

WESTERN RECORDER

VOL. 154, NO. 33, AUGUST 20, 1980

KENTUCKY BAPTIST NEWS JOURNAL



Thousands of Southern Baptist churches set aside a Sunday in August annually to observe On to College Day. The Christian mission of sharing Christ on campus will be carried out many times this year as college students talk with friends and new acquaint-

ances. Talking here are [l-r] Pattye Taylor, University of Tennessee, Knoxville; Lori Zimmer and Beverly Curtis, both at Belmont College, Nashville. [Photo by Gail Rothwell, former Western Recorder staffer.]

Campbell debate site to be reconstructed

by C. R. Daley, *Editor*

Bracken Association under the direction of mission director Ken Forman is undertaking an interesting Baptist historical project. An original log church will be reconstructed on the original site of the old Washington church which no longer exists but which was very prominent in the 1820's and 30's when Alexander Campbell and his "Reform Movement" almost put Baptists out of business.

The Washington church was the planned place for the 1823 debate on infant baptism between Alexander Campbell and the noted Presbyterian preacher, W. L. McCalla, but the crowd was so large the debate was moved to a nearby Methodist campground. This was Campbell's first visit to Kentucky and he was so impressive in his defense of believers baptism that many Baptists in Kentucky acclaimed him and joined his movement.

However, some Baptists saw the flaws in Campbell's theology and began to resist him. One of the most decisive showdowns between Campbell and Baptists in Kentucky took place at the annual meeting of the Bracken Association in the Washington church on the first Saturday in September 1830. At first it was difficult to tell which side had a majority of messengers but in a showdown vote William Vaughn was elected moderator defeating the followers of Campbell who had controlled the meeting the year before. Other associations followed Bracken's example and Campbellism was defeated.

The old church at Washington has long been gone but its original location has been determined. The

spot is in one corner of the old Washington cemetery along side of highway 68. Permission has been given to reconstruct a log church on the old church site and the concrete footings have been poured in preparation for the structure.

Through the efforts of mission director Forman and Fred Simpson, a Washington resident, the log building which once housed the Licking Locust Baptist Church at Bald Hill in Fleming County has been obtained and is being dismantled in preparation for removal and reconstruction at Washington.

Owner of the old log church is Eugene Razor who says he had rather give it to this project than to use it for a residence or to sell it.

Two groups of Baptist men, one from a Baptist church in Beaumont, Tex., and another from Beechridge Church in Shelby County, Ky., have helped in labeling and dismantling the logs in preparation for removal and reconstruction.

Forman says plans are under way for a special day of services, probably in October, when a large crowd will gather for reconstruction of the old church in one day. Plans call for a reenactment of the original construction with men working on the church and ladies providing the food.

The main force behind the project, according to Forman, is Fred Simpson, a deacon in the Plainview Baptist Church, who has constructed a log cabin for a residence in the restored town of Washington. Washington, near Maysville, was the main settlement for pioneers coming into this part of Kentucky by way of flatboats down the Ohio River before Maysville replaced it.

Alaskans elect Meeks permanent executive

Allen Meeks, interim executive director-treasurer of the Alaska Baptist Convention, has been named executive at the 35th annual meeting of the convention.

Meeks was unanimously elected by the 225 messengers attending the meeting at Faith Baptist Church in Anchorage.

Messengers also approved a budget of \$855,415, of which some \$317,000 will come from the 69 churches and missions of the convention. Also, messengers restored cuts made in an austerity move in 1979 to the convention's contribution to the national Cooperative Program.

Last year the contribution was cut from 29 to 25 percent but this year the cut was restored and augmented, going to 30 percent.

Meeks, 62, has been a staffer of the convention since November 1964 when he was named director of religious education. He became interim executive in February 1979, succeeding Troy Prince, who resigned citing health problems.

Campbellville launches Louisville campaigns to raise \$500,000

Plans for a \$500,000 Greater Louisville Diamond Jubilee for Campbellville College have been announced by the school.

Consisting of four simultaneous area campaigns conducted in different geographic regions of Louisville, campaign activities will culminate in May 1981. Efforts will be directed by a Greater Louisville chairman and four area chairmen, each having his own executive council. These persons are yet to be named.

The Greater Louisville campaign is one of a series to raise \$1,920,000 for Campbellville College. Successful campaigns have already been conducted with several groups: Campbellville College trustees and former trustees, college faculty and staff, Campbellville-Taylor County, Elizabethtown and Inez-Martin County. Campaigns have only recently begun in Hodgenville-Larue County and in Green County.

Total pledges of \$750,000 have been received thus far. With the completion of campaign activity in May 1981 pledges are expected to reach \$1.9 million, according to W. R. Davenport, the school's president.

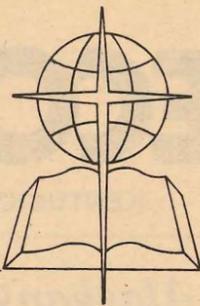


Meeting to announce Campbellville College's Greater Louisville Diamond Jubilee campaign are [seated, l-r] Henry B. Huff, Louisville, chairman of the school's board of trustees; and Dan McCubbins, president-elect of the alumni association; [standing, l-r] W. R. Davenport, college president; and Odell Leigh, Danville, director of financial development for the school.

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

WESTERN RECORDER
(ISSN 0043-4132)

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Published by Western Recorder Inc., Box 43401, Middletown, KY 40243 weekly, except for one week in July and December. Second class postage paid at Louisville, KY. POSTMASTER: Send address changes to Western Recorder, Box 43401, Middletown, KY 40243.

Subscriptions: Single, \$4.73; foreign, \$4.75; church budget, \$3.50. Payable in advance, except church accounts, which require tax exemption number.

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C. R. Daley

Daley Observations

A crisis in church leadership

This is the time of the church year that gives pastors, staff members and nominating committees a headache. They hear the word "no" so many times as they seek persons to fill the many jobs to be done in an active Baptist church. The reluctance of Baptists to be tied down to a job in the church every week may be the surest sign of our decline as a people used by God.

The headache becomes a heartache when we remember the New Testament has no distinction between active and inactive, regular and irregular. Everyone who genuinely comes to Jesus lays his life on the line for whatever God has for him or her to do. And so saying "no" to church service and work is inconsistent with our basic Christian experience.

Moreover it threatens the future welfare of Baptist churches. It creates what Temp Sparkman calls a "crisis in church leadership." Sparkman, a former Crescent Hill Baptist staff member in Louisville and now a Midwestern Baptist Theological Seminary teacher, was quoted on this subject recently by pastor John Pennington in the mailout of the First Baptist Church, Middlesboro. The following words of Sparkman should be pondered carefully by every church member before he or she says "no" to the nominating committee.

"There is a crisis in church leadership. Stated simply, the church expects more in programs than its members are willing to support with their abilities. Everyone thinks with so many members it is easy to find willing hands for the church's multitudinous tasks. But that's a myth.

