

WESTERN RECORDER

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KENTUCKY BAPTIST NEWS JOURNAL

Price, FMB retiree, dies

G. Norman Price, 68, director of publications at the Foreign Mission Board in Richmond, Va., for 17 years, died Sunday afternoon at St. Luke's Hospital. He had been critically ill for the past three weeks with an acute respiratory ailment.

His death came only six weeks after he had retired from the missions agency, where he had helped to plan and produce mission education material, used throughout the 13-million-member Southern Baptist Convention.

He was a graduate of Georgetown College and held a ThM and PhD from Southern Seminary, where he later served as a trustee. He also had been a trustee of Mississippi Baptist Hospital, Blue Mountain College and the Baptist Sunday School Board and had written for a number of publications.

The funeral service was held at 10:30 a.m. today at Second Baptist Church, with Woody Funeral Home, Parham Chapel in charge of arrangements. Burial will be in Paducah on Friday.

The family has requested memorials be in the form of donations to the building fund of Second Baptist Church or to the Lottie Moon Christmas Offering for Foreign Missions.

If it hadn't been for Bailey, there wouldn't be any news: executive board observer

by James H. Cox, Associate Editor

Bailey Smith once again stood in a Baptist spotlight last week, this time in Kentucky.

Even though he was not present, Smith stole the limelight at the annual winter meeting of the Kentucky Baptist executive board in Middletown Dec. 8-9. It was a meeting devoid of controversy and issue, with one veteran observer noting it lacked the news elements present in other years.

A resolution about Smith, like everything else, was handled with dispatch. It assured the SBC president of the board's support and stated board members are praying for Smith. It asked for "wisdom in the face of mounting pressures to unify our (Southern Baptist) convention."

A copy of the resolution, introduced by John Dunaway of Corbin, was to be forwarded to Smith.

Other matters of business taken by the board were practically routine. They included adopting a motion to bring furloughing foreign missionaries to the Baptist Building for updating on their state's work. A call came from several board members asking an increase in the percentage of Cooperative Program funds sent to SBC causes each year. The board awarded a plaque to retiring convention secretary A. W. Walker after eight years of service.

The only major expenditure of funds approved was approximately \$46,000 for urgent repairs to Cedar-moore Baptist Assembly buildings and facilities.

The board was told in excess of 14,000 persons attended their state assembly during its 1980 operating season. A total of \$38,681 was received over and above expenditures at this property near Bagdad during the year.

The executive board was organized into its five standing committees during this session. Chairmen of the five committees are: Douglas Strader of Somerset, business and finance; Curtis Warf of Pikeville, church services; Jerome Browne of Lexington, agencies; David Perkins of Williamsburg, missions; and David Gardner of Hopkinsville, nomination and program evaluation.

The five chairmen, and six other members at large, compose the executive board's administrative committee, which meets monthly. At large members for 1980-81 include J. Altus Newell and Mrs. Jack Cook, both of Louisville; W. D. Jagers of Cynthiana; Russell Hibbs of Henderson; Gary Watkins of Bowling Green; and Malcom G. Lunceford of Frankfort.

Newell was named chairman of the administrative committee by board chairman and KBC president Bill Whittaker of Murray.

The next meeting of the executive board will be May 4-5 at Cedarmore.



O chrismon tree, O chrismon tree

Chrismon trees are often decorated with handmade ornaments of Christian symbols using white and gold colored materials to portray the purity and royalty of Christ. This tree stands in the rotunda of Stealy Hall at Southeastern Baptist Theological Seminary. [BSSB photo by David Haywood]

A good report isn't cause to let the guard down: Cothen

A caution that "any sort of relaxation of effort or prayer could bring us to another era of decrease" was issued by Baptist Sunday School Board president Grady Cothen, who said he rejoices in projected gains in baptisms, church membership and church program enrolments. (WR, 12/10/80, p. 1.)

The board's Research Services Department released projected statistics from the 1980 uniform church letter which show gains in all nine categories of the letter for the first time since 1961, including a record increase in baptisms.

"I rejoice in the relatively larger number of conversions last year," said Cothen. "But we cannot assume this is a trend," he declared, citing "sociological and psychological factors militating against New Testament religious faith."

Cothen said he believes current denominational controversies may have prevented even greater gains. However, "I think I can see evidence the controversy is dimming and pastors are giving themselves to bold mission instead of the controversy."

Cothen said a projected increase of 227,444 in church membership, a 1.7 percent gain, "has to show many churches and pastors have had their minds on the business of the church." That increase brings total SBC membership to slightly more than 13.6 million.

Gains are also projected for Sunday school, Church Training, church music, Woman's Missionary Union and Brotherhood enrolments. "I think it is inevitable some of this is a result of the Bold Mission Thrust emphasis," Cothen said.

KBF assets top \$9 million, earnings up, officers named

Cy Waddle of Somerset was elected president of the Kentucky Baptist Foundation board of directors meeting in Louisville Dec. 9.

Other new officers include Charles Westray, Louisville, vice president; and John W. Kruschwitz, Ft. Thomas, secretary.

William H. Bennett Sr. presented the foundation's audit report which indicated assets stood at \$9,379,019 as of Aug. 31. Over the last four years there has been an increase in assets of 31%.

Income for the past year reached \$696,009, an all time high. In the same four-year period earnings of 38.7%, or \$2,196,779, were reported.

Investment advisors James Eisenmenger and Fred Duda of United Kentucky Bank and John Cartier, New York, reviewed the foundation's investment portfolio. They presented an analysis of the economic conditions as they affect the investment program of the foundation.

A resolution recognized the services of William A. Lamkin, Kenneth Littrell and P. A. Stevens for their tenures on the board.

Kruschwitz, board vice president, presided at the semiannual meeting.

FMB appoints 332, feels economic crunch in 1980

Closing its first year under president R. Keith Parks the Foreign Mission Board named 36 missionaries in December and made three appointments under its re-organization plan. Actions came at the board's final meeting of 1980.

The 29 new career missionaries, six missionary associates and one special project nurse brought the year's total appointments to 332.

Joe W. Bruce, missionary to Honduras, was named associate to the director for Middle America and the Caribbean. Norman Burnes, missionary to France, was named candidate consultant for the Atlantic states and Wendy Purcell, former missionary journeyman to Zimbabwe, will be coordinator of auxiliary personnel with responsibility for screening journeyman candidates and helping with missionary selection.

Among other business the board honored E. L. (Cotton) Wright, retiring Dec. 31 after 27 years as business manager, and it affirmed plans to strengthen its emphasis on partnership evangelism as the World Evangelism Foundation announced it will phase out operations in 1981. The board reallocated funds to meet the financial pressures of worldwide inflation and passed a resolution urging Congress to pass a bill restoring a missionary income tax exclusion.

West Africa director John E. Mills said financial pressures of mission work in his area are "as serious as any we've seen." He received board approval to transfer funds to meet critical needs in mission travel and housing accounts.

Other reports underscored the need for Southern Baptists to intensify support of Bold Mission Thrust. Charles W. Bryan, vice president for overseas operations, said Nigerian seminary principal Osadolor Imasogie told him the 300,000 Baptists in that country could increase to three million in the next 10 years "if we utilize our full potential."

Blakeman heads WR board

William S. Blakeman, Winchester newspaperman, was elected chairman of Western Recorder's board of directors at its Dec. 12 meeting. He succeeded Billy D. Marcum of Brandenburg who has rotated off the board.

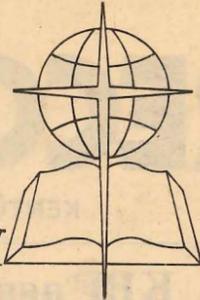
Succeeding Blakeman as vice chairman is Glenn Durham of Harlan and John Christian of Hopkinsville was elected secretary.

The board acted on staff reports and transacted several items of business related to the production of the state Baptist newspaper.

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

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Directors: William S. Blakeman, Winchester, vice chairman; Glenn Durham, Harlan, secretary; John Christian, Hopkinsville; Curtis Erwin, Glasgow; Garnett Hulette, Frankfort; William D. Jagers, Cynthiana; O. G. Lawless, Bowling Green; Sidney Maddox, Paducah; Ronald P. Moore, Highland Heights; T. A. Prickett, Owensboro; Gilbert Sapp, Russell Springs; William J. Sullivan, Louisville.



C. R. Daley

Daley Observations

Lottie Moon has given Christmas a new dimension

In many ways the modern celebration of Christmas in America has become so commercial and so secular there is little left to point to its true meaning. But for Southern Baptists something wonderfully different also has become a vital part of the annual Christmas observance. This is the special prayer and offering for foreign missions each December which is by now as much a part of Christmas for Baptists as the Christmas tree.

What a wonderful tradition the Lottie Moon observance has become for Baptists! Probably nothing Baptists participate in is so universally approved. The success of this emphasis is graphically demonstrated in that half of all financial resources for our mission work in 94 foreign countries comes from this special offering. The 1980 goal is \$45,000,000 which likely will be exceeded.

