

THIS WEEK

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WESTERN RECORDER

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KENTUCKY BAPTIST NEWS JOURNAL

Worship ok on campus at state schools: court

Students at state universities and colleges have a constitutional right based on freedom of speech and association to worship on campus, the U. S. Supreme Court has ruled.

The court, 8-1, struck down a policy at the University of Missouri-Kansas City banning student worship and religious teaching in campus buildings or on campus property.

The policy, adopted by university trustees in 1972 and implemented in 1977, was challenged in federal court by Cornerstone, a nondenominational group of evangelical Christian students. Cornerstone members claimed the policy violated their rights of free exercise of religion and free speech.

Although a federal district court upheld the university, the Eighth Circuit Court of Appeals reversed the lower panel, setting the stage for university officials to ask the nation's high court to decide the issue.

Speaking for the eight-member majority, Justice Lewis F. Powell Jr. declared the ban violated the students' free exercise rights of their speech and association.

He emphasized however, that the court had sidestepped what many observers thought to be the central constitutional issue in the case, whether the students' free exercise of religion had been abridged.

By basing its decision on what Powell called "narrow" grounds, the court avoided deciding whether the students' free exercise right outweighed the state's interest in avoiding an establishment of religion.

The narrowness of the court's ruling also left constitutional experts guessing as to the disposal of a

similar case now on its docket involving a challenge by high school students in upstate New York to their school's policy prohibiting religious worship in school facilities.

Powell noted in his written opinion that the University of Missouri-Kansas City students, by appealing their case on free speech and association grounds as well as on free exercise rights, permitted the high court to decide on the narrower grounds. The New York high school students, Powell pointed out, have appealed solely on free exercise grounds.

The distinction means that the court cannot now dispose of the New York case merely by citing the Kansas City decision. It will instead have to decide if it wishes to confront directly the conflict between the high school students' free exercise claims and those of school officials who argue that to permit religious gatherings on high school premises would amount to an unconstitutional establishment of religion.

Noting that the university recognizes more than 100 student groups, religious as well as non-religious, Powell wrote that the "primary effect" of permitting religious groups to worship on campus would not be the advancement of religion.

He also declared that "an open forum in a public university does not confer any imprimatur of State approval on religious sects or practices."



Student day at Christmas

Vanderbilt University students [l-r] Butch Crimm, Nashville; Doris Alexander, Bangkok, Thailand; Lenora Mosley, Springfield, Ill.; and Don Smith, Burlington, Ky., will be among many Baptist students participating in Student day at Christmas observances in their home churches during the holidays. "Christian Students in Bold Going" will be theme of the program which will include testimonies about the importance of witnessing on campus, with friends and through Baptist student missions efforts.

Baptist nursing school to fold after six decades of service in Louisville

The Kentucky Baptist Hospital School of Nursing in Louisville is closing its doors, partially due to deficit spending.

After a class of about 45 new students enters the two-year program in January, the school will accept no more students, according to Ben R. Brewer, executive vice president of Louisville Baptist Hospital.

Brewer observed that the school has traditionally operated at a loss. While he declined to discuss how much the school has been losing, a letter to students recently reported there is "a continuing loss of over \$500,000 a year."

The program operated by Louisville Baptist Hospital is the last remaining hospital nursing school in the state. School officials are hopeful Louisville's Bellarmine College will eventually establish a nursing program to fill the void.

In addition to the financial loss, another factor in the decision to close the Baptist-operated nursing school is a trend for nurses to acquire college degrees. Students presently in the program receive diplomaes rather than degrees.

The Kentucky Baptist school has graduated more than 2000 registered nurses since it first opened in 1924. The school is housed next door to Highlands Baptist Hospital at 768 Barret Ave. and is jointly affiliated with Baptist Hospital East in St. Matthews.

Brewer is hopeful Bellarmine College can acquire the nursing school's equipment and educational materials. There are 16 faculty members in the school and while they have been promised jobs in the hospitals they could conceivably move to Bellarmine if a program is instituted there.

John Oppelt, academic vice president at Bellarmine, reported that the school is quite interested in beginning a program, although it has a space problem.

Of about 1380 registered nurses graduating in Kentucky last year, 108 came from Baptist hospitals' school in Louisville. There are 25 other schools currently preparing registered nurses in the state.



Raised for service

Cornelia Walker and David Graham [center l and r] are among the native Kentuckians commissioned this month by the Foreign Mission Board, an unusual event because they are sister and brother, children of Lewis and Connie Graham of Bowling Green. Their service will also take the elder Grahams' grandchild-

drea [each couple has one child] overseas, but what could be considered a great loss is a joy to the Grahams. "This is what they were sent to us to do," Connie Graham said. Mrs. Walker and her husband Carlton [l] will be in Japan; David Graham and his wife Melody [r] will be in Dominica.

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

Anyone interested in a Reverend Robot?

An amazing development in modern technology is the growing use of robots to do what only flesh and blood workers could once do. The Japanese appear to be leaders in robot technology though robots were first made in the United States.

Robots are prominent in the auto industry in Japan. An assembly line for putting Mazdas together uses 160 robots for welding. The result is a reduction in employes and an increase in production.

Altogether Japan is now using over 46,000 robots and is adding 20,000 a year. A household robot mops the floor, calls the fire department when a fire breaks out and notifies the police when a burglary takes place. A "secretary robot" types letters, affixes signatures, reminds workers of scheduled meetings and never registers a sexual harassment complaint. Robots are being developed to put hospital patients in and out of bed and bathtubs, to mine coal, fight fires, build skyscrapers, explore outer space and remove radioactive waste from nuclear plants.

Will robots become a rave in our era? If so, how many of us will they replace? It's frightening to conceive that many of us will be moved aside for a robot who does our job better than we are doing it.

On first thought those of us whose work is not done mostly with hands tend to feel secure. Robots ordinarily are thought of as performing only manual operations.

On second thought we are not so certain. Robots equipped with modern computers could replace almost all of us including ministers.

What an intriguing idea! What an attractive idea for those church members who want a pastor who behaves exactly like they want him to!

Consider first the economic advantage. Once Reverend Robot is secured, there's no worry about a salary or any fringe benefits. Instead of a parsonage or a housing allowance any old church closet could house the preacher. Neither finance committee members nor deacons would have any battle with conscience about a needed raise for the pastor every year when budget time comes around. Neither retirement provisions nor health insurance would be a consideration. An occasional tune up, a replaced fuse or module and the preacher would be like new and once he had gone out of style and had been completely depreciated, he could be traded in on a new model or junked.

The age old problem of controlling what the pastor thinks and says, how long he preaches and how he looks and behaves would all be settled. Baptist seminaries would have a large number of options with which to program Bap-

tist robots. We wouldn't need independent Baptist schools to turn out robots with identical theology. Each seminary would devise means to turn out fundamentalists, conservatives, moderates or even an occasional liberal robot. Churches would never have to worry about heretical preachers.

No doubt making improvements and new options would become a big Baptist business. For example, there's no reason painting and lighting techniques could not design a robot which would appear to be wearing a black suit for funerals and a pink or chartreuse one for evangelistic campaigns. According to which key was punched, the preaching robot would remain behind the pulpit while preaching or walk back and forth across the rostrum or up and down the aisles during the invitation. A Baptist robot would cost a little more than a Methodist or Presbyterian because of waterproofing for baptismal services.

A deluxe model would come with a screen on which could be called up every sermon stored in the robot so as to have the choice of what is heard. That may suggest the first problem with a Reverend Robot. Few Baptists could agree on what to hear and so some would walk out and go home to listen to their personal robot models named Oral Roberts, Jerry Falwell or Rex Humbard.

I suppose you cannot fight progress but I had just as soon leave the robot business to the Japanese.

