



Two full pages of all that's happening on the local front, pp. 6-7 . . . The final instalment of Frank Owen's Bold Mission Thrust message, p. 8 . . . Here's your opportunity to order the gift that keeps on giving—Western Recorder subscriptions, p. 9 . . . Yet another executive board personality is retiring soon, p. 11



WESTERN RECORDER

VOL. 155, NO. 48, DECEMBER 9, 1981

KENTUCKY BAPTIST NEWS JOURNAL

Changing the guard

Franklin Owen announces retirement plans as executive board authorizes staff benefits

by James H. Cox, Associate Editor

Kentucky Baptist Convention executive secretary-treasurer Franklin Owen surprised the 170 members of the KBC executive board last week with the announcement of his impending retirement.

Owen, 68, told board members at the close of their annual two-day December session in Middletown he would step down Dec. 31, 1982. He suggested that his successor be named in time to begin working alongside him not later than Sept. 1, 1982 and that that person actually be executive secretary-treasurer beginning then.

The board accepted Owen's announcement with regret. A search committee will be named later by board chairman William D. Jaggars of Cynthiana.

Employee benefits authorized

Meanwhile, Christmas seemed to come early to most employes of the executive board as several staff benefits were voted.

The largest single provision, \$257,963, will allow the board to purchase 21 new automobiles for use by staff members who travel. Four other employes had received new automobiles three months ago in a trial program.

A \$50,000 appropriation will provide 2% pay adjustments for most secretarial-clerical-fiscal-manual employes to more adequately put them "in line with what the community is paying."

All traveling employes saw their 20-cent-a-mile travel reimbursement for use of private automobiles raised to 22 cents per mile, retroactive to last Jan. 1. In an average year of 400,000 miles of total employee travel this could amount to \$8000 for 25 employes.

Group insurance fund benefits were altered. With a \$450,000 reserve accumulated from employee contributions, no more contributions from employes are required. Now, with 10 years' employment, a staffer retiring at age 65 or later may receive reduced paid medical insurance benefits for the remainder of his life.

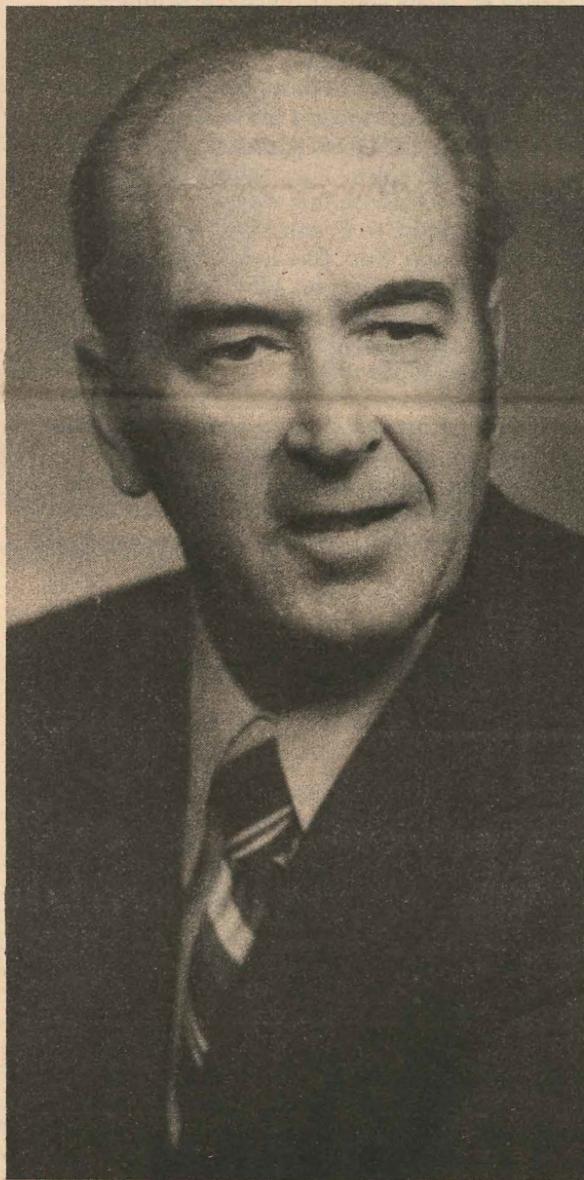
Finally, in compliance with the Employee Retirement Income Security Act (ERISA) of 1974, discrimination among classes of employes in the Convention Annuity Plan are eliminated. Whereas the executive board had been contributing 10% of salary retirement benefits for executive-professional-supervisory employes and 5% for secretarial-clerical-fiscal-manual workers for the first five years, it will now contribute 10% for all employes. All employer contributions are now fully vested, also. There had been a 10-year waiting period for secretarial-clerical-fiscal-manual staff members previously.

Car plans prompt debate

The provisions for the automobiles for staff use sparked a lively discussion which, coupled with other matters, ran the board's adjournment time about two hours later than normal.

The motion to purchase the cars was presented by J. Altus Newell, pastor of St. Matthews Baptist Church, Louisville, and chairman of the board's business and finance committee.

Franklin Owen defended the proposal on the basis that "we have the cash in hand," that the plan "has



worked successfully in several other states" and that "71.8% of the money for this project came from interest on unspent money in executive board department budgets."

Several board members spoke in opposition to the motion, mostly on the basis of the need to provide Christian educational institutions and missions activities with additional funds. An observation was made that salaries in the five educational institutions supported by the convention remain very low.

Bill Whittaker, pastor of First Baptist Church, Murray, and immediate past chairman of the board, offered an amendment which would have reduced the immediate purchase from 21 to 10 automobiles for staff use. He favored equally dividing the remainder of the \$257,963 designated for automobile purchases between SBC causes and other KBC boards and institutions.

His amendment was defeated, however, and when the vote on the original motion was taken, those voting were unanimous.

The benefits will affect employes of the KBC executive board but do not affect employes of Western Recorder, which uses space in the Baptist Building but operates as a separate agency.

Staff members honored

In other matters, an oil portrait of Franklin Owen, commissioned earlier by the executive board, was unveiled to the board and staff. It will hang alongside previous executive secretaries in one of the committee rooms of the Baptist Building in Middletown.

A book of letters and a retirement check was presented to each of two retiring staff members. Forrest R. Sawyer will step down as director of the Brotherhood Department Jan. 15, 1982 and I. Houston Lanier will retire as mountain missions director Dec. 31, 1981.

Permission was given to enter into contract with the Louisville architectural firm of Ryan, Cooke & Zuern Associates Inc. for preliminary drawings for new facilities at Cedarmore Baptist Assembly. Envisioned are new kitchen, dining and administrative areas at the assembly proper and dining and chapel provisions at Camp Cedarcrest.

An indemnity resolution was passed which holds the convention responsible for lawsuits brought against the executive board, its officers and employed staff and the Kentucky Baptist Foundation. Barry G. Allen, convention business manager, reported that the convention now carries a \$5 million liability policy.

The executive board appropriated up to an additional \$2000 from unrestricted funds for use in assisting local associations in the purchase of videotape equipment, if needed. \$14,500 has already been earmarked this year for this item.

The board's missions committee adopted a resolution, later unanimously approved by the executive board, strongly opposing the naming of ski slopes at General Butler State Resort Park after popular brands of alcoholic beverages.

Housekeeping matters

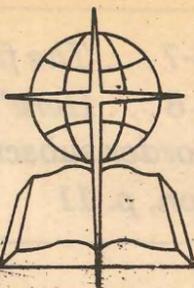
Bill Jaggars, pastor of Cynthiana (Ky.) Baptist Church, and convention president, presided over the executive board meeting Nov. 30-Dec. 1 in Middletown. As convention president, he is automatically chairman of the executive board.

Members of the board's administrative committee for 1981-82 were announced at this board meeting. They include Malcolm Lunceford, Frankfort, member at large, chairman; J. Altus Newell, Louisville, chairman, business and finance committee; Curtis Warf, Pikeville, chairman, church services committee; Richard Allison, Georgetown, chairman, agencies committee; Bill Messer, Lawrenceburg, chairman, missions committee; David Gardner, Hopkinsville, chairman, nomination and program evaluation committee; and these additional members at large: Mrs. Betty Cook, Louisville; Donald Bratcher, Owensboro; Ronald Bradley, Scottsville; Douglas Strader, Somerset; and Charles Wilcox, Hazard.

The executive board's next meeting is set for May 4-5, 1982 at Cedarmore Baptist Assembly.