This wonderful Baptist tradition had a humble beginning with Woman's Missionary Union. Southern Baptist women have had a larger part in our world outreach than has ever been realized. The Lottie Moon prayer and offering is but one of the many benefits of their commitment. By now this emphasis has grown far beyond the Woman's Missionary Union to become a churchwide emphasis but the women have joyfully encouraged this development, not caring who gets the credit so long as the Lord gets the glory.

How does one decide how much to give to world missions through the Lottie Moon offering? Ultimately it's between each one and his Lord but some practical suggestions appear here and there.

In our church the Lottie Moon goal is \$6000 which is commendable but not anything to boast about. It so happens the \$6000 goal just about equals one week's income of our church. This means to reach the goal each family should give at least what they give each week for the entire work of the church.

An idea that appeals to me is to make the Lottie Moon offering at least equal to the most expensive Christmas gift being purchased this year. We surely should be as generous with the Lord as we are with our loved ones.

We need to realize what a blessed privilege it is to channel part of our material resources into an enterprise designed to bring people the grandest human experience—eternal life in Jesus Christ.

We might not realize it but all of us make quite a large contribution to a cause that could destroy mankind. We don't choose to do this but we all pay taxes and a big slice of tax revenue

goes for the manufacture of weapons for war. We recognize this as a reality of life but how sad it is to realize what sense of values we have.

Someone has calculated it and reports the amount invested to win one overseas convert to Christianity is \$654 while in World War II it cost \$200,000 to kill one enemy soldier and \$500,000 per kill in Vietnam.

In light of such facts, \$45,000,000 is not so much for 13 million Southern Baptists and an individual offering equal to the most expensive gift we buy this year is a minimum.

Through the eyes of a missionary

Every year at this time those of us who have an opportunity to encourage Baptists to be serious in prayer and generous in giving during the Lottie Moon observance seek new ways to motivate readers. This year, instead of searching for some unique or novel idea, it has occurred to me the best approach would be an inside glimpse of actual needs on a mission field today.

Such a picture arrived only a few days ago from Howard and Maxine Teel. The Teels only recently returned to Bangladesh after living and ministering in Louisville for several years. Here's how the challenge looks through the eyes of Howard and Maxine.

"Recently Maxine and I were invited to have tea with friends during their religious festival. As we sat in their 'living room' with these people who offered us such warm hospitality, I thought how can I communicate to friends in America what I am seeing, thinking and feeling.

"Their living room, dining room, kitchen, bed rooms, family room, patio and lawn were all together the size of one car parking space in your church parking lot. A family of eight lived in this tiny little cane 'hut.' We were physically comfortable for three children were fanning us, but on the inside I was very uncomfortable.

"The community has a population of 3000 living in an area the size of a church parking lot. Can you picture a community of 3000 living in your church parking lot? The average family income is less than \$35 a month. Mr. and Mrs. Ail Hessain spent several days wages on our meal!

"Nearby are four other such communities where we have health, education and self help ministries to 40,000 people. This year we trained and placed 26 women in sewing jobs, 13 young adults in typing jobs, nine drivers, 12 machinists, 54 in handicrafts, a rickshaw cooperative and 30 people in other jobs. We helped start a community school for 433 students and paid tuition for 300 in other local schools. We saw 27,000 patients in nutrition, under five care,

maternity family planning, leprosy and tuberculosis.

"Through this they can know God cares for them. But we do so little, we give so little! There is so much to be done in this country!"

Are tax funds headed for parochial education?

With the election of Ronald Reagan as president and the changes in Congress, tax aid to parochial education is expected to receive a big boost. Strenuous efforts to get legislative approval of several aid-to-parochial-education plans that failed in this Congress stand a much better chance in the next Congress.

The plan most vigorously pushed is known as tuition tax credits. President Carter has stood solidly against this plan which passed the House of Representatives in 1978 but never got through the Senate. President-elect Reagan repeatedly expressed favor for the tax credit plan during his campaign and the Republican platform included specific and strong commitment to such a plan.

Under the tuition tax credit plan parents could deduct from their income tax part of the tuition paid to private or parochial elementary and high schools. Another proposal would provide parents with tuition vouchers which could be used in public, private or parochial schools.

Roman Catholic school leaders are greatly encouraged and are already contacting newly elected members of Congress to enlist their support. The most vigorous lobbying campaign in American history can be expected from these champions of religious indoctrination at taxpayers' expense.

The battle is not lost, however, and supporters of public schools and separation of church and state should be just as determined in their opposition to tuition tax credits as parochial school champions are in favor of them.

There are several specific steps we can take. One of these is to stay in touch with Kentucky members in Congress expressing opposition to all legislative proposals which would divert tax money to non-public schools. Another step is to support public schools enthusiastically and work in every way to improve them.

Still another step is to join and support Americans United for Separation of Church and State. This organization along with the Baptist Joint Committee on Public Affairs is waging an effective battle for preservation of religious freedom through church-state separation in America. The address for Americans United is 8120 Fenton Street, Silver Spring, MD 20910. The Baptist Joint Committee can be reached at 200 Maryland Ave. N. E., Washington, D. C. 20002.

Baptist Forum

Nashville wasn't built in a day

I feel a need to respond to the very thoughtful letter of Robert Miller which appeared in Western Recorder (12/3/80). Though Mr. Miller's attitude is graceful, it is unfortunately an attitude of resignation to the current events in our convention. A realignment of the convention would entail a group of people acquiring convention properties and resources which they themselves did not build and support. If anyone should leave the convention, it should be those who do not approve of SBC seminaries and agencies.

Orthodox believers have built up the convention into the largest Protestant denomination in America. Now, one wing of the convention wants the whole pie to themselves. This move towards a takeover of the convention seems to be basically dishonest.

I respect Mr. Miller's position, but I feel we must remember our "thatched hut" (the convention) was not built in a day nor without much cost. It was built with the hard earned money of people who had never heard the term "inerrancy."

Paul Frick, Louisville

I love New York

I want to thank you for your editorial, "Inspiration from Southern Baptists in New York." You have caught the spirit, purpose and drive of the work there in a very gratifying manner. As you have so well expressed, Southern Baptists have proven once they move into an area they are there to stay; to become integrated and one with the people they serve.

New York was noted as a graveyard of churches. It was thought no one could make headway in the sophisticated and skeptical urban atmosphere of Metropolitan New York. But faith in the cause and person of Christ, courage in the task and love found a way. The churches there are still in many ways seed churches. New ground is being broken. They are still working against odds; but the seeds are planted and growing in one of the greatest mission fields in the world, a multinational miniature of the world. There are 20 million people around a 100 mile radius of New York City.

It was my privilege to be a part of the Metropolitan New York work from May 1967 to September 1979 at which time I retired. I worked as home missionary, founding pastor (The Somerset Hills Baptist Church of Bernardsville-Basking Ridge, N. J.), member of the missions committee for two years and chairman of the credentials and constitution committee for five years that worked with the many ethnic groups that became a part of our work. On a committee of five that worked with me was a Puerto Rican pastor, a black pastor, a Chinese pastor and two Anglo-Saxon Southerners. We had a great time working together. I also taught in our Seminary Extension program in our headquarters building in New York for two years. We had 45 enrolled, made up of black pastors and leaders from the Bronx and Harlem.

I consider those 12 years in the New York work as some of the most exciting, challenging and fruitful years of my

life. I had the privilege of having 13 young people surrender for full time Christian service. Others entered allied Christian fields of medicine and social service.

Bennett F. Hall, Winchester

Lottie Moon—greater than inerrancy

After receiving a letter from a very dear friend on the mission field, Bob Hardy of Japan, I feel compelled to place my thoughts in writing. Bob Hardy wrote this sentence in the letter: "I pray that the life blood of missions and evangelism of our convention doesn't get squeezed out over some meaningless controversy." This statement reflects my sentiment. Missions and evangelism is the adhesive that unifies Southern Baptists.

I plan to promote, broadcast and build up the Lottie Moon Christmas offering for the Lottie Moon Christmas before. This offering will be a priority even above our budget needs as a church. Continual support for missions and ministry will increase through Cooperative Program giving. At the same time every effort will be made to reach our community for Christ. I know our congregation will prosper with unity and vitality.

Henry H. Hobson, Russellville

A vote for staying power

I want to say a word on behalf of the long pastorate. People have different ideas about how long a pastor should stay at a church. I believe every case is different but I also know a long stay at a church can be very profitable. There are so many advantages and blessings, I won't mention them.

I am happy to say I am now reaping the harvest of a longer pastorate. In March I will have been at First, Paris, 14 years. This last year has been the best of all: for me, as pastor, and for the people. As evidence of this fact, we have had more additions (49) to the church in 14 years, the highest total receipts (\$125,000) and our attendance is the best it has ever been. Our church gives 30% budget offering (\$30,321) to the Cooperative Program. We have a total of \$41,072 to all our mission causes including two mission churches.

I'm sharing this for any pastor who might question his staying at the same church for a number of years. Also, I'm saying there are some churches who don't get tired of their pastor every three or four years. I'm thankful God called me to one of those churches.