A strong blow for freedom to worship

The United States Supreme Court has struck a strong blow for freedom to worship in ruling that a religious group is entitled to the use of campus facilities of state universities for discussion and worship. The University of Missouri at Kansas City had denied permission for a student religious group known as "Cornerstone" to meet in the student center.

The university claimed that allowing such meetings on school property would violate constitutional language barring states from advancing religion. The 8-1 Supreme Court decision said that denying the group the use of school property for religious purposes violated students' constitutional right of free speech. It is interesting that the ruling was based upon freedom of speech instead of freedom to worship but the effect is the same.

The decision sends a message to at least two groups. One is the calamity howlers who falsely accuse Supreme Court justices of being unfriendly to religion and of throwing God out of public schools. The other is school officials who overreact to certain decisions of the court and prohibit what the Supreme Court never intended to be prohibited.

All Baptist agencies should have disability insurance

The unfortunate case of Bob Sorrels should teach the Southern Baptist Foreign Mission Board and all other national and state Baptist agencies a lesson. The lesson is to make provision for all possible eventualities. Sorrels is the Mission Service corpsman who is paralyzed from his shoulders down as result of an accident in Nigeria Apr. 15, 1980 (see Western Recorder issue of Nov. 25, 1981).

Altogether the Foreign Mission Board will have spent \$28,813 to help Sorrels but has decided to cut off all financial support to him after October 1982. Board officials say he will be eligible at that time for government disability benefits.

Board officials claim they have met not only their legal responsibilities for Sorrels but also have shown due compassion. They point to their provision for extra care for Sorrels while in the hospital and other special treatment.

Legally the board has apparently met all its obligations. All the proper steps for protection from catastrophic liability were apparently taken including having Sorrels sign a waiver absolving the board of responsibility in case of such an accident.

It is also technically true that Sorrels was not an employe of the Foreign Mission Board in the sense that life service missionaries are. It is clearly understood that those serving in Mission Service Corps are self-supporting or receive their support from a church or some other sponsor other than the Foreign Mission Board.

The matter of moral responsibility is another consideration. Sorrels was under assignment by the Foreign Mission Board having responded to the call for voluntary missionary service. Since the injury occurred while he was on assignment by the board, who should feel responsible if the board doesn't?

The report indicates Sorrels had signed up for medical insurance available to mission volunteers through the Southern Baptist Annuity Board but the policy had no disability provisions. This is unfortunate and if the board has no such provisions for short-time missionaries, steps to provide disability benefits should be taken immediately. Individuals can be expected not to think of every possible eventuality but not the Southern Baptist Foreign Mission Board whose obligations include provision for any eventuality.

In the meantime, the board should not wash its hands of Sorrels completely. It should work with his sponsoring church, with his family, with Social Security and every other possible source of help to see that his basic needs are met not only until October 1982 but as long as he is disabled.



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



Ministering to the children of the 80's



Eldred M. Taylor,
Executive Director

Back to Bethlehem

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

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

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

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

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

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

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

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

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

"Speak to the children that they go forward!"

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

Clear Creek Comments

From sunrise to sunset

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



The novelist Leo Tolstoloi is best remembered for his monumental book, *War and Peace*, but his short story, "Three Arshins of Land," also has an interesting message.

A greedy son who inherited his father's farm wanted still more acreage. A stranger, posing as a man of wealth, promised him as much land as he could walk around in one day.

"Start at this point," the stranger said, "which is your father's grave. Walk as far as you wish, but make a complete square, and be back here by sundown. If you're not back by sundown, you get nothing."

The son's first hope was that he might cover a tract six miles square between sunup and sundown. Then he decided to go for nine, then 12 and finally 15, which meant he must walk 60 miles by sunset.

By noon he had covered two sides of the square, having walked 30 miles, with 30 more to go. Not bothering to eat, drink or rest, he pushed himself to the point of exhaustion. True, he reached the starting point by sundown, but he was completely spent and fell dead!

The stranger, who was then revealed to be Death, said, "He got exactly what he deserved, three arshins of land, enough to bury him. I've kept my promise!" (An arshin is a Russian measure of 28 inches, which means this covetous fellow earned a little over six feet of dirt for his day's effort.)

Someone asked a wealthy person how much money he wanted in life. He replied, "Just a little bit more." Who can measure the emotional and physical pain caused by wanting just "a little bit more"? It's strange but true that some people find happiness in life even though they have little of this world's goods. The reason? They don't want much.

I wish happiness for you in 1982, but the moral of the story by Tolstoloi is that too many of us want too much. Happiness is not found in possessions, but in the heart. When a person's heart is at peace with God and his fellow man, he is truly happy, no matter in what condition he finds himself.

It has been stated that all we have is what we give away. Try giving more of yourself this year and see if by year's end you are not a happier person.

Examples

An example is something to go by, a pattern or a model. A good example is something to copy or emulate. In recent days, reports have been coming in that seem to be excellent examples. These reports concern the Thanksgiving offering for your child care ministry.

The examples and samples that have come to our attention indicate a whole new ground-swell of support for the Kentucky Baptist ministry to dependent children. Some churches set goals for the Thanksgiving offering; some simply announce it and let the people give, while others give a strong emphasis to the offering and urge all the church members to give.

Reports indicate that in almost every church this important offering is larger than last year. Some are showing an increase of ten (10) percent, and some a one-third to one-half increase, while others are increasing more than one hundred (100) percent. With this kind of spirit and support, we will reach our goal of \$550,000.

I want to tell you what First Baptist Church, Somerset, has done to support our child care ministry. For the past few years this church has given about \$3500 to \$4500 for the Thanksgiving offering. This year they set a goal of \$16,500. The goal had two parts: \$4500 to be the regular Thanksgiving offering, matching last year's offering; \$12,500 to pay for the furnishings in one of the new cottages. Word has just been received that the goal has been reached!

We congratulate that great and generous church for their love for the child care ministry.

With the unstable economy and the increasing instability of families, there are more and more disturbed, distressed, dependent children. To help care for these needs, we simply must increase our income. Without the Cooperative Program and the Thanksgiving offering, we would be seriously crippled in this vital work. Thank you, Kentucky Baptists, for your continued love, trust, prayers and financial support.

The columns on this page are paid space.

Meet Cumberland College Student



Joe Lewis

Cumberland College sophomore Joe Lewis spent many hot, muggy summer afternoons ministering to the needs of isolated Appalachian youth as a team leader for Cumberland College's Love-In Action program.

Joe could have taken a more financially rewarding position or passed his summer in air-conditioned comfort; however, Joe wanted more. "I wanted to serve God in an area that I couldn't anywhere else except at Cumberland College, reaching out to help those who need help and to show them God's love."

"God wants me at Cumberland. We are like one big family. People, students and faculty care and are concerned about me and how I am. That concern can help a person really make something of his life."

Joe's life will be something. As a teenager, he surrendered to God's calling and at the age of 17 was licensed as a minister by Pleasant Grove Baptist Church. He plans to enter the ministry full-time.

"Cumberland is helping me prepare for the ministry by giving me the opportunity to work with children and discover both their spiritual and physical needs."

"Most people need and are searching for happiness. This is found by finding yourself and your personal relationship with God."
We are searching for others like Joe.

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

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



Dorothy Gaw (front l) sings from one of the four volumes of the braille edition of the Baptist Hymnal in the choir of First Baptist Church, Loyall.

Miss Gaw renews Loyall FBC ties

"I am weak, but thou are strong." These words were very touching as a six-year-old blind child, Dorothy Gaw, sang "Jesus Loves Me" at First Baptist Church, Loyall.

The church lost touch with Miss Gaw as she went to school for the blind and then to college. When she settled in Harlan, a nearby community, she returned to the Loyall church.

