



1980 banner year for SBC

by Jim Lowry, BSSB News Service

A record increase in baptisms and projected gains in all nine key church program areas point to 1980 as a year of success for the Southern Baptist Convention.

The increases mark turnarounds in ongoing enrolment for Church Training, Sunday school and Woman's Missionary Union, all of which have been experiencing enrolment declines.

Some 429,580 baptisms are predicted for 1980, an

Bailey Smith to meet Jews, express regrets

Bailey Smith, president of the Southern Baptist Convention, will fly to New York City Dec. 19 for a meeting with Anti-Defamation League of B'nai B'rith representatives.

Smith wrote to Nathan Perlmutter, national director of the ADL, asking for a meeting to "foster understanding" after controversy erupted over his published remarks concerning the Jews.

The pastor, who expressed "deep regret for the hurt that may have come by remarks credited to me," at first suggested Dallas as the meeting site, but Perlmutter asked Smith to come to either New York City or Chicago.

Smith told Baptist Press he is willing to "go wherever necessary. This meeting is very important to me."

Smith set off controversy when, on separate occasions, he said God "does not hear the prayer of a Jew," and then said Jews have "funny looking noses."

Perlmutter said "The man has written us a nice letter." He told Smith he welcomes the "suggested meeting toward the end of better understanding."

Smith added he looks forward to a "warm meeting," saying it is "absolutely necessary. People can take a few quotes out of context and create an image (of me) that simply is not true."



Here we come a caroling

Two Kentuckians will perform with Singers of Praise, a 40-voice choral group known in Jerusalem as the Baptist Community Choir on Perry Como's "Christmas in the Holy Land" show Dec. 13, 10 p.m. on ABC-TV. The Kentuckians are Mrs. Susan Fitts Mantooth, missionary at Baptist Village in Israel, and Miss Ida Louise Slusher, nursing teacher at Gaza Baptist Hospital. They will sing carols with other missionaries.

increase of 60,842 or 16.5 percent over the 1978 total of 368,738. The predicted number of baptisms puts the total back over 400,000 for the first time since 1975 and for only the 10th time in the 135-year history of the nation's largest protestant denomination.

The projections are based on statistics compiled by the Research Services Department of the Baptist Sunday School Board. The data is taken from the uniform church letter submitted by nearly every one of the approximately 35,800 congregations affiliated with the SBC.

While the projections—based on 72 percent of the uniform church letters—are approximate Martin Bradley, head of the Research Services Department, said in all likelihood they will be very close to the final tabulations expected to be released in February 1981.

Southern Baptist churches are projected to increase spending for missions by more than \$44 million, or 12.4 percent, making the estimated 1980 total \$400,377,556.

Total receipts in the Southern Baptist Convention are projected to increase by more than a quarter of a billion dollars. The 11.9 percent projected increase will bring the total giving figure to \$2,486,509,936.

The 1980 projected increase for church membership is 1.7 percent representing a gain of 227,444. This will bring total membership in the Southern Baptist Convention to slightly more than 13.6 million persons.

After a small gain last year the ongoing enrolment for Brotherhood is projected to increase by 4.0 percent, or 18,773, to a 1980 total of more than 488,000. This increase is the largest since 1971 for the Memphis-based agency.

Church music enrolment is projected to show an increase for the 15th consecutive year in 1980 to a new high of more than 1.5 million. Ongoing WMU enrolment is projected to increase by 15,215, or 1.4 percent, marking the first increase for the auxiliary of the SBC since 1976 and the largest numerical gain since 1975. The estimated increase will bring the total WMU enrolment to 1.1 million.

The anticipated gain of 1.3 percent in Sunday school enrolment comes on the heels of three straight years of losses for the largest program of the denomination. This increase represents more than 95,000 persons.

The anticipated gain of 2.3 percent in Church Training enrolment, an increase of 40,297, marks the program's highest numerical increase since 1961 and brings participation to 1.79 million people.

Who's running child care?

by Ray Furr, Staff Writer

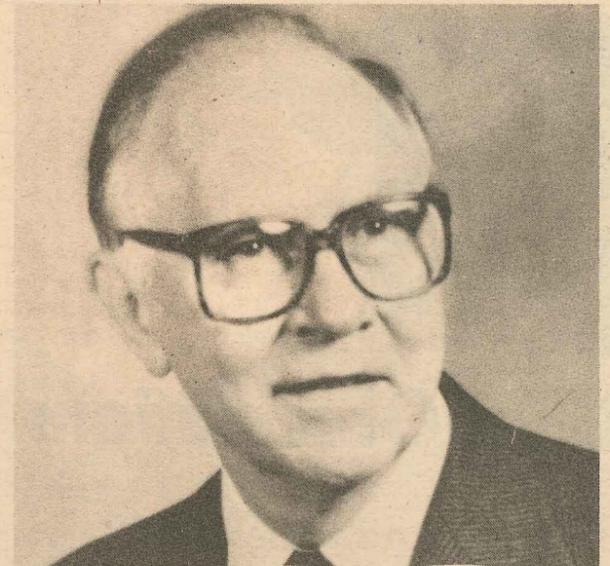
Since Bill Amos left the Kentucky Baptist Board of Child Care in November as executive director one might ask who's running child care?

"Each administrator is running his own department and I am only coordinating the work," answered Larry Dauenhauer, administrative services director of the Board of Child Care.

The search committee for a new executive director has been organized and has received a number of applicants. The new head is required by the state licensing bureau to have had three years of resident child care or some equivalent experience. Bill Whittaker, Kentucky Baptist Convention president, is chairman of the search committee.