Bob Wallace, Paris

Wrong crusade among Baptists

I've never been to a seminary. I do not know one word of Greek or Hebrew. I've been to Calvary and know the language of a lost and condemned person speaking to Jesus for salvation. I believe this same person will lead and guide us in daily decisions.

I've been to our own state convention for the past 30 years. I've been to the Southern Baptist Convention for the same length of time. I've never had any part in either of these except silent prayer. As long as possible I plan to keep attending these. I will probably never have any additional part on the programs. I'll keep on with the part I have.

I do not plan to line up with a group to tell me who to vote for for president of our convention. Neither do I plan to be part of a group that would tell me who not to vote for. One is as wrong as the other. I simply choose to let the Holy Spirit be the leader.

I'm not going to waste my time arguing about the inerrant Word of God. I'm simply, at every chance I get, going to preach the inerrant Word of God. I wish to tell sinners this is the

way to Christ and salvation.

I wish to use my time and effort to inform and challenge our people that we have a bold mission and to get them busy at it. Our people need to take the command of Jesus seriously, as he says, "Go ye into all the world and preach the gospel to every creature." I'm going to keep on telling of our Cooperative Program and attempting to convince all that the best way to get the gospel around the world is by cooperation.

I believe if some of our men and women who are great leaders will lead in these cooperative efforts instead of crusades against each other God will be exalted and bold missions will be more of a reality. Could I get a few Kentuckians to agree with this?

James W. Watt, Mayfield

Will they know we're Christians?

After studying my Spencer History of Kentucky Baptists, reading some ancient copies of the Baptist Flag and remembering stories passed down from my Baptist family relating past practices in our beginnings, I have found we had great results from the Great Revival of 1800 for a few years, a decline, then another growth period interlaced with frequent division and discord. I have come to the conclusion that through the efforts of the Southern Baptist Convention and its enlightening and educational program we have grown into an effective and far reaching evangelical denomination! My present concern is we are facing another disrupting decline if we continue in the present trend. I am afraid Bold Mission Thrust will become a terrible crush.

I advocate we let each church keep and employ its autonomy guided directly by the Holy Spirit and the Word of God. Our doctrine is the same today as it was 100 years ago, but our evangelism has progressed through love and moderate-ism and fellowship with every soul God has created upon the earth.

If we are to go backward and take up the ultraconservatism, creedalism and practices of the waning years of growth—such as withdrawing fellowship of a member for non-attendance or some wrongdoing, then if we are fair and just instead of merciful we might well find our churches empty. The scriptures say "we will be changed" but the Bible also says "there are none perfect—save for the son of God—Jesus Christ.

In our society today we must entice and interest lost souls using every legitimate tool God has given us. As Jesus used spittle and mud to open the eyes of the blind, a stick to write in the sand and Jordan's stormy banks and muddy water, let us proclaim the resurrection and the beauty of service to God rather than dwelling on the doomsday theme we know is coming. Not preaching of death and destruction, but rather resurrection and joy. Let us rejoice in the Lord that others may see Jesus in us and thereby be attracted to reach for his promises.

We pray for the retraction of statements made concerning Western Recorder—calling it Western Discorder. Through this medium and newspaper accounts we have, as laymen, our only information as to the state of affairs of the church.

Restore us to the sincere ability to truly sing "Yes, they'll know we are Christian by our love."

Betty C. Mitchell, Clay

Will the real issue please surface?

In the present controversy among Southern Baptists we have a new issue. The new issue is "What is the real issue?"

Grady Cothen, president of the Baptist Sunday School Board, says the

real issue is a grab for power. Glenn Hinson, professor at Southern Baptist Theological Seminary, says the real issue is "whether pastors of a few jumbo-sized churches can establish themselves as inerrant and infallible teachers and thus qualify for the kind of authority they want to exercise in the Southern Baptist Convention." From reading recent accounts of many state Baptist conventions one gets the impression in a number of these meetings embarrassment combined with praying hymn-singing to produce a pious cloak used to cover up the issue. All of this adds up to many of our leaders saying in effect "we must re-define the issue or ignore the issue, because there is one issue we do not want to talk about and that is the inerrancy of the Bible."

I do not think it is fair or good for our future to confuse the original and basic issue, which certainly is the inerrancy of the Bible, with secondary, by-product issues. It is because of this original one, born in the hearts and minds of people deeply concerned (Why do we have to impugn their motive?) about the status of the Bible that attempts by them to redress their grievances have produced the secondary issues, genuine in themselves, which Cothen and Hinson are concerned about.

It seems to me the best thing to do now is for those of us who believe in the value of the historical-critical method of studying the scriptures to figure out how to explain to those of us who are genuinely afraid of that method that it does not undermine the authority of the Bible. That's going to take some doing. We may even have to rely on God for help. But avoiding or falsifying the issue is not the way.

Being a real Baptist in these days of real tension caused by a real issue may just mean reaching down to our foundations and believing generous amounts of goodwill, open discussion and complete honesty about our concerns can combine to create a new level of understanding and spiritual harmony. Let's begin to find ways to do it.

But let the issue be.

Robert Miller, Richmond

An interesting idea

Last December, as we were making preparations for the Lottie Moon Christmas offering, we began to consider a new option to this once a year offering we had traditionally been receiving. Our chairman of deacons, Cecil Short, recommended a new option in giving. He called it the "Lottie Moon Christmas Club."

Each year many people open Christmas Club accounts at their bank in order to be better prepared for the financial strain at Christmas time. We felt we could also take some of the strain of giving away, if we could provide an opportunity to be giving year round.

We immediately prepared some booklets, containing color, coded stubs, that would be submitted each week along with the person's gift. The gifts would then be placed in a separate savings account (collecting interest all the while), and then would later be combined with the Lottie Moon offering at the end of the year.

We feel this has encouraged our people to give more even during inflationary times. We feel our gifts are especially needed now because of the worldwide inflation problems and because we are deeply committed to Bold Mission Thrust to share the gospel with the world by the year 2000 A.D.

The purpose of this letter is that the idea might be shared with other churches.

Steven B. Smith, Pastor
Boone's Creek Baptist Church
Lexington

Baptist Forum

A truly liberated woman

Do Kentucky Baptists truly believe in stewardship? A resounding "yes" would be given by many of us if asked this question. But I would like to point out a significant area that negates this answer.

In the Bible we see stewardship is not confined to the use of money but also involves the proper exercise of talents. Because of the excellent participation of women in the Sunday

school and WMU and other areas of church life we can attest to the fact of real talent among our women members.

Particularly noteworthy of women's talents is the large proportion of women who serve in home and foreign mission fields of Southern Baptists. Add to this fact the tithes and offerings of Kentucky Baptist women no doubt comprise one-half of Kentucky Baptist receipts, thus revealing how disproportionate is the appointment of women made to Kentucky Baptist boards and committees.

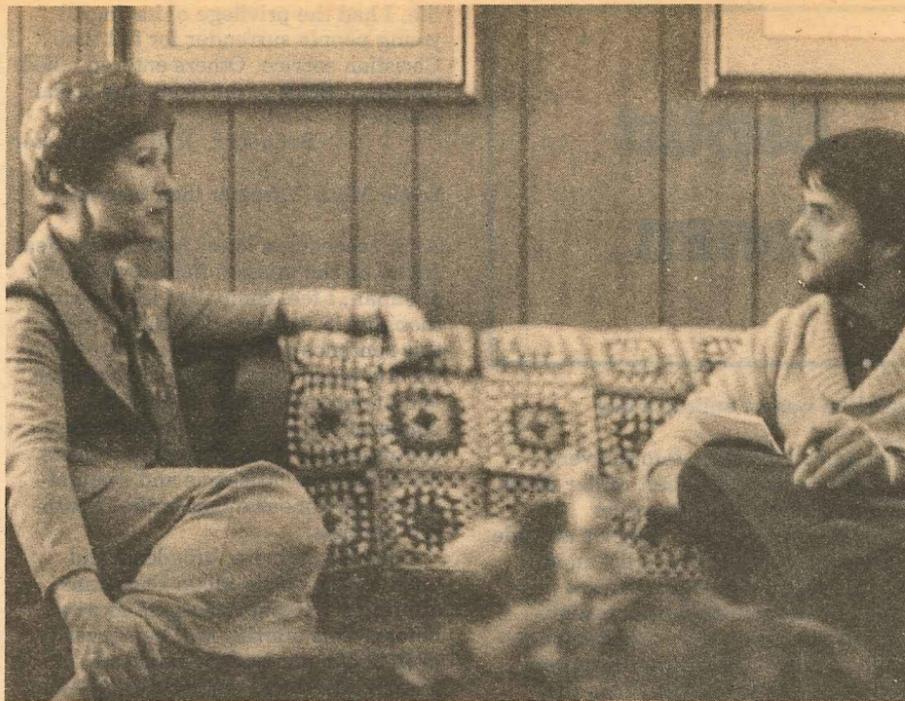
For example, membership on the Kentucky Baptist executive board, as given in the 1979 annual reveals there are only three women as compared to 147 men serving. On the Board of Child Care there are three women and 17 men. On the Georgetown College board of trustees there are two women and 34 men. On the Campbellsville College board of trustees there are three women and 33 men. There are no women serving on the Cumberland College board of trustees. Clear Creek board of trustees reveals two women and 16 men. Oneida Institute board of trustees has two women and 14 men. On our three hospital boards only one woman is serving. No doubt the 1980 annual will show the same disproportion.

