



Slain victim found; attacked at church

by Laurie K. Taylor,
State Correspondent

The body of 86-year-old Nannie Hieatt, who was murdered in the parking lot of First Baptist Church, Lexington, has been found on a Lexington farm more than three months after her disappearance.

Miss Hieatt, who lived with her twin sister, Kate, and an older sister, Martha, 90, left home early in the evening of Nov. 24 to attend prayer meeting at First Baptist Church.

She was attacked in the church parking lot. Bloodstains were found in the lot and her shoes and hat were found nearby according to Bennett Hall, pastor of the church.

Police found her abandoned car in Dalton, Ga. in December. They believe the attacker took an out-of-the-way route to Dalton through Clarksville, Tenn. Lexington police have confirmed suspect leads in Lexington, Dalton and Clarksville. Police have posted a \$1000 reward for information leading to the arrest of the murderer.

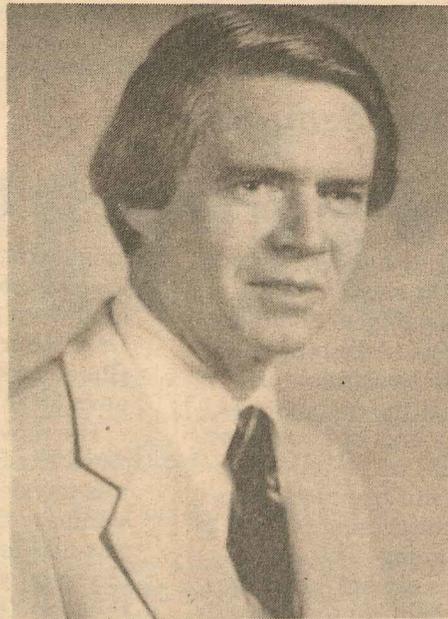
Based on reports from witnesses who saw a man in the car, police made a composite drawing of a suspect, believed to be a 175-pound, six foot two inch black man, 25-30 years old.

Hall believes the tragic death of Miss Hieatt, who was honored by the church for 60 years of faithful service just two weeks before her death, can have a positive effect.

"We've experienced disturbing patterns of reaction," Hall reflected. "Through it all, our faith has been strengthened because of Nannie's love for the Lord. Christians have been martyred before and we consider her a martyr too."

"Her murder has made us more resolved to go on with the Lord's work. We've been challenged to make our church a place of worship and safety."

As a result of the death the church has taken stricter safety precautions. Floodlights now light every area of the church grounds and the city has agreed to erect more streetlights in the vicinity. First Baptist men now escort churchgoers from their cars to the sanctuary.



Hinson

Hinson resigns post at Louisville school

E. Glenn Hinson, David T. Porter professor of church history, Southern Baptist Theological Seminary, Louisville, since 1959, has resigned to join the faculty of Wake Forest University, Winston-Salem, N. C.

Hinson has been on leave of absence from Southern this academic year while being a visiting professor of religion at Wake Forest. He cited an environment of freedom and new opportunities he has found at the North Carolian Baptist university as primary reasons for his decision: "Real education can take place only within an environment of freedom and Wake Forest has always offered a rather open environment in which one may search for truth."

Hinson also said one of the things that attracted him was the opportunity to develop a graduate level program in spirituality.

In Louisville he was editor of the Baptist Peacemaker, a quarterly begun 30 months ago which now has about 40,000 circulation. He will continue as an editor-at-large.

Hinson holds the BA degree from Washington University, St. Louis, Mo., BD and ThD degrees from Southern and PhD from Oxford University.

Hatfield bill protects high school speech

Sen. Mark O. Hatfield, R-Ore., has re-introduced legislation to prevent public school districts from discriminating against voluntary, student initiated religious meetings by high school students.

The bill, S. 815, forbids any public secondary school which receives federal financial assistance and allows students to meet during non-instructional periods to discriminate against meetings of students on the basis of content of speech at such meetings. It also allows students to take school officials to federal court if such meetings are not permitted.

"We hope to enact this bill to restore the First Amendment right of freedom of religion to students wherever those rights are being denied," Hatfield said.

A provision of the bill specified it is not meant to permit the government to influence the form or content of any prayer or religious activity or require student participation.

Committee on boards to issue its report early

by Dan Martin, News Director
Baptist Press

The Southern Baptist Convention committee on boards, after executive session, announced it will release its report "at least 30 days" before the annual meeting in Pittsburgh.

Charles F. Stanley, pastor of First Baptist Church, Atlanta, Ga., chairman of the committee, told Baptist Press: "I would like to have it out by the first week in May."

The committee, made up of 52 persons, nominates persons as trustees, directors or committee members of the 20 organizations supported through the Southern Baptist Convention.

The committee has been the focus of controversy for nominations for several years, and featured in floor fights during the past two annual meetings. Much of the attention has been because of publicly stated aims of one faction in the denomination to gain control of the boards of the various agencies, filling them with persons of a particular theological viewpoint.

Release of the names in advance of the annual meeting became an issue in 1982 when then president Bailey E. Smith of Del City, Okla. declined to reveal his appointments prior to the New Orleans meeting. Daniel Vestal of Midland, Tex., chairman of the committee on boards, followed suit, also declining to make the appointments public prior to the first day of the convention.

In making his announcement, Stanley responded to a request by current president James T. Draper Jr. of Euless, Tex. to make the report available in advance of the Pittsburgh session in June.

Stanley, who by action of the committee was the official spokesman, told Baptist Press the committee on boards met "in executive session" partly because it was the center of so much attention.

In commenting following the session, Stanley also said the "vast majority" of persons eligible for reappointment for second terms were so reappointed. The "bumping" of persons who were eligible for second terms was the cause of a floor fight in the 1981 annual meeting in Los Angeles, Cal. Five persons eligible for reappointment were dropped, reportedly on theological grounds, and replaced. The committee report was successfully challenged.

Stanley said he does not expect any challenges to this year's report. "If we are challenged, we have very very firm footing."

"We did not come in here with the attitude of seeing who we could eliminate. We asked the question: 'What is best for the convention?' We did not want turmoil and conflict; we want to see harmony as best we can, while at the same time respecting people's convictions."

He admitted the list contained some names "we probably would not all agree with," but said the committee "did not go through and eliminate any groups of people because we did not agree with them theologically."

He noted it is the "privilege" of anyone to challenge the report but said he had several suggestions for those who

might wish to challenge it.

"People who have objections should contact the chairman. I think it is the gentlemanly and Christlike thing to do. I believe the objections should be made privately to the chairman before going to the convention and questioning somebody's character or ministry."

Stanley said that while he is "not a compromiser," he believes things should be settled quietly if possible. "If we can settle things that way, we should; if not, well, so be it."

Membership tops 750,000 giving extra representation to state's Baptists

by C. R. Daley, Editor

The Kentucky Baptist Convention has qualified for an additional representative on three major Southern Baptist Convention boards and on the Executive Committee of the convention. The agencies involved are the Sunday School Board, Foreign Mission Board and Home Mission Board.

The announcement was made by Harold C. Bennett, executive secretary of the Southern Baptist Convention Executive Committee, upon the official report from Southern Baptist Convention recording secretary Martin Bradley that the number of Southern Baptists in Kentucky had reached the 750,000 mark.

Bennett notified Kentucky Baptist Convention executive secretary Franklin Owen as well as the two Kentucky members of the Southern Baptist Convention committee on boards who will be responsible for submitting nominees for the new places to the 1983 Southern Baptist Convention messengers in Pittsburgh in June.

The Southern Baptist Convention constitution provides for one member from each cooperating state and an additional member from each state having 250,000 members to serve on the general boards of the convention. For many years Kentucky representation on Southern Baptist Convention boards has been based upon 500,000 members.

No one seemed to realize that the membership was approaching 750,000 which called for the extra board members.

The announcement came only a few days before the first meeting of the Southern Baptist Convention committee on boards in which nominees for the places would ordinarily be suggested. Executive secretary Bennett expressed regret for the short notice given to the Kentucky members of the committee on boards but explained the information has just become official after the accustomed checking and verification.

Kentucky members of the committee on boards are William Hancock, Louisville, and Jack Amis, Hopkinsville. The committee met Mar. 17-18 but will have until shortly before the convention in June to finalize its report.

Street _____
City _____
State _____ Zip _____

Are you moving?

Please give us three weeks' advance notice. Clip this portion with your old address label, supply new address above, and send to Western Recorder, Box 43401, Middletown, KY 40243.



C. R. Daley

daley observations

Founders' Day Address at Southern Baptist Theological Seminary

Part 1 of 3 parts

The young struggling seminary finds a home in Louisville

The topic for treatment today is not typical of those usually chosen for Founders' Day. It will not focus upon one of the seminary's founding fathers nor upon any other memorable person related to this institution but rather will consider how the seminary has interacted with the community of Baptists surrounding it. Specifically, it will examine and evaluate the roles of Southern Baptist Theological Seminary and Kentucky Baptists in the lives and times of each other.

How does one get hold of such a subject? Of the abundance of material, what is to be selected in order to reflect accurately and clearly the impact of the seminary and Kentucky Baptists upon each other? What is their proper relationship? What are their mutual obligations? How have they discharged these over the last 105 years? What has the seminary contributed to Kentucky Baptists and to Kentucky Baptist churches? What have Kentucky Baptists contributed to the seminary? Where would Kentucky Baptists be today if Southern Seminary had remained in Greenville, S. C. or moved elsewhere in 1877? What would Southern Seminary be like today without the influences of Kentucky Baptists and Kentucky Baptist churches?

One objective of this presentation is to lead the present seminary community (teachers and students) to focus upon the local Baptist churches among which it has its setting and its ministry. It is easy for the seminary community to overlook or never recognize meaningful relationships and obligations to local churches. The seminary was founded first and foremost to prepare ministers for local congregations. This remains its primary function and all other of its functions are derived from this original commitment. This seminary doesn't teach theology for theology's sake, its high academic standards are not for the purpose of producing scholars for an ivory tower existence. Instruction in theology, Greek, Hebrew, church history, philosophy of religion, church music and religious education are all for the purpose of helping God's called ministers in local churches to bring people to God through Jesus Christ and to nurture them in spiritual growth.

The Mishnah, the Hegelian dialectic and Bultmannian existentialism have a place in our preparation but only if they assist in more effective understanding and communication of the simple gospel and its demands upon people who never heard of Hegel nor Bultmann nor care about hearing of them.

I have reached two conclusions which I desire to share with you in the beginning lest you not stay with me to the end.

(1) The first conclusion of this study is that Southern Seminary and Kentucky Baptists have been good for one another. Both are better off today for having lived next to each other and with each other for more than a hundred years.

(2) A second inescapable conclusion from reviewing this history is that though they have

been good for one another, they have given pain to each other. Thus the subject chosen for this paper, "Southern Baptist Theological Seminary in the life of Kentucky Baptists: A Bittersweet Experience." I do believe the sweetness outweighs the bitterness and that the moments of bitterness have enhanced the eras of sweetness.

Look with me, if you please, at the unfolding of the story of the seminary and Kentucky Baptists. The seminary from its beginning in 1859 in Greenville, S. C. had tough going. The devastating war between the states almost killed the school while it was still an infant. In the school's first year, 1859-60, 26 students were enrolled. The second year of the seminary, the year Abraham Lincoln was running for President, saw 32 students enrolled but the secession movement in South Carolina and the coming war dominated the thinking of the faculty and students.

The third session with only 20 students was completely overshadowed by the war. Boyce, chairman of the faculty, was opposed to secession but joined the Southern forces as a chaplain before the end of the third school year advising his colleagues, Broadus, Manly and Williams to stay by the staff and make a living farming or supply preaching as they could. For a while Boyce seemed to abandon the dream of a seminary. He even turned to politics and served three years in the South Carolina legislature. He also ran for the Confederate Congress in 1863 but lost.

Later Boyce became an aide of the South Carolina governor and was provost marshal of Columbia when the city was captured by Sherman. With the ending of the war Boyce summoned his three colleagues to discuss the future of the seminary. They decided to go on and Boyce's devotion to the seminary was evidenced in that he provided from his personal fund most of the finances required to keep the school open for the next several years.

The first session after the war enrolled only seven students. Professor Broadus had only one student in his homiletics class and he was blind. Yet Broadus prepared his lectures for the one blind student so carefully that they became the nucleus for his famous volume, *The Preparation and Delivery of Sermons*.

The devastation of the south and other considerations led the trustees and faculty members of the seminary to look for a more strategic location for the seminary. Several cities made a bid for the school. Among these were Memphis, Nashville, Chattanooga and Murfreesboro in Tennessee, Atlanta, Ga. and Russellville and Louisville in Kentucky. In 1872 Louisville was chosen as the new location for the seminary. Boyce went to work spending most of the next five years in Louisville and other Kentucky communities seeking financial and other support for the seminary.

His efforts met with considerable success. The Norton brothers, George W. and W. F. of Louisville, made substantial pledges thus beginning a

long tradition of generosity of the Norton family to this institution. Large and valuable tracts of land were given by Mrs. Lawrence Smith and Dr. Arthur Peter. Six others, including C. W. Gheens whose family continued his generosity, gave \$5000 each.

The move to Louisville came in 1877. Of the move Dr. Broadus humorously remarked, "It was physically no great task to remove the seminary from Greenville to Louisville. There was nothing to move, except a library of a few thousand volumes, and three professors—Broadus, Toy and Whitsitt—only one of whom had a family. (Boyce was already living in Louisville.)"

Eighty-nine students showed up the first year in Louisville. Dr. Boyce delivered the opening address in the Public Library Hall in which three lecture rooms had been rented as well as space for the library. Students lived in the rented Elliott House on the corner of 2nd and Liberty and in one-third of the Central Hotel located on the corner of 4th and Main Streets.

