

WESTERN RECORDER

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KENTUCKY BAPTIST NEWS JOURNAL

Ohioans open 2nd year of "104 miracles" plan

Ohioans used the annual convention as the kickoff for the second year of a two-year campaign to establish 104 new congregations across the state.

The campaign—called "104 miracles"—calls for one new mission per week, on the average.

State missions director Arthur L. Walker reported nearly 35 new missions have been planted so far, and it seems certain the goal of 52 for the first year will be attained.

The State Convention of Baptists in Ohio met in Warren, near Youngstown, the first time in the 27-year history of the convention it had met in remote northeast Ohio, which has been one of the major parts of the state for pioneer missions.

Some 835 messengers and nonmessengers registered for the three-day meeting, the third highest registration ever.

Pastors and members of many new congregations led in prayer and gave testimonies to the convention.

The convention heard from a number of major Southern Baptist leaders: Bailey Smith of Del City, Okla., president; Jack Taylor, Ft. Worth, Tex., former first vice president; and William G. Tanner, Atlanta, executive director of the Home Mission Board.

The convention was marked by lack of discussion or debate on business. Charles Betts, pastor of First Baptist Church, Vandalia, won a second term as president.

A Cooperative Program goal of \$2,342,003 was adopted for 1982, with 39 percent to be shared with the SBC. Ohio has been adding to its world mission giving by one-half percentage point per year, moving toward 50-50.

Tal D. Bonham, executive secretary, said the con-

THE KENTUCKY AND OHIO CHURCH PARTNERSHIP



"to start and strengthen churches"

Buckeye, Bluegrass logo

If messengers to the Kentucky Baptist Convention meeting in Elizabethtown this week approve a partnership plan linking Ohio and Kentucky Baptist churches between 1982-85, this symbol will give high visibility to their cooperative efforts. The primary objective of the plan is to link Kentucky, a state in which Southern Baptist work is firmly established, with Ohio, a newer state convention, thus strengthening present Ohio congregations and launching new ones.

vention also is heading toward 50-50 in its financial agreements with the Home Mission Board.

The 1982 meeting will be in Cincinnati Oct. 25-27.

What the world needs now? Love, sweet love, prof tells internationals

by James H. Cox, Associate Editor

"Have you noticed—there seems to be many people here smiling at one another who come from countries that don't particularly like one another?"

With that question, Richard Cunningham, Southern Seminary professor of Christian philosophy, launched the first of three presentations before 189 registrants during the Kentucky Baptist international student retreat. The students, representing more than three dozen nationalities and all of the major religious persuasions of the world, convened Oct. 29-31 at Jenny Wiley State Resort Park, near Prestonsburg.

Addressing the conference on the theme "What the World Needs Now" Cunningham averred: "On a night like this, we live in a divided world. East is against west, developed nation is against underdeveloped nation, Arab is against Jew, Arab is against Arab. There is racial prejudice and social unrest.

"Some of you left food on your plate at dinner," he continued. "There are hundreds of thousands who could eat that food and live to see morning that won't have that opportunity.

"Somehow, we've got to find solutions to our problems as members of one human family," said Cunningham.

Then he posed the question: "What exactly does the world need now in the 1980s?" The seminary professor acknowledged some possible answers—education, better technology, redistribution of wealth, justice, peace—but found flaws in each of them.

"I would suggest that, what the world needs now is just what Burt Bacharach put in the words of his song—'love, sweet love.' For if I love, I'm going to break down the barriers which separate us."

Cunningham went on to declare that "if we want to love, we have to somehow be related to the one who loves all of this universe." He concluded suggesting that the problems of this world "will be solved only when we learn to love one another."

The international student conference, held annually, is now completely underwritten through a \$10,500 appropriation in the Eliza Broadus state missions offering. Carol Noffsinger, Baptist Young Women consultant, Kentucky Woman's Missionary Union, which promotes the annual offering, welcomed participants to the conference.

"Please know we care about you and want good things to happen in your life," she said.

In addition to the addresses by Cunningham, the weekend included musical presentation, small group discussions, recreation, an international talent celebration and a worship service. In the place of Sunday school Cunningham gave his personal testimony on "Why I am a Christian."

In his other presentation, Cunningham sought answers to "Our Human Search for Meaning."

"In virtually every culture the question of meaning has been bound up with religious questions," he explained. "I am convinced that until we find an answer called God, we will have no real understanding."

He quoted Voltaire, who said: "If God did not exist, we would have to invent him."

"If we assume there is a God, he did not make us by accident but for some purpose," Cunningham continued. "My hope for you is that while you are being educated in the United States, you will spend some time finding answers to the real meaning of life."

The international student retreat in 1982 will be held Nov. 5-7 at Lake Cumberland State Resort Park, near Jamestown. It is under auspices of the Student Department of the Kentucky Baptist Convention.

Lawrence installed as president of Mid-Continent Bible College

by C. R. Daley, Editor

Raymond Eugene Lawrence was inaugurated sixth president of Mid-Continent Baptist Bible College, Mayfield, Nov. 3. The service was conducted in the sanctuary of First Baptist Church, Mayfield. Bill Whittaker of Murray, president of the Kentucky Baptist Convention, presided.

Leading the processional were Mid-Continent students bearing flags of nations where Southern Bap-

tists have missionaries. Following the students were representatives from other educational institutions. Then came faculty members and program participants.

The scripture reading was by Guy Futral, pastor of First Baptist Church, Mayfield. Special music was by The Agape Singers of that church and the address was by H. Franklin Paschall, pastor of First Baptist Church, Nashville. Paschall's subject was "The Knowledge Explosion and the Gospel."

A charge to the new president was delivered by Jack Doom, pastor of Hickory Baptist Church and acting chairman of Mid-Continent trustees. In a brief response Lawrence pledged his efforts for an administration which would bring the school into closer ties with Southern Baptists, Kentucky Baptists and the Mayfield community. He promised decisions benefiting students compatible with trustee's wishes.

Charles Blair, Mid-Continent dean, led the dedicatory service; James Sharp, trustee, led the dedicatory prayer; and Charles Cloyd, professor, pronounced the benediction. A reception in honor of the Lawrences followed the inauguration service.

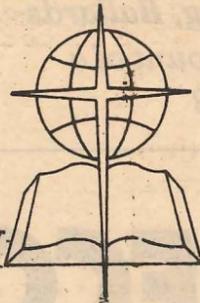
Lawrence is a native of Grant County and a graduate of Georgetown College and Southern Baptist Theological Seminary. He was pastor of First Church, Mt. Vernon; First Church, Shelbyville; Central Church, Corbin; and First Church, Neosho, Mo., before joining the administration of Cumberland College several years ago. He began his duties at Mid-Continent in February 1981.



Raymond Lawrence (l) and H. Franklin Paschall chat at a reception during inaugural activities at Mid-Continent Baptist Bible College last week.

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

Merchants of death

History might regard as the miracle of the last quarter of the 20th century the ability of Americans and Russians to go to sleep at night realizing each nation has enough intercontinental rockets aimed at specific targets to destroy both nations many times over. Many brilliant minds are convinced that continued nuclear arms buildup will bring civilization's destruction sooner or later and that only fear of retaliation has prevented this so far.

In the meantime something else is happening that almost assures the world will have more than one war going on at any given time in the foreseeable future. This is the fantastic conventional arms buildup all over the world which is overshadowed by the Russian-U. S. A. nuclear arms race. If it could be assumed neither Russia nor the U. S. A. will launch a nuclear attack for fear of retaliation from the other, it cannot be assumed that other nations will not be attacking one another which always increases the chances for Russia and the United States to become involved.

The world is becoming armed to the teeth according to an alarming account of arms sales which appeared recently in Time magazine. The hotly debated U. S. sale of five AWACS surveillance planes to Saudi Arabia in the U. S. Senate represents but the tip of the iceberg when it comes to America's sale of arms.

The United States has long been the world's leading arms merchant. Last year American arms sales topped \$17 billion, up from \$1.8 billion in 1970. These arms sales involved 72 different countries.

Russia is now pushing the United States for supremacy in arms sales. Last year Russia signed \$15 billion worth of sales agreements. In fact, the U. S. S. R. gives quicker delivery than the U. S. and since 1977 has sent to Third World nations twice as many tanks, three times as many artillery pieces, four times as many jet fighters and twice as many anti-aircraft missiles as the United States.

France is third in the arms sales race. Last year French arms sale agreements with Third World nations amounted to \$8 billion, up from \$500 million in 1973. Armaments and more than 100 French salesmen worked three years to win the contract to upgrade the Saudi navy.

Britain, Italy and West Germany in that order follow the U. S., Russia and France in arms sales. As if these are not enough, Austria, Brazil and Israel are but some of the other arms merchants. Brazil plans to be selling \$2 billion worth of arms by 1985.

Israel is a major arms customer of the United States but also competes with the United States in arms sales. Best known of Israel's arms ex-

ports are submachine guns and fighter jets. (U. S. bought 10,000 submarine guns from Israel in 1980.)

Total arms sales in 1980 were estimated at \$120 billion. This about equals the world's food transfers.

Who buys all these weapons of death? More than \$18.3 billion in weapons were delivered last year to Third World nations compared with \$8 billion in 1975. Contracts were also signed for \$41 billion worth in future deliveries.

The Middle East accounts for one third of the world's arms sales. Oil income of Iran, Iraq, Saudi Arabia and other Persian Gulf nations is converted into weapons daily. It is said there are more machine guns than umbrellas in Lebanon and that anyone who has the cash can buy 10 tons of explosives.

Arms are not only available to nations but to fanatics and terrorists. The Palestinian Liberation Organization is well supplied with Russian and American rifles as well as 60 Russian tanks and is said to have received \$100 million worth of arms last year.

Modern arms sales add up to but one conclusion. The whole world is fast becoming a full arsenal of deadly weapons. Since 1945 there have been at least 130 conflicts that would qualify as wars. Is there any reason then to believe that this gigantic arsenal of weapons will not be used?

The United States is the leader among these merchants of death. Is there any reason to expect this to change? Not likely! The Bureau of Labor Statistics says every \$1 billion in arms exports supports about 50,000 jobs. So the \$17 billion arms sales last year meant 850,000 jobs, a good hunk of the American economy.

The rationale offered by United States authorities for arms sales is that it is a form of modern diplomacy, it lessens chances of smaller, unprotected and unarmed countries being overrun by stronger nations and that if we don't sell arms to these countries, someone else will.

But the Prince of Peace said, "All those who take up the sword shall perish by the sword." What would he say about those who make and sell swords to those who hate one another?

If there be any future generations, they might well say of us that they were plunging to suicide and were too blind to see it or too duped to say it.

As it was 50 years ago

Some of the hall conversation of Kentucky Baptists in Elizabethtown this week will be about high prices and low salaries. No doubt some Baptist clergy and laymen are having it hard, especially those retired on fixed incomes but we are better off by far than some of our predecessors.

Consider the situation 50 years ago when Kentucky Baptists gathered in Newport for their annual meeting. Hotel rooms in Cincinnati were \$2 single and \$4 double. Bus fare from Cincinnati to Newport was five cents but dollars and nickels were hard to come by. Most messengers stayed in homes of Northern Kentucky hospitable Baptists.

The reports heard were all pessimistic. Georgetown College was \$100,000 in debt and on the verge of closing. Magoffin Institute had its income from the Southern Baptist Home Mission Board cut off and was begging Kentucky Baptists to make it up. Southern Baptist Theological Seminary reported it had \$50,000 in a

Louisville bank when it failed and president John R. Sampey was asking for understanding and help for needy students. Baptist Bible Institute, now New Orleans Baptist Seminary, was also on the verge of going under financially.

Kentucky Cooperative Program income for May, a typical month in 1931, was \$21,145. Among other agencies and causes sharing this pittance were nine Kentucky Baptist schools.

The Louisville Baptist Orphans Home did not report income in dollars in 1931 but in commodities. The 1931 report of donations included 18 lbs. of turkey, 1229 lbs. of chicken, 109 lbs. of meat and sausage, 25 lbs. of dried tongue, 779 lbs. of dried beans, 4505 jars of canned vegetables, 3190 jars of canned fruits and 2014 jars of preserves. The average expenditure per person per day was 21 cents.

Editor of Western Recorder was Victor Masters. Subscription rates were \$2 a year in advance. A special offer from Western Recorder, believe it or not, for that year was a round trip train ticket to Birmingham for the Southern Baptist Convention meeting to anyone sending in 20 paid subscriptions to Western Recorder. Incidentally, state papers reported that year an average loss of 22 percent of their subscribers.

The Southern Baptist Theological Seminary alumni breakfast at the 1931 Southern Baptist Convention was served in the famed Tutwiler Hotel. Tickets were 75 cents each.

It was estimated that 5000 Baptist preachers in 1931 were without a pastorate. Some churches discontinued services because they could not pay expenses. Others got behind in paying the pastor and never caught up.

Western Recorder announced the resignation of the pastor of a small church. It was reported that within one week 27 preachers had applied for the place and every one of the 27 claimed the Holy Spirit had revealed that he was supposed to be pastor. It was said that some larger churches received 100 applications from prospective pastors.

Hard times economically did not deter Baptists in 1931 from stating their convictions strongly. Charles T. Alexander of Dallas, Tex., pled with Southern Baptists to create a "Commission on Race Relations" but Kentucky editor Masters thought such a commission was not needed because existing agencies could perform this ministry.

Jane D. Williams of Lexington wrote a stinging denunciation of movies. She said some state and convention Baptist leaders admired certain "stars" and actually had said they thought Jesus would go to movies if he were on earth.

"He might," she said. "He might have to go in, seeking some of his redeemed, in order to ask them, 'What doest thou here?'"

Western Recorder survived in 1931 as it is surviving in 1981 by selling advertising. One of the most unusual ads in 1931 was that of a drug company which regularly used in their ads testimonies from Baptist missionaries. Typical is the testimony from I. V. Larson, a Baptist missionary in China.

