

WESTERN RECORDER

KENTUCKY BAPTIST NEWS JOURNAL

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Ashland churches will fight attempted taxation

by C. R. Daley, Editor

Churches in the city of Ashland have been notified to list their property in excess of one-half acre for taxation purposes. Along with buildings and real estate, the churches are also told to list personal property and its evaluation. Conceivably this could include vehicles, office equipment, pews, offering plates, communion sets, hymn books, etc.

[See related editorial, page 2.]

So far as is known Ashland has the distinction of being the first corporate political unit in Kentucky to try to exact taxes from churches. The basis for the action is the wording contained in the Kentucky constitution.

Section 170, dealing with tax exempt

Mrs. J. W. Storer dies

Nora Isabell Storer, wife of J. W. Storer, Southern Baptist Convention president in 1954-55, died May 31 after a brief illness. She was 94.

She moved with her husband to Nashville in 1956 when he became executive secretary-treasurer of the Southern Baptist Foundation, which he led until 1967. He was pastor of First Baptist Church, Tulsa, Okla., for 25 years before that. He died in 1970.

Mrs. Storer is survived by two brothers, Paul Wilbanks, Coweta, Okla., and Tom Wilbanks, Texarkana, Tex.

property owned by churches, states that church property considered exempted for taxes is "... places actually used for religious worship, with the grounds attached thereto and used and appurtenant to the house of worship, not exceeding one-half acre in cities or towns, and not exceeding two acres in the country. . . . all parsonages or residences owned by any religious society, and accepted as a home, and for no other purposes, by the minister of any religion, with not exceeding one half acre of ground in towns and cities and two acres of ground in the country appurtenant thereto."

In response to the city action the Greenup Association of Baptists which includes all Southern Baptist churches in the city of Ashland has voted to resist the order and to secure legal assistance in fighting the taxation effort. First Baptist Church, Ashland, has formed a committee to deal with this matter and has selected an attorney in the church membership as chairman. There is also talk of an interdenominational effort in Ashland to resist taxation of church property.

The order from the city to churches did not set a deadline for turning in assessments but pointed out that if the churches do not turn in an evaluation, the tax assessor's office would place an evaluation on the church property. So far no church has reported complying with the order.

John Sykes, First Baptist pastor, says he has contacted Baptist churches in all

other sections of Kentucky but none of them reports any such moves on the part of cities and communities where they are located.

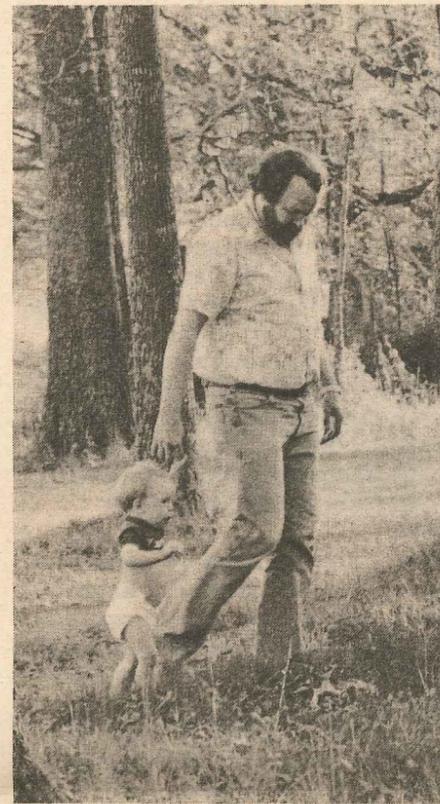
The problem of the Kentucky constitution's wording surfaced in 1971 when the Kentucky Baptist Convention Public Affairs Committee recommended an interdenominational effort to amend the Kentucky constitution so all property owned and used by churches would be exempted from taxation.

Such an interdenominational committee was formed in 1971 and agreed upon the wording of a proposed constitutional amendment. This committee failed to achieve its goal because of limited time before the 1972 General Assembly convened and because the maximum number (two) amendments considered on one ballot had already been planned.

Instead of a constitutional amendment the committee was advised to sponsor a resolution to be passed in the 1972 Kentucky Senate and House which interpreted the intent of the constitutional provision to be tax exemption of all church property used for religious, educational, charitable or administrative purposes. The resolution was passed unanimously by the senate and the house.

No follow-up effort for a formal amendment has been made.

The Public Affairs Committee of the Kentucky Baptist Convention will consider this matter in its meeting later this summer.



Steady support

Anchored by his father John's strong finger, young Michael Poe takes his first spring walk in Albertville, Ala. The Poe family, including wife Janell, are members of Central Baptist Church where they'll join Southern Baptists across the country in celebrating the guiding hand of Christian fathers on Father's Day, June 20. [Home Mission Board photo by Paul Obregon]

Soviets hope Graham will return, says his interpreter

Evangelist Billy Graham, heavily criticized for saying he saw no evidence of religious persecution during a brief trip to Moscow, fulfilled the promise he made before going there—to preach the gospel—says Graham's interpreter, a Georgia Baptist deacon.

"I accompanied Dr. Graham everywhere in the Soviet Union," said Alexander Haraszti, a native Hungarian and deacon at First Baptist Church, College Park, Ga. "I am witness to the fact that Dr. Graham gave a personal testimony of his faith in Jesus Christ to every political body, to every religious body and to every single leader with whom he had a meeting."

Haraszti, a frequent visitor to the Soviet Union and interpreter for much of Graham's visit, told Jack Harwell, editor of the (Georgia) Christian Index, that Russian leaders at every level said they hoped Graham would return to the Soviet Union "in an expanded capacity."

Many critical newspaper columnists said Graham likely tempered his remarks with the hope of returning to Russia to conduct a full scale crusade in the future.

Haraszti, who has been in the United States 20 years and is president of the Hungarian Baptist Conference of the American Continent, said, "It is a little known fact in religious circles that the

severe religious persecution and administrative measures initiated by (Nikita) Krushchev were stopped by Leonid Breshnev, and that thousands of churches closed by Krushchev were reopened by Breshnev."

He said there are only 17 million members of the communist party in Soviet Russia, but over 100 million members of organized religious bodies.

"Communist party leaders have had tremendous difficulty in enticing people to join the party," Haraszti said. "The most plausible explanation for this failure is that church bodies had a strong influence on people, stronger than the party."

"The government faces a tremendous dilemma. They are duty bound, as instructed by the communist party, to maintain a materialistic ideology as the basis of the state and society."

"The government, however, sees the importance of religion in the world and cannot ignore that reality. . . . It is definitely in the interest of the government to give churches as much freedom as they possibly can."

Haraszti said Graham; Duke McCall, president of the Baptist World Alliance; and Bailey Smith, president of the Southern Baptist Convention, were given "every possible distinction," because for "international consumption . . . the government wants to show that

religion is important in the Soviet Union."

But, he added, "The government has not found a way, on the grass roots level, to respect religion without enhancing the spreading of religious beliefs among the people of the street. That will explain the various religious experiences of religious leaders in the Soviet Union," he said, mentioning Smith's Russian language Bibles confiscated at the Moscow airport.

Another Georgia pastor, Frank Johnson of First Baptist Church, Douglas, was in the same BWA-sponsored preaching group as Smith. He quoted a Russian Baptist leader who told him large numbers of Bibles, New Testaments and hymnals have been printed legally inside the Soviet Union in the past few years.

"I must admit, as an American, it is hard for me to understand the government confiscating Bibles at the airport and then, at their own expense, printing them for the people. . . . I observed this paradox many times," he said.

McCall, who spoke at the same peace conference Graham was invited to address, said Graham "did the cause of world peace a great service and also added immeasurably to the stature of the United States, by standing so firmly as an American there and calling for even-handed disarmament."

Enlistment sessions scattered over state for WMU 8 times

The Kentucky Baptist Woman's Missionary Union will sponsor area conferences, "A New Day in WMU," June through September to motivate and train participants to enlist others in WMU age-level organizations.

According to Kathryn Jasper, executive director, "A foreign missionary whose call to missions was influenced by being a member of an age-level organization of WMU will speak at each meeting." Conferences will also include 30-minute sessions on enlistment.

Area meetings and missionary speakers are: First Baptist Church, Bowling Green, Jenny Musen from Kenya, June 26; Severns Valley Baptist Church, Elizabethtown, Jenny Musen, July 10; First Baptist Church, Prestonsburg, Betty Spiegle, Brazil, July 17; Cynthia (Ky.) Baptist Church, Betty Spiegle, July 24; Oneida (Ky.) Baptist Institute, Linda Bridges, Taiwan, July 31; First Baptist Church, Mayfield, Betty McKinley, Bangladesh, Aug. 21; Columbia (Ky.) Baptist Church, Fannie Cobb, Thailand, Sept. 18; First Baptist Church, Greenville, Betty McKinley, Sept. 25.

Meetings are from 1:30-3:30 p.m.