Dauenhauer, a 22-year employe of the board, stated, "The receipts of this year's Thanksgiving offering are beginning to come in and they look pretty good." He continued, "Construction at both Glen Dale and Spring Meadows is coming along well." Contractors expect to have all the buildings dried in by Christmas and completion should be in May or June as anticipated.

"It is most gratifying to see the dreams I dreamed of years ago come to reality," said Dauenhauer.



Merrill Aldridge sets Clear Creek retirement

D. M. Aldridge, 63, president of Clear Creek Baptist School, Pineville, recently announced his retirement effective June 15, 1982. Upon retirement he and Mrs. Aldridge hope to go to Zambia where he would teach in the seminary for two years.

Aldridge came to the Kentucky mountains in 1941. A graduate of the University of Southern Illinois and Southern Baptist Theological Seminary, Aldridge became a professor at Clear Creek in 1946. He held this position for four years. After being president of Magoffin Baptist Institute from 1950-54 Aldridge returned to Clear Creek Baptist School as president.

A search committee headed by Elmer Gambrel, trustee chairman, will secure a new president for the 54-year-old Bible school.

Regents say proposed Rice, Criswell merger is off

Regents of Luther Rice Seminary terminated merger discussions with Criswell Center for Biblical Studies when they met Dec. 4.

According to Michael Warr, a spokesman for the Jacksonville-based correspondence school, the nine-member board of regents has been polled by telephone and favors the recommendation of the three-member committee to terminate merger discussions with the Dallas-based Bible college.

The recommendation, printed in the Nov. 15 issue of the Pioneer, quarterly newsletter of Luther Rice, asks termination of the discussions while continuing "good will and respect" between the two schools, neither of which is affiliated with the Southern Baptist Convention.

It also asks regents reaffirm their faith in the leadership of their 74-year-old president, Robert Witty.

The possibility of merger between the two institutions came about in May and a three-member committee of Luther Rice regents went to Dallas to investigate the possibility.

Warr did not speculate on the reasons, but said: "They apparently found some things incompatible and felt they were sufficient to lead them to call off the merger."

Under the arrangement proposed at the time merger discussions began Witty was to retire as president and Paige Patterson, a regent at the seminary and president of the Criswell center, would become head of the merged institution.

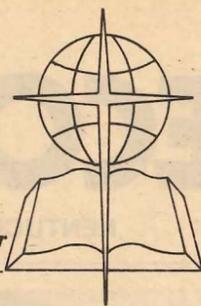
Patterson, who said he "sort of stayed out" of discussions because he did not believe "it fair to play both sides of the fence," said he believes "a number of regents felt Dr. Witty is still in excellent health and that it is not wise for him to relinquish his responsibilities . . ."

He added he has the "impression" some Luther Rice faculty members did not greet the possibility of merger with much enthusiasm, even though Patterson said Witty had initiated the discussions.

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

WESTERN RECORDER
(ISSN 0043-4132)

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



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

Baptist Sunday School Board is in good hands

The charge of some misguided, would-be reformers that there are "liberals" in our denominational agencies which should be removed is directed chiefly toward our six seminaries and the Baptist Sunday School Board. More is actually said about the seminaries than about the Sunday School Board but in reality the Sunday School Board is more instrumental in the doctrinal purity of Southern Baptists than the seminaries. Only about one-half of Southern Baptist churches are served by pastors with seminary training while almost 100 percent of all Southern Baptists use material prepared by the Sunday School Board.

There is no reason to doubt the doctrinal purity and integrity of the Baptist Sunday School Board. Not enough questionable teaching has ever appeared in Sunday school or Church Training material to merit criticism.

Southern Baptists have been blessed with trustworthy leaders of the Sunday School Board since its beginning in 1891. Grady Cothen, the current president of this Baptist agency, is as solid doctrinally as the Bible.

Lest false critics raise any doubt about this, we share with our readers president Cothen's own words upon assuming leadership of the Sunday School Board in 1975. His record since 1975 verifies the sincerity of these words.

"Controversy swirls about the nature of the Bible once again. It seems that each generation must discover for itself the nature of God's Word and affirm its faith in it as holy scripture. Our time is no different. Recently one of America's major denomination's (Lutheran Church-Missouri Synod) has passed through deep trauma with serious division and bitter accusation and recrimination over the nature of the Bible. Many Bible-believing Christians of different persuasions have been drawn into the devastating controversy. Many middle-of-the-road Christians have been pushed toward the left or right by the heat of the argument. As usual, both sides seem to have been driven to extreme statements and actions that do not represent what they really feel or believe. That denomination has not been cleansed of either "liberalism" or "fundamentalism." It has been divided and may never fully recover. Satan must be delighted for the strength of that body seems to be turned toward controversy instead of the proclamation of the gospel.

"Southern Baptists now stand in their hour of greatest opportunity. To insure that the record is straight I would like to talk about the Baptist Sunday School Board and the Bible. In 1969 the Southern Baptist Convention called to the atten-

tion of its agencies the doctrinal statement framed after careful study and much discussion at its annual session in Kansas City in 1963 and vigorously urged the elected trustees responsible for these agencies to be diligent in seeing that the programs assigned to them by the convention are carried out in a manner consistent with and not contrary to the convention's above mentioned statement of faith.

"The trustees of the Baptist Sunday School Board took action instructing that this directive be followed. Continuing efforts have been made to follow the will of the convention. All employees of the board who have responsibilities related to doctrinal or theological judgments sign the statement of 'The Baptist Faith and Message.'