In the more than 20-year span the church and its people changed. To a blind person it was almost like being in a new world. After a few weeks of fellowship with the church family, Miss Gaw began to feel at home again. The church purchased the four-volume braille hymnal as soon as it was print-

ed and she was able to join the choir.

When asked to sing a call to worship, Miss Gaw was pleased but reluctant. Many of the apprehensions every novice soloist faces are compounded by blindness. Without vision Miss Gaw would be unable to easily move to the microphone, know how large her audience was, or, especially, to communicate with the accompanist.

But following the example of another soloist a few weeks earlier, Miss Gaw stood in her place in the choir loft to sing, unaccompanied, a single verse of "He Leadeth Me."

Because she works in the medical records department of Harlan-Appalachia Regional Hospital, Miss Gaw cannot attend choir practice. She is given cassette tapes of music not in the hymnal to memorize.

Keith Rogers is pastor of the Loyall congregation.

pod-a-pew

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Mountains to the Mississippi

Personnel

Immanuel staffer moves to Tennessee Phil Tallant, former minister of education and youth at Immanuel Baptist Church, West Union Association, has resigned to join the staff of Judson Baptist Church, Nashville, Tenn. Tallant is minister of education at the Tennessee church.

Danville man takes Bethlehem post Michael C. Rogers began as pastor of Bethlehem Baptist Church, Henry County Association, in November.

A Danville native, Rogers is a student at Southern Seminary.

Dean serves three-fold position Johnie Dean has accepted the call to be minister of music, youth and education at Nicholasville (Ky.) Baptist Church.

He was on the staff of Carlisle Avenue Baptist Church, Louisville.

Gilliland leaves Hamlet pastorate Ray Gilliland has resigned the pastorate of Hamlet Baptist Church, Blood River Association, to become pastor of East Union Baptist Church, Graham.

Utica brings Litton in as pastor Bob Litton has been called as pastor of Utica Baptist Church, Daviess-McLean Association.

Ohio County pastor resigns Mike Brady, pastor of Green River Baptist Church, Ohio County Association, recently resigned.

Ordinations

Pleasant Hill pastor ordained Mark Harrison, pastor of Pleasant Hill Baptist Church, South District Association, was ordained to the ministry Nov. 15. The ordination service was at Elkhorn Baptist Church, Campbellsville.

Pastor Steenbergen ordained Oct. 25 Rodger Steenbergen was ordained to

the ministry Oct. 25 at New Hope Baptist Church, Bethel Association.

Steenbergen is pastor of Flewelyn Baptist Church in Robertson County, Tenn.

Pleasant Hill ordains five deacons Pleasant Hill Baptist Church, Taylor County Association, ordained as deacons Darrell Blair, Charles Nolley, Alvin Richardson, Tom Whatley and William White.

Bob E. Martin is pastor.

Bardwell licenses Higgins as preacher Sunday, Nov. 19, Bardwell (Ky.) Baptist Church licensed Marvin Higgins to preach.

A graduate of Murray State University, Higgins lives in Wickliffe.

Revivals

Four speak at Salem services Salem Baptist Church, Boone's Creek Association, was in revival in early October. Speakers for the four services were Loren Camfield, Foy Back, Mark Baker and Raymond Flynn.

Reidland pastor conducts revival Billy C. Burton is pastor of Mt. Carmel Baptist Church, which had a revival the last week of October. C. Wyzman Copass, pastor of Reidland Baptist Church, Paducah, was evangelist.

Ex-pastor back for Beaver Dam revival Former pastor James Abernathy was evangelist at Beaver Dam Baptist Church's recent revival.

Glenn Armstrong is pastor of the Ohio County Association church.

Muddy River revival led by Mathias Muddy River Baptist Church was in revival Nov. 22-28 with Gene Mathias, pastor of Cave Spring Baptist Church, as evangelist.

Both churches are in Logan County Association.

Hopkinsville evangelist visits Covington L. P. Ford of Hopkinsville was evangelist for the Sept. 27-Oct. 3 revival at Covington Baptist Church, Sulphur Fork Association.

Al Claybrook is pastor.

Booneville FBC has November revival A 65-year-old man made a profession of faith at the recent revival at First Baptist Church, Booneville. Six others made rededications.

Priole preaches at Cave Spring Estus Priole was evangelist for the Nov. 29-Dec. 4 revival at Cave Spring Baptist Church, Logan County Association.

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As Christmas approaches, Western Recorder has invited several Kentucky Baptists to contribute some of their best recollections of Christmas past. On these pages we gladly share their stories with you, in the hope you may find something heartwarming here which will fill your days with added joy.



Mrs. Aldridge



Coleman



Mrs. Collins

Kentuckians write on "My Most Memorable Christmas Experience"

Kay Aldridge

Faculty member, Clear Creek Baptist School, Pineville

It was 35 years ago—our first year at Clear Creek Baptist School—when my husband was the professor of missions and evangelism and our oldest son was four months old. My mother had died the past Dec. 26 and it seemed terribly important for us to spend Christmas with Daddy and my two younger sisters. But our income was infinitesimal, and even though gasoline cost only 29 cents per gallon, there was no money for us to make the trip.

Then God answered our prayers—in the strangest way. One day we received a letter from a member where Merrill had been the pastor, with a five dollar bill enclosed. It would pay for the trip to Chattanooga! The church member who sent the money had disliked Merrill intensely for no reason we could fathom until she became critically ill and her life was saved by blood donated at a Lexington hospital by her pastor and others. The letter and the five dollars was her way of saying I'm sorry and thank you.

Being with my family for that particular holiday was a great joy for all our family. The blessing was surpassed only by that of two important lessons God taught us through this experience.

We learned that the Lord honors our prayers by giving us what he knows we need and the love of Jesus shining through our lives will eventually overcome the forces of hatred we sometimes encounter—but not always according to our timetable.

Lucien Coleman

RE professor, Southern Seminary, Louisville

He came to our house one crisp holiday afternoon. I went to the door, a little irritated that someone was interrupting our Monopoly game. Just when I was ahead.

I opened the door. There stood an old man, unshaven, ragged, stoop-shouldered, his complexion ruddy from the cold air. One gnarled fist clutched a few yellow pencils. Predictably, he asked me to buy one.

Not willing to waste any more time than was absolutely necessary (after all, I had just put houses on Boardwalk and Park Place), I fished into my pockets and produced a quarter. A whole quarter, for a pencil that couldn't have been worth five cents. Handing it to him with a benevolent smile, I took the pencil and closed the door.

Five minutes later, an awful awareness of my selfishness gripped me. Without bothering to grab a coat I dashed out into the frosty afternoon air and looked up and down the street. The pencil man was nowhere to be seen. I started walking. Finally, rounding the corner at the end of the block, I spotted him. And breathed a prayer of thanks.

We must have talked for 45 minutes. At least. Our lives were worlds apart. But, somehow, our hearts were together in a way I can't yet explain. We shared intimate thoughts about life, and about our experience with God.

Before I left him, I emptied my billfold, giving him all the money I possessed. He did much more for me. He helped me find the elusive heartbeat of Christmas.

Martha Layne Collins

Lieutenant Governor, State of Kentucky, Frankfort

When Bill, Steve, Marla and I tried to pinpoint our most memorable Christmas experience, we arrived at

many and varied experiences. But we all agreed that our Christmases are memorable because they have all been a time of sharing. Not only do we share gifts under the tree, we share in the love of family and friends and we share in the celebration of life . . . knowing that God gave us life everlasting through his son.

Sharing in that celebration of life was even more joyous on Christmas day in 1963. Bill and I became the proud parents of our daughter, and Steve was delighted with his brand new sister. God had blessed us with a very special gift and made us even more mindful of what Christmas represents. That Christmas, our prayer was to raise our son and daughter with the love and hope God gave us when Jesus was born in Bethlehem so many years ago.