Financial difficulties continued to plague the seminary. The small endowment fund which had been accumulated was about to be used up for current expenses when Joseph Brown, ex-governor and U. S. Senator of Georgia, electrified the seminary community with a \$50,000 gift, probably the most important gift in the entire history of the school.

The generosity of Brown inspired George W. Norton of Louisville to launch a new campaign for endowment. Again he and his brother led the way with generous gifts and, to guarantee the perpetuity of the endowment funds, Mr. Norton recommended an addition to the seminary charter restricting endowment funds, allowing only the interest to be used.

In the meantime in addition to financial support the Louisville community and Kentucky Baptists gave strong moral support and encouragement to the seminary. The Western Recorder editor in the Aug. 2, 1877 issue said, "We have always regarded the coming of the seminary as an event of greatest moment, not merely to Baptists in the city and state but to the whole South as well."

Commenting on the four faculty members—Boyce, Broadus, Toy and Whitsitt—the editor characterized the faculty of our seminary as "quite the equal in scholarship and ability of any Baptist theological school in the land."

Boyce was already a familiar face among Kentucky Baptists in 1877 due to his five years of efforts to win acceptance and support of the move to Louisville.

From 1877 to this very day Kentucky Baptist churches have not only provided pulpits for many faculty members and administrators to give expression to their spiritual gifts but also had a major part in preparing them for their teaching and administrative responsibilities.

western recorder (ISSN 0043-4132)

C. R. DALEY, Editor, JAMES H. COX, Associate Editor

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

Western Recorder is published by Western Recorder Inc., Box 43401, Middletown, Ky., weekly except for one week in July and December. Second class postage paid at Louisville, Ky.

Postmaster: Send address changes to Western Recorder, Box 43401, Middletown, KY 40243.

Advertising: Rates available upon request. The institutional columns on an inside page are paid space.

Subscriptions: Single, \$6.30; foreign, \$7.00; church budget, \$4.50. Payable in advance, except church accounts, which require tax exemption number.

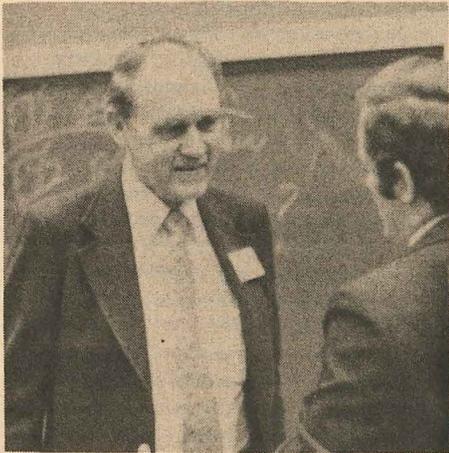
Directors: Glenn Durham, Harlan, chairman; O. G. Lawless, Bowling Green, vice chairman; John Christian, Hopkinsville, secretary; Clarence Benedict, Highland Heights; H. Gary Coltharp, Madisonville; Robert DeFoor, Harrodsburg; Garnett Hulette, Frankfort; Thomas O. Miller, Nicholasville; T. A. Prickett, Owensboro; Gilbert Sapp, Campbellsville; William J. Sullivan, Louisville.

The language of last week's Kentucky Baptist preaching workshop was charged with persuasive emotion. Some of Southern Baptists' finest pulpiteers shared practical oratory techniques with more than three-score pastors meeting on the campus of Georgetown College. As a result, their congregations may never be the same.

electric rhet'ric

Photography and design by James H. Cox, Associate Editor

Luther Joe Thompson



- I've never lived in a day when preaching was more thrilling and demanding.
- You are called to preach a perfect gospel to imperfect men.
- Being a preacher is the most painful profession you can have, but the most astonishingly wonderful, too.
- You're going to have to confront the two demands people make of preachers today: show me that you care, and prove that it is real.
- The preacher preaches one message and lives out another. Every audience believes your non-verbal language first.
- The human hunger for authority makes it extremely vulnerable today.
- Unless you feed on the word of God you starve to death spiritually.
- There'll always be somebody in your church who's a better Christian than you.
- As preachers, we're privileged to declare things that angels long to hear.
- How do you wake the audience? First you must wake the preacher.
- Our age is starved for a word from God.
- My best sermons don't come from me. They come from letting God speak to me and then through me.
- Ideally the preacher stands in God's stead and speaks for him.

To preach in our day means we must not only love the gospel but love the people and bring the two together.

Luther Joe Thompson is professor of preaching, Southern Baptist Theological Seminary, Louisville.

Peter Rhea Jones

- Preaching is a struggle for the soul.
- I'm very much attracted to the parables because they are from Jesus.
- Most of the parables come out of secular life.
- When you preach parables, don't forget those in the Old Testament, nor the parabolic sayings of Jesus, nor the parabolic sayings in John.
- We are reminded through the parables of how much Jesus loved the lost, and the intensity of joy he had when a lost person "came home."
- Can we not see the need for the church to be an exclusive club, for sinners only?
- The pastoral parables tend to reflect a theology of hope.
- One of the ways to handle despair is to face it—to take responsibility for your own life.



If you say you believe in the inspiration of the whole Bible, then you must preach the prophetic parables.

Peter Rhea Jones is pastor, First Baptist Church, Decatur, Ga.

Harold Bryson

Sunday's coming. And after Sunday, there will be another Sunday. It's Monday now, so you'd better get ready.

- The preacher is faced constantly with the relentless return of Saturday.
- A psychiatrist said, "Most Southern Baptist preachers are called on to produce far more times than it is humanly possible to produce."
- Out of the Bible, great personalities evolved. People relate to people.
- Here are some general prerequisites before you preach on a Bible personality: know as many facts about the personality as possible; engage in creative brooding; have a theme for your preaching; gather your material; organize that material.
- Here are some precautions to take in preaching on Bible personalities: don't treat them as if they were mere biography, for they are stories about men of God; don't treat these people as though they are flawless, except for Jesus; be careful to put the character within their times and not our times—and build a bridge from the "then" to the "now."



Harold Bryson is professor of preaching, New Orleans [La.] Baptist Theological Seminary.

Richard Bridges



- Our denomination's agenda today is a doctrinal agenda. The agenda of our convention calls for us to preach doctrinally.
- The value of the Baptist Faith and Message depends upon if it can be preached. I believe that it can.
- Doctrinal preaching gives definitions so people can know what they believe.
- A lot of us do not preach biblical authority because we've never made up our minds what we believe. If we relegate doctrine to the educational ministries of the church then our preaching backbone is gone and power will not come.
- The pulpit is not the place for you to work out your own theological problems.
- Techniques of doctrinal preaching: preach from a text—don't let illustrations take the place of a text; use pictorial language that will last; use holistic worship to support your planning; never tell your people "this is a doctrinal sermon."
- If you're intimidated by doctrinal preaching remember: nobody knows your people like you do; nobody else in your church has been called to your pulpit but you; and nobody in your church understands the miracle of preaching like you.

Preaching is like sculpting But you can't preach doctrine if you've never been to the quarry.

Richard Bridges is pastor, First Baptist Church, Bowling Green.

viewpoint

Baptist distinctives: the changeless & the changing

by Dwayne Conner
Professor, Boyce Bible School
Louisville, Ky.

Having just turned 44 I appreciate what Thomas Fuller, an Anglican clergyman in the 17th century, said:

"History maketh a man old, without either wrinkles or gray hairs; privileging him with the experience of age, without either the infirmities or inconveniences thereof."

The study of history is important for many reasons. But the study of our Baptist history, especially in light of the present situation in our Southern Baptist Convention, is particularly important.

Many, if not most, Southern Baptists are uninformed about their past. They have no clear sense of who they are and how they developed historically. Because of this neglect about the past, as well as a widespread distorted understanding of Baptist heritage, many Southern Baptists are being led astray. There is a real danger of losing our Baptist birthright.

As a Southern Baptist pastor for 21 years and a Boyce Bible School professor for six years, I am concerned that our changeless Baptist distinctives are being eroded by some powerful changing currents in the struggle for control of the institutional life of our convention.

THE CHANGELESS Where I was raised in Oklahoma, Baptists were defined in negative terms. Baptists were antiCatholic, antiinfant baptism, anti-smoking and antidrinking. However, those beliefs and practices which characterize us more accurately as Baptists are quite positive:

1. the supremacy of the scriptures in the life and teaching of the church;
2. only regenerated (born again) believers are to be baptized and made members of the church (believer's baptism);
3. the priesthood of all believers; as individuals, we need no human intermediary (vertical) and as a congregation, we are brother priests to each other (horizontal);
4. the symbolic but significant character of baptism and the Lord's Supper, for believers only;
5. the New Testament mode of baptism is immersion (dipping, plunging);
6. the independence of the local church, yet interdependently related to

sister churches (associationalism) with Christ as head of the church;

7. complete religious freedom for every person with a free church in a free state; and

8. religious faith is personal and voluntary, the individual is free under God.

These distinctives indicate what British Baptist historian W. T. Whitley stressed, namely, that the most important question for Baptists has always been, "What is the church?"

Baptist churches emerged out of the Puritan Separatist movement in England which longed for the reformation of the church on a more biblical basis. Baptists sought to reconstitute the church as a regenerated, disciplined, spiritual community, free of state support or control.

In studying the Bible, early Baptists affirmed the supremacy of the scriptures in evaluating the church's beliefs and practices. They concluded that only those who had a spiritual rebirth were to be church members. Therefore, only those old enough to exercise their freedom of choice could enter into a personal relationship with God and become responsible members of the covenant community. For this reason, Baptists insisted that every person must be free to think and to act for himself and his belief must not be forced by the state or church.

Thus, the supremacy of the scriptures, the nature and purpose of the church, with its congregational polity and voluntary associationalism, liberty of conscience, believer's baptism, the symbolic character of baptism and the Lord's Supper, the priesthood of all believers and the concept of a free church in a free state were all interrelated in the Baptist understanding of soul competency. Such an emphasis on soul competency necessitates a spirit of freedom that allows for diversity, flexibility and adaptability, a pluralism, in other words, that is sometimes confusing.

THE CHANGING This is why the present movement within the Southern Baptist Convention is crucial. The announced goal is to destroy the necessary pluralism that holds our unity and diversity in balance. All who will not subscribe to a particular narrow point of view are labeled as heretics. If liberty of conscience and soul competency are replaced by religious tyranny then we cease to be Baptists.

For example, Baptists have consistently affirmed the inspiration and supremacy of the scriptures. We are indeed a people of "the Book." But we have never made a particular theory of inspiration a test of fellowship. The narrow doctrinal unity being advocated by the New Religious Right has never existed in Baptist history. This movement reflects that authoritarian view of life which seeks to make everyone conform to one particular concept. It is directly opposed to the historic Baptist emphasis on the freedom of the individual under God, soul competency, voluntarism, the priesthood of all believers, separation of church and state and the scriptures as the final, evaluative authority in all matters of faith and practice. Unfortunately, a number of prominent Baptists have aligned themselves with this movement, a movement that undermines the fundamental basis of our Baptist heritage.

The strong support given by the New Religious Right to what it calls "voluntary prayer" in public schools runs counter to the historic Baptist witness reaffirmed many times by our Southern Baptist Convention. The approval of the resolution supporting President Reagan's constitutional prayer amendment in New Orleans this past June, however, indicates that now many Southern Baptists either do not understand or they do not appreciate their Baptist heritage.

Further, Southern Baptists must not allow themselves to be pushed into making our confessions of faith into creeds by a new pantheon of self appointed gods who are looked upon as models of American religious success. When a person or church or denominational agency is accepted or rejected on the basis of conformity to a particular doctrinal interpretation of those who seem to be most successful, our Baptist roots are being hacked away.

All of this is to say that perhaps the most subtle danger to our Baptist heritage is the distorted understanding of the church now being advocated. In the 17th century, Baptists sought a regenerate church, responsible discipleship, freedom of belief, freedom of worship and the church's independence from official interference.

Today, the business corporation model coupled with mass communication techniques, which offers simplistic solutions to complex problems in an age of anxiety, gives the impression those religious executives who are most

successful at showing a profit for the stockholders should be imitated. The pressure for conformity to a particular method of preaching, worship, evangelism, missions and ministry is on the increase, along with conformity to particular doctrinal formulations of scripture, God, man, church, salvation, missions and eschatology. Boyce Bible School students sometimes feel they are failures because they cannot or do not measure up to this conformity. They need a general church history course that will give them a broader understanding of Christian history.

The historic Baptist understanding of the church as the fellowship of born again disciples, under the lordship of Jesus Christ, voluntarily associating as congregations for mission and ministry, with freedom to believe or not to believe, while maintaining proper regard for the rights of others, is in danger of being replaced. The doctrine of the church advocated by the New Religious Right is built on an authoritarian approach that seeks to put everyone into the same mold, denying the Baptist emphasis upon the freedom of the individual under God.

CONCLUSION Our commitment as Baptists to Christian education, a cooperative approach to missions and evangelism, and the church as a local congregation of regenerate, disciplined believers under the lordship of Christ free to think and act responsibly is being threatened by the New Religious Right. We are in danger of allowing a new form of Catholicism to take over our Southern Baptist institutions with a self appointed hierarchy of bishops, an official creed to which all members must subscribe on pain of excommunication and a canon of official teachings and regulations to enforce conformity of belief. If we do not reaffirm our unity of commitment to missions while allowing for diversity of thought we will suffer the same schisms the church suffered in the third and fourth centuries. And, the biblical, theological and institutional framework of our Southern Baptist Convention will be undermined.

