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WESTERN RECORDER

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KENTUCKY BAPTIST NEWS JO

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Lo, a star! Food welcomed by Poland as martial law is declared

Although the declaration of martial law in Poland imposed Dec. 12 closed that country's borders, a Polish spokesman has assured European Baptists food in any quantity will be allowed into the country.

A spokesman for the Polish embassy in Bern, Switzerland, said in a Dec. 15 telephone interview that any food parcels, in whatever quantity, even truckloads, will be allowed into the country with only customs verifications necessary.

"These would be really welcome in the present situation," the embassy representative said.

Knud Wumpelmann, general secretary of the European Baptist Federation, said he is confident the latest relief shipment, a truckload of medicine worth more than \$39,000 but purchased for about \$13,000, already had reached its destination at Bialystok, where Polish Baptists operate a home for elderly people, before borders were closed.

In all, Baptists have sent six truckloads, mostly foodstuffs, to Poland. The European Baptist Federation and the German Baptist Union have spent \$260,870 for those shipments. The figure includes \$135,000 in hunger and relief funds from the Southern Baptist Foreign Mission Board.

Another truck was being readied for dispatch Dec. 18. Manfred Otto, administrative director for the German Baptist Union, said he will try to arrange for still another shipment to be made up immediately in light of reports of growing food shortages in Poland.

In a telephone conversation with Wumpelmann Dec. 11 Michal Stankiewicz, general secretary of the Polish Baptist Union, requested five tons of paper for Baptist publications. One ton, which was immediately available, will be shipped as soon as other priority traffic resumes, Wumpelmann said.

It is generally assumed Polish Baptist churches held their services Dec. 13 even though direct contact could not be established due to the communications blackout.

The 69-item declaration of martial law, which prohibited public gatherings, apparently did not apply to

church worship services.

Polish embassy personnel, when asked specifically about church meetings, confirmed they were not banned.

2nd missions volunteer ill, home, hospitalized

Roy Church, a Southern Baptist extended service volunteer in Quito, Ecuador, has been returned to the United States after he was stricken by Guillain-Barre Syndrome, a paralysis-causing illness.

Church, 54, of Winston-Salem, N. C., was in stable condition in the North Carolina Baptist Hospital there after he was flown by air ambulance from Quito Dec. 16.

Guillain-Barre Syndrome, apparently caused by a virus, results in what usually is temporary paralysis. Medical experts say 95 to 97 percent of the victims of the syndrome get over the paralysis.

The jet air ambulance, chartered by the Foreign Mission Board, was equipped with a respirator and staffed by two respiratory therapists. It was dispatched to Ecuador after doctors at Voz Andes Hospital in Quito and Franklin T. Fowler, the board's medical consultant, agreed Church should be returned to the United States to receive specialized care. Church's wife, Ruth, accompanied him on the flight home.

During the previous week Church had seemingly recovered from a three-day bout with a flu-like virus. Anticipating completion of their term and a return home before Christmas, he was building moving crates when he began experiencing a weakening in his arm and leg muscles.

Church had been assistant to the treasurer of the Ecuador Baptist Mission since he and his wife arrived in Quito in May 1980. For the past few months he also was interim pastor of the English-Language Baptist Church in Quito.

Prior to going to Ecuador, Church was manager of a Winston-Salem furniture store. He is a member of Calvary Baptist Church. The church's pastor, Mark Cortis, is a FMB director, and met the Churches when they arrived by air ambulance.

Prince of peace

In the midst of political turmoil, oppression of the poor and threats of war, Jesus came as Prince of Peace. Christians celebrate his birth today, amid modern-day shifting political powers, social injustice and fears of nuclear holocaust. Yet God's message brings new hope: The Prince of Peace is Immanuel, God with us. (HMB photo by Don Rutledge)

Ross Figart Jr. to direct mountain missions work beginning Jan. 1, 1982

F. Ross Figart Jr., missionary in Boone's Creek Baptist Association, has been elected director of Kentucky Baptist Convention's mountain missions program by the executive board.

Figart, 55, will also be associate director of the state Direct Missions Department.

The mountain missions program encompasses 34 eastern Kentucky counties, providing communication, support and assistance from the state convention to the mountain church staffer.

In addition, the program director is responsible for the Mountain Missions Conference, an annual week of training and retreat for mountain pastors and their families. The free conference is held at Oneida Baptist Institute in Clay County.

Figart has been Boone's Creek Association missionary since 1968. In the 19 years of ministry before that appointment, he was pastor of Petrey Memorial Baptist Church, Hazard (1964-68), pastor and county missionary at Vanceburg in Lewis County (1966-64) and pastor of Spears Mill Baptist Church, Paris (1949-56).

Born in Pennsylvania but reared in central Kentucky, Figart is a graduate of Georgetown College, Southern Seminary and Lexington Theological Seminary.

He succeeds I. Houston Lanier, who is retiring Dec. 31.

WR buses roll again to SBC, New Orleans

Because of positive response from the 88 persons who traveled with Western Recorder to Los Angeles last summer, Western Recorder is taking a bus tour to the Southern Baptist Convention in New Orleans, La. June 15-17, 1982.

Leaving from Louisville Friday, June 11 at 6 p.m. buses will pick up passengers in Elizabethtown and Bowling Green. The group will return Saturday, June 19 at 7 a.m., according to Ray Hayes, advertising manager and tour coordinator.

Fees to cover two-way transportation, accommodations at the International Ramada Inn in New Orleans and a tour of the city are \$356 per person for double occupancy, \$327 for triples and \$311 each with four persons in a room.

Reservations should be sent with a \$75 deposit to Western Recorder, Box 43401, Middletown, KY 40243. The deposit will be refunded if reservations are canceled by Friday, Apr. 30, six weeks before departure.

State Acteen scholarship deadline is approaching

Cathy Howle, state Acteen director, has announced that 16 Acteen scholarships will be given in 1982 by Kentucky Woman's Missionary Union.

To be eligible, an Acteen must have successfully completed her Queen Regent level in Studiact and be a graduating senior the year she applies. Application forms may be secured from the Kentucky WMU office (Box 43433, Middletown, KY 40243).

Each scholarship is valued at \$500 and is given to first year students only.

The deadline for making application, according to Miss Howle, is Jan. 15, 1982.

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

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James H. Cox, Associate Editor



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C. R. Daley

Daley Observations

Good reason for Christmas cheer

Christmas celebration in America may be somewhat curtailed this year by the lagging economy and cuts in federal spending but we still have more reason for rejoicing than most any people in the world. Cash registers may not jingle as often and as loudly as merchants would wish and Santa's pack may be a little lighter than usual but shopping centers are overcrowded and traffic is bumper to bumper during peak shopping hours.

Not many families can afford an auto or a house for Christmas this year and cost of travel, especially by airplane, will keep some from getting home for Christmas. But Americans already have more autos and comfortable places to live than any people in the world along with many ways to communicate with loved ones at Christmas.

Christmas is recognized all over the world but has true significance only where Christ is worshiped. Even some of these places face a tragic and dismal Christmas season. Think of Poland where the Christmas present for millions of Catholics will be hunger, political chaos and communist repression of every expression of freedom and human rights.

Christians in the Arab world will bring only more assassination, violence, terrorism and hatred. Christian pilgrims will walk from Jerusalem to Bethlehem on Christmas eve to worship but the Prince of Peace born in Bethlehem means nothing to the Jews and Arabs who are hopelessly deadlocked over whether the Moslem mosque now standing or a rebuilt Jewish temple will occupy the site where the original temple stood in Jerusalem.

To the teeming millions in India and China Christmas will mean no more than some special religious season of Hindus, Buddhists or Confucianists means to Christians.

When we consider how little Christmas means to much of our world, our complaints concerning Christmas 1961 in America should give way to cheers. We have more reason to celebrate and more with which to celebrate than the rest of the world. Because of this we should never be satisfied until all humanity has the same reason and resources with which to celebrate Christmas as we have.

Supreme Court decision appears inconsistent

It appears inconsistent that the Supreme Court upholds college students' use of public college property for religious purposes but declares unconstitutional high school students' use of an

unused classroom in a public school for voluntary religious services before school. But this is the outcome of Supreme Court rulings made only a week apart.

The court has consistently treated public elementary and high schools differently from state colleges and universities so far as school religious exercises are concerned. One reason given is that younger children are more impressionable than college students.

The grounds on which the two decisions were made are interesting. In the case of the University of Missouri at Kansas City the court said not to allow religious groups to use college property for religious meetings was a denial of freedom of speech and worship. In the case of Guildelard High School in New York the court agreed with a lower court decision saying to allow students to meet on school property for prayer meetings was an unconstitutional advance of religion by the school.

These rulings reveal the very thin and vague line between establishment of religion which is forbidden and freedom of worship which is guaranteed in the first amendment.

This editor has supported Supreme Court decisions on prescribed Bible study and prayer in public schools but denying students' use of an unused public school classroom for voluntary prayer meetings before school seems to go too far.

We can expect flying casinos

The observation of Jesus that people of this world are much more shrewd in handling their affairs than the people who belong to the light has been verified every generation. While many church members are only half-heartedly devoted to being the salt of the earth, those dedicated to the eradication of morality and righteousness from all the earth seem to stay awake every night thinking up ways to corrupt humanity.

It would seem that by now every conceivable way to degrade humanity would have been thought of but not so. Every discovery, invention and technological advance of mankind is twisted into something new to corrupt mankind.

Only a few years ago many of us raised a howl over making barrooms out of airplanes. Gradually, however, we have become accustomed to waiting on being served food on airplanes until orders for alcoholic beverages are taken. How absurd that no-smoking sections on planes protect us from tobacco smoke but we have no protection from liquor breath and tipsy talk of drinking passengers.