Just as we celebrated a new family member that Christmas, we will be sharing in the wisdom and experience of some very special people this year . . . the senior citizens of Kentucky. Standing in front of the Lieutenant Governor's residence will be a Senior Citizens of Kentucky Christmas tree, decorated with beautiful ornaments, handmade by other Kentuckians. The imagination and talent of those special people is visible in the decorations, with each ornament symbolizing the sharing of one's self with others.

George Gray

Manager, Jonathan Creek Baptist Assembly, Hardin

Looking back across the years events in one's youth always seem to stand out more vividly than those of last year or the year before that. Memories of youth include happy times when all the family was at home—mother, dad, three older sisters and two older brothers. Being the "baby" of the family always carried some very special privileges and a lot of extra attention.

Poor? Yes indeed, but that was alright because we were happy. Mother and Dad were Christians and believed in bringing up the children "in the admonition and nurture of the Lord." That being the case, Christmas was special! Dressed in our very best, we were taken to church for all the Christmas services. On Sunday morning before Christmas there was the added joy of receiving from our Sunday school teacher a little brightly colored carton, with a red string for a handle, filled with hard candy and a nut or two.

Christmas morning was a tradition in the Gray household and stands out in my mind to this day! No matter how early we kids waked up, sleepless with the excitement of the moment, there was the unwritten law before us that no one could enter the "living room" before everyone was ready. There was, naturally, a great deal of pleading with the slow-pokes to "Please, Hurry!"

When all were assembled in the hall before the living room door, Dad would open the door, and following him and Mother we children would eagerly push our way into that magical room. Standing in the corner, beaded from head to toe with brightly colored, little glass balls, a string of lights and aluminum icicles, a cedar tree was the center of attention for all. Tucked in its branches and placed around its base was, at least, one present for each member of the family, and, sometimes an extra one or two for us, who were younger, from the older children who worked.

On a particular Christmas morn, as a boy of eight or nine, I remember we all gathered at the living room door and entered it as a family. Dad, as usual, reached under the tree and—pulling a gift from under there—handed over the package to a child. During the happy chatter, Bess, my 'middle' sister, called my

name: "George," she said, "I dropped a package behind the sofa. Will you get it for me?" Instantly, I was up on the sofa and, practically standing on my head, I leaned precariously over the back and grabbed the stray package and handed it to her.

"But, there's another one back there." "I didn't see it," I said. Her reply was, "Look again."

I bounced back up onto the sofa and stared down behind it. There behind that sofa was the biggest, prettiest, reddest Red Flyer wagon a boy ever saw. How I could have missed seeing that beautiful wagon the first time I will never know; and, how the sofa withstood my assault upon it, as I tried to get the wagon from behind it, is still a mystery. No child, anywhere in the world and no matter how wealthy the family, received a grander gift than I on that Christmas morning. You see, that wagon was a gift of sacrifice which my family made that day—it couldn't be afforded, but it was!

We celebrated then, as we do today, the birth of the One who was to make the supreme sacrificial gift. Let us remember why we have Christmas and make him the center of our celebration. Merry Christmas!

Jan Shoemaker

President, Kentucky BSU, Eastern Kentucky University, Richmond

My most memorable Christmas experience is that which I live today. John 10:10 says, ". . . I have come that they may have life, and have it to the full."

There's nothing any of us can do about past Christmases, nor the ones in the future. We only have today to receive the love, joy and peace Christ wants to give us. The way for a Christian to receive life in its fullness is to be refilled with assurance, love and guidance in a constant fellowship with Christ.

To me, Christmas and my Christianity, in time past, have become habitual; a condition which became a mechanical motion that lacked the richness and depth of Christianity. During these times, I have tried to be a Christian on my own and I left out Christ; then my Christian life became boring as well as frustrating.

This semester I have shared more of my doubts, questions, answered prayers and scriptures, on a one-to-one basis than I ever have. The more I seek and become open and honest with God and my friends, the more in depth I see Christ. I am learning too that God only speaks to me in ways I can understand and when I am willing to listen.

Heb. 3:13 says, "But encourage one another daily. . . Each individual needs a friend he can share with, pray with and challenge to reach and receive a continual deeper relationship with Christ. For, isn't Christmas all about God sharing himself through man?"

Bill Jagers

President, Kentucky Baptist Convention, Cincinnati

It was autumn, well before Christmas, when the children at the Home Branch Mission in Floyd County asked about having a Christmas play. They insisted, "We want a Christmas play with shepherds and wise men and angels and a manger and Mary and Joseph, and the baby Jesus and singing and tinsel and . . . please preacher, let's have a big Christmas play . . ." I sighed with resignation, "This enthusiasm deserves action, but with all else our mother church does at Christmas—160 food baskets for the needy; 500 treats of candy, apples and oranges; toys for needy children;



Gray



Miss Shoemaker



Jagers



Mrs. Mullendore



Steely



Huff

memorable Christmas Experience Ever"

buying, packaging, delivering; our lay people working hard; getting money; organizing; time."

But the next Sunday and the next the same pleas were heard: "We want a Christmas play with angels, etc."

So, it was decided. The preacher would get a play for the Home Branch Mission youth. It would have to be simple enough for a one-room school house to provide the scenes. It would use the main characters of the Christmas story.

Assignments were made. As many as wanted to participate were welcomed. Mary was chosen—Joseph, too—the wise men were given their proverbial bathrobes and towels—the shepherds' staffs were placed in the eager hands of several young boys. And Angel Collins, a beautiful, intelligent, mischievous 10- or 11-year-old girl, got to be what she wanted to be—an angel. How appropriate. An Angel playing an angel!

The ladies fixed a beautiful pair of wings tipped with silver tinsel. They went well with her borrowed white baptismal robe.

Finally, it was time for the Christmas play to be presented. The house was packed. The singing was more exuberant than ever. Parents were so proud of their kids. So were we all.

And, in a way, the one with the angel wings and the announcements was the center of various scenes. Folks had been used to the other characters and their traditional costumes, but Angel's clothes were unusual . . . special. Everybody was warmed and reminded of God's love. Our little play was the center, the heart of that Christmas.

Not long after the holiday season Angel made her profession of faith in Christ. She stepped forward during a Sunday afternoon service at the mission and confessed Jesus Christ as her savior. Heaven rejoiced because Angel, our Angel, had become a part of God's family. And we rejoiced, too.

But just a few months later the Rescue Squad siren blew five times. Someone was in trouble—another tragedy. About 30 minutes later word came that a car had pulled in front of a coal truck on the new parkway extension. People were trapped. Some were dead. Then came the news. Mrs. Collins from Home Branch was the driver and had been killed, along with her two daughters, Shirley and Angel.

We all wept as we carried the three caskets to the little family cemetery on the "point" near the family residence. As we made our way up the side of the mountain, I thought of last Christmas—of the shepherds, the wise men, Joseph, Mary, the baby and an Angel. And I thanked God for his coming that Angel might be ready for her sudden departure from this life—that God's love had come to all of us—that the Christmas story was real.

That Christmas scene will remain in my heart forever. "Thanks be unto God for his unspeakable gift . . ." Angel is now with the angels. And when Christmas comes, I remember that Christmas—in the hollow—with the little room full of people—with Mary, Joseph, the babe, the shepherds, the wise men and the Angel.

Doris Mullendore

President, Kentucky WMU, Bowling Green

During World War II in 1944, when my husband Ray was serving on a ship in the U. S. Navy and was in and out of port at San Diego, Cal., I left Louisville to join him the first of November that year. Due to housing situations, we were only able to rent a one-room apartment.