Our changeless Baptist distinctives have been tested in many changing situations. Their validity has been demonstrated time and again. We can be proud of our Baptist heritage. So, let us reaffirm those principles which have made us what we are and resist those efforts to change the gospel of grace into another gospel altogether.

A church-state marriage which tempts some

by Timothy Owings
Pastor, Hillcrest Baptist Church
Frankfort, Ky.

Southern Baptists have a historical, biblical and ethical mandate to question publicly and denounce as a denomination the recent expression of support for the state of Israel by Norris W. Sydnor Jr. of Maryland.

I am addressing this issue personally because of my public stand at the Southern Baptist Convention on this matter in June 1982. At that time the convention voted to table the resolution supporting the state of Israel and, to my knowledge, neither Mr. Sydnor nor anyone else has the authority to rescind that decision by the convention.

I would suggest that there are serious

matters of Southern Baptist polity and heritage which Mr. Sydnor and his disciples do not know or do not care to know.

FIRST, THERE IS THE MATTER OF HISTORICAL INTEGRITY. Southern Baptists have never and I trust will never support self appointed spokespersons.

Our president, Jimmy Draper, has shown wisdom and maturity during his first year of service to the convention. He has been publicly prudent in the statements he has made which might touch on issues which only the convention can address. When his personal opinion has been tendered, it has been so stated, and all of us can applaud his sensitivity.

Mr. Sydnor does not seem to be so inclined. His blatant disregard for the wishes of the New Orleans convention casts shadows on his stature and causes deeper division within our fellowship. His personal decision to place within the hands of an Israeli diplomat the wording of the tabled resolution is an unfortunate expression of arrogance.

SECOND, THERE IS THE MATTER OF BIBLICAL INTEGRITY. We who love the Book and dare to proclaim its gospel must be very careful in how we relate to the state of Israel.

Nowhere in God's word does it teach, admonish or advise anyone to support the state of Israel. We would do well in our Bible study and theological reflections to remember that God would have

us pray for "all persons everywhere." This issue is rooted in the differing perspectives we hold as Baptists regarding the return of our Lord.

My personal theology, however, must never eclipse the biblical record. I may interpret passages differently from others but I trust my rendering of the word is true to the text, regardless of my position on the place of Israel in God's plan for the consummation of history.

We, who have historically challenged and vociferously questioned any move to unite church and state, must be careful that the position we espouse with regard to our own government is not irreverently discarded in positions taken regarding the state of Israel.

THIRD, THERE IS THE MATTER OF ETHICAL INTEGRITY. If Southern Baptists ever publicly endorse a resolution supporting the state of Israel or—or for that matter, any state—we would be wise to consider the ethical ramifications which could develop as the result of our decision.

Had we passed the New Orleans resolution in June 1982 we, as Southern Baptists, would have placed our

tacit approval on a government which presently assumes the moral if not political responsibility for the slaughter of hundreds of Palestinians in Lebanon last fall.

The Lord we serve, who has called us to proclaim him to the ends of the earth, to every person who would hear, is not honored when we confuse support for Israelis as persons with a blanket support for the state of Israel.

They are not the same. The issue of ethical integrity demands that we ponder the implications of our personal lifestyles and decisions. When we gather as a convention, that responsibility is multiplied many times over.

In recent day Keith Parks, president of our Foreign Mission Board, who urged us to table the New Orleans resolution, has issued a plea to every Southern Baptist that the resolution suggest-

ed by Mr. Sydnor be withdrawn from consideration in Pittsburgh. Dr. Parks may or may not share the perspectives I have voiced but he does speak for world missions in our convention. We would do well to heed the advice of Dr. Parks, whose heart is warm for a lost world, and decry the irresponsible statements and demeanor of Norris Sydnor.

An affair with Mary Magdalene?

by Kerry Lancaster, Editor
Colonel Capers, student newspaper of
Christian County High School,
Hopkinsville, Ky.

One may say, "So what: Rock music does push sex and the use of drugs. What's new? So do movies and books. What's the difference?"

The answer is that there is no difference in the sex and drug content. The difference is in the anti-Christian, Satanic and Occultic content of the albums and music of today.

One has to be just a little bit leary with what some of these "rock heroes" are saying and doing on stage. You can't help but think that these guys are some kind of "freaks" or maybe just

emotionally disturbed.

Gene Simmons for example, has said, "If God is hot stuff, why is he afraid to have other gods before him? I've always wanted to be God."

Keith Richard of the Rolling Stones admits, "There are black magicians who think we are acting as unknown agents of Lucifer."

Also Ian Anderson of Jethro Tull theorizes, "If Jesus Christ came back today, he and I would get into our brown corduroys and go to the newest jean store and overturn the racks of blue denim. Then we'd go get crucified in the morning."

Ozzy Osborn is quoted as saying, "I don't know if I'm a medium for some outside force. Whatever it is, frankly, I

hope it's not what I think—Satan."

You don't read that in books or see it on TV or at the movies. The only place is in rock.

Peter Townshend, spiritual and musical mentor of The Who, is known for his wildly atavistic stage act and espousal of eastern mysticism via the teachings of Meher Baba.

A solo album dedicated to his guru contained songs extolling reincarnation and a final tune adopted from the Baba's Hindu prayer, "Parvardigen." Perer declares, "Baba is Christ, because being a Christian is just like being a Baba lover."

In Jefferson Starship's album "Long John Silver" it describes Jesus as a bastard having an affair with Mary

Magdalene. And guitarist Craig Chaquico observed, "Rock concerts are the churches of today. Music gets them on a spiritual plane. All music is God."

In "Alice Cooper Goes to Hell" it suggests the rock queen ultimately meeting up with the devil who is characterized as "the greatest, number one."

On stage Black Sabbath is known for burning a cross on stage.

They're definitely not promoting Christianity. Okay, so they are allowed to their beliefs, but why do they have to tear down someone else's?

Finally Peter Townshend confesses, "Rock is going to kill me somehow. It gets everybody in the end."

baptist forum

Do something for out-of-work pastors

I was delighted to see the recent guest editorial titled "Aid Dismissed Pastors" and know someone is finally trying to eliminate some of the injustice to ministers. Perhaps if some of Kentucky Baptist leaders found themselves in this predicament, we in Kentucky would have already had such a provision. I understand Caldwell-Lyon Association already does.

Congratulations to those caring leaders in Tennessee. I hope Kentucky will be next, from one who knows what it is like.

Raymond O. Lewis, Benton

Minutes of the May 3-4, 1982 KBC executive board meeting record a recommendation "that \$25,000 be made available . . . to financially assist unemployed ministers."

Policies and guidelines for a ministers' emergency fund are recorded in the executive board minutes for Nov. 11, 1982.

In brief, these policies provide for a minister who has been serving full time in a Kentucky Baptist church for at least 12 months and whose total family income does not exceed \$700 per month. He may receive the cost of the minimum retirement program of the Annuity Board and hospitalization insurance for up to six months as well as up to \$100 per week for a maximum of 26 weeks. The amount shall not exceed 75 percent of the minister's last church remuneration. —Editor.

A convention enriches a city

I thank God for the article in Western Recorder this week (Mar. 2 issue) opposing the approval of Las Vegas as the place for the SBC to meet in 1989. Personally, it will not make much dif-

ference for me, for six more years may put me at the end of my earthly career since I am 77 now.

The thought of helping the cause of Christ with a convention meeting is absurd. The convention has met in Detroit and in other cities. It is a business meeting with inspirational services for the messengers (and they need it), but as for the city it is a commercial deal only. Of course, if they should meet in Vegas, that pastor would have a good chance of being put on an important committee.

I glory in the NO votes of the Executive Committee; my friend and brother in Christ and his ministry, John Richard Christian, said, "No." May the Lord give us more like him.

This letter is meant to confirm you in your bold stand. May the Lord keep you keeping on.

If I could I would like to write a column on the need of Corbin, Louisville, Bowling Green and most, if not all the large towns in the bounds of the convention, to have the convention there if it would do what our brother from Corbin suggested it would. I would be in favor of an evangelistic crusade in all the churches in Nevada; but a convention, No!

R. B. Hooks

Las Vegas? Never!

As a member of First Baptist Church, Jenkins, and a deacon I believe the Lord would have us minister to the needs of the lost in Nevada but I believe we need trained persons for this task, not pew members from local churches.

Further, I will recommend that First Baptist Church, Jenkins, withdraw from the Cooperative Program of the SBC if messengers to the convention in Pittsburgh vote for such a place to conduct

the business of the people of the SBC.

Further, it does not speak well of the Executive Committee to even seriously consider such a city to meet in since the convention annual meeting is not an evangelistic meeting as such.

Please print the name and addresses of individuals church members can write to protest such a decision.

Richard Lewis, Jenkins

Proper persons to address concerning the 1989 convention site are: Harold C. Bennett, Executive Secretary, Southern Baptist Convention Executive Committee, 460 James Robertson Pky., Nashville, TN 37219; John Dunaway, Chairman, Southern Baptist Convention Executive Committee, First Baptist Church, Corbin, KY 40701; David C. Maddox, Chairman, Administrative and Convention Arrangements, 1507 N. Acacia Ave., Fullerton, CA 92631.

Being there makes a difference

I am writing to encourage concerned Southern Baptists to attend the 1983 Southern Baptist Convention in Pittsburgh. In spite of acknowledged difficulties in securing lodging, it remains imperative that we do whatever is necessary to represent our churches in June. And here's one pastor who believes the issues facing Southern Baptists are far too important to be left to the preachers. We need concerned and committed laypersons to make this trip this year and every year hereafter.

I would like to make some suggestions to my fellow messengers who will be attending this year.

1. Attend all the sessions. Be there when they start and stay until they're over. Messengers can't address and solve the complex problems facing our denomination while browsing in the

book store or picking up "freebies" in the exhibits.

2. Come informed. Read your state paper and study the recommendations and proposals which will come before us. Take a few moments to review Robert's Rules of Order—we waste lots of time each year listening to messengers hollering "Question!" a meaningless call under our parliamentary procedure since it has no effect on debate whatsoever.

3. Be courteous. If church members behaved in their local congregations like some SBC messengers do at the convention we would be moved to invoke church discipline! We need to be Christlike in all our actions or we need to stay home.

4. Stay to the end. I'd be upset if half of our worshipers got up and left before the invitation on Sunday morning. But great crowds of SBC messengers regularly leave town before the final session each year. And in recent years we've seen thousands of messengers come only for the presidential election on Tuesday and then immediately leave for home.

5. Be "messengers." Just as we take "messages" from our local congregations to the convention each year, so we should also be faithful in reporting to our home churches the events and decisions of the week upon our return. Messengers have an obligation to so inform their congregations. Informed Southern Baptists are the strengthening agents for our cooperative efforts in missions and evangelism. And what they don't know will hurt them.

The Pittsburgh convention offers Southern Baptists a timely opportunity to rise to the challenge Christ has set before us. Come be a part of our strategic response. Your presence will make a difference in Pittsburgh.

John H. Hewett, Kirkwood, Mo.

christian education



Lin



Singleton



Miss Grider

Lin leaves SBTS to accept position at Golden Gate

Richard Lin has been named professor of church music at Golden Gate Baptist Theological Seminary, Mill Valley, Cal.

He goes to the position from Southern Baptist Theological Seminary where he has been a member of the music faculty since 1967.

At Golden Gate Lin will teach conducting, voice and choral and voice literature.

He holds a BM from the National Conservatory of Music, Shanghai, China; a MSM from Southern Seminary; and a DMA from the University of Missouri.

He has done additional study at the National Conservatory of Music in Paris, France; the University of Southern California; and the Royal College of Music, Royal Academy of Music and Guildhall School of Music, all in London, England.

Lin has been minister of music in eight Southern Baptist churches in Kentucky and Oklahoma.

Prior to his tenure at Southern Seminary he was professor of music and chairman of the voice department at Oklahoma Baptist University, Shawnee, 12 years.

Golden Gate names Singleton music chairman

H. Craig Singleton has been named chairman of the Church Music Department at Golden Gate Baptist Theological Seminary, Mill Valley, Cal.

He replaces Al Washburn who resigned in December to become head of the music department at New Orleans Baptist Theological Seminary.

Singleton went to Golden Gate from Southern Baptist Theological Seminary where he was instructor in the School of Church Music from 1976-79.

He is a graduate of Samford University, Birmingham, Ala. He also holds the MCM and DMA from Southern Seminary.

Northward, ho—students blaze trail in NE frontier

Eight Georgetown College undergraduates spent spring vacation working as a mission team in Vermont participating in worship services, college and university fellowships and special work projects.

The week of visitation and work was being coordinated by Jack Birdwhistell, campus minister, and directed by New England Baptist home missionary Merwyn Borders.

Borders, a 1953 Georgetown College graduate, spent a spring term on campus last year visiting Kentucky and Ohio churches, lecturing missionary societies and counseling with students about the exciting church frontier of New England.

Georgetown College students on this

present visit to New England were the second delegation of the year going to the area under theirs and the college's sponsorship.

The Vermont team included: J. D. Strouth, a junior from Barbourville; senior Al Dempsey of Inez; Kevin Borders, Randolph, Vt., sophomore; and Tony Curnutte, freshman from Catlettsburg.

Others who made the trip were: Kim Bonta, a Jeffersontown freshman; senior Dorothy Thomas, from Thailand; Debbie Harrell, a junior from Bardstown; and Betty Parrish, a senior from Lawrenceburg.

Birdwhistell is a native of Lawrenceburg and a 1968 alumnus of Georgetown College.

Debbie Grider honored as tennis coach of the year

Debbie Grider, the 25-year-old women's tennis coach at Campbellsville College, has been named Kentucky Women's Intercollegiate Conference (KWIC) division III tennis coach of the year for 1982-83.

