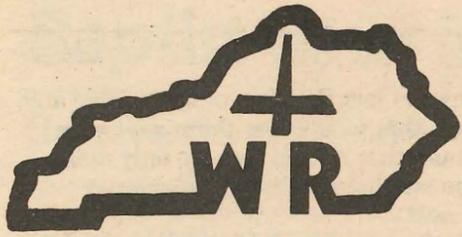




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# WESTERN RECORDER

VOL. 155, NO. 41, OCTOBER 21, 1981

KENTUCKY BAPTIST NEWS JOURNAL

## Truth rests in a person, Pinson tells collegians

by James H. Cox, Associate Editor

"Truth is wrapped up in a person," William Pinson told 800 Kentucky collegians during the state BSU convention at Bowling Green Oct. 9-11.

"The truth is, you really don't know the truth unless you know the person," the president of Golden Gate Baptist Theological Seminary, Mill Valley, Cal., continued.

"You find truth in only one person, the Christ," Pinson explained. "'No one comes to the Father but by me.' The only kind of truth that makes a difference is that which changes lives. If people come to Jesus, they know what God is like, for Jesus said, 'I am the way' to truth and life."

Pinson inquired of the students, "Wouldn't it be tragic to spend your whole college career searching for truth and miss him who is truth? Let this be a weekend of discovering truth if you have not found it, or of recommitting yourself to it if you have."

Pinson was principal speaker on a program built around the theme "Living God's Truth." It included testimonies, small group sharing experiences, Bible studies, music by various BSU choirs and presentations on summer missions. During the weekend students took an offering of \$404 for world hunger and adopted a four-point summer missions program presented by an advisory committee to the convention.

The program will limit students going on foreign mission assignments to one such assignment, although they may reapply for domestic work. A plan to enlist and sponsor 42 student home and foreign missionaries from Kentucky schools was approved for the summer of 1982, along with a basic summer missions operating budget of \$44,000.

In addition, a \$5000 challenge goal over and above the basic operating budget for the next two years was approved. The \$10,000, if collected, will go toward sending a team of Kentucky students to the Baptist World Youth Congress in the summer of 1983 in Buenos Aires, Argentina, and on to a short term mission assignment in Chile.

In a second address on truth, Pinson said, "The Bible indicates it is important to not only start something but to complete what we begin."

"A lot of people have started a race in Christ, but have never done much about finishing it. How do we finish it? By allowing him to work the truth in us," he replied.

"It's amazing that people will spend more time with the words of men than with the words of God each day. It is only when you practice God's presence that you become aware of the truth," he surmised.

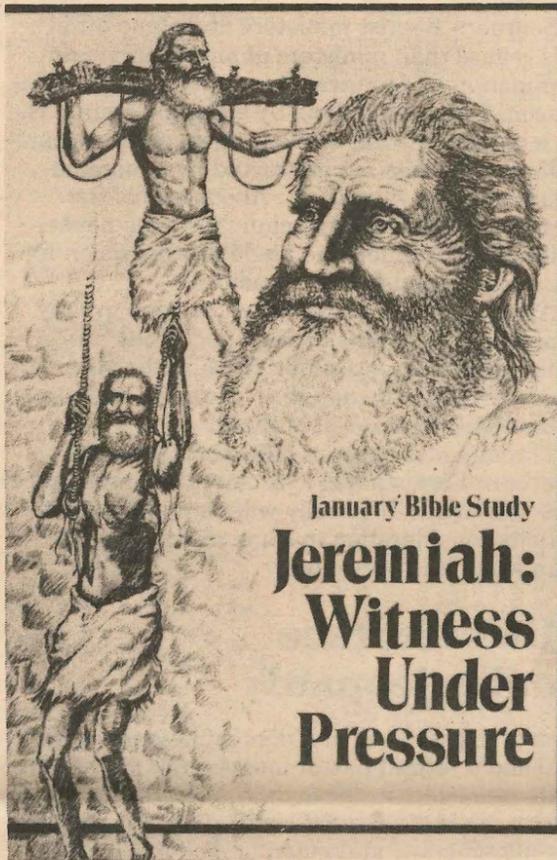
Following this address, students poured down the aisles to recommit their lives in service to Christ. Two students did the same following the morning worship service Sunday in conjunction with First Baptist Church, at the convention's closing session.

Following music by the host church's University Singers and a testimony by Jan Shoemaker, state BSU president, Pinson ended the weekend on a high note.

"There is nothing more useless than something that requires power to operate which has no power," he averred. "I frequently encounter people who wear the label of Christian but who attempt to live without power. If you try it on your own, you'll fail."

"The power is to be used to bear witness to Jesus. You can tell how much a person has opened himself to that power by the honesty with which he witnesses. Your task and mine is to tell what we know and feel and have experienced because it happened to us. The spirit of God gives us the power to do it effectively," he concluded.

The 1982 BSU convention will meet at Severns Valley Baptist Church, Elizabethtown, Oct. 8-10.



January Bible Study  
**Jeremiah:  
Witness  
Under  
Pressure**

## A Kentuckian and Jeremiah

Louisville's Roy L. Honeycutt, provost at Southern Seminary, is author of the adult textbook for Southern Baptists' January Bible Study emphasis for 1982—"Jeremiah: Witness Under Pressure."

## Electronic church to end in Falwellian Baptists?

by Dan Martin, Baptist Press

Electronic churches may spawn electronic denominations, a sociologist told participants at a national religious liberty conference in Washington, D. C.

Jeffrey K. Hadden, professor at the University of Virginia at Charlottesville, said the sophistication of new computer-based communications techniques allowing direct communication between broadcasters and audiences makes possible the rise of new denominations.

Hadden added that more and more evangelists competing for money from an audience which has not increased appreciably "may hasten the day when one or more of the major ministries collapses." Such pressures "could eventually lead some into the franchising business," creating what essentially would be "branch offices" of the national organization.

He said Jerry Falwell "is perhaps best positioned to move in this direction. For all intents and purposes he already has the organizational structure" with Liberty Baptist College and Liberty Baptist Seminary.

"Among his many ambitious goals for the current decade is the establishment of 5000 new churches," Hadden said. "Falwell denies any interest in founding a new denomination (but) were Falwell inclined, it would take little effort to transform independent Baptists into Falwellian Baptists."

Pat Robertson of Christian Broadcasting Network has a structure which could also be transformed into local congregations, with prayer and counseling centers in 83 cities manned by 10,000 volunteers.

The conference at which Hadden spoke was sponsored by the Baptist Joint Committee on Public Affairs, representing several Baptist bodies in this nation.

## Again, Severns Valley on top 14th straight time

by James H. Cox, Associate Editor

For the 14th consecutive year Severns Valley Baptist Church, Elizabethtown, has led every church in the state in giving to the Cooperative Program.

In the year ending Aug. 31 Severns Valley contributed \$150,527.86 to the denomination's unified budget effort, or \$52.08 per capita. Last year the church gave \$120,298.25, or \$30,229.61 less than it gave it in the year just ended.

J. Howard Cobble became pastor of the church Sept. 13, 1981, but the church had no permanent pastor for the full fiscal year ending Aug. 31, 1981.

Moving into first place in per capita giving, up from third last year, is Beacon Hill Baptist Church, Somerset. This church averaged \$93.48 for its 668 members, or a total contribution of \$62,449.15. Douglas T. Strader is pastor.

First Baptist Church, Somerset, was again second to the E'town congregation in dollar giving to the Cooperative Program. That church sent \$124,290.69 to the denomination's basic giving plan, up nearly \$12,000 over the previous year. Eldred M. Taylor resigned from the church as pastor on the last day of the fiscal year to become executive director of the Baptist Board of Child Care.

The top 10 in dollar giving, following Severns Valley and Somerset First, was rounded out by these churches in 1980-81:

- Owensboro First, \$110,233.01, David A. Nelson, pastor.
- Winchester Central, \$82,307.30, Ron Stone, pastor.
- Campbellsville, \$80,490.46, James E. Jones, pastor.
- Lexington Porter Memorial, \$75,884.43, James K. Pierce, pastor.
- Lexington Immanuel, \$72,750.01, Ted Sisk Jr., pastor.
- Paducah First, \$72,441.52, John Wood, former pastor.
- Bowling Green First, \$70,901.05, Rollin S. Burhans, former pastor.
- Madisonville First, \$69,591.12, H. Gary Coltharp, pastor (effective Oct. 1).

The Lexington Immanuel, Paducah and Bowling Green congregations did not appear in the top 10 listing last year.

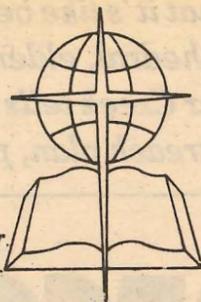
In addition to the Beacon Hill Church, the top 10 per capita list is rounded out by these churches in 1980-81:

- Mt. Pisgah, Muhlenberg Association, \$46,116.27, 522 members, \$88.34 per capita, Archie Oliver, pastor.
- Mt. Gilboa, Taylor County Association, \$11,361.74, 135 members, \$84.16 per capita, L. D. Kennedy, pastor.
- Pleasant Home, Ten Mile Association, \$9,780.29, 127 members, \$77.01 per capita, Emery Gullion, pastor.
- Owensboro Bellevue, \$53,939.90, 727 members, \$74.19 per capita, Gerard E. Howell, pastor.
- Shepherdsville Eastern Gate, \$5,796.35, \$69.00 per capita, Hayward R. Casey, pastor.
- Pellville, Blackford Association, \$17,885.08, \$68.26 per capita, Arthur R. Morris Jr., pastor.
- Woodland, Muhlenberg Association, \$11,791.62, \$68.15 per capita, E. W. Greenwalt, pastor.
- Good Hope, Taylor County Association, \$12,320.21, \$67.69 per capita, Charles H. England, pastor.
- Burgin, Mercer County Association, \$43,854.44, \$67.46 per capita, no pastor.

The Mt. Pisgah, Shepherdsville, Pellville and Burgin congregations did not appear in the top 10 listing last year.