Since this was my first Christmas away from my

family and home in Kentucky, and our first Christmas together since our marriage in 1943, we were determined to have a Christmas tree in spite of the small apartment, our first home.

At that time, because of the war, you could not go to the store and purchase Christmas lights nor ornaments. This did not stop us. Ray asked the electrician on the ship to wire together a string of 15-watt lights and then he dipped each of the clear bulbs in assorted paint. I made the ornaments from colored construction paper and glitter.

The next thing was to purchase a tree. Since we did not have an automobile, we rode the bus to the downtown area of San Diego one evening to purchase a live tree. To see someone carrying a live tree on a bus was very unusual, but to us it was a time we shall never forget.

After the tree was placed in our one-room apartment, decorated and lighted, it was not only a joy to us but was shared with the other fellows on the ship who visited in our home. It was a most memorable Christmas for us and possibly them, too.

We also knew that I was expecting our first child which made this a doubly meaningful time to not only celebrate the birth of the Christ child whom we worship but also to know that we, one day, would have a child of our very own which God would entrust in our care.

I suppose this was the beginning of the tradition of sharing our home, and the excitement of the Christmas season, with our friends, which we have continued to do each year since then. After all, this is what the Christmas season is all about—not only a time of celebrating the birthday of Jesus, our Lord and savior, but a time of sharing with loved ones and friends.

W. Frank Steely

Professor, Northern Kentucky University, Highland Heights

When asked to share a particular experience with you I accepted with more alacrity than thoughtfulness. My field of study and teaching is history, and perhaps partly because of this I tend to think in terms of the broad and deep "flow of the past" rather than of individual incidents.

Most Christmases throughout my life have been happy. As a child on a farm in western Kentucky I thrilled to the excitement of going out with my father to cut down a cedar tree to be brought into the house and decorated. We had no electricity for many years and our decorations consisted of a few "store bought" green and red and silver ropes, some tinsel and a host of homemade stars and other trinkets. For many years I thought only cedar trees were supposed to be used at Christmas time. The delicious smell still surpasses, for me, firs and others kinds of trees. In fact it is the smell of cedar which particularly calls back memories of those childhood holiday seasons.

My early Christmases were happy, yet not nearly as happy as those which came later in young manhood and maturity. When my son and daughter were tiny it was fun to share their pleasures in each holiday season. But I never enjoyed their childhood one tenth as much as I enjoy their maturity. I like youngsters; I like adults even more, and I enjoy being with my children (now add my daughter-in-law and three granddaughters) more with each passing year.

In fact my most memorable Christmas experiences are always the happy associations of my most recent Christmas. I have never had friends to whom I felt closer than those friends of my present life. Maybe I'm not so unusual at that, if I find it difficult to center

on one incident of my past. Maybe this is the way life should be, particularly for those for whom Christmas is the celebration of the birth of him who came to give life to man "and that more abundantly."

Henry B. Huff

Attorney, Louisville

A few Christmases ago Mary and I visited her parents and sisters in North Carolina. It has long been a tradition in the Baptist church where she was reared on Christmas eve at 5 p.m. to have a candlelight worship service. All of the people coming would receive candles; the church would be decorated with greenery; choirs would be robed in their most beautiful colors; and the music would range from Bach to the old, familiar Christmas hymns, both reminding us of the beauty, majesty and humility of the Christ child.

The brief service was conducted by the reading of the Christmas story and a brief meditation. Then the worshipers from the packed church would go out on the steps of the church. The candle of each person would be lit as he or she went and stood on the steps at about 6 p.m. on a winter's evening and sang Christmas carols to the community.

It was one of those times when you saw old friends and the spirit of Christmas seemed to be welling up in everyone's heart. As you drove home in the darkness, a glow would go with you that surely Christmas was coming again.

On Christmas morning as all of the family would gather, including a few friends who did not have families in the community, the Christmas story would be read and a few old hymns would be sung, often with Mary's mother at the piano. Both young and old would gather around the great tree and the youngest grandchild of Mary's parents would always distribute the gifts to everyone.

Around midafternoon a prayer of thanksgiving would be given, always by Mary's father, and the Christmas meal was served. Everyone would partake to their heart's content and beyond.

I remember in the afternoon a prominent businessman in the community who had been raised by Mary's parents would come by and bring Mrs. Anderson a dozen red roses. He was welcomed as the son they never had. We would then visit a few members of the family who were ill and shut-in.

This was not an unusual Christmas in my memory but it represents a time which we will always cherish. Some of those we visited are gone, but the love we shared on those occasions and the warmth created by fellowship with others, the worship service, the scripture and the prayer, all bring together the true meaning of Christmas we both give and we receive. It is important to learn to do both with affection and with true sincerity and humility.

All of my Christmases have seemed very special in my memory, from boyhood in the mountains to the jungles of New Guinea in 1944, and since. It has always seemed to me to be a time of giving thanks for family and friends, a time for spiritual renewal, a time for sitting by an open fire on a gray afternoon, reading and listening to beautiful Christmas music, a time of worship and uplift, a time of giving and receiving, a time of helping those less fortunate than ourselves, a time of deep emotion and a generous sharing.

A true Christmas can be alone in a jungle or with friends or strangers. Its real meaning to us is the attitude we have. Memories are those golden threads which tie life together and make much of the past seem as real as today. Those friends gone and those friends new merge into one memorable experience. It is as though the Word was God, and through his Son, he came down to dwell among us.

Former inmate speaks at Campbellsville chapel

by Geneva Johnson

"Everyone must reach a point of helplessness at some time. My point came that night in the prison cell. I realized I had reached bottom and the only way to go was up and the only way to get there was through God."

During a recent convocation at Campbellsville College, students had the opportunity to hear that testimony of Mary Kay Mahaffey, a former inmate at the Alabama State Prison for Women where she had been sentenced to serve 21 years for grand larceny and armed robbery.

"I was arrested Sept. 22, 1972. I had been running from both sides of the law for so long that all I felt was relief," said Miss Mahaffey. "I was wanted in four states and the Mafia had even put out an underworld contract on my life."

But that wasn't the way she had planned her life to be.

Throughout her childhood, Miss Mahaffey had been nurtured in a Christian home. She was always actively involved in the church's youth group, and at the age of nine she made a profession of faith. But even at that point, she knew she wasn't really a Christian.

"You could have asked anyone in the church if I was a Christ and they would have quickly told you I was, and that I really knew my Bible. And I did. I knew it well enough to know that I was not saved."

Miss Mahaffey left home at the age of 15 because of the intense bitterness she had for her alcoholic father. She enrolled in nursing school and graduated one month before her 18th birthday.

"I thought that if I could get away from home and my father I could become a better Christian," Miss Mahaffey said. "Only it didn't work. I started searching for something to fill a void. I looked in other religions and philosophies, but I couldn't find anything. Even the nursing didn't satisfy me anymore."

Through a blind date Miss Mahaffey met the man

that she was to marry nine days later. His work had led him to extensive travels around the world and Miss Mahaffey was impressed with the adventurous life he led. After their marriage she learned that not only was her new husband a promotion manager for a group of entertainers, he was also an ex-convict, a professional gambler and, according to FBI reports, one of the best safecrackers in America.

"I had already seen so much corruption at all levels of government that it wasn't hard for me to excuse his



Mary Kay Mahaffey (l), a former prisoner, talks with W. R. Davenport, president of Campbellsville College, about her experiences.

actions. I let him teach me his trade and soon became one of the only women safecrackers in the world."

Their lives together were fast paced, but lonely. The peace she had been searching for still evaded her. Upon entering the hospital for some surgery, the life style she had built slowly began to crumble. Her husband left her and she continued to become even more disillusioned with the world. Though she continued to steal for a living after the hospital, she became careless.