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was once for all delivered to the saints.
—Jude 3



C. R. Daley

DALEY OBSERVATIONS

Prediction of efforts to tax church property come true

"Your Committee on Public Affairs desires to remind Kentucky Baptists that, as the demands for additional revenue for governmental use increase, probably in the near or foreseeable future, strong and determined efforts will be made to impose the ad valorem tax on all church and denominational property which is not used exclusively for worship or educational purposes."

The above paragraph appeared in the report of the Kentucky Baptist Public Affairs Committee report to the Kentucky Baptist Convention in 1972. This prediction has been fulfilled exactly 10 years later.

In an Apr. 16, 1982 communication from the city of Ashland, all Ashland churches owning more than one-half acre were notified that the city had determined they were in violation of Section 170 of the Kentucky constitution and therefore would be assessed and expected to pay taxes on all real estate exceeding one-half acre and also on personal property owned by the church.

This action by the city of Ashland is probably the first of its kind in Kentucky history. Income producing property, office buildings and denominational owned automobiles, vans and other property owned by churches and not used specifically for worship or educational activities have been taxed but never church buildings and the land on which they stand.

What does this mean? Can church buildings and real estate owned by churches really be taxed by the city of Ashland? It means these city officials are serious and churches had better be serious because the city has the wording of the Kentucky constitution on its side.

Section 170 of the Kentucky Constitution promises tax exemption only for "places actually used for religious worship, with the grounds attached thereto and used and appurtenant to the house of worship, not exceeding one-half acre in cities or towns, and not exceeding two acres in the country."

When this wording was adopted it posed no problem for churches. Few churches even with an adjoining graveyard in the country needed more than two acres. Churches in cities and towns gen-

erally consisted of one building on one lot smaller than one-half acre. Modern educational and recreational buildings were unknown and there were no cars to require parking lots.

Obviously the problem is the archaic Kentucky constitution has not been amended to make it suitable for modern needs. This failure has caught up with us.

Kentucky Baptists have not exactly been asleep but only negligent. In 1971 the Kentucky Baptist Committee on Public Affairs took serious note of the problem and tried to bring about a solution. The committee asked its attorney, Joseph E. Stopher, to suggest effective changes in Section 170 of the Kentucky constitution that could be recommended as a constitutional amendment.

Stopher complied with the request and suggested the existing constitutional wording be changed to provide tax exemption for "places owned by religious institutions and used for religious, educational, charitable or administrative purposes, including the grounds attached thereto."

At this point the Public Affairs Committee felt Kentucky Baptists should work with all major denominations in Kentucky on the common objective of amending Section 170 of the constitution.

Kentucky Baptist executive secretary Harold Sanders was asked to convene a top-level committee representing as many denominations in Kentucky as possible to consider the matter. This was done and the first meeting of the Interdenominational Tax Exemption Committee was June 8, 1971. A steering committee was selected to draft a constitutional amendment and to devise strategy for its passage.

The proposed amendment was agreed upon and a small group from the committee conferred in July 1971 with James T. Fleming, executive director of the Legislative Research Commission. It was decided that in light of the brevity of time before the meeting of the General Assembly and the limitation of two amendment proposals on any one ballot it would not be wise to try to get the proposed amendment before the 1972 General Assembly.

In place of an amendment it was decided to submit a resolution containing the sense of the amendment to the Kentucky Senate and House of Representatives. Such a resolution "with legislative intent" was passed unanimously by the senate Feb. 16, 1972 and also unanimously by the house Feb. 22, 1972.

The key paragraph in the resolution follows:

Section 1

That it is the sense of the Senate of the General Assembly of the Commonwealth of Kentucky that the exemption from taxation of places actually used for religious worship in Section 170 of the Constitution of Kentucky is clarified to cover the exemption of places owned by religious institutions and used for religious, educational, charitable and administrative purposes, including the grounds attached thereto.

The resolution makes it clear that all the property of a church used for religious purposes is exempt from taxation. A resolution, however, is not a constitutional amendment.

Ashland city officials will hardly be dissuaded by such a resolution. Nor will other Kentucky cities and counties if Ashland is successful in imposing taxes on church buildings.

The course of action is obvious. Churches in Ashland should secure the best legal counsel available and let the courts decide. It could be a matter ultimately for the Kentucky and/or the United States Supreme Court to decide.

In the meantime plans should be reinstated for amending Section 170 of the Kentucky constitution. There is reason to believe the governor and General Assembly members would cooperate and that Kentucky voters would approve such an amendment.

Let us recognize and preserve our roots

A lovelier setting for worship could not be found than the Appalachian foothills near the border of Clark and Estill counties. A more beautiful time to travel across Bluegrass land and to visit Ivory Hill, one of God's small congregations, could not be chosen than a bright May Sunday in Kentucky.

All nature with its myriad life was alive and aglow. The newly dressed trees praised God with waving fronds, birds sang joyfully while dutifully guarding and feeding their new offspring and early potatoes and peas raised their heads in gratitude for the warmth and wetness of May.

Beside the picturesque road between Winchester and Irvine just inside Estill County stands an attractive building where Ivory Hill Baptists gather every Sunday to

study, pray, worship and enjoy fellowship with one another.

Inside is a beautiful little sanctuary with newly paneled walls. An upright piano is the only musical instrument and well worn Broadman hymn books speak of much use for many years. The American and Christian flags stand in their proper places and comfort in winter comes from a space heater instead of central heat.

Lewis and Clea Allen, husband and wife music team, are a most vital part of the fellowship and the worship experience. There was no adult choir but a youth choir sings in every Sunday morning worship service.

The Ivory Hill pastor is George Grubbs who officially retired several years ago but who since then has been as busy for the Lord as ever. Once on the convention staff as a rural church worker, George really gets the job done. Members of Ivory Hill know this and respond to his leadership.

George knows the importance of getting Baptists in the pews acquainted with denominational workers. So it was "Daley Day" at Ivory Hill and truly delightful it was.

There's nothing more heartwarming and reassuring than to get back to our roots and places like Ivory Hill are where we find the purest form of faith in Jesus Christ, dependence upon prayer, love for the Bible and trust in denominational leadership. Debating over theories of how the Bible was inspired and opposing groups trying to capture denominational machinery in order to exercise control don't make much sense to so many Southern Baptists like those at Ivory Hill. God grant that those of us who are involved in maintaining denominational structure never get very far from these roots and that we will never behave in a way to undermine the confidence and to lose the loyalty of Ivory Hill kind of Baptists.

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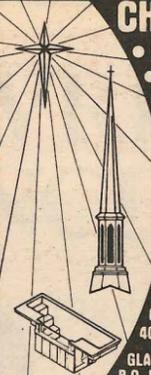
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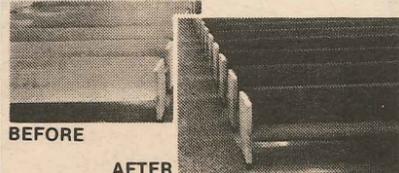
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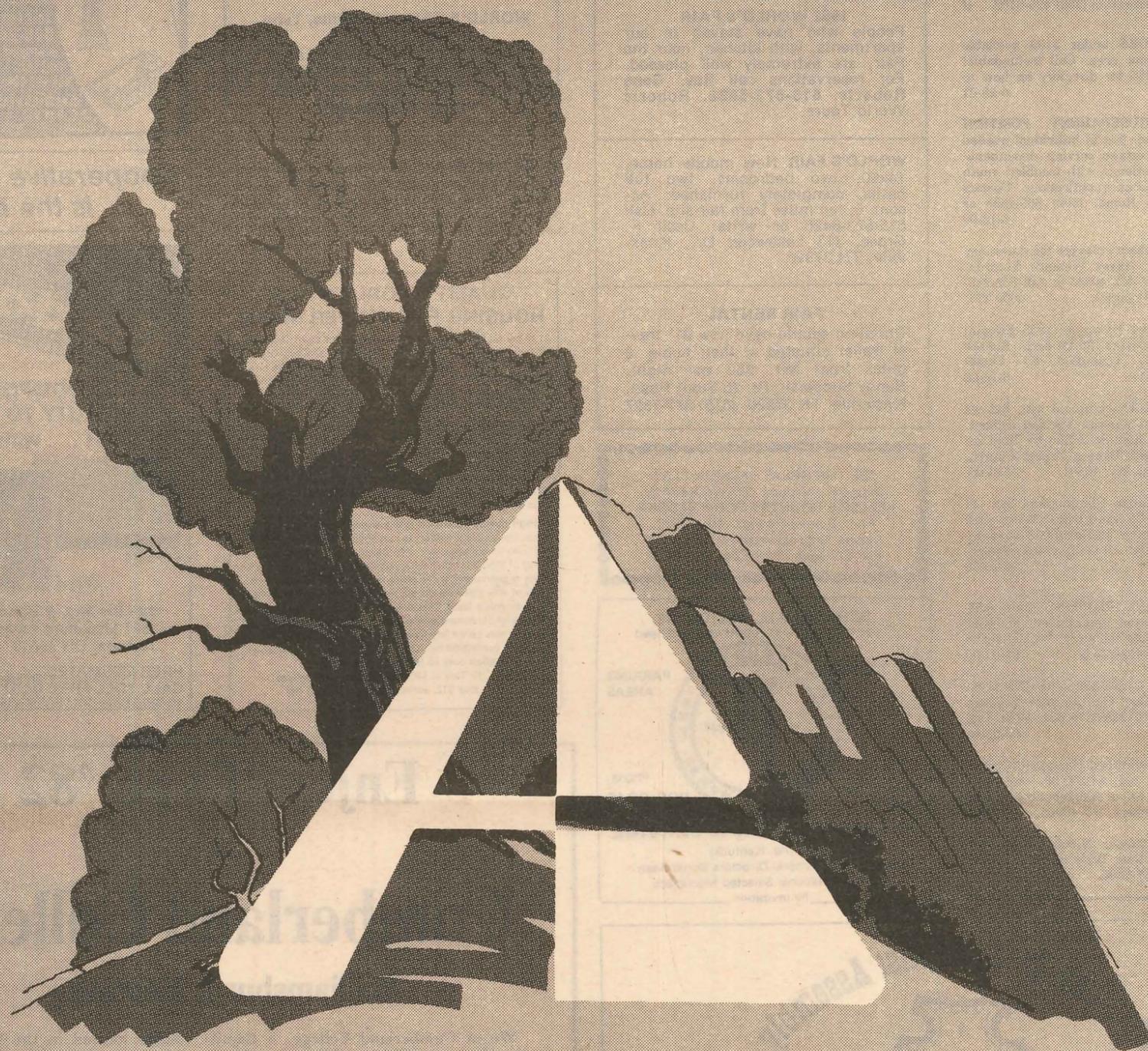
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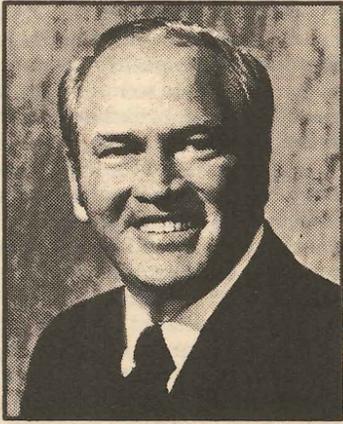