Capable business women and women with years of administrative experience in WMU and other organizations are largely overlooked. How long will it take to persuade Kentucky Baptists to exercise better stewardship of the talents of both men and women?

Catherine R. Kuhnle, Lexington



Eugene F. Quinn [l], music director for the Kentucky Baptist Convention, was presented a country ham at the annual meeting of state convention music directors in Nashville for the state recording the highest numerical increase in church music enrollment in the past year. Dick Ham, consultant in the Church Music Department, Baptist Sunday School Board, made the presentation to Quinn for Kentucky's increase of 5649.



Carolyn Robson, a member of Westport Road Baptist Church, Louisville, speaks openly about her terminal illness. "The church and friends have been key factors for me and my family in dealing with our pain and doubts," she said. [by Jeni Cook]

Learning to enjoy the little things of life

by Ray Furr, Staff Writer

"He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all."

These are words from Samuel T. Coleridge's "The Rime of the Ancient Mariner." These words came to me as I listened to the testimony of Carolyn Robson.

Last July Mrs. Carolyn Robson was terminally ill. Of course it was a shock but she has a different approach to her illness than many other people.

"We are all suffering from a terminal illness. I just know what I will die with," she reasoned.

Mrs. Robson is a secondary school teacher in Jefferson county and a member of Louisville's Westport Road Baptist Church. I enjoy teaching high school seniors the most." She continued, "They are coming to a stage where they need desperately to take responsibility for their lives."

Mrs. Robson believes parents need to let go of their senior adolescents and allow them to accept responsibility.

She thinks the way we perceive life is how we will deal with circumstances which meet us daily. "We are responsible for our perceptions," she averred.

Carolyn Robson's perceptions have certainly shaped the way she views her illness. "We need to learn to focus upon today and all the little things of life which are so precious."

"I have reasons not be happy. My marriage and my health are broken, but I have learned it is the little things in life which give me pleasure."

Mechanistic gadgets have spoiled us, she contends. "We've lost touch with the small joys of life. Since my illness I realize how much I enjoy the warmth of soap suds while I am washing dishes. I take pleasure in the absence of pain or eating without becoming sick or when I can sleep peacefully."

"Philosophies can only provide us with perceptions but the meaning of life is the spiritual development which fills our lives with the love which Jesus showed to us," she claimed.

Friends have been a key to her facing her illness.

"I've always valued above all else my relationships with other people. When I came home from the hospital friends

came in droves to comfort me. Relationships have deepened which were only casual before."

Mrs. Robson believes when people realized the seriousness of her illness they felt they could risk themselves and extend their love and care for her.

"The way those dear people behaved towards me is how we need to live all the time," she declared.

"We focus so much on ourselves. We must see we are a part of a whole and we need each other."

"Sometimes I think we as parents rear our children to avoid the risk of love. Love is what can make us a community."

"People now approach me and say 'Hey, I want to tell you something which has been helpful in my life.' Why don't we do this all of the time instead of waiting for a crisis?"

The church has been an element of comfort and hope when she feels depression is near.

"It seems every time I become depressed a letter arrives, someone calls or someone drops in for a visit. The miracle of comfort has come from God's people who have reached out to me in love," she commented.

Mrs. Robson's openness to her death has made dying more palatable.

"I am ready to die," she continued, "but I have two children who really need me, thus I want to live."

She believes our attitude toward death is an important factor in when we die. Some people just give up in life when they are confronted with terminal disease, but since life is always throwing us curves we must make the best of the circumstances," she exclaimed.

Every negative experience she believes is a learning experience.

Good things such as seeing old friends and the increased closeness of her family have been aided by her illness.

Even though the doctors give Mrs. Robson a less than one percent chance to live she still has hope.

"My hope removes the isolation and fear of my visitors," she said. "I don't want to be isolated. I need my Christian friends."

"We must be willing to put our faith in Jesus Christ. We need to come face to face with the words of Jesus concerning both life and death. For it is he, Jesus, who lived a perfect life of love."

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Christian Education

\$29,200 given SEBTS

Lilly Endowment Inc., Indianapolis, has awarded a two-year \$29,200 grant to Southeastern Baptist Theological Seminary for trustee education and development.

The grant was made by Lilly Endowment in a competitive program involving several theological schools. "It will enable Southeastern to design and implement a comprehensive program of trustee/institutional interaction and involvement," says president W. Randall Lolley. "Our program will include orientation for new trustees, a trustee-faculty-administration retreat, visits in the homes of all our trustees by the president and the involvement in the objective-setting and evaluation process of the seminary."

NOBTS buys 6.5 acres

A sales contract has been signed by New Orleans Baptist Theological Seminary officials for the purchase of property adjacent to the campus which includes 6.5 acres and a two-story building.

Landrum Leavell, seminary president, said purchase price is \$3.3

million. Funds for the purchase are from the Southern Baptist Convention's capital allocation and seminary campaign funds.

The building, which has 119,000 square feet of space, will contain a student center, faculty offices and large classrooms following renovation.

The building, known as the former Maison-Blanche Building, now is occupied on the first floor by Gaylords Department Store.

Ky. MWBTS alumni elect

The Kentucky state chapter of the Midwestern Seminary alumni association elected officers for the 1980-81 year during a recent meeting in Bowling Green.

Frank Queen, minister of music and education of Twelfth Street Baptist Church, Paducah, was elected president. Ken Johnson, pastor of Salem Baptist Church, Morton's Gap, was elected vice president.

MWBTS business alters

C. W. Scudder, vice president for business and development, has been named

emeritus vice president by trustees of Midwestern Baptist Theological Seminary.

Trustees, in a called meeting, acknowledged Scudder's retirement and elected Roger W. Hall of Jefferson City, Mo., as his replacement. Hall, 37, will have the title of vice president for business affairs.

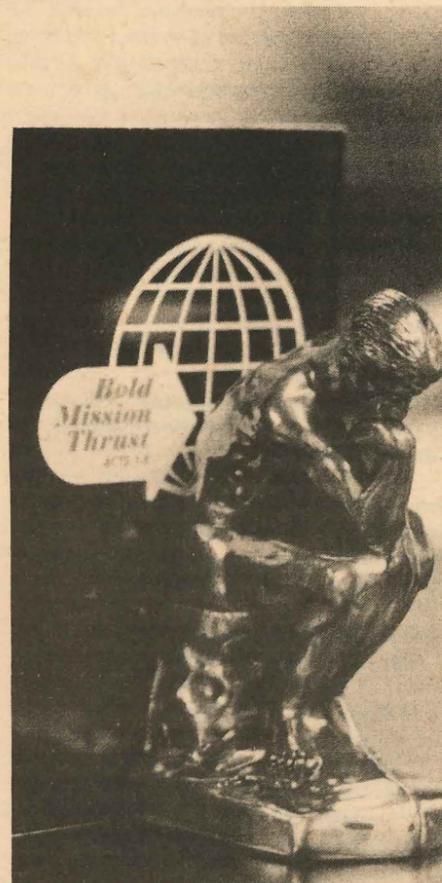
NOBTS gets first chair

Broadmoor Baptist Church, Shreveport, La., will endow a chair of discipleship at New Orleans Baptist Theological Seminary, the first fully funded chair at the seminary.

The funding requires a minimum of \$250,000, according to John Sullivan, pastor of Broadmoor and president of the Louisiana Baptist Convention. The church will give \$100,000 corporately and raise the additional \$150,000 from among its 4400 members in three years or less, Sullivan said.

The endowment will create the first chair of discipleship at any Southern Baptist seminary and perhaps any other seminary, according to Landrum Leavell, president of New Orleans Seminary.

"What we are hoping is the chair will be a very practical approach in the life of the ministers to discipleship," said Sullivan, whose church has led the state convention in Cooperative Program support for several years. "The students will develop their personal prayer life, devotional Bible study, quiet time and skills in leading people to the Lord. They will also develop the skills to train others in the same discipline."



Auguste Rodin may not have had the Southern Baptist Convention's Bold Mission Thrust in mind when he did his sculpture "The Thinker," but it is a fitting symbol for the seriousness of bold missions.

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Mountains to the Mississippi

Personnel

Burden accepts Cave Springs call
Gardner Burden accepted Cave Springs Baptist Church's, Freedom Association, call to be pastor.

Tade leaves New Hope, Chism joins
B. R. Tade has resigned as pastor of New Hope Baptist Church, Allen Association, effective at the end of the year.

He is attending Clear Creek Baptist School, Pineville.

Richard Chism has accepted the call as pastor at New Hope effective as of Tade's leaving.

Swiss Colony calls Jack Bruce
Swiss Colony Baptist Church has called Jack Bruce as pastor. He joined Swiss Colony the latter part of October.