"In light of these instructions, our position on the nature of the scriptures is as follows:

The Holy Bible was written by men divinely inspired and is the record of God's revelation of himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end and truth, without any mixture of error for its matter. It reveals the principles by which God judges us: and therefore is, and will remain to the end of the world, the true center of Christian union and the supreme standard by which all human conduct, creeds and religious opinions should be tried. The criterion by which the Bible is to be interpreted is Jesus Christ. (The Baptist Faith and Message, Southern Baptist Convention 1963.)

"The Baptist Sunday School Board belongs to Southern Baptists. They (we) have a right to found, sustain and control through stated procedures a church service and publication agency. The convention has a right to set the framework within which such an agency works. If one in Christian conscience as a priest cannot accept the framework, he is free to find another.

"This is not, however, the end of the matter. The statement on scripture which we have quoted above is a good statement written by good men. It is joined by a statement in the preamble which says 'Baptists are a people who profess a living faith. This faith is rooted and grounded in Jesus Christ who is "the same yesterday and today and forever." Therefore the sole authority for faith and practice among Baptists is Jesus Christ whose will is revealed in the holy scriptures.'

"Southern Baptists have said it—the Bible is the thing! This book of holy scripture is our guide and is the basis of our message. What the convention has said about the Bible is right and good but it recognized that other things could be said about it that would also be right and good. But the scripture is the thing!

"For me, I have signed the Baptist Faith and Message statement because I believe it. I will not substitute it for the Bible! With clear instructions from the convention through our trustees I see our task at the board to be teaching of the Word, not debating about it; helping 'bring men to God through Jesus Christ' rather than controversy; helping men toward maturity in the faith more than arguing a point of view.

"We set ourselves to these tasks not knowing what tomorrow holds but knowing who holds tomorrow."

One way to treat proselytizers

When you answer the doorbell and see a couple of strangers standing with printed material in their hands, what do you do? I confess my first inclination is to slam the door in their faces and to call the city or county officers to insist they keep such intruders from disturbing those who regard their homes as havens from such disturbers.

But I have never done that and probably never will. One reason is my desire to be reasonably decent and courteous. Another is I remember being the one ringing the doorbell of strangers and asking to be heard.

And so a sincere person is inclined to learn who the visitors are and what they want. They might be a couple of Mormon missionaries from Utah, a couple of Jehovah's Witnesses from several streets over or a couple of Baptists from the same community making a religious survey.

It would be helpful if the visitors would identify themselves at first and state their business but many won't do that before trying to convince you they have something you need.

If you deign to listen to the visitors, how long and how far do you let them go? My own practice is to stop them as soon as it is apparent they are representing another religious faith. I commend them for their zeal and their interest in me but assure them I am completely satisfied with what I now believe. I do not listen further nor do I take their literature. In this way not much of their time nor mine is wasted.

Baptist Forum

Freedom of religion means sharing

"Freedom of Religion": what does it mean? It does not mean "freedom to meditate, pray and worship," because even in the darkest totalitarian prison one can meditate upon God, pray to him and worship his holy name. It may mean in part "freedom to assemble together as believers," but even in both capitalist and socialist countries with very strict laws regulating religions believers in Christ are generally allowed to assemble under various restrictions.

Then what is it that is forbidden regarding Christianity under oppressive regimes if it is not mainly contemplation, prayer, worship or even assembly? It is always strictly illegal to share one's faith with non-believers, to spread the Good News. This is what is seen as seditious in totalitarian states. True "freedom of religion" is freedom to tell other people around you about Jesus Christ in word and in deed. And it is best protected by doing it.

Do you know and serve Jesus Christ above all else? How long has it been since you personally led someone to Jesus Christ and disciplined that person in the local body of Christ? "Be doers of the Word, and not hearers only, deceiving yourselves" (James 1:22).

Robert M. Boxley, Hopkinsville

Viewpoint

The positions expressed in this column are not necessarily those of the editor. Responses are invited.

On contending for the faith:

by Wallace Henley
Pastor, McElwain Baptist Church,
Birmingham, Ala.

There is currently a marathon afoot among many Southern Baptists. The dash is a race toward the Mountain of Samaria, up its craggy, looming slopes, and into the stark innards of the temple of the god of fortresses.

The Mountain of Samaria was the favorite retreat of the pampered lords and ladies who, said Amos, wanted to rest in bliss in Zion midst a period of spiritual crisis. The god of fortresses was the sovereign of the strutting king of Syria, whose destiny Daniel heard from the lips of an angel.

Both the Mountain of Samaria and the god of fortresses are graphic symbols for the spiritual crisis brewing in Southern Baptist life, called "power politics."

The deepest crisis Southern Baptists face at the moment is not whether or not the liberals will rob us of the Bible or the conservatives of Bold Missions. The most pressing crisis is we are slipping unwittingly into the use of profane methods for fighting spiritual warfare.

In the '60s, I was religion editor of a large daily newspaper. I scamped all over the land, covering the periodic meetings of the big denominations. I witnessed the sit-ins, the walk-outs, the rising-ups and the casting-downs. I was an observer of the political machinations that divided the churches, dissipated their energies, made of them armies which turned their swords on themselves while the enemy ravaged the land.

In the '70s, I was a White House aide. As an erstwhile religious liaison specialist, I helped, regrettably, in the external politicizing of the church. But I also watched the power politics which ate the core out of Richard Nixon's presidency.