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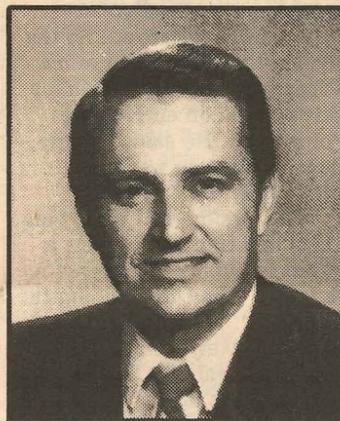
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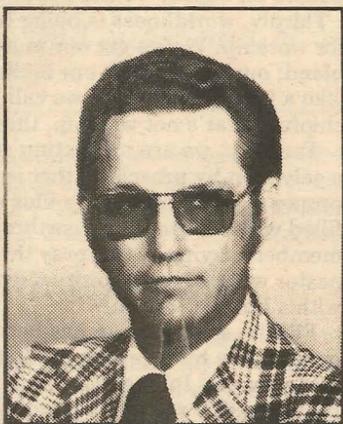
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Southern Baptists' most serious question

Excerpts from the message delivered by outgoing SBC president Bailey E. Smith to the convention in New Orleans, La. Tuesday, June 15

Let me ask you a question that you will not be able to answer. Not even all the demons of hell or the devil himself could answer this one. The cherubim, the seraphim of heaven or any other angel could not answer it either. It is a question of which not even God himself has given us an answer.

Let's examine Heb. 2:3. Here we find a question for which there is no answer. However, it is a question that we must ask. "How shall we escape, if we neglect so great salvation?" This is an unanswerable question.

Remember that these words were spoken to a body of Christians who were majoring on something besides that "great salvation." God was unhappy with their losing the priority of evangelism and he is unhappy with us as we do so.

1. **Proposition that is impossible . . .**
"How can we escape!"

We can sense the fact that, as he asks the question, he knows no answer. He knows that in all the universe of God, even if man comes with great powers of inspection, discovery or clairvoyance that he will not be able to find an answer. We can observe despair welling up in the man who asks the question, "How can?"

What will we not be able to escape as a people, a group of churches, or a denomination? We know one thing for sure and that is, there is absolutely no escape. This question cannot be answered by the brilliant scholar, the clever attorneys, the philosophers of the ages, the crafty clairvoyant, or the studious theologian, the demons of hell, Jesus or the Jehovah God. How shall we escape—Southern Baptists, we shall not!!

And what is it we will definitely not be able to escape? If Southern Baptists ever try to escape the absolute priority of evangelism and the authority of the infallible, inerrant Word of God, we will not be able to escape the mediocrity of other mainline denominations.

We will not escape the deadness of the so-called social gospel that has done very little good for society and has no gospel. They speak of race relations, world hunger, temperance and human ethics but it has always been the evangelistic Bible-honoring church that has opened its doors to all races and put food on the table of the hungry.

The third thing we will not be able to escape is the shame of allowing millions of souls to plunge into the lake of fire. A person without Jesus Christ is one heart beat from an eternal hell. That being the case, it behooves us to quit wasting our Sunday mornings on Deutero-Isaiah or Darwin idiocy and preach the joyful word of Jesus Christ. There is abundant life and everlasting life, for Jesus will not add years to your

life but life to your years. No one in hell is glad that he went to a liberal church.

Years ago in Kentucky a family in a rural valley had the only radio within miles. On that little crystal set radio they heard that a tornado was spotted and it was headed in the direction of the valley. The father sent his young son to warn a family by the name of Renfro of the coming storm and to advise them to get in the cellar. The boy ran out of the door and just a few yards from his home he noticed a lone bird on a tree over his head. As boys will do, he picked up a rock and threw it at that bird, but missed it. After a moment or so the bird came back to that same limb. This time the rock was on target and the little bird fell to the ground.

As the boy was holding the slain bird he heard a terrible roar and noticed the ominous green blackish clouds and in their midst a swirling tornado. Instantaneously it struck the Renfro house and his horrified eyes saw four bodies thrown as straw out into the thick woods.

The little boy threw down the bird and ran to his home. The father had seen the tornado strike the Renfro home and the family destroyed. As the boy approached the front porch of his home, the father grasped him with his strong hands cupped on each of the shoulders of his son. He said, "Merle, you had plenty of time to warn the Renfro family. Why didn't you?"

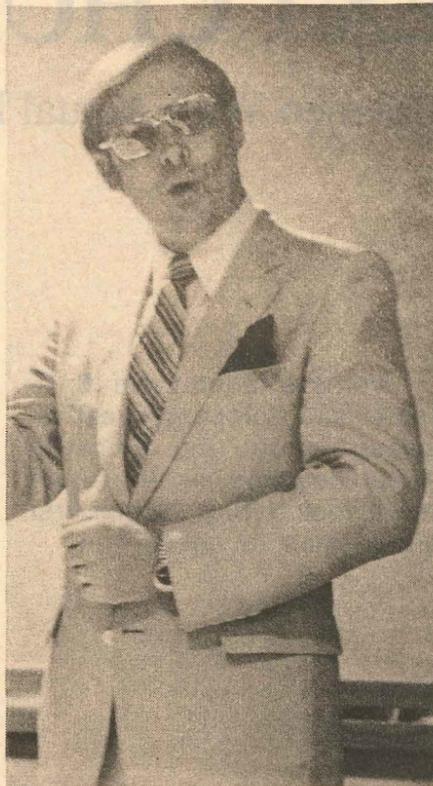
He said, "Oh, Daddy, as I was going I saw this bird in a tree and I threw a rock at it. I missed it so I threw another one and hit it and I was just holding the little bird when . . ." The father interrupted and said, "Merle, what's that on your hand?" He said, "Oh, that's the blood of that little bird." The father said, "No son, that's the blood of the Renfro family that you never told."

I wonder if we too often get busy throwing rocks at birds and families go unto. If so, the words of Ezek. 33:8 ought to be considered: "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, the wicked man shall die in his iniquity; but his blood will I require at thine hand."

2. **People that are inexcusable . . .**
"We."

This passage was not written to the lost, it was written primarily to Hebrew Christians and generally to all Christians of all generations. The pronoun "we" refers to those who are born again—those who ought to know better.

How easily "we"—"how shall we escape" can be applied to Southern Baptists. If any group of people on earth should not escape the responsibility to share this great salvation, it is the denomination that God has allowed to be the greatest evangelizing force on earth. For other mainline denominations who have lost their candlestick it might at least be understandable, but not for the world's largest protestant denomination. We ought to know better. We are people of the Book.



Smith

"I declare unto you that if ever the Bible was the holy, infallible, inerrant Word of God, it is still the holy, infallible, inerrant Word of God."