She was soon to learn that she was wanted in four states. She had also become the target for a hitman from the Mafia because she had stolen \$50,000 in diamonds.

"I had two crime partners and they turned states evidence on me," Miss Mahaffey said. "Even though I was taken to jail I was relieved to know that I would not have to spend the rest of my life running. Still though, I wondered just what had gone wrong with the girl who had been voted the most likely to succeed in high school."

After eight weeks she was transferred to a jail in Birmingham, Ala. In the three-by-five foot cell where she was to live out her sentence she found a Bible.

"I tucked it away under the mattress. But that Bible didn't stay tucked away for long. I was still searching for something that could give me a sense of inner peace. I found it in God."

Miss Mahaffey wondered what her friends would think until she realized she really didn't have any friends. It had been several months since anyone had come to visit her.

"True friends just don't desert you," Miss Mahaffey said. "The greatest compliment I ever received was when an old thief I used to know came up to me one night after I had spoken at a church. He looked me right in the eye and said, 'You have found the real thing, haven't you?' I have, and now I want to help others find that peace that passeth all understanding."

Now Miss Mahaffey serves as the acting state director for the Prison Fellowship in Alabama. God opened doors for her to attend Auburn University. She is presently finishing her master's degree in counseling psychology. She also holds a BA degree in secondary education.

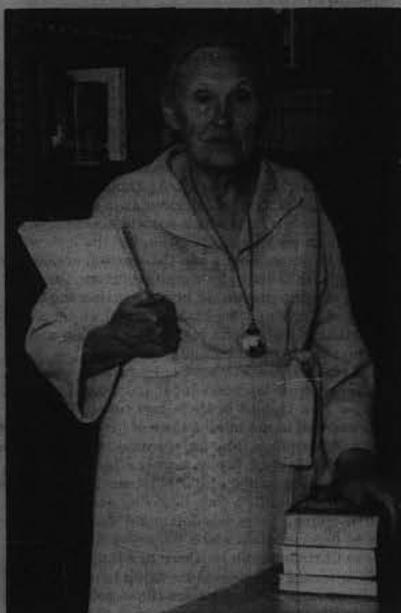
"God has opened doors for me—the prison doors as well as the door to love, joy and peace—all the things my heart has been longing for. Now God is using my life to show others he is waiting to open doors for them if they will open their hearts' door to him."

Retired? Hardly!

Anne Markham works in namesake library

by H. Stanton Carney, State Correspondent

Ann Parrish Markham has two libraries named in her honor. The first is at Mid-Continent Baptist Bible College, Mayfield, where she is librarian. The second Ann Parrish Markham library is at the



Mrs. Markham

Christian Academy of Guatemala City, Guatemala.

Mrs. Markham talks of her work enthusiastically, demonstrating a love and respect for books. They seem to be her children by the care she gives each volume. Like a mother showing off her child, she may lovingly show a visitor a rare volume she had acquired or a complete set of "Ironside's" some friend of the college had donated.

She has been librarian at Mid-Continent since 1957 when her husband Oscar C. Markham, a founder of Mid-Continent, became the school's president. Moving from the head of an English classroom at Murray State University, she found 2000 books in disarray when she got to Mayfield.

Now the library, which occupies one of four buildings on the institution's 17-acre campus, has 25,000 cataloged and displayed volumes, many more than necessary for the school's accredited status.

Although she retired in 1977 Mrs. Markham recently returned to her library. She also teaches classes in library techniques and tutors students who request instruction in Latin.

In the interim between her "retirement" and return Mrs. Markham traveled.

She spent 16 months in Guatemala organizing libraries in mission schools, a task she assumed independently, traveling with a former Mid-Continent student who was teaching in Guatemala.

As the party reached the Guatemalan border they were stopped and their truck was searched by armed guards. They were allowed entrances only when their baggage revealed they were "evangelicos."

In Quezaltenango where Mrs. Markham was librarian at the Inter-American School, she was greeted with the news that five natives had just been shot to death at the school by Guatemalan soldiers. The natives had been accused of opposing General Romeo Lucas Garcia, Guatemala's dictator.

Still Mrs. Markham enjoyed her work in Guatemala, calling the experience "one of my grandest adventures." By the end of her tenure there she

had cataloged, shelved and made attractive displays of the piles of books she had found when she arrived. At the Christian Academy she also left behind her name—Ann Parrish Markham Library.

Her career, as condensed by Who's Who in the South and Southeast, reads:

"Markham, Ann Parrish (Mrs. Oscar C. Markham) librarian. Born at McNeill, Miss., Sept. 23, 1905. Education: BA, Belhaven College; MA, Tulane Univ.; post graduate, Peabody College, University of London, EdM at Harvard Univ., Hellenic Institute, Athens, Greece.

"Career as an educator began in 1925 with a teaching position at Arlington (Ky.) High School. Later she was on the teaching staff at Bethel Womens College at Hopkinsville and dean of faculty. She was an exchange teacher at Avery Hill College for higher learning at Elkhart, England and then English professor at Murray State University."

Mrs. Markham has visited the Scandinavian countries, attended Baptist World Alliance meetings in Tokyo and Toronto, and most recently went to Kenya and Egypt with a Bible land tour.

She is a member of First Baptist Church, Mayfield, and its Woman's Missionary Union.

Whatever she is told about being 76 years old, Mrs. Markham does not seem to believe. Instead of retiring as planned in 1977, even then at the later-than-usual mark of 72, she continues to work.

When she returned from Africa earlier this year she discovered her successor at Mid-Continent had resigned. Mrs. Markham was asked to "un-retire." "It's fun sitting at my old desk again," she said. "I'll keep on working here until they find someone else, but I don't know if they're looking or not."

She has another job in mind, anyway. On the Middle East trip "I found two more libraries I'd like to develop," she said. "They will probably say I'm too old but I'm considering requesting an appointment with the Foreign Mission Board to do just that."

Christian Education



Midwestern Baptist Theological Seminary, Kansas City, Mo., sponsored a home rally during a recent trustee meeting to acquaint students with the trustee from their state. Kentucky trustee Ron Stone [c], pastor of First Baptist, Winchester, met with Ken Willoughby [l] of Jeffersonville and Frank Queen of Paducah.

Cumberland given \$1000

Jim Taylor, president of Cumberland College, was recently presented a gift of \$1000 from East Union Association.

Associational moderator J. A. Boles resides in Jellico, Tenn. and is a member of Saxon Baptist Church where Taylor was pastor when he was a student at Cumberland College.

HMB rep at Georgetown



"Georgetown College will pioneer in a new campus experience this January, when it brings furloughing home missionary Merwyn Borders to the campus for the spring term," Ben Elrod, president of Georgetown, announced.

Borders, a native Kentuckian and Georgetown College alumnus, is assigned to the Church Extension Ministry Department of the Home Mission

Board. He works in Vermont where Southern Baptist work is young.

Georgetown College, now engaged in a capital campaign seeking \$6.5 million, has set aside for endowment \$250,000 to fund the annual missionary residence program and related efforts.

Pope is advancement vp

Kenneth H. Pope, vice president for development and public relations at Hannibal-LaGrange College, Hannibal, Mo., is new advancement vice president at Campbellsville College.

Pope will assume his duties Jan. 4. He is replacing Kent J. Cooper who returned to work in the insurance field.

In his new position at Campbellsville Pope will be in charge of development, admissions, alumni affairs and public relations.

Pope was in charge of the admissions department at Hannibal-LaGrange from 1975-76. He has also served as a mathematics instructor, director of continuing education, dean of academic affairs and dean of development and alumni affairs.

A native of Clark County, Miss., Pope holds degrees from Mississippi College, the University of Mississippi and the University of Missouri-Columbia.

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Goshen 'needs some seed money'

Sammy Williams has knocked on all the doors he knows to knock on.