"We wish to assure you that we would not be out of a bottle of Vicks Salve for anything. It was a boon to me during my recent illness. It is a wonderful remedy. We always use it when the children have the least cold. It has been a great blessing to us. May God bless your remedy."

I well remember 1931. We heard of Vicks but most times we settled for a less expensive mustard plaster. I'll take 1981 with all its problems instead of 1931.

"All who are called by his name"



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



Ministering to the children of the 80's



Bulb planting time

Eldred M. Taylor,
Executive Director

Oneida has been a Baptist school from the day it was born in the mind, heart and soul of James Anderson Burns. That was 81 years ago.

Nearly all of our staff are Baptist. Though in the last 12 months we have had students of Moslem, Hindu, Buddhist and Jewish backgrounds as well as from many differing Christian denominations, each daily chapel service, attended by all teachers and students, is a Baptist service and the King James Bible is the text of our year's Bible course required, in addition to all state required subjects, for graduation from our high school.

We are most grateful for the \$125,000 through the Cooperative Program of Kentucky Baptists. The remainder of more than one million dollars necessary must come from individual Baptist churches, WMU groups, Sunday school classes and a large portion from men and women giving individually because they believe ours is a very special work. Much of this support comes from outside Kentucky and a lot of it from people of other denominations who, loving the Lord, also love his work at Oneida.

Miss Emma Ayer of Seattle, Wash., was a devout Presbyterian. She never saw Oneida but she loved our work for children. At her death she willed her home, clothes, furniture and \$80,000. Our dining hall bears her name.

Then there was Mrs. Marietta Stone. She heard our founder speak in 1923 at the university near her home in Willimantic, Conn. She gave until her death in 1939. Her daughter, Lucy, a college English professor, donated until her death in 1974 and sister Vesta, a retired secretary, continues the family tradition today. Active members of the Congregational Church, none of these people ever saw Oneida but they have generously given for 57 years.

William Miller of Philadelphia, a Presbyterian missionary in Iran for 43 years, gave Oneida an \$8800 scholarship in 1974 to support young men planning to enter the ministry. One beneficiary of this scholarship was Harry Neal of Jamestown, Ky., who graduated in our 1980 class. Doing volunteer work with us this summer, Harry plans to go to Campbellsville this fall. Licensed to preach at age 13, Harry was brought to us by a minister, James Watt Sr. and his minister son, James Jr.

In recent years we have averaged between 1500 and 2000 people in camps and retreats on our campus. In five recent years, at least 500 Methodist young people have annually stayed a week at Oneida while helping repair the homes of the poor of our county in a volunteer project called the Appalachian Service Project.

One of these Methodist young men, who was with us two years, recently sent us a \$100 donation from Australia where he and his wife are missionaries. He writes:

"We are presently pastoring churches in two adjoining parishes in the western part of Victoria. We are out in the country amidst medium-sized grazing properties. In this part of Australia, the church has tended to be more of a family tradition which is just there, rather than a community of Christians to which people make a serious commitment. Therefore, evangelism is one of our biggest tasks. We are also trying to help the people in our parishes expand their vision so that they can see beyond middle-class Australia to some of the world's needy places. Rest assured that we are joining you in prayer for the people of Iran.

"I hope everything is going well at Oneida. I want you to know that I continue to be impressed by your work. I have told a lot of people about Oneida Baptist Institute—even some people here in Australia. To help you continue your work, my wife and I are sending \$100."

Praise God for all who love the Lord and are his servants here at home and to the uttermost parts of the earth. (Reprinted, July 16, 1980)

There are many types of bulbs—crocuses, daffodils, jonquils, tulips, hyacinths—in many colors. At this time of year nursery companies are advertising the importance of getting bulbs in the ground before winter.

The purpose of planting bulbs now is so they may bring forth beauty in the springtime, reminding us of the love and power of God to create such beauty for our enjoyment.

The work of child care resembles the planting of bulbs. We are in the business of planting truth in the lives of young people. These seeds of truth must be planted when the time is right—which is at the point of a child's need. We cannot wait until the soil of life is hardened by the world and sin.

The children to whom we minister can be likened to bulbs. They come in many varieties, having distinctive characteristics, problems, hurts and needs. We have the opportunity of planting these young lives in the right kind of soil (environment), providing the proper nourishment and cultivating attitudes and habits.

In planting bulbs we do not throw away one that is damaged or bruised. Instead, we plant it more carefully and tenderly so it may come forth with beauty in the spring. In child care we are called on to minister with love and tender care to children who have been bruised and damaged that they may grow mentally, emotionally, physically and spiritually, blossoming forth in the beauty of life and making our world a better place.

As we approach the Thanksgiving season with bulbs in the ground, let us be reminded of the Thanksgiving offering. May we give generously now while the time is right. If we wait until the young lives are hardened and frozen in sin and hurt, it will be too late.

Jesus said, "Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit" (John 12:24). Are we willing to bury ourselves and our gifts in order that much fruit may come forth?

The columns on this page are paid space.

Clear Creek Comments

A new year at Clear Creek

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



One of the most memorable years in the history of our school is underway. We have a capacity enrolment and after 28 years of service as president, D. M. Aldridge will retire June 15, 1982. He and Mrs. Aldridge will assume an assignment in Zambia, Africa for the Foreign Mission Board Aug. 1, 1982.

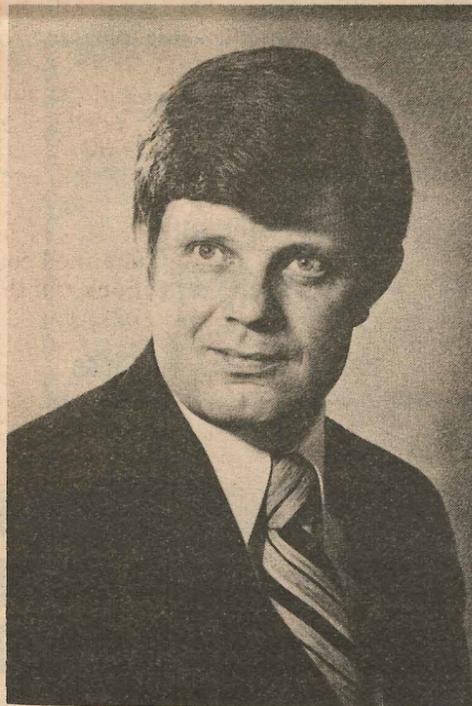
Leon Simpson has been named president-elect and is teaching some classes and working with the president.

At a recent meeting of the American Association of Bible Colleges the school received candidate status with this organization. This means we will be in this status for a time but have the privileges of an accredited school. This is the last step before becoming fully accredited which will be in about a year-and-a-half.

This fall more associations have rallied to the aid of our students and this is a most needed project.

At the recent semiannual meeting of the board of trustees, Pineville attorney J. C. Helton was elected chairman of the board with another Pinevillian, Charles Dean, elected assistant chairman and P. Thomas Prather of Louisville elected secretary. The board of trustees is made up of pastors and businessmen from throughout the state of Kentucky. They are: Charles Dean, Robert Turpin, J. C. Helton and Charles Grace, Pineville; Calvin Perry, Alexandria; Carvin Bryant, Berea; R. O. Johnson, Lancaster; Harry Hoe, Middlesboro; John Black, Elmer Gambrel, Corbin; Herschel Jennings, Wingo; J. William Hall, Danville; Mrs. Cecil Yeary, London; P. Thomas Prather, Louisville; R. C. Day, Somerset; and Bruce Walzer, Cumberland.

A Presidential Invitation



Cumberland College

Homecoming '81

A Harvest of New Ideas

Friday & Saturday

Nov. 18-19

Dr. Jim Taylor, President
Cumberland College

I am pleased to take this opportunity to personally invite all of you—alumni, parents, friends, and supporters—to attend the Cumberland College Homecoming '81 in Williamsburg on Friday and Saturday, November 20 and 21.

We, the Cumberland College family, are proud of our Baptist school and of our exceptional Christian students and faculty, and we want all of you to see and feel the Christian family atmosphere they generate.

Cumberland College has seen much progress and many positive changes during the last year. It is our sincere belief that our progress will soon place us in the forefront of Christian education, both for the Kentucky Baptist Convention and for the Southeastern Kentucky Appalachians. We want all of our friends and supporters to share in this new day dawning for Cumberland College.

You are cordially invited to come and fellowship with us.

Mountains to the Mississippi

Personnel

Jones elected treasurer for ministers
Charles Jones, pastor of First Baptist Church, Pineville, was elected treasurer of Pineville Ministerial Association at its mid-October meeting.

Leon Simpson, president-elect of Clear Creek Baptist School, was welcomed as a new member.

Kentuckians write for publications

Five Kentuckians have written curriculum materials for use this quarter in Baptist Sunday school, Church Training or music periodicals.

Four from Louisville completed assignments for Sunday school publications. Raymond Bailey wrote Bible content materials and Lucien Coleman, teaching procedures, for Adult Bible Teacher. Eric Rust wrote Bible content

material for Advanced Bible Study. Anne H. Smith wrote for Bible Discoverers for children.

Hank Ellington of Lexington completed an assignment for Youth Alive, a Church Training periodical.

More than 400 Southern Baptists annually contribute to curriculum materials published by the Sunday School Board. In addition, many others write articles and books.

Liberty youth to be led by Sweatt
Steve Sweatt, a student at Southern Seminary, is youth minister at Liberty Baptist Church, Sulphur Fork Association.

Sweatt is from Alabama.

South District director to retire
Sam Smock, director of missions for South District Association for nine years, recently announced his retirement, effective Dec. 1.

Smock is retiring because of advice from his physician.

Jones to be Shively Heights pastor
Shively Heights Baptist Church, Long Run Baptist Association, has called Clarence Jones as pastor, effective Nov. 29.

Jones is moving from the pastorate of First Baptist Church, West Carrollton, Oh., where he served more than eight years. He has also been pastor of Lynch (Ky.) and Hyden (Ky.) Baptist churches

and a Mississippi congregation.

In denominational work Jones has held offices in Kentucky's Upper Cumberland and Three Forks associations.

He recently accepted a position on the Cumberland College advisory board.

Jones is a graduate of Oneida Baptist Institute, Georgetown College and Temple Baptist Theological Seminary, Chattanooga, Tenn.

His wife, Garnett, is home care coordinator for Miami Valley Hospital, Dayton, Oh. The couple work together in premarital counseling.

Colvin elected to Boyce board

A. B. Colvin has been elected secretary of the board of overseers of Southern Seminary's Boyce Bible School.

Colvin, assistant to the Kentucky Baptist Convention's executive secretary-treasurer, was chosen for the position during the board's annual meeting in October.

Garfield Ave. pastor called to Tennessee

Mike Burnett, pastor of Garfield Avenue Baptist Church, Louisville, has been called to the pastorate of Dalemeier Baptist Church, Nashville, Tenn.

Polk moves to Oklahoma book store
Bill Polk, manager of the Owensboro (Ky.) Baptist Book Store, has been named manager of the store in Tulsa, Okla.

A native of Monticello, Ark., Polk graduated from the University of Arkansas.

He has been manager of Lifeway

Book Store, Raleigh, N. C., also owned and operated by the Baptist Sunday School Board.

Cumberland student takes interim post
Bob Blevins is serving as interim pastor of Laurel River Baptist Church, Laurel River Association.

Blevins is a student at Cumberland College.

Pastor Jones returns to Kentucky
Grant L. Jones, pastor of First Baptist Church, Sevierville, Tenn., has resigned and plans to move to Buffalo, Ky., near parents of Mrs. Jones. He plans to be in Kentucky by Dec. 15 and will be available for supply preaching, Bible study, revivals, interim pastorates and other engagements.

Jones is a graduate of east Tennessee and a graduate of Carson-Newman College and Southern Seminary. He was awarded an honorary doctorate degree at Carson-Newman in 1977.

His former pastorates include Okalona Baptist in Paducah, First Baptist Church, Lewisburg, Tenn., and Springfield (Tenn.) Baptist Church.

Jones was president of the Tennessee Baptist Convention and has been a member of the boards of various Tennessee Baptist and Southern Baptist agencies.

Between now and Dec. 15 he may be contacted at First Baptist Church, 317 Parkway, Sevierville, TN 37862, telephone (615) 453-9001.

Poplar Ridge calls student pastor
Poplar Ridge Baptist Church, Sulphur Fork Association, has called Greg Abercrombie as pastor.

Abercrombie, 29, is a student at Southern Seminary.

Shelton resigns Hardyville pastorate
Terry Shelton, pastor of Hardyville Baptist Church, Liberty Association, resigned effective Oct. 31.

Shelton remains available for supply and interim pastor positions.

Campbellsville student serves interim
Canmer Baptist Church, Liberty Association has called Dan Campbell, student life vice president at Campbellsville College, as interim pastor.

Mountain Mission reports changes
The Kentucky Baptist Mountain Mission Program recently reported several changes in its pastorates.