"To be sure, there are many who now give of themselves beautifully. But there aren't enough who are doing it. Often someone will call and say Mrs. X would like to be a Sunday school teacher. Then when Mrs. X is called it is discovered she means once or twice a month or every now and then. This simply will not get the job done.

"The young think the old should teach because the old have reared their children and have the wisdom. But the old think the young should teach because they have the energy and the current experience with children. The truth is that both are needed, and unless both become more responsive at a responsible level (not just every once in a while) we are going to have to trim our expectations to fit our commitment."

The truth is assuming responsibility is one secret to a happy and meaningful church experience. Many halfhearted church members who now find no excitement in their church experience could turn that feeling completely around by saying "yes" to the nominating committee.

Try it!

Bob Brown lived and died doing

Bob Brown lived and died doing. He was an activist in the best sense and never let tradition deter him. He thought more of meeting human needs than adhering to traditional Baptist practices or the approval of fellow Baptist preachers. He was a pioneer in church desegregation, in ministering to the divorced and the physically and mentally handicapped. By radio and television he became one of the best known and influential preachers in central Kentucky.

Not everyone liked Bob Brown but all who knew him respected him and recognized his unique contributions. He was a gifted pulpiteer and a very devoted pastor. He loved his congregation and gave himself without reservation to the gospel ministry but became best known for his service to Kentucky public education. He was the strongest possible advocate for public schools and his struggle for lifting the quality of education in Kentucky will long be remembered.

I first knew Bob as a student in classes I taught at Georgetown College. I was overwhelmingly impressed with his brilliance and ability and incurably devoted to him as a personal friend. Helen, his devoted wife, and her parents have been among my dearest friends for many years.

Bob honored me by often seeking my counsel. He did not always take my advice but continued to seek it and proved me wrong several times.

Next to his personal friendship, Bob Brown's greatest contribution to my life was the inspiration of his devotion to meeting human needs. While most of us were talking about it, Bob was actually getting it done. While I wrote editorials on behalf of desegregating Baptist congregations in Kentucky, Bob was actually opening Trinity to all colors and classes. While special ministries to the handicapped, to the divorced and to others overlooked by too many churches were being recommended, Trinity was actually involved in these.

While from a human standpoint it seems untimely, Bob's manner of death was fitting. On a Monday which is a rest day for many pastors, he was four minutes into a speech on behalf of quality public education when he met his master. He died as he lived, doing.

Please pray for his family and especially for Trinity. There was only one Bob Brown and only the Lord can lead this congregation to a pastor who can find and follow God's plans for its future.

Lyman Smith Allen is an unforgettable character

To know Lyman Smith Allen is a truly delightful and unforgettable experience. Members of Immanuel Baptist Temple, Henderson, have had 34 years to know him and his equally fascinating wife, Jessie. They have enjoyed every minute of it. The relationship as pastor and people ends on Sept. 1, but the Allens will be a wholesome influence in Henderson life for a long time.

The congregation will honor the Allens with a reception at the church on Aug. 31, from 2 p.m. to 4 p.m. (CDT). Friends of the Allens from Kentucky and Indiana as well as elsewhere are invited for the special occasion.

One of the expressions of gratitude by the

congregation for their lives and ministries is the gift of a lifetime lease on the pastorium in which the Allens have lived since 1946. After several months of travel and visitation of relatives, the Allens will be at home at 325 S. Elm Street in Henderson. He will be available for helping churches in supply and interim work.

Allen is one of the most memorable personalities I ever met. I came to know him intimately as a Western Recorder director and in an Immanuel revival a few years ago. He is one of the most unconventional pastors I ever knew. His approach to any problem can never be predicted but it always gets the job done. He possesses the most wholesome combination of scholarship, dedication and humor I ever saw. He attracts people of all educational, cultural and economic levels and Immanuel members have as fierce a loyalty to him and the church as can be found anywhere.

He disdains judging anyone's ministry by statistics but Immanuel's statistical records under his leadership is very impressive. Three new churches in the Henderson area have been sponsored by Immanuel under his guidance and he has led in organizing two new associations of churches, one in Indiana and one in Kentucky.

The Henderson community has looked to him many times for leadership in civic and community affairs. He has responded so generously and successfully that he was chosen by the chamber of commerce as Henderson's outstanding citizen in 1977.

Allen has been ready to step down for several years but the congregation would not agree to release him. I do not know how it all came about but I suspect Allen helped engineer the call of his successor so he could step aside.

His successor is David Bruce, a former Immanuel youth pastor. It's good that his successor knows him and Immanuel because one of the problems will be for members to look to anyone other than Allen for leadership. But experience teaches that a church which truly loves one pastor will likely love the next one. Bruce will wear his own shoes knowing better than to try to fill Allen's shoes because no one else has feet or much of anything else like Allen.

Baptist Forum

The ultimate absurdity

Many of us would like to put to rest once and for all the controversy surrounding the Bible. The other day I visualized the 35,000 pastors of the Southern Baptist Convention as a great offensive force for good. Believe me, it is a working crowd.

This army goes out each day to visit hospitals, ministers to the broken hearted, walks into jail cells, presides over vacation Bible schools, meets with committees, studies for sermons, listens to telephone woes until the arm goes limp, prays for the ones in trouble, helps mix the Kool-aid for youth outings, plans stewardship campaigns, works with city hall on acceptable plans for a mission and numberless other things.

And some watchdog of orthodoxy gets up at the convention and accuses this crowd of not believing the Bible.

To me, it is the ultimate absurdity, unless of course you just have to be heard on the platform.

Andrew M. Hall, Delray Beach, Fla.

Baptist News in Brief

Henderson WR ad rep

Trennis Gene Henderson has been appointed advertising sales representative at Western Recorder effective Aug. 18.

Henderson, 21, of Portageville, Mo., is a graduate of The School of the Ozarks, Point Lookout, Mo., where he majored in mass media and minored in graphic arts. He was editor of the student magazine, reported for the student

newspaper and was employed by the school's print shop.

Since graduation with the BA degree cum laude in May 1979 Henderson has been employed by The Covington (Tenn.) Leader as sports and feature editor.

Henderson received numerous scholastic and achievement awards in college and high school, and expects to pursue a career in religious journalism.

Baptist Forum

Riner replies to June 18 article

Dr. Daley offered me, as pastor of Logos Baptist Church in Louisville, space to reply to his editorial on why he challenged my wife and me as messengers to the Southern Baptist Convention.

What triggered Dr. Daley's challenge was my wife's introduction of a resolution at the convention favoring the 10 Commandments in our public schools. The Southern Baptist Convention resolutions committee had approved this measure and it would probably have passed overwhelmingly—had Dr. Daley not challenged us.

Dr. Daley and I both agree on the need for chaplains in our state institutions. So I hold out hope that one day we'll be able to agree that the 10 Commandments are a similar force for good in our schools.

Now let me tell you a little about two small, struggling Baptist churches I pastor. For five years I've pastored Christ is King Baptist Church. It meets in our home at 1143 East Broadway.

Very early each Sunday morning we pick up a number of poor inner-city families as well as skid row unfortunates staying at a rescue mission.