Now, in the '80s, I am a Southern Baptist pastor peering at the intensification of power politics within my denomination. My sore memories of the '60s and '70s are too tender yet for me not to cringe.

As a former "liberal" who is now a convinced biblical conservative, I plead with my SBC brethren in the Pressler Powerhouse, and with those in the Gatlinburg Group, and all in between.

My plea is this: We must recognize that to organize ourselves politically to do warfare within our denomination is to bring ourselves under the dominion of the god of fortresses.

Again: We must not use profane methods to wage spiritual war!

It is naive to think the issues over which we struggle will vaporize in the Los Angeles smog. Let us go on contending for the faith as the various factions perceive it. But let us change our methodology.

Rather than organizing meetings to strategize the assaulting of one another, let us organize prayer meetings in which brothers and sisters from both sides can rub shoulders as they kneel together and pray for one another.

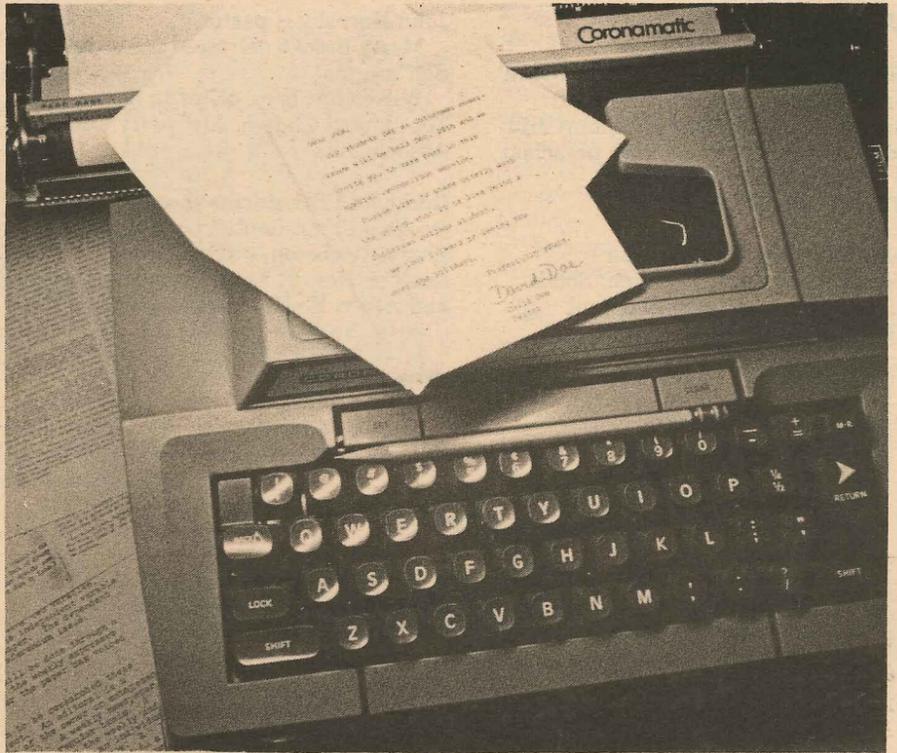
Rather than planning open houses behind closed doors wherein we can collect the groupies from "our" side, let us stress the fellowship so hungered for by the Macedonian believers in Paul's day—the fellowship of sharing. Let us recognize a cooperative fellowship involves cooperative listening. Let us note the test of the work of grace in us is not how we get along in agreement but how we get along in disagreement.

Rather than being fragmented to chase after purposes which come back to collide with one another, let us get together on the evangelistic purposes which have kept our hearts beating in unison since 1845. Let's unite around such sweeping aims as getting 8.5 million in our Sunday schools by 1985.

Above all let us raze the Mountain of Samaria. Let us dethrone the god of fortresses. If war we must let us take up the gentle arms of spiritual weaponry . . . arms like prayer, koinonea, agape.

As we march off to battle let us nourish ourselves with the K-rations of the fruits of the Holy Spirit: Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.

After all, Jesus said that the meek would inherit the earth. I'm quite convinced the meek will also inherit the Southern Baptist Convention.



The theme for the 1980 Student Day at Christmas is "Loving His Church." Southern Baptist churches are encouraged to set aside a Sunday in December to recognize students who return home for the holidays.

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Mountains to the Mississippi

Ordinations

Sammy Hill ordained at Pleasant Grove
Pleasant Grove Baptist Church, Mt. Zion Association, ordained Sammy Hill as deacon Oct. 26. Sam Smith preached the ordination sermon.
Tim Campbell is pastor.

Pleasant View ordains Wilson
Pleasant View Baptist Church, South Union Association, ordained Paul Wilson to the gospel ministry Oct. 5.

John Hornsby is pastor.

Marty Brooks delivered the ordination sermon.
Wilson has been called to pastor Hill Top Baptist Church, McCreary County Association.

Rockhold FBC ordains three deacons
Rockhold First Baptist Church, Mt. Zion Association, ordained three deacons Nov. 9. Jerry Gray, Gill Gray and Albert Bowlin are the new deacons.
Jesse Sweet is pastor.

Four ordained at Spears Mill
Spears Mill Baptist Church, Elkhorn Association, ordained Barry Robinson and Orville Napier as deacons Nov. 2. Clayton Robinson and Ira Meadows also became deacons.

Harold G. Polk gave the deacon's charge and Sam Hatton gave the church's charge.
Michael Young is pastor.

Narrows ordains McIntyre, Smith
Narrows Baptist Church, Ohio County Association, ordained two men as deacons, Robert McIntyre and Roger Smith.