Calls accepted: Bobby Joe Bunch, Ryans Creek Baptist Church, South Union Association; Harry Conley, Oswego Baptist Church, South Union Association; William Craig, Woodhill Baptist Church, Elkhorn Association; Bob Donovan, Olive Hill First Baptist Church, Greenup Association; Jack Franks, Marrowbone Baptist Church, Pike Association; Harry Hargis, Cane Run Baptist Church, Elkhorn Association; David Hensley, Black Mountain Baptist Church, Upper Cumberland Association; Vernon Jones, Watson's Baptist Chapel, Mt. Zion Association; Richard Landon, Trinity Baptist

pad-a-pew
Tables & Chairs

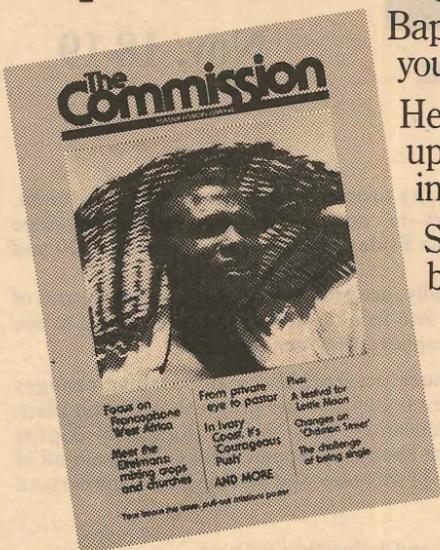
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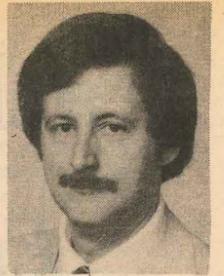
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Colvin



Polk

Church, Elkhorn Association; Clarence McKiddy, Patterson Creek Baptist Church, South Union Association; Carroll Medley, Forest Hills Baptist Church, Pike Association; Lonzo Sharp, Meadow Creek Baptist Church, Mt. Zion Association; David Walters, Cannonsburg First Baptist Church, Greenup Association; Mathias Williams, Huff Settlement Baptist Church, Upper Cumberland Association.

Resignations: Mark Baker, Spring Street Baptist Church, Boone's Creek Association; Lee R. Carnes, Greasy Creek Baptist Church, North Concord Association; Truett Cocanougher, Reid Village Baptist Church, Boone's Creek Association; Marvin Cress, Hopewell Baptist Church, Booneville Association; Rodger Davis, Dione Baptist Church, Upper Cumberland Association; W. A. Ferguson, Louisa First Baptist Church, Greenup Association; Parcel Flannery, South Shore First Baptist Church, Greenup Association; Raymond Hampton, Jackson Memorial Baptist Church, Laurel River Association; John R. Jones, New Home Baptist Church, Booneville Association; Carlos Scott, Northside Baptist Church, North Concord Association; Bud Walls, Mt. Pisgah Baptist Church, Bracken Association.

Congregations

'Partners' celebrate debt end
First Baptist Church, Franklin, and Fairview Baptist Mission had a "celebration of partnership" Oct. 18 as Fairview burned its note, symbolizing the end of the mission's building debt.

Fairview began as a mission of First Baptist in July 1968 following a week of vacation Bible school. It is planning to be constituted as a church and has begun a fund for a new building.

Bedford refurbishes sanctuary
Bedford Baptist Church, Sulphur Fork Association, is recarpeting its sanctuary and furnishing it with new pews and pulpit.

Hebron's Sunday school numbers rise
On high attendance Sunday, Oct. 25, 103 persons attended Sunday school at Hebron Baptist Church, Caldwell-Lyon Association.

One of those attending made a profession of faith at the morning worship service.
Attendance the previous year was 60.

Deer Park turns 75
Deer Park Baptist Church, Louisville, celebrated its 75th anniversary Sunday, Nov. 1.

C. Carman Sharp is pastor.

Ordinations

Clear Creek student ordained
Lewis Walter was ordained to the ministry Aug. 30 at Willow Grove Baptist Church, Danville.

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Walter is pastor of Liberty Baptist Church, Garrard County, Oh., and a student at Clear Creek Baptist School.

Jerry Browning is pastor of Willow Grove.

Mint Springs ordains 12 deacons
Mint Springs Baptist Church, Ohio River Association, ordained Charles Billington and Terry Smith as deacons Nov. 8.

Turner speaks at Finklea ordination
Rick Finklea was ordained to the ministry Oct. 30 by Deer Park Baptist Church, Louisville.

Ron Turner, Deer Park's minister of music, gave the ordination message. C. Carman Sharp is pastor.

Four Crestwood deacons ordained
Crestwood Baptist Church, Sulphur Fork Association, ordained four deacons Nov. 1. Tom Kinman is pastor.

Smithfield associate Carver ordained
Doug Carver was ordained to the ministry Sunday, Oct. 18 at Smithfield (Ky.) Baptist Church where he is associate pastor.

Bob Kilgore and Willard Willis preached the ordination sermon. Don Ross is pastor.

Lily ordains minister, deacons
Lily Baptist Church, Laurel River Association, recently ordained Gary Kirby to the ministry. The church also ordained Johnny Mize and Woodrow Wood as deacons.

DeHaven ordains dozen deacons
Twelve deacons were ordained at DeHaven Baptist Church, Sulphur Fork Association, Sunday, Nov. 1.

Bill Day is DeHaven's pastor.

Hebron ordains deacons after 28 years
In its first deacon ordination in 28 years, Hebron Baptist Church, Cald-

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well-Lyon Association, ordained Hershel Engler, George Martin and Gilford Patton.

Harold Greenfield, the association's director of missions, delivered the ordination sermon.

Joe Pat Winchester is pastor.

Revivals

Central has weekend revival
Central Baptist Church, Ohio River Association, was led in its recent weekend revival by evangelist Bailey Sadler and music director Charlie Hamilton.

Philip Yancy is Central's pastor.

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Father's footsteps

Floyd County sheriff resigns to serve Baptist congregation

by James H. Cox, Associate Editor

Until he stepped down from the office of Floyd County sheriff Aug. 31 30-year-old Doug Lewis was believed to be the only sheriff in the nation who was an active preacher.

Lewis, who at 25 filed papers for sheriff of Floyd County, wanted to follow in his father's footsteps as a law enforcement officer. His 63-year-old dad had preceded him twice as county sheriff, and the younger Lewis remembers, ever since he was eight or nine years of age, he wanted to be "a preacher or a policeman." Yet, he admits there was a lack of spiritual training in his home in his youth, for neither his parents nor his seven brothers and six sisters were Christians.

A missionary visited with the family and had profound influence upon him, however, and he recalls believing in God and praying to him each night when he was about 11 or 12. "I talked to God for several years even though I had no spiritual upbringing," he says. "I guess that made it easier to communicate with him later on, because we were already in touch."

Having been a commonwealth detective for nearly a year, and deputy sheriff of Floyd County for three years, Lewis ran for sheriff and was elected. His term began in January 1978.

Meanwhile, the young man who had attended Prestonsburg Community College two years and gone on to Morehead State and Eastern Kentucky universities had married one of the descendants of eastern Kentucky's feuding McCoy clan. Hedda Lamarr McCoy has been Mrs. Lewis almost six years and they have two daughters, Christina, 4, and Heather, 3.

Hedda had been a nominal church attender before she married Doug Lewis, but had not invested her life in deeply rooted experience. But she felt something lacking about three years ago, and began faithfully attending Benedict Baptist Chapel, a mission of Prestonsburg's First Baptist Church.

Lewis, meanwhile, termed himself an "Easter-goer" and nothing more when it came to spiritual things. But Easter 1979 was a turning point in his life.

He realized the whole church, and especially his wife, had been praying for him for about six months. A short while later, while hospitalized, he had time to think the situation over, and it impressed him deeply.

Sunday morning, June 3, 1979, he decided to "give it up." He awoke early, got out of bed and told his wife, "You'd better get up if you're going to church with me!" She was startled by his change of heart, and very pleased. He wasn't sure what he should do that morning, but when the invitation was given, he went forward and accepted Jesus as his Lord.

In the 29 months since then, he's missed only two services, once when away on a family emergency and the other when on vacation.

A few months after Lewis' conversion, his pastor asked him to be the speaker for Baptist Men's Day observance in the church, in January 1980. "As a result, a desire to preach developed in me, and I felt a special call growing as time went on. Oct. 26, 1980 I surrendered to preach in that little church. I realized until that time I had surrendered to God without making him Lord of my life, and I knew I must do it or I'd never be happy," he allows.

Since that time, Doug Lewis has been preaching somewhere every Sunday. When the pastor of the little congregation left for additional training last summer, it was natural for the people to turn to the county sheriff, one of their own, as pastor. He now serves them full time.

But the good news from Benedict Church doesn't end with Doug Lewis. It only begins there.

Since his conversion, he has witnessed his mother-in-law's conversion in that church, then his own mother, his sister-in-law and his sister, his father-in-law is now attending the church and Lewis believes his own dad is very close to a conversion experience.

"God's got a plan for all of us," says Lewis. "When you come to him, you find out what it is." Summing up his pastoral ministry, Lewis affirms, "I realize all people are in need of the Lord. But people who are stricken with poverty are my kind of people. I love country folks, and I feel comfortable with them. This is where I see my greatest contribution."

Doug Lewis has followed in the footsteps of his earthly father and now his heavenly Father. This time, he has gained eternal rewards for himself and helped others as well.



Louisville lady,
though blind,
brings light
to those in
spiritual
darkness

The prayer of a writer who cannot see is that God will use her talent to bring light to someone in spiritual darkness.

Blind since birth, Helen Parker of Louisville has met life's every challenge with her own special brand of down-to-earth determination.

When at 61 she first was encouraged to write professionally, her immediate reaction was, "What in the world would I write about?"

She felt she led a rather routine life. A braille proofreader for the American Printing House for the Blind. A wife. A Sunday school teacher. Active in Woman's Missionary Union. Nothing which she thought would be of much interest to others.

Yet the idea had been planted; she could not resist the challenge. After her first article was printed in 1976 in a Sunday School Board publication, Mrs. Parker says she "got writer's ink in her blood."

She has since written for Open Windows, Home Life, Mature Living, Royal Service, the Upper Room, Louisville Courier-Journal and others.

Her articles show how churches can help the visually handicapped and include children's stories, devotional material, leadership articles and articles for Christian singles.

Devotional materials, her favorite, draw response from around the world. The letters tell her that something she is saying touches other lives. "My writing is my Christian ministry, a way to witness to lots of people," she said.

Beyond that Mrs. Parker has used her writing income to help buy scholarships for students at Southern Seminary who hope to become missionaries.

"All my life I had always wanted to help someone else go to college. If someone hadn't given me a scholarship, I couldn't have gone," she explained.

College proved an especially ominous challenge for Mrs. Parker. After attending high school at Kentucky School for the Blind, there were fears about competing with sighted students and about being accepted socially.

A good self-image credited to her "very wise mother" and an intense desire for education enabled her to overcome these misgivings.

True to her mother's predictions, Mrs. Parker has had a rich, full life despite blindness. Of the obstacles she has overcome she says simply, "Everyone has obstacles."

Social ministries highlighted in Daviess-McLean

by Mary-Ann Drumel, State Correspondent

In recent months the Christian social ministries committee of Daviess-McLean Association has scheduled special programs geared to various areas of Christian life.

In the spring the association sponsored a "Celebration of the Family." Guest speaker for the day-long event was Wallace Denton, professor of family therapy at Purdue University. Denton, researcher and writer in the area of Christian family life, spoke to area ministers about their counseling, homes and families. He also addressed services at Lewis Lane Church, Owensboro.

Denton's message, titled "On Making Good Families Better," was directed to the whole family. He advised parents, "Fasten your seat belts and hang on!"

Denton cited six steps in structuring strong families.

1) Strong families make time to be together, pruning outside activities which take away family time. Gleaning unused corners of time helps make relationships stronger.

2) Highly developed communication skills are necessary in a close family. Family members face differences squarely, learn to fight cleanly and are good listeners.

3) Members of a close family know they are on safe ground with each other; the trust level is high. Each member is committed to the welfare of the others.

4) Many strong family units have close religious ties. A shared faith makes each member understand himself and his family members better.

5) Effective crisis coping skills are necessary in a strong family unit. The difference in strong families' reactions to trials separate them from weaker groups which cannot cope. Crises seem to bind strong families closer together.

6) Mutual affirmation and appreciation marks a strong, stable family unit. "We should teach our children the art of appreciation and the grace of gratitude," Denton said. "Children cannot give love they have not received."

Denton concluded his remarks by advising parents to wait until their children are 25 years old to judge the quality of their parenting job.

Also included on the program were Dr. and Mrs. John Sanders, area physicians, who gave their testi-

mony on family life. The Sweet Spirit Singers of Third Baptist Church, the children's choir from Calhoun and the puppet team from First Baptist Church were also featured.

Spearheaded by Mike Oliver, director of Christian social ministries for the association, other ministries were sponsored by the social ministries committee.

Twenty residents of the Wendell Foster Center for cerebral palsy victims attended a five-day day camp at Camp Shafer, the associational campground. Crafts, swimming, nature activities and devotional periods were led by volunteers from churches in the association.

Still another activity was the Daviess-McLean senior adult day in September. Over 200 senior adults from area churches gathered at Third Baptist Church, Owensboro, for breakfast, an inspirational program and a hobby and craft fair in which individuals from 15 churches presented exhibits of their handiwork.

James H. Whaley, assistant to the executive secretary-treasurer of the Kentucky Baptist Convention, spoke on "What's New with Senior Adults." Roy Boatwright, retired director of Kentucky Sunday school work, presented a monologue on the book of Job.

Force affection

A Baptist cop in Lexington ministers to brothers in blue

After a four-year struggle with his identity as a police officer, (Tommy) Howard reached the end of his rope. He found his escape in "Christ, the church and Christian friends."

by Laurie Taylor, State Correspondent

Tommy Howard is a gun-totin', Bible believin' cop complete with cruiser and revolver. He's the first full time chaplain ever hired by the Division of Police in Fayette County and he's trying to reach his brothers in blue.

It all began 10 years ago when Howard joined the police force.

"I felt I had to be macho and prove I could fit in. I almost became an alcoholic," Howard admits. "I was a runabout and didn't care about anything as long as I was accepted."

After a four-year struggle with his identity as a police officer, Howard reached the end of his rope. He found his escape in "Christ, the church and Christian friends."

At Southern Heights Baptist Church, Lexington, Howard found a body of believers who treated him like Tommy Howard and not "a cop." Before long, Howard became a Sunday school teacher and deacon.

THE CALL

The more Howard grew as a Christian, the more concerned he became about his fellow officers.