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

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C. R. Daley

## Daley Observations

### Baptist churches are mistreating their pastors

Jesus plainly told his followers not to be anxious about material things because the heavenly Father knew their needs and would provide them. He never said, however, they should not be concerned and not to plan for their basic, physical needs. On the contrary, he pointed to the birds as examples and certainly birds work to provide their own needs. More than that most of nature's creatures store provisions for their future needs.

Humans ought to be as smart as birds and animals. They should make provision for their present and future material needs. Such persons should not be regarded as lacking faith in God but rather should be commended for their wise planning.

If people who appropriately prepare for material needs in old age are smart, there's one group of persons among Baptists who are conspicuous for not being smart. These are Baptist ministers many of whom approach retirement without a place to live and without savings adequate to provide basic needs.

Why is this so? It's so because these servants of God have given themselves in service without much regard for themselves and their material needs and because those whom they have served have not been considerate enough to see to it that proper provision has been made for the present and future needs of God's ministers.

This brings us to the specific point of this editorial. It is that one of the critical problems of Southern Baptists today is the pathetic plight of many retired Southern Baptist ministers and their families or survivors and the bleak outlook for many of God's servants approaching retirement. The high cost of even simple living and continuing inflation present the prospect of cold living quarters, lean pantry shelves and unmet medical needs of retired Baptist ministers.

This is not right. It is not right for Southern Baptists to become increasingly concerned for world hunger and give millions of dollars a year for hunger relief abroad while forgetting the suffering of God's retired servants among us. It's not right to be concerned to reach every person in the world with the gospel by 2000 A.D. and not reach out to help needy ministers who have preached the gospel most of their lives.

By now readers familiar with Southern Baptist denominational life must be asking what about the Annuity Board? Does it not offer adequate retirement programs for Southern Baptist ministers?

The simple answer is no. The Annuity Board helps and a few ministers have plans with the board for somewhat adequate retirement provisions. A large number of Baptist ministers,

however, are not participating in any Annuity Board plan and most who are have very inadequate provisions.

Why? Because the churches they serve have not been thoughtful and considerate enough and ministers have been reluctant to speak up for themselves.

Southern Baptist ministers are worse off in this regard than ministers of any mainline denomination in America. Our polity is part of the reason. Everything done by a Baptist church is on a voluntary basis while in most other denominations churches are instructed by denominational officials what to do. About half of the 35,000 Southern Baptist churches have never voluntarily or otherwise made any provision for retirement needs of their pastors.

Annuity Board leaders have become greatly concerned about this crying need. They are enlisting help in searching for a better plan which will appeal enough to churches and ministers to be used by all of them.

Through state papers and other channels Southern Baptists will hear about the progress of this search and hopefully will be ready to give serious consideration to some more adequate plan when it is presented.

### Ministers face double jeopardy

Recent experiences of a denominational executive and a retired pastor indicate the plight of too many ministers in these days. An executive secretary of a state Baptist convention was reviewing his schedule and noted he had spent three days earlier in the week visiting and trying to help pastors in one section of his state who had been kicked out by the churches they had served.

A retired pastor was commenting on his own situation and noted his Baptist annuity retirement income amounted to \$74.14 a month. And this in spite of conscientious participation on his part over a number of years. (He had served smaller churches mostly and had left the pastorate once to serve as a chaplain.)

These experiences illustrate the double jeopardy of Baptist ministers as they grow old and for some who are not old. They face both job insecurity and inadequate retirement income. They could cope with one of these at a time but experiencing the two together is frightening.

More and more pastors and staff members are being asked to leave. In some instances they make their own trouble but there's no doubt more and more churches are adopting the methods of corporation directors who demand success and profits or a change in the executive leadership. The current issue of The Baptist Program has over three pages of excerpts from letters of ministers who have been thrown out.

In most of these instances the dismissed pastors and staff members are not bivocational. All their training and experience are in church related vocations and to find other jobs paying enough for a living is not easy.

Most of those dismissed would like another church in which to serve but a dismissed pastor or staff member has at least one strike against him or her no matter who was to blame for the dismissal. Besides, if the unemployed minister is in his fifties or older, his chances for consideration by another church are very slim. Baptist churches shy away from older ministers as if they were lepers.

The dilemma of unemployed ministers is made

more acute by the fact that few of them have any kind of savings that would tide them over very long. How could they? Most receive only marginal incomes and have to live from one pay check to the next.

The plight of unemployed ministers is becoming of concern to more and more Baptists. Some are even taking steps to alleviate hardship cases.

A concerned group within the Caldwell-Lyon Baptist Association in Kentucky has begun a fund for such a purpose and the state convention in Alabama recently approved a new budget item for helping temporarily displaced ministers.

While such efforts are noble and commendable, they hardly promise a satisfactory solution. Let's face it. There are enough unemployed Baptist ministers needing financial help that even a large appropriation of denominational funds would not be sufficient. (The Caldwell-Lyon Association plan does not depend upon denominational funds.)

The answer does not lie in the denomination though the denomination should always make its services available to churches and ministers. The answer lies with churches and their ministers who must work out a plan for termination of services which is fair to both.

It used to be assumed that ministers would not be fired apart from serious breach of morals. If they needed to move they were given the time needed though it might have been extensive. This is no longer so with many churches.

In light of the attitude of many congregations today ministers may have to begin asking for a written agreement on severance conditions. A contract may have to be entered into which makes the price of firing a minister six months or a year's severance pay.

### Don't forget district court judges

Election campaigns are forever with Kentuckians. Twice each year—once in May and again in November—Kentuckians go to the polls to vote for or against someone or something.

Only in one previous year, 1976, have we ever had the opportunity to vote for district court judges.

In 1975 Kentucky voters approved a constitutional amendment revising our court system established by the 1890 constitutional convention. County, quarterly, justice and police courts were replaced by the district courts.

District courts have civil jurisdiction in cases involving up to \$1500, criminal jurisdiction in all misdemeanors, violation, matters involving local ordinances, uncontested probate of wills and administration of estates and juvenile matters.

District court judges are elected from 56 geographic divisions of the state called judicial districts. One hundred and thirteen district judges are elected for a term of four years each. Each district judge receives a salary of \$40,810 plus substantial benefits. Candidates for judges do not run as Democrats or Republicans.

Our age is one of litigious disposition. Courts are the final arbiter of virtually every political, social and moral issue. Never has the quality of our lives been so dependent on so few. Yet, in the milieu of common electioneering, judicial races are unnoticed and unsupported. Christian people must search for and support candidates who display characteristics which would lead to fair and impartial adjudication of issues.

# Baptist News in Brief

## Hays dies; ex-SBC leader

Brooks Hays, 83, a former eight-term congressman from Arkansas who was president of the Southern Baptist Convention in 1957-59, died at his home Oct. 12.

Funeral services were scheduled Oct. 14 in Washington and Oct. 16 in Second Baptist Church, Little Rock, Ark.

A special memorial service was to be held Oct. 18 in Calvary Baptist Church, Washington, which already had scheduled Sunday as "Brooks Hays Day" in his honor.

Hays, born Aug. 9, 1898, near Russellville, Ark., had dedicated his entire career to public service. For 16 years—1943-59—he was representative from Arkansas in the U. S. House of Representatives.

After confronting then Arkansas Gov. Orval Faubus during the 1958 Little Rock school desegregation crisis, he lost his seat to an avowed segregationist.

In 1966 he ran unsuccessfully for governor of Arkansas, then lost a congressional race in North Carolina in 1972.

Since 1974, Hays has been involved in speaking and writing. His autobiography, "Politics Is My Parish," was published in September by Louisiana State University Press.

He also wrote "This World: A Christian's Workshop," "A Southern Baptist Moderate Speaks," "Hotbed of Tranquility" and, with John Steely, "The Baptist Way of Life."

He was elected president of the SBC in 1957, a time he described as a tense period during which Southern Baptists were handicapped by a racist image.

He also was chairman of the SBC Christian Life Commission in the 1960s, and was actively involved in other facets of denominational life.

Hays is survived by his wife, Marion; a daughter, Betty Brooks Bell, Bethesda, Md., a son, Steele Hays, Little Rock; five grandchildren and three great-granddaughters.

## Schools libertarians' focus

In a biennial religious liberty conference sponsored by the Baptist Joint Committee on Public Affairs, proposals to require the teaching of scientific creationism and state mandated prayer in public schools and to provide tuition tax credits for parents of parochial school children were assailed by representatives of organizations dedicated to preserving First Amendment freedoms.

John W. Swomley, chairman of the ACLU's Church-State Committee, charged legislation requiring the teaching of scientific creationism in public schools—such as a law recently enacted in Arkansas—amounts to the establishment of a sectarian belief as law.

"Scientific creationism is sectarian because Jewish, Roman Catholic and most major Protestant groups do not teach it or accept it," said Swomley, who teaches Christian ethics at St. Paul School of Theology, Kansas City, Mo.

Noting the plurality of religious beliefs about creation, Swomley said, "when religious groups differ, it is not the function of the state to be the referee and to choose one religious interpretation by making it orthodox or prescribing it for science courses in public schools."

He contended that the First Amendment prevents "any and all sectarian groups from making their doctrines the law of the state."

Baptist Joint Committee executive director James M. Dunn challenged the claim that pending school prayer proposals would restore "voluntary" prayer.

"We should be honest about the issue," Dunn said. "It is not to put prayer back in schools. It is state sanctioned prayer."

"Much of the effort is ignorant," Dunn added. "You hear it called, 'putting God in schools.' It is as if the Divine could be dumped into a wheelbarrow and carted out."

The Baptist church-state specialist further challenged the notion that the moral decay of the nation can be attributed to the absence of school prayer.

"The charge that everything went wrong because they threw prayer out of schools is patent poppycock," Dunn said, noting that mandated prayer in schools "hasn't returned purity to Sweden or peace to Northern Ireland."

R. G. Puckett, executive director of Americans United, cited a growing list of tuition tax credit proposals before Congress which would allow parents of parochial school children to deduct various portions of their educational expenses from their tax bills.

"Tuition tax credits is an idea whose time has not come," he concluded. "It is a proposal that should be buried forever and not exhumed to verify that it is in the grave."