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

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



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C. R. Daley

Daley Observations

Frank Owen: a leader of rare qualities

Stunned members of the Kentucky Baptist Convention executive board sat silently before responding with a standing ovation at the conclusion of the announcement of executive secretary Franklin Owen of his retirement effective Dec. 31, 1982. They knew it was coming sooner or later but few, if any, expected it at this meeting of the board. He could have served one additional year before reaching the mandatory retirement age of 70 but had indicated several times he did not intend to remain in office as long as he could. The standing ovation for Mrs. Owen and him was not a courtesy gesture but a sincere expression of profound appreciation.

Owen's ministry as executive secretary has been successful in every respect. Statistically it has been very impressive. Cooperative Program income has increased from \$6,693,000 in 1972 to \$16,124,000 in 1981. Good management of resources has brought the convention from a million dollar indebtedness in 1972 to reserves of more than four million dollars in 1981. At the same time capital improvements in the form of facilities at Cedarmore, student centers and an addition to the Baptist Building have been made and all on a pay-as-you-go basis with the exception of the Baptist Building remodeling and addition.

But Owen's most valuable and most appreciated contribution has not been in statistical success and construction of new facilities but in such intangibles as spirit, morale, confidence, dependability, trust and integrity. The man that he is has been much more influential than anything he has done.

Owen was turned to nine years ago as a unifier and credibility builder for Kentucky Baptists. In this respect he has more than lived up to expectations. He has brought Kentucky Baptists to one of their highest hours of unity and harmony. No really vexing problems are to be found anywhere in Kentucky Baptist life today and that's some accomplishment.

The one who fills this office is subjected to more pressures than most of us ever realize. Not everyone has always agreed with his priorities but he has shown no favoritism and over the long haul has been fair and impartial toward all causes. He has handled difficult situations with wisdom and a gentle toughness becoming the office.

He has been a strong supporter and a genuine friend of Western Recorder. More than that he has been the editor's trusted counselor and friend. He has never tried to interfere with editorial freedom and this is a temptation few

men in his office can resist. On the other hand his positions on hundreds of issues have been so wise and right that there has been little room for questioning or disagreement.

A true evaluation of Frank Owen requires the listing of one other trait that is found too rarely even in ministers. This is the characteristic of unselfishness. One of the disappointments of my experience as a denominational observer is to have found persons in high places who excel in nearly all other virtues but who when the final test comes put themselves and their personal welfare first and others second. The first disciples of Jesus sought places of primacy at the expense of each other and so have too many of his disciples since then.

Owen has been more thoughtful and generous toward others than toward himself and this may be the chief secret of his success. Upon reflection this should not be surprising. After all, Jesus said it would be this way.

Any fair tribute to Frank Owen would have to include his mate, Sue. She is his right and left hand. Not only making for him a happy and healing home but most often being his traveling companion over many miles and long hours back and forth across Kentucky.

As stunned board members gave secretary Owen a standing ovation and convention president Jagers prepared to lead a prayer of thanksgiving, one prayer seemed to rise from every heart, "Thank you, Lord, for such leadership. Be as generous to us in our next leader."

Explanation of the special distribution of funds

The executive board in its recent meeting approved a complex and controversial distribution of \$874,186 which most Kentucky Baptists and some board members did not even realize were in existence. The following paragraphs are an attempt to explain in an understandable way where the funds came from and the rationale behind the recommended distribution plan which was ultimately approved.

First, it needs to be remembered that these funds were not a part of the 1980-81 Cooperative Program operating budget or the 1980-81 Cooperative Program income above the operating budget (called the challenge budget). Both of these have already been distributed according to an agreed upon formula.

Where, then, did the \$874,186 come from? The answer is from a state mission reserve fund and the interest earned on this fund.

What is the state mission reserve fund? Many Kentucky Baptists never heard of it but it has existed for a good many years and finally has reached the point where some of it is available for other use.

A number of years ago it was considered wise to try to accumulate some reserve funds which could be turned to in a time of crisis or catastrophe when part of all income was cut off. The goal set for such a reserve fund was 75% of six months cost of operation of the executive board.

And so year after year budget funds left over from the Baptist Building departments at the end of each year were put into this reserve fund. Now it has reached and surpassed the goal.

Such reserve funds are not unique. All Southern Baptist agencies are required by convention action to build up such funds in case of catastrophe. Most Kentucky Baptist convention agencies do not have such funds though they need and should have such a reserve.

Now for the recommendation on how the \$874,186 would be distributed. The finance committee working with the executive board staff recommended that \$152,890 be given to Southern Baptist Convention causes, \$113,332 be divided among the Kentucky Baptist Convention schools and agencies and that the executive board use the remaining \$607,963.

This recommended distribution was seriously questioned by some board members and especially the \$257,963 of the \$607,963 to be used to buy automobiles for use by executive board staff members. Some thought more ought to go to Southern Baptist Convention causes. Some thought Kentucky Baptist schools should be given more than \$88,018.

Defenders of the recommendation pointed out that most of the \$874,186 resulted from savings of Baptist Building departments and wise management of the fund (\$327,860 of the \$874,186 was interest earned on the mission reserve fund). It was also pointed out that the purchase and operation of a fleet of vehicles would cost only slightly more than is now being spent by the board in reimbursement for travel by staff members in their own vehicles.

The purchase of 25 automobiles (four were purchased four months ago) in this period of economic recession, with Kentucky Baptist schools struggling to survive and at a time when all Baptists are being asked to give sacrificially for Bold Mission Thrust does create public relations problems. While the plan may cost but little more than is presently being spent for Baptist Building travel, it has the appearance of luxury, especially if all 21 are Oldsmobile Delta diesels with appropriate extras like the first four were.

The discussion on this recommendation was the most spirited in the board for some time and served a good purpose. Board members represent those in the pews from whence all Cooperative Program gifts ultimately come and they should carefully scrutinize every appropriation of these funds.

One possible wrong impression could arise from the discussion. This is that the executive board is a better steward of funds entrusted to it than the institutions and agencies. This is not so. The institutions and agencies have been so strapped financially that even with the wisest management there has been no opportunity to build up reserve funds such as those of the executive board.

One thing is certain. It is imperative that people in the pew understand all actions of the executive board including this one. If the above description and explanation are not adequate, churches should request a board member from their association to come and explain what happened and answer any questions.

Oneida Journal

Second chances

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



Mrs. Cleo Hatton Coyle, a retired registered nurse, graduated from Oneida 64 years ago in the class of 1917.

She is still remarkably active and a frequent visitor and contributor to our work. She recently wrote: "What I am today I owe to my mother and the school of OBI. How I wish I could give more!"

"My friends and I all enjoyed the day there so much, and the food was delicious. Those who had never been to Oneida were so amazed with the wonderful work being done there. I am also."

Recently a letter came from a young man I had to expel some years ago: "I need to have you pray for me. I got on drugs and stuff in the USMC and have gotten in a lot of trouble since I've been out. When I was at Oneida I knew God was the only way to live, but something just kept leading me astray. But I have found him now, but I wish it had not taken prison for me. I learned about God at Oneida and you can share this letter with the school if you want to. I would hate to see anyone get into drugs and alcohol, and let it do to them what it has done to me. I need your prayers so please pray for me. Pray that I may live in Christian fellowship with others, and after I have really grown in this life, I'm going to witness for the Lord."

Another student I had to expel writes: "Is it at all possible to come back and rejoin the Oneida family again? This school is okay for a public school but I miss the warmth of faculty and the closeness of the students. Being here is extremely different. I have been here a year and have made a few friends. I appreciate all you have done for me in the past years. If allowed back, you personally have my promise as a young gentleman that I WILL stay on my best behavior."

We told this one he could return, as we did the young lady who wrote:

"Thank you and I'm sorry. Thank you for letting me come to Oneida and for making me leave. When I left it hurt because I had to leave a lot of people I loved and love. Yet, at the same time, it helped me grow up a lot!"

"I'm sorry because I know I let you down, let my parents down, my friends, the people I had led to the Lord. Most of all, it hurt the most that I let my Lord down."

"I miss the people and everything about Oneida. I want so bad to come back. If you don't want me I'll understand, and if I did come back I wouldn't be considered much of a Christian at first. But when I left I would be! I am a Christian now, but I need the help of Oneida because of the Christian guidance and the counseling that is given."

She has been back for months now and her Christian walk is a daily inspiration to me.

Another of our girls wrote some months ago as school was about to begin: "Please understand our situation in not having the money to pay what we owe. I understand you need the money and that there are a lot of new students with similar needs as mine. I enjoy the sports there and I learn a lot more with my lessons. At Oneida I learn how to get along with others and how to straighten out my own problems. Well, what I am trying to say is, I never caused any problems. I enjoyed the kindness of all. I really LOVE it there."