"Policemen are constantly dealing with the negative element of society," Howard notes. "Every call we answer is a stressful time in a person's life . . . tickets, burglaries, fights, etc. This bleeds over into our lives."

"The stress bothers us and we experience a high rate of burn-out syndrome. A cop ends up asking himself, 'What am I accomplishing?' It's very frustrating."

Statistics have proven police officers experience a 60-70% divorce rate and a high rate of alcoholism and attempted suicide.

Armed with the deep conviction that God wanted to use him to minister to his fellow officers, Howard went to the chief of police and shared his testimony and concern. The chief totally supported Howard and the sandy-haired young man became Fayette County's first police chaplain.

THE MINISTRY

Contrary to popular belief, Howard ministers only to fellow officers. He deals with non-policemen only when officers request help with hostages, barricaded persons and attempted suicides. He doesn't minister to convicts because, he grins, "It's hard to teach a person about Christ when you're putting him in jail."

Howard's ministry revolves around several basic areas.

* Counseling

Howard averages 80 individual and family counseling sessions per month. Officers questioning their identity as police come to Howard to ventilate their feelings. The department requires post shooting trauma counseling through Howard and a psychologist for every officer involved in a shooting incident.

Officers also discuss personal problems, especially depression. Howard helps them confront and overcome their "no one cares so why should I" attitude. Spouses frequently call Howard for help to cope with the pressures of being married to an officer.

Because of his need to know each officer on a personal level, Howard's office is located in the department gym along with the health services facility. The casual, informal setting opens many doors for the young chaplain to share Christ with fellow officers.

* Public Relations

Howard is a popular speaker at churches and schools. He conducts worship services to "let people

know some policemen are Christians in uniform." More often than not, Howard preaches in uniform especially so children can identify him as a "real policeman" who loves the Lord.

* Marriage Enrichment Seminars

Howard conducts weekend retreats or campouts for officers and their mates on a regular basis. Response has been strong since the seminars are limited to 10-15 couples.

* Stress Seminars

Howard joins forces with a psychologist and nutritionist to lead nine-week stress seminars for officers and their spouses. The weekly meetings provide opportunities for the couples to learn to cope with the pressures of being "police families."

* Minister's Ride-a-Long Program

The one-day Ride-a-Long program orients ministers to the town and police work. Since the clergy see what it's like to be an officer, the program promotes better understanding between religion and police work.

* Hostage Intervention

When hostages are taken captive, Howard stays with the families of those being held while the negotiating team talks with the holder. He talks to the kidnapper only if officers feel a minister is needed.

* Hospital Ministry

When an officer is wounded, Howard is notified and goes to the hospital to be with the policeman and his family. Many times it is his duty to inform spouses of death, accident or injury. He also visits law enforcement officers who are hospitalized for conditions other than work-related.

* Ministerial Duties

Howard is the only "pastor" many of the officers have so he's often asked to conduct funerals and weddings for policemen and their families. As many pastors do, Howard requires two counseling sessions before he performs a wedding.

* Police Officers' Wives

The wives of policemen have the opportunity to meet monthly with Howard, a psychologist, a psychiatrist and child therapist. All aspects of stress and pressure are presented and discussed.

* Brotherhood in Blue

Howard cooks breakfast at 5 a.m. for 30-35 officers who meet biweekly for an hour of prayer and fellow-

ship. Brotherhood in Blue meets at Porter Memorial Baptist Church, Lexington, and provides the opportunity for officers to become familiar with ministers of their own faith so they won't be strangers when they visit a church. This silently encourages them to find a church home. Howard encourages church involvement and recommends they attend the church they feel most comfortable in.

Brotherhood in Blue also provides an opportunity for officers to come together and pray for their sick and lost friends.

THE RESULTS

As a result of Howard's ministry, several policemen have accepted Christ. He has baptized several family members and 10-15 people have been saved through his speaking engagements and revivals.

POLICEMAN VS. CHAPLAIN

Howard worked as an officer for nine years before he assumed the chaplaincy. The ordained Southern Baptist minister explains the difference he's felt since becoming chaplain.

"As the protective element in policing, we become cold. People think accidents, shootings and cuttings don't bother us, but they do," he declares.

"As chaplain, my job deals with people I know — my brother officers. I've become more compassionate and soft-hearted. If I had to go back as an average police officer, I would have a hard time not letting it get to me," he confesses.

"Everything is exciting at first. The adrenalin is pumping. I call it the John Wayne syndrome," Howard muses. "You're the hero. Everyone thinks you can carry the weight of the world. You pass out, throw up and have an upset stomach a few times and then you build a defense mechanism and start becoming cold and hard. It's like hard work — you get sore at first, but gradually it gets easier."

FUTURE GOALS

Howard hopes to see chaplaincy programs begun in other police departments. Several departments in other cities have called him to find out how to start chaplaincy programs in their areas. It is quite uncommon to have a full time chaplain.

Because of separation of church and state controversies, Howard has never had a budget. He works strictly through the generosity of churches and the willingness of officers to pay their own way. Eventually he hopes to get financial support.

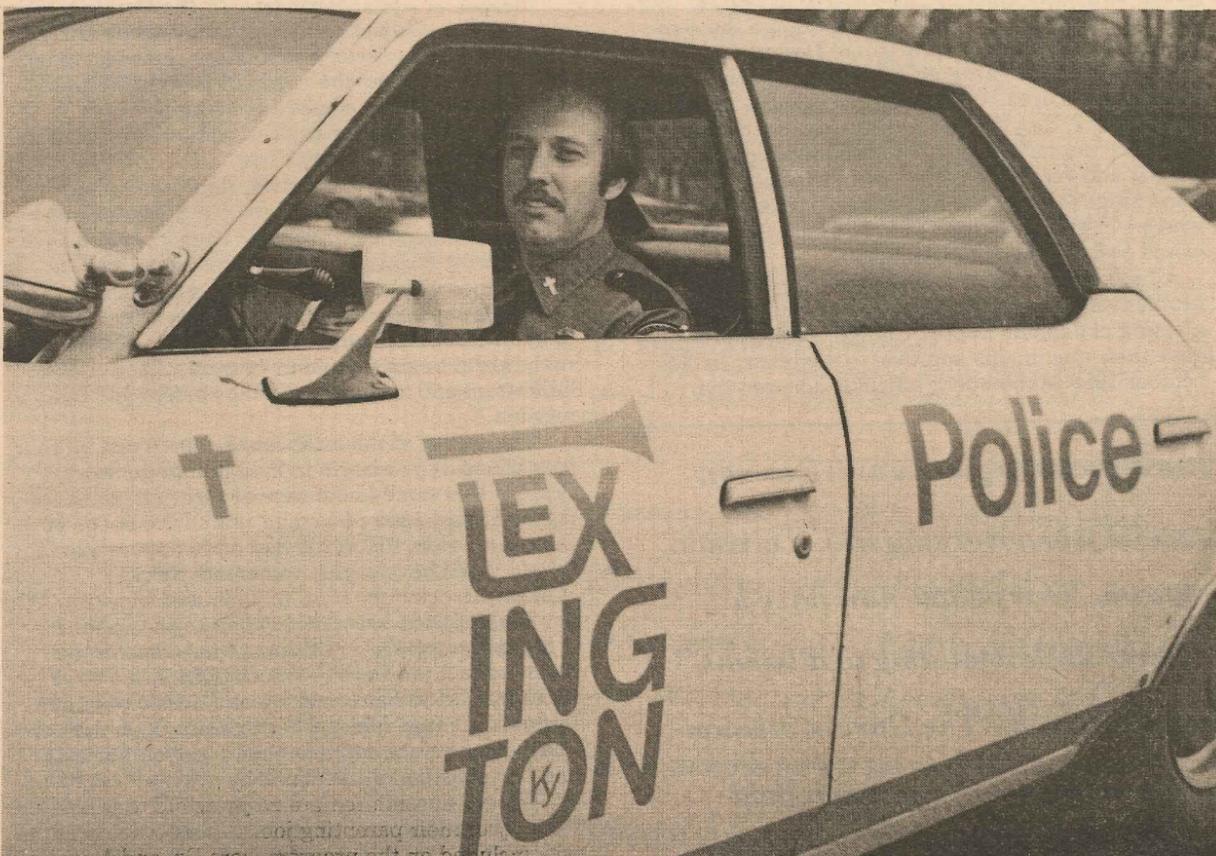
As a personal goal, Howard plans to complete the six hours he lacks to earn the MDiv degree in pastoral counseling at Lexington Theological Seminary.

ADVICE TO FELLOW OFFICERS

Howard, currently a member of Porter Memorial Baptist Church, offers this advice to fellow officers.

"Remember from whence you've come. Reflect on things you've been taught and the principles and morals you've known."

"It's very easy for a policeman to become a prodigal son," he warns. "Remember, you're dealing with Satan's world. Don't compromise."



Chaplain Tommy Howard in his police cruiser. Photo by Liz Balke.

Missions, missions, missions . . . Kentucky Baptists inv

Muhlenberg Association

They found work to be done within the state's borders

by Mary K. Branson, State Correspondent

Allen Black is a man who gets things done. As director of missions for Muhlenberg Baptist Association, he is efficient, industrious and enthusiastic.

Perhaps that's why he was willing to take on a mission.

Black first heard about the struggling mission at Dorton when he attended a director of missions conference at Cedarmore Baptist Assembly in May 1979. As T. Hicks Shelton, then president of the Kentucky Baptist Convention, spoke of the needs in the small Kentucky town close to the Virginia border, Black became interested.

Shelton related these facts to the group of Cedarmore: Dorton is a town of approximately 2000 population. Until 1976, Dorton had had no Southern Baptist witness.

At that time the 300-member congregation in Jenkins, 11 miles away, began holding vacation Bible school at Dorton each summer. In June of the same year, Glenn Noe, pastor at Jenkins, began traveling to Dorton each Sunday morning and twice monthly on Wednesdays. He led a group of about 55 people in morning worship and Wednesday prayer services. The group was meeting in the band room of the local high school.

Shelton had been to Dorton and was excited about the work there. Black was becoming excited, too. Immediately after the Cedarmore meeting, Black approached Shelton.

"How can my association help the Dorton mission?" asked Black.

Shelton informed Black that the most urgent need was a van to transport Dorton residents to services. Under the leadership of Black the Muhlenberg County Association promptly purchased a 15-passenger van for the Dorton mission.

But there were other needs at Dorton and Muhlenberg was anxious to help fill them. In the spring of 1980 Muhlenberg sent a revival team to Dorton. They found a responsive people with potential that challenged them to participate further in the work there.

The Muhlenberg County associational missions committee went to Dorton in August of the same year. The committee consisted of Black, Brotherhood director Carl Dugger and chairman Richard Shockley, pastor of Cherry Hills Baptist Church in Central City. WMU director Marie Johnson was also on the committee but did not make the trip to Dorton.

The committee gathered information on the needs in the Dorton area. With the congregations at Dorton and Jenkins, they formed a three-fold bond of friendship and mutual concern. The committee challenged Dorton and Jenkins to enter into a joint venture to raise funds to purchase a seven-acre tract of land on which a church could be built. The land they chose would cost approximately \$35,000.

All plans were made subject to the approval of the Muhlenberg County executive board and the business meeting at Jenkins Baptist Church. Both groups later gave their unanimous approval to the plans. In November 1980 Muhlenberg officially adopted the

It is difficult to give as much as you receive when working with a mission church. "Our people now have a clearer understanding of missions," reflects Black. "The Dorton mission made us aware of a mission field at our front door."



Discussing the growth of the Dorton, Ky., mission are [l-r] Muhlenberg Baptist Association missionary Allen Black; Carl Dugger, associational Brotherhood director; and Richard Shockley, chairman of Muhlenberg's missions committee.

Dorton mission.

The groups decided to raise the \$35,000 through voluntary gifts. Muhlenberg called upon the 44 churches in its association to give generously. Within 10 months the three groups had raised the entire amount.

"We've never stopped giving," explains Black. "As soon as the money was raised for the land, we immediately began raising money for a church building.

"The work at Dorton is exciting, but there are still so many needs in the mission. The high school band room is certainly not an ideal location for a church. It's poorly equipped for worship. And Glenn Noe is still traveling back and forth between Dorton and Jenkins. We see the need for a full time pastor at Dorton, but right now, that's only in the planning stages.

"We are continuing to strengthen the Dorton mission with manpower as well as money. This August Dorton invited us to hold vacation Bible school and revival services.

"During our revival promotion, we discovered a teenager who needed financial as well as spiritual help. We bought her a dress so she could attend the revival services. When we saw her step forward to give her life to Christ during the revival, all our efforts seemed so small compared to the rewards."

Black is quick to assure that it is difficult to give as much as you receive when working with a mission church.

"Our people now have a clearer understanding of missions," reflects Black. "The Dorton mission made us aware of a mission field at our front door."

"Before we began working with the Dorton mission our people could not envision needs outside our own county," notes missions committee chairman Shockley. "When we saw the needs in Dorton, we were aggressive in doing something about it."

Black has advice for any association interested in beginning a mission work:

"There is plenty to be done, right here in our state," declares Black. "There is a cause for everyone who wants to get involved. Many counties have no Southern Baptist witness. Pike County, where Dorton is located, is 80 percent unchurched."

"Work carefully with the nearest established Southern Baptist church," warns Black. "Don't try to rush in and begin a work on your own. It is vital to build trust and strong friendships before you build a mission."

"The pastor of the established church can be your best friend as you begin to help in mission work. Brother Noe came to our annual associational meeting in August 1979. When he shared the needs of the Dorton mission, his words had more impact than anything I could have said," comments Black.

Many associations want to help, and some try. Why has Muhlenberg Association been so successful?

Shockley explains: "I think we have one of the finest—if not the finest—associations in the state. Brother Black is hard working and mission-minded. Under his leadership and dependence upon the Lord, I have seen a vast improvement in the enthusiasm and participation of the churches."