Also 22 were baptized by Ronnie Lambert, pastor.

Alan Powell ordained at Lynn Acres
Alan Powell was ordained to the office of deacon, Lynn Acres Baptist Church, Long Run Association, Oct. 19.

Bethlehem ordains two deacons
Bethlehem Baptist Church, Russell Creek Association, ordained two deacons Nov. 2, Tom Coffeey and Berry Houk.

Terry Wilkerson is pastor.

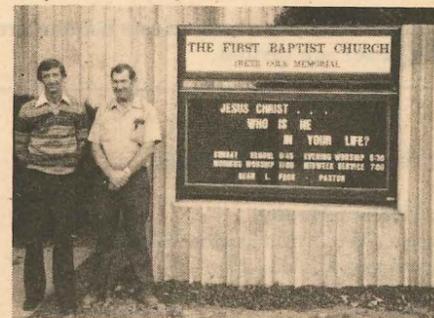
Johnny Sherlock ordained to ministry
Sept. 21, Oak Grove Baptist Church, Fairdale, ordained Johnny Sherlock to the gospel ministry.

James Hook, Mt. Hermon Baptist Church, and Horace Peek, Cloverleaf Baptist Church, preached the ordination sermons.

Melvin Sykes receives ordination
Adairville Baptist Church, Bethel Association, ordained deacon Melvin Sykes during evening worship service Oct. 5.

Congregations

Old Harrods Creek restored
A group in the historic Harrods Creek Baptist Church, Oldham County, has begun a restoration project to restore the old church building which still stands adjacent to a new and modern structure.



In the planning stages for over three years, this new church sign represents the reclamation of this church's heritage. Taking the name First Baptist Church it maintained the name Irene Cole Memorial which the church has been called for years. Several men helped erect the sign. Pictured [l-r] are Dean Pack, pastor, and Charles Hale.

The old building is in bad repair and estimates for restoration run as high as \$100,000. Although the church is limited in resources this hasn't discouraged the restoration group which has already gotten pledges for several thousand dollars.

Harrods Creek is one of the oldest Baptist churches in Kentucky. A few families from Virginia settled in 1788 near Kuykendall's Fort, six miles from the Ohio River. The group was about equally divided between Baptists and Methodists. Not having any place to worship, both Baptists and Methodists started meeting for a prayer meeting in the house of William Keller. Keller was not an ordained minister but both Baptists and Methodists gave their church letters to him for his care. Later Keller was ordained and the Harrods Creek Baptist Church was constituted in 1797 with Keller as pastor.

Keller was known for his melodious singing as well as preaching. He was also a zealous missionary and was instrumental in starting the Eighteen Mile Baptist Church and Lick Branch Baptist Church which is now the DeHaven Baptist in LaGrange.

Keller fought in the War of 1812 becoming a commanding officer. He is said to have died in 1817 of a wound inflicted by a bear while he was on a mission to organize another church. By then the Harrods Creek congregation numbered 279.

Today the congregation numbers about 300 and generally uses seminary students as pastors.

The old church building will be torn down and cleared away unless funds are found soon to restore it.

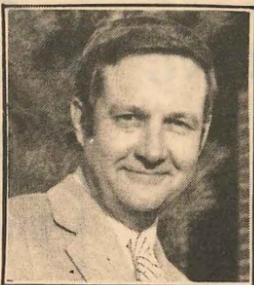
Stamping Ground gives to missions
Stamping Ground (Ky.) Baptist Church recently voted to give \$1500 to missions

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Glenn Mollette is pastor.

Locust Grove sets Sunday School high
Locust Grove set an all time high in Sunday school attendance this fall. The pastor, Larry Allen, attributes this growth to an extensive effort to contact each person in the community.

Locust Grove has also completed construction on the parsonage. Most work on the parsonage was done by church members.

Rosemont youth conduct survey
Rosemont Baptist Church youth conducted a survey of Millersburg Sunday, Nov. 2, for Elkhorn Association.

A total of 25 youth and three adults participated in the survey.

Rosemont youth also attended the morning service of Millersburg Baptist and brought music and testimonies.

Women request no Sunday racing

Over 250 Christian women meeting at Ninth & O Baptist Church, Louisville, Oct. 25, adopted a resolution relating to Sunday horse racing in Kentucky.

The resolution expressed concern that Sunday racing would be detrimental to the welfare of individuals, families and society as a whole.

The women said Sunday is set aside as a holy day and should not be used for such activities as horse racing.

The Kentucky state racing commission was requested to deny the application for Sunday racing. The resolution called on all Christians to join hands in creating a moral atmosphere encouraging strong Christian family life in the state.

Bethany receives constitution

Bethany Baptist Church, Russell Creek Association, was constituted Oct. 19 at 2 p.m.

James E. Casey Jr. and Michael C. Watts were program participants.

James D. Kinser is pastor.

Personnel

Sholar new at FBC Hazard

Ronald R. Sholar is minister of music and education at First Baptist Church, Hazard. Sholar comes from the First Baptist Church, Hopkinsville, where he ministered for 15 years.

Previous to Hopkinsville he was minister of music at Harlan (Ky.) Baptist Church for 10 years.

Sholar is married to the former Gloria Phillips of Hopkinsville. They have four children, Rex, Steve, Phillip and Jill.