## Baptists at liberty meet

For Baptists, religious liberty and evangelism are "like breathing out and breathing in," James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs, said in a two-day conference on Evangelism Rooted in Religious Liberty, sponsored by the BJCPA.

"We must pay attention to both or we cannot live," he said, adding that the proclamation of the gospel must be coupled with a voluntary response if it is to be valid.

During the conference, Leon McBeth, professor of church history at Southwestern Baptist Theological Seminary in Ft. Worth, Tex., said a new and unprecedented movement by conservative churchmen—many a part of the New Christian Right—is "joining the hue and cry to limit, adjust or redefine the nature and basis of religious liberty."

"Most of these people call themselves conservatives," McBeth said. "I challenge that designation. They are not conservative but radical innovators who have departed from the teachings and practices of our Baptist forefathers."

Two Baptist members of the U. S. Congress also told participants about challenges to religious liberty facing the nation.

Sen. Mark O. Hatfield, R-Ore., reminded participants it was "the Moral Majority of the Puritans which ran Roger Williams out of the Massachusetts Bay Colony," and urged Baptists to be in the vanguard of protecting the right to dissent.

"Madalyn Murray O'Hair has the same constitutional right to a platform as does Billy Graham," he said.

Walter E. Fauntroy, pastor of New Bethel Baptist Church of Washington, and the District of Columbia delegate to the House of Representatives, said the growing influence of Moral Majority is "declaring bad news" to the nation.

"They are trying to apply Christian principles to a narrow range of secondary issues, but refusing to apply Christian principles to a broad range of primary issues."

He said he opposed abortion but also is concerned with "the child after it is born," as he decried reductions in the school lunch and other federal plans to aid the "poor and naked and imprisoned."

Two long-time friends, Marc Tanenbaum, interreligious affairs director for the American Jewish Committee, and Jimmy R. Allen, a former president of the Southern Baptist Convention, discussed the limits of evangelism, agreeing there is a difference between evangelism and proselytization.

Allen, now president of the SBC Radio and Television Commission, said Baptists are committed to "true evangelism" which involves the freedom to accept or reject God's offer of grace in Jesus Christ.

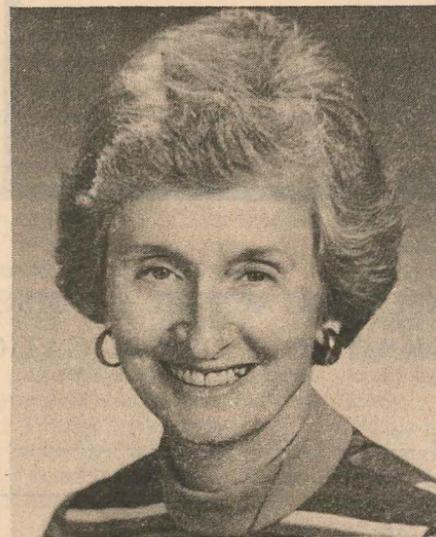
## Mexico receives FMB aid

The Foreign Mission Board released \$20,000 in hunger and relief funds after a storm hit coastal Mexico.

Southern Baptist representative Mike Hull, who lives in Los Mochis in Sinaloa State, where the storm hit, telephoned the Foreign Mission Board within hours after the storm, requesting \$10,000 in hunger relief money for immediate food aid and another \$10,000 in relief funds to provide temporary shelter for those who lost their homes.

The worst damage, said Hull, was in surrounding villages where farmers lost their crops.

The Foreign Mission Board anticipates sending additional aid after more evaluation said John R. Cheyne, relief ministries consultant.



Mrs. Jimmie Winter, Birmingham, Ala., national Baptist Women consultant, will address the Kentucky Baptist Women retreat at Cedarmore Oct. 30-31. "This Light of Mine" is theme as women explore gifts and abilities and how they may be used to support missions. Reservations available at \$5 per person to Cedarmore Baptist Assembly, Rte. 1, Bagdad, KY 40003.

## Messengers to the November Convention

Messengers to the Convention last November in Bowling Green voted an amendment to Article 3 of the convention constitution. This entire article now reads:

*The membership of this body shall consist of messengers from cooperating Baptist churches as follows:*

[1] *Two messengers from each church having 100 members or less, which is in friendly cooperation with this convention; is sympathetic with its purposes and work; and has during the fiscal year preceding been a bona fide contributor to the convention's work.*

[2] *One additional messenger for each such church shall be allowed for each additional 250 members, or for each \$250 contributed to the Cooperative Program during the fiscal year preceding the annual meeting, but no church may be allowed more than 10 messengers.*

[3] *Messenger cards will be sent, upon request, to individual churches who meet the above requirements, from the state convention office.*

[4] *Ballots will be issued to each messenger at the time one registers.*

The credentials committee has interpreted the above as follows: "That we use the data from the annual of the previous meeting: the membership as recorded in the associational summaries; and the Cooperative Program gifts as recorded for the previous fiscal year of the convention (audited CP gifts received by its business office) as published in the above mentioned annual. (This information is found on pages 403-538 of the 1980 annual.)"

## Ridgecrest youth event set

"Missions Alive" will be theme of three winter weekends for junior and senior high school youth at Ridgecrest (N. C.) Conference Center.

The first three-day weekend will be Jan. 29-31. Two others are scheduled Feb. 26-28 and Mar. 12-14.

The weekends, sponsored by the youth section of the Sunday School Board's Church Training Department, will feature worship, Bible study and discipleship training.

Total cost for each of the weekends is \$42 per person. The fee includes six meals and two nights lodging. A \$15 per person deposit is required. Registration requests should be sent to Ridgecrest Baptist Conference Center, Box 128, Ridgecrest, NC 28770.

## Glass taps Advocate editor

Russell Kaemmerling, editor of the Southern Baptist Advocate, has accepted the post of executive vice president of the Bill Glass Evangelistic Association.

Kaemmerling, 32, said, however, that the Advocate, established in July of 1980, "will continue publication as a national newspaper to keep Southern Baptists informed of convention activities from a conservative viewpoint."

He began publication of the Advocate after a five-month stint as editor of the Southern Baptist Journal, a publication of the controversial Baptist Faith and Message Fellowship. His leaving of the Journal editorship reportedly caused a split in the BFMF.

# The great January (black and) white sale

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# Reaganomics

## Cutbacks will touch Kentucky Baptist churches

by David Smith, Staff Writer

President Reagan's economic plan will cut \$104 million from Kentucky's state budget for fiscal year 1981-82. According to political and church experts this will open unlimited opportunities for churches to minister to those who will no longer receive government support.

According to Grady Stumbo, secretary of Kentucky's Department of Human Resources, the churches will not be able to replace the cuts "dollar for dollar." The Kentucky Council of Churches has released statistics which state that every church in Kentucky would have to offer \$12,600 just to replace food which the government had provided.

"I think the church will move in to support and aid this situation and I think they will give money," says Stumbo. Still, he believes, "The bulk of their contributions will be in what I call 'in kind' activities." These include "using their buses to transport people, using the building to run a day care center for children of working mothers, their church volunteering to work at a mental health center or a hospital or a center for the aging.

"Rather than any one big thing it's going to be a series of little things with us accepting the fact that we have to change our ideas about people. We have to change our willingness to work with other people. We've got to get back to the idea of being one another's neighbor. If we do that I think there will be lots of little things whether it's transportation, medical care, emergency clothes, emergency food.

"Government shouldn't do it. It should be the neighborhood. It should be the community and one of the dominant, strengthening forces of a community is the church. It could be a church of just 20 members but those 20 members represent a form of stability in that community that you won't find elsewhere."

Concerning why the church has not been doing these things, Stumbo responded, "I don't think it was so much that the church did not want to do these things, it was just that the government was there, the money was there and government suddenly came in."

A Methodist layman, Stumbo said government would not have had to assume so much social responsibility if "we as a people ideally followed what Jesus

taught. But we didn't ideally do a lot of things.

"I think at no time, however, should we see that the sole purpose of the church is to have a social ministry. It's important, but it's also important that the church realize that its obligation is to win souls for Christ."

John Mitchell, assistant executive director of the Louisville and Jefferson County Community Action Agency, said, "I think we would have had a greater impact on poverty problems if churches had been paying more attention to human need and seeking it out as opposed to fleeing from it.

"That concern (for poverty problems) would have immediately translated into a greater responsibility

*It's going to be a series of little things with us accepting the fact that we have to change our ideas about people.*

toward our elected officials and government and we would demand that the government itself provide the services," explained Mitchell, a graduate of Southern Seminary's social work program.

"If we were actually giving our funds to the God who gave his life for his enemies, I think we would take a totally different attitude toward the poor. Quite often we categorize the poor as the enemy, the lesser human than we are, the person for whom we are not willing to give our lives but are willing to set up a welfare fund for providing they meet certain criteria."

Mitchell, who has served two churches as a community minister, cautions about churches setting up criteria because "people are automatically put into a begging situation. They have to make their case before the church. Some churches prefer they be a Christian or be a member or live in a particular area

or conform with specific guidelines." Some people would get help from several churches and some would be "lost between the gaps."

Mitchell said the church must change its attitude about helping people. "If we see helping our fellow man as an essential, just as essential as paying the utility bill for the sanctuary, I think we'll be making a small step in the right direction. Right now it's an option."

If we decide "we will only feed the poor if that will lead them to becoming Christians, we're missing it. Jesus fed the multitudes and they all left." He insists we should feed the poor because "it's demanded in the gospels."

According to Stumbo, "The cutbacks will be felt first by those particular people who are marginal, those elderly individuals who live on a fixed income and have no way to increase their income, who have been using food stamps to supplement getting by.

The next is going to be the working poor, individuals who have been working at minimum wage jobs, just barely making it with a little supplement from welfare, food stamps or a medical card. Now that that is gone many of them will find it's better financially to become destitute," so they may again qualify for assistance.

"The third group that's going to feel the crunch is the individual laborer who was a part of the labor market, who was working hard, contributing and got hurt on the job and now finds himself either because of psychological or physical disability totally and permanently disabled." One-third of those recipients may be cut off according to Stumbo.