From there we bring them to our home for an 8 a.m. preaching service and pancake breakfast. After my wife plays the invitational hymn and the service is closed everybody goes to the kitchen for a pancake and orange juice breakfast.

After breakfast we invite everyone to join us for Sunday school classes at Logos Baptist Church which meets at the Buechel Women's Club. There we hold Sunday morning and evening services. Wednesday night services are held in the home of a deacon.

Logos Baptist Church was formed four years ago and called me three years ago to be its pastor. Last year Logos Baptist Church sent checks for \$250 to the Kentucky Baptist Convention and \$2000 to the North Central Baptist Association. Both checks were designated. The first was for foreign missions and the second was for a pioneer Baptist church in Indiana.

I had been advised by a man whom I consider to be an outstanding leader in the Southern Baptist Convention that both gifts could be counted toward the "work of the convention." He brought to my attention a letter which Porter Routh (then the executive secretary-treasurer of the SBC Executive Committee) had written to a pastor in Tennessee. This minister had asked for Porter Routh's interpretation of the "work of the convention." This is what Porter Routh replied:

"The work of the convention is rather general, but it has always been interpreted as being to any work of the Southern Baptist Convention or the Tennessee Baptist Convention. It does not specify that it has to be through the Cooperative Program.

"It would be possible for a church to designate all of its offerings if they so desire. We think this is only right under our polity."

I considered the counsel I received from this senior Baptist minister very reliable. And I confidentially shared this leader's name with Lee Porter, the Southern Baptist Convention registration secretary. I'm a young pastor and I have much to learn. However, this interpretation seemed reasonable to me.

I suppose we could have sent the check to the Home Mission Board and asked that it go to help this particular pioneer work in the North Central Baptist Association. Had Logos Baptist Church any idea that our gift was not given through the proper channel we would have gladly given to the Home Mission Board and designated it to this small, struggling pioneer church.

I told a Courier-Journal reporter I thought our giving was pretty good for a church our size. After all, 50 much larger churches in Long Run Association had given less to their association and state convention than the total of the two checks we sent to the North Central Baptist Association and the state convention.

Like Dr. Daley, I'm outspoken about what I believe. However, Dr. Daley needs not fear that my goal was to technically qualify as a Southern Baptist church in order to receive the endorsement of Southern Baptists "for the 10 Commandment project."

As a matter of fact two years before there was such a project Logos Baptist Church had already stated in its constitution and by-laws as well as in the incorporation papers that it was a Southern Baptist church subscribing to the 1963 Baptist Faith and Message doctrinal statement. As a small growing church there are many ways we aspire to contribute to and work with the Southern Baptist Convention. I've been privileged to attend the last three conventions in Atlanta, Houston and St. Louis, as well as the past state convention.

I love the Southern Baptist Convention. So do my people. That's our background. I'm proud that my great, great, great grandfather—Thomas Smith—gave the land for Walnut Street Baptist Church (original site at 4th & Walnut). His son, Thomas Smith Jr. (who was my great, great, great uncle), was called to be the first pastor of Walnut Street Baptist Church.

As far as the 10 Commandments resolution goes, there is broad support among Baptists for posting these fundamental moral precepts in our schools. This is because the religion of secular humanism which denies God and moral absolutes now reigns unchallenged in public education. Without any urging on my part the Kentucky Baptist Convention and many Baptist associations in Kentucky as well as three other states have passed resolutions and taken action to support this program.

Indeed we are very disappointed that the 10 Commandments resolution was defeated by dispute and interpretation of messenger qualifications rather than on the merit of the resolution itself. At the same time, let me add that we love Dr. Daley and others who may have disagreed with us for whatever reason.

Tom Riner, Louisville

He will be a MRE student at Southern Baptist Theological Seminary this fall.

"We are pleased to find a person with Trennis Henderson's credentials," said James H. Cox, Western Recorder associate editor, who announced the appointment. "He will bring strength to the staff in several areas, and will be our front line contact in advertising sales."

Henderson joins staff interns Ray Furr of Wisner, La. and Mrs. Kathy Berry of Richmond, Va. They are also Southern Seminary students.

Arthur Walker's son dies

Greg Walker, 22, son of Arthur L. Walker Jr., executive director of the Southern Baptist Education Commission, was found dead in his apartment Aug. 10.

The funeral was Aug. 12 in Birmingham, Ala.

Young Walker, an engineering student at Georgia Tech, was found dead in his bed early Sunday morning by his roommate.

"We are at a loss to explain what happened," the elder Walker said. "He had been working outside Saturday and told us over the telephone that he was awfully tired and hot."

An autopsy was performed to determine the cause of death.

Miss Fenner WMU exec

Joy Phillips Fenner, a former missionary to Japan, has been named executive director-treasurer of the Woman's Missionary Union of Texas, effective Jan. 1, 1981.

She will succeed Eula Mae Henderson, who will retire at the end of 1980. Miss Henderson has headed the Texas WMU for 34 years.

Falwell claim denied

Former Southern Baptist Convention president Jimmy Allen has sided with the White House in its claim that evangelist Jerry Falwell "fabricated" a conversation with Jimmy Carter.

Falwell, according to a taped account, told an "I Love America" rally in Anchorage, Ak. in March of a conversation he had with Carter: "We had breakfast with the President about a month ago and we were discussing national defense and all these things and I asked the President, 'Sir, why do you have practicing homosexuals on your senior staff at the White House?'"

Falwell did not attribute it to Carter, but his next words inferred that the President responded, "Well, I am the President of all the American people and I believe I should represent everyone."

That conversation never took place, according to Allen, now the president of the Southern Baptist Radio and Television Commission, who was at the January meeting. "I was present all the time the President was in the room and he (Falwell) did not ask that question," Allen said. "That simply was not said."

Falwell, spokesman of a political organization of evangelicals devoted to electing Ronald Reagan president, said the White House is trying to discredit him by making an issue of the incident, which he claimed was intended only as an anecdote.

In a prepared statement, Falwell said: "My Alaska statement was not intended to be a verbatim report of our conversations with President Carter. Instead, my statement was intended to be, and was, an honest portrayal of President Carter's position on gay rights."

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How to demote your staff: don't 'raise' them 13%

by Edgar R. Cooper

We are living in strange times. In the realm of finances most of us find ourselves losing three inches for every inch of progress we make. Our problem is that our paychecks are minus taxes and our bills are plus. For this year at least, to figure the cost of living we simply take our income and add 13 percent.

This all means that employes are in need of at least cost-of-living adjustments or else the decreased purchasing power of the dollar caused by inflation is hindering them a salary cut. This is true of church staff members and denominational workers as well as other mortals. While there are still a great number who would exploit the dedication of God's servants in the churches and denomination, there is a growing awareness that the called of the Lord are worthy of an adequate wage.

The days are past when those in Christian service on the basis of tradition have had forced upon them a "vow of poverty." Baptists have arrived or are rapidly arriving at the point where it is not considered

unchristian to discuss the matter of personal finances with their pastor or other church workers. Hopefully Baptists will continue to lead the way in glorifying God by providing decent living arrangements for those whom the Lord has sent to serve them.

