenue Baptist Church, Louisville.

Smith is a graduate of Samford University and Southern Seminary.

Mrs. Smith teaches at South Oldham Middle School in Crestwood. The

couple has a son, Tim, a junior at Campbellsville College, and a daughter, Kaye, a freshman at Samford University.

Long named to Who's Who

Murray Jackson Long of Henderson was one of 16 students from Midwestern Seminary to be named in the 1979-80 edition of Who's Who in American Universities and Colleges.

A graduate of Union University in Jackson, Tenn., he is married to Charlotte Courtney of Henderson.

Long expects to graduate from Midwestern in 1980 with a MDiv degree. He is president of the 1979-80 student coordinating committee and is pastor of First Baptist Church, Norborne, Mo.

McSwain to Mt. Pleasant

Steve McSwain has accepted the pastorate of Mt. Pleasant Baptist Church, Simpsonville. For the past two years he has been pastor of Spring Street Baptist Church, Mt. Sterling. McSwain succeeds Roy Lyons who has been pastor since his retirement from Thorn Hill, Frankfort.

A second year student at Southern Seminary, McSwain is the son of T. L. McSwain, pastor of Hurstbourne Baptist Church, Louisville.

Candle Ridge calls Hensley

Columbus Hensley has accepted the pastorate of Candle Ridge Baptist Church, Lynn Camp Association.

Bargo leaves Horse Creek

Obie Bargo has resigned as pastor of Horse Creek Baptist Church, Lynn Camp Association.

Weldon moves to Texas

Joe P. Weldon has resigned as pastor of New Harmony Baptist Church, Bremen, after three and one half years.

Weldon has accepted the pastorate of First Baptist Church, Welch, Tex.

Rodgers enters ministry

Tony Rodgers, 18, has accepted the call to full time ministry. He recently made his decision public at Palestine Baptist Church, Campbellsville.

The son of Lucian and Wanda Rodgers, he is a student at Campbellsville College.

Jakie Carmicle is pastor at Palestine.

Thompson resigns Everman

Medley Thompson has resigned as pastor of Thompson Baptist Church, Greenup Association.

Crumpton accepts Houston church

Ray Crumpton has resigned as pastor of Fairview Baptist Church, Greenup Association, to accept the pastorate of Farrington Baptist Church, Houston, Tex.

Hall appointed executive VP

Central Baptist Hospital executive vice president Dennis A. Hall has been appointed executive vice president of Baptist Medical Center-Montclair, Birmingham, Ala. He will begin Jan. 1, 1980.

Hall was appointed executive vice president of Central Baptist Hospital in 1976 after serving two years as executive director of Hardin Memorial, Elizabethtown. He spent two years as assistant administrator at Western Baptist Hospital, Paducah.

A 1971 graduate of the University of Louisville, Hall earned a BS degree in



Hall



Rodgers

commerce. In 1973, he earned a MS degree in health care administration from Washington University School of Medicine, St. Louis, Mo.

Deaths

Mrs. Garr succumbs

Dorothy Ann Garr, 43, died Nov. 20 at Jewish Hospital, Louisville. Mrs. Garr was active in the youth department at Farmdale Baptist Church, Long Run Association.

She is survived by her husband, Don; three sons: "Skip," "Rusty" and Kevin; and a grandson, "Skipper."