"About eight to 12 months down the road, the next group to feel it will be the provider community, owners of grocery stores, doctors, dentists, hospitals, those people who have been providing services to the poor. That's when the cry will come to stop this and turn it around."

Stumbo said most people believe the budget cutbacks will affect only those welfare recipients who are not deserving. "We are in fact hurting some very needy people. Somehow we must not pursue with such a vengeance the goal of balancing the budget to the point we lose compassion and sensitivity for people who need help," he sympathized.

## Viewpoint

### Woman

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

by Marion T. Duncan, Catlettsburg

God's love for the "man" and for the "woman" is totally equal. Yet, his role for each in this life is distinctively different. God is glorified only by each fulfilling the role for which they were specifically created.

A woman will be rewarded in eternity by how well she fulfilled the purpose for which she was made. Her role is just as significant to God as man's, and he loves her just as much.

Humility is the divine grace most needed by the woman to fulfill her office. To play a condescending role is not always easy. Lucifer's inability or unwillingness to do this changed him from a "prince of angels" into the "prince of devils." It caused him to step down rather than up. Thus, he forfeited his rights to something indescribably wonderful in eternity. His pride made him unwilling to condescend to God's will for his being.

On the contrary, Jesus' willingness to humble himself gained for him heaven's highest honor. The father had given him a name (title) which is above every name (Phil. 2:5-11). He is now acclaimed, "... the blessed and only potentate, the king of kings and lord of lords" (1 Tim. 6:15). This eternal honor is all his, because he humbled himself and condescended to yield himself completely to the father's will.

**Christian women:** "Please, please listen to God's Word! Do not be as Israel in bygone days when the people refused to heed the Lord's commands and stirred his anger."

**What is your priceless role on earth?**

(1) To be your companion to man. "And the Lord God said, It is not good that the man should be alone..." (Gen. 2:18). Thus, he created woman to help eliminate man's loneliness. Although some of God's greatest servants have been able to live happily without

this companionship, most yearn for it.

(2) To be man's helper (assistant). "... I will make him an help meet for him" (Gen. 2:18). Hence, God made her the weaker of the two. "... giving honor unto the wife as unto the weaker vessel..." (1 Pet. 3:7). As a rule, she has a smaller body and her physical strength is much less. God made her this way on purpose.

(3) To be the gateway for human life to enter the world. It is through her body, not man's, that every human being comes forth. This is a beautiful and holy honor given this precious and indispensable creature called woman. In the birth of Jesus, Joseph was honored, but not nearly as much as Mary.

(4) To be an incalculable teacher in the home. "... shalt thou bring forth children..." (Gen. 3:16). "Bring forth" also means "bring up." The most priceless teaching of the human race usually comes from mothers. And, too, none can more completely satisfy the craving for love in the soul of an infant than its mother.

(5) God demands her to condescend to man while on earth. "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is head of the church..." Therefore, as the church is subject to Christ, so let the wives be to their own husbands in everything" (Eph. 5:22-24).

(6) In the church when men are present, she is to be a student rather than a teacher. "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (1 Tim. 2:11, 12).

"Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law (scriptures). For it is a shame for women to speak in the church... If any man think himself to be a

prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (1 Cor. 14:35; 37; 40).

**Why has God made such a strange law?**

(1) Because in creation, man came first and woman afterwards. "For Adam was first formed, then Eve..." (1 Tim. 2:13). As the church, which was afterwards, must not usurp authority over Christ, the woman is not to do so over the man (Eph. 5:22ff). Thus, God's rule of "condescending decorum:" God is over Christ — Christ is over man — man is over woman — woman is over children. — man is over in subjection to their head. To fail to do so causes one to dishonor their head, and, hence sin against God who made this law (1 Cor. 11:3).

(2) Because of the woman's double role in the fall of the race. "And Adam was not deceived but the woman being deceived was in the transgression" (1 Tim. 2:14). "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16).

This law is in force until the earthly institution of marriage is abolished and we find ourselves in that totally "new creation" where "they neither marry nor are given in marriage but are as the angels" (Matt. 22:30).

Although hers is to be a background role, the woman in every way is just as significant to God as the man.

The mother of James and John requested that her sons sit next to the Lord in his kingdom. Jesus revealed that God would give that honor to someone. Who knows but that it might be a woman?

But only if she lives her life God's way! Only then can she expect to hear him say, "Well done, thou good and faithful servant."

What about the little church?

## Park Avenue of Paducah and pastor face problems inherent in small size by seeking God's direction

by H. Stanton Carney, *State Correspondent*

Big churches often seem to have everything necessary to minister to their communities—many members, a large staff and highly educated pastor, and multi-purpose facilities. But "little" churches, too, meet needs within their communities.

One such church, Park Avenue Baptist Church, Paducah, is led by pastor David Keyes (the first "e" is pronounced as a long "i").

This church is not located in a small rural community but in mid-city, surrounded by several large churches. It is ample for a limited congregation and has survived 20 years. Why? It must have its special place in the kingdom.

Keyes has been pastor for the past 10 years. I know him well and have often wondered why he has not ever "moved on up." He has the qualifications. I've even thought that he might be just a bit too satisfied.

I believe I found the answer when I read the last verse of the 40th chapter of the book of Isaiah: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."

Keyes does not do anything without specific instructions from above for strength needed for taking the next step. To "wait" means, in Keyes, acceptance, to stay placed in expectation as one waiting out a storm, but being ready and available.

This young preacher actually lives the part of a humble servant of the Lord.

He was elected to act as chairman of the trustees' body of Mid-Continent Baptist Bible College, Mayfield, in spite of his protest that he did not feel he had adequate ability for the position. Incidentally, he presided as well as, if not better than, any other chairman during the past 10 years.

Have you ever heard of a pastor cutting his own salary so the church could give more to missions? Keyes did. His wife works to supplement his meager income as pastor.

He is the only paid staff member at Park Avenue. The church needs a janitor but its small budget is restrictive. So the pastor's duties necessarily include janitor and maintenance services.

The congregation does not have any "dead wood"; they just cannot afford it. The purchase of some small item of necessity requires as much serious consideration as some churches would devote to the purchase of an organ. Sunday night and midweek prayer services meet in a small room to conserve utilities.

There are many other problems. The building has been burglarized three times and once the corpse of an unsolved murder was dumped on the parking lot.

This pastor's resume is rather interesting. He was born in 1943 and baptized, as a symbol of being born again, 16 years later.

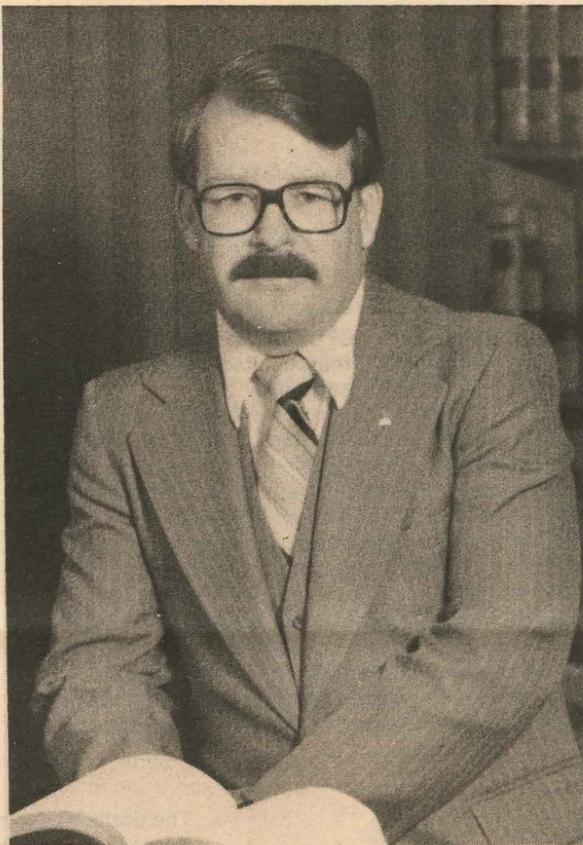
He tells of his conversion: "I didn't know much about religion since I never had been taken to church. I went up front to be saved. I wasn't told what to do until I was asked to pray. I stayed on my knees so long that one good old deacon remarked I must have had a heap of sins to be covered."

Keyes went on to say, after four short months of self-taught theological training while in high school, he started preaching on an interim basis for \$20 a week. Soon he had a regular pastorate in another church but had to take a two-dollar cut in salary. He would have started sooner but he thought that one had to be old to be a preacher.

He said he knew nothing about the Bible and even had a difficult time pronouncing biblical names. His first sermon lasted only 15 minutes including a long invitation.

But now Keyes is on his way.

During the next years he was pastor of several churches—some larger and some smaller—but each time sent by the Lord.



Keyes

During the 10 years of his present pastorate he has had several calls from other churches, moves that would benefit his financial situation. But he did not accept because he emphatically declares the call was not from God.

A segment of his time is occupied in counseling, much of which is with people from other churches. He is adept in this field. But he prides himself in never taking advantage of his position to benefit his own church by proselytism.

Now Park Avenue Baptist Church (with emphasis on Southern Baptist) would have twice as many names on the roll but for a certain policy. There are no non-resident members. When a member moves and no request is made for his letter within a year, the name is dropped from the church roll.

The practices are in accordance with Southern Baptist standards. The covenant is followed to the letter. The doctrine taught and followed is pure and as close to the doctrine of God as is humanly possible.

This young man of God, having received higher training in a Baptist Bible college, is well versed in Christian practice. He is a refined speaker who ends his message having said something meaningful and not just making a display of pretty words. He knows what it means to work full time for the Lord, realizing that, once you start, there is no such thing as retirement regardless of what the assignment is.

No doubt there are many equally interesting small churches with great preachers, of which Park Avenue Baptist with pastor David Keyes is typical. Let us not pass them by. The little church has a place equally important to that of the large church in God's plan.