KWIC presents this award in each sport division which has four or more teams competing. The recipient is selected by the coaches of the colleges competing in that sport division.

The Lady Tiger team finished the season, Miss Grider's first to coach tennis, with a 9-3 mark. They were runners-up in both the KWIC and district 32 play.

Miss Grider, a 1980 graduate of Campbellsville College, is the daughter of Mr. and Mrs. Elvin Grider of Russell Springs.

Georgetown scholarships available to 10 women

The Woman's Association of Georgetown (Ky.) College will make available 10 scholarships for women interested in attending the school during 1983-84 according to Ruth Heizer, chairman of the association's scholarship committee.

The \$300 scholarships will be awarded on the basis of financial need, academic standing and recommendations from the applicant's minister and an official from her high school or college.

The scholarships are renewable in succeeding years. Applicants may be freshmen or upperclassmen.

The deadline for application is Apr. 1, 1983.

More information and application forms may be obtained by contacting Ruth Heizer, Department of Philosophy, Georgetown College.

H-SU establishes fund in memory of Ruth Skiles

An endowed scholarship fund in memory of Mrs. Elwin (Ruth) Skiles, wife of the chancellor of Hardin-Simmons University has been established.

It will be called "The Ruth Skiles Memorial Endowed Scholarship Fund for the School of Music," according to Jesse C. Fletcher, president.

Mrs. Skiles died Feb. 6 following brain surgery in late October.

Her husband was president of Hardin-Simmons from 1966-77 and has been chancellor since that time. Skiles was pastor of Russellville (Ky.) First Baptist Church while a student at Southern Baptist Theological Seminary. He also held the pastorate of Georgetown (Ky.) Baptist Church from 1946-49.

C'ville extends invitation to get acquainted

Spring semester's "Get Acquainted Day" at Campbellsville College will be Saturday, Apr. 9, according to James C. Coates, director of admissions. Prospective students and their parents are invited.

Registration and a continental breakfast will be held from 9 to 10 a.m. in the cafeteria with free time to spend with college faculty and staff.

From 10:30 a.m. to noon faculty involved in specific areas of study will be in the athletic center for individual conferences, with campus tours available from the athletic center entrance.

Visitors will be guests of faculty and staff for lunch from noon to 1 p.m. in the cafeteria.

A financial aid seminar will be from 1 to 2:30 p.m. Also from 1 to 3 p.m. the admissions office, book store and pool will be open for use and music auditions will be held at the old music building. Additional campus tours will be available beginning at 1 p.m. in the Little Auditorium of the Student Union building.

For more information write or phone James C. Coates, Director of Admissions, Campbellsville College, Campbellsville, KY 42718, (502) 465-8158, ext. 218.

Praise Fest commands encore performance

Berea College's Baptist Student Union will repeat its Praise Fest in May.

The 1982 Praise Fest, a campus wide event featuring Berea Christian singing groups and testimonies, was a part of the BSU's Outreach '82.

Other activities included a special prayer dedication service and a concert by First Love.

Around 500 students attended these events; 10 students made public rededications and one made a profession of faith.

Kentucky ranks 10th in student baptisms

Kentucky was ninth among state conventions last year in the number of college students baptized in Southern Baptist churches with 337, an increase over the 1981 total of 322.

Nationwide, 11,702 students were baptized, a 19 percent gain over the 1981 total of 9765, according to information compiled from the Uniform Church Letter.

Texas led all states with 2257 student baptisms; Oklahoma was second with 1015.

Other states in the top 10 were: Florida, 959; California, 919; Georgia, 698; Alabama, 653; Tennessee, 631; Mississippi, 411; and North Carolina, 328.

First Baptist Church, Albuquerque, N. M., was first among churches with 144 student baptisms; North Phoenix (Ariz.) Baptist Church was second with 112.

At First Baptist Church, Euless, Tex., where SBC president James T. Draper Jr. is pastor, 51 students were baptized in 1982, the seventh highest total among churches.

Louisvillian earns extension diploma

Mary Edna Sanders Hodge of Louisville has earned the educational ministries diploma from the Seminary Extension Independent Study Institute.

The diploma was presented Feb. 27 at Ralph Avenue Baptist Church, Louisville, where she is a member.

Marriage enrichment seminar held for students

Sixteen couples participated in Clear Creek Baptist School's marriage enrichment seminar Feb. 28-Mar. 4.

Mr. and Mrs. Bob Fields, Association of Couples for Marriage Enrichment (ACME) certified leaders, conducted the five-day conference.

The ACME program provides preventive rather than reparative instruction.

According to Fields, Clear Creek is the first institution of its type to sponsor such a conference for its students and to offer elective credit for conferencees.

G'town students head south for spring mission

Five Georgetown College students and staff advisor Debbie Belew joined 40 other students from across the nation last week to make up a mission impact group located on the beaches of Daytona, Fla.

Tammy Fann, a US-2 missionary from the Home Mission Board, directed the week long ministry to students gathered on the Daytona beaches for spring break. The annual spring escape to the sunshine and surf attracts thousands of students from cooler climates.

Students assisted with plans to lead Bible study time and offer Christian witness training.

The students from Georgetown provided their own meals enroute. Other expenses incurred for the trip and beach ministry were borne by Woman's Missionary unions from local congregations.

Those students from the Georgetown College group were: Tim Atwood, a freshman from Rutland, Vt.; Greg Barr, a freshman from Shepherdsville; junior Kathy Meek from Berea; Curt Syndram, a freshman from Ft. Wayne, Ind.; and Roy Wilder, a freshman from Ft. Mitchell.

Murray to display art work at Campbellsville

A display of opaque watercolors of birds and mammals by Russell Murray is at the Campbellsville College Fine Art Center Gallery until Apr. 8.

Murray has attended drawing and painting classes at Indiana State University, Evansville.

The gallery is open 8 a.m. to noon and 1 to 4 p.m. Monday through Friday or by appointment.

Paintsville

The boomingest little town in eastern Kentucky

by Glenn Mollette,
State Correspondent

Some churches are in the midst of a declining or stagnate environment. Rural and small town situations exist where few folks are moving in or moving out. The population figures change only slightly year to year depending on the number of births or deaths.

On the other hand some inner city churches find themselves struggling as they observe their members moving to more urban and suburban environments. Thus, this results in a dwindling membership and a further loss of strength as those who have moved out find other church homes.

However, First Baptist Church, Paintsville, has neither of these problems. Their potential keeps growing and growing. The city has all the appearances of being the boomingest little town in eastern Kentucky.

Only a few years ago a person could drive through Paintsville with the bat of an eye and a nod of the head. Today, snarling traffic and red lights are encountered at every intersection. Traffic congestion is especially heavy on route 23. Cars at almost any hour of the day line up for miles waiting on folks to get out of McDonalds, Krogers, Bonanza, Baskin & Robbins, TG&Y, Pizza Hut or any other national commercial enterprises which have recently opened outlets in Paintsville.

Paintsville is a town in transition. Three new shopping centers have been built on the city's north side with a fourth one under construction to the south.

Restaurants and businesses of all types have taken over route 23 for a three-mile stretch. The new Carriage House Motor Hotel is as posh a place as one might find anywhere. Across from the hotel a new hospital is under construction. A minor league baseball team will compete this summer just down route 23.

Out and around the city one can survey the addition of fine homes.

Where is the depression? Even though some folks in this Johnson County town have felt the economic pinch of the times the appearance and activity of Paintsville would never lead one to suspect an unemployment prob-

lem.

What is it like to be in the midst of such transition? Charles Milam, pastor of First Baptist Church for 14 years, remembers when "Paintsville was a quaint little town."

He recalls, "I used to know everybody and everybody knew me. But all this has changed the last few years."

But Milam says this transition has had a positive effect on the welfare of his church and ministry.

"Things are going well for us," he explained. "We have a great number of prospects and we fortunately are reaching some of them. Many young families are attending and they are making a great contribution to our church life."

Milam also points out that the coal and business boom have made a significant impact on the economy of the church's budget.

"Our budget has steadily increased every year; and we have made our budget every year," noted Milam.

Because of the abundant economic situation, First Baptist Church has been able to add a second full time staff member. Robert Young has now served for four years as minister of education, music and youth.

"In the last four years we have gone to a graded choir program. Our music ministry is alive and doing well," said Young.

Young noted that a part of the music ministry includes two handbell choirs. One choir is going to the national music conference held prior to the Southern Baptist Convention in Pittsburgh, Pa. this summer.

Other areas that Young has developed are a youth Sunday school department, a Church Training program for youth and a Royal Ambassador program.

Two other ministries sponsored by First Baptist Church are reaching out to the entire city and surrounding counties. One is a daily 10-minute radio program hosted by Milam. Another is dial-a-prayer. "The prayer which is a recording is dialed by many folks daily," noted Young.

Paintsville is one of several eastern state towns going through transition as a result of the coal boom that has created an influx of people and dollars.

The fields look white for Milam and the Paintsville congregation. The world has suddenly come to them.

*For the economy,
conscious church . . .*

- STEEPLES
- CUPOLAS
- COLUMNS
- CORNICES
- CROSSES
- SIGNS
- BAPTISTRIES
- LOUVERS
- SHUTTERS
- RAILINGS

**Aluminum fabrication —
our specialty**

WRITE OR CALL

502-932-7091

ALUMINUM FABRICATORS

P.O. BOX 267 • GREENSBURG, KY. 42743



ENTIRE
NEW
TESTAMENT
ONLY

\$22.50

KING JAMES VERSION

THE BIBLE ON CASSETTE TAPE.

- NARRATED BY ALEXANDER SCOURBY!
 - EACH SET COMES IN BEAUTIFUL PADDED VINYL ALBUM!
 - SATISFACTION GUARANTEED!
- If tapes fail to meet your expectations, simply return for full refund.*

TOLL FREE 800-527-1274
in Texas 800-442-1598

VISA/MASTERCARD

CHRISTIAN CASSETTE LIBRARY (B-Ky)
P.O. Box 280-480, Dallas, TX 75228

Please rush me:

- 12 Cassette Album of New Testament \$22.50
 - 36 Cassette Album of Old Testament 69.25
 - 48 Cassette Album of Entire Bible 87.25
- [All albums mailed same day order received]

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

SERVING ALL RELIGIONS
Prices to satisfy every preference and need

AIR CONDITIONED  PARKING AREAS

149 Breckinridge Lane Phone 896-0349

PEARSON FUNERAL SERVICE
Louisville, Kentucky
Member: Ky. Funeral Directors Burial Assn.
Member: National Selected Morticians by invitation.

CLASSIFIED ADVERTISING

JEEPS, Cars, Trucks under \$100 available at local gov't sales in your area. Call (refundable) 1-619-569-0241 ext. 2306 for your 1983 directory. 24 hrs.

College-Seminary Accredited
HOLY LAND - EGYPT
On-Site Lectures - Evening Seminars
Tour Departures: Summer, Fall, Post-Christmas
Write or Call:
BIBLELAND TRAVEL, 1204 S. 3rd.
Louisville, KY 40203
(502) 636-9211 Kathy Dehoney, Dir.

"GOOD AS GOLD" PLAN!
Easy-to-raise chicks. Beat high meat prices AND sell for extra money. Get big healthy Gold Bond Chicks for only \$8.95 per 100 plus postage, with FREE how to profit plan with meat and eggs. Eat well, build a nice business fast. ORDER DIRECT NOW. WE SHIP C.O.D. Send name and address to:
GOLD BOND CHICK FARMS
BOX 14 A, MAYTOWN, PA 17550



 **AUTO - LIFE HOME - CHURCH STOP**

Preferred Risk INSURANCE COMPANIES

ARE YOU GETTING ALL THE PROTECTION YOU ARE PAYING FOR?

Good Drivers who don't drink JOIN HANDS 

Ashtand	Mike Pennington	2023 Lydia St.	324-7750
Bardwell	Lowell King Ins. Agency	Box 247	628-3110
Bowling Green	Chuck Durrant	1005 E. 15th St.	842-5709
	Howard Associates	1120 Fairview Ave.	842-5136
	Mike Simpson	1005 E. 15th St.	842-5709
Brandenburg	Ken Curry	820 High St. Box 277	422-3141
Campbellsville	Jessie Insurance Agency	P. O. Box 369	465-5502
Elizabethtown	Norma Self	433 West Dixie Highway	765-4287
Hazard	Napier Insurance Agency	P. O. Box 477	436-3645
Hopkinsville	Raymond Nelson	807 Country Club Lane	885-1800
Latonia	Nancy Davis	3615 Lincoln Ave.	261-1976
Lexington	Mike Bishop	1018 New Circle Rd., Suite 205	255-8436
Louisville	Dale Aldridge	125 Chenoweth Lane, Suite 207	897-3755
	Harwell-Terry Ins. Ag.	4206 Stable Place	426-8535
	Rick Hickman	Suite 112 Dixie Manor Bldg.	933-3900
	David A. Jaggars	4634 Taylor Blvd.	366-1380
	Norman Klang	Suite 112 Dixie Manor Bldg.	933-3900
	Thomas W. Pittman Ins. Ag.	7305 Nottoway Circle	368-7558
	Joan Pritchett	4333 Cavell Ave.	366-0739
	Williams Ins. Service	6808 Fenwick Dr.	239-7215
Madisonville	Kenneth Childress Ins. Ag.	686 Oak St.	821-4873
Murray	Bob Nanney Ins. Agency	107 N. 4th St.	753-4937
Neon	Welch Insurance Agency	Box 275	633-0634
Owensboro	Franks Agency	218 West 8th St. Suite 106	685-5161
	Henry Moody Ins. Agency	1802 Breckenridge St.	683-1556
	Varble Insurance Agency	1402 Frederica St.	685-3456
Paducah	Thomas Insurance Agency	164 Augusta-Lone Oak	554-1808
Pleasure Ridge	Debbie Cannon	9305 Dixie Highway	937-4500
Shively	Donald Grammer	4447 Dixie Highway	447-7787
	Jimmy L. Williamson	4447 Dixie Highway	447-7787
Stanton	Ray Rogers Insurance Agency	Holman Dr., Rt. #3, Box 323	663-4935
St. Matthews	Gary L. Henning	400 Sherburn Lane, Suite 107	893-2566
	Jim Stepp	400 Sherburn Lane, Suite 107	893-2566
West Point	Culver Insurance Agency	601 Elm St.	922-4042
Winchester	Scarlet Lumpkins Ins. Ag.	106 Mallard Lane	744-6102

CLIP AND MAIL TODAY

Name: _____

Address: _____

City: _____ State _____ Zip _____

Ph. No. _____ No. in Party _____

TRAVEL

WESTERN RECORDER CHARTER EXPRESS

To Southern Baptist Convention in Pittsburgh
JUNE 11-17, 1983
Low as \$260⁰⁰

For more information write:
TRAVEL
Western Recorder
Box 43401
Middletown, KY 40243

OR SEND \$75.00 DEPOSIT FOR EACH RESERVATION.