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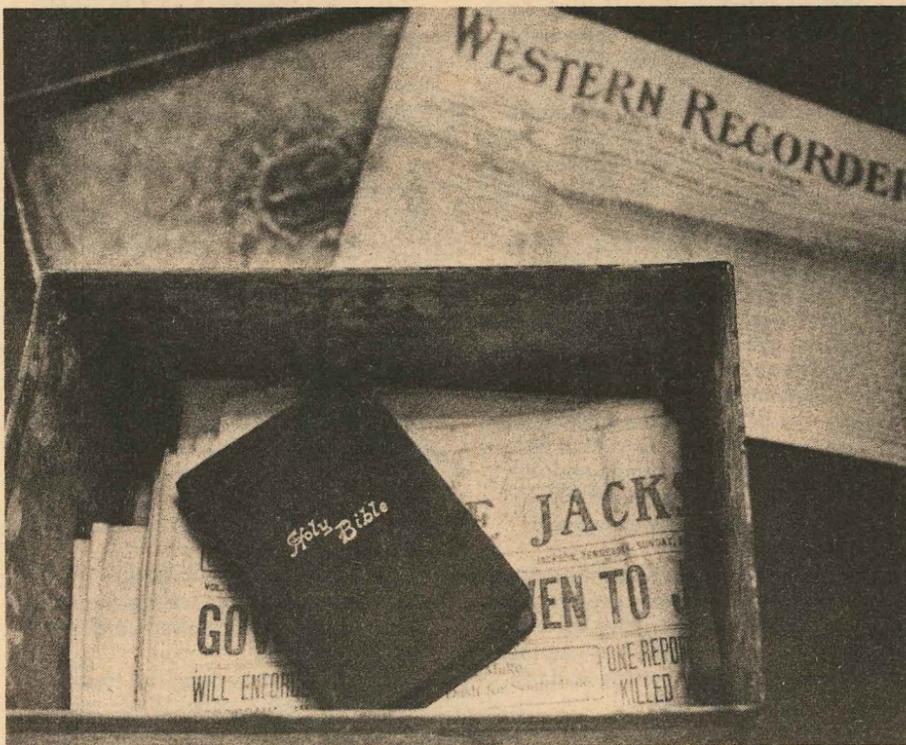
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A Bible and a copy of the Sept. 5, 1912 Western Recorder were among 10 items recently retrieved from the cornerstone of the former Union University administration building in Jackson, Tenn. The tin box from the cornerstone was opened during recent college ceremony following Barton Hall's preparation for demolition.

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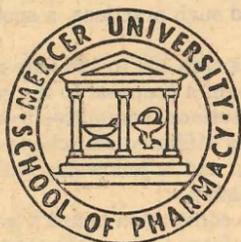
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LIFE AND WORK SERIES

The fullness of time

Galatians 4:4-5 Like all other events in the divine chronology, there was a time appointed for the birth of Christ Jesus, which was the incarnation of deity. The time was appointed by the Father and foretold by the prophets. There had been a political, a linguistic and a religious preparation for Christ's coming.

The time which God chose for Christ to be born was very much like the present era. People fathomed the depths of degradation, were disillusioned and desperate. They were discarding the accredited religion as outworn and of no use. They were readily accepting anything offered to them as a possible substitute. Christ came to earth not merely with the Father's sanction, but under his directive will.

"God sent forth his Son, made of a woman, made under the law." It excludes human fatherhood. The Lord Jesus was begotten by the Holy Spirit and conceived by the virgin Mary. There was in him a union of deity and humanity.

Christ came to "redeem them that were under the law." He accomplished this by fulfilling the requirements of the law. He made atonement for sin, and redeemed us "that we might receive the adoption of sons." In spiritual adoption a child of Satan is taken out of his family and placed in the family of God.

Matthew 1:18-25 It was a terrible shock to Joseph when he was informed Mary, to whom he was betrothed, was to become a mother.

When the angel assured Joseph that Mary had not transgressed and his reputation could not be impaired by their marriage, Joseph's heart was filled with gratitude. The unborn child was coming for the purpose of bringing eternal life to all who would receive him as their savior. Joseph was immediately united in marriage with Mary. God's word states Mary retained her virginity until after the birth of Jesus. Mary was not sinless, but she was chaste and upright. Mary possessed numerous commendable traits of character, but it is wrong to deify her or to attempt to exalt her to the place of a mediator between God and men.

INTERNATIONAL SERIES

The incarnate word among us

Christ is the Logos [Word]—John 1:1-3 Rev. 19:13 tells us: "And his name is called the Word of God," so it is not surprising John's gospel opens with the statement: "In the beginning was the Word."

Christ is co-eternal, co-existent and co-equal with God the Father. There was never a time when he did not exist. "The Word was with God," reveals his separate and distinct personality, even though an inseparable union existed between the Father and him. "The Word was God" is a clear declaration of the deity of Christ.