## As many travel Pulaski counties in Ohio pioneer

This summer as many people were traveling south to Burnside, Lake Cumberland and other recreation areas for vacation, a group from Burnside and Pulaski County traveled north for a week of ministry and service for Jesus Christ in New Philadelphia, Ohio.

The first of two groups of Pulaski countians to make the nine-hour trip left early July 13 and arrived in time to lead revival services in the young New Philadelphia Baptist Chapel, the only Southern Baptist mission for the 28,000 people in the twin cities of Dover-New Philadelphia.

Their week's work also included eight backyard Bible clubs in three towns and revival services each night.

Mickey Winters, pastor of Ferguson (Ky.) Baptist Church, was the revival preacher. Kentucky student missionary Paul Roberts led the music and Jeanette Jacobs of Pleasant Hill Baptist Church led children's activities.

Team members from Burnside Baptist Church were Barbara and Ketrina Nolen, Shirley Girdler, Janice Meece, Pearl "Toots" Carrender, Cheryl Cordell and Lisa Hardwick. Other team members included Jennifer McKinney of Eubank Baptist Church and Janie Flynn of Slate Branch Baptist Church.

A family from Spruce Pine, N. C. and a Lampasas, Tex. woman joined the Kentuckians for the week's mission venture.

Terrell Moore, host pastor, initially warned the group, "We might not have any children show up at our club locations since we only have four enrolled in Sunday school in grades one through six. We might

## Recorded church history

by M. E. Vinson

How important is your church? Has it made an impact? What about its people and programs throughout the years?

Only history reveals the answers—a history of the church. Does your local church have one? Should it have?

Psa. 78:6-7 expresses excellent reasons for each church to record a history. "That the generation to come might know them, even the children which should be born . . . that they might set their hope in God, and not forget the works of God, but keep his commandments."

From a church history should shine the power of God as he works through his people in order that our children and generations to come will place their hope, allegiance and faith in God.

God is at work in your church. He performs miracles among your people. You should not hide those from your children or from generations yet to be born.

Deciding to write a church history is simple. Actually writing it is not so simple. Nevertheless, your local church can take positive steps toward recording the story of its beginning, people, progress, problems, faith and influence. Otherwise, how will members today and in future generations know the sacrifices made, the faith displayed by Christian people which make your church what it is and what it will be?

# ...el south, ...tians vacation ...er territory

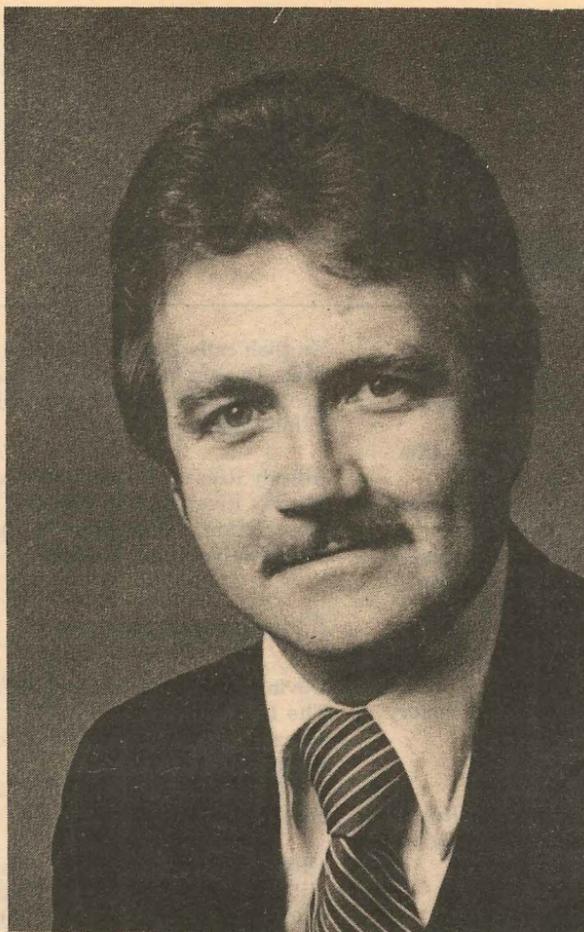
have to go out and get them."

Before the week was over the visiting Pulaski County Baptists had "loved their way into the hearts of the neighborhoods and kids" and had "gone out and gotten them," according to Moore, with the result that 119 children were enrolled. At the closing revival services Sunday morning, Winters preached to an all time record high attendance of 43 at the chapel's rented meeting place.

The July "Kentucky dust" had hardly settled in Ohio when two other Pulaski countians arrived in New Philadelphia armed with their tent, bedrolls and a trunk of vacation Bible school materials. Joy Cooke of Somerset and a member of Woodstock Baptist Church and Robin Connelly, physical therapist at Lake Cumberland Medical Center and a member of Somerset's First Baptist Church, joined two couples from Orlando, Fla. and three adults from Whiteville, N. C. to become the "August team."

The plan was to conduct a 2½-hour Bible class each of five mornings and distribute tracts door-to-door each afternoon.

"I had been thrilled with the July results," Moore commented, "but I did not know if any of the children from the eight scattered neighborhoods who met in July in their backyards would come in August to our building location. But, praise the Lord, because of the commitment and willingness of our excellent workers to go out and get them, we set a new record for vacation Bible school with 70 enrolled." When the week ended nearly 4000 tracts had also been distributed.



Winters

"Joy and Robin were real troopers," Moore exclaimed. "They slept in a tent, cooked their own meals and lived without electricity. That's sacrificial living in our day of pushbutton comfort."

In addition to the two traveling teams, according to the Ohio pastor, much credit for enlisting and coordinating the summer mission venture goes to David Aker, missionary for Pulaski County Association, C. E. Jacobs, pastor of Pleasant Hill Baptist Church and associational missions committee chairman, and Lonnie Sheets who moved from Pulaski County in mid-July.

Moore concluded, "Many people return from vacations with headaches, hangovers and feelings of guilt about how they spent their time and money but I know a van and car load of folks who returned to Pulaski County tired in body but rejoicing in spirit with the satisfaction of a job well done and time well spent."

## ... histories help maintain tradition

Many questions about your church's origin and growth wait to be answered, but depending on the age of your church, it is likely you will not be able to answer all of them.

If your church is less than 50 years old, you are at an ideal place in your church's life to record its history, for people are living who remember many details. If your church is more than 50 years old, you have no time to waste because precious memories are dying as the older church members leave this life.

If your local church is more than 75 years old, you are not likely to find people living who remember its beginning, but many facts can be obtained from other sources about its earlier days.

In an ideal situation, you will have church minutes from the beginning, but the older the church, the less likely this is. In reality, you will find periods of time when church records are incomplete and sometimes missing.

Documents pertaining to land acquisitions, building and other legal transactions are an excellent source of information. Newspapers contain valuable resource material because church news has always been community news.

Quite often in historically rich areas information about churches is recorded in books. The local library, local and state historical societies and state Baptist archives will be places to look for these.

Depending on its purpose, your church history can take any of several forms.

It can be very brief history of facts of land acqui-

tion, buildings, pastors, major accomplishments and names of deacons, printed as a pamphlet.

A more comprehensive history may contain that as well as motivations and goals: Why did they buy property here? Why was this pastor called? Or why did they begin that mission?

A third type, most comprehensive, may include all the above information, adding stories about the church's people and plans, the sacrifices and joys of building a church body. Photographs should also be considered.

After your church has voted to record a history and chosen the appropriate type, a writer must be found. Primary requirements are that the writer be capable, enjoy research and writing and possess great determination and much available time.

Members of the church must provide support for the writer with information, assistance in research, typing and proofreading and verification of facts. An historical committee may work closely with the writer.

When the project is complete, you will have recorded some of your most valuable history to pass on to future generations.

The most important reason for recording history is that in knowing people and events of the past Christians can live abundantly today while preparing for a prosperous future.

The booklet, Guide for Writing the History of a Church, by Davis C. Woolley, may be obtained from the Southern Baptist Historical Society, 127 Ninth Avenue North, Nashville, TN 37234.

## LLL Club band plays kazoos to share fun, stay young

by Glenn W. Mollette, State Correspondent

Old age and rocking chairs go together, right? Well, it really depends on to whom you are talking.

If it's a group of senior adults from Central Baptist Church, Winchester, then it's going to be a long time before they will need rocking chairs. In fact, few people would dare accuse them of being old.

The senior adults belong to the LLL Club Band. LLL stands for live longer and like it.

Ranging in age from 55 to 80, they overflow with joy, love, enthusiasm and energy during their concerts.

The LLL Club is a ministry of Central Baptist

*'I'm a great big bundle*

*of potentiality . . .*

*I'm a promise*

*to be anything*

*God wants me to be.'*

Church. Their premiere performance was given in April 1978 to celebrate senior adult day, but was such a success that invitations from other churches and organizations began to trickle and then pour in.

Mrs. Robert Pace, band director, said the group entertains at churches, festivals and other events from three to five times a month.

The LLL Club is something like a kitchen band. They play kazoos, washboards, maracas, drums, electric guitar and piano, a triangle and a train whistle. One member even plays a washtub with a string attached to it.

At first glance you might think the group is only capable of making noise, but the band of 20 senior adults has a nice sound.

Central's group got its idea from a "kitchen type" band at Ridgecrest in 1977. Believing it to be a good idea and a ministry for senior adults, they scheduled a meeting to talk about it.

At that meeting kazoos were eyed with skepticism until some children demonstrated them.

The week after the demonstration by the children, regular rehearsals began and continue weekly.

Group members testify their lives have been changed. "This is a real outlet for us older folks," commented one woman who declared she was approaching 80 years of age.

The group is also very personable. During a recent performance many smiles and much warm-spirited fun added to a delightful evening.

"We get as much enjoyment out of this as anyone," reported several of the members after the concert.

The band's program always begins with a song about happiness. One such song in their repertoire is, "We want to be happy, but we won't be happy till we make you happy, too."

A children's song they often sing exemplifies the LLL Club's enthusiasm and spirit:

"I am a promise, I am a possibility.

I am a promise with a capital P.

I am a great big bundle of potentiality,

And I am learning to hear God's voice,

And I am trying to make the right choice.