Already church finance committees are at work drawing up budgets for the coming year. One of the items that should have a great deal of attention is salaries. A detailed study should be made of staff financial needs and the church's responsibility in meeting those needs. Cost-of-living increases should by all means be met, but also merit raises for work well done ought to be considered. Church workers, like everyone else, appreciate a pat on the back and words of appreciation. However, a tangible expression like a raise in salary is needed to back up those flowery statements of praise made by the deacon chairman.

The Bible says that the laborer is worthy of his hire (Lk. 10:7), but fairness in pay is never accomplished until conscientious church people carry out the command of the Lord to treat others as they would like to

be treated (Lk. 6:31).

Of course it is impossible to compensate a pastor or other committed Christian worker with pay. The thought is unthinkable. Money cannot buy genuine devotion, dedication and sacrifice. Yet we must recognize that morale in the ministry is enhanced by reasonable compensation. To feel cheated and used dampens enthusiasm. Preachers should preach their best or deliver the goods if their heart is heavier than the load.

Joe Louis is reported to have said, "I don't like money actually, but it quiets my nerves." Few preachers, staff workers or denominational leaders place undue emphasis on the dollar for themselves. However, to be relieved of unnecessary anxiety over money matters can help quiet the nerves and produce better work.

Edgar R. Cooper is editor, Florida Baptist Witness, Jacksonville.

Mountains to the Mississippi

Personnel

Smithfield welcomes Ross

Don Ross is the new pastor of Smithfield Baptist Church, Henry County Association. He began his duties July 6.

Ross holds a BA degree from Howard Payne University and is currently an MDiv student at Southern Seminary. He also attended Southwestern Seminary, Ft. Worth, Tex., three years. He is married to Brenda Lunsford, a native of Ft. Worth, Tex.

Since he began his work the church has had six professions of faith and four additions by church letter.

Reynolds joins Beacon Hill staff

Marvin Reynolds has recently assumed the duties of minister of music and youth at Beacon Hill Baptist Church, Somerset. Reynolds has his MCM degree from Southern Seminary and his BME from the University of Southern Mississippi. He and his wife, Jeannie, and children, Matt 6, and Christen 5, came to Somerset from First Baptist Church, Florence, Ala.

Douglas T. Strader is pastor at Beacon Hill.

Jones goes to Victory Memorial

Robert W. Jones has resigned as pastor of Jamestown Baptist Church and accepted a call by Victory Memorial Baptist Church, Louisville, as minister of education. He began his duties Aug. 17.

Louis Walters is pastor of Victory Memorial.

Young directs national administrators

Robert A. Young, associate pastor and business administrator, Walnut Street Baptist Church, was installed as director of the National Association of

Church Business Administrators at its 24th annual conference in Indianapolis, Ind., July 20-24.

NACBA is an ecumenical association of professional church business administrators in local churches, military chapels, higher judicatories, or church-operated schools, hospitals or homes. More than 20 denominations and 40 states are represented in its membership.

Revivals

Bush Grove holds revival

Bush Grove Baptist Church, Willisburg, held revival services July 25-Aug. 3. The evangelist was David Simpson, pastor Temple Baptist Church, Springfield. Fifteen decisions were made. William Lloyd Turner is pastor.

Congregations

Tornado upsets Stearns

First Baptist Church, Stearns, experienced a tornado Aug. 11 at 3 p.m.

There was some damage to the roof and steeple, 12 large trees were uprooted behind the church and there was some damage to 10 or 12 houses in the community.

Bill Turner, pastor of First Baptist Church, says they were shaken up but grateful there were no injuries and no greater damage.

Albrights volunteer missions

Mr. and Mrs. Leland Albright left Aug. 12 to serve as volunteer medical missionaries in Pusan. They will return home in December.

Stamping Ground proves tithe

Stamping Ground Baptist Church observed Prove the Tithes Aug. 3. The offering for the day was over \$2200. Two professions of faith were made at the service.

Glenn Mollette is pastor at Stamping Ground.

Pleasant Grove celebrates 175th

Pleasant Grove Baptist Church, Long Run Association, will celebrate its 175th birthday Aug. 24. The theme chosen for the event is "The Church of the 1800's

Founded in 1805 and Still Growing."

A potluck dinner will follow the morning worship services. The afternoon will be ended with an old fashioned gospel singing.

Everyone is invited.

Additional information may be obtained from homecoming chairman James Zaring 245-5327.

William B. Craig is pastor.

Bethany holds rededication services

C. R. Daley, editor of Western Recorder, was the speaker at rededication services at Bethany Baptist Church, Louisville. The church has undergone a complete renovation of its sanctuary and educational facilities. New heating and air conditioning was included in the \$500,000 remodeling program.

New facilities include a music suite, activities room, kitchen, fellowship hall, living and rest rooms. The sanctuary has received stained glass windows, chandeliers, a sound system and was completely remodeled.

The buildings were dedicated in services June 15. Daley spoke on the theme of personal renewal and commitment to the aims of the church and Christian witness.

The project was funded through proceeds from the Together We Build program. Dave Watkins was chairman. Pat McGinnis was chairman of the renovation committee.

Lloyd Stormont is the pastor of Bethany.

Deaths

Gordon dies in Danville

William Arthur Gordon died Aug. 10 at Ephraim McDowell Memorial Hospital, Danville, following a long illness.

He had been a salesman for Standard Coffee Company and was a member of Lexington Avenue Baptist Church, Danville, where he was a former Sunday school teacher and deacon emeritus.

Survivors include Dora Howard Gordon; four daughters, Mrs. Orem Clem, Danville, Mrs. Sidney Hays,

Springfield, Mrs. Lionel Eldred and Mrs. L. D. Peasley, both of Bloomington, Ill.; and three sons, James Howard, Owensboro, William A., Pekin, Ill. and Kenneth Booker Gordon of Hemet, Calif.; two brothers, John, Bloomington, Ill. and LeRoy Gordon of St. Louis, Mo.; 17 grandchildren and several great-grandchildren.

Funeral services were held Aug. 12 at Lexington Avenue Baptist Church with W. Austin Roberts and Ralph Couey officiating. Burial was in Bellevue Cemetery.

Gordon was 90.



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Lawrence Baldrige

Ministering to all walks of life

by Ray Furr, Staff Writer

He is known as an expert on Appalachian religion and culture. He is Lawrence Baldrige, pastor of Caney Creek Baptist Church, Pippa Passes, Ky. He should be an expert for he was born and reared in the mountains of eastern Kentucky.

About 20 years ago Baldrige left the mountains to come to Louisville and complete his education. While enrolled at Southern Seminary he met and married his wife, Martha. They were both set on becoming foreign missionaries.

"The Lord had something else in mind," averred Baldrige. "He wanted me to come back home and minister here." Baldrige knew how hard it would be to return to the mountains.