As if that's not enough, now consider what we face. Airplanes most likely will become flying casinos. The first case is Singapore Airlines, according to a report in Time magazine.

On a recent flight from Singapore to San Francisco a 747 jumbo jet offered passengers a new service. One row of tourist class seats was

used not for seats but for six slot machines.

Passengers were offered aluminum chips for 50 cents each to feed the one-armed bandits. Of the 330 passengers 148 requested turns to play the slots. The crowd around the machines almost blocked other passengers from the rest rooms.

This first commercial flying casino was less than a howling success because the machines which were made out of plastic for weight sake broke down after a few hours of playing. One thing is certain. Sponsors of the flying casino will quickly solve the problem of plastic machines and most likely will not rest until a system is worked out so that along with a seat belt, and earphones for music and a screen for movies, each passenger will be provided his own slot machine to play without moving from his or her seat. At least passengers will have another seat choice—window, aisle, smoking, non-smoking or slot machine terminal.

Sometimes we think denominational planners are ingenious coming up with Bold Mission Thrust, 6-6 by '66, etc., but never forget the people of this world are as shrewd as people who belong to the light.

Baptist Forum

Gold Mission Trust?

I wish to applaud the executive board for their wisdom in "regathering" resources from the Co-operative Program funds. One wonders, however, where this wisdom went in the decision to "scatter" that which was so wisely "regathered."

If Bold Mission Thrust is not to result in Cold Mission Bust, we as a people need to insure Gold Mission Trust!

Our integrity as a people is called into question over actions such as the executive board took in their decision to purchase a fleet of automobiles for state use. How can we ethically ask our people to double their Co-operative Program giving when the usage of funds already received violates the very spirit of Bold Mission Thrust? One may well wonder if the next step will be the securing of a fleet of Mercedes, contingent of course upon our people sacrificing for Bold Mission Thrust! How preposterous!

Our departments are to be commended for their frugality which has allowed for the surplus of funds. I'm certain that our departments were frugal because they realize the sanctity of the funds, namely, that they are the Lord's money, given by the Lord's people, for the Lord's work. The action of the executive board calls into question the nature of the sacrifice made by our departments by casting suspicion upon them that they are saving funds for their own purposes rather than to further the maximum benefit of the funds given in trust to them.

We have more than a public relations problem, we have a spiritual problem that is expressing itself through this action.

For the sake of the combined effort of Kentucky Baptists, I ask that the automobile action be rescinded and that all future decisions be made in the light of accomplishing our goal of Bold Mission Thrust.

Doug Martin, Piner

Oneida Journal

The spirit of Christmas

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



Ministering to the children of the 80's

Eldred M. Taylor,
Executive Director



Saul Hunchell was, perhaps, the greatest scholar in our school's history. He graduated from Oneida in 1911, taught here 1914-32, serving also as principal 1920-32 and as president 1941-46.

He wrote in our school paper Christmas, 1941: "Important as material things are in our lives, it is nevertheless true that the things we treasure most, even in our day to day living, are spiritual things. Great music, fine books, all great art, are things of the spirit. Liberty, in its highest sense, is but freedom of the spirit of man. Friendship is a comradeship of human spirits. God is a spirit. And Christmas is a spirit.

"The Spirit of Christmas is something in the air and deep within our feelings. It is lights shining through darkness, the smell of snow whether there is snow or not, the farseen radiance of a star, the exchange of smiles between strangers in a street. It is the sound of bells, the singing of angels, the hanging of evergreens, the beating of angels' wings. Christmas is glory, peace, good will to men—and men of good will. It is neighborliness, and tenderness, and selflessness. It is love, and joy, and sacrifice. It is a little child and his mother.

"Christmas means to me the warming and softening of the heart of a Scrooge; the courage and gentleness and devotion of a Cratchitt family and a Tiny Tim. It means the life-long quest of the other wise man for the king—forever drawn out of his way to help some needy being, and never quite realizing, even unto the last, that such is the only way one shall ever really find the Master.

"Christmas means to me groups of boys and girls setting out from school, with laughter in their voices and in their hearts, to go HOME for CHRISTMAS, and an unvoiced prayer that for each it may be a very happy Christmas.

"Christmas means to me a humble log home in the mountains, with a roasting fire in the early morning, and seven pairs of mother-knit stockings hanging filled at the ends of a long fireboard. It means a Christmas tree, years afterwards, with gifts and plenty of toys, and Santa Claus, and two little fellows very happy, and a father and mother giving thanks.

"Christmas means to me the glory and wonder of Handel's Messiah—the prophecies of Isaiah, the psalms of David, the gospel of Luke, the goodness and faith of Job, all blended together and set to music of inconceivable loveliness and inspiration.

"But more than all else, I think, Christmas means to me a lowly teacher, human and divine, walking among common humanity; feeling a great compassion for them; bearing their burdens with them; teaching them, by His words and by His life, to love the Lord with all their heart, soul, mind and strength, and their neighbors as themselves. It means the Cross, and a voice saying, 'Father, forgive them, they know not what they do.'

"Do we, in this critical hour of history, find ourselves groping for some high and noble end toward which to strive, something worthy of the best that is in us and capable of calling out that best, something worth giving our lives to, or even FOR if need be? I think we find it here. It is that the spirit of Christ—the true spirit of Christmas—may become a reality in the lives of men. The place to begin is within ourselves. It will give to our lives meaning and purpose and happiness.

"God help us this Christmas to be Christians."

Clear Creek Comments

How to become an instrument of peace

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



Francis of Assisi, who lived more than 700 years ago, left a simple prayer that sounds as if it were written for the 20th century.

Although his father was a wealthy merchant, Francis renounced his fortune and gave himself in service to the poor. Born in the tiny village of Assisi, Italy, he loved wildlife and the out-of-doors. He called animals "his brothers and sisters," and wrote of "brother sun" and "sister moon" in his "Canticle of the Sun."

His prayer, which has blessed so many readers down through the centuries, is short but powerful:

"Lord, make me an instrument of thy peace;
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light; and
Where there is sadness, joy.
Divine Master,
Grant that I may not so much seek to be
Consoled as to console;
To be understood as to understand;
To be loved as to love;
For it is in giving that we receive;
It is in pardoning that we are pardoned;
And it is in dying that we are born to eternal life."

St. Francis didn't dress for success. He usually wore a single brown tunic of coarse woolen cloth. But he prayed for success, in that he asked God to use him to bless others. Is there any other kind of lasting success?

We are on the threshold of a new year. It can be just what we want it to be. We can find happiness, and by using the formula of St. Francis of Assisi, we can learn how to become an instrument of peace.

I believe in miracles!

A little girl entered a drugstore and informed the druggist she wanted to buy a miracle. "I am not sure I understand," the druggist replied, "What do you mean?" The little girl said, "You see, my mother is real sick, and I heard the doctor tell my daddy that it would take a miracle for her to be well. I only have 82 cents. Will that buy a miracle?"

What is a miracle? It is an event that apparently contradicts known scientific laws and is therefore thought to be due to supernatural causes. It is an act of God that supercedes our knowledge. Because a miracle is an act of God, 82 cents will not buy a miracle. In fact, no amount of money will buy a miracle. But I believe in miracles.

I believe in the miracle of God's love. For only his unselfish love would reach out to sinful humanity and offer forgiveness when justice would dictate punishment. I believe in the miracle of the birth of Jesus. At this season of the year, much of our society is caught up in the celebration of Christmas. Granted, much of it is commercial and many participate in the celebrating without comprehending the true meaning. But isn't it wonderful that multitudes do celebrate this lovely season with the true Christmas spirit? There is manifested an air of generosity, an attitude of caring, a warmth of love and a breath of mystery all because of the birth of Jesus. He was God come to us in human flesh. He came as man but without sin because of the miracle of that special conception which we cannot understand but which God brought to pass by the power of the Holy Spirit.

I believe in the miracle of the Kentucky Baptist Child Care ministry. The history of how it began and has continued is a miracle that God has wrought through the loving hearts and caring hands of his people. With so many broken homes, shattered families and hurting children needing care, love and spiritual guidance, and with the costs of such care ever on the rise, only a miracle can make it possible to meet the needs. No, you cannot buy a miracle, but you can pray for and give to this ministry, and God will make you a part of his miracle.

The columns on this page are paid space.

Meet Cumberland College Student...



Lena Jones

Lena Jones, Cumberland College junior, bright, pretty, articulate, sparkles with enthusiasm as she talks of her Summer Missions work and the many other spiritual activities she engages in at this Southern Baptist school.

Lena is unique. She is the first of 14 children from the family of a retired coal miner to attend college. Lena's endeavors inspired her younger sister Linda to enroll at Cumberland two years later.

"I always wanted to attend Cumberland. I visited several other campuses but was impressed by the friendly Christian atmosphere and the physical beauty I found on Cumberland's campus. All of my older brothers and sisters married young. I decided I was going to be different."

She is different. Last summer when others were "goofing-off", Lena dedicated herself to missionary work in Indiana, conducting Vacation Bible School, backyard Bible study and prayer groups, and diligently conducting door to door surveys.

"I went where God wanted me. He taught me patience and I learned to trust Him and His use for me."

Like other Summer Missionaries, Lena was given only \$20 per to meet her needs. "Supportive Christians provided our room and board. I trusted God and turned to Him for all my needs."

Lena plans to become a Christian counselor. "God has given me the qualities that I need to be a Christian counselor. Mostly, He has given me a genuine love for all people. You must love and accept others. Cumberland has helped teach me love, acceptance, and responsibility, and has helped me do things that I couldn't do otherwise."