"We are now strong in Sunday school and mission work. The majority of our churches participate in the major efforts of the association. We all work together. And we see things happen."

At Ballardsville, missions roo

by David Smith, Staff Writer

"Contrary to the popular idea, old churches can do a lot," according to Wayne Dozier, pastor of 154-year-old Ballardsville (Ky.) Baptist Church. Dozier does not stop by talking about what churches can do—he tells what the Ballardsville church has done and is doing.

Last year one-third of Ballardsville's income went to missions. It helped support a missions construction team in Honduras, mission churches in Washington and Pennsylvania, a former member who works in a Chicago rescue mission and Oneida Baptist Institute.

The church helps community people who are in financial need by paying for groceries, utility bills and clothes instead of simply offering money. They have gathered firewood for a widow and helped repair an elderly couple's house. This year men from the church have already chopped wood in anticipation of helping someone this winter.

Last summer the youth conducted three backyard Bible clubs. They were also involved in outreach through a puppet ministry.

Dozier maintains this missions impetus stems "primarily from what the Bible has to say" which is "to proclaim the gospel as far around the world as we can."

He quoted Jesus' mandate in Acts, "'Ye shall be witnesses for me.' This tells us to care about people whether it's your neighbor, the person you work with or a chance acquaintance."

"Winning people to Christ is the underlying factor (to missions). If we were in missions merely for the social betterment of people, we could lift people's standards of living, increase their health and longevity. But have we really helped them if we haven't helped them find an eternal purpose for living?"

It is the Christian's obligation to minister to people's needs, one of which is Christ, according to Dozier. If people accept material offerings but reject Christianity the witness has not failed and should not

Coal miner's coffer Belfry's problems are the kind

by Glenn Mollette, State Correspondent

Few pastors or churches can make the claim of Bob Norman and Belfry (Ky.) Baptist Church. This church has given 57 percent of its total receipts to Southern Baptist mission causes over the last 10 years.

Another unusual claim this church can make is that 25 percent of its 1982 budget will go to the Cooperative Program and 15 percent for associational missions.

Last year this congregation situated almost on the West Virginia line northeast of Pikeville gave a total of \$63,892 to Southern Baptist mission causes. Amazing?

"Our people just love to give to missions," stated Norman, Belfry's pastor for more than a decade.

The Belfry Baptist mission giving boom began in 1974 when the church learned of the tornado that hit Stamping Ground (Ky.) Baptist Church. Realizing a need and an opportunity to help a sister church, the congregation gave \$3000 to help the disaster-struck congregation.

The same year Belfry helped two other Kentucky churches in similar predicaments.

"Our people got caught up in the spirit of helping others and we haven't stopped," noted Norman.

What has been the key to the abundant giving of this congregation? Norman points out, "The people were tithers when they had little and tithers when they got a lot."

"Got a lot," as Norman says, is due to the eastern state coal boom which has employed hundreds with lucrative coal mining and railroad jobs.

This congregation's total income was \$19,238 in associational year 1970-71 with mission gifts of \$2755. But it experienced a tremendous transformation in finances in 1974-75 when the congregation received \$195,122 in total income and gave \$106,955 to Southern Baptist mission causes.

During Norman's pastorate the church has given

Involved at home, across the state, around the world

Rooted in eternal choices

be discouraged, he concludes.

Dozier is proud the church has ministered to all types of people. "We've helped a number of people who have never been inside our door, people who because of their lifestyles and habits you might not want as your neighbor. But they had a need and we ministered to them with the understanding that it wasn't necessary for them to come to our church to receive our help.

"Missions are terrific and I'm all for missions, but not everyone in our church is involved in missions. We're not doing all we need to do here, much less around the world," Dozier admits. "When you look at the area of responsibility we have here and the number of people we have, we're not doing anything compared to what we could do."

Still he believes "what we are doing has been very meaningful to our church. I think every advancement in our church is due to our mission concern." The Sunday school membership is the highest ever recorded at Ballardville. Sunday school classes meet in every available corner but this pressing need for space has not taken the church's focus off missions.

"The greatest satisfaction I can have is making someone else happy and seeing a smile on his face. The pursuit of happiness that the world is going after is not satisfying. That's why people keep accumulating objects and as they acquire these things, they still are not happy. The most happiness that comes in these things is in anticipating them. When you get them, they're empty," he warns.

Dozier has seen a difference in the people of Ballardville resulting from the missions emphasis. "We have people who have told me, 'If you see a need that is beyond what our church can do, let me know.' Their names will not be mentioned concerning what has been done. They just want to help."

Asked what he would like to see the Ballardville church doing in 10 years, Dozier responded, "I'd like to see us giving 50 percent of our income to missions and I hope we'll be in a position to support a mission if we haven't already started one . . . or two."

er kind most only dream about

\$591,942 to Southern Baptist mission work.

The second blessing this congregation has seen is growth. Although there have been no big years of overwhelming additions, Belfry church has steadily seen a number of additions each year. During Norman's pastorate there have been over 400 additions to the church.

Only recently (Oct. 25) Norman reported that the church had its all time high in Sunday school with 208 present and all time high worship attendance of 328.

Another blessing Norman sees is an abundance of prospects.

"From 1974-77, this area had a tremendous influx of people. We presently have a prospect list of 300 lost people," declared Norman, who says this is just barely scratching the surface of the number of unsaved in the area.

Even though Primitive and Regular Baptists are still the area's mainline denominations, Norman feels Southern Baptists have a real burden for evangelism.

Norman says he loves his congregation. "I've never had a problem with the church during these 10 years. God has blessed us with a good spirit."

However, even though Norman and his church have never had pastor-people problems, he admits they have a problem of space. Many members now listen to Norman's sermons in a Sunday school room due to inadequate seating.

"We have no space to build nor do we really have any place to relocate," expressed Norman. He figures the Sunday school growth has been hurt because of space. Norman's hope for the future is that he and his people will be able to expand and build.

Poor Norman and his church. They have problems that some churches and pastors only dream about. So many people, there is hardly room for them; at times so much money they've hardly been able to give it away; and yet, fields white unto harvest with hundreds upon hundreds of prospects.

Sad conditions in Haiti touch hearts, pocketbooks of Owensboro congregation

by Mary-Ann Drumel,
State Correspondent

Labor Day 1981 marked the opening of the Yellow Creek Baptist Church Child Care and Training Center. This center is over 2000 miles from the site of the church in Daviess County. It is located in Petionville, Haiti. The Yellow Creek Church is underwriting expenses for the center started by John and Edna Payne, self-supporting Southern Baptist missionaries to Haiti since the spring of 1980.

The purpose of the center is to teach and train mothers how to care for their children. Nutrition, child care, health and hygiene will be courses taught in the Child Care Training Center for a three-month course given to three-four mothers and up to 15 children at a time.

A preaching-medical mission team headed by Don Zuberer, pastor at Yellow Creek, visited Haiti for dedication ceremonies and an eight-day tour. Others on the team were members Rey Ford and Ed and Barbara Sweat.

Haiti, the oldest independent black nation in the world, is part of the island of Hispanola between Cuba and Puerto Rico. "Its history is full of violence and bloodshed with the U. S. doing very little to develop governing leadership in the early 1900s up to 1934 when the U. S. gave up its occupation of the country," according to Zuberer.

The two classes of people on the island range from the very rich to the poverty stricken. Poverty, disease, filth, starvation and death devastate this beautiful mountain country.

"Eighty percent of the Haitian children die before the age of five. Most people never see a doctor or ever go to a hospital. They just die in the streets wherever they may be," said Zuberer. "The custom is to let the weak and sick die. They do not feed the sick. They let them die.

"The husband is the first to get any meat. If any food is left, the mother gets some. Often the youngest never get anything. The average family has between eight and 15 children. Haitians have many children to insure their care in old age.

The island is so heavily populated living conditions are compared to living in Yankee Stadium during the World Series.

After revival services, the Yellow Creek team ate outdoors. They were constantly surrounded by people watching them eat. Zuberer asked an interpreter what would happen if they offered food to some of the on-lookers. The reply was, "You would have a riot." They found difficulty in eating among the starving masses.

Health care is a major concern among the missionaries there. The visiting team worked treating worms, body sores and diarrhea.

Zuberer remembered one tragic case of a woman who arrived at their campsite about 10 p.m. after walking two miles. She collapsed when she arrived.

"We had nothing to give her except some antibiotics to help the infection and something to help with the pain. We tried to get her to a doctor, but there was no way. She fainted from lack of blood and almost lapsed into a coma.

"Eventually the woman got up and walked away,"

he said. "I have a feeling in my heart that she is dead now."

Along with medical aid, the visiting team conducted services in the mountains. The religion of the people is a strange mixture of Catholicism and voodooism. The force of the demonic is very strong in the country. The services of the team would sometimes draw as many as 500.

The Haitian boat people are no longer coming to America because the government is now catching as many of the boats as possible and killing those on board. Some families have tried to pool their money to send one member, hoping the escapee could get money in America to send back to transport the other members. Now the Haitian army deals with the boat captains, allowing them to collect the money, load their boats with refugees and then travel 15-20 miles out to sea. Then the gunboats seize the boats and the people's money is split between the soldiers and the captains.

The Haitian Baptist Convention has 90 churches with various missions in outlying areas. The total membership numbers around 40,000, according to Zuberer. A church member must be married or over the age of 21.

John and Edna Payne were members of Yellow Creek who sold their farm and all possessions to move to Haiti. They are giving their lives to the Haitian people to help meet spiritual and physical needs.

Yellow Creek supports them with a John and Edna Payne Day in the spring to commemorate the anniversary of their moving to Haiti. Currently, three percent of the church budget goes to this mission endeavor.

The Paynes said, "We need Baptist people—doctors, nurses, builders, lay-evangelistic teams to come and help us with this work." They hope to attract five or six such teams a year for two weeks each. The Yellow Creek church will coordinate the scheduling.

Workers are needed for digging wells, building schools and churches, repair work, teaching sewing and many other types of services.

Zuberer says, "The need is great. If you have a skill or a trade or medical experience, you can be a blessing."

Poverty, disease, filth, starvation and death devastate this beautiful

mountain country. Eighty percent of the children die before the age of five.

Most people never see a doctor or go to a hospital. The custom is to let the weak and sick die.

Severns Valley: involved in Ohio work many years

by Susan K. Taylor, Staff Writer

What began as a personal interest in a church near a Kentucky pastor's birthplace has evolved into an on-going partnership between central Kentucky and northwest Ohio churches.

According to Verlin C. Kruschwitz, Eastland Baptist Church, Bryan, Oh., requested financial assistance from his church, Severns Valley Baptist, while he was preaching in an Ohio revival in 1969. Kruschwitz, pastor of the Elizabethtown congregation 28 years, is a teacher at Southern Seminary's Boyce Bible School. Bryan is 10 miles from his birthplace.

Severns Valley was contributing \$1200 each year to a Massachusetts church. An additional \$3800 was divided between the Ohio church and other special projects.

Jack Smith, then pastor of a Mexico, Ky. church was so concerned with the need he saw in Ohio for Southern Baptist work he moved to Eastland as its pastor, Kruschwitz recalled. With staff and aid from Kentucky the church was able to build.

"We started with Eastland," Kruschwitz said, "but as they built and became financially independent, we split the money with other churches to help start their building programs."

In 1975 Severns Valley Association voted to give 10 percent of its annual receipts to the missions committee of Northwest Ohio Association to supplement the work begun by Severns Valley Baptist Church.

That figure was revised to 6½ percent in 1979, allowing Severns Valley Association to loan West Unity Baptist Church \$15,000 to buy land.

"West Unity was meeting in an abandoned Christian church," Delores Baugh said. Mrs. Baugh works with her husband, Allen, director of missions for Severns Valley Association.

Haven Heights Baptist Church, Wauseon, Oh., moved into a new building debt free through Kentucky gifts, according to Kruschwitz.

Personal involvement, Mrs. Baugh explained, comes through personnel exchange. Ohio and Kentucky pastors preach revivals at the others' churches. Mission and youth teams from Kentucky have led backyard Bible classes and conducted census studies, and youth choirs have performed in northwest Ohio churches.

Acteen spin-offs... widening our circles... reaching

our world

by Laurie K. Taylor, State Correspondent

Widening Our Circles... Reaching Our World was the theme of 1981 Acteen spin-offs. Over 300 teenage girls attended the weekend overnight meetings conducted by Kentucky Acteen consultant Cathy Howle.

Miss Howle explains the purpose of the spin-offs is "to provide a fall missions emphasis where Acteens in different sections of the state can come together. Activities include singing, movies, recreation, eating, missionaries and organizational conferences."

Mrs. Carolyn Skeen, Acteen leader at Gratz (Ky.) Baptist Church, views the spin-offs as "a time for Acteens to compare their achievements with girls from other churches."

"We are a fairly new group from an area where there are not many Acteens. The girls get the opportunity to meet missionaries and learn firsthand about missions. The leaders gain new ideas that can be incorporated into local church groups."

The spin-offs this fall featured missionaries Ruth McConnell, Yemen; Joe Young, journeyman to Liberia; and Mr. and Mrs. Paul Grossman, Senegal. Former US-2er Beth Dunn led the music each weekend.

Activities continue late into the night and after breakfast and morning devotions on Saturday the girls head home... ready for a brand new, exciting year of Acteens; a year where they'll begin to widen their circles and reach their world with the love of Christ.



Miss Howle

A day at the fair—missions fair, that is!

by Laurie K. Taylor, State Correspondent

Seven-year-old Alison McBee bounded out of the car and ran to the door of Severns Valley Baptist Church, Elizabethtown. A GA from Deer Park Baptist, Louisville, Alison excitedly registered for her very first GA missions fair.

After signing in Alison climbed the steps to the big sanctuary and anxiously waited for 499 other little girls to arrive so the fair could begin.

She sat on the front row reading her program when her eye caught a couple entering the side door.