CLIP AND MAIL TODAY



mountains to the mississippi

personnel

H. Curtis Erwin resigned as pastor of Glasgow Baptist Church effective Mar. 15.

Erwin steps down after nearly 15 years in the Glasgow pulpit. Prior to that he pastored First Baptist Church, Greenville, eight years and First Baptist Church, McMinnville, Tenn., eight years.

Dr. and Mrs. Erwin plan to remain in Glasgow, where they are constructing a new home.

John N. Meadows, recently called as pastor of Bardwell (Ky.) Baptist Church, has been added to the faculty of Mid-Continent Baptist Bible College. Meadows will teach Bible courses and homiletics and will also assist in editing the Baptist Herald, the publication of the college.

Meadows is a native of Mt. Vernon, a graduate of Cumberland College, Georgetown College and Southern Baptist Theological Seminary where he earned the PhD degree in 1975.

Paula Settle, Owensboro, has accepted a call as minister of education at Calvary Baptist Church, Asheville, N. C.

Miss Settle is a graduate of Southern Baptist Theological Seminary. She has been Church Training/media director for the Iowa Southern Baptist Fellowship and more recently organist at Bethabara Baptist Church, Philpot, Ky.

Letcher H. Reid became pastor of Powers Memorial Baptist Church, Hopewell, Va., Jan. 16.

Reid, former pastor of Hillview Baptist Church, Louisville, is a graduate of Southern Baptist Theological Seminary, a former teacher at Boyce Bible School and former chairman of the stewardship development and nominating committees of Long Run Association.

David Childers, a December 1982 graduate of Southern Baptist Theological Seminary, has been called as minister of music at Immanuel Baptist Church, Paducah. William Cubine is pastor at the church.

While in seminary, Childers was minister of music at Stitton Baptist Church, Radcliff. Both Childers and his wife Marcia come from North Carolina. He holds a BCM degree from Mars Hill (N. C.) College.

Along with fulfilling his new role as minister of music, both Childers and Mrs. Childers will fulfill the roles of new parents to their first daughter, Lauren Emily, born Jan. 4.

Walker B. Casey, Lexington, is interim pastor at Stanford Baptist Church, Lincoln County Association.

Casey has pastored churches in Lancaster, Gravel Switch, Burgin, Lexington, Paducah and Miami, Fla. He retired from the active pastorate in 1979. He was most recently interim pastor at Lexington Avenue Baptist Church, Danville.

Royce Dodd, manager of the Asheville and Ridgecrest (N. C.) Baptist book stores, has been elected manager of the chain's western region.

Beginning Apr. 1, Dodd will oversee 12 Baptist Book Stores including the one in Owensboro, Ky. He will live in St. Louis.

Dodd is a native of Texas with the MDiv degree from Southwestern Baptist Theological Seminary.

Larry Allen has resigned as pastor of Locust Grove Baptist Church, Severns



Erwin



Meadows



Miss Settle



Reid



Childers



Dodd

Valley Association, to accept the pastorate at Salem Baptist Church, Liberty Association.

Allen held the Locust Grove pastorate since 1976, when he was a student at Campbellsville College. Mission giving increased 275 percent during his pastorate and he was active in associational work.

Ernest R. Campbell has been called as pastor of Evergreen Baptist Church, Franklin Association.

Campbell comes to Evergreen from First Baptist Church, Archer, Fla. He was ordained in 1945 and has pastored churches in Florida, Missouri and South Carolina. His wife, Martha Louise (Cherry), has been a conference leader at Ridgecrest. They have one son living in Alabama.

Campbell was scheduled to begin at Evergreen Mar. 6.

Randy Thomas joined the staff of Hillcrest Baptist Church, Hopkinsville, as minister of education and youth. Thomas, 29, is a native of Ohio and a graduate of Southern Baptist Theological Seminary.

He leaves First Baptist Church, Moline, Ill. to accept the position.

Wayne Newby is pastor of Hillcrest Baptist Church.

Benjamin Owen is new pastor at Madison Avenue Baptist Church, Covington.

A native of Arkansas, Owen, 36, has earned the MDiv and DMin degrees from Southern Baptist Theological Seminary. He has been pastor of churches in Indiana, Arkansas and Tennessee and was court coordinator for the alcohol education program sponsored by the Salvation Army in Louisville.

Mark Wolgamott, a student at Clear Creek Baptist School, Pineville, has been called as pastor of Kiddville Baptist Church, Mt. Sterling.

Formerly of Beech Grove, Ind., Wolgamott is married to the former Pamela S. Cory. They have two children.

Morris Trayner was called as pastor by Calvary Hill Baptist Church, Stanford, Feb. 20.

A Danville native, Trayner was pastor at Owenton 19 years. He and his wife, the former Roberta Toombs, will reside in Danville.

Lyna Jo Cornett resigned Feb. 28 as music director of Cumberland (Ky.) Baptist Church. She directed the church's music program 18 years.

John Weaver has been invited to be minister of youth and education at First Baptist Church, Morehead.

J. Cory Mills began as associate minister at First Baptist Church, Earlington, Feb. 13.

Mills is a graduate of Campbellsville College and a music student at Southern Baptist Theological Seminary. He is a native Kentuckian married to the former Kathy Forsythe, Morgantown.

Guy Gordon is pastor of the Earlington church.

Don Arwood has been called as pastor of Wickland Baptist Church, Bardstown. He is married and the father of two children.

Kevin Kinnaird has been called as minister of music at Auburn (Ky.) Baptist Church. He is a student at Western Kentucky University.

He has held a similar position at Fairview Baptist Mission, Franklin.

Linda Barnes, a master of church music student at Southern Baptist Theological Seminary, has accepted a call to become minister of music and youth at Fern Creek Baptist Church, Louisville.

A native of Alabama, she will lead children, teen and adult choirs and will direct various activities for youth.

Nathan A. Whisnant is youth minister at Palestine Baptist Church, Campbellsville. He is a first year student at Campbellsville College married to the former Tammy Hester. Both are from Boonville, Ind.

Gabriel R. Collett is pastor.

Mr. and Mrs. Henry F. Mardis, Campbellsville, celebrated their 50th wedding anniversary Mar. 19. Their family honored them with a reception at Campbellsville Baptist Church.

The Mardises are active members of the Campbellsville church. He is the church's oldest deacon, ordained in 1947.

Marcus Sherfey is new pastor at Browders Chapel Baptist Church, Liberty Association.

James Abernathy began as pastor of Milton Baptist Church, Sulphur Fork Association, Feb. 14.

Abernathy is a student at Southern Baptist Theological Seminary. His wife, Cindy, is a graduate of Southern Seminary with the MRE degree.

Prior to accepting the pastorate, Abernathy was a pastoral intern at Crestwood (Ky.) Baptist Church.

Glen Stassen, associate professor of Christian ethics at Southern Baptist Theological Seminary, was recently awarded the 1983 Peace and Justice Award presented by the Commission on Peace and Justice of the Archdiocese of Louisville. Stassen is a member of Crescent Hill Baptist Church, Louisville.

David High, Leitchfield, has been called to Buck Grove Baptist Church, Salem Association, as minister of youth and music.

High is married. He and his wife, Joyce, have two children.

James Merritt is pastor at Buck Grove.

Larry Day, a student at Clear Creek Baptist School, Pineville, has accepted the pastorate of his home church, Chevrolet (Ky.) Baptist Church.

Day, the son of Mr. and Mrs. Robert Day, Cawood, is married to the former Brenda Gentry. They have two children.

Gregory Oxley became minister of music and youth at Second Baptist Church, Russellville, Feb. 16.

He is a graduate of Southern Baptist Theological Seminary. He and his wife, Tammi, went to Russellville from Hamilton, Oh.

Ronald E. Wilburn has resigned as minister of music at Grace Baptist Church, Lexington. Wilburn is well known in Kentucky Baptist circles for musical evangelism, solo work and gospel singing.

Wilburn plans to remain in Lexington for the time being and to accept invitations for revivals, concerts, music conferences, seminars, clinics and other musical activities with local churches and groups.

Wilburn's address is 2328 Shandon Dr., Lexington, KY 40505.

Byron Simmons has resigned the pastorate at Gardnersville Baptist Church, Crittenden Association, to accept the pastorate of Zion Baptist Church, Aurora, Ill.

Simmons is a 1980 graduate of Southern Baptist Theological Seminary. He is married to the former Karen Miller, Owensboro. They have one son, Jason.

congregations

The Easter story will come to life at Beechmont Baptist Church, Louisville, Mar. 30-Apr. 3 in "The Living Scenes of Easter."

One hundred fifty actors and choir members will take part in the musical-visual presentation highlighting 10 scenes from Jesus' last week on earth.

The scenes include the Last Supper, as portrayed by DaVinci's painting; Jesus appearing before Pilate, carrying the cross to Calvary and the crucifixion. In the final scene Jesus ascends into heaven as the choir sings the "Hallelujah Chorus" from Handel's "Messiah."

This is believed to be the only presentation of its kind in Louisville. Last year 2800 tickets were given out. The program begins at 8 p.m. each night. A limited number of tickets are free and may be picked up at the church office at Third and Wellington or by calling the church, 368-5806.

A year-old conviction born out of a youth night revival service came to fruition Mar. 5 when the town of Bloomfield, Ky. and members of Bloomfield Baptist Church joined together for dedication of a Christian family and youth activities center.

Police blocked traffic to accommodate a crowd gathered for the dedication and ribbon cutting in downtown Bloomfield. Nelson Association director of missions J. D. Herndon, Western Recorder editor C. R. Daley and other ministers were guest speakers and Bloomfield's mayor cut the ribbon.

Bloomfield pastor Earl Pike emphasized the church's new building is to be a community facility, open to church members and townspeople alike.

Pike said the building project grew out of a revival at the church last year. A youth night crowd overflowed the auditorium, Pike said, and one result of the meeting was the birth of a notion that something should be done to provide Christian recreation facilities for young people in Bloomfield.

The feeling spread to the entire community. When an unoccupied building in the middle of the town became available it was purchased and work began on converting it into a recreational center.

Contributions came from many sources and much of the labor and materials was donated.

A large crowd of young people and adults overflowed the center for bowling and skating when the ribbon was cut. Lines of young people waited their turn to use the facilities. Refreshments were served to visitors.

Pike gave assurance careful supervision of the center has been arranged. A modest admission fee will be charged to help defray expenses of the center.

Freedom Baptist Church, Rt. 1 Mt. Vernon, dedicated a recently completed remodeling/expansion Mar. 20. George Fletcher, consultant, Church Architecture Department, Baptist Sunday School Board, was featured speaker.

The project included a new baptistry, two dressing rooms, a pastor's study, Sunday school room, kitchen, two rest rooms and a remodeling of the existing building.

Noel Dodson is pastor.

Trinity Southern Baptist Church, Falmouth, celebrated its first anniversary with homecoming Mar. 13.

James Ryan, chaplain of Baptist Convalescent Home, Newport, preached the morning sermon. Ryan supply preached for the congregation in the early weeks after its organization Mar. 14, 1982.

Membership has grown from 46 to 105 in the church's first 12 months, with 30 additions coming by baptism. The congregation is planning a building program soon.

Floyd A. Blake Jr. is pastor.

Men from **Kelly Baptist Church, Hopkinsville,** traveled to Payne and Paulding, Oh. Mar. 10-12 to investigate possible mission work.

The church's 1983 budget includes support for mission activity in Ohio. Charles L. Nail is pastor of Kelly Baptist Church.