Lena has grown while at Cumberland. We want others who are willing to grow.

President Taylor,

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

Name: _____

Address: _____

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

Baptist Forum

A wise choice in staff

I read in Western Recorder of Wally Miller's election as associate in the Sunday School Department in Middletown. My reaction was both sadness and joy. I was saddened because I served in Northern Kentucky Association four of the five years brother Miller was on the staff in the association and I remembered how my ministry there was greatly enriched by Wally's wisdom and loving spirit. I was saddened because now Wally's expertise will be shared on a much wider base. I hope Kentucky Baptists will make great use of the wide talents this man possesses.

To the people of Northern Kentucky Baptist Association I send my condolences. You have suffered a great loss. Those pastors and staff members who worked and fellowshiped with brother Miller this past five years no doubt share the feelings I have expressed. I sincerely hope you find someone whose ministry in your association will be as fruitful as was Wally's.

Congratulations Kentucky Baptists on making such a wise choice for the continuing work of your state Sunday School Department!

William Lynn Dixon, Cheyenne, Wyo.

Pride in Appalachian heritage

I have been associated with Cumberland College for 16 years as a student, instructor and staff member; yet, never have I been as proud of Cumberland College and its students as I was recently when I sat in First Baptist Church, Washington, D.C., and thrilled as the blended notes of the Cumberland College Chorale projected and reverberated with joy and inspiration throughout the massive sanctuary.

As these "Children of Appalachia" gave forth their musical blessings, the sanctuary came alive with joy, inspiration and praise. Even more, this fine group of youthful and talented musicians presented tangible proof that Cumberland College indeed presents and preserves the heritage of Western Christian culture.

As soloist Debbie Fraker touched me with her rendition of John Jacob Niles' folk carol, "I Wonder As I Wander," I realized that Cumberland College and the southeast Kentucky Appalachian people are so intertwined that the soul of one breathes life to the other.

The Cumberland College Chorale is a living, singing testimonial to the abilities of our Appalachian youth, a group striving mightily for the rebirth of a forgotten people. Together—Appalachian people, students and college—we shall endure and, in fulfillment of the prophet Elijah's words, "Ye shall have a song."

Billy Jack Canupp, Williamsburg

Are churches keeping only 60%?

I am replying to your editorial (11-25-81) and to the action taken at the convention concerning the increase in the percentage of the Cooperative Program monies to the Southern Baptist Convention.

I certainly am in favor of a 60/40 division or even a 50/50 division in principle, but someone needs to explain what is going to be cut from our state work.

It seems that everybody is in favor of cuts until we cut the service or ministry. Should we cut direct missions in Kentucky? Should we cut support to our educational institutions—Onesida, Georgetown? Should we cut the amount of money given to Western Recorder? It seems that some want to "let love abound" everywhere but in Kentucky. We have state missionaries who make way below what foreign missionaries make. We have teachers at Onesida who make way below what public teachers make. We have teachers at Baptist colleges who make less than their first year graduates make teaching in public schools. On and on we could go mentioning our need in Kentucky.

If we want more going to foreign missions, which we all do, then our argument is with the Southern Baptist Convention and not with the state convention. If we want to do something really bold then let us increase the foreign missions and home missions allotment from the meager amount they receive from the Southern Baptist Convention budget.

I wonder how many of those voting for the 60/40 at the convention support the 60/40 percent in their own church.

The messengers at the convention needed more information about the budget and from where the cuts are to come.

Harold Greenfield, Princeton

Freedom of worship, religious toleration

After attending the Kentucky Baptist Convention and having done some post-convention reflection, two thoughts keep running through my mind. The first is positive. I perceived among Kentucky Baptists a deep and abiding commitment to missions, both at home and abroad. During a time when the Cooperative Program has been attacked in some circles, it is encouraging that Kentucky is increasing the percentage of gifts she gives to Southern Baptist causes. Southern Baptists were birthed with a love and passion for missions. May we not only retain that resolution, but I pray our response to the needs of the world will be expanded and deepened.

The second thought is one of concern. Not only did I see a loyalty to missions but I felt a waning of Baptist zeal for complete religious liberty and enthusiasm for separation of church and state. The erosion of the "wall of separation" is evident within and without the free church tradition of which Baptists are heirs. It is disturbing enough to see lawsuits brought against religious bodies by the federal government and/or Internal Revenue Service, Supreme Court decisions limiting the free exercise of religion and efforts in Congress, such as tax tuition credits and prayer in school bills, all of which do violence to the biblical and constitutional principle of a free church in a free state. But to know many of the hammers beating at the wall of religious liberty are wielded by church groups in general and Baptists in particular is most distressing and disheartening.

The early pages of Baptist history in America are stained red with the blood of those persecuted and killed for the cause of free exercise of religion in a free state. This is no time to deny one's

heritage, but to own it. Any erosion of this cardinal doctrine can have only two effects: 1. A growing intrusion of governmental agencies into the life of the church resulting in regulation of the church; 2. A growing intolerance of minority faiths, culminating in religious persecution.

Freedom of worship is a precious commodity and religious toleration a must. I for one am not willing to give up either.

Rick White, Lebanon Junction

Engine or caboose?

The headline story concerning the paralyzed volunteer (WR 11/25/81) points up two crucial issues: first, the need to read any and all papers before they are signed; second, Southern Baptists' shocking insensitivity to persons with disabilities. What has happened to Mr. Sorrels is indeed a tragedy. He joins some 40 million other Americans with handicapping conditions. His signing of the waiver without knowing what it was is regrettable. This type of waiver is generally used by agencies for volunteers. His charge that the leaders of the Foreign Mission Board are "very cold business men . . . who lack Christian compassion" no doubt issues from the bitterness of his tragedy. However, the response from the board as reported in the article, "if his friends are truly interested, they establish a special fund for Sorrels" smacks of callousness. It calls into question the motives of his friends. Their response may have been motivated by their defensiveness but it is an example of an endemic insensitivity of our leaders toward disabled persons. Whether I like it or not, and I don't, I agree with the Foreign Mission Board position in this situation.

If the campaign of Bob Sorrel's friends accomplishes nothing else I pray that it will increase the sensitivity concerning persons with disabilities of the leaders for all our boards and agencies, as well as for the local church. For once I would like to see Southern Baptists the engine rather than the caboose in actualizing the claims of scripture, ". . . for you are all one in Christ Jesus." If you were disabled today would you be able to participate in the life of your church and your denomination?

Carl L. Enoch, Louisville

Two levels of leadership

In reference to the Dec. 8 issue of Western Recorder concerning buying cars for state staff use, if each church followed this leadership and bought even a compact car for each staff worker to drive out of mission money, there would be very little left for bold missions in 1982. Why should the state staff be treated as the exceptional over the churches which support them? I long to see the time when the convention's leadership will become as conservative as the church must be in order to support convention work.

I believe it is yet to be seen what churches will do for missions if those promoting missions in higher leadership will come down on the same level financially.

Ray Carter, Benton

Many churches provide transportation for pastors. This is all the executive board did for staff workers whose work almost always involves traveling. — Editor

Baptist News in Brief

Texas paper offered blind

Beginning in January blind Texas Baptists will receive their copy of the Baptist Standard, journal of the Baptist General Convention of Texas, on tape.

Through an arrangement between the Standard and the church ministries section of the BGCT a cassette tape will be provided free of charge to the blind.

The tapes will be narrated by Carl Singer, manager of KCRJ radio station, and will contain unedited readings of "a variety of the most prominent articles" from each week's newspaper, says Robert Parrish of the BGCT church ministries section.

Texas is the fourth Baptist convention to begin such a service for the blind. South Carolina began the program about two years ago, and now North Carolina and Arkansas provide such a taped newspaper.

Gabhart retires at Belmont

Herbert C. Gabhart, 68, is resigning as president of Belmont College, effective June 1, 1982, and will accept a newly created post of chancellor.

A successor to Gabhart, who has been president of the Tennessee Baptist Convention-affiliated school since 1959, will be named prior to June 1.

Gabhart came to the school after serving as pastor of First Baptist Church, Williamsburg, Ky., and the McLennan Baptist Church, Memphis, Tenn. When he came the school had 950 students on campus and offered two degrees in nine areas of study. Now the school has an enrollment of nearly 2000 and offers six degrees in 35 areas of study.

Peach chaplains to stay

The Georgia Baptist Hospital Commission will continue to employ female chaplains who are ordained ministers.

The issue of ordained women chaplains emerged during the 1981 annual meeting of the Georgia Baptist Convention when Mrs. Troy Morris of Americus, Ga. made a motion that no ordained female chaplain be paid after Jan. 1, 1982.

Mrs. Morris's motion was immediately referred to the hospital commission.

The commission quotes a legal opinion from its attorney saying federal laws against discrimination would not allow the banning of female chaplains who are ordained. The opinion also said such action could endanger hospital accreditation.

Ring out the old, ring in the new

Postal restrictions limit Western Recorder to publishing 50 issues per year. This is the 80th edition for 1981, therefore, no issue will be printed next week. Two weeks of Sunday school lessons are included this week as a result. Your next issue will be dated Jan. 6, 1982, launching Western Recorder's 156th year of service to Kentucky Baptists. Happy new year from your state Baptist newspaper.

Israelis urge Baptist center

Israeli officials capped a "perfect" trip to Israel for SBC president Bailey Smith with a proposal that Baptists build a study center in Jerusalem.

The proposed site, one-and-a-half acres where Mt. Scopus meets the Mount of Olives, would cost Southern Baptists \$3 million, according to Smith.