"I've been a Southern Baptist all my life. I've been to seminary, I've studied the structures of the denomination and I know there's got to be a program somewhere to help a church like ours."

Williams, who shares a copastorate with Lynda Weaver-Williams, his wife, at Goshen (Ky.) Baptist Church, is trying to begin construction of a church building. Church members have already extended themselves by buying \$51,000 worth of land.

At this point they simply do not have the capital to erect anything on the land. They meet in a school building on Sunday mornings and in homes for Sunday evening and midweek services.

Goshen Baptist Church has grown to 71 members in four years, most of the growth occurring since the present pastors' arrival in 1979. The church is within three miles of 4200 unchurched people who used to belong to churches and, according to a survey, are open to reaffiliation. Twenty-five percent of these are Baptists. By church growth standards those statistics are impressive.

Williams has tried to work through the association, the state convention and the Home Mission Board to help finance the building. He has received a \$2000 grant from the WMU and a \$10,000 low-interest loan from the state convention.

Still this has not made an appreciable contribution toward the \$200,000 it would cost to build.

"What we've found is there is not a program because our denomination is not used to dealing in situations like this where (in a previously rural county outside a large city) a community appears overnight."

This type of problem is typically confined to churches in large, metropolitan areas. Consequently, the metropolitan associations are better equipped to assist.

"We came up with an idea to solicit churches to make us a part of their bold mission efforts," Williams said.



Sammy Williams, copastor of Goshen [Ky.] Baptist Church, points toward the intended future church location.

"What we need is some seed money," he continued. "We think we've got a field out here that has unbelievable potential but we need somebody to loan us some money so we can buy some seeds to get started."

According to A. W. Walker, director of missions, Sulphur Fork Association, "There's no doubt a lot of people would come to Goshen if they could get out of the school house." He admits Sulphur Fork Association is not in a position to be much help.

"If a church or a group of churches or an association or the state convention could loan Goshen Church the \$200,000 and make it interest free or low interest, something that wouldn't hold us down, that would really be exciting," Williams concluded.

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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
9 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

Good business



Our Convention people whose work requires statewide travel greatly appreciated the Board's decision to furnish the automobiles. I believe this will prove to be the best plan for the Convention as well as the employes. More and more states have been going to this method of paying travel costs. It is the only way to exactly furnish travel expenses. It also puts the Convention perfectly in control of this budget item.

It was a big decision, but good business while we had the money to pay cash for the nonrepeating initial cost of autos. We had the money because we did not buy on credit four years ago when serious consideration of this manner of furnishing travel began. We waited until we had the money up front. It is the way we have been erecting buildings and other things to avoid high interest. By waiting and doing it all at once we also got the maximum advantage of fleet prices.

I am proud that no contributed money had to be spent on the vehicles. Every bit of it was interest earnings from previously modest Reserve Funds that have been compounded by continued careful reinvestment.

No new or changed decision has created our reserves. Unspent Executive Board budgets have gone into such fund "since the memory of man runneth not to the contrary." The fully met budgets by the good giving of our people has been one factor in the success of the Fund. The Cooperative reasonableness of our staff people has further conserved these funds. They don't try to spend up the residue near the year's end "to keep from losing it." But the biggest boost of all to these reserves has been the uncommonly high interest earned in recent years by short term money. Watchful and wise investments (under long standing Board policies) has still further compounded their growth.

All unspent contributed money was redistributed among all of our state and southern agencies according to the Cooperative Program Formula. Only interest earnings were applied to auto and some other capital needs. Now that we have reached the ceiling adopted years ago for our Reserve Fund this extra overflow should occur in some measure every year for distribution. This will be in addition to the budget and the Challenge Budget.

Sunday School Lessons

DECEMBER 20, 1981

H. C. Chiles



JESUS AS SAVIOR

International Series

Luke 2:1-14 The recital of the matchless story of the birth of Jesus Christ, our savior, who was born as no other person has ever been born and whose coming has meant more to the world by far than that of any other, is of perennial interest and blessing to all who know, love and serve him.

Arrangements for the savior—Luke 2:1-5 Just prior to the birth of the Lord Jesus, Joseph and Mary were in Nazareth, some 60 miles north of Bethlehem in Judea, the place where Micah foretold the savior would be born (Micah 5:2). In order that they might be in the proper place at the right time, God caused Caesar Augustus, the Roman emperor who was wanting and needing more money, to issue a decree that all the world over which he had control should be enrolled, every man in the city where he was born, with a view to taxation and perhaps military service. Thus we see God employing men of the world as instruments to work out his plans. Often men serve God's purpose without being aware of it.

In obedience to the decree of the duly constituted authority, Joseph and Mary made their way to Bethlehem. When not even an improvised corner could be found in the inn to shelter and protect the expectant mother, Joseph and Mary were granted permission to stay in the stable.

Advent of the savior—Luke 2:6-7 There, without the presence of a physician, nurse or attendant in the hour of her great need, Mary "brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." What foreboding in those words! Lack of hospitality was the experience of our Lord throughout his earthly ministry. Each of us should make room for Christ in our lives no matter who or what else must go.

Announcement to the shepherds—Luke 2:8-14 At that time there were lowly shepherds in the Judean hill country, watching over their flocks by night. While these humble shepherds were guarding their sheep and protecting them from robbers and wild beasts, they were visited by an angel of the Lord. As the glory of the Lord shone round about this heavenly messenger, the shepherds were frightened. Seeking to calm the shepherds, who were the first to hear the news that Christ was born, the angel said: "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a savior, which is Christ the Lord." In order that the shepherds might recognize the savior, the angel said: "Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

Thus the angel revealed intimate knowledge and announced the most wonderful news that was ever given to man. Instantly the heavenly hosts sounded forth a hymn of praise to God because of the birth of the savior. The angelic hosts sang the praises of God because of his wondrous gift of the prince who had come to bring peace to the hearts and minds of the people of this sin-cursed world.

FREED TO BE GOD'S CHILDREN

Life and Work Series

Galatians 3:23-4:7 Inasmuch as the law demands perfect obedience and no mere human being has ever been completely obedient, each of us has been under a curse as a result of disobedience. Nevertheless, man can be delivered from the curse of sin through faith in Christ, but in no other way.

The purpose of the law was to convince men of their need of Christ and to direct them to him. As the slave led the boy in his custody to the teacher, the law guided the Jews to Christ in order that they might learn about salvation through faith in the savior and become the children of God. How thankful all Christians should be that they are no longer under the law, but under grace!

Those who are in Christ and belong to him are characterized by oneness with him. As God's children they are heirs of God's resources and promises. They have and enjoy true freedom.

From eternity God intended to send Jesus Christ into the world to make it possible for people to be free in the fullest and truest sense. God made preparation for and appropriately timed the birth of Christ or the incarnation of deity. "When the fullness of time was come, God sent forth his son." The savior arrived exactly on time—the time appointed by the Father, foretold by the prophets, and when conditions had ripened sufficiently for this glorious event. The way for the incarnation was prepared by the Jewish religion, Grecian culture and Roman conquest.

The time which God chose for Christ to be born was much like our era. Then, as now, people were disillusioned and desperate, discarding the accredited religion as something that was outworn and readily accepting anything that was offered as a possible substitute. In that tragic day Christ came to earth not merely with the Father's sanction, but under his directive will.

As to the process of the incarnation, we are told that "God sent forth his Son, made of a woman, made under the law." The phrase "made of a woman" points significantly to his supernatural conception. It excludes human fatherhood. Christ was begotten by the Holy Spirit and conceived by the virgin Mary. There was in Christ a union of deity and humanity.