It is inexcusable for a Southern Baptist to say he is a humanist and proud of it. It is inexcusable for Southern Baptists to pray for the opening of a brewery. It is inexcusable for a Southern Baptist to say Genesis is political rhetoric and not historical fact. It is inexcusable for a Southern Baptist to teach evolution in our schools. It is inexcusable that any Southern Baptist would social drink and have no shame about it.

I was looking again at the story of the Prodigal Son—not the one that went to the far country and wasted his substance with riotous living—but the one that stayed home in self-righteousness. Do you remember how the older brother was angered at the attention given to the return home of the younger brother? He would have no part of the celebration or eat of the fatted calf and enjoy the homecoming.

I figured out his problem. That was his calf they killed. Sure it was. Who fed the calf and got out of bed early to get it back into its pen? Who cared for it while the younger brother was out spending his inheritance? The older brother, of course. So he preferred a kicking calf to a repentant brother.

Southern Baptists are going to have to allow some of our fatted calves to be slain before we ever get the prodigals of this world to the Father. Whatever they are, they must die that souls might live.

3. **Problem that is inconceivable . . .**
"If we neglect."

It is inconceivable, indeed, that people like Southern Baptists who know better would neglect evangelism, bringing men and women and boys and girls to a saving knowledge of Jesus Christ. We would never reject, but just

neglect, by being involved in lesser activities.

Without question there are preachers and denominational workers that have let this most important of all Bible doctrines slip. While there are undesirable elements of liberalism among us, the greatest diversity is between those with a vitality and the sleepy heads who have lost their mantle of excited faith.

Somebody said to me, "Sure there was a day when preachers would preach the Bible as true from cover to cover, and sure that would do something to a community way back then." Ladies and gentlemen, I declare unto you that if ever the Bible was the holy, infallible, inerrant Word of God, it is still the holy, infallible, inerrant Word of God.

How is this great salvation neglected among many Southern Baptists today? Let me just mention five areas where we need to be concerned. They are not guesses, but truthful observations as I've preached in 47 states since being your president and observed these phenomena.

First of all—far too many see money as synonymous with missions. When I was in Africa last year I saw a little church built by a church here that

would not allow black members. That's the height of hypocrisy. Money like that is not given to get people saved, it's to soothe a guilty heart of prejudice.

Secondly, we must be aware when programs become more important than people. If the program is not reaching people for Jesus, we need to chunk it.

Thirdly, worldliness is being confused for worship. We've got our music bland; our order, stiff; our invitations like a funeral dirge and we call it worshipful. That's not worship, that's death.

Fourthly, we are neglecting so great a salvation by preaching that is more proper than powerful. My files are filled with letters from heartbroken members saying, "Oh, pray that our pastor will be a real spiritual leader with a burden for souls."

Fifthly, soul winning has become secondary. We have preachers that are not soul winners. In one church where I preached this year for a state evangelism conference, the state director of evangelism told me that that particular church had not had a baptism in three years and yet the same pastor had been there all that time.

4. **Promise that is invaluable . . .**
"So great a salvation."

"So" is a superlative which defies man's comprehension, as we see in the phrase "God so loved," so says Herschel Hobbs. Even the little word "so" indicates the interest in which the writer portrays the vital truth that this is a very special gospel—so great, so great, so great a salvation.

No longer are there bits and pieces of law and ceremony, rituals, systems and superstitions, but it has all been gloriously fulfilled in the coming of the Messiah, King of Kings, Lord of Lords, Jesus the Christ.

"Here is a question for which there is no answer. However, it is a question that we must ask. 'How shall we escape, if we neglect so great salvation?'"

Convention sermon

Who are Southern Baptists?

Excerpts from the message delivered by William E. Hull, pastor, First Baptist Church, Shreveport, La., to the convention Wednesday, June 16

During most of our history Southern Baptists suffered obscurity as the neglected stepchild, or even the unwanted black sheep, of the American religious establishment. But more recent years have found us blinking from the unaccustomed glare of national publicity as our heartland, the once blighted sunbelt, became a pivotal region both economically and politically; as one of our preachers, Billy Graham, became the most famous evangelist in the world; as one of our laymen, Jimmy Carter, became President of the United States; and as our ranks swelled to make us the largest evangelical denomination in the country.

Suddenly, everybody wanted to know who Southern Baptists really were. Our annual sessions began to be covered by the mass media, our leaders began to be interviewed for feature stories, even our controversies began to be analyzed in an effort to detect religious trends. As we moved from the shadows into the spotlight, what answers regarding our identity did we have to offer a curious public?

The most deliberate effort at self definition for this image conscious age came at our 1978 meeting in Atlanta, when, for the first time, we adopted "a symbol for the Southern Baptist Convention." This now-familiar design depicted the Bible and the world held together by the cross. These three components were selected to identify the cardinal convictions which lie at the heart of our common life. Therefore, let

put on the proverbial pinhead. It is simply a fact that, apart from the Bible, we know nothing really important or trustworthy about that Life which is the sum and substance of our faith.

Because the Bible is our ultimate source for a God given understanding of Christ, its significance is inseparable from the significance of its Lord. The Bible is unique because Christ is unique! It has no rivals because Christ has no rivals. When we call the Bible "authoritative" it is because all authority has been given unto Christ in heaven and earth (Matt. 28:18). When we call the Bible "the Word of God" it is because Christ is that Word made flesh who, from all eternity, was with God and was God (John 1:1). When we call the Bible "infallible" or "inerrant" it is because Christ never fails to lead us unerringly to the Father (John 14:5-7).

Symbolized, then, by that open book is our one and only message. We honor no other book because we have no other savior. We preach the Bible because, as Paul put it, "we preach not ourselves but Jesus Christ as Lord" (2 Cor. 4:5). We search the scriptures, whether in Sunday school or in seminary, because they bear witness to Christ (John 5:39). It is our bedrock conviction that the Bible will not fail because Christ never fails! It will not lie because Christ never lies! It will not disappoint because Christ never disappoints! Its words will ever be on our lips because they are "wonderful words of life."

II. Our mission: the world

We turn now to the second component in our SBC symbol, a globe looming just above the open book. This design

"Bold Mission Thrust is not an expression of denominational imperialism; rather, it is a determined effort to insure that the word which God has entrusted to us will not return unto him void."

implies that the Bible exists not only for ourselves but for the world. It suggests that the gospel declared in scripture is for every person on the face of the earth. Our logo announces for all to see that, if the Bible is our message, the world is our mission.

The original charter of the Southern Baptist Convention, adopted in 1845, declared in its preamble that our purpose was "the propagation of the gospel." This founding vision has been given fresh impetus in our day by the adoption of Bold Mission Thrust as the central imperative of our denominational life. Launched in 1978, this massive enterprise commits us to share the gospel with every person in the world by the year 2000. It challenges every church and every agency to do every thing possible to win every person to Christ before the second millennium of the Christian era has run its course.

Bold Mission Thrust is not an expression of denominational imperialism; rather, it is a determined effort to insure that the Word which God has entrusted to us will not return unto him void (Isa. 55:11). If Bold Mission Thrust succeeds, it will be a divine miracle, not a human achievement. Humanly, the great majority of us are Southern white middle class conservative evangelicals, and, like most groups in our polarized society, we would prefer to stick with our own kind. But the Great Commission did not say, "Go ye into all of Dixie and make disciples of every Southerner" (cf. Matt. 28:19-20). Jesus did not say, "I, if I be lifted up, will draw all conservative evangelicals unto myself" (cf. John 12:32). Paul did not say, "I am ready to preach the gospel to all middle class whites" (cf. Rom. 1:14-15). In place of these grotesque perversions we define our mission as extending to the ends of the earth.

In defiance of inherited prejudices that would bind us with cultural strictures; in defiance of staggering costs that would postpone our goal to a more prosperous era; in defiance of escalating political tensions that would counsel compromise in the name of sober realism, we cry with John Wesley, "The world is our parish."

It is difficult for outside observers to grasp the radical universality of our mission. Media pundits tend to positionize us in the religious marketplace with 19 percent of the American population that likes to view itself as "evangelical" or with 47 percent that prefers to call itself "conservative." While there is nothing wrong with recognizing these historical and sociological affinities, any effort to restrict our influence only to certain groups in society overlooks the mandate of Bold Mission Thrust to identify with 100 percent of the human spectrum because Christ died for us all! We witness to people, not because they are conservative or moderate or liberal but because they are lost! We welcome them,

not because they are white or Southern or middle class, but because they believe! It is not our task to lead the Gallup Poll sweepstakes by appealing to some favored group in society, but to empty hell of its prospective tenants!

III. Our motive: the cross

Turn for a final time to our SBC symbol and you will see that its third component is a cross superimposed upon the book and the globe, holding them together. This is a graphic way of saying that conflict arises when the Word of God confronts the world of man. So it was with Jesus. He was killed, not for teaching on the hillside, "Behold the lilies, how they grow" (Matt. 7:28), but for crying in the temple, "Behold the thieves, how they steal" (Mk. 11:17). For him, the cross was that Gethsemane spirit of obedience in the face of utter jeopardy which prayed, "Not my will but thine be done" (Mk. 14:36). For us, the cross means no price is too great, no sacrifice too costly, no suffering too painful to accomplish our mission of proclaiming the whole Word to the whole world.