She is back with us. Are YOU one of those whose gifts enabled us to take her and so many others this year?

Clear Creek Comments

Turkey day at Clear Creek School

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



For several years now, at about this time of the year, an event takes place at our school which may not be duplicated by any other such institution in the world. It is the time of the annual Christmas turkey distribution.

Begun by alumnus Don Burnett, soon after he left our school, the project's goal is to give each student family a turkey and a few staple food items. Contributions come from alumni and friends of the school who want to help spread Christmas cheer to the students here each year. Past Kentucky Baptist president Bill Whittaker assumed leadership for the project when Burnett passed away.

Although Whittaker is not an alumnus of Clear Creek Baptist School, in appreciation for what he has meant to the turkey project the alumni recently made him an honorary alumnus.

Most people may not realize what this project means to our students, but Burnett once stated that he overheard a student remark that when he received his turkey it was the first meat his family had had since coming to the school. The remark may have been made in jest, but it holds a lot of truth. The students here, as I have often said, live on strict budgets and sometimes the amount they have for food is severely limited.

God always seems to provide for our students, but they soon learn to adjust to a difficult life style. Luxuries are practically non-existent, and frugal living becomes the accepted way of life.

In spite of all this, I rarely hear a student complain. They are aware before enrolling that they must sacrifice, and they do it in the spirit of understanding and love.

Often, when one of the students is experiencing financial difficulty, the other students rally and help. They have established what is known as "The Agape Fund" and needy students are assisted when necessary.

At Christmas, churches and friends of the school make special contributions of clothes, money and food items which are distributed equally among the student families.



Ministering to the children of the 80's



The refining fire

Eldred M. Taylor,
Executive Director

In 1976 while on a preaching mission in Ghana, West Africa, my wife and I visited a gold mine operation, the largest in Ghana. The tour began by looking at the dull gray pieces of gold ore as they are mined out of the earth, ready to be processed. These pieces of ore, looking much like ordinary rocks, are crushed, ground, mixed with chemicals and then passed through the furnace. After the first firing, the ore is again mixed with chemicals, washed and placed in large china pots to be further refined in the fire. The heat in the second firing reaches almost 2000 degrees fahrenheit, thus burning and melting impurities. The melted impurities, called slag, rise to the top and are poured off. At the bottom of each china pot is about 300 ounces of refined gold worth more than \$100,000.

One could not miss the likeness of God's work in us. We come to him with all of our sins and impurities. But he sees through these and sees the gold—the worth in each of us. As we yield to him, he makes effective the refining process in us. First, our sins are cleansed through the blood of his son. Then the refinement process continues to work as we are disciplined, pressured, sifted, washed, melted and loved. God has a way of refining us as we come under the grinding experiences of life. In such experiences we grow in our convictions about God; we mellow in humility; and are made purer in purpose.

As we work with hurting children in our child care ministry, we must be able to see through the child's low self-image, anger and even unbecoming behavior to see the potential. This kind of ministry allows us to join hands with the churches and become instruments in God's hands for refining young lives. Through love, care, discipline and encouragement, many who come to us are refined and redeemed. The refining process often becomes hard for both the adult worker and young person. But we know it is worth all the costs when even one child is turned from the impurities of the world to God.

Pray for and support your child care program as we do our best to be instruments in God's refining process of children.

The columns on this page are paid space.

Meet Cumberland College Student...



Jim Arnold

When you talk with Jim Arnold, you are immediately touched by the depth of his sincerity and the intensity of his devotion to God's will in his life.

Jim, Cumberland College senior from Owenton, Kentucky, could easily have pursued a lucrative career in medicine as have others in his family. Yet, Jim surrendered to God's will and dedicated himself to full-time Christian service. "Once you begin to serve the Lord, see Him transform lives, and experience a taste of God's power and mercy, there is no turning back."

Jim could have turned back last summer. He didn't. Instead he answered the call to Summer Missions. "Summer Missions was the last place I wanted to go, but sometimes what we selfishly want least is what God wants most. I felt He was leading me. I just trusted Him and let Him have his way."

Jim was led to Norwich, Connecticut where he served as Assistant Youth Minister, taught Sunday School, training union, Vacation Bible School, held daily backyard Bible study, preached in revivals, and spoke and sang at church retreats.

Cumberland College is proudly helping prepare this gentle giant of a young man for his future. "I'll serve the Lord in missions, evangelism, youth work, or whatever He wants. Cumberland gave me the opportunity to minister to others and has given me a stronger, deeper burden for the needs of others."

"Cumberland has to be the warmest campus in Kentucky. I've found a lot of love and peace through Christian fellowship and letting God work His will in my life."

"I encourage young Christians and those seeking a change in their lifestyle to pray about attending Cumberland because the Christian atmosphere is open for challenge, growth, and opportunity."

We are happy to provide Jim with challenge, growth and opportunity. We are looking for others who are willing to accept the challenge.

President Taylor,

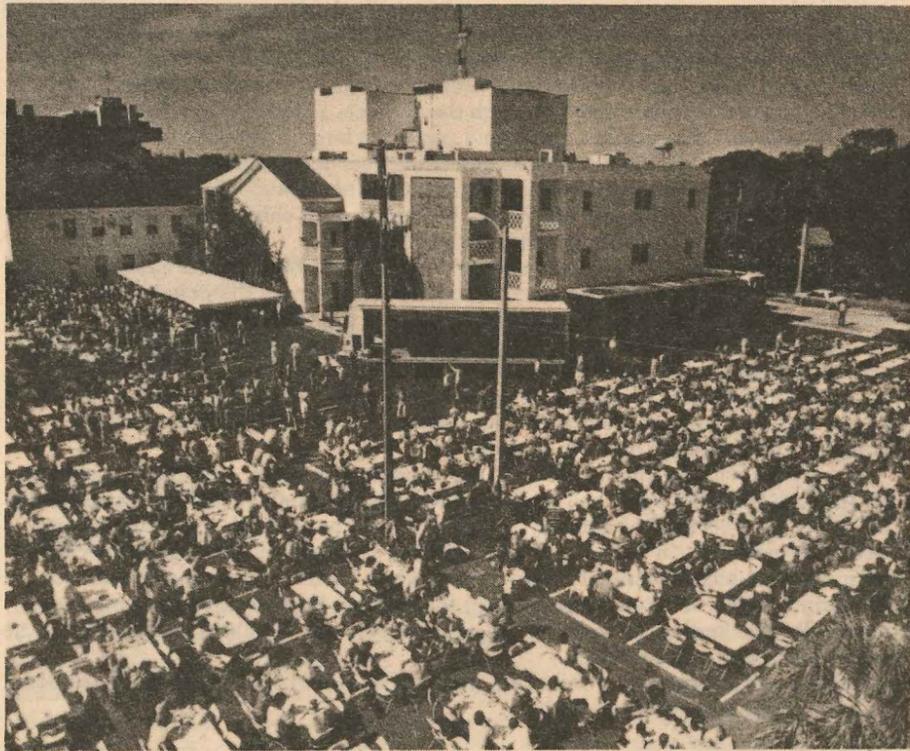
Please send me more information about how I can help other students like Jim.

Name: _____

Address: _____

(Clip and mail to Dr. James Taylor, President, Cumberland College, Williamsburg, Kentucky, 40769)

Baptist News in Brief



Feast of plenty

Three thousand people from all walks of Florida life parked themselves at tables at Fort Lauderdale's First Baptist Church Nov. 21 for a free feast. The church aggressively sought participants with promotions on radio, television, newspapers and door-to-door. It sent buses to gather people from the seaport, beaches, condominiums and retirement centers. "I want to go after the people that no other church cares about," said pastor O. S. Hawkins. "That's what Jesus did."

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A home is not a church

Individuals hoping to avoid property taxes by declaring their houses as places of worship received a legal setback as the U. S. Supreme Court refused to hear the appeal of a Minnesota couple who tried the ploy.

Douglas and Carolyn Page of Eden Prairie, Minn. applied for property tax exemption in 1978 on their single family dwelling after Page was "ordained" as a minister in the Basic Bible Church of America. The church's head, Pope Jerome Daly, a disbarred attorney convicted of selling marijuana, also inducted Page into his "Order of Almighty God."

After the Hennepin County tax assessor denied the application for the exemption the Pages took him to court. But after a trial the Minnesota Tax Court upheld the ruling, a decision later affirmed by the state supreme court.

The Pages' attorney asked the nation's high court to review the case, arguing that his clients' free exercise of religion had been denied.

But attorneys for Hennepin County countered that "there is no constitutional right to have one's home granted a real estate tax exemption simply because one worships in it."