"They must be missionaries," she whispered. "I know because they are dressed kind of funny."

Kelli Wilhelm, an 11-year-old GA from Deer Park, giggled. "Of course they are missionaries. Our program says they are Bill Clark Thomas and his wife, Ruth, from Thailand. Don't you like their pretty costumes?"

Alison studied the missionaries for a moment and responded, "They sure look hot if you ask me."

Soon Gwen Phillips, state GA consultant, took the platform and the girls listened as she welcomed everyone to the fair and explained the activities of the day.

During the welcome time Gwen asked each person to shake hands with three other people. Snaggle-toothed Alison grinned sheepishly when Mrs. Thomas shook her hand.

Her eyes glistened as she gasped, "I just shook hands with a real, live missionary!"

Mrs. Phillips led the girls in singing fun songs. Alison's long brown pigtails bobbed up and down as she sang the choruses. She looked around wide-eyed

as the 500 voices filled the sanctuary.

After the girls were divided into groups, Alison and Kelli walked hand in hand to visit missionary Jenny Musen from Kenya.

Alison sat on the floor with chin in hands, her eyes set intently on slides of Kenya. Mrs. Musen explained that the old square tank in one of the slides was their portable baptistry. Alison grinned and snickered, "It looks like an old cow's trough to me."

After Mrs. Musen showed some African souvenirs, the girls watched her demonstrate a genuine African coconut grinder.

"This is making me hungry," confessed Alison. "Our next stop is in the lunchroom."

The girls thanked Mrs. Musen and skipped down the hall to the lunchroom.

"Hotdogs! Potato chips! Catsup! Cookies!" squealed Alison as she rounded the corner.

At the dinner table Kelli and Alison discussed their stop in Kenya.

"I thought the missionary was good," Kelli commented.

"Yeah," agreed Alison. "Imagine baptizing someone in that old tub!"

As the girls traded cookies and drank grape Kool-Aid they became more excited about getting to the midway. They had one more stop before they could visit the games and puzzles awaiting them downstairs.

As they entered the room marked "Thailand" Kelli and Alison huddled with a group of fellow GAs and tried to guess what the items on the table were. Each item was from Thailand so most were curiously strange.

Missionaries Bill Clark Thomas and Mrs. Thomas explained that in Thailand the boys go to one school and the girls go to another. This brought loud applause from the GAs.

"Going to a school without boys would be great!" second-grade Alison exclaimed. Fifth grade Kelli wasn't too sure.

Mrs. Thomas taught the girls a hymn in the Thai language. For Kelli and Alison it was a time of worship. Young voices filled the room as the girls imagined what it would be like to live in a land where very few people know about Jesus.

After Thailand it was on to the midway!

Carnival music played loudly and the smell of popcorn filled the air. Kelli and Alison ran from one game to another. Clutching her popcorn in one hand and her Mickey Mouse shoulderbag under her arm, Alison played "Hoop-a-Leg," her favorite game.

Mrs. Phillips met the GAs personally during this time. She walked along holding hands with them and stopped intermittently for big hugs from the girls.

"Every year I'm thrilled at the experience the girls have at the fairs because of the fellowship they enjoy together," she explained.

"For a lot of them, this is the first time they've ever met a missionary. Some of these girls come from churches with only five or six GAs and they don't realize GAs all over the world are doing the same thing. Seeing 500 GAs in one place is a good experience for them."

According to Mrs. Phillips over 2000 girls attend the four fairs held each October. This year she had to turn away over 600 girls because of space limitations.

"My dream is to train 10-12 women across the state to conduct missions fairs," Mrs. Phillips shared. "This way every Kentucky GA would have the opportunity to attend a fair."

As Mrs. Phillips shared her plans for future GA fairs, Alison wrapped her arms around her waist and whispered, "Thanks, Gwen. I had a great time. I can't wait to come back next year."

Who knows? Maybe 20 years from now Kentucky GAs may be coming to the fair to hear missionary Alison McBee because Mrs. Phillips cared enough to show her missions firsthand.



Kelli and Alison

The great January (black and) white sale

January is Advertising Appreciation Month at Western Recorder. We're offering the lowest ad rates of the entire year that month—25% off all published prices! This means you may reach about 60,000 Kentucky Baptist families (an estimated 150,000 readers) any week in January (or all four weeks, if you like) with the advertising message of your business, product or service for super-sale rates like these:

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Messages from E'town

Excerpts from major speeches delivered this week before messengers to the Kentucky Baptist

President's address

At about the half-way point in my term as your president, I was on my way to an administrative committee meeting in Louisville. A brief night's sleep, the warmth of the morning sun and the accustomed sights along the Western Kentucky Parkway worked their magic on me and I momentarily dozed at the wheel. The front tire hit a bridge siding. Fortunately the car did not wreck nor was I injured. The ensuing moments were a spiritual experience as I realized my earthly journey could have ended. The words Paul wrote to the Philippians, which our church had recently studied under the leadership of beloved Dr. Francis, came to my mind—"that you may approve what is excellent."

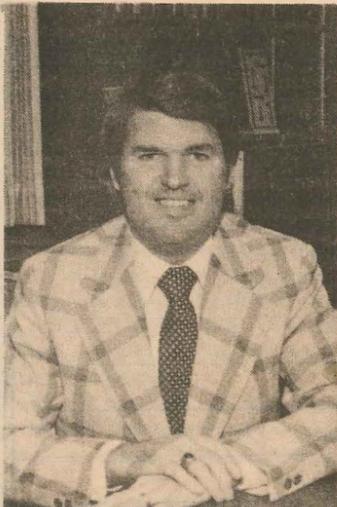
Moffatt's translation reads, "enabling you to have a sense of what is vital." As I continued toward Louisville—more awake than I have ever been on that highway—new vision came to me as I began the process of seeing more clearly those relationships and opportunities that are excellent—the salvation of the lost, family, church, inner peace.

We have little difficulty recognizing depravity, evil or gross iniquity. The greater problem for us is to recognize the best among the good; the excellent in the midst of the satisfactory. Paul's prayer is for us "that you may approve what is excellent." He said it again in 4:8, "if there is any excellence, if there is anything worthy of praise, think about these things."

This prayer includes two characteristics of excellence—an abounding love and an acceptable life. The prayer also calls for our response to these two dimensions in the awareness we will be accountable at the last day.

An abounding love

Abounding love—"It is my prayer that your love may



At 38, Bill Whittaker, pastor of First Baptist Church, Murray, is one of the youngest persons ever elected president of the Kentucky Baptist Convention.

abound more and more, with knowledge of all discernment." Probably no work is used more and understood less than love.

An abounding love will add the master's mark of excellence to our local churches. There are so many hurting and lonely people in our communities. Our basic response must be love.

Our model is seen in Jesus' response to the woman taken in adultery. "Neither do I condemn thee; go and sin no more" (Lk. 8:11). He was honest about her problem with healing as his priority.

A church that abounds with love, care and concern will have little trouble growing. A church with abounding love will have the master's mark of excellence.

Only love can maintain unity in our fellowship such as our convention and keep it on mission for Christ. It is love that enables us to appreciate and respect our differences while maintaining the unity of the Spirit in the bond of peace. Jesus said, "By this shall all men know you are my disciples if you have love for one another."

We give evidence we have not found this more excellent way when we label another and put distance between us without knowing each other. The fallacy of this approach was illustrated in our own church fellowship. In successive revivals it was our joy to have as evangelists two pastors from the same city. They have different approaches and styles. One is known by some as a fundamentalist while the other is called by some a liberal. In working with them I found the labels entirely inadequate and misleading. The best description is Christian. The Lord anointed both with power in preaching. Souls were saved during the ministry of each man. Both recognized the Bible as the inspired, authoritative Word of God. We should resist any efforts to force us into camps and make us limit our friends.

Christ's abounding love is knowledgeable and discerning. It seeks opportunities and allows time to know someone—to discern his commitment to Christ and find the real basis of fellowship.

Love is the more excellent way and the only thing that can keep us together on mission for Christ. Only love, Christ's kind of love, can mold our diverse fellowship into a mighty army on bold mission conquest.

An abounding love is the impetus to win a lost world. The Corinthians were told, "The love of Christ constrains us, because we are convinced that one has died for all . . . So we are ambassadors for Christ, God making his appeal through us" (2 Cor. 5:14-20).

In the center of the Ephesian letter, in which God's plan to make one new man in Christ is spelled out, there is a prayer for the church to be rooted and grounded in love and able to comprehend the dimensions of Christ's love. Missionary vision and involvement comes from love.

A Christian song expresses it: "Let me see the world through his eyes."

Lord, give us an abounding love for a lost and dying world. Help us to give and go, and lead our churches to give and send to tell our world Jesus lives!

During recent years many of the people in our churches have gained more knowledge and discernment of our world mission need. Short term scattered volunteers are deeper compassion and zealous desire to see more done to win our world. They have come back to help churches see the priority of missions and evangelism. Together they form a mighty chorus singing, "Send the light, send the light."

Knowledgeable and discerning love for lost humanity gives impetus to mission giving. I think every pastor and church staff minister should spend some time each year on a mission assignment. Denominational workers should work in a mission situation apart from their regular duty. Such involvement would widen our mission awareness and help to maintain perspective.

The time has come for us as a state convention to give greater testimony we approve that which is excellent—especially the priority of world missions. With the love of Christ constraining us and love for the dying masses motivating us, this is the day to let our love abound in a mission climaxing at the end of this decade.

This afternoon I will present a motion calling our convention to adopt a goal of sending at least 40 percent of our gifts through the Cooperative Program channel by the end of 1990. It is time our love abounded.

During the past five years the congregation I serve has increased its Cooperative Program giving from 15 to 20 percent. Many of you could give similar or greater testimonies. The percentage going beyond Kentucky has increased one percent since 1977. It is time for our love to abound.

The Baptist Building addition and remodeling is paid for. Our mission reserve fund is now at \$3.5 million and producing income for budget needs. The college and loan repayment will soon be completed. We are near the end of the goal of erecting a new BSU

facility on the state college campuses. Is it not time our love abounded toward the regions beyond?

I am grateful for Dr. Owen's leadership which has led our convention from 30 to 35 percent Cooperative Program giving during this past decade. Adoption of this proposed goal will establish a new standard toward which our next executive secretary will faithfully lead us.

"Let us not love in word or speech but in deed" (1 John 3:18). Throughout our state and among Southern Baptist Convention leaders we hear warnings about Baptists retreating from our commitment to cooperative giving. We are concerned about increased special appeals. The national average of gifts through the Cooperative Program has declined; the latest statistics reveal a lower percentage coming from the states than 10 years ago.

When will this trend be reversed? If not now, then when? If not us, then who? If not here, then where?

Kentucky Baptists pioneered in the unified budget plan 80 years ago. From Kentucky came a pattern, influences and leaders which directly affected the 1925 creation of the Cooperative Program. Do we dare let this God blessed method which we helped to create continue to erode? Let Kentucky Baptists reaffirm our allegiance to world missions and the Cooperative Program. Let us send a challenge to our sister conventions. It is time for our love to abound!

An acceptable life

Paul's prayer contains a second characteristic of excellence: an acceptable life—"may (you) be pure and blameless for the day of Christ, filled with the fruits of righteousness which come through Jesus Christ; to the glory and praise of God."

Our lifestyle either sustains or denies our love. An acceptable life is love in action. Just because we are church leaders does not make us immune to the temptations of life. Integrity is just as difficult to maintain in the parsonage as it is in the housing project. "Therefore, let any one who thinks that he stands, take heed lest he fall" (1 Cor. 10:12).

Last year I baptized the young son of a university professor. During a visit in their home the father, who is not a Christian and indicates no desire to make such a commitment, said: "I'm glad my son is a Christian, for it is the best kind of life." Somewhere, sometime, that man had the blessing of witnessing a Christian living a life acceptable to God.

If the divorce rate is to be checked and family life stabil-

ized, it will have to begin with our families living an acceptable life.

If the onslaught of secular humanism is to be stopped, it will have to begin with Christians expressing convictions and giving leadership in education, through involvement in government and in community life.

If our towns are to withstand the ravages of social decay and moral decline, Christians and churches must lead the fight against the evils of pornography, alcohol and drug abuse, social prejudices and sexual inequality, and other irresponsibility and other forms of evil and injustice. "All that evil needs to triumph is for good people to do nothing." Christ has called us to be salt and light in the world. Anything less is to be considered "good for nothing." That is a long way from excellence.

Paul notes the source of an acceptable life—"filled with the fruits of righteousness which come through Jesus Christ." In Christ we are put right with God. Christ enters our life in the presence of the Holy Spirit. Christ wants to be more than a resident; he desires to rule as Lord.

Eph. 5:18 gives the command: "Be filled with the Spirit." Be under the controlling lordship of Christ who is in you. Only through him can we walk in the light and enlighten our world. Unacceptable lives are the result of unattained lordship. It is through Jesus that we have the power to be all he wants us to be.

Accountable in that day

Our commitment to excellence involves an abounding love and an acceptable life. Our response to these cannot wait because "the day of Christ" is coming. We are accountable! Our spiritual service will have to go through quality control. "Let each man take heed how he builds . . . each man's work will become manifest; for the day will disclose it . . . and the fire will test what sort of work each one has done" (1 Cor. 3:10-13). We will give account to Christ for our love and life.

The day of Christ also means the time to share our love and live an acceptable life before others will be over. The church's commission will run out on that day. For those without Christ that day will be as night. So we must "work while it is day, for the night cometh when no one can work."

In view of the world's need and that coming day we hear the Lord's call as it came to Isaiah: "Whom shall I send, And who will go for us?"

Because of his love and the abundant life we have received, our response must be, "Here am I, send me!"