Sholar graduated from Murray State University and Southern Seminary. He has been president and vice president of the Kentucky Baptist ministers of music. He has been crusade music director for evangelistic meetings in



Nov. 9 Immanuel Baptist Church, Frankfort, dedicated 15½ acres of land six miles from the church which was bought for the future site of a Southern Baptist church. Missions committee pictured above is [l-r] Bob Walter, Norman Dooley, Bob Simpson, Loura Faris, Betty Romine, Delphia Franklin and Al Wall.

Madrid, Spain, Einbeck, Germany and Accra, Ghana, West Africa.

Miss Daniel leaves DeHaven Memorial
Nancy Daniel, minister of education and youth, DeHaven Memorial Baptist Church, LaGrange, has resigned. She will go to Liberty Baptist Church, Appomattox, Va., as minister of education and youth the first of the year.

Miss Daniel, a native of Richmond, Va., graduated from Mary Baldwin College, Staunton, Va. She is a 1978 graduate of Southern Seminary.

Prior to seminary Miss Daniel was assistant director of media resources at Union Theological Seminary, Richmond.

Mrs. Flanagan earns recognition

Mrs. Virginia Flanagan, alumni and public relations director at Campbellsville College, was recently named "Woman of Achievement" by the Taylor County Business and Professional Women's Club.

Mrs. Flanagan is a 1965 graduate of Campbellsville College and she received her master's in English from the University of Louisville.

A Pulaski County native, Mrs. Flanagan is the daughter of Mr. and Mrs. W. R. Ponsler of Science Hill, Ky. Her husband Dan is vice president for student life at Campbellsville.



Sholar



Miss Daniel

Kentuckians go to new mission fields
Mr. and Mrs. James E. Spaulding, missionary associates, have transferred from Scotland to West Germany. They are native Kentuckians.

He was born in Casey County and grew up in Lincoln County. She is the former Barbara Bogie of Lincoln County.

They were employed by the Foreign Mission Board in 1968.

Mr. and Mrs. Richard D. Clement, missionaries, have transferred from Ecuador to Venezuela. He is a native of Mortons Gap, Ky.

They were appointed by the Foreign Mission Board in 1965, resigned in 1972 and were reappointed in 1974.

A MEMORIAL GIFT

Rev. Tom Moore
Kentucky Baptist Children's Homes
10801 Shelbyville Road, Middletown, Ky. 40243

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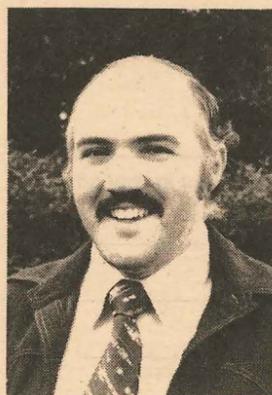
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My name is Nick Harcrow. Before coming to Boyce I served as a bi-vocational pastor in Alabama. I worked as a medical technologist as well as a pastor.

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Clear Creek Comments

D.M. Aldridge, President
Clear Creek Baptist School
Pineville, Ky. 40977



"Dear Dr. Aldridge, Clear Creek has been so helpful to our family. Especially during the holidays. It is hard to be away from family and friends and our limited income really didn't give me a lot to look forward to. But thanks to you and the many friends of Clear Creek it was the best holiday season we have ever had."

This letter is similar to many I receive, especially during the holiday season. Let me tell you about three projects we have to make the special days more special.

On Thanksgiving Day we had a special service in the chapel and then over 175 students went to Kelly Hall for a bountiful Thanksgiving dinner. The first Thanksgiving table could not have been more heavily laden.

The Shopping Spree is an activity begun several years ago where various WMU groups, Bible study and other church related groups and individuals send gifts for our students for Christmas. It is such an exciting time and each student family is allowed to shop for his family for free. Until you have been a Clear Creek student and sacrificially given up home, job security and a good income you cannot imagine the apprehension they feel with Christmas coming and the fear of no gifts for their children. It is just overwhelming each year to see the many new toys and other gift articles which so many friends send.

The last but certainly not least is our Turkey Day project. In the 1960's we had a very unusual student on our campus. Because of injuries suffered in World War II, Don Burnett was affectionally named "The Mechanical Man." He could not walk without crutches and had many braces. He was a student when times were hard as many of you will remember and upon leaving our school vowed he would have a fund where each student family would have meat on their table at Christmas. He did.

Burnett served effectively as an area missionary in western Kentucky and it was there he met the young minister, Bill Whittaker. Burnett was on a hunting expedition on Thanksgiving Day 1970 with a group of friends and suffered a fatal heart attack.

Since that time Bill Whittaker, now president of our Kentucky Baptist Convention, has manned the project with the help of hundreds of alumni all over Kentucky and other states. The project has grown until we are now able to give a turkey and a gift of money to each student family. This year it is \$20.

So can you see why I receive letters like the one above and why so many of you are helping our men prepare for the task God has called them to do? You see, it takes many phases of training to make the servant ready for the task and this is an important phase. I would be happy to give you a tour of the campus and would like to hear from you. You may write me, D. M. Aldridge, Clear Creek Baptist School, Pineville, KY 40977.