Parents lose busing suit

An 11-year battle in a Wisconsin school district over transportation of parochial school pupils ended when the U. S. Supreme Court let stand lower court rulings that the state has no constitutional obligation to bus such pupils beyond a five-mile limit authorized by the legislature.

John and Jeanne O'Connell claimed throughout their lengthy legal fight that Mukwonago school officials denied them equal protection under the law by refusing to provide transportation for their children to Catholic Memorial High School in Waukesha, Wis., a distance of just over five miles.

School officials argued that the law was applied uniformly to all families in the district and did not violate the O'Connell's constitutional rights.

November receipts up

November contributions through Southern Baptists' national Cooperative Program jumped 18.5 percent over November 1980.

The \$7,024,465 received in the second month of the fiscal year pushed undesignated year to date receipts to \$13,862,275, up 17.7 percent over the same two months last year.

Designated receipts, down 46.5 percent in October, rebounded to a 38.4 percent increase in November with contributions of \$1,314,452. That puts year to date designated receipts at \$2,281,306, still down 17.3 percent.

Baptist Forum

Male and female respond to call

Mr. Duncan made some interesting statements in his viewpoint Oct. 21. God's love is indeed equal for the "man" or "woman." A woman (or for that matter, a man) will indeed be rewarded for faithfulness. Humility is necessary for women (and men). But God desires that all God's followers use the gifts God has given them. Within a marriage, men and women are to be companions. Genesis does describe the woman as a helper. Helper is no term of inferiority—God is usually the one described as a helper (Ex. 18:4; Ps. 33:20). Mothers are indeed commanded to be faithful in the home; so are fathers (see Eph. 6:4).

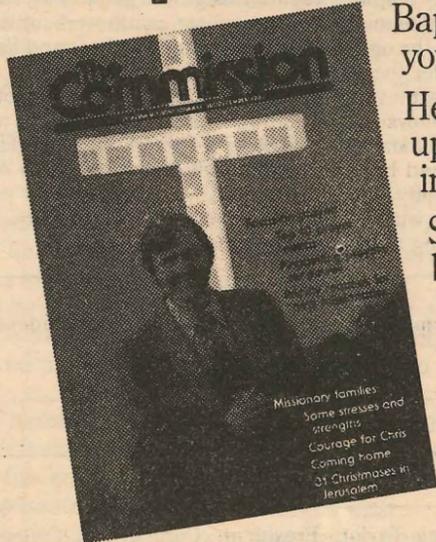
Husbands and wives are commanded to be submissive to each other, rather than only the wives to their husbands (Eph. 5:21). In the church Paul tells the women to pray and prophesy, but with proper respect for their husbands (1 Cor. 11:13)—another example for the unity of the husband and wife in their marriage relationship. To speak in church is one thing. To be disruptive (as in 1 Cor. 14:35 or 1 Tim. 2:11) is never allowed—for men or women (1 Cor. 14:40).

The sin of Adam and Eve brought division between man and woman. The grace of God in Jesus Christ has brought about reunion. Gal. 3:28 declares, "In Christ there is neither male nor female, for you are all one in Christ Jesus."

God calls all Christians (male or female) to exercise their God-given gifts (Eph. 4:11-16). Today women are responding to that call. Christians (male and female) need to encourage each other to serve God in whatever capacity God calls us.

Donald Keeney, Louisville

To understand being a Baptist in this world, you need to know what Baptists are doing in this world.



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Darold H. Morgan,
Annuity Board
President, believes
you need to know
about 2 new
investment
opportunities

The Annuity Board announces 2 new investment opportunities

1. New "Short-Term Fund" (STF) begins January 1, 1982.

You have some excellent investment choices now. Current Church Annuity Plan (CHAP) and Convention Annuity Plan (CAP) participants can choose

- ... a Fixed Fund
- ... a Balanced Fund ... and
- ... a Variable Fund.

Starting January 1, 1982, you can also choose ... a new "Short-Term Fund"!

This new investment fund, called the Short-Term Fund (STF), will be added to the present investment options already available under the Convention Annuity Plan (CAP), if your employer offers these choices, and the Church Annuity Plan (CHAP). Transfers into STF (Short-Term Fund) can only be made from your "Variable Fund." STF earnings will be credited to your account monthly.

2. New "Voluntary Annuity Plan" (VAP) also begins January 1, 1982.

Beginning January 1, 1982, you can benefit from our brand new retirement plan, called the "Voluntary Annuity Plan" (VAP). This was established, thanks to the Economic Recovery Tax Act (ERTA) of 1981, so that Southern Baptist Convention church or agency employees can make voluntary, Tax-Deductible contributions. Your VAP contributions will be invested in the "Short-Term Fund." This additional investment opportunity lets you make the choice best for you.

That's another way your Annuity Board helps you better serve the Lord ... with new investment accounts to help keep you free from worry.

For More Information ... Contact your State Annuity Secretary or call
TOLL FREE: 1-800-527-9003 or 1-800-527-9010,
TEXAS RESIDENTS CALL 1-800-442-7053



**Annuity Board
of the Southern
Baptist Convention**

511 North Akard Building
Dallas, TX 75201

Please send me additional information on:

- the new "Short-Term Fund" (STF).
- the new "Voluntary Annuity Plan" (VAP).
- Please have a representative contact me.

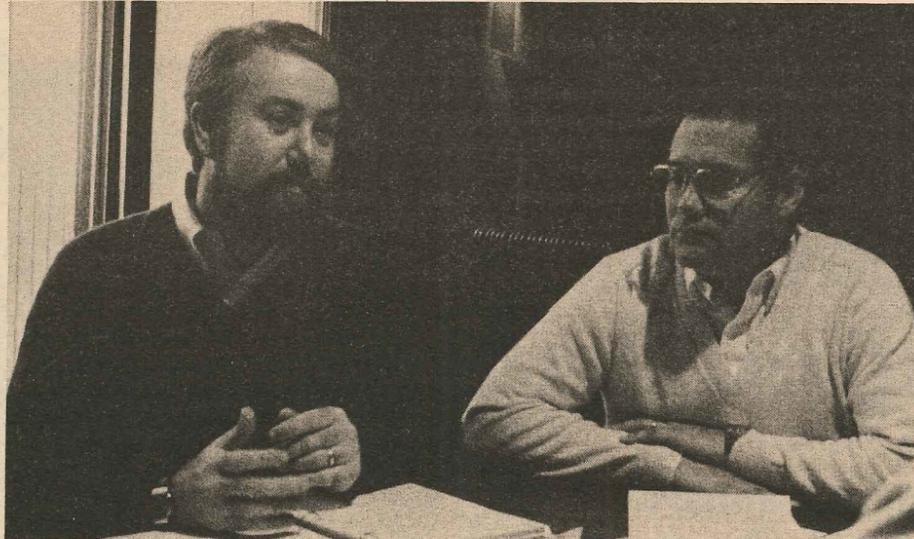
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Mountains to the Mississippi



Hank Ellington [l], youth worker at Calvary Baptist Church, Lexington, and Ron Williams [r], minister of youth and outreach at First Baptist Church, Bowling Green, recently attended a writers' conference sponsored by the youth section of the Baptist Sunday School Board's Church Training Department. Writers attending the conference at Barren River State Park are working on 1983-84 curriculum for youth in Church Training.

Personnel

Smith to lead Stevens Memorial
Samuel C. Smith has been called as pastor of Stevens Memorial Baptist Church, Newport News, Va. Smith has recently been in the special ministries program of Highview Baptist Church, Louisville, in visitation, nursing home Bible studies and hospital ministries.

A Louisville native and graduate of Kentucky Southern College and Southern Seminary, Smith has been pastor of Louisville's Audubon Baptist Church.

He began at Stevens Memorial Dec. 6.

South District missionary retires
Sam Smock, director of associational missions in South District Association, retired Dec. 1.

Trammel Fork pastor to begin Jan. 1
Trammel Fork Baptist Church, Allen Association, has called Earl Kingrey as pastor. His ministry there will begin Jan. 1.

Owingsville missionary to Enterprise
Donald G. McGuire, country missionary at Owingsville, has been named director of missions in Enterprise Association.

Woodstock brings pastor from Ohio
Jeff Griffin has been pastor of Woodstock Baptist Church, Pulaski County Association, since early September.

He moved to the Kentucky church from First Baptist Church, New Paris, Oh.

Conner to lead Mt. Washington FBC
R. Dwayne Conner will begin as pastor of First Baptist Church, Mt. Washington Dec. 20. He is moving from the pastorate of Erlanger (Ky.) Baptist Church.

An Oklahoma native, Conner graduated from the University of Tulsa and earned the BD and PhD degrees from Southern Seminary.