"We loved the idea and it certainly would be a great place in the land of our Lord for a Baptist presence," he said. "It's a beautiful thought, whether it can be realized or not."

Smith, pastor of First Baptist Church, Del City, Okla., was in Israel Nov. 30-Dec. 9 with 11 other Southern Baptists and nine leaders of the Anti-Defamation League of B'nai B'rith, an organization of Jewish laymen.

He said he would not lead any Southern Baptist attempt to raise the \$3 million but would support such an effort.

FMB oks pension plan

The Foreign Mission Board took final action on a revised pension plan which upgrades inadequate retirement benefits for Southern Baptist missionaries overseas and many of the missionaries who previously retired or resigned.

The board, which endorsed the new plan in principle at its October meeting, approved it in detail at the December meeting. The plan goes into effect Jan. 1, 1982.

The new plan will increase the cost of the board's pension contribution for career missionaries and missionary associates from \$1.2 million per year in 1981 to \$3.7 million per year in 1982.

Funds to cover improved pension contributions became available because of increased over-all giving of Southern Baptists, the victory last year in Congress which saved nearly \$1 million in U. S. income tax on missionary salaries and improved investment income.

The new plan will bring contributions to the pensions of the current missionary force into line with the minimum 10 percent of compensation per year recommended by the Southern Baptist Annuity Board for personnel of churches and denominational organizations.

Missionaries exit Libya

Southern Baptists' only missionary family in Libya has decided to leave as urged by the American government.

Harold and Dorothy Amos Blankenship, from Tennessee and Alabama, reported by telephone Dec. 14 that their departure would be dependent on when exit visas are approved. Unless they are

able to get their residence visa renewed they will be required to leave by Dec. 21, but they hope to stay until the first week in January in order to spend Christmas with members of their church. They are planning a Christmas luncheon in their home.

The Blankenships plan to transfer to another middle eastern country when they leave Libya.

SWBTS files petition

Southwestern Baptist Theological Seminary has filed a petition for certiorari with the U. S. Supreme Court requesting that the Supreme Court hear the seminary's four-year-old lawsuit with the Equal Employment Opportunity Commission.

The petition is being filed by seminary attorney Jenkins Garrett, of Ft. Worth, and the firm of King and Spalding of Atlanta, Ga. Former U. S. attorney general Griffin Bell is a member of the Atlanta firm and a long-time friend of seminary president Russell H. Dilday Jr.

Also joining the case is Charles Allen Wright of Austin, Tex., an expert in constitutional law.

In a July 17th decision the Fifth Circuit Court ruled that the seminary is a "wholly" religious institution entitled to the status of the church but that employees who perform tasks "which are not totally ecclesiastical or religious" are not ministers entitled to First Amendment protection.

The ruling was made after the EEOC appealed to the Fifth Circuit Court. A lower court decision by U. S. district judge Eldon M. Mason in the Works in January 1980 had refused to grant EEOC's request to force the seminary to file employee information forms.

School accredited; one not

Baptist Bible Institute, Graceville, Fla., has received full accreditation from the

Southern Association of Colleges and Schools (SACS).

To be accredited, a school must meet stringent guidelines concerning academic requirements, fiscal policies, the governance of the school and the institution's physical plant. Once accredited, its students may transfer course credits to another accredited school.

At the same SACS meeting, Mid-American Baptist Theological Seminary of Memphis, Tenn., an independent seminary with strong ties to several Southern Baptist churches, was turned down for full accreditation by the association's Commission on Colleges.

John Floyd, academic vice president of the seminary, said he was "aghast" that the commission refused to endorse the school's request for accreditation.

The seminary has been in candidate status—an intermediate step to full accreditation—for five years.

Moon school loses battle

Unification Church officials have failed to persuade the U. S. Supreme Court to review the denial of a charter to the group's Barrytown, N. Y., seminary.

In a one-line order the high court refused an appeal brought by the controversial Sun Myung Moon and other church leaders, claiming that the school was the victim of discrimination by the New York State Board of Regents.

Nearly four years ago, the regents, charged by New York law with granting charters to institutions of higher education, refused a charter application from the Unification Theological Seminary on grounds it was academically deficient and fiscally questionable.

Jean Buice's killer tried

Anthony Wiley, 22, has been convicted of the Sept. 21 beating death of Jean Buice, but was spared the death sentence when a DeKalb County, Ga. jury deadlocked 11-1 in favor of imposing

the maximum punishment.

Wiley was sentenced to six consecutive life terms in prison, plus 45 years, by judge Clarence Peeler. The sentences were the maximum the judge could give. In Georgia, only a jury can impose the death penalty.

Wiley was the first of three men to be tried in connection with the Decatur city park assault on Mrs. Buice, daughter-in-law of Atlanta pastor Lester Buice, and her coworker, Betty Ann Miles.

Mrs. Buice, an active member of Rehoboth Baptist Church, where her father-in-law has been pastor 34 years, died from blows to the chest sustained in the noon-time attack.

Students lose court appeal

A group of high school students seeking to hold prayer meetings at their upstate New York school lost their legal battle as the U. S. Supreme Court declined to review two lower federal court rulings against the students.

The action, taken unanimously and announced without comment, came just one week after a major ruling that students at state colleges and universities have a constitutional right to worship on campus. In writing for an 8-1 court majority in that case, however, Justice Lewis F. Powell Jr. warned that the decision should not be interpreted as signaling a similar result in the New York case.

Six students at the Guilderland (N. Y.) High School took their principal, superintendent of schools and school board to court nearly three years ago after principal Charles Ciaccio and the board refused to grant them permission to conduct prayer meetings inside the school either before or after the school day.

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Overtaxed shelter

Dixon will offer answer to child care dream

by Mary Kinney Bramon, State Correspondent

Child Care's dream is slowly becoming a reality. As western regional coordinator of Kentucky Child Care, Bill Heaton's dream was born out of a need to see all children receive adequate love, protection and care.

"One of the sad points in my career was the day I received a phone call from the Department of Human Resources, asking me to find temporary shelter for a teenage boy," relates Heaton. "The boy had run away from an impossible home situation and was in the detention center."

"Since our temporary shelter in Providence closed in April 1980 we had had no temporary shelter for boys in the western region. I had to refuse the boy."

Heaton realized the need for a temporary shelter in the western region as soon as he assumed his duties as child care coordinator. Coming to the position in June 1980 he never realized the luxury of the Providence shelter.

"When I began my work here I immediately found there were more requests for emergency care than for actual placement," explains Heaton.

"The closest Baptist temporary shelter for boys is in Elizabethtown," says Heaton.

"The situation for girls is just as bleak. Girls requiring temporary shelter must go to Spring Meadows at Middletown."

"This situation is far from ideal. Western Kentucky children are mostly rural. It's traumatic for them to be taken far from home, to a large city. They just don't fit in with children from the city."

"We recently dealt with a western area farm girl who needed temporary placement. We sent her to Middletown but she had difficulty adjusting. Her language was different. The city children ostracized her because of her rural speech. She behaved well, but she was unhappy."

"We finally found a local home for her and she is now doing quite well," states Heaton.

The dream of '76

Bill Heaton was not the first to dream of a temporary shelter in the western part of Kentucky. The dream began in 1976 with long range planning. The staff of Kentucky Baptist Child Care, along with the board of trustees, produced a long range plans booklet that included these plans:

— Improve the cottages on the campuses of Glen Dale and Spring Meadows. This has been done.
— Establish regional child care offices. These have been established in Madisonville, where Heaton serves, and in Lexington.

— Provide emergency shelters. The plans were that local churches and associations would help establish these shelters.

At the time the long range plans were made the only temporary shelters were in Middletown and in Providence. When the Providence shelter closed, the needs in the western area intensified.

"The needs in this area are great," confides Heaton. "To my knowledge, the only state emergency shelters in western Kentucky are in Hopkinsville and Henderson. The state does have several foster homes that can service as emergency shelters when needs arise."

"We receive referrals from the Mental Health Center, the Department of Human Resources and the courts. One particular judge, Charles Boetler, has shown extra large interest in our work. He talks with others about our child care efforts. He has invited me to meet with others who are interested in child welfare."

Heaton feels the Baptist shelter can provide a particular kind of care the state cannot provide.

"Our house parents will be Christians," explains Heaton. "The children in our care are involved in the local church. They will be surrounded by Christian influence."

Finding a location

As the need for western Kentucky temporary shelter became more and more evident, Heaton began talking with pastors and directors of missions in the area. Local Southern Baptists were receptive to the idea.

Heaton looked at several large homes in the area.



Bill Heaton goes over blueprints for a new temporary shelter facility soon to become reality near Dixon.

Although the initial costs of the homes were in line with what he felt the child care organization could pay, the costs of fixing the homes to meet state specifications was much too costly.

Heaton also found difficulty among community residents. Fearing the neighborhood would be overrun by delinquents one group of residents planned to complain to the zoning commissioner about the proposed shelter. Heaton decided a building program would probably be better received than purchasing an older home.

The problem of where to build the shelter was solved by Cora D. Hooks of Dixon. After being approached by her pastor, Don Cole, Mrs. Hooks eagerly accepted the challenge to become part of the venture. She donated two acres of land near Dixon, in Webster County. Her only stipulation was that the building begin within two years.

With his dream now coming into focus, Heaton began meeting with associational directors of missions in the area. He received a positive response.

"The western area supports our efforts well," comments Heaton. "The people are willing to give of time and money when an important cause is presented to them. They also want to see local children cared for by Southern Baptist organizations. Pastors often call me when parents have problems. They feel they can trust the child care program."