Christ is the Light—John 1:4-5 Not only is Christ the source of all life, but also of all light. In the incarnation Christ was the light blazing in the darkness, but many would not receive the illumination which he brought. He has kept on shining, regardless of whether or not men have received and utilized the light provided by him.

Christ is the Lord—John 1:9-14 Christ "came unto his own, and his own received him not." This verb "came" denotes a definite act—the incarnation. "Unto his own," neuter plural, refers to his own possessions or things or land which he created. "And his own received him not." "His own," masculine plural, means his own people. He came to be their redeemer and savior, but they rejected him.

While Christ was rejected by the masses, there were individuals who received him and became the children of God. As many as did receive him were given the right, the privilege and the ability to become children of God. Being children of God means having God as our father, Christ as both our savior and our lord, the Holy Spirit as our guide and comforter, the saved as our brethren and the angels as our friends.

Regeneration, or the impartation of the divine nature to a human being, takes place upon the acceptance of Christ as savior.

While Christ sojourned on earth he brought the glory of God within human view, understanding and appreciation, and exhibited the father in such a way that those who came to know him knew the father also. Believers in him beheld his glory and drew from his inexhaustible supply of divine wisdom, power and love.

Shallow civilization

Frank Owen

Following World War II I watched the then new broiler industry grow in northeast Georgia. Jesse Jewell, my next door neighbor, largely pioneered mass production assembly line dressed poultry and shipped them all over the United States. The multifaceted industry developed and spread rapidly to other parts of the country, as chicken became an everyday dish instead of the "Gospel Bird" served only at Sunday dinner, back when the preacher was so often the table guest—often even his family, too. (Incidentally, the chicken is the only creature I know that is good for something before it is born, good while it is living and good after it is dead.)

During those same days the lighted broiler house developed, housing unprecedented numbers of young chickens in the same space. It was discovered that great numbers could be kept in large, single room sheds when lights were burned at night and they would eat both day and night, thus growing and fattening much more quickly.

One of the hazards of such manner of poultry production was the possibility of the lights failing. When they did, the huge number of chickens in the same space panicked and raced to one side or to a corner, piling up and stacking on top of each other, suffocating and killing all but the top layer.

We thought only chickens would do this. The recent folk festival tragedy in Cincinnati reveals that people do it too. No matter how intelligent creatures may be, when they surrender to mob panic the results are the same as among the lower animals. People in the back keep shoving—thus crushing and killing people up front.

I was pastor at LaCenter, Ky., in 1939 when war clouds were gathering over Europe. Deacon Chester Anderson, a veteran of World War I, shocked me when he said, "if war comes again, you will see as I did, that civilization is only three weeks deep." He was saying, in effect, that when people surrender to hysteria, their behavior is no better than creatures of low intelligence. The veneer of mere civilization is very thin. Christian teaching says "... when ye come together to eat, tarry one for another" (1 Cor. 11:33).

State convention reports

Arizona

Arizona Baptist Convention voted to support Jimmy Carter's efforts to settle the Iranian crisis, elected a new president, adopted a \$2,663,000 budget and set a harmonious tone for the convention's 52nd year.

The messengers instructed the convention's recording secretary to send a telegram to Carter expressing prayer support of his efforts.

They elected Wendell Freeze, public school administrator and deacon in Yuma's First Southern Baptist Church, as president.

The budget calls for churches to contribute \$1,260,000 through the Cooperative Program, with 25 percent to go to the Cooperative Program.

District of Columbia

District of Columbia Baptist Convention adopted resolutions supporting Southern Baptist Convention seminaries and opposing proposed lobby disclosure legislation and tuition tax credits during its annual meeting.

Delegates to the 102nd session elected Robert R. Hudson president. Hudson is president of Landmark Financial Services Inc., a parent company with subsidiaries in southeastern United States.

The D. C. convention, dually aligned with American and Southern Baptists, centered attention on world hunger, opposed a local District of Columbia gambling proposal and called on churches and the denomination to give increased attention to ethnics.

Delegates adopted a 1980 budget of \$765,626.