Cooper leaves Muldraugh
C. Kenny Cooper has resigned as pastor of Muldraugh Baptist Church to go to Emory Baptist Church, Atlanta, Ga. as pastor.

Prior to the Muldraugh church, he was pastor of Antioch Baptist Church, Sulphur Fork Association. Cooper began his work at Emory in October.

Westport calls Jenny Thompson
Westport Baptist Church, Sulphur Fork Association, has called Jenny Thompson as minister of music. She is a Southern Seminary music student from Florida.

Rick Lucas is pastor.

Fairview calls Richard Domerese
Fairview Baptist Church, Ohio County Association, has called Richard Lee Domerese as pastor.

Domerese is brother-in-law of David Duncan, pastor of East Hartford Baptist Church, Ohio County Association.

He is attending Boyce School in Louisville.

Jimmy Madding joins Coldwater
Jimmy Madding joined Coldwater Baptist Church, Blood River Association, as pastor.

He formerly pastored West Broadway Baptist Church, Mayfield, seven years.

Madding attended Mid-Continent

Bible College. He and his wife Wanda Sue have two children, Valerie Sue and David Lynn.

Alan Ray to pastor Mount Moriah
Alan Ray, MDiv student at Southern Seminary, has accepted the call as pastor of Mount Moriah Baptist Church, Boston. Ray and his wife Melinda will be living on the field.

Sheppard accepts Walnut Street call
John T. Sheppard accepted the Walnut Street Baptist Church, Benton, call to be pastor.

He and his wife Phyllis have two children, Jeff, 14, and Debbie, 12.

Sheppard was formerly pastor of Springhill Baptist Church, New Concord and Bell City Baptist Churches. He attended Mid-Continent Baptist Bible College.

Hansford new at Jamestown
C. E. Hansford is the new pastor of Jamestown Baptist Church, Russell County Association.

He and Mrs. Hansford moved into the pastor's home in late October.

Hartford Second calls Duncan Smith
Second Baptist Church, Hartford, Ohio County Association, has called Duncan J. Smith as pastor.

Adams accepts Trammel Fork call
Brad Adams has accepted the call as pastor of Trammel Fork Baptist Church, Allen Association.

Formerly from Nashville, Tenn., Adams began duties as pastor Nov. 16.

Mullen leaves Cane Valley pastorate
J. V. Mullen Jr. has resigned as pastor of Cane Valley Baptist Church, Russell Creek Association.

Larry Mulberry resigns New Bethel
Pastor Larry Mulberry, New Bethel Baptist Church, Caldwell-Lyon Association, is leaving after two years.

He was a member of the Kentucky Baptist executive board from the association.

Bob White joins Southern Heights
Southern Heights Baptist Church, Bethel Association, has invited Bob White to be minister of music.

Missions begins at home

by Byrd Ison, director, Annuity Dept., KBC

A Baptist pastor who is the moderator of his association said, "I believe in missions with all my heart, but I have a hard time trying to convince the church I serve. You see, I have not had an increase in salary in five years. My church says they cannot afford the raise I need."

This could be the testimony of many of our churches in our Kentucky Baptist Convention—perhaps not as desperate as this one. Our churches as a whole have not kept up with the inflation spiral. We often ask how can this be that a church who calls a pastor or staff member cannot see they need to provide for them just as they themselves require?

We have a hard time accepting the idea we cannot afford it! How can we expect God to bless our efforts when we have no compassion for his servants?

Missions begin at home and then to the ends of the earth. How would it be in our church if on Sunday morning our pastor announced from this morning until further notice I am on strike with all the pastors in our convention until the churches consider our needs? No way! Oh, but it could happen. How about this? You are driving down main street and pass the welfare office. You glance at the line of those lined up for help and to your utter surprise you see your pastor in the line waiting to apply for help. It could and might happen if we continue to ignore their basic needs.

You see, almost half of our churches in our convention pay less than which is provided by welfare.

Why do our men of God continue to serve our churches? Because God called them and they must obey. "Woe unto me, if I preach not the gospel" (1 Cor. 9:14)!

Greenmount calls Wilmer Evans
Greenmount Baptist Church has called Wilmer Evans as pastor.

Recently Denny McCowan, pastor from Pilgrims Rest Baptist Church, was evangelist during Greenmount's revival. At the revival four additions by letter were made.

Bobby Akin resigns Big Creek
Bobby Akin has resigned as pastor of Big Creek Baptist Church, Russell Creek Association.

Wayne Parker goes to Bedford
Wayne Parker has accepted the call as pastor of Bedford Baptist Church, Sulphur Fork Association. A student at Southern Seminary, Parker is from Michigan.

Ordinations

Black Mountain pastor is ordained
Gerald Jones, pastor of Black Mountain Baptist Church, Upper Cumberland Association, has been ordained.

Turner Baptist Church called the ordaining council and authorized the ordination.

Chevrolet ordains two deacons
Chevrolet Baptist Church, Upper Cumberland Association, ordained Larry Day and David Fox as deacons.

Deaths

Louise Foreman Blount dies
Funeral services were held in Nashville Oct. 24 for Louise Foreman Blount, long time director of women's activities at Southern Seminary. She was found dead in her Lubbock, Tex. home Oct. 21.

Dr. Blount, who served Southern Seminary from 1954 until her retirement in 1965, had taught at the American Baptist Seminary in Nash-

ville. She was an active member at Nashville's Immanuel Baptist Church where the funeral was held. From 1951-54 she was dean of women and assistant professor of religious education at Mary Hardin-Baylor University.

Southern Seminary has established a Louise Foreman Blount Memorial Fund. Gifts received for this fund will be used for student aid and other purposes.

Revivals

Trunnel leads Central revival
A weekend revival at Central Baptist Church, Ohio River Association, led to several decisions.

Tony Trunnel was guest evangelist. His wife Mary Ruth and Charlie Hamilton sang.

Central held a fellowship breakfast at the church. One woman was saved.

14 professions of faith at Farmdale
Farmdale Baptist Church, Long Run Association, held revival services Nov. 16-19. Ron Lentine was evangelist and Steve Shirk led the singing.

The church reported 14 professions of faith and one addition by letter. There were many rededications.

Baptismal services were held Sunday, Nov. 23.

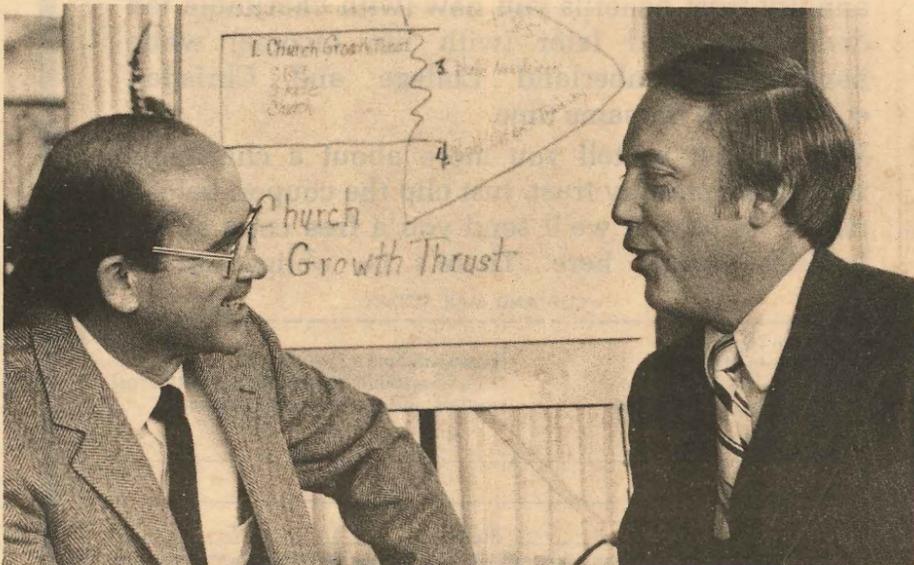
William J. Sullivan is pastor.

Two decisions in Jeff revival
Jeff Baptist Church, Three Forks Association, has completed its fall revival. There was one addition by baptism and one rededication.

Lentine leads Millville revival
Millville Baptist Church, Frankfort, held a fall revival with evangelist Ron Lentine.

Robert Clark led the singing.

Two professions of faith were made. Garner Clark is pastor.



Vernon Cole [l], director of the Church Training Department, Kentucky Baptist Convention, talks with Reginald McDonough, secretary of the Church Administration Department of the Sunday School Board. McDonough led a meeting at Falls Creek Falls State Park which provided an update on Church Administration Department emphases for the coming year.

Congregations

On the injustices of life

We call upon our fellow Christians to stand with us in proclaiming the gospel of God's love to all people. If every person is not one for whom Christ died and is not fully a human being worthy of love and respect then none of us are any more than vipers and skunks, religious pretenders. Let our actions, by God's mercy, give reality to the song we have sung so long: "Jesus loves the little Children, all the Children of the world, red and yellow, black and white," male and female; young and old. The gospel is for everyone or it is for no one.