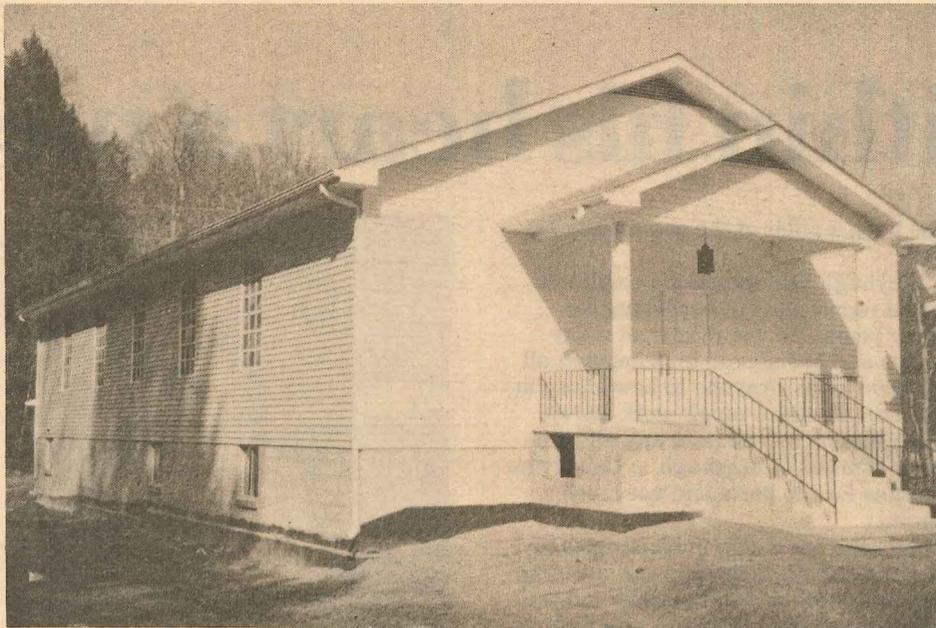
Harmony Baptist Church, Bell County Association, dedicated its new facilities Feb. 6.

This spring when the steeple is completed the bell used in the original church building built in 1860 will be hung. Landscaping and parking will also be completed in the spring and the entire project will be completely debt free.

Curtis Hoskins, pastor, and the church began land moving and plans for the building in the summer of 1982 when the building would no longer take care of the crowds. Volunteer labor, donated heavy equipment and donations all played a part in the project.

ordinations

Tommy Cheney and Elton Simpson were ordained deacons at Immanuel



Harmony Baptist Church, Bell County Association, is located on the banks of Little Clear Creek in rural Bell County. The congregation dedicated this new building Feb. 6.

Baptist Church, Somerset, Jan. 23.

James M. Blackerby is pastor of the church in Pulaski Association.

Harry Hooper was ordained a deacon by Bethel Baptist Church, Allen Association, Feb. 20.

Pastor Jimmy Lewis was moderator. Others involved were Carline Spears, Charles Tapp, Jim Wood, Roy Lee Britt, Archie Bullington and Richard Chism.

Phillip Rowan was ordained to the ministry by Beaver Dam Baptist Church, Ohio County Association, Jan. 23.

Rowan has been called as pastor of Smallhouse Baptist Church, also in Ohio County Association.

Dan F. Arterburn, minister of music and church administrator at Ft. Mitchell Baptist Church, Northern Kentucky Association, was ordained to the ministry Jan. 16.

A graduate of Glasgow High School, Western Kentucky University and Southern Methodist University, Arterburn is the son of Mr. and Mrs. Ferrell Arterburn.

Harry L. Poe, pastor of Simpsonville Baptist Church, Shelby County Association, was ordained Dec. 19.

David Roland was ordained to the ministry Feb. 6 at South Side Baptist Church, Covington. Harold Pike, pastor, brought the message while Joe Graham, campus minister, Jefferson Community College, Louisville, gave the charge to the candidate and Mrs. Lucile Huff, Covington, gave the charge to the church.

Roland is campus minister at Sullivan College, Louisville. He is a graduate of University of Kentucky attending Southern Baptist Theological Seminary. He is married to the former Margaret Geer of Birmingham, Ala.

"The family that prays together stays together" is an old adage, but the Miller brothers have given it a new twist. **Victor and Clarence Miller** were ordained "together" recently, but in different states.

Victor was ordained a deacon at First Baptist Church, Irvine, Ky. the same day Clarence was ordained by Kettle Moraine Baptist Church, Waukesha, Wis.

Their father, Douglas F. Miller, is pastor of Cow Creek Baptist Church, Boone's Creek Association.

Jim Drury, Wendell Gribbin and Joe Shuffitt were ordained deacons at Mt. Carmel Baptist Church, Lebanon Junction, Feb. 13. J. D. Herndon, Nelson Association director of missions, preached the ordination sermon. Tom Drury brought special music. Preston Siler is pastor at Mt. Carmel.

missions

Mr. and Mrs. J. Wendell Powers, missionary associates to Taiwan, have completed furlough and returned to the field (address: Box 27-24, Taichung 400, Taiwan ROC). Born in Pruden, Ky., he also lived in Tennessee while growing up. She, the former Laquita Inmon, is from Mississippi. They were employed by the Foreign Mission Board in 1974.

Mr. and Mrs. Edward L. Oliver, missionaries to Japan, have completed furlough and returned to the field (address: 2-6-4 Musashinodai, Fussa-shi, Tokyo 197, Japan). He is a native of Tampa, Fla. and she is the former Susan Pyles of Louisville. They were appointed by the Foreign Mission Board in 1950.

A mission group from the University of South Florida Baptist Student Union recently painted walls and refinished floors in the office wing of **Twenty-Third and Broadway Baptist Church, Louisville.**

Sheila Munson, Florence, has volunteered to be fifth grade teacher in Nigeria for about seven months. Miss Munson is scheduled to leave for Nigeria in July.

Rosa Dell Holt, a member of Hillcrest Baptist Church, Elkhorn Association, has gone to Grand Junction, Colo. as a Christian service volunteer. She works with ethnic ministries. Elkhorn Association's executive board voted Feb. 7 to recommend her to association churches for one year's assistance.

associations

Elkhorn Baptist Association's executive board voted to build an associational office building on Red Mile Parkway in Lexington.

Construction is scheduled to begin soon and should be completed in three months.

Four churches in Long Run Association are pooling talents to present an instrumental "festival of praise" at 7:30 p.m., Thursday, Mar. 24 at **Highview Baptist Church, 7711 Fegenbush Lane, Louisville.**

The joint festival, the first of its kind in Long Run Association, is sponsored by Highview, pastored by William L. Hancock, and **Crescent Hill Baptist Church,** pastored by H. Stephen Shoemaker. More than 150 musicians from the host churches, **St. Matthews,** and **Lyndon Baptist churches** and other individuals will participate.

Guest conductor will be Douglas Smith, associate professor of church music, Southern Baptist Theological Seminary. The public is invited.

1983 is the year of a conventionwide emphasis to utilize nonkeyboard instrumental music in worship.

deaths

Lana Lisbeth Lawrence, 37, a PhD student at Southern Baptist Theological Seminary, died Feb. 25 at her Louisville residence.

A native of Houston, Tex., Miss Lawrence was a 1976 graduate of University of Colorado. She received the MS in counseling from University of Texas in 1974 and the MDiv from Southeastern Baptist Theological Seminary, Wake Forest, N. C., in 1976.

A memorial service in honor of Miss Lawrence was held on the seminary campus Mar. 8.

Sam Smock, retired missionary in South District Association, died Mar. 14. Funeral services were held Mar. 16 at First Baptist Church, Danville.

Raymond Murphy, 82, a member of Stamping Ground Baptist Church, Elkhorn Association, died Mar. 2.

He was a deacon at the church 58 years and was for many years church treasurer, men's Bible class teacher and Sunday school superintendent. He was a member of the Elkhorn Association executive board and was moderator of the association in 1947.

He was a graduate of Georgetown College and University of Kentucky. He was involved in school administration 16 years in Mason, Scott, Clark and Graves counties and for 26 years was farm service director for Kentucky Utilities Co.

He is survived by his wife, Katherine Gaines Murphy.

Two other senior members of the Stamping Ground congregation also died recently. **Ruth McConnell, 70,** died in December, and **Leola Davisson,** a member since 1926, in February.

Gaither Skaggs, 83, a long time member of Mt. Moriah Baptist Church, Lynn Association, died Jan. 3. He was a deacon 50 years and a Sunday school teacher for more than 30.

He is survived by his wife, Rosa, a son, Harold, and a daughter, Mrs. Lonnie Sheets.

O. Afton Linger, 83, a well known retired Baptist minister, died Feb. 22 and was buried in Halifax, Va. Linger was a native of West Virginia and a graduate of Georgetown College and Southern Baptist Theological Seminary. He served pastorates in West Virginia, Maryland, Georgia and Kentucky including Beechland Baptist Church, Louisville, and First Baptist Church, Corbin. He also was a faculty member at Fruitland Baptist Institute in North Carolina and was the author of several books.

He keeps them singing

There's within his heart a melody

by Lola Raby, *State Correspondent*

J. M. (Morton) Mayhugh's family has a musical legacy which began almost 100 years ago in Huntsville, Ky., and has continued in unbroken succession for three generations.

Mayhugh, now in his 28th year as choir director of Mt. Pleasant Baptist Church, Lewisburg, has not only used his musical talents to the glory of God, but has literally "given his all" in the service of his Lord.

His record consists of 53 years of perfect attendance at the annual sessions of Logan Baptist Association where he was recently honored with dedication of the 121st session in recognition of him.

He has filled many positions in his years of service, both in his church and in the association. A partial list includes Sunday school superintendent, church clerk, Sunday school teacher, messenger to the association, chairman of deacons, pulpit committee member, general officer of Mt. Pleasant, member of Logan executive board, assistant moderator of Logan Association, Brotherhood officer, budget committee, broadcast committee, chairman of building committee, chairman of long range planning committee, moderator of Logan Association, assistant associational clerk and associational treasurer for almost 20 years.

Perhaps the quality that has endeared Morton Mayhugh to those around him is his willingness to help, his steadfastness through the years. Morton not only serves his church, he

has been a pillar of the community as well.

Mayhugh has operated a small television repair shop in Lewisburg for many years. He is a master of many trades and has shared his talents in all of these areas. Anyone in Lewisburg in need of television repair work knows that inflation has not had any effect on labor charges at Mayhugh's. Usually he charges for the parts and not much more.

He used his ability in electronics to oversee and participate in the rewiring and relighting of Mt. Pleasant and the pulpit furniture now in use was built by Mayhugh.

In almost all churches the size of Mt. Pleasant the choir director is paid a salary. Mayhugh has never accepted anything monetary for his work at Mt. Pleasant but anyone who thinks he hasn't "received" a reward for his service need only witness the pleasure he takes in his art.

Those who know Morton Mayhugh best know he is above all a modest man. When his wife was questioned concerning an interview with Mayhugh for this story, she advised, "Don't let him know you are doing this or he won't let you. He wouldn't want anyone to think he had anything to do with it (the story)."

Mayhugh's first endeavor in music was playing the cornet in the high school band. He received formal training in music at Georgetown state music school and Ridgecrest.

Mayhugh married the former Beulah

*A musical family*

J. M. Mayhugh [r] has led the choir at Mt. Pleasant Church, Lewisburg, 28 years. His love for church music has rubbed off on grandson Keith McReynolds and daughter Geraldine McReynolds, two of several family members following in Mayhugh's footsteps.

Gilliam. Mrs. Mayhugh sings in the church choir and has faithfully supported her husband and children in their endeavors.

Mayhugh's children have continued the tradition of serving the Lord through their musical talents.

Geraldine Mayhugh McReynolds, Mayhugh's oldest daughter, has been the organist at Mt. Pleasant since 1963. She attended Belmont College where she studied organ and was a member of the "Belltones," a select group of girls who sang on WLAC-TV each week.

Jo Mayhugh Crisp, the youngest daughter, also has an impressive record of musical accomplishments. She received her BA degree in voice from Western Kentucky University in 1966.

She married Bob Crisp of Tulsa, Okla., who was music and youth director of Brookside Baptist Church there. They have five children and are successfully involved in the Amway business for which Mrs. Crisp has recorded the album, "Winner's Circle."

In early 1979 Mrs. Crisp went to London where she had a week long recording session at England's leading studio, singing music written and arranged specifically for her by a top composer-arranger, backed by a full orchestra of top London symphonic musicians. She has won wide acclaim for her singing both in churches and in entertaining large crowds who attend Amway meetings.

And now, perpetuating the legacy, Keith McReynolds, Mayhugh's 17-year-old grandson, is actively involved in the family hallmark of music. Young McReynolds sings with the gospel group The Singing Churchmen of Southern Kentucky under the direction of Jack Duvall. He has taught a Sunday school class for two years and been Training Union song leader.

Hour of decision

He judges others with integrity

by Laurie K. Taylor, *State Correspondent*

L. T. Grant wanted to be a railroad conductor but instead he became the chief circuit judge of the 22nd judicial district, Fayette County, Lexington.

"I thought being a railroad conductor on a passenger train was the best job you could have," he recalls with a boyish grin. "You got to wake up passengers and punch their tickets. You got to travel and eat good."

"Sometimes I still wish I was a conductor," he chuckles.

For the past 17 years Grant has handled thousands of cases ranging from felony and criminal charges punishable by time in the penitentiary to adoptions. Even though his case load is large, he has never worried about a single decision.

"I pray for the Lord's will to be done and then I forget about it," Grant vows. "It's always been that way. I never look back because I'm confident the Lord helps me."

The judge admits there's not many happy moments in his job.

"We have an adversary justice system," he explains. "It's pull and tug. Many times I make both people unhappy."

Grant agonizes over child custody

cases because the child is "torn apart by conflict between the parents." He views custody cases and termination of parental rights as his saddest moments as a judge.

"When I terminate parental rights it's so final," he explains. "The child is placed for adoption and his parents never see him again."

With decisions as difficult as this Grant believes he must seek the Lord's guidance.

"I pray decisions I make will be in accordance to his will and that's the best I can do with it," he confesses.

Grant readily admits he deals with "the dark side of society."

"Many people are naive about that side of life," he declares. "Churches need to reach the other side but I don't know if we can."

"We've taken the position as churches the government can do it," the judge thinks aloud. "Maybe the government has caused us to feel we don't have to worry about the other side because they'll take care of them."

Separation of church and state is also a concern for the 57-year-old grandfather of two.

"I hesitate to put my religion on my sleeve because if a public official professes to be born again, people believe he's doing it for political reasons. They think he's trying to get votes by paint-

ing himself as self-righteous. This turns people off."