He serves on the Kentucky Baptist Board of Child Care and teaches church history and New Testament at Boyce Bible School, Louisville. Conner is a member of the Kentucky Baptist Historical Society and has contributed articles to *The Deacon* and *Outreach* magazines.

Blevins is pastor at Laurel River
Bob Blevins will soon begin as pastor of Laurel River Baptist Church, Laurel River Association.

Senters begins Licking River ministry
Lloyd Senters has assumed responsibility as local missionary/pastor at Licking River Baptist Church, Enterprise Association. Senters moved from a similar position at Lancer Baptist Church, Prestonsburg.

Mt. Zion calls pastor, honors another
Roger Williams has been called as pastor of Mt. Zion Baptist Church, Irvine Association. He succeeds Frank Wilson, honored for his long tenure.

Britt accepts Hanging Fork pastorate
Hanging Fork Baptist Church, Allen Association, will have Roy Lee Britt as its pastor beginning January 1982.

Rector's Flat calls Dishman as pastor
Rector's Flat Baptist Church, Wayne County Association, recently called Jimmy Dishman as pastor.

Mt. Olivet pastor resigns
Jerry Marsh, pastor of Mt. Olivet Baptist Church, Bracken Association, resigned effective Nov. 1.

Salem pastor to direct missions
Ralph L. Benningfield, pastor at Salem (Ky.) Baptist Church, is director of missions in Little River Association, a personnel change which became effective Nov. 1.

Grayson is Warfield missionary/pastor
Warfield Baptist Church, Enterprise Association, has James Grayson as its new local missionary/pastor. Grayson was missionary pastor at Licking River Baptist Church of the same association.

Milton Ave. missionary/pastor resigns
Paul C. Lee, local missionary/pastor at Milton Avenue Baptist Church, Long Run Association, resigned effective Oct. 25. According to the KBC Direct Missions Department, Lee's plans are indefinite.

Congregations

Long Run to begin church library
Long Run Baptist Church, Anchorage, is beginning a church library through donations and money set aside for books, tapes and records to circulate among church members.

Winchester Central dedicates organ
Central Baptist Church, Winchester, dedicated its new three manual Allen digital computer organ Oct. 25.

Donald Hustad, professor of church music at Southern Seminary, was guest recitalist. Mrs. Robert Pace is music director and organist at the church.

Ron Stone is pastor.

Loyal FBC denounces liquor in parks
Upon deacon recommendation the congregation of First Baptist Church, Loyal, adopted strong resolutions in opposition to the sale of liquor in the Kentucky state parks system.

The resolution calls attention to the excellent quality of the state parks system and the present prohibition of the sale and use of alcoholic beverages in the parks.

In anticipation of attempts to pass legislation permitting the sale of alcoholic beverages in state parks by the 1982 Kentucky General Assembly, copies of the resolution were sent to representatives and senators from the Loyal area and to Gov. Brown.

Four short of 100, Woodall is honored
"I always thought I was a poor man, but today I am the richest man in the world," D. E. Woodall said Nov. 15, the day Marion (Ky.) Baptist Church had a service and reception in his honor. Nov. 15 was also the day after Woodall's 96th birthday.

Woodall has been a member at Marion since 1928, 22 years after he became a Christian.

An estimated 200 persons shared the occasion with Woodall in which he was presented a Kentucky Colonel certificate, a love gift and a New Testament for serving as a deacon 70 years.

Among those who attended were five generations of his family. Woodall, a widower since 1962 after 56 years of marriage, has three daughters, three sons, one of whom is deceased, 13 grandchildren, 23 great grandchildren and eight great great grandchildren.

A custodian in the local school system for 34 years, Woodall still mows several yards each week and is "an all-around handy man to his neighbors," according to Marion pastor Ray Cummins.

Highview ranks 4th in study awards
Highview Baptist Church, Louisville, ranked fourth among Southern Baptist churches in study course awards for 1980-81 with a total of 741, according to reports compiled by the Baptist Sunday School Board.

Long Run Association ranked 17th among the top 25 SBC associations.

The church study course is an education system consisting of short courses including January Bible study and Baptist doctrine study courses, with a credit and recognition system.

In total awards earned by states, Florida led with 55,131, followed by Texas with 40,050 and Georgia with 37,042.

Nationwide, total awards have increased 19 percent during the past year. Forty-four percent, or 16,336 Southern Baptist churches, participated in the awards system.

Highland lay ministries expanding
The lay ministries of Highland Baptist Church, Louisville, have continued to expand, Zelma Pattillo, interim minister of pastoral care, reported.

Twenty-eight people attended a recent Sunday school teacher training. Seventeen went to a HUGG Luncheon to take assignments for visiting and caring for shut-ins.

Twelve teams of deacons served communion in early November to 20 ill or homebound members and many of the church's members attended a reception given for the 40 persons who have joined Highland during the past six months.

Camp Ground FBC turns 20

First Baptist Church, Camp Ground, celebrated its 20th anniversary Nov. 8. A former pastor and charter member of the church delivered the morning's address.

Slate Hill chalks up 150th year

Slate Hill Baptist Church, Laurel River Association, celebrated its 150th anniversary Dec. 5. Calvin Hibbard is pastor.

Lee's Lane pastor gets paper turkey
Lee's Lane Baptist Church, Long Run Association, gave its pastor, Phillip E. Rosenbaum, and his wife a paper turkey on their first anniversary with the church. The "tail feathers," contributed by the congregation, were made of money.

A church fellowship followed the presentation.

New Bethlehem ministry is milestone
Bethlehem Baptist Church, Louisville, opened its gymnasium Nov. 16 to give senior citizens an opportunity to walk this winter.

According to C. Michael Baker, minister of youth and activities, the gym will be open 9:30-11:30 Monday and Friday mornings and 8:30-10:30 Wednesday mornings.

"Each person can walk at his or her own rate. We will not hurry anyone," Baker assures. He urges participants to wear comfortable clothing and soft sole shoes.

Missions

Five volunteer for short term in Nigeria
Five Kentuckians went to Mubi-Gombe area of Nigeria as volunteer assistants to missionary Wiley B. Faw.

Sam Adkins, C. E. Jacobs, Bill Miller and Roy Vincent of Somerset and Neal Wade of Russell Springs witnessed and conducted revival services in the west Africa country Nov. 22-Dec. 6.

Henderson County native on furlough
Mary Sue Meuth, missionary to Indonesia, has arrived in Smith Mill, Ky. for furlough. A native of Henderson County, she was appointed by the Foreign Mission Board in 1955.



Smith



Conner



Woodall



Cornelius



Reece



Downs



Compton

Revivals

Weekend services 'revive' Cold Springs
James B. Lewis was evangelist for the Nov. 1-6 revival at Cold Spring Baptist Church, Northern Kentucky Association. Allen Roseberry was music director.

Four make professions at Bradfordsville
Evangelist Jack Sherman led the recent weekend revival at Bradfordsville (Ky.) Baptist Church which resulted in four professions of faith and more than 30 rededications. Rick Brewer led the music.

25 decisions made at Egypt services
The Nov. 2-7 revival at Egypt Baptist Church, Irvine Association, resulted in six professions of faith, one addition by letter and 18 other decisions.

The Jack Sherman Evangelistic Team directed the revival.

James T. Sasser is pastor.

Cumberland youth team leads services
Bellevue Baptist Church, Northern Kentucky Association, was in revival the last weekend of October.

A youth team from Cumberland College led the services.

Attendance records fall at Cannonsburg
David Walters, pastor of First Baptist Church, Cannonsburg, led his church's revival Nov. 1-8.

Twenty-six persons made professions of faith and were baptized and one joined the church by letter. In addition, attendance records were set for any church service and for Sunday school during the week.

Buffalo reports 19 decisions in revival
Buffalo Baptist Church, Laurel River Association, reported nine baptisms, nine rededications and one addition by letter resulting from its September revival.

Erwin preaches New Union revival
New Union Baptist Church, Bethel Association, was led in its Nov. 8-11 revival by Curtis Erwin.

Holland revival led by Isenberg
Three professions of faith resulted at the Oct. 4-11 revival at Holland Baptist Church, Allen Association.

Farrell Isenberg was evangelist. Gordon Moore is pastor.

South Carolinian leads services
James Johnson was evangelist for the revival at Hartford Baptist Church, Ohio County Association. Johnson is pastor of New Prospect Baptist Church, Anderson, S. C.

W. O. Hanson is pastor at Hartford.

Rock Bridge revival prompts decision
Rock Bridge Baptist Church's Oct. 11-18 revival reaped one profession of faith. Henry Smith was evangelist.