Michigan

The Baptist State Convention of Michigan elected as president Howard Clark, pastor of First Baptist Church, Guinn, Mich., and named its first woman vice president.

Mrs. Fern Dannelly of Midland, Mich., was elected vice president, becoming the first woman to serve Michigan Southern Baptists in any major office other than recording secretary.

The convention was highlighted by dedication of a \$250,000 four-apartment complex, the brainchild of former SBC president Owen Cooper, which will house mission volunteers in Michigan to work with the state staff.

The convention adopted a budget of \$1,762,712, with 25.5 percent going to world missions through the Cooperative Program.

California

California Southern Baptists passed a strong resolution opposing homosexuality and asked a special committee to define "a cooperating Baptist church."

The messengers commended Santa Clara County Baptists for their efforts to stop local pro-gay bills and urged Baptists to get out and vote against Proposition AB 1 which would give gays minority status.

A resolution urged Baptists "to oppose any other attempt in the state legislature or in any city and county in California to make homosexuality or any other sexual practice a legally pro-

hibited minority status under the Fair Employment Practice Act of the state, cities or counties."

The perennial question of what constitutes a "cooperating Baptist church" surfaced again in California. In 1978 the convention eliminated article 3, section 3 from its bylaws which refused seating of messengers from church accepting "alien immersions" and practicing "open communion."

That action, however, left the convention without a definition of what a cooperating church is.

Convention parliamentarians ruled a motion out of order which sought to nullify last year's action in deleting article 3, section 3.

Messengers adopted a budget of \$6,881,675, of which \$3,598,484 is anticipated from California churches as Cooperative Program contributions. Twenty-seven percent will go to world mission causes through the Cooperative Program.

James Morton, pastor of Trinity Baptist Church, Livermore, Calif., was re-elected president.

Northern Plains

Northern Plains Baptist Convention passed resolutions dealing with U. S. hostages in Iran and the need for seminary education in the four Northern Plains states of Montana, Wyoming, South Dakota and North Dakota.

Messengers elected Mannon Wallace, pastor of First Baptist Church, Hamilton, Mont., as president and approved a budget of \$963,199. \$447,759 will come from churches in Northern Plains Convention with 17 percent going to the Cooperative Program.

The resolution on seminary education called for Northern Plains Baptists to communicate with Southern Baptist seminaries about providing extension studies, especially courses leading toward the master of divinity degree.

Colorado

Colorado Southern Baptists approved a record budget, elected a new president and passed resolutions on biblical authority, Bold Mission Thrust, Iran and Cambodian refugees.

Messengers to the 24th annual session of the Colorado Baptist General Convention reaffirmed their stance on the authority of scripture and reaffirmed the Baptist Faith and Message statement adopted by the Southern Baptist Convention in 1963.

The resolution on biblical authority said the phrase "truth without mixture of error" found in section one of the Baptist Faith and Message statement "refers to and includes the whole Bible—every word of it."

Churches were urged to educate members "concerning the doctrine of authority and inspiration of scriptures as well as other basic Bible doctrines."

Other resolutions appealed for action to correct the plight and starvation of thousands in Cambodia. The resolution on Bold Mission Thrust urged every pastor and church staff member to lead persons in their churches in evangelizing the world by teaching the Bible's message of world missions and evangelism.

The \$1.3 million budget for 1980 anticipates \$943,006 in receipts from Colorado Baptist churches, with 26 per-

cent going to causes through the Cooperative Program.

After a debate, messengers voted 65 to 60 that any overages or surpluses not needed for operating expenses of the state convention will go to establish new work in the state.

Messengers elected Tom Satterwhite, pastor of First Southern Baptist Church, Pueblo, Colo., as president, and voted to affirm the decision of the convention's executive board to build a new state Baptist building, now under construction south of Denver.

Tennessee

Tennessee Baptists voted to sell its troubled retirement facility, Belmont Plaza, to a group of 20 Baptist laymen, elected a new president and took action to relieve world hunger.