The real purpose and final goal of the incarnation of Christ were "to redeem them that were under the law." Christ redeemed us in order "that we might receive the adoption of sons." Adoption is the transferral of a person from one family into another. In spiritual adoption a child of Satan is taken out of his family and placed in the family of God. When we become the children of God, we are the recipients of his love, care and discipline. Because the Holy Spirit indwells us we enjoy cleansing, victory and guidance. As children of God we have all the rights and privileges of the family circle. We are heirs of God and joint-heirs with Christ.

Baptist News in Brief

Sunday school, music, WMU, Brotherhood up; CT down in '81

Statistical projections in nine key program and interest areas of Southern Baptist life predict smaller gains—along with two decreases—than in last year's banner totals.

All nine areas increased in 1980 for the first time since 1961.

Increases are predicted this year in enrolments in church membership, Sunday school, church music, Woman's Missionary Union and Brotherhood, plus mission expenditures and total receipts. Baptists will be down from last year and Church Training is projected to have a small loss.

Baptisms are predicted to decrease from 1980 by 6.9 percent, or 29,652, to a total of 400,090, topping the 400,000 plateau for only the 10th time, according to projects made by the Research Services Department of the Baptist Sunday School Board.

The projections are based on reports from 23,899 Southern Baptist churches across the nation. The final statistical count, which will be completed in February 1982, will be based on uniform church letters submitted by 36,000 churches. The final figures also will include the total number of churches participating in the Southern Baptist Convention.

Mission expenditures and total receipts are expected to increase by 10.8 and 11.0 percent, respectively. Expenditures increase of \$43,361,947 is second only to last year's record increase of more than \$45 million. Totals of mission expenditures have risen significantly in the last three years over figures from the middle 1970s when the amount was consistently between \$18 and \$27 million.

Total receipts are predicted to increase by more than \$273 million to a total of \$2,756,846,561. This is a record dollar increase for receipts, but not a record percentage gain.

Brotherhood promotes two

Mike Davis has been named director of marketing and J. Michael Hatley has been named editor of Brotherhood materials in two staff changes at the Brotherhood Commission.

Davis, an 11-year commission employe, replaces Jack Childs in the marketing position. Childs became director of support services, filling a vacancy left when Roy Jennings resigned to become director of communications at Baptist Memorial Hospital in Memphis.

As director of marketing, Davis will handle promotion of Brotherhood products and periodicals, advertising, public relations and audiovisuals.

Hatley's duties will include scheduling and editing special materials, editing Brotherhood Builder and serving as production editor of Missions Digest.

A native Georgian, Davis came to the commission in 1969 as associate editor of Probe and Pioneer Plans. He later became editor of the two youth publications, a position he held until becoming editorial services director in 1979.

Hatley, born in Ft. Worth, Tex., came to the commission in 1980.

The church membership gain of 1.2 percent will push the estimated 1981 total to 13,770,090, an increase of more than 163,000. This percentage gain is one of the smallest ever made in church membership. The smallest increase on record was in 1978, which was 0.9 percent.

Program areas which are projected to increase include Sunday school, the largest Southern Baptist program, with a gain of more than 59,000, or 0.8 percent, bringing that total to 7,492,872. It is the second consecutive gain for Sunday school enrollment.

The program of church music is projected to have the largest percentage gain, with 3.3 percent, or 50,404, to a total of 1,507,801.

The 2.5 percent estimated gain for Brotherhood enrollment is significant because it puts the enrolment back over the half-million mark for the first time since 1964. The increase of 12,392 is the third consecutive year for a Brotherhood increase.

Woman's Missionary Union enrolment is predicted to increase by 0.9 percent, or 9900, to a new total of 1,109,943. This will be the second increase in a row for WMU, following three years of losses.

Enrolment in Church Training is projected to drop by 0.6 percent or 10,774, to a new total of 1,784,845. Last year Southern Baptists' training program experienced a gain of more than 40,000.

Kentucky baptisms rising

Despite a report projecting a 6.9 percent decrease in Southern Baptist baptisms this year, Kentucky leads all other states in showing an increase in baptisms.

Kentucky, California and the Northwest led states with increases while Georgia, Oklahoma and Alabama experienced greatest declines.

The report shows baptisms down across the south, traditionally the stronghold of the 13.7 million member denomination. The declines occur at a time when the south is experiencing substantial population growth.

In the south only Kentucky and South Carolina reported increases over 1980 baptism figures.

North Phoenix Baptist Church, Phoenix, Ariz., led the SBC in bap-

tisms, reporting 1206, compared to 1033 in 1980.

First Southern Baptist Church, Del City, Okla., where Bailey E. Smith, president of the SBC, is pastor reported a sharp decline. In 1980 it reported 2028 baptisms but only 1164 this year, a drop of 864.

Rhea heads Florida school

Claude H. Rhea Jr., dean of the Samford University School of Music in Birmingham, Ala., has been named president of Palm Beach Atlantic College, West Palm Beach, Fla.

Rhea, who will assume the presidency of the 14-year-old college Feb. 1, 1982, succeeds George R. Borders, who resigned to become executive secretary of the Florida Baptist Foundation, Jacksonville.

Rhea, 54, a native of Carrollton, Mo., has been dean of the School of Music at Samford since 1969. Previously, he was consultant for church music and mass communications at the Foreign Mission Board, vice president for administrative affairs and chairman of the division of fine arts at Houston Baptist College and dean of the School of Church Music at New Orleans Baptist Theological Seminary.

Alaska executive retiring

Allen H. Meeks, executive director of the Alaska Baptist Convention, has requested a permanent medical leave of absence "upon strong advice" of his cardiologist.

In making his request, Meeks asked that he be relieved of all duties as executive of the convention until medical retirement becomes effective.

Meeks, 63, was hospitalized in Portland, Ore., during a recent Baptist Sunday School Board meeting, after he suffered chest pains. His condition was diagnosed as "reoccurring angina," and his physician recommended immediate retirement.

Meeks, who came to Alaska in 1960 to help establish Sunset Hills Baptist Church, was unanimously elected executive director in the 1980 annual meeting of the ABC.

Three die on way to church

Three Southern Baptists on their way to Sunday evening services were struck by a car and killed Dec. 6 in Mechanics-

ville, Va., just outside Richmond.

Mr. and Mrs. William G. Campbell and Olwyn Lewis, the sister of Mrs. Campbell, all in their 60s, were hit while crossing the street to attend evening worship services at Cool Spring Baptist Church. The two women died at the scene of the accident; Campbell died shortly thereafter at a local hospital.

Police said a 17-year-old Mechanicsville youth was released to his parents following the accident.

The three apparently parked their car in a parking lot across the street from the church. Police said the impact threw the victims about 145 feet.

Scales quits RTVC staff

John Scales, vice president for development of Radio and Television Commission, has been named director of development at Baylor University.

Scales, who began his new duties Nov. 30, had been on the staff of the Ft. Worth-based RTVC since 1980.

Routh plans BWA meeting

Duke K. McCall, president of Baptist World Alliance, appointed Porter Routh, past executive secretary of the Southern Baptist Convention, to serve as program chairman of the BWA World Congress to be held in Los Angeles July 1-7, 1985.

A local arrangements committee in Los Angeles is already at work to guarantee successful meetings for the expected 20,000 delegates and visitors.

National revivals in '86

Plans for a series of simultaneous national revivals in 1986 were approved by state Baptist evangelism leaders during a four-day meeting shortly after hearing that estimated baptisms for this year are down almost seven percent.

C. B. Hogue, HMB vice president for evangelism, encouraged directors not to waste time "moping in discouragement and discussing unreached goals" in the face of a projected 29,000 decline in SBC baptisms.

"There are still more than 1000 persons a day being baptized into SBC churches," Hogue stressed. "Let's get on with the task to which God has called us."

A national committee appointed by Hogue will coordinate the effort.

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