Clyde England Jr. is pastor of the Monroe Association congregation.

Mobley leads Mt. Zion services
Joe Mobley was evangelist for the revival at Mt. Zion Baptist Church, Laurel River Association. Services began Nov. 29.

Greer preaches early November revival
Northside Baptist Church, Boone's Creek Association, was in revival Nov. 1-8. Otis L. Greer was evangelist.

Pilgrim's Rest revival reaps three
Heston Hatcher was evangelist for a revival at Pilgrim's Rest Baptist Church, Laurel River Association, recently. Three persons made professions of faith.

10 join Monticello FBC during revival
First Baptist Church, Monticello, gained 10 members at its recent revival.

L. C. Meadows is pastor.

Turner returns to Pleasureville pulpit
Pleasureville Baptist Church, Henry County Association, was in revival Nov. 4-7 with one of its former pastors, Bill Turner, as evangelist.

Mullen is evangelist for Mt. Moriah
J. V. Mullen was evangelist for the recent revival at Mt. Moriah Baptist Church, Lynn Association. Steve James is pastor.

Rosedale marks commitment month
As part of its Christian life commitment month, Rosedale Baptist Church, Covington, had a late October revival.

The Jack Sherman Evangelistic team led the services. Twelve professions of

faith, three additions by letter and more than 40 rededications resulted. Two people surrendered to Christian service.

Bobby Barnes is pastor.

New Salem revival completed
A profession of faith resulted from the recent revival at New Salem Baptist Church, Laurel River Association. Seymour Wattenbarger was evangelist.

Cool Springs warmed by Bevil
Cool Springs Baptist Church, Ohio County Association, was led in a recent revival by Carson Bevil, evangelist.

Bill Holladay is pastor.

13 decisions made at Bald Rock revival
Bald Rock Baptist Church, Laurel River Association, reported one profession of faith, one addition by letter and 11 rededications as a result of the church's recent revival.

Cedar Grove reports November revival
Cedar Grove Baptist Church, Nelson Association, had an early November revival.

Charles W. Holland was evangelist. Tommy Smith, a former Western Recorder staff writer, is pastor.

Sligo recruits Moody for revival
Dale Moody, theology professor at Southern Seminary, led the late October weekend revival at Sligo Baptist Church, Sulphur Fork Association.

David Poole is pastor.

Edgewood revival has record numbers
Record attendance marked the recent revival at Edgewood Baptist Church, Nicholasville. Three professions of faith and nine recommitments were made.

Willis Henson and Tony Whitfield, pastor and minister of music, respectively, of First Baptist Church of Lone Oak, Paducah, conducted the services.

Gayle Toole is Edgewood's pastor.

15 decisions made at Oak Ridge revival
The recent revival at Oak Ridge Baptist Church, Northern Kentucky Association, resulted in seven professions of faith, six rededications and two additions by letter.

Hopkinsville ministers lead at Casky
Casky Baptist Church, Hopkinsville, reported two professions of faith, three rededications and one addition by letter resulting from its Oct. 26-Nov. 1 revival.

Charles Nail, pastor of Kelly Baptist Church, Hopkinsville, was evangelist. Mark Ray of Hopkinsville Second Baptist Church was song leader.

Jay Harmon is Casky's pastor.

Lawrence preaches Big Spring revival
Big Spring Baptist Church, Allen Association, was in revival Oct. 4-12 with Jimmy Lawrence as evangelist.

Two additions by baptism were reported.

Claude Watts Jr. is pastor.

Kirby leads weekend revival
Gary Kirby was evangelist for the recent weekend revival at Hart Baptist Church, Laurel River Association.

DeHaven pastor leads its revival
Pastor William Day led his church, DeHaven Baptist, Sulphur Fork Association, in revival Oct. 4-11.

Walker leads South Fariston services
South Fariston Baptist Church, Laurel River Association, reported several rededications from its November revival. Hershel Walker was evangelist.

Four make professions at Pleasant Run
Pleasant Run Baptist Church, Booneville Association, reported four professions of faith from its revival.

Ordinations

Audubon ordains Lynn as deacon
Gerald A. Lynn was ordained a deacon at Audubon Baptist Church, Louisville, Sept. 27.

Calvary ordains three, installs deacon
Calvary Baptist Church, Glasgow, recently ordained Jimmy Cornelius, Larry Reece and Michael Downs as deacons.

George Compton was installed as a deacon at the same service.

Kenneth Perkins is pastor.

Five elected Owingsville deacons
Owingsville (Ky.) Baptist Church ordained five deacons Nov. 15.

Dave Bailey, Larry Benson, Bob Clarke, Wendell Moore and Arnold Stacy received training diplomas and certificates of ordination from pastor Don McGuire.

I. Houston Lanier, retiring KBC mountain missions director, brought the charge to the deacons. Ken Forman, missionary in Bracken Association, delivered the charge to the church.

Four ordained Pleasant Grove deacons
Pleasant Grove Baptist Church, Laurel River Association, ordained Carl Westerfield, Bill Fouts, Bob Depaw and Johnny Hughes as deacons Nov. 15.

Farris, Huber, Pendency ordained
Lebanon (Ky.) Baptist Church ordained Lynn D. Farris, Dewey Huber and Henry Pendency as deacons Nov. 3.

Gary W. Stringer is Lebanon pastor.

Panther Creek ordains its pastor
Panther Creek Baptist Church, Owensboro, ordained Robert G. Hester to the ministry Oct. 25.

A native of Daviess County, Hester recently became Panther Creek pastor.

Steenbergen ordained to ministry
Rodger Steenbergen was ordained to the ministry by Calvary Baptist Church, Bethel Association, Oct. 25.

Pastor ordained for Virginia church
Douglass G. Anderson was ordained to the ministry by Lexington Avenue Baptist Church, Danville, Nov. 1.

Anderson has worked in Campus Crusade for Christ several years and is becoming pastor of a Winchester, Va. Baptist church.

Austin Roberts is Lexington Avenue pastor.

Deaths

Middlesboro deacon dies in Tennessee
Hansford M. Earls, deacon at Red Oak Baptist Church, Middlesboro, for more than 20 years, died in Knoxville, Tenn., Nov. 2 after a brief illness.



Three Kentuckians were among 123 missionaries and chaplains commissioned at the Home Mission Board's first joint commissioning-endorsing service. Lonnie Riley [l] of Gays Creek serves in Columbus, Oh. Lillian Mitchell [c], former youth director of Louisville's West End Baptist Church, is in New Orleans, La. Ashland native Michael Dixon is working in Lanai, Hawaii.

Concern for the future unity of Southern Baptists

Executive secretary-treasurer Franklin Owen was invited by the 1981 Kentucky Baptist Convention program committee to address the messengers on his concerns for the convention and Baptist life. His address contained these concerns.

When Southern Baptists and Kentucky Baptists addressed themselves to the aims of Bold Mission Thrust for the last quarter century of this bimillennium we took on the staggering task to proclaim the gospel to the whole world by the year 2000 A.D. Such task demands the greatest measure of unity in fellowship, purpose and strength we have ever had. I am concerned for that unity. Please bear in mind in all that I am about to say that it is the calling of an executive secretary to try to hold Baptists together. This becomes second nature to him. Note also that I speak primarily from the standpoint of our conventions rather than the associations.

I have a deep concern for our need to develop greater tolerance toward each other as we become more widely scattered. We are no longer a sectional denomination. We have long since

broken out of our Southern fastness and are far flung with 33 conventions that cover all 50 states, including Alaska and Hawaii. We can hold together in fellowship to do our work under the larger umbrella of the great central themes and customs of our larger fellowships, but we can't make southerners out of all the people we are trying to convert.

Early Jewish Christians tried to impose the circumcision on non-Jewish converts. The issue was fought out by the Jerusalem Council and it was agreed that they would not require of strangers a tradition and legal custom of their own locale and race that was precious to them but not meaningful to converts of other environs.

I am seeing that as we try to evangelize and congregationalize our whole nation and world our scattered people of different backgrounds will need to tolerate in each other somewhat greater diversity of localized traditions and customs. (Please note that I speak to no issue or circumstance either right or left but am trying to think with you on a principle that seems vital to the future of our larger general bodies.)

Back when they began building the railroads which were to tie this great country together there was much confusion over what was regarded the best width or gauge of track which varied in different areas. It was finally agreed that only broad gauge tracks would safely and effectively carry loaded trains across the great mountains, rivers and plains of this far flung nation.

I am old enough to remember the great Northern Baptist Convention.

Spread from Maine to southern California, it embraced many separated cultures, traditions and customs. A strong movement determined to homogenize this heterogeneous federation and it broke up. It spent a quarter of this century disintegrating. Now all of its separate and impaired fragments are doing only piecemeal bits of what might have been if unity could have prevailed.