Southern Baptists are not a political action movement, or a religious lobby, or a single issue pressure group, or an ideological voting bloc. We do not intend to coerce, intimidate or manipulate the world to do our bidding. Instead, we have but one motive: to love the world into a saving relationship with Jesus Christ. For our friends, we have only gratitude; for our enemies, we have only forgiveness. If that be weakness, then, with Paul, we are persuaded that it is "the weakness of God which is stronger than man" (1 Cor. 1:25).

How hard it is to understand Southern Baptists! For years now we have been told that the central drama of our destiny was to wage a fight to the finish between warring factions, one called "liberal" and the other called "conservative." But a look at our logo says that this scenario is not so. Deeper than all of our surface skirmishes, which are but symptomatic of these troubled times, lies an identity shaped, not by politics or ideology, but by an open book, a lost world and a suffering savior. This identity calls us not to be "liberal" but to be loving; not to be "conservative" but to be crucified! A broken world will not be won by any of the code words or catch phrases over which we sometimes squabble but only by the gospel of our Lord Jesus Christ proclaimed and preserved in scripture.

Our symbol says it well, but the time has come to translate that symbol into reality. Therefore, let us stand united: with an open Bible in our hands, with a lost world in our eyes and with a cross of love in our hearts, saying to one another and to all who watch, "This is who we are! This is what it means to be a Southern Baptist!"

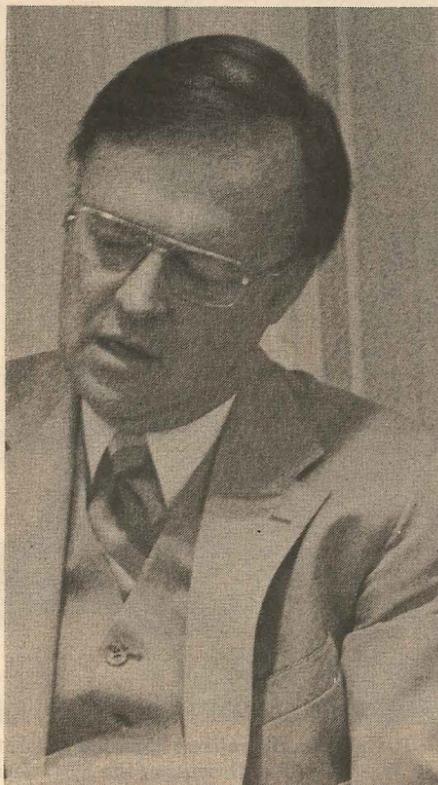
"It is simply a fact that, apart from the Bible, we know nothing really important or trustworthy about that Life which is the sum and substance of our faith."

us use this official denominational logo to clarify afresh, both for ourselves and for all who would inquire, something of what it means to be a Southern Baptist.

I. Our message: the Bible

That open book at the base of the SBC symbol represents Holy Scripture as the foundation of all that we seek to do. Baptists are, first and foremost, a people of the Word. The Bible is given pride of place in our confessions of faith because it serves as a singular source of religious authority. We have no creeds or canon law or ecclesiastical hierarchy to compete with the Bible as our sole rule of faith and order. It is the fountainhead of all our preaching, the textbook of all our teaching and the inspiration of all our devotions.

But why should we accord scripture an utterly unique place at the very core of our collective being? Because it provides the only access to our Lord Jesus Christ! Negatively I invite you to ransack every ancient source outside the Bible—whether Jewish, Greek, Roman, or Christian—in quest of authentic information and insight on the saving ministry of the Messiah. You will find that the results of such a search can be



Hull

PERSONNEL

Purcell accepts Slaty Point pastorate
Mark Purcell, a student at Morehead State University, has been called to pastor Slaty Point Baptist Church, Bracken Association.

Don Mantooth is First Morehead pastor
Don Mantooth has been called to the pastorate of First Baptist Church, Morehead.

Mantooth and his family have recently returned from Israel where they have been missionaries since 1973.

Jim Lindsey resigns Narrows pastorate
Jim Lindsey has resigned the pastorate of Narrows Baptist Church, Ohio County Association.

Daugherty called to East Hartford
East Hartford Baptist Church, Ohio County Association, has called Mike Daugherty as pastor. Daugherty has been pastor of Green River Baptist Church in that association.

Bells Run calls Wedding as pastor
Bells Run Baptist Church, Ohio County Association, has called Hugh Wedding as pastor.

Dortch called to Buckner pastorate
Buckner Baptist Church, Sulphur Fork Association, has called Doug Dortch as pastor. Dortch has been pastor of Antioch Baptist Church in that association for four years.

Harvey resigns Union Grove pastorate
Barry Harvey has resigned the pastorate of Union Grove Baptist Church, Sulphur Fork Association.

He is planning to do post graduate work at Duke University in North Carolina.

WR director resigns from pastorate
Gilbert Sapp, pastor of Russell Springs Baptist Church, Russell County Association and Western Recorder director, recently resigned his pastorate. He pastored the church 14 years.

White resigns Corn Creek pastorate
Robert White has recently resigned the pastorate of Corn Creek Baptist Church, Sulphur Fork Association. He has accepted a church in Alabama.

Cochran accepts Salem pastorate
Dennis Cochran, a former pastor in Salem Association, has accepted the pastorate of Salem (Ky.) Baptist Church.

Wheeler accepts Monticello position
Dennis Wheeler has accepted the position of educational director at First Baptist Church, Monticello.
L. C. Meadows is pastor.

Parrott resigns as director of missions
Henry Parrott has resigned as director of missions for Ohio River Baptist Association.
He will reside in Campbellsville.

Mrs. Wright resigns Crescent Hill post
Susan Lockwood Wright recently resigned her position as minister to single adults at Crescent Hill Baptist Church, Louisville.

She began Crescent Hill's ministry to single adults. Her work there culminated with a divorce recovery workshop in which 130 persons participated for four weeks.

The church recognized her with a churchwide reception May 30 and a dinner June 4.

Stephen Shoemaker is pastor of Crescent Hill.

Whitehead leads Farmdale music, youth
Phillip Whitehead has accepted the position of minister of music and youth at Farmdale Baptist Church, Louisville.

MOUNTAINS TO THE MISSISSIPPI

He goes there from a part time post at Eastern Parkway Baptist Church, Louisville.

William J. Sullivan is Farmdale's pastor.

Kidd is First London minister of youth
First Baptist Church, London, has called Ron Kidd as minister of youth and activities. Kidd is presently a missionary in France.

Pastor of the church is J. William Jones.

Clark to lead Walnut Street youth
Tim Clark began work at Walnut Street Baptist Church, Louisville, June 1 as director of youth ministry. Clark goes to Walnut Street from Central Baptist Church, Knoxville, Tenn.

Wayne Dehoney is pastor of Walnut Street.

Carson is new First Jenkins pastor
Tony Carson has resigned as pastor of Bashford Manor Baptist Church, Louisville, in order to become pastor of the First Baptist Church, Jenkins. He began his new responsibilities June 7.

Carson is a native of Huntsville, Tenn. and a graduate of Cumberland College. Other pastorates in Kentucky include Muldraugh Baptist Church and Mill Creek Baptist Church.

Donnie Doyle receives 32-year pin
Donnie Doyle, a member of Union Baptist Church, Cynthiana, was recently honored by the church for having 32 years of perfect Sunday school attendance.

The superintendent of Sunday school presented Doyle with a 32-year pin. Glenn Chasteen is Union's pastor.

Miss Foster received award at SWBTS
Ruth Ann Foster, daughter of Mr. and Mrs. Charles W. Foster of Ashland, Ky., received the Stella P. Ross Memorial Award in New Testament during recent ceremonies at Southwestern Seminary, Ft. Worth, Tex.

The award is given each year to the outstanding student in New Testament, judged by scholastic record and general conduct.

Phillips resigns New Bethel pastorate
Bob Phillips has recently resigned the pastorate of New Bethel Baptist Church, Ten Mile Association, to become pastor of Memorial Baptist Church, Maryville, Tenn.

Turner resigns from Sinking Spring
Billy Turner, instructor of evangelism at Mid-Continent Baptist Bible College, Mayfield, has recently resigned as pastor of Sinking Spring Baptist Church, Murray.

He and his wife now reside in Mayfield and are members of North Side Baptist Church there.

Barrett to lead Memorial music-youth
Memorial Baptist Church, Frankfort, has called A. Wayne Barrett Jr. as minister of music and youth. Barrett began his ministry there May 15.
Ron Burdon is Memorial's pastor.

Martin, Clarke called to Pleasant Hill
Pleasant Hill Baptist Church, Taylor County Association, has called David Martin as minister of music and Chris Clarke as minister of youth. Both are students at Campbellsville College.

Bob E. Martin is pastor of Pleasant Hill.