KBC Activities

Here and now

DECEMBER

- 25 Christmas
- 28 Student Day at Christmas. Materials available from Student Department, Kentucky Baptist Convention

Looking ahead

JANUARY

- 5-9 Bible Study Week
- 11 Soul Winning Commitment Day
- 11 Area Evangelism Fellowship, Louisville, Carlisle Avenue Baptist Church
- 12 Area Evangelism Fellowship, Lexington, Central Baptist Church
- 19 Area Evangelism Fellowship, Owensboro, Hall Street Baptist Church
- 20 Area Evangelism Fellowship, Bowling Green, Eastwood Baptist Church
- 23-24 Deacons, Pastors and Wives Conference. Cedarmore
- 25 Baptist Men's Day
- 26 Area Evangelism Fellowship, Mayfield, Northside Baptist Church
- 27 Area Evangelism Fellowship, Hopkinsville, Second Baptist Church
- 30-31 Deacons, Pastors and Wives Conference. Cedarmore

FEBRUARY

- 1 Baptist World Alliance Sunday
- 2-3 "Growing a Loving Church" Seminar. Lexington, Elkhorn Associational Office
- 8 Race Relations Sunday
- 9 Area Evangelism Fellowship. Somerset, Ferguson Baptist Church
- 9 Regional Royal Ambassador Congresses. Benton First Missionary Baptist Church and Louisa Baptist Church
- 9-10 Student Mission Emphasis Week
- 10 Area Evangelism Fellowship. Prestonsburg, First Baptist Church
- 10 Regional Royal Ambassador Congresses. Central City First Baptist Church and Hyden First Baptist Church
- 12 Regional Royal Ambassador Congresses. Auburn Baptist Church and Columbia Baptist Church
- 13 Regional Royal Ambassador Congresses. Williamstown Baptist Church and Louisville Davis Memorial Baptist Church
- 13 Area Evangelism Fellowship. Maysville Central Baptist Church
- 15 Baptist Seminaries, Colleges and Schools Day
- 16-17 State Evangelism Conference. Louisville Walnut Street Baptist Church
- 17 KBC Evangelism/GA Pastor's Conference Joint Meeting. Louisville Commonwealth Convention Center

Oneida Journal

Barkley Moore, President
Oneida Baptist Institute, Oneida, Ky. 40972



I gained a savior

Each morning I go through the day's mail. Occasionally a harsh word comes but that is rare. Our friends bring me close to God each day as they render 'unto the least of these' with their \$5, \$10, \$25, occasional \$100 or more, gifts. These come coupled with news, problems, prayers for us or request of prayer for the sender, words of encouragement and support.

A recent sampling from the mailbag:

A medical doctor writes from western Kentucky: "Someday I hope to stop by and meet you personally, or even accept your kind offer of spending a few days. I realize it is impossible for you to recall the many instances of help and kindness you have given so many. I wrote you a long time ago sharing some difficulties. I will always keep your reply enshrined in my heart long after the paper and ink (which I am saving) are gone. I asked for your prayers and again request such."

A Methodist friend sends \$25 from Osawatomie, Ks.: "I am sure you have a very fine school, and I would like to drop in sometime. I am concerned about our mutual Iranian friend and his family and the people of Iran. Our prayers are not only for the 51 hostages but for all concerned. I am a retired army officer and I hate conflict."

From a Sunday school class in Paducah sending \$10: "I wish every Baptist in Kentucky could spend an hour at Oneida, looking at, and hearing about, the school. You wouldn't have any problems raising money."

The Sunshine Club of a large Louisville church sending \$100 writes: "We got so much from our visit to your school. We enjoyed the tour, the lunch, and learning all we did."

From Banner Elk, N. C.: "This isn't much but maybe it will help some. We are proud of Oneida and the untiring efforts there."

From a friend working with the Indians in South Dakota: "I will be glad to support a student."

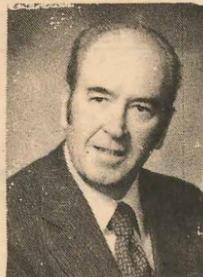
From the WMU of an eastern Kentucky church: "We have decided to make a contribution to Oneida on a quarterly basis. We are aware of the great and needed work you are doing and the progress that is being made."

A Shelbyville friend writes: "Enclosed find a check for \$1000 to be used in any way needed to further the ongoing of the school. This represents a legacy from my late sister, a staunch Baptist and public school teacher for 40 years. She visited Oneida three years ago and was so very impressed with the Christian atmosphere and the well run establishment. Each time I prayed for direction in using this money for the Lord I was led back to your school."

From a former student and subsequent volunteer staff member, writing six months after marrying a mountain girl he met while at Oneida: "Barkley, I've got a real winner of a wife. Oneida gave me a wife and many good qualities that our school provides. I can see how the Lord transformed my whole family through Oneida. I gained a savior. Well the Lord multiplies Barkley. May he multiply 100 times the \$30 enclosed for the ongoing ministry of your heart."

I've been writing this column for six months. I'm wondering how many are reading it. Reader, could you take a few moments to write me? Now. It is good to hear from friends at Christmas.

Frank Owen



Tolerance

In machinery, tolerance is the necessary minimal space between moving parts to allow lubrication and purposeful function. Machinery that is put together without sufficient tolerance space is abrasive, heats up and eventually either sticks or blows up. Machinery that leaves too much tolerance won't run well or maybe not at all.

The free minds of men in a religious body also require an adequate measure of tolerance space for the loving Spirit to dwell in and prevent abrasive friction. If there is too little tolerance, the religious body heats up and sticks, or blows up. Again, if there is too much tolerance, the machinery fails, or runs inefficiently.

Baptists sometimes dispute over how much tolerance to allow one another. Some people currently would reduce the previously prevailing measure of mutual tolerance. The machinery has heated up a bit in some of our Southern Baptist states. This need not happen among Kentucky Baptists if our tolerance of one another leaves room for the Holy Spirit's full function.