Bill Whittaker, Murray

Convention sermon

Seven times before his final charge to Timothy Paul placed upon the young man solemn obligations. This time the witnesses who are called upon to observe this testimony give it particular solemnity and awe. God the Father, whom it cost his only son to redeem sinners, is interested in the charge to proclaim the gospel. Jesus, who not only died for sinners but who is to one day be judge of all, is interested in the proclamation of the gospel. Lest there bany any indifference or unconcern, one has only to view the imminent return of Christ and the establishment of his kingdom to find enough motivation to faithful service.

Timothy is called upon to preach the Word. This isn't the modern day picture of a clergyman in his coward's castle six feet above contradiction. It's the picture of an authoritative herald giving a message from his king. He is called upon to announce the king's message in its completeness, without alteration, addition or subtraction. The note of authority will command the respect, careful attention and proper reaction of the listeners. To proclaim God's Word involves all the themes of scripture, not picking out some and ignoring others. He must ever keep in mind that he is God's man, on God's mission, with God's message.

Since sinners are always in season, God's servant must show a constant readiness to share the Word. There are no office hours or even a closed season for preaching.

Preaching that would have convicted the sinner of his sin and thus convinced him of his need of a savior would have met the approval of Paul. But Paul goes one step further and suggests that preaching contain the element of rebuke. Here the preacher is to call the sin by name and suggest a



John Christian has served Second Baptist Church, Hopkinsville, for 10 years. He has earlier pastoral experience in Kentucky and Tennessee.

penalty upon one who refuses the grace of God. The message is never over until it contains an exhortation, a plea or a pleading for you to accept the plan whereby one can be forgiven.

All of the foregoing instruction is in view of the coming defection from the faith. Here in the word "endure" is a perfect picture of the modernist and humanist. Their own cravings are substituted for the Word of God. A lack of "sound" teaching is but a picture of an unhealthy society. With an ungodly desire to have gods of their own they can find heaps of those who will say the things the flesh longs to hear.

These people turn themselves in such a way as to never be able to hear the truth. Because they have never experienced the truth they even prefer myths to "the truth." Instead of being in perfect adjustment to truth they are dislocated by the forces of the evil one.

In view of the sad condition in the visible church, Timothy is exhorted to do four things.

(1) "Watch thou in all things." He is to stay clear of all motives, persons and teachings which might spiritually stultify.

(2) "Endure afflictions." There is no place in the ministry for the "softies," those afraid to stand for sound biblical truth.

(3) "Do the work of an evangelist." Here the quality of work is being stressed, rather than some official position.

(4) "Make full proof of thy ministry." No halfhearted professional performance will satisfy the spiritual needs of the people. The people long for an authoritative message taught and lived before them.

In the light of world conditions our commission from God is no less than was the mantle of Paul upon the shoulders of young Timothy. Since our Southern Baptist Convention met in Norfolk in 1976 we have been hearing of Bold Mission Thrust. Multitudes have taken this gigantic task seriously while others have been critical and others have done nothing.

Upon even a casual study of the scriptures it would appear that Bold Mission Thrust is nothing more than the commission given by our Lord to "go into all the world and preach the gospel."

We as Baptists and Americans rally to slogans but Bold Mission Thrust is more than a slogan; it is a life-line to millions who are in darkness concerning the light of the world.

Surely no one believes that it is accidental that at this time new means of communication are being opened into all the world. While these mechanical means will be used, if Christ's

mission is to be shared and Bold Mission Thrust is to become a reality then there must be more.

Christ's mission and Bold Mission Thrust must be carried by a surrendered ministry. When God wants something done he looks for a consecrated man of God. We talk about methods in our church work, but God talks about men because men are God's methods.

The Old Testament abounds with evidence of God's dependence upon men. There came a time when God wanted the people of Nineveh warned in order that they might repent and return to him. God called his first foreign missionary, Jonah, to "go and stand in the gap." When God saw the wickedness of man and determined to wipe man off the face of the earth he called upon Noah to aid in his objective and mission. When God was ready to build a nation he found Abraham in Ur of the Chaldees.

When he wanted an example of righteous witness in sacrifices and in offerings, he raised up a man by the name of Abel.

For a man whose life would stand eternally as the high-water mark of consecration, he chose Enoch. When he needed an empire founded, there were Moses, Joshua and Caleb. But when there was a need to tear down the altars of Baal, Elijah was ready.

New Testament Christianity moved on the shoulders of mankind. From the forerunner, John, to the present day our Lord has chosen the foolishness of preaching to confound the mighty. Jesus found an inner circle of men in the most unusual places to carry out his mission. As the tasks became greater "men of good report" were chosen. Then came the call to the 70 to go out and finally when he would send the gospel to far off nations and the gentiles there was Saul of Tarsus.

The need is equally strong today. Someone said that somewhere in every church there is a lost battalion. As this is true for the church, it is also true for our state and convention. Too many of us have our spiritual lives drained and the power to succeed is lacking. Paul had already warned Timothy concerning his life before the world (1 Tim. 6:11-12). He warns Timothy to flee from every appearance of evil. The literal translation is "keep on fleeing." Timothy is then to follow the best way of life. The besetting sin of many of us as ministers is that we follow the good way in preference to the best way. He then reminded Timothy that he was to wage a good warfare for the faith. If we expect to win this battle against the ignorance of our God then we, as ministers,

John Christian, Hopkinsville

must lead, but our laity too must become ministers and share the Good News. Lastly, Paul warned Timothy to be an example in personal character. If our lives out in the world do not bespeak the holiness of God there is little we will accomplish regardless of our orations within the walls of a church.

Christ's mission and Bold Mission Thrust will gather response from a spirit-filled message. There is a world wide hunger for the wonder of the gospel. The current emphasis upon the Holy Spirit is more than a fad, it is God's blessings upon us. It reminds us God is still on his throne and at work among us. It is the Holy Spirit that opens up new reservoirs of power, happiness and victory for God's people. Without the power of the Holy Spirit our preaching is foolishness and our music is nothing more than a sounding brass or a tinkling cymbal.

It is God's Spirit that will give us power for the task. The announcement of Zerubbabel rings loud and clear, "not by might nor by power but by my Spirit saith the Lord of hosts." There is absolutely no conceivable challenge that can defeat us when we go under the authority of the Holy Spirit. The same power that opened prison doors during the first century can open ways and minds to the message from God. Our enemy includes "principalities, powers, the rulers of darkness of this world, with wickedness in high places." When our message is a message from God we can overcome and be victorious. It is God's Spirit that will enable our program to overcome the enemy.

Christ's mission is more than my church sponsoring a mission. Our Lord left heaven's glory because of a mission. He gave of himself perfectly for 33 years and then announced, "It is expedient for you that I go away." He could have never visited each person in each village, but if you and I understand his program and message then we'll better comprehend the words, "Christ in you the hope of glory."

Our mission is to reach the ends of the earth with the gospel but our main task may be to abdicate the throne of our lives and enthrone him in our lives and in the message we have to share. Our Pentecostal friends have no franchise rights on the Holy Spirit.

In the task of sharing the gospel sometimes it becomes a lonely road but with a message anointed by God I can be assured of his presence. I sometimes know something of what Paul meant when he said, "all forsook me." The story is told of a heathen king dying on a battlefield. He called his ser-

vant to his side and said, "Go tell the dead I come." Without one moment of hesitation the servant stepped back and plunged his sword into his heart. He was ready to obey his master. "As my father hath sent me even so send I you," with a message of authority, undergirded by the Holy Spirit to all the world.

Christ's mission and Bold Mission Thrust will succeed on a scriptural method (Acts 1:8). God has given us a divine mandate. It is neither optional nor debatable.

Seven years following the mandate of our Lord the enemies admit Jerusalem has been captured for Christ (Acts 5:28). Victories may not endure long because soon followed persecution for those Christians in Jerusalem. Instead of hindering the cause of Christ, the persecutions were but means to fulfill the mandate of our Lord (Acts 8:1).

Here a deacon on fire for the Lord broke through the barriers over into Samaria (Acts 8:5). They won Jerusalem. They went throughout Judea. They took Samaria and 14 years following Pentecost they came to the city of Thessalonica. Once more the enemies share their testimony. They had changed the world (Acts 17:6).

They had turned the world upside down. And they did it without radio or television or mimeograph machines or printing presses. They had no automobiles, no planes or any of the means we take for granted today.

Thank God there are no mysteries as to how they carried out the mandate of God. Our Lord told them to "wait for the promise of the father" and "ye shall receive power" and "ye shall be witnesses." God wants us to win victories but it must be done his way.

But we are not to leave out the ministry of prayer (Acts 1:14). We do a lot of planning, promotion and programming and God blesses all of that but a lot of it lacks that authentic ring because it lacks the touch of God upon it. When the Holy Spirit fills our hearts and we catch a vision of a lost world we'll get the job done. We can do it. We must do it.

With a risen Christ seated at the right hand of God interceding for us, with the prospects of an imminent return of our Lord at any time, and in the power of his Spirit to go forward, surely we'll share the love of our Christ and fulfill his mandate and our goal of Bold Mission Thrust. John Knox knelt upon the shores of Scotland and cried, "Give me Scotland, or I die." He didn't die and God gave him Scotland. The same Lord is still on his throne and willing to do the same for you and me.

CLASSIFIED ADVERTISING

FOR SALE: Twenty oak pews 11 feet long by Bedford (Ky.) Baptist Church. Call (502) 255-3986 or 255-7159. 11-17-00

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KBC Activities

Here and now

NOVEMBER

- 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"

Planning ahead

- 22 Child Care Day
26 Thanksgiving
29-12/6 Week of Prayer for Foreign Missions and Lottie Moon Christmas offering. Theme: "How Shall They Hear?" Program and promotional materials available from WMU, KBC
30-12/1 State Executive Board Meeting. Middletown, Kentucky Baptist Building

DECEMBER

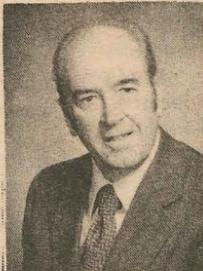
- 6 Foreign Missions Day in Sunday school
25 Christmas
27 Student Day at Christmas

Looking Ahead

JANUARY 1982

- 4-8 January Bible Study Week
10 Witness Commitment Day
18 Area Evangelism Conference. Louisville, Cedar Creek Baptist Church
19 Area Evangelism Conference. Lexington, South Elkhorn Baptist Church
22-23 Deacons, Pastors and Wives State Conference. Cedarmore
24 Baptist Men's Day
24 and 27 Prayer Emphasis for Bold Mission Thrust '82-'85 and April Simultaneous Revivals
25 Area Evangelism Conference. Owensboro, Bellevue Baptist Church
26 Area Evangelism Conference. Bowling Green, Calvary Baptist Church
29-30 Deacons, Pastors and Wives State Conference. Kentucky Dam Village, Gilbertsville

Frank Owen



Beware of envy

It was my privilege to know the late Dr. Pierce Harris, the colorful Atlanta cracker center Fielder and later pastor of that city's first methodist church. For many years that church had a great Sunday night service which had a dramatic beginning.

Early in Dr. Harris's ministry in Atlanta, just at church time, (if there had been an evening service) on Sunday night, a woman sat down in the darkness on the church steps, pressed a gun to her forehead and pulled the trigger.

Pierce Harris called an early Monday morning meeting of the Board of Stewards and declared that no one knew whether the lady had sought the church where she might have heard a message of hope if there had been a service. He declared though, that as long as he was pastor there would be such service from then on and he would expect every Steward to be present every Sunday evening unless he was ill or out of town.

I heard Dr. Harris preach a tremendous sermon against envy at Gainesville, Georgia in about 1950. Prior to that time the Cohen and Kelly stories were popular. There was a motion picture series entitled "The Cohens and the Kellys."

Harris's sermon warned severely against envy as the sin that destroyed the one who envied rather than hurting the object of envy. He illustrated its terrible effect with a Cohen and Kelly story.

Again appeared at the point of Kelly's desire to have one wish granted. He promised to grant anything Kelly could wish, provided that Cohen would get a double portion of whatever was the benefit.

Kelly thought about a new Cadillac, but Cohen would have two Cadillacs. Next he thought of a million dollars, but there was Cohen, who would get two million. Finally, Kelly announced his decision. He wished to go blind in one eye.

"And he said unto them, Take heed, and beware of covetousness" Luke 12:15.

Sunday School Lessons



NOVEMBER 15, 1981

H. C. Chiles

A MORE EXCELLENT WAY

International Series

Each believer in Christ is the recipient of a spiritual enablement or a capacity for specific service. The Holy Spirit does not bestow these gifts for the gratification and glory of their recipients and possessors, but always for the glory of Christ, the proclamation of his gospel, the salvation of the lost, the edification of the saved and the extension of the kingdom.

1 Corinthians 12:27-31 Eight different responsibilities of church members are enumerated in these verses. Many church members at Corinth were disposed to magnify their own gifts, talents and positions and to minimize and depreciate those of their fellow-members. Such inconsideration and selfishness were very displeasing to the Lord. Instead of being jealous of another whose talents or opportunities are greater than his, each should be grateful for the ones which the Holy Spirit gives him and use them to the fullest for the glory of God and the good of others.

The preeminence of love. 1 Corinthians 13:1-3 Eloquence, prophecy, wisdom, knowledge, faith, charity and martyrdom are coveted gifts, but they are without value apart from love. Love makes life noble and sweet, so let it master your thoughts, feelings and will.

The properties of love. 1 Corinthians 13:4-7 True love colors the thoughts, prompts the speech and directs the actions of the Christian.

1. Negative properties of love. 1 Cor. 13:4-6 Love is not impatient (verse four), but suffers provocation and injury from others indefinitely. Love is slow to resent and retaliate. Love is not envious (verse four). It does not have any ill feeling at the honor, success or prosperity of others. Love is not boastful (verse four). Self-inflation and boasting are an advertisement of littleness. Love is not rude (verse five), but strives to do good things in a splendid manner. Love is not selfish (verse five), but delivers from self-seeking and self-assertiveness, and seeks the welfare of others. Love is not easily provoked (verse five). Love is not resentful (verse five), but ignores slights, whether real or imagined. Love does not take pleasure in evil (verse six), but rejoices in that which is right.