During the same above years of Northern Baptist fragmentation, Southern Baptists grew great in the solid south. A number of forces other than religious were helping to unite us. We were a geographical unit, the Old Confederacy plus the neutral states of Kentucky and Missouri, to which were soon added adjacent states whose territories were being peopled largely by migrants from Dixie. With this common geography, common culture, politics, language and even accent, we waxed strong while the scattered Northern Baptist Convention loosened and broke up.

The Old South had suffered much together. A war had been lost. National politics favored the North, as did railroad rates. These are the elements of influence that forge nations into being. The Old South almost was a nation. It tried to be. Amidst this solid Dixie Land grew a strong and mighty denomination called Southern Baptists.

Now, as we aspire to congregationalize a great nation and reach a world, we must be content to make national and world Baptists, allowing them their own sectional emphases as we expect to be allowed ours. Kentucky Baptists must not expect to clone Kentucky in far

away places. Florida Baptists must not try to Floridize, nor Tennessee Tennessee other Baptists. Let us press upon others only what we can explain to the stranger from the Bible. This is the basis of our witness. Some pure traditions that are precious to us of particular backgrounds and locales may have to be free optional choices to people of different backgrounds and customs.

We are, in all general Baptist bodies, federations of churches, not church itself. We can hold together in our purpose to evangelize and congregationalize our nation and the world with the scriptures as our base, allowing our scattered constituents freedom and autonomy therein, being content to be more heterogeneous in our general bodies of cooperation together.

I hope we have now largely passed through a no doubt well intended effort to homogenize Southern Baptists. For awhile it looked like we might repeat the Northern Baptist Convention explosion. I believe now that we are coming back together. We have realized that the Bible itself will keep us close enough together to proclaim the saving message, without further man-made restrictions.

I wrote on this theme in Western Recorder last spring because it seems terribly important to our future. Dr. Duke McCall, president of world Baptists, must feel the same. Speaking at Ridgecrest in September he declared the most important future question facing Southern Baptists to be: "How much diversity can Southern Baptists stand?" The answer lies in how much diversity we will endure.

Kentucky itself affords excellent illustration of variety. Take the question of women in the churches. I think I have learned of churches in Kentucky in which women may neither speak nor vote. In other churches, women may vote but not speak. In still others they may speak at testimony meetings but not at business meetings. In still others, they may speak at any meeting as well as vote. Some even elect them as deacons and there have perhaps been one or two ordinations to preach. Yet, all these churches are duly affiliated with our convention. I go among them when invited and would not dare try to tamper with their autonomy in these matters. If such diversity be extant in Kentucky alone we can surely endure enough diversity to cooperate with national and world Baptists in witness of Christ.

We are a conservative denomination. We expect to remain so. People of achievement are those who stand for something. Yet, I would encourage all Baptists aboard and on track to maintain as broad gauge road as our sense of loyalty to Christ will permit. As the train gains speed on Bold Mission Thrust to fulfill a great worldwide destiny, let us pray for an "all aboard" spirit until all the sheaves are gathered and "the kingdoms of this world become the kingdom of our God and His Christ," whose right it is to reign.

I have many other concerns that I have not written here. But these are written to enlist your thought, wisdom and prayer for our great united future.

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KBC Activities

Planning ahead

- 25 Christmas
27 Student Day at Christmas. Materials available from Student Dept., KBC

Looking Ahead

JANUARY

- 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

FEBRUARY

- 1 Area Evangelism Conference. Mayfield, High Point Baptist Church
1-3 "Preaching" Seminar. Lexington, Rosemont Baptist Church
2 Area Evangelism Conference. Hopkinsville, Hillcrest Baptist Church
7 Baptist World Alliance Day
8 Regional Royal Ambassador Congress. Allen (Ky.) Baptist Church and Jonathan Creek Baptist Assembly
8 Area Evangelism Conference. Somerset, Pleasant Hill Baptist Church
9 Regional Royal Ambassador Congress. London, Corinth Baptist Church and Owensboro, Third Baptist Church
9 Area Evangelism Conference. Allen (Ky.) Baptist Church
11 Regional Royal Ambassador Congress. Somerset, Pleasant Hill Baptist Church and Glasgow, Calvary Baptist Church
11 Area Evangelism Conference. Maysville, Central Baptist Church
12 Regional Royal Ambassador Congress. Georgetown, Georgetown Baptist Church and Louisville, Hazelwood Baptist Church
14 Race Relations Sunday
14-20 WMU Focus Week

Frank Owen



Preaching

Preaching one's convictions is often an emotional experience. The preacher, though, needs to keep reasonable control of his emotions. Years ago down in Georgia we had a number of individual Sunday morning radio preachers. Many of them wept while preaching through most of their fifteen minutes of purchased time. Preaching seemed to make them cry.

During those pastoral days I directed and taught a Mercer University off-campus center in our church building. We had a large number of rural ministers from the area in the class. I asked our then unlettered, but eminently wise local missionary to give my class of rural preachers a session of practical counsel. Among other things, he declared: "And another thing brethren, cryin' is not preachin'. If it is, my eleven year old girl can preach."

I've known some ministers with great emotional power whose preaching can often bring tears to the eyes of their hearers. It does seem better to make the congregation weep than for the preacher himself to cry. But this too can be overdone. Redeemed lives rather than weeping is the goal of preaching.

I remember an unemployed preacher who joined one of Father's Missouri churches and asked Father's help in getting preaching assignments that might lead to his engagement as pastor. Each Monday he reported back that his message had been tremendously effective, stating "when I finished preaching there wasn't a dry eye in the house." Yet none of the churches even talked with him about the pastorate. After a few such reports Father suggested that he try some dry eye sermons in future appointments.

I've known of a few preachers who seemed to get angry when they preached. The very exercise of preaching made them love their tempers. A friend in Georgia once told me of a preacher whose anger increased as he went along. The longer he preached, the madder he got. He said "Once I was afraid if he preached ten minutes longer he might end up slapping everybody's jaws."

Poise is important nearly everywhere and especially in the pulpit.

Sunday School Lessons



DECEMBER 13, 1981

H. C. Chiles

JESUS AS SON OF MAN

International Series

Matthew 8:18-22 As Christ Jesus was preparing to depart, evidently from Capernaum, and cross to the other side of the Sea of Galilee, in order to find relief from the pressure of the crowds, he was approached by a scribe who had been impressed by his words to such an extent that he voluntarily pledged to go anywhere with Jesus.

Perceiving that the man did not understand all that was involved in following him, Christ wanted the man to know something of the conditions and the cost of true discipleship before he attempted to follow the Lord. He certainly did not want that scribe, or anyone else who might think that he wanted to be his disciple, to labor under any false impressions as to what his way of life really meant. He wanted him to understand clearly that those who truly followed him would encounter difficulties, dangers, hardship, suffering, sacrifice, persecution and probably a cruel death. Christ informed the scribe that even though the foxes had dens and the birds had nests in which they could hide safely and escape from their enemies he did not have a place in which to lay his weary body in safety. Christ challenged him to count the cost before attempting to follow him.

Another man indicated he would like to follow Christ, but preferred to wait awhile before doing so. Just then he considered that his life was too crowded with other responsibilities for him to be free to follow Christ. He did not want to follow Christ until he buried his father. It is entirely possible that the man's father had not died, that he wanted to remain with his father in his old age and until he died and was buried. Wanting to remain at home until the burial had taken place, he implied that he would then be willing to follow Christ. The savior let him know that his obligation to the Lord was greater than to his earthly father, and urged him to follow him immediately. All should follow Christ now.

Mark 8:31-33 Upon receiving from the lips of Christ the news of his approaching suffering, rejection and crucifixion, the disciples were filled with dismay. Peter became so wrought up over the matter that he took Christ to one side and began to rebuke him for cherishing such an idea.

Peter had permitted Satan to blind him as to the necessity of the cross, so Christ rebuked him severely for allowing himself to become the mouthpiece of Satan. This shows us that, if Satan cannot accomplish his purpose in one way, he will attempt it in another, sometimes using excellent people to accomplish his purpose.

Mark 14:61-65 Realizing that Christ could not be executed on the contradictory testimony of the false witnesses, Caiaphas took the case into his own hands and asked him: "Art thou the Christ, the Son of the Blessed?" Plainly, fearlessly and publicly Christ acknowledged that he was the Messiah, whereupon the high priest ripped apart his own garments as a sign of deep mourning over what he considered blasphemy.