The word gets around to the inmates that Grant is a Christian and active member of Immanuel Baptist Church, Lexington. Sometimes they write Grant and try to persuade him that they, too, have accepted Christ and deserve parole or release.

Though he doesn't claim to be a judge of their sincerity Grant believes many write simply because they know he's a Christian.

"I used to kid people that I could go down to the jail on Sunday afternoon, hold a church service and have better results than Billy Graham," laughs Grant. "Of course, I don't do that. I have to be very careful."

An avid soul winner the judge uses everyday opportunities to share his faith not only with inmates but also with his colleagues.

"People think a judge holds himself aloof," Grant muses. "I've tried not to create that impression. A lot of people say judges should not fraternize with lawyers but I'm friendly with all the lawyers in town."

"However, when we step into the courtroom they know what their responsibility is and I know what mine is. We are strictly on a business relationship."

Grant's dedication to the Lord has touched others in prominent positions.

Scotty Baesler, Lexington mayor, affirms the impact Grant is making in the central Kentucky community.

"I believe Judge Grant's fairness, his strong commitment to justice and his empathy to persons regardless of position is a daily reinforcement in my belief he is a Christian who conducts his daily life in a manner befitting his Christianity," states the mayor.

Ted Sisk, Grant's pastor, views the popular judge as "a trusted friend, valued counselor and faithful collaborator."

"Judge Grant is respected and loved by all, the old and young, the well-to-do and the poor, the newcomers and the old timers."

L. T. Grant was offered a federal judgeship by President Jimmy Carter in 1978. He prayed about it and then told Carter it just wasn't in God's will for his life.

Years before he turned down the opportunity to become a state senator for the same reason. He firmly believes he is "where God wants me."

He advises new lawyers to get involved in church and to "grow and mature as Christians." He encourages them to practice their Christianity in their profession and to always keep their priorities straight.

"I know what's most important in my life," reflects Grant. "I'm trusting Jesus."

It's time we gave up the annual call

by Gerald Hewitt

The 25 years I have served Southern Baptist churches as pastor I have become more and more concerned with the Annual Call. Some may be surprised to learn Southern Baptists still practice wholesale annual calls, but we do. However, I'm not referring to the annual call of pastors, rather the ritual of electing all church officers, teachers and other workers each year. Each year most of our churches elect their most crucial church workers, even though they may be doing outstanding service.

Instead of being concerned about continuity and retaining teacher/workers, we provide an easy opportunity for every worker in the church to quit each

year. And, many take advantage of the opportunity and do quit.

This practice of reelecting everybody in the church organization is a gross waste of Christian resources. There are three major reasons such an "annual call" is poor stewardship.

First, the church loses the services of many effective, loyal and dedicated workers. Discouragement is always a risk in a voluntary organization such as the church. But providing the discouraged worker an easy excuse to honorably quit is the wrong method to deal with discouragement.

Rather than offering the opportunity to quit, the church's leadership should be providing assistance, training and motivation to the workers. The experience drain is crippling our churches.

Second, the practice of electing or reelecting every teacher, leader, and most officers consumes an inordinate amount of time of those on the nomi-

nating committee. These faithful people—it takes faithful people to serve on the nominating committee—could write volumes listing excuses given by Christians justifying their rejection of an opportunity to serve. The energy expended by nominating committees would go a long way reaching the 8.5 by '85 goal if it were redirected into constructive activities rather than trying to persuade Christians not to quit.

Finally, the individual Christian loses in the current election process. Fortunately, most workers resist the temptation to quit. But those who do quit succumb to the temptation to "hide their talent." The members of the group the former worker served are losers too. The experienced Christian worker is lost as a guide and as a witness to new Christians and to young children. Their example as a non-working Christian is also a bad example to non-Christians.

Stopping this waste of Christian

human resources is simple. Elect persons and leave them in their jobs until they resign or have to be replaced due to ineffectiveness.

It is time churches faced up to the responsibility of properly training workers. If an incompetent worker is selected, the church should help that worker become competent. If after efforts to instill competence the worker is unresponsive or not capable of doing the job, then the hard decision to reassign or replace the worker must be faced.

We can stop the experience drain if we stop reelecting church workers each year and elect people only when workers resign or have to be replaced.

© Copyright 1983. Southern Baptist Convention Executive Committee. Reprinted by permission, from the March issue of *The Baptist Program*.

Book keepers

Church librarians say the media is their message

by James H. Cox, Associate Editor

Church librarians.

They aren't a very large group. (The Kentucky Church Training Department, assigned responsibility for this program, estimates that something less than 600 of the 2300 Southern Baptist churches in the state presently maintain church media libraries.

But what they lack in numbers, they make up in enthusiasm.

The 68 persons attending the statewide church library retreat Mar. 11-12 at First Baptist Church, Madisonville, were obviously enthusiastic, fiercely loyal and willing to stay until the last "amen."

Participants have even developed their own organization with officers. Mrs. Margie Bowling, of Louisville's Lyndon Baptist Church, presided over the sessions in Madisonville, and headed a slate reelected to a second term.

Others reelected were Nancy Williams, Falmouth, president elect; Judy Yandell, First Church, London, secretary; Barbara Martin, Frankfort, historian; and Clara McCartt, Crescent Hill Church, Louisville, and Nancye Shutt, First Church, Madisonville, members at large.

C. Vernon Cole, director of the KBC Church Training Department, believes libraries "can serve as a real basis of missions."

He explained that "the library is more than just to serve Sunday school teachers, for it can deepen a person's spiritual life."

His thoughts were echoed by a number of Baptist Sunday School Board staff members—there were five in all—who went to Madisonville to lead workshops during the weekend event.

"We should be proud of media, but not proud enough until we get it off the shelf and into the hands of people who need it," said James Rose, consultant

in the board's Church Media Library Department.

Rose, a native Kentuckian and formerly a pastor at Stanton, recalled his experiences in carrying books up the "hollers" of nearby Snakey and Cane creeks. Here were people who had never been in church before, but who were willing to check out a book. The books became instruments of witness.

"Many of the children's books," he recalled, "were written on the age level of some of the parents, who read them to their children."

Summing up his stories using the media to witness, Rose exclaimed, "I'm talking about reaching people in the cities, the hollers, the beauty parlors, the uneducated—people everywhere. It will work if we'll give them something to use, a book or a filmstrip, through which God can speak to them."

Meanwhile, another consultant from the same department, Jacquelyn Anderson, observed that "our first purpose in a media library is to serve the educational programs of our churches."

Both she and fellow staffer Jean Adkinson offered practical tips in how to classify and catalog books.

Classification is "putting books on

like subjects on the shelves together," according to Miss Adkinson.

"You will increase your vocabulary and knowledge of the world as a by-product of classification," she observed.

Another native Kentuckian, John Hack, also a consultant in the same department in Nashville, led sessions dealing with audiovisuals.

"Video is going to be a very definite part of our lives in the church for years to come," he assured.

Assessing all media forms, he added, "For every time you use a film you'll probably use a filmstrip 10 times. For every time you use a filmstrip, you'll probably use a chalkboard 25 times."

Charles Bussinaro, a fifth workshop leader and staff member of the Sunday School Board's Church Architecture Department, conducted sessions on making displays.

Discussing promotion of the media library, Bussinaro suggested, "Our overall objective is to acquaint as many members of our congregation as possible with the services we have to offer. We want to encourage people to use the media library in everyday living," he said.



Nashville consultant John Hack leads an audiovisual workshop.

Cole emphasized that his department is available to any church in the state to assist in establishing or revitalizing a church library.

He cited three such requests in the last year in which a trained library specialist was sent out.

The KBC department provides transportation expenses and honoraria for such special workers. Churches hosting them are asked to provide meals and lodging.

Hazel T. Gladdish and Sherry Gayle Tyson, librarians at Nortonville's New Salem Baptist Church, thanked Cole for bringing the retreat to Madisonville, "We couldn't come if it weren't held here," said Mrs. Gladdish, a retired school teacher.

Cole said this was the first time the retreat had been held "this far west." He allowed that the crowd of 68 was "down somewhat" from previous years because "most of the churches with libraries are in the central part of the state." But he declared, "I have no apologies for some of our finest church libraries are in the western part of the state."

The group meets Mar. 16-17, 1984 at Cedarmore Baptist Assembly, Bagdad.

Ten state church media libraries were recognized for meeting standards issued by the Church Media Library Department in Nashville during the past year.

Earning merit awards were Bethany Church, Louisville; First Church, London; Melbourne Heights Church, Louisville; and Severns Valley Church, Elizabethtown.

Earning advanced achievement was Second Church, Hopkinsville.

The highest award—distinguished achievement—was earned by First Church, Mt. Washington; Highview Church, Louisville; Lyndon Church, Louisville; Turner Ridge Church, Falmouth; and Walnut Street Church, Louisville.

baptist news in brief

More Baptist assistance gives flood victims' relief

Baptists in Guayaquil, Ecuador are getting a reputation for practicing what they preach as they provide assistance for persons and communities affected by extensive flooding.

The Foreign Mission Board has released an additional \$68,500 in general and hunger funds to flood-stricken desert areas of both Ecuador and Peru, bringing the total to \$113,500 in the past few weeks.

Of the latest releases, some \$40,000 in general relief will provide areas of Guayaquil with drainage pipes, home repair materials, landfill and supplies for replacing a small bridge. Most of the materials will be used in a slum area of 300,000 people.

An additional \$10,000 will buy food to be distributed in two nearby counties. Another \$5000 has been designated for seeds, plants and small animals to help reestablish area farmers. Some \$6000 will buy medicine to be used in the Portoviejo area, where missionaries Marvin and Ann Ford hope to begin Baptist work soon.

Social Security tax hike may affect ministers

Social Security taxes for ministers would rise sharply under a comprehensive package passed by the House of Representatives to bolster the nation's financially troubled retirement system.

By a vote of 282-142 the House approved a wide range of Social Security tax increases and benefit cuts to enhance the system by \$165.3 billion over the next seven years as well as increase its long term stability. Included in the package are two provisions which would affect clergy beyond the speedup of already planned tax hikes for all participants.

Under the House bill, Social Security taxes for ministers and all other self employed Americans would jump by one-third, although that increase would be partially offset by new tax credits. Also, ministers and other participants in denominational pension plans would be required to pay Social Security taxes on contributions to annuity programs made by their employing church, agency or institution.

BJCPA elects Puckett, issues statements on bills

The 45-member Baptist Joint Committee on Public Affairs elected a Southern Baptist and native Kentuckian, R. G. Puckett, as its new chairman in its annual meeting Mar. 7-8 in Washington. Puckett is editor of Biblical Recorder, weekly news publication of the Baptist State Convention of North Carolina.

In other action, the group, representing eight U. S. Baptist bodies with a combined membership of some 27 million, adopted statements opposing tuition tax credits and challenging proposals to limit the jurisdiction of federal courts.

Updating a long held position, the BJC restated its opposition to tuition tax credits for parents who send their children to non public elementary and secondary schools. Enactment of the credits, a plan pushed by the Reagan administration, "would alter public policy in order to favor and aid private and parochial schools," the statement reads.

In addition, the statement declares

tuition tax credits violate the principle of church-state separation by channeling public funds into church-related schools, create "divisiveness among religious groups," and inequitably benefit families that least need help while penalizing those most needing assistance.

For the first time, the BJC adopted a formal statement of opposition to efforts in Congress over the past several years to limit the jurisdiction of federal courts, including the U. S. Supreme Court, in cases involving prayer in public schools. Such measures often are called "court-stripping" bills.

Court-stripping bills, first proposed and still pushed by Sen. Jesse Helms, R-N. C., amount to a "new attack" on the nation's constitutional foundations, the statement says, by challenging the independence of the federal judiciary system, a system that "must be preserved against all attacks."

Forced out pastors subject of seminar

The burgeoning numbers of ministers being fired or forced to resign amid conflicts in Southern Baptist churches was characterized as a state of emergency and a cancer by several ministers who have experienced forced termination.

In sessions in which 30 ministers sought to honestly share their feelings, the experience of forced termination was compared to the grief of death and divorce. The loss of something they believed God had called them to do could not easily be explained or understood.

The two-day conference, believed to be the first of its kind in the denomination, was sponsored by the Missouri Baptist Convention and directed by C. D. Butler, church minister relations consultant.

Sessions on understanding the perspectives of the churches and the ministers and in dealing with financial problems and emotional hurts were led by Brooks Faulkner and Bruce Grubbs, both of the Church Administration Department of the Baptist Sunday School Board, Nashville.

"He's been here too long" is the reason most frequently cited by churches which terminate a minister, said Faulkner. Other frequent factors included professional or interpersonal incompetence and power struggles in the congregation, Faulkner said.