Help from many sources

Heaton went to 10 associational meetings promoting the proposed shelter. Churches, church organizations and individuals began responding in a variety of ways. Some churches received special offerings and pledged specific amounts to the building program. The RAs and PAs of a church in Daviess-McLean Association began saving for the project. One WMU group has made the shelter its personal project. Thus far, Little Bethel, Ohio County and Caldwell-Lynn associations have actively supported the building program. Sover Baptist Church, Little Bethel Association, has given \$1000. Sover has approximately 45 members in Sunday school.

Financial help has not been the only help offered. Hanson Baptist Church in Hanson and Victory Baptist Church in Providence have offered to complete some of the work on the inside of the building after the outside structure is completed. Someone has offered to donate a bulldozer during construction. Someone else has offered the use of a backhoe for digging the water line.

"Even the architects, Figart and Denton, have given extra help," lauds Heaton. "They have completed, free of charge, a computer study on the best type of heating for the facility. The study proved a combination of electric heat, heat pump and solar panels would be most economical in our case."

Figart and Denton estimate the cost of the building at just under \$100,000.

"The inside work churches have offered to do will reduce that figure," reminds Heaton. "We also have a house in Louisville, left to Kentucky Baptist Child Care in a will, that we plan to sell. The money will go toward the cost of the shelter."

When the western Kentucky shelter is complete, the shelter in Middletown could close.

"When the Middletown facility closes, boys in that area can go to Elizabethtown. Because of Louisville's size, there are other adequate shelters in that area."

Once the initial cost of the shelter is provided by local churches and associations, the Board of Child Care will shoulder the cost of maintaining the facility.

"Our shelter will house both boys and girls," explains Heaton. "Sometimes a child is kept in temporary shelter until papers can be completed to send him or her to Glen Dale or Spring Meadows for permanent care. This paper work takes about a month. Having a child in temporary shelter during this month provides the permanent facility with valuable information about the child's adjustment and personality."

"More often, however, children require only short term care while the situations in their families are improved. Temporary shelter is provided for one to 30 days."

"Many children we care for have been abused," states Heaton. "Abuse can be physical, emotional or sexual."

"We also see many runaways. Children often leave homes where there is alcoholism or abuse."

"We provide shelter for children with problems in school. They are cutting classes and skipping school. They can't go home because there are problems in the home, too."

Other times a child may need temporary shelter, says Heaton, are in times of family financial stress when parents cannot afford to care for their children, a death in the family and cases when the courts order that a child not be returned to his or her home.

"We will not handle hard core delinquent cases," Heaton emphasizes. "These youngsters need a more secure facility than we can provide."

The shelter is planned to accommodate children in grades one through 12 (preschoolers are always placed in foster care), but Heaton says most of the children served will be teenagers.

"They have the most needs," Heaton explains. "Everywhere in society teenagers are having problems. In a home with excess stress, these problems are multiplied."

"Some of these children have been shuffled and shifted around for years. I once worked with a 10-year-old boy who had lived in 10 foster homes in a year-and-a-half. He had never lived longer than a year in any one place. Can you imagine the type of adolescence he will face?"

"No matter how old a child becomes," Heaton observes, "he still needs to be loved, cared for and taught that he has worth."

"When I worked on a child care campus in Missouri, I observed the house parents as they read bedtime stories to the younger children. The older, tougher teenagers always made sure they were in the younger children's rooms at story time. They had missed this activity in early childhood and they still craved it."

Right now, the biggest need of the temporary shelter is funds with which to build. With the money from the sale of the house in Louisville, Heaton estimates the child care program will still need about \$60,000 to complete the new shelter. Hopefully, this need can be met and the shelter opened in the fall of 1982.

"I'm thrilled at the way the churches are responding. First Baptist, Madisonville, has pledged \$2000. A women's group at Victory Baptist Church in Providence sends \$10 each month. Each gift is appreciated."

After the shelter is completed, Heaton hopes the people will stay involved. Several churches have expressed an interest in providing food, clothing and furniture. Most large pieces of furniture will be brought from the Louisville shelter when it closes.

"We'll need toothpaste, toothbrushes, school supplies, soap, all sorts of items," says Heaton.

"This facility will belong to Kentucky Baptists. I hope they will see it as their own and respond accordingly. So far, I have observed that people in this area are committed and sensitive to the needs of children."

A tale of three mountain churches—all growing

Features by Glenn W. Mollette, State Correspondent

... One-room, rural

During most of my high school days I had the privilege of preaching in two of Kentucky's one-room church buildings.

Each Sunday would find me driving about 25 miles from Inez to Louisa where I conducted a morning worship service at Elizabeth Jarrel Baptist Church. After these services it was another 30-mile drive to Denver, Ky. where about 10-25 people gathered in the afternoon at Liberty Baptist Church each second and fourth Sunday for worship.

Both congregations were small and limited on finances; but their spirit of love, compassion and Christian principles made up for any limitations.

Today, one-room churches can hardly be found. Almost every congregation either has a basement or has added some type of educational space.

Elizabeth Jarrel Church had only two Sunday school classes four or five years ago. The women and young children met at the front of the church while the men and boys met at the back of the church. Today that sounds primitive but for years this was the method at Elizabeth Jarrel because they didn't have much other choice.

The congregation of 40 people was almost one-half children and young people while the rest of the congregation was on very limited salaries or retirement incomes. Thus, the means to build or do better was hardly available. Paying the preacher travel expense and the light bill was almost a major undertaking.

The Elizabeth Jarrel congregation has seen some changing times. About 17 years ago a new highway took their old church location causing them to move their one-room church, built in 1891, off to a little side road from route 23 where it can be hardly seen.

It was a blow to the congregation to move their building and it took some of the faithful members years to get over relocating. Fortunately, most of the congregation stuck together and persevered.

About three years ago Elizabeth Jarrel made another change. They bought a small trailer which provided them with two Sunday school rooms and a rest room. The trailer is towed to the church lot provided space to have four classes instead of two.

Even the Liberty Baptist Church in Denver, which is the oldest church in Enterprise Association, has added some Sunday school rooms to the side of their old one-room building within the last couple of years.

Thus, as one-room schools have faded from our midst and practically become landmarks of memories of the past, so have one-room churches.

In the cases of Liberty and Elizabeth Jarrel churches the people have realized the need and importance of more space and have had the vision even with limited resources to do better.

... Multiprogram, city

About two miles from Elizabeth Jarrel Church is another congregation called First Baptist Church, Louisa. Their situation is altogether different from the

small and struggling Elizabeth Jarrel congregation; they are strong in people, buildings and dollars.

During the past three years the church has had 140 additions with 80 of them coming for baptism. Out of the \$110,000 collected by the church last year they gave 15 percent to the Cooperative Program and five percent to associational missions, according to Wilbur Ferguson who has recently moved to a pastorate in Dayton, Oh.

First Baptist, Louisa, far beyond being a one-room building, has added extra space to its facility. The church recently built a family life center costing over \$200,000. The center houses a gymnasium, fellowship hall, kitchen and 11 large Sunday school rooms.

For a small town such as Louisa, First Baptist Church already had what many would consider a large

facility; but now it looks sprawling and would remind you of a church facility that you might see in some large city and not in an eastern Kentucky town of 3400 population.

The church has reached out to all kinds of people. The church has several coal miners as well as physicians, attorneys, school teachers and several folks who work for Kentucky Power, among others.

First Baptist Church, Louisa, is typical of many eastern Kentucky churches which are experiencing various blessings, mostly money and many prospects.

First Baptist Church has been generous in giving away its blessings of money to the Cooperative Program and other Southern Baptist Convention missions causes. Also, it has been successful in reaching out and winning prospects.



Elizabeth Jarrel Baptist Church

Our Christmas wish is that peace, joy and contentment abide in your heart this blessed season



Western Recorder staff

Seated, l-r: Dorothy Hayes, bookkeeper; Paul Whittier, circulation representative; Ann Tatum, receptionist; Jean Bryant, subscription clerk. Standing, l-r: George Strickland, compositor; James H. Cox, associate editor; Juanita Spicer, editorial secretary; Chauncey R. Daley, editor.



The church at Louisa

Mountains to the Mississippi

Personnel



Guess who is literally following the command of Jesus to Peter in John 21:15? According to Mrs. Vaughan Chambers of Elizabethtown, owner of the photograph above, this is Francis Tallant when he was pastor of Rolling Fork Baptist Church in 1939. Tallant is director of missions for Warren Association and former vice president of the Kentucky Baptist Convention.

Boysel is Stearns FBC associate
Ronnie D. Boyssel is now associate to the pastor of First Baptist Church, Stearns. He will have responsibility for ministries in youth, children's church and bus ministry outreach.

Boysel, from Xenia, Oh., is a student at Cumberland College. He and his wife and two children have moved into the staff house and Boyssel began his new work Dec. 1.

Billy J. Turner is pastor of Stearns First Baptist Church.

Johnson accepts West Point pastorate
Charles Johnson, a student at Southern Seminary, has been called as pastor of West Point Baptist Church, Ohio County Association.

Daugherty is Smallhouse pastor
Smallhouse Baptist Church, Ohio County Association, has called Gary Daugherty as pastor.

Vidito directs Lebanon music program
Gary Vidito, a Campbellsville College student, began as music director at Lebanon (Ky.) Baptist Church in December.

Bellevue FBC calls Harrod as pastor
Allen F. Harrod, pastor of Central Baptist Church, Lebanon, has accepted the pastorate of First Baptist Church, Bellevue, effective Jan. 3, 1982.

A Shelbyville native, Harrod, 42, is a graduate of Cumberland College and Southwestern Seminary.