"Some mountain people are not fond of Southern Baptists, especially educated Southern Baptists. I knew I could not return as a hero but one of the minority. Only one in eight people is Southern Baptist," he stated.

Baldrige was not always a Southern Baptist. He was reared in the regionally dominant Old Regular Baptist Church. "To break away from the Old Regular Baptist tradition means to break away from one's family. My parents still do not understand why I converted to Southern Baptist," he explained.

Baldrige was saved at Alice Lloyd College while a student through the ministry of J. S. Bell, director of missions, Three Forks Association. "Brother Bell is responsible for helping me get the pastorate at Caney Creek," he contended.

Baldrige has not confined himself in a traditional pastoral role. "I choose not to be uninvolved. Too many religious leaders can be so involved in the church they form their own little monastery."

"Indeed, his summers are examples of his refusal to be isolated. "I begin at daylight and I usually get in bed at 12 a.m.," he explained. "Basically my summer ministry is given to direction and coordination of summer mission groups, most of which are sent by the Home Mission Board, and to senior citizen trips."

But in reality there is a lot more going on than what he describes. Baldrige coordinates a bus ministry, Martha is involved in preparing daily meals for the senior citizens at the church, clothing is provided for those in need, numerous trips to Hindman are made for medical care and an ambulance service is provided to Lexington when the need arises.

Baldrige is also a referral person for those who

need food stamps, welfare and housing. Unemployment is very high in the area. The church is funded almost entirely by the Home Mission Board and the Direct Missions Department of the Kentucky Baptist Convention.

"We simply could not make it if the Home Mission Board and the Kentucky Baptist Convention did not support us," he said. "There are simply not many jobs up here and most people who are employed work for the government."

Baldrige was on the board of East Kentucky Housing. "It's exciting to see folks go from the grime of poverty to some comfort," he explained.

Ministry in the mountains can be difficult. People can tell "if you are a phony or if you really do care about them," he averred.

"They don't care who you are either. Why, if W. A. Criswell or Billy Graham came and preached there probably would not be a handful of people show up," he contended. "But if one of the old mountain preachers who has been a pastor and friend to them

in times of need come folks would be there ready to listen."

Indeed Lawrence Baldrige understands and loves his mountain culture but is also critical of it.

"The traditional church believes in women with long hair and all those kinds of things. There are those who want to get out but are caught in the prison of family tradition. Baldrige's emergence has given many of them hope. He describes himself as a "bridge between the east Kentucky mountains and the modern world."

One of the most important things to understand in ministry is how the mountain people make decisions. "They are slow about making decisions. They believe they have to laboriously pray their way to salvation," he declared. "It may take eight to 10 years for someone to make a profession of faith." This has led many pastors to become discouraged and even leave the mountain ministry. Instantaneous evangelistic techniques and campaigns are not applicable to mountain culture.

Coal mining brought many people back to the mountains in the 70's. "I think our future lies in deep mining," pondered Baldrige.

Again his choice not to be uninvolved emerged when he lobbied in Washington, D. C. on the Anti-Strip Mining Committee. "We can employ four to five times more people in a deep mine. It is safer and we could develop small factories to refine the coal closer to the site of extraction," he explained.

Community development has played an important part in Baldrige's ministry. He holds a MS in community development from the University of Louisville and a MSW from the University of Kentucky.

His and Martha's latest project has been the opening of an old community store closed since 1939. "We did it mainly for the senior citizens but it has become a place of witness to many.

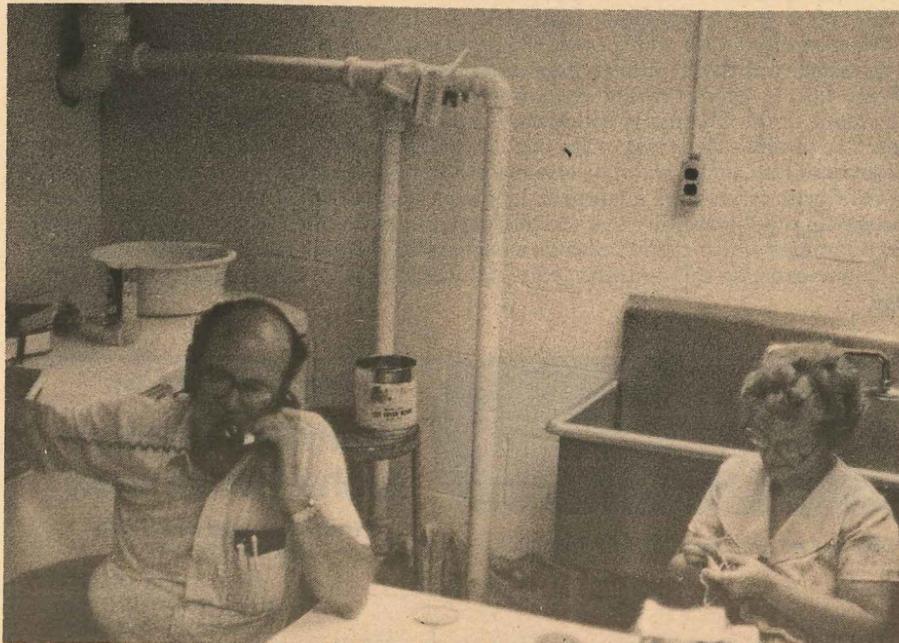
"We have a bicycle route that brings in all kinds of people," he said. "I've had opportunities to share Christ with agnostics and atheists simply because they stopped at the store for a Coke," he added. Baldrige has also put in a cobbler shop in the rear of the store and has taught himself to cobble shoes.

"The fall is around the corner and we will be getting back into our regular schedule," he stated. "The college students will be returning and things will start hopping around here again. We will begin Boy Scouts, Cub Scouts, 4-H Clubs, Bible clubs, Big A clubs, youth activities on Friday evening, Sunday morning worship services and college and career activities will resume on Sunday evening."

"I'd like to get a PhD in missions or education and some day I might. But for now my ministry and the people are more important."



Martha Baldrige is responsible for coordinating the cooking of daily meals for senior citizens. "We know they get at least one balanced meal a day," she said.



Lawrence and Martha Baldrige relax in the early afternoon after a busy day. He is pastor of Caney Creek Baptist Church, Pippa Passes. Their day begins when the sun comes up and ends at 12 a.m.



The Baldriged recently opened an old country store which had been closed since 1930. "The store just seemed to cry 'open me, open me' each time I drove by it," stated Baldrige.

I lost my six year old today!

by Jim Cox

For six short years her mother and I have thought about today. I was the one who hated to see our daughter begin that first day of school. Her mother looked forward to having only one preschooler at home to care for daily. Both of us were anxious for her to grow and learn and develop as a normal child, but—I viewed the day as the time when someone would steal my little daughter's heart away from the father who loved her.

My wife's attitude remained constant until a day or two before school opened. She read a statement in a book which suggested that a parent begins to lose his child on the very first day the child goes to school.

Could it be so? My wife believed it could be. She came to me in tears, revealing all the emotions she had so successfully hidden in recent months. Looking forward to our first child starting to school had perhaps been only a mask to make it easier for me.