I'm a promise to be anything God wants me to be."

# Mountains to the Mississippi

## Personnel

**Hudson directs music, youth**  
Michael D. Hudson became minister of music and youth at Ormsby Heights Baptist Church, Louisville, in July. Dallas Vincent is pastor.

**Guthrie pastor moves to Mississippi**  
Jerry B. Gray, pastor of Guthrie (Ky.) Baptist Church for more than three years, has resigned to become director of missions of Riverside and Tallahatchie Baptist associations in Mississippi.

Gray has been pastor of Pleasant Ridge Baptist Church in Kentucky and churches in Arkansas and Missouri.

He and his wife, Annetta, are residing in Lyon, Miss.

**Hamrick resigns Somerset post**  
Terry R. Hamrick resigned as minister of education at First Baptist Church, Somerset, after five years to accept a similar position with First Baptist Church, Decatur, Ga. Hamrick had earlier served on the staffs of DeHaven Memorial Baptist Church, LaGrange, and Deer Park Baptist Church, Louisville.

**Union congregation calls pastor**  
Clyde Eversole was recently called to be pastor of Union Baptist Church, Laurel River Association.

**Carmicle moves to Florida pastorate**  
Howard (Jakie) Carmicle resigned the pastorate of Palestine Baptist Church, Campbellsville, to begin a similar ministry at College Park Baptist Church,

Palatka, Fla. Oct. 11. Carmicle is a graduate of Campbellsville College and Southern Seminary.

**Education minister called in Louisville**  
Victory Memorial Baptist Church, Louisville, has called Robert R. Dempsey Jr. as minister of education.

Dempsey recently moved to Louisville to begin the religious education program at Southern Seminary. He worked the past seven years in the analytical laboratory of a textile corporation in Greenville, S. C.

W. Louis Walters is pastor of Victory Memorial.

**Broadhead takes Jordan pulpit**  
Jordan Baptist Church, White's Run Association, is being led by new pastor Edwin Broadhead. A Mississippi native, Broadhead is a student at Southern Seminary.

**Curtis begins Forest Grove pastorate**  
Steve Curtis began his ministry as pastor of Forest Grove Baptist Church, Bethel Association, Sept. 28.

Curtis is from Jasper, Tenn.

**Judy assumes Somerset interim**  
E. Keevil Judy of Henderson completed an interim pastorate at First Baptist Church, Morganfield, and assumed a similar responsibility at First Baptist Church, Somerset, Oct. 4.

The vacancy at Somerset occurred when Eldred Taylor became director of the Kentucky Baptist child care ministry.

Steve Thompson is the new Morganfield pastor.

**Poplar Ridge gets pastor**  
Southern Seminary student Greg Abercrombie has been called as pastor of Poplar Ridge Baptist Church, Sulphur Fork Association.

**English calls Durbin as pastor**  
Mike Durbin has been called to the pastorate of English Baptist Church, White's Run Association.

**Muddy River calls pastor Osman**  
Muddy River Baptist Church, Logan Association, called Dale Osman as pastor effective in September.

## Congregations

**Covington First celebrates 117th year**  
The 117th anniversary of First Baptist Church, Covington, was celebrated in August.

Willie Barbour is pastor of the church.

**Hillsboro celebrates 180th anniversary**  
Hillsboro Baptist Church, Elkhorn Association, celebrated its 180th anniversary Sept. 27. John McGinnis, pastor of the church from 1941-44, spoke at the afternoon service.

Walt Sanderson is church pastor.

**Pleasant Memorial becomes church**  
A mission begun in April 1980 by Pleasant Grove Baptist Church, Daviess-McLean Association, was constituted into a church Aug. 30, 1981.

Pleasant Memorial Baptist Church has 87 members with Don Bratcher as pastor.

William S. Roberts is pastor of Pleasant Grove.

**Woodlawn growing, giving climb**  
Woodlawn Missionary Baptist Church, Bethel Association, reports growth in several programs this year.

Its Sunday school enrolment has increased by 36 people and the average attendance has increased by 27.

Training Union enrolment has gained 24 people and attendance has gone up 19.

The church has baptized 14 people and received 10 additions by letter this year.

It has also increased its offering to missions by 31 percent.

**Immanuel youth team for mission**  
The youth of Immanuel Baptist Church, Elkhorn Association, traveled last summer to Ohio where they enrolled 108 children in backyard Bible clubs in two towns.

Ted Sisk is pastor of Immanuel.

**Bethlehem celebrates debt end**  
Bethlehem Baptist Church, Cunningham, had a note burning service recently to celebrate completing payment for a pastorium built a year ago. Participating in the service along with pastor Ray Provow were trustees Bobby Lee,

Jeff Davis and Hughlot Moss.

In the same service the congregation voted to construct a new auditorium with a seating capacity for 400.

The Bethlehem congregation also has called Gary Allen of Union City, Tenn., as minister of music.

**Midlane Park forgives 'debt'**

One recent Monday morning a neatly dressed, nervous young man called on T. A. Thacker, pastor of Midlane Park Baptist Church, Louisville.

The 28-year-old told Thacker he had become a Christian and was rectifying some mistakes from earlier in his life. Twelve years ago he had broken into Midlane Park and stolen \$16 from the church office, breaking a window in the process.

Now he had come to ask the congregation's forgiveness and to repay his debt. He said he did not have much money but would pay back the \$16 and the cost of the window as he was able.

When Thacker related the story to his congregation they were so impressed they voted to forgive the remaining "debt" and asked the pastor to write the young man a letter of commendation and encouragement.

**18 Mile church marks 181st year**  
Eighteen Mile Baptist Church, Sulphur Fork Association, celebrated its 181st anniversary Sept. 13 with a homecoming of former members and a dedication of improvements recently made on its 116-year-old building.

The interior and exterior of the building have been painted, an air conditioner was installed in the auditorium and a steeple with a cross and bell has been added.

Barry Harkness is pastor.

**18th Street notes 75 years of service**  
Eighteenth Street Baptist Church, Louisville, had its diamond jubilee celebration Sept. 27. The theme for the occasion was "75 Years of Loyalty to Christ, Church, and Community."

Events included a covered dish luncheon and an afternoon of music provided by former musicians of the church.

Barney Ferguson is pastor.

**Louis Shepherd speaks at homecoming**  
Louis W. Shepherd, Wayne County Association's director of missions, was speaker at the Rectors Flat Baptist Church homecoming Sept. 20.

Rectors Flat is in Wayne County Association.

**Clear Creek, Elkhorn, marks 196 years**  
Raymond Sanderson, pastor of the church from 1945-45, was the speaker at the 196th homecoming of Clear Creek Baptist Church, Elkhorn Association.

Scott Nash is Clear Creek's pastor.

**Rosine dedicates building**  
Rosine Baptist Church, Ohio County Association, dedicated its refurbished building Sunday, Sept. 20 in conjunction with its annual homecoming.

Glenn Southard is pastor.

**October marks 75th year at Deer Park**  
Deer Park Baptist Church is celebrating its 75th anniversary throughout October. Norman Iler, Maribeth Hambrick and John Polhill are among the special speakers for the month.

*If your church is planning to build, remodel, refinance or needs money for any purpose, I would welcome the opportunity of serving you. Feel free to contact me at any time for information and counsel, without obligation, for any of your financing needs.*

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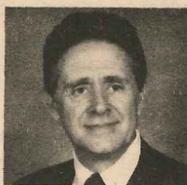
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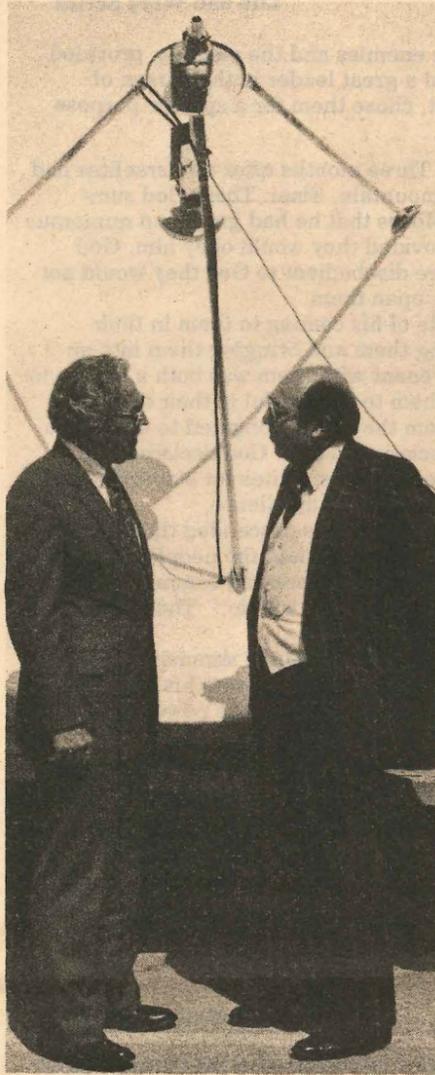
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**LaVerne Butler [r], pastor of Louisville, Ninth and O Baptist Church, discusses how satellite receiver dishes will be used to deliver American Christian Television System programming with Jimmy R. Allen, president of the SBC Radio and Television Commission. Butler was one of the RTVC's trustees who met in Ft. Worth, Tex. Sept. 14-16 for the procedure demonstration.**

**Smith made Dawson Springs deacon**  
Tony Smith was ordained as deacon of First Baptist Church, Dawson Springs, Sunday, Sept. 20.  
Lawson Williamson is pastor.

**Bratcher ordained to ministry**  
Randal Bratcher, minister of music and youth at Lancaster (Ky.) Baptist Church, was ordained to the ministry Sunday, Sept. 12.  
Bratcher's father, David, pastor of First Baptist Church, Henderson, participated in the ordination service.  
William G. Humphrey is Lancaster's pastor.

**Robert Brill ordained by Lyndon**  
Robert Brill was ordained to the ministry by Lyndon Baptist Church, Louisville, Sept. 20. Brill is beginning doctoral work at Southern Seminary.