2. Positive properties of love. 1 Cor. 13:6-7 Love rejoices in the truth (verse six)—its propagation, progress and triumph. Love bears all things silently (verse seven). Love believes (verse seven) and trusts implicitly in the promises of God. Love is hopeful (verse seven), in spite of adverse circumstances and unfavorable appearances. Love endures (verse seven), as was evidenced by the aged mother who was waiting at the penitentiary to take home with her a son who was soon to be released.

The permanence of love. 1 Corinthians 13:8-13 Love is not a passing emotion that exhilarates temporarily and is soon gone. Rather, love is permanent and imperishable. The heart and climax of this sublime chapter are found in the statement: "Love never faileth." The greatest thing that can be said about love is that it lasts. The time will never come when love will give way to some higher quality. Never will it cease to be, for love is eternal. Greater than faith or hope, love survives danger, disease, disaster and death. Love is immortal.

FREEDOM FROM GREED

Life and Work Series

Upon leaving the house in which he had blessed the children who had been brought to him, Christ was met by a young man who came running and knelt before him.

A striking ruler—Mark 10:17a Probably this young man was approximately 30 years of age. He possessed many praiseworthy virtues. Seriousness was one of the first signs of his greatness. He was unusually discerning. His morals, habits and conduct were commendable. His character and reputation were above reproach. He was justly proud of his clean record. He had great possessions, a fact that speaks of great opportunity and grave peril.

A strange request—Mark 10:17b Even though the young ruler had a high position, a clean record and great possessions, he still had a craving for something which he did not have. He was dissatisfied with what he was. Knowing that he did not have eternal life, he was interested in learning how he might obtain it. Confident that Christ knew how it might be obtained he knelt at Jesus' feet and said: "Good master, what shall I do that I may inherit eternal life?" He deserved commendation for going to the right person in the proper spirit, but his question revealed that he thought that eternal life could be obtained through his own efforts, but such is an utter impossibility.

A startling reply—Mark 10:18-21 Christ directed the young man's attention to the commandments, which he had been trying to obey in the belief that nothing else would be required of him. Christ wanted him to understand that eternal life is not something bestowed upon one as a recompense for moral excellence or faithful service. Nobody has ever been saved because of what he did to or for his fellows. Knowing that he did not possess eternal life, Christ commanded him to dispose of his possessions because they were standing between him and salvation.

A sorrowful result—Mark 10:22-23, 26-27 After seeing infinite possibilities in the young man, if he were only saved and submissive to the Lord's will, and gazing at him lovingly and longingly, Christ offered eternal life to him on terms which were different from what he expected. The young man declined to receive it. He wanted eternal life, but only on his own terms. He turned and went away from Christ in great sorrow, without salvation or the hope of heaven. Conscious that he was missing much, he turned his back upon Christ and made the greatest mistake that one can possibly make, namely, that of refusing eternal life. When compared to eternal life all else sinks into insignificance. Salvation is possible only on the Lord's terms.

When one is saved by Christ and then makes a full and unreserved commitment of his personality, possessions and plans to Christ and lives in compliance with his will, he will be richly rewarded both in this life and in the life to come.

Baptist News in Brief

Rust S. C. exec nominee

Ray P. Rust, president of Anderson (S. C.) College, was to be recommended to the general board of South Carolina Baptist Convention to succeed A. Harold Cole as executive secretary-treasurer of the state convention.

Rust, president of the two-year Southern Baptist college since March 1978 was to be presented to the 79-member general board Nov. 9 preceding the 161st session of the South Carolina Baptist Convention Nov. 10-11 in Charleston.

The board was to vote on the recommendation of a seven-member search committee that Rust succeed Cole, who retires Feb. 28, 1982, after more than 12 years in office.

If the board voted favorably, Rust's nomination goes to the convention for a vote of messengers attending the Wednesday afternoon (Nov. 11) session.

Rust went to Anderson College from New Orleans Baptist Theological Seminary where he served seven years as assistant to the president and executive vice president. He was acting president of New Orleans Seminary from February 1974 to Jan. 1, 1975.

Arkansas executive dies

Huber L. Drumwright Jr., 57, executive secretary of the Arkansas Baptist State Convention, died at 1 a.m. Nov. 2 after suffering a heart attack.

Drumwright preached Sunday (Nov. 1) at First Baptist Church of El Dorado, Ark., and had experienced chest pains during the afternoon. However, he preached the evening service.

He and his wife, Minette, returned to their home where he had severe pains about 11 p.m. Little Rock Fire Department paramedics were summoned and efforts were made to resuscitate him for nearly an hour.

He was taken to Baptist Medical Center, where he was pronounced dead at 1 a.m., after further efforts to revive him were unsuccessful.

Drumwright became executive of the Arkansas convention May 30, 1980 after 28 years on the faculty of Southwestern Baptist Theological Seminary, Ft. Worth, Tex., seven as dean of the school of theology. He was professor of New Testament.

Texans meet in harmony

Texas Baptists focused on worldwide missions, stood firmly against tax credits and secularism and supported equal rights for women at their annual meeting.

Veteran observers said it was one of the most harmonious sessions of the 2.2-million-member convention in years.

Messengers adopted a Cooperative Program budget of \$45.4 million, including \$16.2 million, or 35.7 percent, for national SBC causes. The percentage is 0.2 percent greater than in the 1981 budget.

D. L. Lowrie, 46, pastor of First Baptist Church, Lubbock, was elected convention president. Lowrie is also chairman of the 192-member Texas Baptist executive board.

Evangelist Billy Graham, who spoke at a Bold Mission Rally attended by a standing room only crowd of 11,000, stressed the urgency of being bold missionaries for Christ.

Graham said he has never encountered in his lifetime such concern, fear

and depression in the world.

"Scientists, theologians, sociologists and others are predicting the end of civilization as we know it," said Graham. "But the answer now, as it has always been, is Jesus Christ," thundered the famed evangelist.

Missouri advances school

Approval of an \$11.6 million budget and the upgrading of Hannibal-LaGrange College, Hannibal, Mo., to senior college status, highlighted the 147th annual meeting of the Missouri Baptist Convention in St. Louis.

Hannibal-LaGrange College, as a senior college, will be able to offer a full range of baccalaureate degree programs. Currently, the school offers only three baccalaureate degrees—theology, church music and religious education. It will immediately offer a bachelor of science in education degree for music majors and other degrees through 1985.

The \$11.6 million budget for 1982 is divided into an operational budget of \$11.2 million and a challenge goal of \$400,000. Thirty-five percent of all undesignated receipts will be channeled to Southern Baptist Convention causes, an increase of one-half percent from 1981.

T. T. Crabtree, pastor of the 3400-member First Baptist Church of Springfield since 1971, was elected convention president.

Baptist gains U. N. favor

Elias Golonka, Home Mission Board missionary to the United Nations, recently was awarded official U. N.

Baptist Forum

No divorced deacons or pastors!

Thank you for your articles on divorce (WR, 10/14/81).

I think any officer who serves the church as pastor or deacon should resign if he is divorced. How can a man put forth the teachings of the law when he does not observe them himself? Some of these are found in the second chapter of Romans.

I would like to see more letters from other deacons and pastors on this subject.

Walden Adams, Cadiz

With freedom's holy light

As a Baptist I wish to express the ideas of some of us about "Separation of Church and State."

We believe some of the great host of unbelievers are taking advantage of Baptists in regard to the few words in the U. S. Constitution about "no law... pertaining to the establishment of religion." Some Christians believe this part of the First Amendment was inserted to protect the peoples of all faiths and "no faith."

In trying to protect the freedom of others, we Baptists are losing our own freedoms, rights, yes, even some of our responsibilities. In splitting hairs over what is and what is not the letter of the law, we are ignoring, almost forgetting, what Jesus, our Lord, said about the spirit of the law.

Harold Ashby, Lexington

recognition as minister-director of Christian ministries to the United Nations community, including permanent and unlimited access to all U. N. facilities, meetings and personnel.

Golonka, who was appointed by the HMB in 1974, extends a Southern Baptist witness to 6500 U. N. workers, including ambassadors from 126 countries.

The U. N.'s recognition is "the breakthrough we have been earnestly praying for," Golonka said. During the past seven years he has established many contacts at the U. N., but his work has been hampered by his lack of access to U. N. offices, he explained.

In addition to the official status accorded him, Golonka also received permission to incorporate the United Nations symbol in his ministry logo—"A rare privilege," according to the Polish-born missionary.

Since gaining entry to the U. N., Golonka has established scripture distribution points where Bibles in 95 languages are given to U. N. workers, including representatives of communist countries. He is organizing the United Nations Baptist Fellowship for all Baptists working at the U. N.

Salary survey offered

Widely varied membership totals in Southern Baptist churches make comparison of salaries and benefits for church staff members difficult for churches trying to keep up with inflation and needs of staff people.

A new 81-page survey detailing compensation for church staff members in churches with 300 or more members is available to assist churches in setting salaries and compensation.

The survey contains data pertaining to salary, housing, car, insurance, utilities, revivals, conferences, national conventions and other benefits.

Copies are available at \$2 each from Church Administration Department, Baptist Sunday School Board, 127 Ninth Ave. N., Nashville, TN 37234.

Thanks for hunger emphasis

Thank you very much for the excellent article in the Oct. 7 edition of Western Recorder related to world hunger.

I personally appreciate the way you have handled this matter and feel the article was well worded and balanced.

I would like to commend Susan Taylor, your staff writer, for her handling of this material. May I also suggest that the Foreign Mission Board does have several items of resource material available such as an excellent slide set which includes 80 slides and an audiocassette as well as a script for the sum of \$10; several publication items, including a map showing both the distribution of all relief funds during the past year as well as receipts from states; and films like "People Who Care," concerning refugee work in Southeast Asia among the boat people.

Southern Baptists have made it possible for the Foreign Mission Board to accelerate the utilization of funds. At the end of September we were over \$1 million ahead of 1980 in the appropriation of hunger funds to various parts of the world. Most of these funds were used for long-range projects targeted toward the underlying causes of world hunger and, of course, are administered directly through our missionary personnel in cooperation with their national colleagues.

John R. Cheyne
Relief Ministries Consultant
Foreign Mission Board, Richmond, Va.

Viewpoint

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

A response on 'Woman'

by Mrs. James T. Compton,
Columbia, S. C.

Thanks for inviting responses to "Viewpoint/Woman" in the Oct. 21 issue of Western Recorder. It certainly requires response and correction. Certain statements in it are presented as absolutes that are simply biased conclusions, for instance:

(1) "God is glorified only by each (man and woman) fulfilling the role for which they were specifically created." The biblical truth is that God is glorified only by each Christian woman and man fulfilling the commandments of Jesus Christ by total surrender to him.

(2) "God demands her to condescend to man while on earth." The only one to whom a Christian is to condescend or bow their will to is Jesus Christ, our Lord. No human will is to be put over or between a person and Jesus. In truth, if a woman or man condescends her or his will to any human being, submitting to that one's domination completely, they are putting a person above God, which is idolatry pure and simple . . . a gross and deadly sin. To seek to let another's will dominate one's life . . . one's decisions, one's actions . . . is a cop-out on being responsible for one's relationship with God and for one's own moral decisions. It also places the person to whom condescension of will is made, in the untenable position of being responsible for another's relationship to God. Something that cannot be done. Each individual is responsible to God for actions, decisions and commitments to service.

(3) "What is your priceless role on earth? To be a companion to man." Any person's "priceless role" in life on earth is to believe in the Lord Jesus Christ and surrender to his leadership and guidance. For any woman it is not to be a companion to man, but rather as a follower of Jesus Christ, totally dedicated to God's service.

(4) "For Adam was first formed, then Eve . . ." Insofar as I can read in Genesis, the only thing(s) that God created of which he said, "It was not good . . ." was the man. God created both male and female in his own image and only after both had been created did God see his work as "good." These human beings were to be partners in the stewardship of the earth that God had made, to live on the earth in harmony and mutual helpfulness, submissive to each other and subject to God alone.

It is not possible to refute all the ridiculous statements in that article without writing a book, but the writer would do well to make a careful study of the New Testament against the background of rabbinic Judaism as well as pay careful attention to the context of the passages concerning mutual submission, always remembering that marvelous good news, "Jesus Christ is come," bringing liberation from the bonds of sin and human traditions taught as the commands of God.

I know that it is futile to respond to people who hold the views expressed in that article, but I just can't be silent. Satan is rejoicing over the revival of this idolatrous cult of making human males as gods for women. Thus he can have both men and women as his prey . . . women as they idolize men and men as they presume to become God in the lives of women. Satan has since the beginning of time used the scriptures for his own means and he certainly has and is using certain of Paul's words for his own ends in our present day.



Churches have an obligation to be good stewards, too.

Maybe you think your church's newsletter is duplicated, addressed, folded and mailed as cheaply as possible.

If your church is doing it for less than 12¢ per family per week, it has probably found a bargain. But if it's costing your church 12¢ or more, Western Recorder can probably print it for you and save you a bundle—in some cases, hundreds, even thousands of dollars annually.

In figuring your costs, be sure to include paper and supplies; printing; labels; someone's time for folding, addressing and mailing your newsletter; postage; and overhead for machine upkeep, servicing and repairs. All of these are true production costs.

Western Recorder is issued 50 weeks a year. You can print your news on the back page one week, 10 weeks or all 50 weeks, and send all the other news and feature pages to every resident family all 50 weeks for less than 12¢ weekly—and maybe well under a dime, depending on your church's size.

If you can find a better plan, do your church a favor—take it. If not, ask for your free copy of the easy-to-understand booklet, "Church Newsletter Survival Workkit," and share it with someone who's in a position to save your church big bucks in 1982.

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