He has been pastor of churches in West Virginia, Tennessee, Mississippi and Kentucky in the past 15 years. He is a published author and has been a guest professor of preaching and New Testament at Cumberland College. One of his sermons was included in the Southern Baptist Convention's 1979 edition of "Award Winning Sermons."

Howard named book store manager
Greenville native Bryan Howard has been named manager of the Owensboro Baptist Book Store, effective Nov. 16.

The son of Wanda Howard of Penrod, Howard is a graduate of Hughes-Kirk High School, Beechmont, Ky. and has a BM degree from Western Kentucky

University, Bowling Green.

He was employed by the Nashville Baptist Book Store in 1979 as a sales clerk. In 1980 he became sales floor supervisor and in 1981 he was promoted to manager trainee. Earlier he was minister of music at Oak Grove Baptist Church, Russellville.

Benningfield is missions director
Ralph Benningfield has resigned as pastor of Salem (Ky.) Baptist Church to become director of missions for Little River Association. He began his associational duties in November after serving Salem church five years.

The Ohio River Association from which Benningfield is moving, unanimously offered him a letter of commendation as an "excellent" pastor and a "great asset to the work of the association."

Baker to leave for Illinois pastorate
R. D. Baker, pastor of First Baptist Church, Morehead, has resigned to accept the pastorate of Larkin Avenue Baptist Church, Elgin, Ill. He will begin his Illinois ministry the first week in February 1982.

Baker has spent 27 years as pastor of several congregations and as director of missions for Laurel River Baptist Association. He is a native of Princeton, Ky. and is married to the former Mary Louise Askew of Fredonia.

He was pastor of Creswell Baptist Church in Caldwell-Lyon Association, Deer Creek Baptist Church in Ohio River Association and Advance Baptist Church in Green Valley Association before going to Leslie County as a pastoral missionary in the Kentucky Baptist Convention denomination program.

From Leslie County he went to be

director of missions of Laurel River Association where he worked with 38 churches and two missions in the London area. He became pastor of First Baptist Church, London, in 1969 and served five years before moving to the Morehead pastorate.

He has been on several committees of the Kentucky Baptist Convention executive board, has served as president of the Kentucky Baptist Pastors' Conference and also was first vice president of the state convention.

Head's column to be book
A book based on Mountain Moments, a weekly, human interest newspaper column written by K. Maynard Head, has been accepted for publication by Pine Mountain Press Inc., West Allis, Wis.

Head is director of development at Clear Creek Baptist School, Pineville, and a state correspondent for Western Recorder. His column has appeared since 1975 in nearly 300 newspapers in 17 states. He has also contributed articles to several Southern Baptist periodicals.

Missions

Meins on furlough in Louisville
David and Lou Demie Meins, missionaries to Brazil since 1944, are on furlough at 334 S. Birchwood Ave., Louisville, KY 40206.

Sturgis native on furlough from Japan
Dorothea Lane, missionary to Japan, has arrived in the United States for furlough. The Sturgis native was appointed by the Foreign Mission Board in 1951. She will be at 825 Johnson St., Sturgis, KY 42459.



Forrest R. Sawyer [seated], Kentucky Brotherhood director, examines a computer printout of foreign mission volunteer needs with G. Norman Godfrey [l], director of Brotherhood programs and services for the SBC Brotherhood Commission, and Ed Bullock, coordinator for short term volunteer enlistment at the Foreign Mission Board. The computer is used to process thousands of volunteer applications that come into the FMB office yearly. Sawyer was one of 12 state Brotherhood and Baptist Men directors who went to the board's home office in Richmond, Va. in November to learn more about the volunteer enlistment process and discuss ways the organizations can work together to recruit volunteers.



Harrod



Howard



Baker

Revivals

Black is evangelist at Centertown
Centertown Baptist Church, Ohio County Association, was recently in revival with Allen Black, evangelist. Tom Woodson is pastor.

66 make decisions at Rosine
Gerald Jones was evangelist for the recent revival at Rosine Baptist Church, Ohio County Association. Ten persons made professions of faith, 55 made rededications and one person joined the church by letter. Glen Southard is pastor.

East Hartford has revival
East Hartford Baptist Church, Ohio County Association, had a recent revival led by evangelist Mike Daugherty. David Duncan is pastor.

Hopkinsville man preaches in Adairville
John Christian, pastor of Second Baptist Church, Hopkinsville, preached the Nov. 1-6 revival at Adairville Baptist Church, Bethel Association.

Central reports 40 additions
Central Baptist Church, Corbin, was led in revival by its pastor Don Mathis Nov. 15-20.

Sunday school attendance that week was 910, a record high in the 60-year history of the church. Seventeen professions of faith were included in the 40 additions to the church during the week.

Cook leads Ridgecrest revival
Ridgecrest Baptist Church, Ohio County Association, was led in its recent revival by evangelist Richard Cook. Jesse Tichenor is pastor.

Russellville 2nd has November revival
Second Baptist Church, Russellville, was in revival Nov. 15-22. Ken Dugas of Hamilton, Oh. was evangelist.

Congregations

53-year deacon honored at Sturgis
E. M. Cullen, a deacon at First Baptist Church, Sturgis, for the past 53 years, was recently honored with a presentation of a Bible on behalf of the congregation. The presentation was made in a Sunday morning service by Sturgis pastor Brodie Ambrose.

Central dedicates new features
Central Baptist Church, Ohio River Association, dedicated its baptistry and fellowship hall Sunday, Nov. 15. Philip Yancy's 10th anniversary as Central pastor was also celebrated that day.

Dripping Spring burns debt note
Dripping Spring Baptist Church, Bethel Association, burned the note signifying the end of its debt on the church pastorium.

The debt of approximately \$40,000 was paid in less than three years. Charles Jackson is pastor.

Deaths

Former Clear Creek staffer dies
Alosia Richardson of Harrodsburg died Sunday, Nov. 15. Miss Richardson, 90, was a former staff member of Clear Creek Baptist School and Glendale Children's Home.

LBH meets challenges of the '80s



Healing, Preaching, Teaching: This is the essence of Christ's commission to his disciples, expressed in Lk. 9:2 and Matt. 28:19. Attempting to live out this commission, Louisville Baptist Hospitals is looking ahead to new programs, facilities and equipment to meet Christ's challenge in the 1980s.

A part of Baptist Hospitals Inc., Louisville Baptist Hospitals (LBH) is organized to facilitate more efficient management of two Louisville based hospitals. LBH also works closely with its sister hospitals in the state, Central Baptist Hospital in Lexington and Western Baptist Hospital in Paducah. Louisville Baptist Hospitals is composed of Highlands Baptist Hospital and Baptist Hospital East.

In seeking to continually improve its healing ministry, LBH is sensitive to the needs of the Louisville area. Under the direction of Ben R. Brewer, an active layman and chairman of the board of deacons at Crescent Hill Baptist Church, Louisville, LBH is actively seeking community input and responding to the expressed needs and desires through new technology and innovative programs.



Jim Pollard, chaplain at Highlands Baptist Hospital, chats with hospital employe Wilma Wischmeier.

Organizational developments and directions

One method that has been recently used to sound out Louisville residents is a mailout of a community survey. The nearly 8000 surveys mailed to both former patients and other citizens in the hospitals' service areas are designed to provide data for hospital service evaluation, as well as the perceived health needs of the community.

An active community awareness campaign, through radio and newspapers, has been conducted to insure that Louisville area residents are informed of the new services and programs being offered at the hospitals. Another campaign is planned in the spring of 1982.

Cost containment is a national issue in the 1980s and another concern of LBH. Many health care dollars have been saved through the shared services arrangements provided through Highlands Medical Center—an agreement between Highlands Baptist and St. Anthony's hospitals. This is the first such Baptist-Catholic agreement in the country.

Computers are being used to contain costs. Baptist Hospital East has a computerized energy management system. Both hospitals are beginning installation of an order communication/order management (OCOM) system. Recently implemented and tested at Western Baptist Hospital, it is designed to automate hospital procedures. Nurses will order everything for the patient via a computer terminal at each nursing station, eliminating most paperwork.

Naturally, healing is the focus of the ministry at LBH, but attention is also given to the preaching and teaching elements of Christ's commission. Through the pastoral counseling and consultation center, the clinical pastoral education program and hospital base chaplains, patients' spiritual and emotional needs can be met. Committed to the education of health care professionals, LBH operates clinical training programs through affiliations with various colleges and universities.

The administrative offices of Baptist Hospitals Inc. and Louisville Baptist Hospitals have recently moved into a newly renovated area in the nursing school building on the Highlands campus. This should allow for increased administrative effectiveness.

Highlands Baptist Hospital developments

Serving the Louisville community for over 50 years,

Highlands Baptist Hospital continues to keep pace with the changing health care needs of the city. In addition to the general medical and surgical services offered, Highlands Baptist Hospital (HBH) saw the need for specialty units in Louisville and developed a psychiatric unit, an oncology unit for cancer patients, a rehabilitation unit for physical disabilities, and a health awareness center to provide programs in prevention and health maintenance.

The unique difficulties for the cancer patient and family led to the development of the oncology unit. With a specialized staff and multidisciplinary team approach, the patient is provided the support and tools necessary to deal with the diagnosis of cancer.

Physical injury, stroke, arthritis, amputation and similar disorders require special skills to restore an individual physically and emotionally. The rehabilitation unit provides a team of specialists to work with the patient and family in the treatment and adjustments that are necessary.

Renovation at HBH has been an important and awesome project. The entire surgical suite provides the latest technological equipment and outpatient surgical services. Renovation is complete in the patient rooms on three of the nursing units, as well as other areas of the hospital. Currently, attention is focused on finishing the patient rooms in the other units.