Yes, we were apprehensive about today. But the greeting I received when I returned home from work tonight was

one I was not prepared for. Our daughter was perfectly radiant—joyful, glowing, angelic, innocent. Climbing into my lap she told me all about her experiences in that first day. As she continued to recount the excitement that can be conjured up in the mind of a six year old, I began to realize that, while we had been suffering in self pity, she was filled with happiness. She was not sad at all. Only her father and mother had been depressed. Then I thanked God for her—that she had grown and developed mentally and physically—and for her freedom to learn in America.

She kissed her mother good-by this morning as she trotted off to join the others. She kissed me tonight. No, I didn't lose my little girl today. She's still mine, with many happy experiences that we will share together in years to come.

From Home Life, September 1971.
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Sunday School Lessons



H. C. Chiles

AUGUST 31, 1980

INTERNATIONAL SERIES

God's judgment and mercy

God's messenger—Malachi 3:1 God promised to send his messenger to prepare the way for the Lord. John the Baptist is the one to whom he referred. "The messenger of the covenant" mentioned here is the Lord Jesus Christ, whose coming was predicted as being sudden and bringing great joy.

God's message—Malachi 3:2-7 This prediction of the second coming of the Lord is a reminder that God's righteous standard will surpass all others and he will sit in judgment. Singled out as worthy of particular judgment are sorcerers, adulterers, false swearers, oppressors of wage earners, those taking advantage of widows and orphans and cheaters of strangers. The unchanging God did not have any intention of overlooking or condoning the sins of the priests and the people, whose spiritual, moral and ethical transgressions were due to their lack of reverence and obedience to the Lord.

In spite of God's blessing upon them the people had departed so far from God and his ordinances they did not even feel any conviction for their sin and denied they owed God anything.

God's mandate—Malachi 3:8-10 Since robbery is such a grave offense, because it involves taking that which belongs to someone else, God's question: "Will a man rob God?" seems to be one of amazement. Surely no man would be so foolish as to rob God, yet that is what men have done and are doing every day. This sin was so widespread the "whole nation" was involved.

The particular sin of which the Israelites were guilty was that of stealing the tithe from God. In withholding their tithes and offerings the people were defrauding God and were thereby inviting the judgment of God upon themselves.

LIFE AND WORK SERIES

Called to face unjust suffering

1 Peter 3:13-17 Peter knew many, incited by Satan, would be anxious to harm them because of their love for and loyalty to Christ. Fiery trials awaited them because of the ignorance and bigotry of their enemies, as well as the fact that the conduct of the Christians was a severe rebuke to the manner of life of those who were not Christians.

Suffering is not a mark of disfavor with God. Why then is suffering permitted? Through suffering the reality of the faith of the Christian is made evident and he is enabled to prove to the unbelieving world God is able to deliver those who put their trust in him. God often uses it as a smelting furnace in which to test the character of his children, and to reveal their strength or lack of it. Persecution has brought many Christians closer to the Lord and has resulted in their being far more useful in his service.

1 Peter 4:1-3 Many of those Christians to whom Peter sent this epistle had previously indulged in lasciviousness and drunkenness. Now that Christ had delivered them from their iniquities the apostle challenged them to overcome their besetting sins.

Peter emphasized the children of God should not be controlled by self-will, but by God's will. Because God's will is perfect, and never injurious, separation from what is contrary to it is an obligation resting on all Christians. Since God wants Christians to live according to his will they should separate themselves from the sinful manner of life which was theirs prior to their regeneration.

1 Peter 4:8-11 Since the day when their sufferings would end was perhaps nearer than many of the Christians anticipated, Peter appealed to them to live and suffer well. The possible nearness of the end should stimulate them to greater efforts and better work for Christ, and the certainty of their appearance before the judgment seat of Christ constituted a powerful incentive to clean living and faithful service. Recognizing the possibility that the last days might be filled with surprises, conflicts and calamities which might occasion considerable distress to many, Peter urged his readers to exercise self-restraint, sobriety, watchfulness, calmness and prayerfulness.

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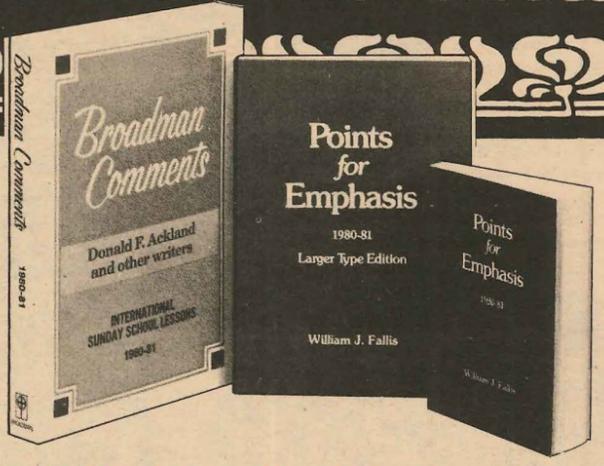
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Ministering to the children of the 80's

Wm. E. Amos, Director

Ky. Baptist Board of Child Care



The gift of surprise

Having gotten far enough down the road of life to be removed from the Santa Claus surprises as a child, I must confess there are not many genuine surprises these days. Most of those that come are usually negative in nature—an unexpected death or illness of a friend, a washing machine that died unexpectedly or a check you were sure you had recorded only to get your statement from the bank and find you had not. Few surprises seem to be both unexpected and delightful in terms of what they do for us.

One of those unexpected surprises happened just a couple of weeks ago. Our board was to meet to receive the bids on the new cottages. The board room was full of contractors who came for the bid opening. There were about 13 different contractors. As the architect opened the sealed bids and began to read these aloud, my heart was literally in my throat. After all this planning, waiting and needing, suppose the prices were too high and we couldn't even begin. However, as the bids were read, my fears began to subside when the figures registered. Following the opening, the contractors were dismissed and the board began in earnest to look at what was there. The bids were for each campus—one cottage at a time so we could have the cost of initial construction as well as see what the savings might be if all were built now.

It soon became apparent the wisest move from a stewardship perspective would be to try to get all of them built now in order to realize the savings that would be there. In addition, it is estimated inflation will run about 15 percent in construction projects per year. All of this together led the board to consider seriously a slight change in course.

Realizing we have been telling you we wanted to proceed on a cash-in-hand basis, we were now faced with savings on one hand and a lack of full amount of funds on the other. Facts also pointed out that straight borrowing would be cheaper than waiting with inflation. An excellent compromise was reached by authorizing a construction loan for the balance from which we would draw down only what we would need. All the while gifts would be coming in, and it is entirely possible we would still come close to achieving a cash-as-you-go basis while having the guarantee to enable us to do it all now when prices are so low. New facts necessitated a new position for good reasons of stewardship.

A real surprise—low bids and a legitimate way to do the new construction now. The best part of the surprise is that before the year is out our youth will be able to live in buildings that are warm when they are supposed to be warm and cool when it's time, and much more appropriate to family-style living.