CONGREGATIONS

State pastors make soup-er donation
Four west Kentucky pastors recently donated 1500 cans of soup to the student families at Clear Creek Baptist School. The pastors and their churches were: Robert Spradlin, Steubenville; Dale Rose, Big Sinking; Nobel Cobb, Elk Spring Valley; and Campbell Kindrick, Parmley's Grove.

Central honors local police force
Central Baptist Church, Maysville, recently honored its police officers with a "Public Protectors Appreciation Day" service.

Guest speaker for the occasion was chaplain Tommy Howard of the Lexington Fayette Urban County Police Division.

A formal recognition service was conducted by Ken Hinton, a deacon at Central Baptist.

Plans for the unique and meaningful service were arranged by Central's pastor, Truett Cocanougher.

Madison Ave. notes 125th anniversary
Madison Avenue Baptist Church, Northern Kentucky Association, celebrated its 125th anniversary June 6. Lt. Gov. Martha Layne Collins was one of the special guests.

Ernest A. Carpenter is pastor of the church.

Fairlane adopts Clear Creek family
Fairlane Baptist Church, Northern Kentucky Association, has "adopted" a family from Clear Creek Baptist School.

The adopted family, the Jimmy Waltons, will receive extra attention from the church, which will remember special days.

John Holloway is Fairlane's pastor.

Williamsburg notes "Peace Sunday"
In cooperation with the Kentucky Bap-

tist Convention and the Williamsburg Ministerial Alliance, First Baptist Church, Williamsburg, observed "Peace Sunday" May 30.

Activities included: church bells ringing for five minutes at 12 noon, youth riding through town with peace posters, peace prayers and worship services dedicated to world peace and an exhibition of candles burning in windows Sunday evening, symbolizing a desire for peace.

Forks of Elkhorn severely damaged
Early in the morning Apr. 28 Virginia Hill looked out her kitchen window and saw smoke coming from the windows of Forks of Elkhorn Baptist Church, Franklin Association. The fire, which firemen suspect started in the kitchen area of the church, was extinguished within a few hours. Yet, massive damage occurred.

About \$120,000 of damage was done to the building. Although the brick walls remain standing, the interior was completely destroyed. Major damage was sustained by the roof as a section is sunken.

Helen Mefford, a nearby resident and member of the church, reported she received a call early Wednesday morning that the church was burning. "I cried half the day," she noted.

Fortunately, the church has insurance coverage. Members are hopeful it will be enough to restore what they lost.

"The congregation (60 people) will pull together and a building will be rebuilt," noted Jim Robinson, a deacon of the church.

This is the second time Forks of Elkhorn church has lost its facility to fire. The other fire occurred in 1943, according to Mrs. Mefford.

The church has almost always had a seminary student or seminary faculty member for its pastor. Men such as John A. Broadus and John R. Sampey, former presidents of Southern Baptist Theological Seminary, have served as pastors.

Founded in 1788, the church is presently without a pastor and is looking to call its first full time minister.

Calvary honors pastor with new car
Bill Stirman and Ishael Underwood, deacons at Calvary Baptist Church, Central City, represented their church



Leo T. Crismon (l), retired librarian of Southern Seminary, receives from Lynn E. May Jr., executive director of the SBC Historical Commission, Nashville, a distinguished service citation upon rotating off the commission. The presentation was made during the joint meeting of the Historical Commission and Southern Baptist Historical Society, Apr. 26-28, in Charleston, S. C.

recently by presenting the keys of a new car to their pastor, Ernest Bean, and Mrs. Bean.

Laymen have van-tastic ministry
Bradford Skirvin and Leland Kellam, members at Oak Ridge Baptist Church, Crittenden Association, formerly used their cars to transport people to worship services.

Realizing that room in the cars was inadequate, they purchased vans to transport more people. Each van carries 12-15 people every week.

Oak Ridge's pastor is John Keith.

Owensboro book store is honored
The Owensboro Baptist Book Store is among six stores in the 65-store nationwide chain to receive awards based on 1981 performance, according to William S. Graham, director of the Baptist Sunday School Board's Book Store Division, Nashville.

The Owensboro store, managed by Bryan Howard, was cited for best overall performance among stores of similar size.

REVIVALS

Association is 100% in revivals
Every church in McCreary County Association participated and experienced decisions in the association's simultaneous revivals this spring.

First Baptist Church, Stearns, reports 65 decisions, Hill Top reports 22 and Pine Knot, 21.

Decisions totaled 143.

Senters leads First Augusta revival
First Baptist Church, Augusta, reports 25 decisions stemming from its recent revival. Lloyd Senters was evangelist.

Tom T. Prather is the pastor.

Steubenville reports six decisions
Steubenville (Ky.) Baptist Church reports six decisions at its recent revival.

Robert Spradlin is the church's pastor.

Decisions made at Big Sinking revival
Big Sinking Baptist Church, Wayne County Association, reports several decisions at its Apr. 25-May 5 revival.

Dale Rose is pastor of Big Sinking.

Elk Spring Valley has eight decisions
Elk Spring Valley Baptist Church, Wayne County Association, reports eight decisions stemming from its recent revival.

Noble A. Cobb Jr. is the church's pastor.

17 decisions made at Hazelwood revival
Hazelwood Baptist Church, Louisville, reports 17 decisions during its May 9-16 revival. Charles Flener, Jefferson County police chaplain was evangelist. Chuck Esary, minister of music at Louisville's Beechland Baptist Church, was music evangelist.

Bob Langdon is Hazelwood pastor.

Judy leads Hodgenville revival
First Baptist Church, Hodgenville, experienced a successful revival with E. Keevil Judy as evangelist. Hodgenville pastor Isaac B. McDonald reports decisions in every revival service with 13 professions of faith in all.

20 make decisions at Oak Grove
Oak Grove Baptist Church, Fairdale, reports 20 decisions stemming from its May 16-23 revival. Hayward Casey was evangelist.

Dallas Catron is pastor.

Kentucky laymen lead in Tennessee
First Baptist Church, Huntsville, Tenn., reports a Kentucky laymen-led revival resulting in eight professions of faith and many other decisions.

Laymen participating included Rus-

sell and Lewis Blowers and Bob Collins, Louisville; Art Boone, John Glover, Clarence Floyd and Fentress Molden, Somerset; and Russ Adkisson and Ken Curry, Brandenburg.

ORDINATIONS

Mt. Zion church ordains pastor
Mt. Zion Baptist Church, Ohio County Association, ordained its pastor, Chuck Corrigan, May 16.

Clear Run ordains Whittaker as deacon
Clear Run Baptist Church, Ohio County Association, ordained Freddie L. Whittaker as a deacon May 30.

Paul Frick is pastor.

Liberty ordains Mobley as deacon
Liberty Baptist Church, Sulphur Fork Association, recently ordained Robert Mobley as deacon.

Dale S. Neilson is pastor.

Walton ordains minister of education
Walton Baptist Church, Northern Kentucky Association, ordained Joseph Daniel Boone June 4. Boone is minister of education at the church.

Kenneth Cole is Walton's pastor.

Fairview church ordains four deacons
Fairview Baptist Church, Ashland, recently ordained Cecil Weis, Dick well, Edwin Ison and Bob Stafford as deacons.

Westport Road sets aside Deans
Jan Deans was ordained to the ministry by Westport Road Baptist Church, Louisville, May 23. He had been on the staff of the church as youth director before graduating from Southern Seminary May 21.

Deans and his wife, Ginna, have moved to Tampa, Fla., where he has accepted the call of Lake Carroll Baptist Church as assistant pastor and youth minister.

James B. Lewis is pastor of Westport Road Church.

New Benson ordains Snyder deacon
North Benson Baptist Church, Frankfort, ordained Stephen Snyder as deacon Apr. 18.

Steve Baker is the church's pastor.

MISSIONS

State seminarians bold missionaries
Four Kentuckians are among 23 students from Southern Seminary participating in special ministry projects this summer.

Robert C. Burks of Louisville, a Christian ministry major at Boyce Bible School, will serve in New York City, working with youth and young adults in Manhattan's lower east side.

Dan Grider, a theology major from Liberty, and his wife, Debbie, will participate on an evangelistic team in California.

Lois Marie Owen, a religious education major from Hardinsburg, will work in Fairfax County, Va., helping to start a new church.

Two Kentuckians named missionaries
William and Katie Duke of Shelbyville were among 45 persons appointed missionaries by the Home Mission Board in May.

Duke is director of associational missions, Northeast Baptist Association, for Pennsylvania/South Jersey. Prior to appointment he was director of missions for Shelby County Baptist Association. Mrs. Duke was librarian at Owen County High School, Owenton.

He is a graduate of Golden Gate Seminary, Mill Valley, Calif. She is a graduate of California Baptist College, Riverside. They are both graduates of the University of Oklahoma.

BAPTIST FORUM

Pastors their own worst enemies?

Your article on "Preachers getting the hatchet" caught me up.

I wonder if these preachers have read Paul's letter to the Philippians lately? "For me to live is Christ."

They are not hurt by people outside the church membership. Have we majored on high powered evangelism and filled our churches with members who have been baptized and we have not taught them? They are infants and not soldiers of the cross.