Messengers to the 195th annual session of the Tennessee Baptist Convention voted a \$13 million budget, plus an additional Bold Mission Thrust challenge goal of \$2 million. Thirty-five percent of each amount will go to the Cooperative Program.

The action on Belmont Plaza, a 123-unit retirement facility built by the Tennessee Baptist Service Corp. but unable to open for lack of funds, will relieve the service corporation from \$5 million in debt. Belmont Plaza, Inc., made up of lay people, will purchase the facility. They will issue bonds and invest the proceeds in U. S. government securities which will be used to pay off existing bonds.

Messengers elected William Palmer, pastor of First Baptist Church, Morristown, Tenn., as president and called on Baptists in the state to put \$500,000 into a world hunger program in the next three years. They asked Baptists to become personally involved by volunteering short term service in Third World countries.

The relief program, to be channeled through the Foreign Mission Board, will include direct contact between Tennessee Baptists and a needy country.

Hawaii

The 37th annual meeting of the Hawaii Baptist Convention became a celebration as messengers renewed their commitment to Bold Mission Thrust and rallied to the cause of Indochinese and Cambodian refugees.

Joe Sanders, pastor of Nuuanu Baptist Church, Honolulu, was reelected for a second term as president.

Messengers adopted a \$792,830 budget for 1980, including a state Cooperative Program goal of \$234,000. Of that, 25 percent will be distributed to world mission causes through the Cooperative Program.

Messengers from three new churches were seated, increasing the number of churches, missions and language congregations affiliated with the Hawaii Baptist Convention to 60.

Messengers adopted resolutions to encourage churches to sponsor Indochinese boat people arriving in Hawaii at the rate of 150 a month, and to receive offerings during November for hunger relief for Cambodian refugees in Thailand. Those present gave an offering toward hunger relief of \$4302, including an anonymous gift of \$3000.

Kansas-Nebraska

Kansas-Nebraska Baptists elected the host pastor and the first woman since 1947 to offices during the annual meeting of the Kansas-Nebraska Convention of Southern Baptists.

Doyle Smith, pastor of First Southern Baptist Church, Great Bend, Kans., was elected president and Mary Jo Robertson, mother of six from Kansas City, Kans., was elected recording secretary. She is the first woman officer since 1947.

Messengers to the convention adopted a \$1,763,016 budget for 1980, including \$971,004 in anticipated income from Kansas-Nebraska Baptist churches. Of the local income, 22 percent is designated for world missions through the Cooperative Program.

Progress reports were given on the Good News Mid-America evangelistic campaign the convention will engage in this spring. In the planning states since 1977, the campaign will include a media blitz and association-wide simultaneous revivals in March and April.

Messengers adopted resolutions supporting President Carter's handling of the situation in Iran.

They supported political activity in Kansas that is trying to raise the legal drinking age from 18 to 21. While maintaining a position favoring total abstinence, the resolution said messengers supported actions that would limit the use of alcohol.

Northwest

The Northwest Baptist Convention refused to seat messengers from a church "deviating from accepted Baptist practices," welcomed back a church treated similarly in 1970 and voted to consider whether a church must be in fellowship with local associations before affiliating with the convention.

Messengers also voted a resolution interpreting "truth without mixture of error" in the 1963 statement of Baptist Faith and Message to mean that the Bible in its original autographs (manuscripts) is without error "doctrinally, philosophically, historically and scientifically."

Calvary Baptist Church, Eastside, Ore., earlier disfellowshipped by the Myrtlewood Baptist Association, was denied seating in a dispute over "deviating from accepted Baptist practices" and "Pentecostal tendencies." A spokesman said the church was involved in the practice of charismatic gifts, including healing and tongues speaking.

Woodland Baptist Church, Seattle, refused affiliation in 1970 for the same thing, was welcomed back. It has ceased such practices, a spokesman said.

By a slim 131 to 128 vote messengers sent a proposal to the convention's constitutional committee to consider requiring affiliated churches to be members of and in fellowship with the local association.

The convention heard a progress report from a committee searching for an executive director-treasurer following the resignation of Dan C. Stringer in October. The committee indicated there was "no frontrunner" for the position at the present time.