Surprises like this are really a gift, and we thank God for them.

KBC Activities

Here and now

AUGUST

25-26 WMU Leadership Conference. Cedarmore. Overnight. 1:30 p.m. on 25th through lunch on 26th. Reservations made with Cedarmore.

Looking ahead

AUGUST

Events for August 24-30 listed under HERE AND NOW.

Planning ahead

SEPTEMBER

- 1 Labor Day
- 7-13 Brotherhood Leadership Week. Suggestions for observing in Baptist Men's Handbook and Baptist Brotherhood Builder, July, August, September issue.
- 7-14 State Mission Week of prayer and Eliza Broadus Offering. Suggestions for observing from WMU Office, KBC.
- 12-13 WMU Leadership Conferences. Jonathan Creek. Drive-in Days. Same program each day. Reservations made with Jonathan Creek.
- 13 ASSIST training.
- 15-18 New Directors' Conferences. Designed for newly elected Brotherhood, Church Music, Church Training, Sunday school and/or WMU church directors. Five separate conferences at each place; 7 p.m.
 - 15—Paducah—Lone Oak Baptist Church.
 - 15—Middlesboro—Old Yellow Creek Baptist Church.
 - 15—Grayson—First Baptist Church.
 - 16—Russell Springs—First Baptist Church.
 - 16—Bowling Green—Hillvue Heights Baptist Church.
 - 16—Lexington—Broadway Baptist Church.
 - 18—Madisonville—First Baptist Church.
 - 18—Louisville—Farmdale Baptist Church.
 - 18—Ft. Mitchell—Ft. Mitchell Baptist Church.

Oneida Journal

A different light

Barkley Moore, President

Oneida Baptist Institute, Oneida, Ky. 40972



Late last fall two of our young men went home for a weekend. Several nights after their return I caught them at 1:30 a.m., three hours after "bedcheck," out of their dorms. They had a bottle of "Jack Daniels" hid over the hill and had been out for a little nip. You can imagine their surprise when I joined the party.

I immediately expelled one of the boys. He had already been involved in several other escapades. The frightened second young man, a recent arrival, was given a severe tongue lashing and one more chance.

We've had no reason to regret that decision. Quite the contrary. We have observed God working steadily in his life. Of Episcopalian background, last spring he made a profession of faith and was baptized into our fellowship. He is one of our most dependable boys and has assumed much responsibility in our work program.

Shortly before school was out I found a letter from him on my desk. He wrote: "I'm writing this as I can write better than I can talk. I just want to thank you. You probably don't know why. I'm going to tell you now."

"Oneida is much more than a school to me. I've grown to love it here. It has changed every aspect of my life. Somehow I can't imagine why you would let me stay here at no cost. I'll never be able to repay you."

"Oneida has become my home. I don't want to leave. My parents are having so much trouble with money. My older sister can't hold a job."

"As a work supervisor I have learned much about people. I can give orders but, more importantly, I can take them."

"Oneida has given everything to me. Now I feel most strongly that it's my turn. I want to give back part of me. My father has taught me how to paint. I've painted houses, inside and out. As you know, I've worked in a restaurant and know about food preparation. I can clean and work harder than anyone."

"Somehow I feel that God wants me to stay. When I go home all my friends are just the same as ever. Drugs are everywhere. I don't want to be around them. Most of my friends I have grown up with do not understand me or the way I feel about Oneida."

A mother writing about her daughter says: "Oneida has really been a big help. She has matured a great deal, and has learned a lot, not only academically but spiritually and in living with others. She was a child who did not want to go to school at all when she first came there. Now she wants to give up her summer vacation at home to attend summer school. You have done wonders. I think she realizes that everyone there cares."

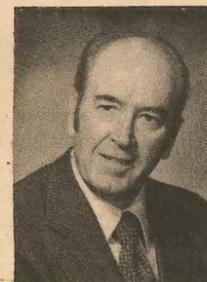
A letter from one of our students from Somerset: "Oneida has changed me more than you would probably expect. It has taught me how to be a Christian and to be a man at the age of 16. I am grateful to you for giving me the chances you did, Mr. Moore, because if you hadn't, I probably wouldn't have found the things I've placed into my life. Gratefully yours."

Then a letter from one of our finest who started her university education this summer, the first of her generation ever to go to college: "I was really happy to hear from you and the family at OBI. I'm scared to death of college, but I'm willing to give it my all. I really want to see all of you."

God be praised for these dividends on investments of Christian love in young lives.

Frank Owen

House of doubt



Many young people are getting ready to go to school. I've counseled much with youth during my college pastorates. They often become disturbed when they come in contact with questions that put their Christian faith to the test.

Sometimes young people are troubled because the faith they have held has been based on limited concepts of the greater truth of the gospel. Sometimes they are troubled because they are simply undergoing their first experiences of searching thought into these problems.

Sometimes, youth are troubled because here and there along life's way are deliberate destroyers of faith wherever it finds religious expression. The motivation of this negative approach to things is not always clear. But the destination of the course seems rather obvious.

Some dedicate their lives to the building of a house of doubt, a cult of negation. Some preach a program of unconviction, whose purpose is to unconvince the convinced, offering nothing in the place of convictions they seek to destroy.

All we can really do in the face of this sort of thing is to assure young people that if denial of the truths they have believed is to be assumed, then the conclusions that are left are less believable than the truths for which their souls hunger. Until unbelief completely assumes its unbelief to be truth and begins with whatever it may build there (did you ever see anything built there?) then it is purely a cult of negation, a house of doubt, playing the exclusive role of denial—nothing but the negative.

A thought or two for youth to ponder: If God is not God, then man is. Man is the highest intelligence. The universe is spontaneous. Our destiny is only wherever man may climb.

Unbelief in God inevitably becomes belief in man. This was the subtle temptation in the Genesis story of creation. They wanted to "be as gods."

Can we rationally believe that man is where he is purely on the strength of his own bootstraps? Is the assumption of a spontaneous universe sensible? Is it acceptable to the mind that creation should be headed nowhere beyond mortal reach?

Centennial of Helen Keller's birth

focusing on ever-present needs of blind

One hundred years after the birth of the most famous and accomplished blind woman in history the eyes of a nation are focusing on the continuing needs of the blind.

In honor of the 100th anniversary of the birth of Helen Keller the American Bible Society has launched a drive to focus attention on the spiritual needs of the blind.

June 27, 1880 Helen Adams Keller was born on a farm near Tuscumbia, Ala. At the age of 18 months, her sight and hearing were wiped out with one bold stroke of an unknown disease. After losing her vision and hearing she also lost her powers of speech, an ability she never fully regained.

In spite of her multiple handicaps she turned away from a life of obscurity and instead devoted herself to bringing attention to the needs of those like her.

Through her work the lives of thousands of people were given the opportunity to be enriched and useful. Without her work the talents of those handicapped people would never have been realized.

Miss Keller often said the source of her faith, hope and courage was in the scriptures.