**Adaburg ordains deacon Baird**  
Adaburg Baptist Church, Ohio County Association, ordained Ray Baird as deacon Oct. 11.  
Harold Mayfield is pastor.

**Caskey ordains two deacons**  
Billy Loyd and Tom Hughes were ordained as deacons of Caskey Baptist Church, Christian County Association, Sunday, Sept. 27.  
James Harmon is Caskey's pastor.

**Buck Grove ordains two deacons**  
Hugh Edward Matthews and Douglas L. Williams were ordained as deacons of Buck Grove Baptist Church Sunday, Sept. 20.  
James Merritt is pastor of Buck Grove, a member of Salem Association.

**Foreman ordained at Hartford Second**  
Steve Foreman was recently ordained as a deacon of Hartford Second Baptist Church, Ohio County Association.  
Foreman's father, Joe, is pastor of Deaneville Baptist Church of the same association and was evangelist for Second church's revival Oct. 12-18.  
Duncan Smith is Second's pastor.

## Revivals

**Bellview pastor preaches its revival**  
The Sept. 20 homecoming of Bellview Baptist Church, Logan Association, began its week of revival.  
The church's pastor, Roger Skipworth, preached for the services.

**Carson leads Auburn revival**  
Auburn Baptist Church was in revival Sept. 20-25 led by preacher Tony Carson of Louisville and music director Jack Duvall of Russellville.  
Five professions of faith and two other additions resulted.  
Terrence L. Freeman is pastor.

**Decisions made at Porter Memorial**  
Porter Memorial Baptist Church, Lexington, reports 101 decisions including 40 professions of faith were made during revival services, Sept. 13-20.  
Henry Linginfelter was the evangelist and Dick Barrett the musician.  
James K. Pierce is pastor of the church.

**Dawson Springs FBC has revival**  
First Baptist Church, Dawson Springs, was in revival Sept. 27 through Oct. 2 with evangelist Bill Whittaker.  
Whittaker is pastor of First Baptist Church, Murray, and president of the Kentucky Baptist Convention.  
Decisions made during the revival include 22 professions of faith, three additions by letter and 40 rededications.

**18 respond to Crestwood revival**  
Twelve people joined Crestwood Baptist Church, Sulphur Fork Association, as a result of its recent revival. Five of the additions were by baptism, seven by letter. Six decisions for rededication were also made.

**Hoosier leads Green River revival**  
Green River Baptist Church, Ohio County Association, was recently led in revival by evangelist Steve Hale of Evansville, Ind.

**Myers leads Union revival**  
Wayne Myers was evangelist for the revival at Union Baptist Church, Henry County Association, Sept. 20-26.

## Missions

**Joy Hall furloughs in Elizabethtown**  
Joy Hall, missionary to Nigeria, is on furlough in Elizabethtown, her hometown.  
She was appointed by the Foreign Mission Board in 1963.

**Janes return to Chilean field**  
Grundy and Jean Janes, missionaries to Chile, have returned to the field. He grew up in Lexington; she lived in Shepherdsville and Owensboro.  
They were appointed by the Foreign Mission Board in 1966.

## Deaths

**Wife of former Middletown pastor dies**  
Mrs. I. Ferd Graves, a member of Eastwood (Ky.) Baptist Church, died Oct. 11 in Louisville. She was 72.  
The former Mary Margaret Tudor, she was a native of Shady Grove.  
Survivors include her husband, Ferd Graves, former pastor of First Baptist Church, Middletown; a son, Robert Graves; and two grandchildren.

**Worthington First deacon dies at 67**  
Charles Pack, a deacon at First Baptist Church, Worthington, died Aug. 17. He was 67. He and his wife, Bonita, were active in mission projects.

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**Pike Association gains two churches**  
Borderland and Faith First Baptist churches were received into full fellowship of Pike Association Sept. 3.

Lat Crum is pastor of the Borderland church in Borderland, W. Va. The church was organized Mar. 23, 1980.

Faith First Baptist Church, Regina, Ky., was organized May 4, 1980. Dean Robinson is pastor.

## Ordinations

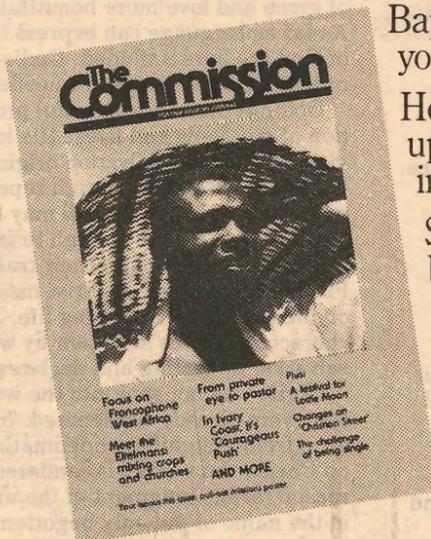
**Norris, Carter ordained as deacons**  
Pleasant Grove Baptist Church, Daviess-McLean Association, recently ordained Terry L. Norris and Robert D. Carter as deacons.

Pleasant Grove pastor William S. Roberts preached the ordination sermon.

**Piney Creek pastor ordained**  
Pleasant Hill Baptist Church, Caldwell-Lyon Association, ordained Jerry Bryson to the ministry Sunday, Sept. 27.

Bryson has been called to the pastorate of Piney Creek Baptist Church, Ohio River Association.

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## KBC Activities

### Here and now

#### OCTOBER

- 23-24 Associational Officers' Briefing, Cedarmore. Friday evening meal through lunch Saturday
- 24 G. A. Missions Fair for girls grades 1-6. Murray, First Baptist Church. 10 a.m. to 2 p.m. \$1 registration includes lunch. Reservations through WMU, KBC
- 31 Associational Officers Briefing. Jonathan Creek. 9 a.m. to early afternoon. Same meeting Oct. 23-24, Cedarmore

### Planning ahead

#### NOVEMBER

- 1-7 Royal Ambassador Week
- 9-12 Kentucky Baptist Convention meetings. Elizabethtown, Severns Valley Baptist Church
  - 9-10 — Executive Board Meeting, Religious Education Association;
  - 9-10 — Music Association Meeting, Pastor's Conference
  - 10-12 — Convention in session
- 15 American Bible Society Day. Suggestions available from The American Bible Society, Box 5656, Grand Central Station, New York, NY 10017
- 15-18 Foreign Missions Study. Books available from Baptist Book Store for each age group. Theme: "French Speaking West Africa"

#### PROGRAM CHANGE: JANUARY BIBLE STUDY PREVIEWS

January Bible Study Preview programs listed in the 1981 Baptist Diary have been CANCELLED. Each association has been asked to plan and conduct its own Bible Study Preview. The Sunday School Department is cooperating by offering financial assistance toward honorariums, materials and travel expense for the Bible teacher or conference leader.

- 22 Child Care Day
- 26 Thanksgiving
- 30-12/1 State Executive Board Meeting. Middletown, Kentucky Baptist Building

## Frank Owen



### Age before beauty

The expression is used both ways as people wait in line—"age before beauty" and "beauty before age." Which saying is really true?

Driving through southern Indiana last week and looking at the glorious display of nature's vermilion and other Fall colors, Mrs. Owen declared "Fall is more beautiful than Spring." I agreed and replied, "That is often true of people—good people."

For example, Mrs. Owen has always been beautiful, but moreso now to me, though perhaps less captivating to strangers. You see, I know her character and spiritual beauty which I have seen grow with the years. My visual perception sees beauty in every line and expression that has been left by her life of concern, service, patience, devotion and sometimes hardship, faithfully borne.

"How goes the proverb? "Beauty is in the eye of the beholder." I behold her with tremendous accumulated gratitude for all that she has been as my needed companion and support, as the mother of my children to whom she gave so much.

The parable can apply to the people who make up the congregations I have served. They made a beautiful sight from the pulpit with their youthful faces and colorful attire. But now, when I go back to such congregations and see the same people, (the ones who are left) my visual perception includes the memories of their greatness. Their presence testifies to their continued constancy and faithfulness. I look at them through eyes of gratitude for what they have meant to me and I tell you, they are more beautiful than before. Such beauty can only come with time. "Age before beauty."

Some think life seems badly planned. We are born to be young and beautiful and lose our beauty as we grow ugly with age. Why can't we be born ugly and grow more beautiful as we get older?

I heard William Lyon Phelps of Yale declare that we are given physical beauty in youth so people can stand us until we learn how to act.

Fall can be more beautiful than Spring. Age can be more beautiful than youth.

## Sunday School Lessons



OCTOBER 25, 1981

H. C. Chiles

### GOD INVITES TO COVENANT

Life and Work Series

God protected the children of Israel from their enemies and the plagues, provided for them the basic needs of water and food and a great leader in the person of Moses, delivered them from bondage in Egypt, chose them for a specific purpose and guided them by a pillar of cloud or of fire.

**God's covenant was offered—Exodus 19:3-6** Three months after the Israelites had left Egypt, they arrived at that awe-inspiring mountain, Sinai. There God summoned Moses into his presence and assured Moses that he had great and numerous blessings in store for the children of Israel, provided they would obey him. God charged Moses to inform them that if they were disobedient to God they would not have any right to claim or expect his blessings upon them.

God commanded Moses to remind the people of his coming to them in their slavery and helplessness, and swiftly delivering them and bringing them into an actual covenant relationship with him. His covenant with them was both a pledge to sustain and protect them, and a challenge to them to be faithful in their obedience to him. In view of all that God had done for them they were obligated to exercise a redemptive ministry for the world out of appreciation to him. God declared his ownership of all the earth, revealed he had chosen the Israelites for a specific ministry and informed them he expected cheerful and ready obedience.

**God's covenant was accepted—Exodus 19:7-8, 17** Moses descended the mountain and conveyed God's message to the elders and they in turn to the people. Without hesitation the people pledged to do what God through Moses had commanded them. The people said: "All that the Lord hath spoken we will do." Thus their ratification of the covenant was prompt and commendable.

**The response of the Israelites—Exodus 20:18-20** When Moses summoned them to meet with God at the base of the mountain and to hear God express his will, God's overwhelming presence, the majestic exhibition of his tremendous power and the clear communication of his will for their lives were unforgettable.