No matter how one reads the events in Greensboro, N. C., there has been a victory of non-Christian, anti-human violence. The gospel has been denied. Victory for racism has been claimed. Everyone's prejudices have been reinforced. The radical communists involved here have long cried conspiracy. But these people advocate a conspiracy of their own. They do not value their own claimed freedom above that of others. They have claimed victory for white supremacy. Racists have failed to see there can be no freedom which does not reach to everyone.

Christians are appalled. The gospel has been denied, victory has been given to many antichrists, and churches and

stand silent. Has the music within drowned out the fray without the stained glass?

The issue of human rights can be a very simple one. Here is one for whom Christ died; will I love him? Will I help her? Now the gospel teaches love is the end of fear. If I fear my neighbor I do not love my neighbor. If I love my neighbor I strive to rid the other's life of fear. Whether my neighbor is a violent racist, a treacherously violent social radical or more often the object of societal prejudice and economic disparity, Christ in me strives to rid each life of fear.

We call upon our sisters and brothers in Christ to stand with us in proclaiming the gospel. We are for human freedom. We are for justice. We are for full justice tempered with mercy, not partial justice according to one's ability to pay or the political expediency of the day. We are for sharing the love of God which ends all fears. Let us be warned we only believe the gospel to the extent it is practiced in our lives. Hypocrites are in full supply, no more are needed now, nor do they inherit the kingdom of heaven.

Approved by some members of
Twenty-Third and Broadway
Baptist Church, Louisville, on
Nov. 23, 1980

Revivals

Brown evangelist for Leitchfield FBC
Joe Bill Brown of Whitesburg was evangelist at Leitchfield First Baptist Church's revival.

There were 27 additions to the church and many rededications.

George W. Smith is pastor.

Island Creek records 16 professions
Island Creek Baptist Church, Booneville Association, recorded 16 professions of faith during its fall revival.

The Jack Sherman team led the services.

Mobley evangelist for Macedonia

Joe Mobley was evangelist at the Macedonia Baptist Church, Booneville Association, revival.

A reported 14 professions of faith were made.

Central conducts Nov. 16-21 revival

Central Baptist Church, Corbin, conducted revival services Nov. 16-21. Gary Watkins, Hillvue Heights Baptist Church, Bowling Green, was evangelist.

Ron and Sherry Goodwin, Bellview Baptist Church, Paducah, sang.

There were nine additions and numerous other decisions. During the revival the church had a record high Sunday school attendance of 804.

Don Mathis is pastor.

Prayer causes FBC Sonora revival

First Baptist Church, Sonora, received over 16 persons for church membership during its fall revival.

Pastor Jack Mercer said, "I believe the 16 persons joining the church or receiving Jesus as Savior were the result of specific prayers prayed on their behalf by the people of the church."

Mt. Zion holds Oct. 27-Nov. 2 revival
Mt. Zion Baptist Church, Ohio County Association, held revival services Oct. 27-Nov. 2.

Charles H. Ham was evangelist.

Paul Peterson is pastor.

Bryant preaches White Plains revival
White Plains Baptist Church, Allen Association, held revival services Sept. 7-14. The church reported one addition by letter and one rededication.

Carvin Bryant was evangelist.

Dillard Hagan is pastor.



Bill Vaught, a 1980 graduate of Mid-America Seminary, has been called as pastor of Rowletts Baptist Church. He was ordained by Glendale Baptist Church on Nov. 8. Vaught is pictured with his wife Donna and son Steve.

Summersville has large attendance
Summersville Baptist Church, Russell Creek Association, had large attendance at its Oct. 12-19 revival.

Gary Landis and Ivan Jones were evangelists.

The Durrett Family brought special music each night.

Rough Creek revival saves one

Rough Creek Baptist Church, Allen Association, held weekend revival services Oct. 24-26.

One profession of faith was recorded. Chris Reiber was evangelist.

Bill Egbert is pastor.

Nine decisions made at Charity revival

Charity Baptist Church, Russell Creek Association, closed revival services Oct. 19.

James E. Casey Jr. was evangelist.

There were eight professions of faith and one rededication.

O. D. Cooper is pastor.

Strader, Griffith lead revival

Greenburg Baptist Church, Russell Creek Association, held revival services with Doug Strader as evangelist.

Three decisions were made during the revival.

Steve Griffith from Campbellsville College was song leader.

Rectors Flat hears Huff

Rectors Flat Baptist Church, Wayne County Association, held a revival meeting the week of Oct. 12.

Esau Huff was evangelist.

Virgil Richardson is pastor.

Spann Hill invites Burnett

Spann Hill Baptist Church, Wayne County Association, reported a revival with Curtis Burnett, evangelist.

Carlos Tucker is pastor.

Flannery preaches at Meadows Creek
The weekend of Nov. 3 Meadow Creek Baptist Church, Wayne County Association, held a revival.

Dan Flannery, Danville, was evangelist.

Paul Readnour is pastor.

21 decisions at Burkesville

Burkesville Baptist Church, Freedom Association, reported Oct. 5-11 revival.

There were 13 professions of faith, two came by letter and six rededications.

Burkesville also reported 16 baptisms within the last three months.

Jeff Fryer is pastor.

17 changes at New Salem

New Salem Baptist Church, Wayne County Association, reported 13 decisions for baptism and four by letter during its revival.

Jim Simpson was evangelist.

Homer Williams is pastor.

Mt. Zion hears John Weaver

Mt. Zion Baptist Church, Wayne County Association, had a revival Nov. 2-7.

John C. Weaver was evangelist.

W. Glenn Edwards is pastor.

Gilead sets attendance record

Gilead Baptist Church, Glendale, held a high attendance Sunday Nov. 2. Two hundred-and-sixty-three were present in Bible study topping the previous record of 241.

Steve Hadden is pastor.

Arcade retires building debt

Arcade Baptist Church, Louisville, celebrated the final payment on its building debt with a thanksgiving service Nov. 23.

The church choir presented a medley of songs. Twenty duplicate notes were burned by members who represented different segments of the membership. A. B. Colvin brought the message.

The debt, which was assumed in 1972 to add Sunday school space and a balcony, was paid off two years ahead of time.

James W. Hall is pastor.

Bluegrass is constituted

Bluegrass Baptist Church was constituted in a service held at First Baptist Church, Hazard. It was formerly a mission of Hazard First.

Herbert Haynes is the new church's first pastor.

Deer Park youth see fruits of work

A Baptist chapel has been founded in Wallaceburg, Ontario, as a result of summer mission work done by youth of

Deer Park Baptist Church, Louisville.

The youth conducted five backyard Bible clubs and surveyed the city.

Ed Harmon is minister of youth.

Note burning, homecoming at Airline

Airline Baptist Church, Green Valley Association, held a note burning ceremony during annual homecoming activities. Dinner on the grounds and the ordination of Henry Sawyer as deacon also took place.

Eugene Hamilton is pastor.

Two saved; two ordained

Two professions of faith and 17 rededications were made on homecoming Sunday at Narrows Baptist Church.

Roger Smith and Robert McIntyre were ordained as deacons.

Gardenside calls Raymond Bishop

Raymond Bishop has joined Gardenside Baptist Church, Elkhorn Association, as minister of music and youth.

He goes to Gardenside from Decatur, Ala.

James Heard is pastor.



David Perkins [l], pastor, First Baptist Church, Williamsburg and Hank Ellington, sales promotions, Kentucky Parts Inc., Lexington, were participants in a conference to train youth Church Training curriculum writers. The conference was held at Barren River State Park, Lucas.

Baptist News in Brief

Church gives \$.5 million

First Baptist Church, Midland, Tex., has become the first church in the Southern Baptist Convention to contribute more than a half million dollars through the convention's Cooperative Program.

Its gifts of \$501,285 for the first 11 months of the year comprise approximately 1/69th of the \$34.6 million unified missions budget for 3900 Texas Baptist churches. The church, with 4000 resident members, also led the Southern Baptist Convention in Cooperative Program giving last year with contributions of \$410,000.

"I think our total amount is great but our people are not overly impressed and I don't think we have reached our full potential," said pastor Daniel Vestal.

"Midland is an economically healthy community in west Texas. We have been blessed with much, so in turn we share our blessings with others. Our giving is simply a matter of good stewardship," he said.

First Baptist, Midland, earmarked 29 percent of its \$1.75 million budget during 1980 for the Cooperative Program and the 1981 budget of \$2.03 million calls for 30 percent to be given through the Cooperative Program.

\$90,000 going to fair

National consultants for disaster relief/domestic hunger and metropolitan mission strategy were named by directors of the Home Mission Board. Also, they appropriated \$45,000 to help provide Baptist ministries at the 1982 World's

Fair in Knoxville, Tenn.

Nathan Porter, pastor of First Baptist Church of Arkadelphia, Ark., was named consultant for disaster relief and domestic hunger. George W. Bullard Jr., director of Christian social ministries for Mecklenburg Baptist Association, Charlotte, N. C., was appointed consultant for MEGA, a mission strategy aimed at U. S. cities.