"I am always glad to bear witness to the blessings the Bible has been to me. Ever since I was a little girl I have read it constantly for courage and for joy," Miss Keller said when she spoke before the staff of the American Bible Society Mar. 11, 1932.

The ties between Miss Keller and the Bible society were close because one of the historic and continuing concerns of ABS has always been providing scriptures for the blind and handicapped.

In fact ABS began providing scriptures for the blind in 1833 when it helped finance Samuel Gridley Howe in his attempt to teach the blind to read ordinary letters embossed on special paper. In 1911 the Bible society began producing scriptures in Braille, the system of reading for the blind that is still in use today.

It was this system of Braille and the Bible in Braille that enabled Helen Keller to reach outside her dark and silent world.

"I cannot recall a further-reaching benefit to the blind," she wrote in the April 1960 issue of the American Bible Society Record. "For wherever the Bible goes it carries new hope to the handicapped and quickens their wills to rebuild their broken lives. We, the blind, and the seeing need the Bible daily if our spirits are to strike deep roots in faith and send up flowering boughs of achievement far into the future."

During her lifetime, Miss Keller possessed several

20-volume ABS Braille Bibles. She read one set so much that she wore the raised dots off the page. Another set was destroyed by a fire which engulfed her home in Westport, Conn. in 1946.

Still another Braille Bible belonging to Miss Keller is on permanent display in the library at Bible House, the New York headquarters of the American Bible Society. Its well-worn pages are testimony to her faith and her constant reading of the book which carried her through a lifetime of triumph and extreme adversity.

Miss Keller's life-long hope was that blind people throughout the world would be given access to those same things sighted people have. Today the American Bible Society is working toward that end by making God's word available to visually handicapped people in a variety of ways.

For those with impaired vision ABS has produced a large print Bible in a readable, low-glare type. For blind readers ABS publishes both complete Bibles and individual books of the Bible in Braille. For those unable to read Braille the scriptures are available on both records and cassettes.

All of these scriptures are available at or below cost. For thousands of visually handicapped people each year ABS scriptures are a source of hope, faith and inspiration.

ABS also works with millions of blind people around the world in conjunction with its 63 Bible Society partners that make up the United Bible

Societies. This international fellowship of Bible societies works to provide Braille scriptures for blind people in a variety of languages. Last year projects by UBS were targeted to provide scriptures in Malagasy, Africa, Colombia, South America, Pakistan and Romania, among others.

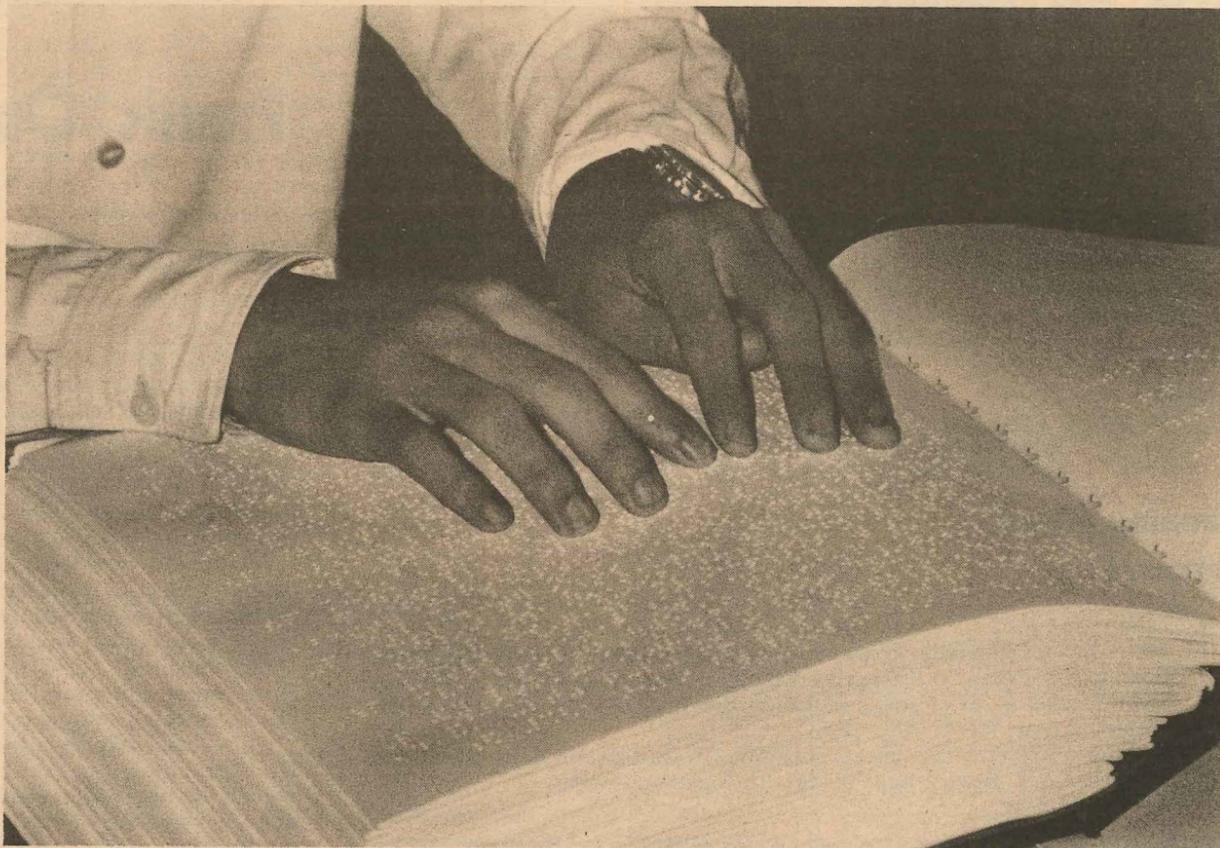
Here in the USA many letters to the Bible Society from blind and visually impaired people throughout the nation describe the great impact of ABS scriptures in their lives.

"I soon became a daily reader and student of my Braille Bible which has been a lifesaver to me," wrote one woman. "I have never been happier."

"The Bible has become a treasure chest of hope filled with God's wonderful promises," wrote another. "Christ has become a living reality in my life."

"In the Bible I find confidence mightier than the utmost evil," Miss Keller once wrote to the Bible society. "I lean on the Bible as a courage-renewing parable that embraces all the catastrophies and upward trends of history. It is a book to live with, think from and die by."

Helen Keller died peacefully in her sleep on June 1, 1968. She had lived 87 years, almost all of them in a physical darkness and silence most of us will never know. Yet her courage and faith led her to illuminate the world. God had greater things in mind for the little blind girl from Tuscumbia, Ala. than a life hidden away from the world.



For blind people throughout the world the chance to read scripture represents new hope and light in the darkness. The American Bible Society, the nation's leading supplier of scriptures to the blind and visually handicapped, has established the Helen Keller Centennial Fund to increase its service to the blind of the world. The complete Bible is produced in 18 volumes. In 1979 ABS distributed more than 5500 Braille Bibles and more than 210,000 scriptures on records.