Even in the wider circle of Southern Baptists the currently prevailing spectrum of our constituency has demonstrated its good faith and purpose. I'd say that virtually all of the previously prevailing components of our great fellowship have pretty well "won their spurs" and proved their legitimacy. The machinery doesn't need to be any tighter than that which has brought us to this great hour of world endeavor.

We can live and serve Christ together in the present fellowship. We have proved it. Let us all continue to do so. To tighten the machinery further threatens its future function. Who wants to be responsible for hindering or halting the glorious progress of Baptists in today's world that needs the Gospel we can proclaim?

So, I plead for tolerance in the wider fellowship. I plead for Baptists to tolerate one another. We will never be a denomination of automatons whose mental powers are allowed only to recite an imposed creed. We'd blow up in such circumstance. The task is great. We all need each other. "Let your moderation be known unto all men. The Lord is at hand." (Phil. 4:5 KJV)

Baird retires

after 24 years as student work consultant

Doyle Baird will retire Dec. 31 after 24 years at the Baptist Sunday School Board, but his influence and his contributions to Southern Baptist student work will remain.

Nell Magee, Art Driscoll and Bill Junker agree it was Baird's persistent influence that convinced them to join the board's student department (now National Student Ministries).

"I'm at the board today because of his refusal to accept no as an answer," explained Miss Magee, consultant, international student ministries. "Doyle told me that if I did not come at least for an interview I would be cheating myself, the board and the Lord. So, I came and stayed."

Driscoll, NSM consultant in organization and program development, said, "He (Baird) is a friend and challenger, who gave me a feeling of personal worth by insisting I should come to work for the board."

Baird, who came to the board in 1956 as director of administration in the student department, has been in student work since 1939. In his current position as consultant, church ministries to students, Baird deals with strengthening the relationship between the local church and Baptist Student Union.

"Baird has a very unusual and accurate insight into Southern Baptist churches and their leadership," said Charles Roselle, NSM secretary. "He is committed to the concept of every church developing a meaningful ministry to college students."

It is a consensus among those who work with Baird that he is concerned with details. As Roselle jokingly explained, "Baird likes to plan planning."

But those who work with him also agree it is his consistent fairness, understanding and strong devotion to his family that characterize Doyle Baird.

Though Baird's plans after his retirement are still indefinite he hopes to teach, do some writing and

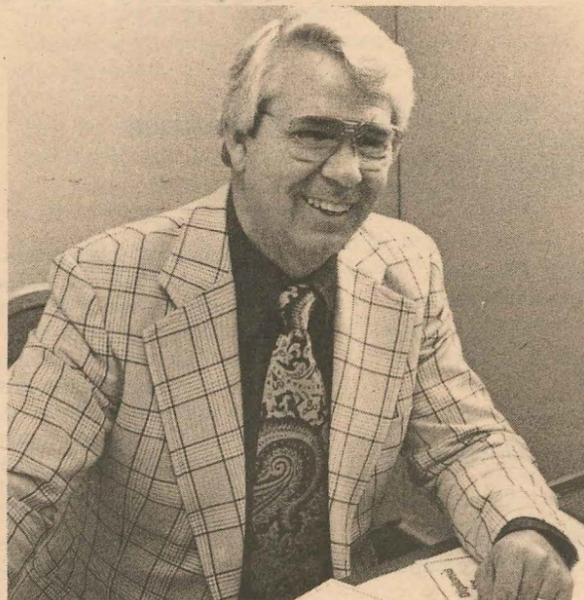
spend more time at his favorite hobby—horticulture. He estimates he now has about 80 dwarf-fruit trees in his "miniature orchard."

At present Baird and his wife, Rose Lee, work in the college department of Nashville's First Baptist Church, where they are members.



Nell Magee [l] and Art Driscoll consult with Doyle Baird concerning new student work ideas. Both Miss Magee and Driscoll agree it was Baird's persistent persuading that convinced them to accept positions with National Student Ministries of the Sunday School Board.

Anderson takes action on study course awards



Since beginning work at the Sunday School Board in 1975, Andy Anderson has met all requirements for 21 Church Study Course diplomas.

Andy Anderson is one reason Church Study Course awards are on the increase.

Since 1975 Anderson, ACTION specialist at the Sunday School Board, has earned 17 leadership and four subject area diplomas in the denomination's system for meeting the training needs of church members and leaders. In the process he accumulated all five Christian development diplomas which are based on the number of courses completed.

Anderson's total of 21 earned diplomas is not a record, but it represents a higher total than is reported by some entire congregations. Each diploma earned through individual study requires reading approximately five books and submitting written answers to personal learning activities.

In the leadership area, Anderson has completed all requirements for seven Sunday school diplomas, five in Church Training, two in media services and one each in associational leadership, deacon ministry and church recreation leadership.

Anderson said he began "devouring" study course books when he became a Sunday School Board employe in 1975.

"I needed to know more about what was happening here," said Anderson, who came to the board to travel nationwide training church leaders in the use of his ACTION enrolment concept for increasing Sunday school enrolment and attendance. He also created the Sunday School Growth Spiral and Build Up, a Church Training enlargement plan.

Because Anderson has logged 250,000 miles a year and averaged 294 days per year on the road, he has utilized spare moments in airports, hotels and on planes to ready study course books and complete written answers to personal learning activities.

"I discovered I could read one book in an evening and then complete the study questions in another two or three days," he contended.

Anderson, who plans to hang his certificates on his office wall in Nashville, called his work on church study course diplomas "extremely helpful."

"I think this kind of study would be helping to pastors, ministers of education and to denominational employes, especially those involved in field service work," said Anderson.