Innovative program and high technology equipment are priorities at Highlands Baptist Hospital. A psychiatric day program, begun in September, offers an alternative to hospitalization. Designed to decrease the length of stay in the hospital while providing the necessary support, the program meets all day, five days a week. A new program being developed is the occupational health services program, which will provide preventative and screening services to employees of area industries.

New equipment, such as a non-invasive vascular lab, two dimensional echo-cardiography and a full-body CT scanner will assist physicians in diagnosis and prevent some patients from having to undergo surgery.

A physicians' office building has recently been built by HBH adjacent to the hospital. This new facility will assist the hospital in attracting high caliber physicians and provide convenient access to the hospital services for doctors and their patients.

Baptist Hospital East developments

Although built only six years ago, Baptist Hospital East (BHE) looks ahead to major expansion projects. Consistently operating at an average occupancy of approximately 94 percent, well above the state and national average, Baptist East desires to accommodate the demands of the community by adding 98 more beds. The hospital is currently involved in the process of obtaining approval for the

additional beds from the local and state health planning agencies.

Another expansionary project that has received all of the necessary approval calls for the development of an ambulatory care center and enlargement of several of the ancillary departments.

The ambulatory care center will serve as an outpatient diagnostic and treatment center, providing an alternative to hospital admission. Some of the services that will be available are: cardiac rehabilitation, outpatient surgery, outpatient physical therapy and other rehabilitative programs, treatments and tests.

The center will allow Baptist Hospital East to provide additional outreach programs in community health education. Classes on grief, mastectomy support and diet teaching are some that are being considered.

Several of the overcrowded departments will be expanded in this plan. The size of the physical therapy department will more than double, allowing the addition of new outpatient programs such as cardiac rehabilitation, athletic screening and low-back classes.

The respiratory therapy department will enlarge and establish a pulmonary education and rehabilitation program. New equipment, as well as a substantial increase in space, are planned for the nuclear medicine department.

Additional departments that will be expanded are cardiovascular, food service and materials management.

Another large project underway at Baptist East is the development of a child development center. In response to suggestions of employees, the center will provide child care services to employees of the two LBH hospitals during both day and evening shifts. Construction will start in the near future on the campus at Baptist East and the center will open in the spring of 1982.

An outpatient diabetic program has been developed at BHE to provide education and guidance to those in the community who suffer from this illness. The participant has contact with a physician, nurse clinician, pharmacist, physical therapist, dietitian and chaplain in learning to cope with and manage the disease. Designed for both the newly diagnosed diabetic and those previously diagnosed, the program is conducted at no charge four evenings during one week.

Needs provide challenges and opportunities

The needs of the Louisville community provide great challenges to these two Baptist hospitals. More importantly, these needs provide opportunities for the Baptist hospitals to respond with innovative ideas integrated with Christian values. Although this decade presents its unique challenges and opportunities, the challenge of serving Christ by serving his people always confronts Louisville Baptist Hospitals.



Patients exercise their way back to health at Highlands Baptist Hospital's health awareness center.

CLASSIFIED ADVERTISING

The Valley Station Baptist Church, 5415 Valley Station Road, Louisville, Ky. 40272, is seeking a part-time Minister of Music effective January 3, 1982. Working hours approximately 20 hours weekly. Salary \$150.00 Weekly. We are presently accepting resumes. If you feel led, send your

resume to Hulan Adamson, Co-Chairman, Personnel Committee, 4719 Libby Lane, Louisville, Ky. 40272. 1-6-00

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Sunday School Lessons



H. C. Chiles

DECEMBER 27, 1981

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
- 15 Area Evangelism Conference. Pineville, First Baptist Church
- 16 Area Evangelism Conference. Hazard, First Baptist Church
- 18 Area Evangelism Conference. Florence, Florence Baptist Church
- 21 Baptist Seminaries, Colleges and Schools Day

Frank Owen



Will Jesus come to the festival?

The above question is asked in John 11:56. The feast to which they referred was the Passover. The question was asked in light of the desire on the part of some at Jerusalem to destroy Jesus. The time of the great annual festival was drawing near. The people began to wonder whether Jesus would come.

We, too are approaching the time of the most famous annual festival season. Christian observance began as a celebration of the birthday of the Christ Child. In light of the celebration customs of many, the question is not at all irrelevant. Will Jesus come to the festival this year?

There is a strange similarity between modern celebration of Christmas and the first Christmas, when there was no room in the Inn. The Christ Child can no more come to our Christmas, this year, without our making room for Him than He could enter the over-crowded Inn at Bethlehem. Will you and your household make room?

If He comes to your festival season, this year, will He approve your manner of its celebration? Can you invite Him to the round of parties, to the activities, the refreshments, the extravagant gifts to some, the shameful neglect of others? In other words, would He come to your kind of festival, or would He be crowded out—"no room in the Inn."

We'll have to make room for Jesus if He is to come this year. There are still angelic choirs, and there is still heavenly music, but you have to listen, or it will pass you by. There is still the peace of God that passeth understanding, to be found in Christ. But you have to make room or it will evade you.

Christmas is coming again. Will Jesus come to the festival?

FREED FOR RESPONSIBLE SERVICE

Life and Work Series

Galatians 5:13-16 When one is set free in Christ he does not have any desire to make that freedom an occasion for selfish and carnal living. Some think grace abolishes all restraint and allows the Christian to live carelessly, or to break the laws of God with impunity, but that opinion is wrong. Freedom from the law should always result in loving service to others and in the doing of the will of the Lord.

In every Christian there is a conflict between the flesh and the spirit, or the old nature which he possessed prior to his salvation and the new nature which was imparted to him when he was regenerated or saved. When one has yielded himself to the Holy Spirit, his manner of life will be the very opposite of fulfilling the lusts of the flesh. If one is under the control of the flesh, there is no possibility of being led by the Holy Spirit at the same time.

Galatians 5:22-25 Paul contrasted the "works (plural) of the flesh" with the "fruit (singular) of the Spirit." The "works of the flesh" are separate acts performed by an individual, but the nine-fold "fruit" is the creation of the Holy Spirit. There cannot be any "fruit" apart from the Holy Spirit. The "flesh" can produce works, but it cannot produce "fruit."

The nine virtues, which constitute "the fruit of the Spirit," fall into three groups: those related primarily to God—love, joy and peace; those related primarily to others—long-suffering, gentleness and goodness, or Godlikeness; and those related primarily to ourselves—faith, meekness and self-control.

Galatians 6:2, 7-10 Emphasizing the duty of strong Christians with reference to burdens, in verse two Paul stressed the importance of considering the burdens of those who are not as strong, or who are less fortunate, and assist them in bearing theirs. A kind word, a little sympathy, a message of condolence, an approving smile, or a gift in need will help greatly in the case of the one who is trying to bear a heavy burden.

Forbidding an action which was going on, Paul wrote: "Stop deceiving yourselves," or "Stop leading yourselves astray." Paul used the word "mocked" in the sense of "turning up the nose," or "sneering at" God. Nobody can treat God with contempt and escape the consequences. "Whatever a man soweth," just that, exactly that, and nothing else shall he reap. It is utterly impossible for one to escape the harvest which springs from the seeds which his own deeds have sown. The kind of a harvest that one reaps is determined by the kind of seed he has sown.

Knowing the proneness of human beings to get tired of doing good, God admonished the readers of this passage with the plea, "Let us not be weary in well-doing." The real test comes in continuing to do good. Let us, as Christians, keep on overcoming the temptations of Satan, working for the Lord, honoring the Lord and helping others.

JESUS AS MESSIAH

International Series

The interrogation—Mark 8:27-29 Approximately six months before his death Christ took his disciples away from the crowds and from the hostile powers that sought to destroy his influence and to thwart his purpose, and went north some 28 miles into the region of Caesarea Philippi. There, in relative seclusion, he had a choice opportunity to instruct and share his thoughts with his disciples.

Probably this was the first time that Christ ever asked his disciples a question about himself. He asked them a question involving public opinion: "Whom do men say that I am?" Christ was not seeking this information for himself, because he knew all things, but he asked it in order to get his disciples to give the subject more serious consideration. The disciples had heard many estimates of Christ while on their tour of Galilee. Naturally the people expressed their opinions more freely in the absence of Christ than they did to him or to his disciples in his presence, just as others will say things behind your back they would not say to your face.

The answer to Christ's question revealed that the people had a variety of opinions about him. Some thought he was John the Baptist come back to life, reminding them of their obligations to God. Others were of the opinion that he was Elijah reincarnated, calling upon them to live righteous lives. Still others thought he was Jeremiah, advocating a revival. Many thought he was one of the prophets. All ignored or denied the fact of his deity.

Our Lord then asked his intimate associates the personal and pointed question, "Whom say ye that I am?" This crucial question was vastly more important than the first one, and it was intended as a heart searcher.

With his usual impetuosity, Peter, the spokesman for all the disciples, replied in the words of that memorable and famous confession: "Thou art the Christ." The fact that Peter unhesitatingly acknowledged the deity of Christ brought great delight to the heart of the master.

The identification—John 7:25-31 During the days of the Feast of Tabernacles, Jesus Christ appeared in the courtyard of the temple and began to teach. Even though the leaders of the Jewish faith hated him, and even began scheming to kill him, they did not utter a word of protest, or make any attempt to stop him. In the light of their well-known intentions, the inactions of the Jewish leaders caused the residents of Jerusalem to wonder if perhaps they had learned he was actually the messiah. Knowing that Christ was from Nazareth, being acquainted with his family and fully aware that he had been performing miracles, they still could not or would not believe he was in reality the messiah. They attempted to discredit Christ by telling the people he was merely voicing his own opinions on religious subjects, which they did not consider worthy of their acceptance. They wanted to seize or arrest Christ, but no man laid hands on him, because the divinely appointed time for that had not yet arrived.