Board president William G. Tanner noted the fair's theme will focus on energy and told the directors board funds will help Southern Baptists sponsor a "spiritual energy" pavilion.

"We will have an opportunity to witness to between 12 and 22 million people who will visit the fair," Tanner said. The \$45,000 appropriation is the first instalment of \$90,000 the board has pledged to the project which will be sponsored jointly by the board, the Tennessee Baptist Convention and the Knox County Association of Baptists.

A rose by any other name?

The chronicle of Southern Baptist missions in America is changing names. Beginning with its January/February 1981 issue MissionsUSA will be the new name for Home Missions, magazine of the Home Mission Board.

The change comes on the heels of one of the magazine's highest honors. The Ragan Report, a weekly survey of ideas and methods for communication executives, cited the magazine as one of "Arnold's Admirables," named for columnist Edmund Arnold.

"Yours is one of the 10 publications (in the United States) selected for their excellence in typography, . . . design, content and writing," publisher Lawrence Ragan told MissionsUSA editor Walker Knight.

The publication's name change has been needed for several years, Knight said. "First, we want to avoid confusion with Home Life, a magazine published by the Baptist Sunday School

Kentucky Cooperative Program receipts	
November 1980 — \$823,581.69	
To date this year	\$2,387,438.10*
Operational goal to date this year	2,250,000.00
To date this time last year	1,909,216.24
NEEDED EACH MONTH TO REACH OPERATIONAL GOAL	
	750,000.00
NEEDED EACH MONTH TO REACH FULL COOPERATIVE PROGRAM GOAL	
	1,000,000.00
Over Operational Goal	137,438.10
*(\$478,221.86, or 25.05% increased compared to this time last year)	

Board. Second, we want to convey more accurately the intent of the Home Mission Board's periodical, to cover the full range of missions and ministry in the United States and her territories."

BSSB sets ethnic series

The Baptist Sunday School Board will release in late 1981 the first Sunday school materials in the Vietnamese and Laotian languages.

Six Laotian and Vietnamese Southern Baptists and officials from the Home Mission Board and the Sunday School Board held a three-day meeting in Nashville to review proposals and finalize plans for 14 sessions of Sunday school materials in each language.

The materials will be published for the approximately 120,000 Laotians and 250,000 Vietnamese living in the United States.

Another woman is pres

For the fourth time in Southern Baptist history, a woman is president of a state Baptist convention.

Beverly McLeroy, 37, of Las Vegas, was named president of the Nevada Baptist Convention in a called meeting of the convention's executive board after the president, Adrian Hall, also of Las Vegas, resigned to join the state convention staff.

Mrs. McLeroy was elected vice

president of the newest SBC-affiliated convention at the annual meeting in Las Vegas Oct. 27-29.

She is the wife of Jim McLeroy, pastor of First Southern Baptist Church, Las Vegas, and has been on the 12-member executive board since January 1979.

Two women have previously served the District of Columbia Baptist Convention as president. The only other woman to be president of a state convention succeeded from the vice presidency of the Florida Baptist Convention in 1974 when the president moved from the state six months into his term.

Woman editor retires

Sue Saito Nishikawa, editor of Hawaii Baptist, will take medical retirement Jan. 1, 1981, according to Edmond Walker, executive secretary-treasurer of the Hawaii Baptist Convention.

Miss Nishikawa, 64, suffered a mild stroke in July while returning to Hawaii from the Baptist World Alliance meeting in Toronto. She has not been able to return to work since, Walker added.

She is believed to be the first woman to be named permanent editor of a state Baptist newspaper.

Allen on ABC-TV show

Jimmy R. Allen, president of the Radio and Television Commission, will be featured on ABC-TV's "Directions" program, Sunday, Dec. 28, in a year-end discussion of religion in public life.

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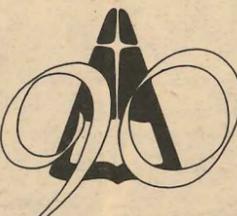
Dear Southern Baptists,

This holiday season is a time of celebration of Christ's birth and a time of looking to the future.

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Your Sunday School Board pledges to continue serving Southern Baptist churches in the future.

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Don't you hear them bells now ringing?

by Kathy F. Berry, Staff Writer

'Tis the season for . . . bells! Bells decorate shopping malls, Christmas cards and trees, sanctuaries and streets. But fortunately, bells are not just seasonal. They may be heard in every season.

Carillons and bell towers are gaining popularity among Baptist churches throughout Kentucky. Why do churches want carillons?

J. Berrien Minter, district manager for Schulmerich Carillons Inc., the world's largest producer of carillons, bells and chimes, cited many reasons.

"The main thing," he says, "is the fact it's an outreach. When people hear carillons they know what church it's emanating from."

Minter added, "Spiritual things happen to people and they are reached by familiar hymns."

Carillons are good public relations for a church.

Byron N. Songer, minister of music and education at Lyndon Baptist Church, Louisville, believes having carillons is "a public relations program." Since July 1979, when Lyndon's Schulmerich bells were installed, Songer said Sunday school attendance has increased 25 to 30%. "Community members now know who and where the church is," Songer says.

The Kentucky Baptist Convention building in Middletown also has a new carillon system and bell tower, added in 1979. According to Barry Allen, business manager, the "former KBC building did not give any indication it was a religious organization." When the old building was being renovated and additional construction done, Franklin Owen, executive secretary-treasurer, "felt we should have something that indicated our identity," Allen explained. A bell tower was constructed which chimes the hour from 9 a.m. to 6 p.m. daily. It plays hymns every Tuesday and Thursday at 10:00 a.m., chapel time at the KBC, and at 12 noon and 6 p.m. on other days.

Eugene F. Quinn, KBC Church Music Department director, says the carillon reminds the community that a religious witness is there through the hymns which are played. He, too, feels the ringing bells are good public

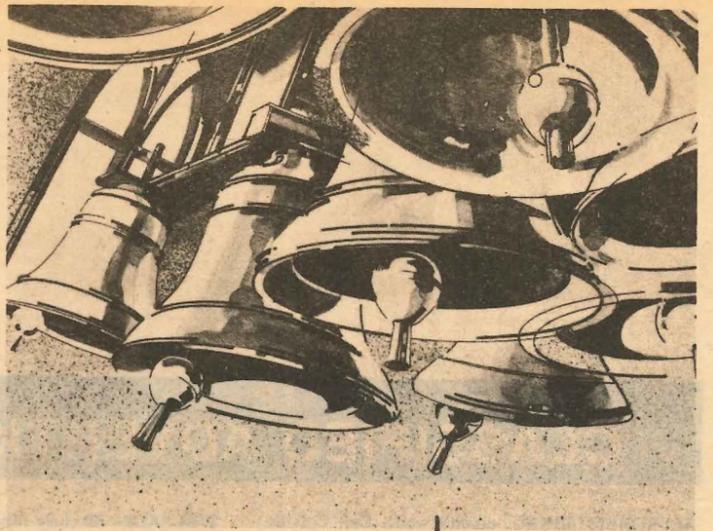
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relations.

Minter says Schulmerich installs carillon systems in churches, banks, courthouses, colleges and institutions. Prices range from \$2700 for the smallest system to more than \$82,000 for the most elaborate. On the average churches purchase \$7500 to \$10,000 systems. Carillons have been installed in such places as Ridgecrest (N. C.) and Glorieta (N. M.) Assemblies; My Old Kentucky Home, Bardstown; and the state capital building, Frankfort.

What do carillons do?

Songer says "lots of stores in the community open and close" by Lyndon's hourly chimes. Lyndon is currently expanding its carillon program to include Sunday school, worship and wedding peals, and a funeral toll.

"Most churches want their carillons to play familiar hymns people in the neighborhood recognize," Minter declares. Churches and companies are creative in their use of carillons. Minter cites one Presbyterian church in Indiana which plays its community's high

school song each time the ball team wins a game. A bank Minter services plays funeral hymns during funeral services in its small town.

"Churches change the hymns their carillons play according to the season," Minter discloses. Thanksgiving, Christmas, general, Lent and Easter songs are popular selections, "especially Christmas and Easter hymns," Minter says.

When the carillon system is purchased and installed programs are selected and a time schedule worked out to fit each individual need. The possibilities of the carillon system programs are limited only by the imagination of the buyer, according to Minter. Almost any kind of program may be arranged. Schulmerich uses tape players, roll players and digital computers in its systems.

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Clear Creek Comments

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



A different type of 'Chimes'

Four times each day chimes on our campus ring out playing beautiful, inspiring hymns that are enjoyed by people for miles around.

There is a story and a lesson behind the chimes. They were installed in memory of Miss Frances (Frank) Deakins, Mrs. Aldridge's sister, who died in 1975 after a long illness. Money for the chimes was given by many friends in response to the family's request that money for a memorial be donated in lieu of flowers. Now, six years after those funeral flowers would have wilted, we hear the gospel message proclaimed by the chimes and we are blessed.

"Frank" was beset by emotional problems much of her life, until the day she surrendered herself to the Lordship of Christ. From that day she became a radiant Christian, serving the Lord and giving her Christian witness to young and old.