R. B. Hooks, Bowling Green

Nero fired Seneca while Rome burned

The controversy over Billy Graham's appeal to Rom. 13:1-7 to urge Christians in Russia to be subject to their government illustrates how circumstances condition the use of scripture.

If Paul's letter to the Romans was written around Passover, A.D. 55, as I believe, he was speaking about Roman government at the beginning of eight golden years, A.D. 54-62, when the noble Seneca, brother of Gallio, made most of the decisions and wrote the speeches for the young Nero.

As far as we know, no Roman persecution of Christians took place until Nero fired Seneca and commanded him to commit suicide in A.D. 62. Persecution took place on a large scale, at least in Rome, after the insane Nero burned Rome, A.D. 64.

After the burning of Rome and the suicide of Nero, A.D. 68, Nero became the model of the beast, the Antichrist, in Rev. 13. The notorious number 666 means Kaiser Neron when written in Hebrew.

If the book of Revelation was written in the time of Vespasian, between A.D. 68-70, as I believe, the portrait of the

beast as Nero redivius was truly relevant. Even if the popular date of A.D. 95, at the end of Domitian's reign, is accepted, the Nero image is still understandable.

The point of this comparison between Nero in Rom. 13 and Rev. 13 is to ask which is most relevant for Russia today. Is Russian communism like "the servant" of Rom. 13 or "the beast" in Rev. 13?

There are millions of devout Christians in Russia and they are best qualified to decide whether to live in Rom. 13 or Rev. 13. Meanwhile, we American Christians should be busy asking how far some religious groups have gone acting like the false prophet who would threaten and intimidate those who do not bow down to American government when a complex of religion, business and military power move toward the image of an authoritarian beast. Rev. 13 could be relevant to us too.

Dale Moody, Louisville

Let's be kinder to our own

Many pastors are being subjected to severe criticism. Some are having problems with lay leaders in their churches and have been forced to resign.

Here are some criticisms of pastors that I have heard recently:

"He does not really care about people, he just wants another spiritual scalp to add to the baptismal record."

"He does not care about people. He spends all his time at some denominational meeting instead of ministering to his own members."

What enemies of our pastors would make such remarks? I have heard all these comments from other pastors. This is a strange war we are engaged in. We spend more time and effort fighting each other than our real enemy. Is it any wonder that many churches are using our own critical words against us and our fellow pastors?

Frank Tatum, Louisville

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WESTERN RECORDER



All you wanted in a state paper

Lottie Moon exceeds goal. Final receipts for the 1981 Lottie Moon Christmas offering for foreign missions totaled \$50,784,173, or 1.6 percent over the \$50 million goal.

Gifts exceeded 1980's goal by more than \$6 million and represent a 13.6 percent increase. The 1980 total was \$44,700,339, or 99.3 percent of the \$45 million goal.

The 1982 goal is \$58 million.

Big Apple surveyed. A marathon search has yielded more than 150 possible new church sites for metropolitan New York Baptists.

Teams of church extension consultants, local pastors, associational leaders

and seminary students "probed" the 26-county association recently to pinpoint areas lacking Southern Baptist ministries.

The cooperative efforts between the Home Mission Board, the Metropolitan Baptist Association, the Baptist State Convention of New York and Southeastern Seminary, yielded 152 potential sites for starting new churches in an area housing more than 18 million people. The area now has 145 churches.

ABC church joins SBC. Highlawn Baptist Church, the largest American Baptist Church in West Virginia, voted June 6 to seek dual alignment with the Southern Baptist Convention.

The 2300-member church voted 352-223 for the dual affiliation after an effort by the church's 30 deacons to seek dual alignment failed in January 1981.

The Huntington congregation has been part of the American Baptist Convention since it began in 1914. It is the largest Baptist church in the state with 236 additions in 1981 and a \$500,000 annual budget.

Pastor Jim Franklin said the process of seeking dual alignment began in 1980 when the deacons studied the church's stand in areas of theology, missions, evangelism, moral and social issues and found they were in the mainstream of Southern Baptist work.

Suggestions for men. Fifteen Baptist laymen have been named to a Brotherhood advisory committee to study ways Southern Baptist laymen can be more involved in missions.

The committee will meet with Brotherhood Commission staff, commission trustees and state Brotherhood leaders twice a year for input on lay involvement. The committee will also suggest ways to implement a Fellowship of Baptist Men which the Brotherhood Commission recently approved.

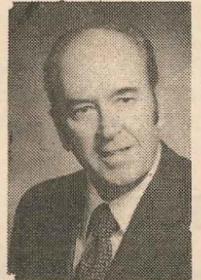
Matt Sugg of Morganfield is Kentucky's representative on the advisory committee.

Ex-Kentuckians to Golden Gate. Two

KBC ACTIVITIES

FRANK OWEN

Executive Secretary-Treasurer, KBC
Box 43433, Middletown, KY 40243



JUNE

20 Father's Day
26 WMU Area Meeting. First Baptist Church, Bowling Green

JUNE CONFERENCE AND CAMP DATES

Ridgecrest
19-25 Church Music
26-July 2 Foreign Missions
Glorieta
19-25 Sunday School
26-July 2 Sunday School

Cedarmore
All full weeks are from 1 p.m. Monday to 1 p.m. Friday
Youth Weeks—All are filled—14-18; 21-25; 28-July 2
Acteens & GA's, Cedar Crest, Grades 4-12: 14-18; 21-25—filled; 28-July 2—filled
RA's, Camp Rabro—Grades 4-12: 14-18; 21-25; 28-July 2

Jonathan Creek
GA Camp—28-July 1

JULY

4 Christian Citizenship Sunday
6-9 Mountain Missions Conference. Oneida Baptist Institute
10 WMU Area Meeting. Severns Valley Baptist Church, Elizabethtown
11 Christian Literature Day

JULY CONFERENCE AND CAMP DATES

Ridgecrest
3-9 Bible/Preaching
10-16 Church Training Leadership/Youth
17-23 Sunday School
24-30 Sunday School
31-8/6 Sunday School

Glorieta
3-9 WMU/Brotherhood
10-16 Home Missions
17-23 Church Music
24-30 Bible/Preaching
31-8/6 Church Training Leadership/Youth

THOUGHT FOR FATHERS

"Daddy, was Goliath a good man?" asked my then small son.

"Well, son, he fought against Israel, God's people. He was the enemy of David."

"But, Daddy," said he, "Goliath was big and strong. He must have been good or God would not have given him so much strength."

Little boys expect strong men to be good men. Little boys admire strength. They tend to equate strength with goodness. They want to imitate strong men. Especially do they tend to consider their Fathers to be both strong and good. Somehow, it does not seem to them that men could be strong without God's support, and it doesn't seem to them that God would give his support to men who are not good. Children haven't yet gained much concept of the

principle of responsibility and the failures that occur therein. This is an adult subject.

Maybe, somehow, by the permissive will of God, men are strong only because God lets them be, or even, makes them to be. If this be true, then strong men have double responsibility for badness when they are bad. They are capable of a double portion of evil, and, in performing it, they neglect the capacity for a double portion of good.

Strong men ought to be good men. Little boys expect them to be, and just because they are strong will often follow in their footsteps. Praise to good strong men—their fruits are greater. Pity bad strong men—their responsibility is greater.

"For unto whomsoever much is given, of him shall be much required..." (Luke 12:48b)

International Series: JAMES AND JOHN: SEEKERS OF POWER

The request—Mark 10:35-37 Striving for self-exaltation, and ambitious to obtain prominent places in Christ's kingdom, James and John asked Christ to pledge himself in advance to give them whatever they might desire, but Christ never issues blank checks.

They requested places of preeminence for themselves. They wanted their thrones to rank next to Christ's throne. Their self-seeking led them to bold and impudent self-assertion. The reply—Mark 10:38 In his reply to their selfish and ill-advised request, Christ did not expatiate upon their folly and censure them. Realizing that they did not know the significance of the thing for which they were asking, Christ replied: "Ye know not what ye ask." They did not understand the cost of the places of honor they had requested; the suffering that must precede the glory.

The response—Mark 10:39-40 To Christ's inquiry, "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" James and John quickly responded, "We can," even forgetting to add "by thy help." They revealed their ignorance of themselves when they declared their ability to drink "the cup" of his inward sufferings, and "to be baptized with the baptism" of the outward sufferings imposed upon him by others. Nevertheless, James became the first martyr of the apostolic group, and John was the last one of them to lay down his life for Christ.

The resentment—Mark 10:41 We do not wonder that the other apostles resented the fact that James and John

had tried to steal a march on them by asking for the chief places in the kingdom. Church troubles usually arise from members having a desire to be honored, to rule, or to be pleased instead of desiring to serve and to help. The reminder—Mark 10:42-45 Christ was grieved by the jealousy and quarreling of the disciples, so he determined he would nip in the bud their bickering. He reminded them that ambition for power over men belongs to the world. Christ reminded them that greatness comes through dedicated service to others in his name and through his power.