When Christ unhesitatingly told them God the Father had sent him to the earth on a mission and he was truly the messiah, they were enraged and branded his statement blasphemy. Their attitude was of little or no concern to Christ. He knew God the Father had sent him to live and minister in their midst, and all of the work he had done and was doing had the full approval of his Father and he would continue to do the work which God had sent him to do until the exact hour which God had previously determined for the termination of his sojourn on earth.

Sunday School Lessons

H. C. Chiles

JANUARY 3, 1982

WHO ARE GOD'S PEOPLE?

Life and Work Series

1 Corinthians 1:2-4 Paul wrote this letter to one class—"the saints," or believers in Christ. In the words, "grace be unto you," Paul meant grace to sustain and keep, or grace for all the trials of life. He made it clear that grace and peace come from God through Christ. Grace is the activity of God which produces peace for the children of God. Grace is the root and peace is the fruit.

1 Corinthians 1:10-13, 18 Having established the church at Corinth, through the years Paul maintained a special interest in it and a singular love for it. Upon receiving accurate information from the household of Chloe that factions had developed within the membership, which caused a serious breach in their fellowship, Paul appealed to them to cease their wrangling and quarreling, and besought them to eliminate their unnecessary and unholy divisions. He was anxious for them to be united in their thinking and testimony. When contentions, strife and divisions occur in a church, Satan is always working through the participants. Most frequently divisions in churches center around the personal likes or dislikes of selfish and egotistic individuals who crave recognition and think this the best way to obtain it.

Unwilling that beautiful words or human eloquence should obscure the gospel of Christ, Paul preached the death, burial and resurrection of Christ as man's only hope of regeneration. He knew it was the only message that would bring pardon and peace to troubled souls and transform lives.

1 Corinthians 1:26-30 While the Jews were attempting to make a display of the spectacular and miraculous, the Greeks were considering themselves the embodiment of culture in art, literature, science and philosophy, so they unhesitatingly claimed intellectual supremacy. Paul continued to speak for the Christians saying in substance, as for us, we will stand by the Christ who died on the cross, the wisdom and power of God.

The spirit of self-sufficiency which prevailed among the Corinthians caused them to take great pride in their philosophies. They sought human wisdom, but they needed an experimental knowledge of divine wisdom. From Christ, the personification of wisdom, proceeds righteousness, redemption and sanctification. Whereas untaught men boast of their prowess, privileges and possessions, Christians should glory in the Lord, to whom they have committed themselves to do his will.

JESUS AS LORD

International Series

After his resurrection Jesus Christ was frequently and freely referred to as Lord, in acknowledgment of his deity and authority.

John 20:26-29 When the Lord Jesus Christ appeared to the 10 apostles after his resurrection and "showed unto them his hands and his side," Thomas was not present, evidently because he did not expect Christ to be there. Because of his absence Thomas missed the privilege of seeing Christ, the thrill of a great joy, the gift of peace, the commission to a great service and a fresh anointing of the Holy Spirit.

When the other apostles sought out Thomas and informed him that they had seen Christ, he refused to believe their testimony until he could see and touch him. On the next Lord's Day Thomas was present with the other apostles. When Christ appeared to them he reminded Thomas of his statement on the previous Lord's Day, and then invited him to examine his wounds or visible scars of the crucifixion. As soon as he did so Thomas was convinced and immediately gave utterance to the brief but full and great confession of the deity and Lordship of Christ: "My Lord and my God." Christ immediately commended Thomas for his outburst of adoring faith, but told him that it would have been better if he had believed that he had risen without having to see for himself that he had kept his promise. Christ commended even more highly those who believe on him whom they have not seen.

1 Corinthians 1:1-3 Among the numerous and serious problems the apostle Paul encountered in the church at Corinth was the one which had been created by the wrong tendency to be attracted and influenced by the externally impressive gifts, such as clever oratory and flashes of brilliance, and to despise the spiritual gifts which were imparted by the Holy Spirit. Their attitude in this matter was one of the factors which contributed to the unfortunate factions and divisions within the church there.

In many quarters today the subject of spiritual gifts is woefully misunderstood and greatly distorted. This accounts for much of the rank fanaticism and fleshly emotionalism which prevail in many places, bringing dishonor to our Lord and hindering the progress of the gospel of Christ.

Colossians 1:15-20 In these verses we have the most comprehensive and exhaustive statement of Paul's evaluation of Christ that he recorded. He made it clear that Christ must never be placed on a level with even the greatest of earth, for he is the great unlike. Those who have wrong ideas about the person, position and power of Christ will have wrong opinions about everything else. Paul's assertion of Christ's supremacy fills us with an overwhelming sense of the majesty and glory of our savior and Lord. One enjoys a new throb of assurance and satisfaction when he reads Paul's recognition of Christ as the visible representation of the invisible God. Christ is the correct answer to humanity's cry, "What is God like?" As Christ went about blessing the children, feeding the hungry, healing the sick, comforting the heartbroken and saving the lost, by his actions he was saying, "God is like this." Christ was and is the perfect representation of God.

Paul here tells us that Christ was above all in creation. Christ was first in the purpose, the promotion, the power and the preservation of all creation. Out of nothing he created all that is. Therefore he should have preeminence in all things. These verses inform us that Christ was preeminent in redemption—"In whom we have redemption through his blood." For him there is no substitute, nor will he ever have a successor. He is the only hope of the world so far as redemption is concerned. Christ is also preeminent in the church. "And he is the head of the body, the church." Because he is the mighty source of its life, the bond of its fellowship and the one for whom it bears witness, Christ must be given his rightful place in all of its activities. Christ deserves and desires the first place in our lives. Let each of us as Christians see to it that Christ is above all in our living, our giving, our witnessing and our hoping. Let us place him above self, family, friends, business, pleasure, etc., as God wills.

Oh, Christmas Tree

Tree 'decorations' sing glad Christmas story

by Susan K. Taylor, Staff Writer

One hundred and thirty voices proclaim the Christmas message from the tree at Walnut Street Baptist Church, Louisville. No, the choir does not encircle a cedar or pine near the pulpit; it stands among "branches" and icicles to bring a 30-foot steel structure to life.

The seed for Living Christmas Tree, a program now used in churches throughout the country, was planted in Van Nuys, Calif. in 1965. The original Van Nuys tree consisted of 28 singers mounted on a wooden scaffold decorated to resemble a Christmas tree.

Walnut Street's tree, three tiers and several tons shy of being the largest in the country, weighs about 6500 pounds, and up to 26,000 pounds fully "decorated." Twenty people fill the bottom of the 12 tiers which decrease in capacity to the top one, 24 feet above ground, where one woman stands beneath a lighted star.

For the three previous seasons the church has used an 11-tier wooden structure. It was replaced this year with a larger, sturdier frame made by a Denton, Tex. firm. A company representative supervised construction but members of the church worked three days assembling the "erector set" as Eugene Sutherland, Walnut Street's minister of music and Living Christmas Tree director, calls the collection of beams and boards. Al Kruse was chief builder.

The back of the tree exposes a fan-shaped skeleton of steel bars and supports, wooden platforms on which the choir members stand (soft drink cases provide extra height for those who need it) and an intricate pattern of electrical wires.

To make the frame a tree, boughs of artificial Christmas trees were tied to chicken wire covering the semicircular railing at each level. Under the direction of Aileen Guenther the greenery was decorated with white doves, red and white satin ornaments, huge red ribbons and lights—hundreds of tiny multicolored lights controlled by technician Joe Bell.

According to Sutherland the tree is one of Walnut Street's primary ministries during the Christmas season. More than 10,000 tickets were distributed throughout the community and 6000 people were on a waiting list. Three performances were given during the Living Christmas Tree's first season. This year's nine-performance schedule will be expanded to 11 next year.

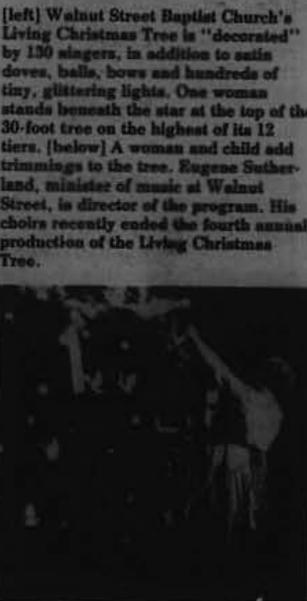
The 1981 program, "Extravaganza in White," opened with dancing snowflakes and ice skaters, the music of boy carolers, handbells and a young adult choir called PraiSingers, and an appearance by Frosty the Snowman.

A short drama of the manger scene is an adaptation by Sutherland of "A Certain Small Shepherd" by McMillen and Culross.

As the congregation sang carols choristers slowly moved from the side staircases, tier by tier, along 15-inch-wide platforms between the rows of greenery to their places on the tree.

Sutherland said he encourages each singer to watch at least one performance to rest from standing 30-minutes each night on the tree. "I also want them to get the whole effect of the tree and lights and music," he said, the effect that draws thousands to see Louisville's Living Christmas Tree each year.

[left] Walnut Street Baptist Church's Living Christmas Tree is "decorated" by 130 singers, in addition to satin doves, balls, bows and hundreds of tiny, glittering lights. One woman stands beneath the star at the top of the 30-foot tree on the highest of its 12 tiers. [below] A woman and child add trimmings to the tree. Eugene Sutherland, minister of music at Walnut Street, is director of the program. His choir recently ended the fourth annual production of the Living Christmas Tree.



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