She loved music so a campus committee came up with the idea of the memorial chimes, since music meant so much to "Frank." In fact it was the words of a song that opened her eyes to God's potential power for her life, "It is no secret what God can do. What he's done for others he'll do for you."

Now all of us can enjoy the chimes which will continue inspiring people in our community for many years. Hopefully all of us shall learn the lesson the Lord has the power to change our lives but does not force himself upon us. He stands at the door and knocks, but the doorknob is on the inside. We must want to do God's will in order to open our lives to his power.

Just as the chimes on the school campus is a project which came to fruition as a result of the support of many friends, so are many others supported in the same way. Students are assisted in housing, scholarship support and training by many of you who came to their aid through prayer and financial assistance.

Thank you at this special time of the year for caring so much for those engaged in the most important work of all—the work of the Lord!

God bless you in 1981.

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



Back to Bethlehem

In some of my reading recently I came across the expression, "Go back to Bethlehem," with the implication all our needs would be met and our problems solved if we would only follow this injunction. At this season of the year it is natural for our thoughts to turn to the events surrounding the physical birth of Jesus, but must we always think of it as a backward movement?

For that matter were all problems settled to everybody's satisfaction at Bethlehem? The innkeeper's problem was insufficient space. The birth of this strange child brought an influx of shepherds and wise men which meant increased complications for him. I can imagine he grumbled more, not less.

The shepherds came for one night to worship, but the next day they found their problems of water and pasture for sheep just as pressing as ever.

Months later when Herod's soldiers descended on Bethlehem with orders to kill all children under two grieving parents must have thought this singular event brought them only sorrow, not joy.

No, the ones whose eyes could see only material things found no problems solved at Bethlehem. And today when we tell young people to "go back" we are using an injunction that is psychologically unsound and, I believe, scripturally untrue.

No young person likes to be told to retrace his steps, even when it is necessary. He wants to be challenged to go forward. What I am trying to say is: have we made religion seem a dull and prosaic way of life by overemphasizing our wonderful heritage with repeated admonitions to "go back"? God isn't somewhere behind us plodding along slowly. He is so far in advance only by our greatest effort can we catch glimpses of his plans.

God's instruction to Moses was, "Speak to the children . . . that they go forward." When the children of Israel looked back it was an evidence of lack of faith. Even when they kept the memorial of the Passover they were to be girded and have their staff at hand, ready to go forward at a moment's notice. It wasn't just a memorial of a past event but a prophecy of a greater event to come.

Today I think Christmas is not only a "going back" to Christ's birth but a forward look to his second coming. We should present it as a challenge to youth to go forward to greater things made possible by his continuing presence. If he should come at this Christmas time would we be like the innkeeper, unable to perceive spiritual things because we are so engrossed in material worries? Or, be like the shepherds, able to recognize the divine and ready to worship him? Or be like the wise men, so in tune with the infinite that preparation is made before our task is revealed to us?

All of them (even the innkeeper) were necessary for God's plan to be complete, but it was the wise men who offered the greatest challenge.

"Speak to the children that they go forward!"

(The above was written in December 1951 for the Oneida Mountaineer by Miss Maralea Arnett, then Oneida's librarian.)

Frank Owen



The time of his coming

The above-named subject has often interested me. Why did Jesus come when he did? If God planned to reveal Himself, why didn't He come 2000 years earlier, or why did He not wait until today?

The question of why He didn't come sooner is not too difficult when one reflects upon it: The long history of prophecy, the types and symbols involved in the history of ancient Israel, the sacrificial system, the offering of a slain lamb for sin, the national witness to the One God, the Messianic expectation—all of this and more furnished religious background for Christ's coming. There was much other preparation. All history is God's. (His-story.)

But, again, why did Christ come when He did? Why did he not wait until today, for instance? It brings a second thought: In the vast, teeming populations of our day the limitations of His personal presence in the flesh would have confined Him to a still smaller relative minority, despite the communications of television and radio, and their ability to convey a voice or picture.

Then, there is the question of complexity of our day. Jesus brought spiritual, moral and religious truth. The imparting of timeless principles of this sort to the minds of men could come clearer and more quickly in a simple setting where human relationships were least complicated.

While it is true that Jesus came to an ox-cart world, was seen by an infinitesimal number of people, compared to modern populations, and left his movement in the hands of eleven men, plus a few, it is also true that in a world of such simple and down-to-earth accoutrements, His principles could be left crystal clear in understandable lessons.

The world will always have sheep and cattle, hills and valleys, fields and vineyards, however simple or complex life may be or become at any moment of history. The parables, the lessons, the truths that He taught in such setting are timeless, and will always communicate. Indeed, ". . . when the fullness of the time was come, God sent forth His Son . . ." (Gal. 4:4)



Encounters such as these established Beverly Smothers as a friend available in times of trouble as well as times of joy.

Good-byes don't come easy, especially in Kentucky

It wasn't easy for Beverly Smothers to say good-bye. Miss Smothers, a 26-year-old Southern Baptist Christian social ministries missionary, has stepped aside to continue her education, allowing Pam McCoy, another CSM worker, to fill her shoes as director of Marrowbone Baptist Center in Hellier, Ky.

Three years ago Miss Smothers came to the heart of Appalachian coal country to direct the center. She followed the work of Freda Harris, a local woman appointed home missionary in 1962 when the Home Mission Board discovered her work. Miss Harris began the center in her living room almost 25 years ago, but arthritis forced her to quit in 1977. Miss Smothers picked up where Miss Harris left off.

"Why, she didn't have any trouble getting started," says Miss Harris. "She was out meeting people in the time it took me to get out of the van. She's such a warm person; it didn't take her any time to get acquainted. I honestly think Beverly is a wonder woman. She can do anything."

And she did.

Highly organized, fast-moving, efficient, Beverly Smothers reorganized the center's bank accounts, set

up new schedules, worked to recruit more people into Marrowbone programs. After driving 1000 miles the first month to visit hundreds of homes she enrolled 90 youth into clubs for teens, junior boys, junior girls and mission friends.

At the center, she wrapped pipes for winter, did yard work and made minor van repairs. She also traveled, speaking at local missions conferences and churches, hoping to enlist volunteers to lead Bible clubs.

When Miss Smothers first arrived though, she created quite a stir.

Her 'different' methods worried ultra-conservative Hellier residents. Her teen club sessions often included discussion of current issues, such as race, homosexuality and divorce. During those first months Miss Smothers admits, "I considered keeping some of my beliefs to myself," because she knew her views might be considered "liberal, almost sinful." Yet, she pondered, "Where does honesty begin? How can I respect myself as a Christian if I pretend to be something I'm not?"

She quickly involved herself in the life of the com-

munity, often spending much of her time meeting physical needs of those in the area.

"The older folks 'round here call her at all hours," says Stewart Baldrige, Hellier Baptist deacon. "And not just as a missionary, but as a friend. She carries them to the grocery store, to the emergency room and to visit friends.

"Beverly has had to rush around, but she never turned anybody down that needed help."

That included an elderly, handicapped woman living 'way up' in the mountains. She taught the woman to read and helped them get into a home for the handicapped. She also reached out to a retarded woman and her two daughters, none of whom had been properly cared for or bathed in years.

Says Baldrige, "Beverly went into their home, got to know them and before you knew it, had them bathed and clean clothes on."

Encounters such as these established Beverly Smothers as a friend, available in times of trouble and in times of joy.

That's what made leaving so difficult.

"It would have been easier to leave if I'd had a bad experience, if something earthshattering had occurred," says Miss Smothers, reflecting on her years in Hellier.

"But my decision came mainly because being there has been very positive. I now know that I want to stay in missions, that I want to continue social work. But I also realize I need more training, and I'm not getting any younger. If I plan to go back to school, I need to do it now."

She has enrolled in Arizona State University to work toward a sociology/social work graduate degree.

For Pam McCoy, the new job meant returning home.

She arrived just prior to Miss Smothers' departure, to interview for the center director position. Miss McCoy grew up in the mountains and had experienced firsthand the joys and sorrows of mountain life. For 10 years, the 32-year-old Pam McCoy had been away, working as a social worker in Ohio and as a part time professor and dorm mother at Kentucky's Cumberland College.

"There's something about these mountains," says Miss McCoy. "I don't know what. But it's strong, especially if you grew up here."

Pam McCoy made the decision to stay, and Beverly Smothers relinquished the mountains and its people and their needs to the new missionary.

"Welcome home, Pam," she said. "Let's go tell Freda."

Adapted from the Nov./Dec. issue of Home Missions magazine.



Southern Baptist home missionary Beverly Smothers led Marrowbone Baptist Center teenagers in discussions involving current issues. Says one center youth, "She talked about things we needed to hear, about problems we face everyday."



[l-r] Beverly Smothers shares with Freda Harris, founder of Marrowbone Baptist Center in Hellier, Ky., the news of Pam McCoy's appointment as center director. For Miss Smothers, the goodbyes were difficult; for Miss McCoy, the new job meant returning home.