Frightened by the thunderings, lightnings and noise, the people quickly withdrew some distance from the mountain and trembled. They preferred hearing the commandments and expressed wishes of God through the voice of Moses rather than through the thunder, lightning and noise of Mt. Sinai. Instead of terrifying them, God was striving to get them to have a high regard for his authority, to be reverential in their attitude toward him, and to express their belief in his holiness and power through their willingness to do what he commanded them.

### GOD SO LOVED THE WORLD

International Series

This lesson contains the record of an interesting conversation between a prominent sinner and the only savior.

**The inquirer—John 3:1** This man of culture, refinement and zeal for the law, whose name was Nicodemus, was one of the most religious men of his day, honest in his convictions and sincere in his desire to do right. Having an inquiring mind and a passion for the truth, he sought an interview with Christ.

**The inquiry—John 3:2** Acknowledging that Christ was a teacher sent by God, Nicodemus was anxious to hear what he had to say about the way of salvation and asked him about that in their first interview.

**The instruction—John 3:6-21** Using Nicodemus, who was a splendid example of the natural man at his best, Christ instructed him that he needed a savior instead of teacher, and emphasized the one great need of every person—the new birth. This new birth is a creative act of God instead of a reforming process on the part of men. The new birth is the impartation of the divine nature to a human being. In the first, or physical, birth we become partakers of human nature. In the second, or spiritual birth we become partakers of the divine nature. The new birth is both a divine and a conscious change, for which there is no substitute. It is the work of God, something he does for us.

In response to the inquiry of Nicodemus as to the manner of the new birth, Christ gave a marvelous presentation of the heart of the gospel as he spoke of the incarnation and the vicarious atonement. Nowhere in all divine revelation is the message of grace and love more beautifully or more fully revealed than in verses 16 and 17. As far as language can express it, the height, depth, length and breadth of the love of God are here unfolded. God's love is universal, unchanging, unending and unfailing, so no words are needed to enhance the wonder and the glory of it.

God has made a wonderful provision for our greatest need, which is the salvation of our souls and lives. His love was the source from which this gracious provision has come. Salvation originated in God's love and was wrought out by his son. It is made effective through repentance and faith. God's love has been manifested to the end that all who will may have eternal life.

God loved people enough to give his son to die for them. His love has influenced many to put their trust in Christ and depend on him alone for salvation. Placing one's trust in Christ means the reception of eternal life. "He that believeth on the son hath everlasting life." This word "believeth" denies salvation by character, refutes salvation by works, contradicts salvation by culture, disproves salvation by feeling and declares salvation by trusting.

Christ was not sent into the world for condemnation, but for the salvation of those who were already condemned. In the salvation which he brought there is deliverance from the guilt, condemnation, power and effects of sin. If one has not believed on Christ, the verdict is rendered and he is condemned already. The judge gives the reason for his judgment of the unbeliever, namely, "because he hath not believed in the name of the only begotten son of God." One who refuses the salvation which has been offered to him by Christ, upon the condition of repentance and faith, simply confirms himself in his own prior state of condemnation. Only through believing on Christ or receiving him as savior will condemnation be lifted. It is either condemnation or salvation. Which is it in your case?

'41 days' Reprinted

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



Two hundred and six of the approximately 350 students enrolled at Oneida come from families whose yearly income is below the poverty level as measured by federal guidelines.

Oneida never turns a student away for financial reasons, hence the largest percentage of students from "poor" families. Yet, if we looked at our unpaid bills on any given day Oneida would never accept another student.

Every student accepted is an act of faith. No student accepted pays the actual cost. Kentucky students are asked to pay \$150 monthly or \$5 a day. Our true cost per child is about \$290 monthly. In other words, a full-paying student pays about one-half the actual cost. Many pay one-third, one-fourth; scores pay nothing.

By our self-help program (students helping raise much of our food, doing the janitorial, etc.), by our staff working for very low salaries, by adding and improving physical facilities at one-half to one-third the normal rate because of the utilization of volunteer labor, etc., we operate far more efficiently than most.

Oneida is able to teach, house, feed and provide daily varsity sport, recreation, work and worship opportunities at a cost of about \$9.40 per child per day. Most boarding schools and child care type programs cost three to five times what the Oneida program costs per child. We know of no comparable program that offers a child the advantages that Oneida does combining academics, work, sport, recreation and worship under the same trained Christian staff, all undergirded by consistent discipline and much Christian love.

Most Baptists do not give the Lord his tithe. If they did, his work would not suffer anywhere. We would not have to spend so much of our physical and mental energy simply to find sufficient money to operate each day.

Of course, we know our Lord expects more than the tithe, he expects "offerings." But without the tithe, an occasional "offering," however large, must be as unacceptable to the Lord as was Cain's offering.

The Cooperative Program is our "chain of love" linking all cooperating and missionary Southern Baptists in being "doers of the word" one to another and to the "uttermost part of the earth." It is the best approach we've ever had and nearly 60 years of growing work and outreach prove its worth.

Anyone who receives support through the Cooperative Program, as do we, is most grateful. For many of us who struggle, who have relatively little endowment, it is the one thing we can count on each month.

But many Baptist laymen and, surprisingly, many pastors seem to have the illusion that if they send 2%, 5%, 15% or 20% to the Cooperative Program every Baptist institution is thus fully funded and should lack for nothing. All of us who struggle daily to meet the bills of the schools and colleges often are met with the attitude, stated or implied, "But we've already given through the Cooperative Program, so why are you asking for more money?"

In Oneida's case, gifts from the Cooperative Program this year will operate our school a total of 41 days or six weeks. That leaves 324 other days. It costs presently \$3300 EACH day. This year we will receive about \$369 daily from the Cooperative Program, \$820 daily from student payments, \$200 from endowment income. But where is the remaining \$1,991 needed daily?

Being your school, naturally we first look to you, individually and collectively. Where else?



## Ministering to the children of the 80's

### Limiting God

Eldred M. Taylor,  
Executive Director



One of the first things we learn in life is that there are limits; the baby pen, the back yard, some things which are not to be done. We live constantly within the limit of certain fences, such as time and space, the limit of physical endurance and the necessity of language for the expression of ideas.

Yet, with so many limitations we serve a God who is without limitation. He is not limited by time—he had no beginning and he will have no end.

But do you know our God can be limited? That's right, with all of his power and limitless qualities, he can be limited. The amazing thing is that God can be limited by you and me.

Recently I was reading in the psalms and came upon Psalm 78. This is the first of the historical psalms. To read it is to read Israel's past. It deals with her history in Egypt, in the wilderness and in the pyramid land. After telling of God's marvelous deliverance, care and protection, the psalm also tells how Israel had been stubborn, rebellious, forgetful and had grieved God. Then when you come upon verse 41, it becomes clear that Israel, those chosen of God, had actually limited him. The verse reads, "Yea, they turned back and tempted God, and limited the Holy One of Israel."

It is said that Israel, by their attitude and actions, limited what God could do through them. However, it is even more sad that you and I in this 20th century would limit God. But you ask: "How can we limit God?" Well, Jesus has instructed us to care for those in need and especially children in need. But if we fail to see the needs, or are weak in our faith, our prayer support and financial gifts will sag. I believe God wants Kentucky Baptists to care for as many hurting, disturbed, needy children as possible. If Kentucky Baptists respond properly to the Thanksgiving Offering and give generously, then God can accomplish his will through us. If we fail to give liberally, we will limit God. Let's give our best and your Board of Child Care and staff will be faithful to use the gifts carefully and give these young people top care with a significant spiritual dimension.

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



## God's will - my will

A Christian will has been described as one that reflects God's will. Individuals have the right to interpret God's will as they understand it, but always prayerfully seek the leadership of the Holy Spirit.

Prov. 16:4 says, "The Lord has made everything for his own purposes . . ." This is reaffirmed in Col. 1:16 as Paul states, ". . . all (things) were made by Christ for his own use and glory." The discovery of God's purpose for one's possessions is an exciting adventure. Basically it involves two steps. First, the Christian use of current income. The second step is a plan for distribution.

The plans should begin with a prayerful study of God's Word. Keep in mind that it is God who gives the power to get wealth and that he has a divine purpose for our material possessions.

A responsible steward considers family needs. 1 Tim. 5:8 reminds us, "If any one does not provide for his relatives, and especially for his own family, he has disowned the faith and is worse than an unbeliever."

Through estate planning it is possible to provide for one or more Christian causes. It is satisfying to know that accumulated possessions will continue to be used in the service of our Lord. As one couple stated, after signing their instrument, "We feel like we'll be preaching the gospel 'til Jesus comes!"

As family responsibilities change, more generous provisions can be made for these Christian causes, like Clear Creek Baptist School. A life insurance policy that provided protection when the children were young can later be used to fund a trust through the Kentucky Baptist Foundation that will benefit a chosen Christian ministry.

These suggestions are in harmony with God's Word. Prov. 10:16 states, "The good man's earnings advance the cause of righteousness." The New Testament asks, "But if someone who is supposed to be a Christian has money enough to live well, and sees a brother in need, and won't help him—how can God's love be within him?" (1 John 3:17).

With this background, consider your will.

The columns on this page are paid space.

## Meet Cumberland College Student



Larry Taylor

Larry Taylor, Cumberland College student majoring in special education and learning and behavioral disorders, has been much influenced by growing-up in McCreary County, Kentucky, one of our Southeastern Kentucky counties.

Larry plans to return to McCreary County, or to some similar mountain community in order to meet the special needs of these special people. According to Larry, "No matter where you go, the needs are the same."

Presently, Larry, who does substitute teaching in McCreary County, and some of his friends are working on the founding of a Mountain Outreach Program to provide such services as helping assure that families have an adequate Christmas dinner and that they understand the various opportunities available to them.

Larry's success "...will be when I see that I have helped even one person overcome some problem and make a better life."

This young man will make a better life for himself and for others.

There are others like Larry. Cumberland wants to help them.

President Taylor.  
 Please send me more information about how I can help other students like Larry.  
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