The Sanhedrin had what its members wanted, namely, a challenge which in their opinion merited the death penalty, and they were delighted. The mob rejected the claim of Christ and began to abuse and taunt him mercilessly and outrageously, and continued to do so until he was crucified.

FREED FROM LEGALISM

Life and Work Series

Galatians 3:1-3 To the Galatians Paul preached salvation by grace through faith in Christ, but false teachers came along and insisted that all Christians must keep the old Jewish law also if they were to be saved. Paul was shocked and grieved that so many of the Galatians, whom Christ had saved, had exemplified such an amazing instability by embracing the teachings of the false teachers.

Determined to refute the heresy of the Judaizers as quickly and bluntly as possible, Paul reproved the Galatian Christians for their stupidity in departing from the truth. In the hope they might be brought to their senses and rescued from the meshes of the Judaizers, Paul asked the Galatian Christians some pointed and pertinent questions. Calling their attention to their own experiences of salvation through their faith in Christ, Paul asked: "Received ye the Spirit by the works of the law, or by the hearing of faith?"

Galatians 3:10-13 Using the scriptures as a basis for substantiating his contention that faith is the only means of justification before God, Paul made it clear that God has never had any other way of salvation for any sinner than by grace through faith. To seek justification through obedience to the law is to attempt the impossible, but with a genuine faith it is possible to receive forgiveness of sins and eternal life. Any who seek justification before God through their personal efforts or works will live and die without coming into possession of it. Conviction of sin can come through the law, but keeping the law can never bring justification or salvation to anybody. Faith in Christ alone can deliver from the curse of the law.

As to the nature of redemption from sin, Paul wrote: "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." The basis of redemption is the worthiness of Christ as expressed in his death on the cross. We are redeemed by the blood of Christ. His blood, which cleanses from all sin, is the foundation of our faith and the inspiration of our hope.

Galatians 5:1-6 Truly appreciating the freedom which Christ had purchased on the cross and had given to every believer in him, Paul longed for the Galatian Christians to comprehend its nature and value. Fearful that some of them might be enticed by the Judaizers to become entangled again in the meshes of legalism, Paul urgently requested the Galatian Christians to remain true to Christ and steadfast in their loyalty to the gospel of grace which he had preached to them so fervently and earnestly.

Freedom from the law of Moses as a ground of acceptance with God, or as a means of salvation, was the freedom which some of the Galatian Christians were on the verge of forfeiting. A person who trusts in his observance of the Mosaic law or his own human efforts as the ground of his acceptance with God certainly does not trust in God's grace for salvation.

I. H. Lanier: first, foremost, forever a missionary

by Susan K. Taylor, Staff Writer

At the end of 1981 I. Houston Lanier will retire as director of Kentucky Baptists' mountain missions program. While mountain people are "slow to accept strangers," they want a pastor who is "sincere, who knows the Lord and loves him, and one who preaches the Word." Houston Lanier has been embraced like that, and those hills may never be the same.

Isaac Houston Lanier is retiring as associate director of the Kentucky Baptist Convention's Direct Missions Department and director of the state's mountain missions program.

His present title may be long but the one he gives himself is not. Houston Lanier began as, and remains, a missionary.

As he tells it, Lanier was "saved in 1932 and called in 1933." And although he knew his call was to missions, the direction of his service did not take shape until he was pastor of Columbia (Ky.) Baptist Church.

"In Columbia I saw value in the association. I saw I needed the association and they needed me," he said.

"The association is the first area of cooperation outside the local church. It is the heartbeat of the whole world missions program.

"Missions has to start where people are. That's why all these years I have preached and taught and encouraged supporting missions.

"My call to missions has been realized," he added, with apparent satisfaction in his life's work.

After Columbia, Lanier did pioneer missions work as pastor of churches in Illinois and Indiana. From 1956-60 he was associational missionary in Kansas City, Kan. to an eight-county area.

He was then pastor of North Park Baptist Church, Evansville, Ind. (1960-63) and Sturgis (Ky.) Baptist Church (1963-67).

A native of Texarkana, Tex. and a graduate of Ouachita College, Arkadelphia, Ark., Lanier came to Kentucky to attend Southern Seminary where he earned the ThM in 1944.

He spent 17 years in the midwest before returning to western Kentucky.

It wasn't until 1967 that he entered the region and culture of eastern Kentucky as pastor of Manchester (Ky.) Baptist Church in Clay County.

Lanier describes the mountain people as "interwoven." "Everybody is kin to everybody," he said, making them slow to accept strangers.

"Mountain people have to find out you're real. They call it 'takin' a likin' to you'."

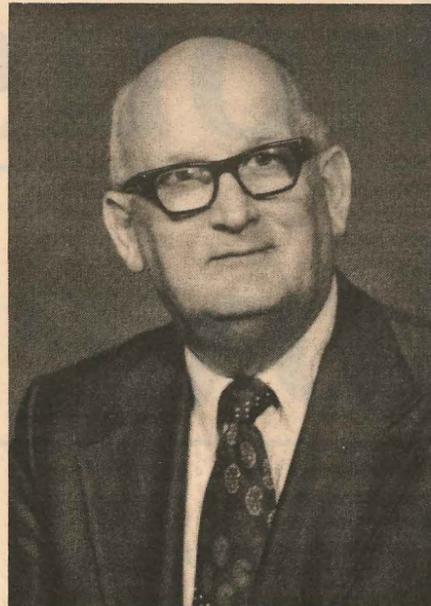
Mountain people also require that newcomers have a point of reference, or identification within their realm. Lanier and his family eventually found theirs through Lanier's role as pastor.

He had succeeded F. R. Walters who had been Manchester pastor 52 years, a sequence Lanier called advantageous. The church's services were broadcast on radio, affording Lanier additional recognition and weekly acceptance, if only vocally, into many people's homes.

His "affectionate title," 'Preacher Lanier,' also opened many doors for him. "Mountain people respect preachers," he said.

Still, acceptance came slowly and sometimes painfully. Now, however, "Many people don't know I'm not a Kentuckian," Lanier said. "Many don't know I'm not a mountaineer."

Two years after his introduction to eastern Kentucky Lanier became missionary to Laurel River Association. The association's boundary coincides with that of Laurel County; London is the



county seat.

His main task there was in "strengthening churches."

The association exists to help the churches," he said. "The director of missions is a resource person. He is the connection between the churches and the convention."

His education program was the strongest, Lanier feels, providing training, materials and guidance for Laurel County churches.

"We saw our churches grow in every way while we were there. We also saw the missions giving grow," he said.

In his eight years with Laurel River Association Lanier developed strong identification and relationships with eastern Kentuckians.

The territory of Lanier's ministry expanded significantly when he became director of the mountain missions program. Instead of working within a single county, he works with Southern Baptists on all levels in 34 counties.

The job, he said, is basically administrative.

"Some of those men are pastors in isolated places," Lanier explained.

Cooperative Program is the best way.

"Some of them lead the only church in their county. It can get awfully lonesome out there."

The percentage of seminary trained pastors in the mountains is small, Lanier said. Many are graduates of Clear Creek Baptist School, Pineville. But the mountain people don't want to know about their pastor's education, he continued. They want a pastor who is "sincere, who knows the Lord and loves him, and one who preaches the Word."

Lanier said, "I go around and just visit," providing communication, support and assistance from the state convention to the mountain church staffer.

He has planned and directed the annual mountain missions conferences. Funded by the Home Mission Board and the KBC, the conference offers free training as well as retreat to mountain pastors and their families. At Oneida Baptist Institute in Clay County the group meets for Bible study, inspiration and other "practical" seminars. Programs are also planned for all ages of the pastors' children.

Lanier and his wife will remain at their Lexington home. During his "retirement" he plans to do supply and interim preaching, lead Bible studies and "do more Sunday school enlargement work." He is scheduled for three world missions conferences in the next year with the Home Mission Board and for additional work for the KBC.

Without denying that his ministry in eastern Kentucky has sometimes been trying and frustratingly slow, Lanier affirms the joy he has known as a missionary. "I'm leaving a work that I love," he said.

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Put Christ into Christmas? Which Christmas?

by Lucien Coleman

We really have two Christmases on our hands. A pagan Christmas and a Christian Christmas. We observe both. But don't try to blend them.

Go ahead. Participate in the annual pagan rite. Deck the halls. Ring the cash registers. Whip out the old charge card and make merry. Delight the kids with all the shiny gimmicks they see on TV. But don't try to squeeze Christ into this one. Please.

Christ belongs to that other Christmas. "For God so loved the world, He gave his Son." That's what the other Christmas means. Light in the darkness. Hope displacing despair. Christmas carols. Loving acts. A family bowed in prayer. Make room for this one, too.



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