Luke 9:51-55 When the Samaritans refused to receive Christ and his party, James and John wanted to call down fire from heaven and consume them. Grieved because of their desire, Christ rebuked them and sought to correct their attitude. Do we truly care whether Christ is rejected or received, despised or honored?

Life and Work Series A CARING SOCIETY

Deuteronomy 24:6 In ancient times and primitive societies two stones constituted the mill with which the grain was ground. The lower and heav-

ier stone was "the nether," and the upper and lighter stone was moved back and forth to grind the grain which was between them so that the people might have bread. Even though one offered the stone as a pledge of payment, the lender was forbidden to accept or take it. Concern for the welfare of the borrower and his family demanded that he refuse it.

Deuteronomy 24:10-15 God forbids an employer to oppress an employee. The fact that an employee is poor and needy never justifies an employer taking advantage of him in his helplessness. Each must deal justly with the other. God expects an employer to respect and to show consideration and concern for those who work for him. Deuteronomy 24:17-22 God espoused the cause of three classes in the social order: sojourners who had not been given civil rights, orphans and widows. Through Moses God forbade the people to pervert the justice which was due to the less fortunate. He exhorted them to sympathize with and to show mercy and kindness to those in trouble, somewhat as God had done in his deliverance of them from slavery in Egypt. One way in which they could do this was by leaving unharvested a portion of their grain and then permit the poor to go into the fields and take and use the grain which had been left.

SUNDAY SCHOOL LESSONS

JUNE 20, 1982



H. C. Chiles

men with Kentucky ties have been named to the faculty of Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

Carroll Brownlow Hastings, retired assistant director of the Baptist Home Mission Board's Interfaith Witness Department, will direct the seminary's northwest center in Portland, Ore. He earlier served pastorates in Kentucky, Illinois and Florida.

Oscar S. Brooks, professor of religion at William Jewell College, Liberty, Mo., since 1967, will be professor of New Testament interpretation.

He taught at Cumberland College, Williamsburg, Ky., and has been pastor or interim pastor of churches in

Tennessee, Kentucky and Missouri.

Both men hold PhD degrees from Southern Seminary, Louisville. Brooks also holds the BD degree from Southern.

NOBTS adds Heflin. James L. Heflin, pastor of First Baptist Church, Greenville, Miss., has been named associate professor of preaching at New Orleans (La.) Baptist Theological Seminary.

He is a graduate of the University of Arkansas and holds MDiv and ThD degrees from Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

Heflin has pastored churches in Arkansas, Louisiana, Mississippi and Texas.

Kentucky Cooperative Program Receipts

For month of May, 1982 — \$968,919.87

To date this year	\$8,592,079.46*
Operational goal to date this year	7,755,003.00
To date this time last year	7,727,323.57
NEEDED EACH MONTH TO REACH	
OPERATIONAL GOAL	861,667.00
NEEDED EACH MONTH TO REACH FULL	
COOPERATIVE PROGRAM GOAL	1,200,000.00
Over operational goal	837,076.46

*\$864,755.89, 11.19%, increase compared to this time last year.

After nine months (75%) of this year, 59.67% of full CP goal received.

HOMES FOR CHILDREN

Eldred M. Taylor, Executive Director
10801 Shelbyville Road, Middletown, KY 40243



CONTACT

"Contact" is an interesting English word with various meanings. Webster's Dictionary says "contact" is the act of touching or meeting; the state of being in association with; making a connection; coming together.

While in the process of moving last year, several shopping trips were necessary. On one such trip, my wife said, "I want to find some 'contact' paper." I learned this is a special kind of paper for cabinet shelves. You peel off the back, place it smoothly on the shelf and upon "contact" the paper sticks, making a lasting, easily cleaned shelf covering.

Several years ago as I was having my eyes examined, my eye doctor said, "If I had eyes like yours, I would wear contact lenses." I had been wearing regular glasses and of necessity the lenses were made thicker each time they were changed. I discovered "contact lenses."

Television is sometimes interrupted with an advertisement urging me to fight a cold with long-acting "Contact." When flying with a pilot friend, I often

hear him use the word "contact," meaning that everything is ready for the engine to be started. So the word "contact" can have numerous meanings. I would like to bring to your attention another dimension of "contact." It is the name of a bimonthly paper published by the Kentucky Baptist Homes for Children.

This 12-page paper, published six times each year, has a mailing list of about 45,000. "Contact" is one of our ways of reaching out to touch those who pray for us and give to keep our doors of ministry open to children. "Contact" is designed to share information about our "contact" with children and families, ministering to them at the contact point of hurt and need. This little paper tells what the children and staff do and shares information about our different types of ministry. We believe Baptists will support this ministry adequately when they know the needs and how we are meeting them.

If you would like to receive this publication, send your name and address to 10801 Shelbyville Road, Middletown, KY 40243.

CLEAR CREEK COMMENTS

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



MY LAST "COMMENTS"

My time at Clear Creek Baptist School has been fruitful and rewarding. Our three sons were born here and our grandchildren have delighted in playing in this beautiful valley where in 1926 God led L. C. Kelly to start a school for ministers.

Now the time has come for my wife and me to begin a new ministry Aug. 1, teaching in our Southern Baptist seminary in the mountains of Zambia, Africa. We covet your prayers.

Until this hour Clear Creek School has held to its original purpose—to train mature adults for the ministry regardless of their academic background. The course of study is built around the Bible and other subjects needed by all ministers.

Each year students come from more than 20 states to take our basic three- and four-year course. We have had 1031 to graduate, plus many hundreds of others who have profited by one or

more years of study. Alumni now serve in 43 states and six foreign countries.

I am grateful for the support of the Kentucky Baptist Convention and many others who undergird this school financially and with their prayers.

Our beautiful 700-acre campus has classroom buildings, student cottages and apartments, a dormitory and a children's center. A sound financial policy has enabled us to have all these buildings debt free while our institution operates in the black.

In addition to an endowment in excess of \$1,100,000, I thank God that he also enables me to leave a cash reserve of \$75,000.

I have enjoyed the confidence and support of many friends including our faithful trustees, faculty and staff, and I trust that you will give your support, prayers and cooperation to my successor, Leon Simpson, who assumes the presidency June 16.

IF YOU CAN HELP A BOY . . .

We often hear from the grandparents of our students. Not directly responsible generally for their grandchildren's welfare, they still have a vital and loving concern. Here is a sample of many such letters received recently:

From Lexington: "Again as the school year ends we would like to express our appreciation with this small token for all the good things you have done this year. We have watched our grandson become closer to the Lord; his grades improve and he has become more mature. Thanks again for all the people that help put this school together. We as grandparents will continue to support you in our prayers."

The grandparents of a Tennessee child write: "Enclosed you will find a check for \$100 to be applied to the expenses of your boys and girls. Keep up the good work for the Lord. We are behind you with our prayers. We are the grandparents of one of your pupils. We thank God for Oneida."

From Marion, Ky.: "I'm enclosing a small offering toward support of Oneida. We are so thankful for a Christian school that has been a source of

help for troubled children—our grandson from Florida being one that desperately needed help. His mother says he seems to be adjusting and doing well. You have my prayers."

We hear from many concerned aunts and uncles as well. We were delighted to receive this letter from Danville recently: "I am sending this \$500 donation in appreciation for what you have done for my nephew. He is so proud of his accomplishments and we are thrilled for him! The special interest taken in him there has made quite an impression on him."

Of course, we constantly hear from parents. Several years ago a difficult girl came to us, and we had the privilege of helping her develop into a beautiful and smiling Christian young lady. A grateful mother wrote after her graduation: "Again I wish to say thank you for the love and care that everyone at OBI gave to my daughter. Her life has been completely turned around and with God's love it will continue to get better. I am sending a small check for you to use as you see the need. I am also pledging that I will send you a check each month and hopefully it will help OBI to continue to serve the Lord."

Another mother writes: "My divorce was final in January but so far my son's father is not paying support and it makes it difficult to pay this. When he came to you I did not know how this bill would be paid. You said to just think of the decrease in groceries it would be to have him at Oneida, but you didn't know I was wondering where the groceries were going to come from. You said the school was operated by faith and I believe it. I went on faith leaving Johnny there. He needed much more than I could give him at the time. The pastor knew of my weakness at that time and your school was a God send. I can see a great deal of difference in Johnny. He has a reverence about him now that I never saw before. Thank the Lord for your staff from the very bottom of my heart. Thank you for all you have done for my son. Somehow, someday, I want to help the school. If you can help a boy as much as you have helped Johnny you all deserve the best."

A father writes from Memphis: "You have done so much for David. You have our deepest gratitude and our prayers."

From Lexington: "You will never know how much we appreciate your patience and concern for our child. There

has to be a great reward in heaven for people like those you have at Oneida."

From Franklin, Ind.: "You have been a blessing to my son. You will have him again next year. Hopefully I will be able to come and visit and meet you. All of you are spoken of so highly by him. He loves his housemother."

ONEIDA JOURNAL



Barkley Moore,
President,
Oneida Baptist
Institute,
Oneida, KY 40972

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