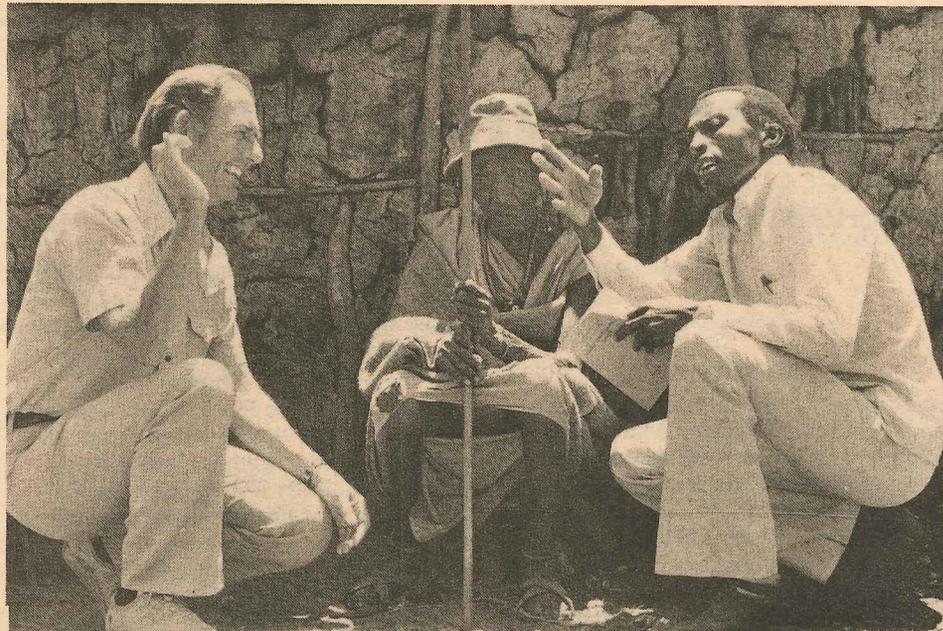
Faulkner urged ministers to look at a church's history in ministerial tenure as part of considering a call. "You can't change a neurotic church, but you can keep yourself from being swallowed up by one," said Faulkner. "However, God can change the church."

President sets May 5 as national prayer date

President Ronald Reagan formally proclaimed Thursday, May 5 as the annual National Day of Prayer.

Nationwide activities observing the day will be arranged and coordinated by private groups, churches and independent individuals and will include a gathering in Constitution Hall, Washington, D. C., during the evening of May 5 to pray for the nation.

Other planned activities include a coordinated proclamation at state and local levels by governors and mayors; nationwide ringing of church bells at noon May 5, followed by five minutes of united prayer; and local and state prayer-related activities.



Sticking by his decision

Kiriswa Nairrotiai [c], killer of many lions, talks through an interpreter with Harold Cummins [l], the Southern Baptist missionary who baptized him. The old Masai had lived in Kenya's arid bush for more than a century before he "put down the stick" for God—the Masai way of saying "made a decision"—after hearing about Jesus Christ from his son. [Photo by Robert O'Brien]

"Every American should begin now to help mobilize the entire country for a day of concerted thanksgiving and intercession to God May 5," stated Glenn L. Sheppard of the Home Mission Board and a member of the national prayer committee.

Additional information on how to participate in a state or local observance on the National Day of Prayer is available from: National Prayer Committee, Arrowhead Springs, San Bernardino, CA 92414.

Defendant changed from SBC to foreign board

The Southern Baptist Foreign Mission Board now has been named the defendant in a \$5 million damage suit filed by a former volunteer who served in West Germany.

An amended complaint was filed Mar. 9 in United States District Court, Ft. Worth, Tex., about a month after the original damage suit named the Southern Baptist Convention as defendant.

Nasser Lotfi of Austin, Tex., identified by the Ft. Worth Star-Telegram as a former colonel in the Iranian Air Force and a naturalized U. S. citizen, claims he was beaten by Turkish immigrants Mar. 27, 1982 while serving in Augsburg, West Germany.

The suit says the beating resulted in permanent injuries to Lotfi's back and spine and a "traumatic neurosis . . ."

Lotfi and his wife went to West Germany in January 1982 for a two-year volunteer term. They were assigned to minister to Turkish immigrants in the Augsburg area, working alongside Southern Baptist career missionaries and in cooperation with the German Baptist Union.

The suit claims the Foreign Mission Board "did not disclose" the work could be "hazardous to the plaintiff's personal safety."

SBC article reprints offered for sale

An article on Southern Baptists, featured in the April edition of the Satur-

day Evening Post, is being made available to SBC churches in a special reprint format.

"The Southern Baptists: Not Just Whistling Dixie!" explains the current status, history, make up, theology, organization and scope of the 13.9 million member denomination in a way a non-Southern Baptist can understand, Wilmer C. Fields, director of public relations for the SBC Executive Committee, who wrote the article, said.

"The article is an excellent statement about a diverse and dynamic people," James T. Draper Jr., pastor of First Baptist Church in Euless, Tex., and president of the SBC, said. He sees the reprints, which cost 20 cents each, as "useful in evangelistic efforts."

A copy of the reprint and information on ordering them have been sent to all SBC pastors by the Saturday Evening Post.

Georgia approves aid for unemployed ministers

Limited financial assistance to unemployed ministers who have been terminated by local churches has been approved by the executive committee of the Georgia Baptist Convention.

The new program, similar to those in operation in at least six states within the Southern Baptist Convention, is operative immediately. It will give disengaged ministers limited income if churches which terminate them do not provide at least 90 days severance pay and if the minister's family income does not exceed \$800 per month.

Ministers must have been in a Georgia Baptist church at least 12 months and must be trying to locate religious or secular work. It suggested they accept counseling and/or career guidance. No minister may receive more than \$1500 in a 12 month period and none may be assisted more than once in a five year span.

James N. Griffith, executive director-treasurer of the Georgia Baptist Convention executive committee, said an estimated 50 Georgia Baptist pastors per year are terminated with no place to go and at least half of them are given less than 90 days' severance pay.



sunday school lessons

H. C. Chiles
Clear Creek Baptist School, Pineville, KY 40977

LESSONS FOR MAR. 27, 1983

International Series SHARING THE GOOD NEWS

Acts 8:25-38 If people are to hear the good news of what Christ has done for them, that message must be proclaimed to them by those who know and love him. Conspicuous among the persecuted Christians who proclaimed Christ faithfully and effectively was Philip, the deacon who found refuge in Samaria. **The call—Acts 8:25-29** Just when Philip's evangelistic efforts were most successful and the prospects for the immediate future looked most promising, the Lord called him to leave Samaria and to go elsewhere. Since Philip was in the midst of a sweeping revival in the city, from the human viewpoint it did not appear to be a wise thing for him to abandon his work and go south to a desert. When God's ways and man's ideas do not coincide, God always knows best and never makes a mistake.

Without a word of complaint or a single excuse, Philip promptly obeyed the Lord, without knowing the real purpose of his journey, but certain that he was not going on a fool's errand.

The conversation—Acts 8:30-35 Philip reached the place to which the Lord sent him just in the nick of time. Presently he saw a chariot, whereupon he heard the command of the Holy Spirit: "Go near, and join thyself to this chariot." Philip ran to the chariot, ready and anxious to witness for Christ. Riding in that chariot was an Ethiopian eunuch, a man of great prominence, prestige, position, pomp, possessions and power, who was reading aloud from Is. 53. With eagerness, earnestness and enthusiasm Philip asked him if he understood what he was reading. Ac-

knowledging he did not, the eunuch invited Philip to enter the chariot. When seated by him, Philip seized his golden opportunity by tactfully beginning with the same scripture and preached Christ to him. Believing what Philip told him, the eunuch received Christ as his savior, whereupon his sins were forgiven and he was saved.

The commitment—Acts 8:36-38 After Christ saved the eunuch, as they traveled along in the chariot, Philip taught him it is the duty of every child of God to follow Christ in baptism. Desirous of conforming to the will of Christ, the eunuch was anxious to be baptized as a public acknowledgment of his faith in Christ. When they arrived where there was ample water in which to be baptized, "they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." He went on his way rejoicing because he had come to know Christ as his savior, he had followed Christ in baptism, and he had the glorious privilege of witnessing to others about Christ and informing them what the Lord could do for them. What joy will come to those Christians who engage in the great work of witnessing to the unsaved!

Life and Work Series FELLOWSHIP OF SUFFERING

Matthew 5:10-12 This world has ever been the enemy of God's children. Each of the Jewish prophets endured persecution, and Christ suffered it even more than they. Looking to the future Christ could see faithful Christians imprisoned, tortured and martyred because of

their devotion to him. Not having any use for those who follow Christ today, the world does not hesitate to administer cruel treatment to those who imitate him.

Matthew 10:16-20 Before sending forth the apostles to preach the gospel, Christ made it clear to them they would encounter opposition. Lest they might be discouraged when they encountered this opposition Christ sought to prepare his followers by assuring them of his identification with them and by suggesting to them certain ways to meet it effectively. To the present true Christians, who will make the will of God supreme in their lives, are held in disdain by the enemies of Christ.

Christ told the apostles they would be tried before religious councils, scourged in synagogues and arraigned before governors and kings. He comforted them with the assurance that the Holy

Spirit would prompt them what to say in their defense and as a testimony when the time came.

Matthew 10:28-31 It was one thing for Christ to warn his disciples and it was another to get them to be courageous. If one is to live a Christ-honoring life, courage is necessary. Christ sought to strengthen and encourage Christians by reminding them that the God who was or is fully aware when a sparrow falls to the ground is also deeply concerned about the welfare of each of his children and will certainly make available to them whatever amount of strength they may need in doing his will, regardless of how numerous or terrible the attacks of Satan may be. God has a special interest in and concern about those who are striving to live in accordance with his will for their lives, and for this fact we should be genuinely appreciative.

Meet Cumberland College Student



Eugene Cornett

Eugene "Gene" Cornett, a Cumberland College junior from Cumberland, Kentucky, is impressive in his staunch quietness. When talking with him you can feel the calm confidence and self-assurance that comes from a gentle young man letting God work His will in his life.

Gene, son of a Baptist minister, is majoring in Music Education and plans to attend seminary after college to further train himself for his intended profession as a Minister of Music. He says, "I feel that God has called me into this area to work. Since my freshman year in high school, I have felt this call more and more until, now, I have no desire to do anything else. This is God's will for me and I know I'll enjoy this ministry."

Gene's quiet dependability has been recognized by his peers and his teachers. He serves as president of the Cumberland College Chorale and the music honor society Phi Mu Alpha. He has also served in the Cumberland College SGA Senate and in the Student Alumni Relations Council.

Gene chose Cumberland College because both of his parents attended here and because, "I felt that God led me here. I never really considered going anywhere else."

Gene feels that Cumberland College has helped him in many ways with its excellent music instructors and facilities, but mostly by providing him with the opportunity to minister to others. He served on a mission team that toured several states, spreading God's love through song, ministering to those in need, and holding revivals.

The strong call to minister to others is noted in the fact that Gene commutes 100 miles twice a week to serve as the Director of Music and Youth at the Manchester Baptist Church.

Gene says, "This close Christian relationship has helped me a lot, especially in my music. There are lots of opportunities to minister and there's lots of contact between strong Christians. The Cumberland College campus becomes a home away from home."

Gene concludes, "I feel that I am getting a good education in church music. I am comfortable here, learning and growing as a person. If God did not want me here, I would not feel as if I belonged and could not accomplish as I have."

We at Cumberland College are confident that he will touch and sooth many troubled lives, both with his music and with Christ's love.

We are very glad to have known him and to have given him the opportunity to develop into all that God wants him to be.

Dr. Taylor

Please send me more information about how I can help a deserving student like Eugene.

Name _____

Address _____

[Clip and mail to Dr. Jim Taylor, President, Cumberland College, Williamsburg, Ky. 40769.]



frank owen

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

BAPTIST INSTITUTIONS

Religious forces pioneered educational institutions in our country and thus built the interest in education that ultimately led to the establishment and growth of great state institutions of learning. The same can be said of the establishment and operation of hospitals for healing, institutions for children and various other ministries.

Government has gone into so many of these fields now and, of course, can do it bigger, (better?) since they have greater sources of wealth through taxation. Some Christians question whether we should try to continue with gift money to operate somewhat parallel institutions alongside similar tax-supported establishments.

The answer to the above is affirmative in most cases. Our Baptist institutions are expressions of who and what we are and what we think is important in carrying forward the ministry and teachings of Jesus Christ.

Our active Christian presence in

institutional ministry leavens the lump of society's sense of moral values. We are surpassed in financial capacity for quantitative achievement, but worthy Christian institutions not only magnify Christ, but give us direct opportunity to witness, which is our main business in the world. A pluralistic society cannot allow this freedom in tax-supported institutions. If there were no ethical religious teaching, how long do you suppose society would perpetuate moral virtue? Example: In wartime Nazi Germany about the only surviving institutions were war industries and concentration camps for euthanasia and the general liquidation of unwanted people.

Our Baptist institutions identify us; both to the stranger and to ourselves. Church buildings are glorious, but they only testify to our church-going. Our Baptist-operated institutions of learning and ministry are visible images of what we are together, beyond the local congregations. They symbolize our corporate expression of devotion to Christ. We need them both here and on mission fields.



oneida journal

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

MAJOR PROGRAM ADVANCES

There have been major program advances in recent years at Oneida. A computer program with a lab open 14 hours a day has been instituted, and an average of 200 students use the computers weekly. The overall curriculum of the school has been sharply upgraded with the offering of three foreign languages, an intensive tutorial program and opportunities Oneida students have in the local vocational school in the areas of drafting, auto mechanics, mining, welding, auto body, carpentry and industrial electricity.

Two full time guidance counselors have been added and two work full time in the library to handle a volume which has increased five-fold in recent years from 3000 to 15,000 volumes. Grades 6-8 have been added after a number of years having only grades 9-12. Summer school classes were first offered in 1974

and enrolment had grown to 175 this past summer.

College classes for local adults were started in 1974 in cooperation with Cumberland College, and all who teach in this evening program have doctorate degrees.

A large athletic field including a baseball-softball field, soccer fields, a dirt track and cross-country trail, a large campground area with water and electric outlets and a dump station all have been developed adjoining the main campus. The old athletic field has been developed into an area for annual horse shows and other community events.

Oneida's camp and retreat program has been tremendously enlarged. Guest facilities of the school have greatly increased with the school's only original building, Anderson Hall, extensively renovated and beautifully furnished to house Oneida's friends when they come

to be our guests.

A full time art program with four major art shows yearly; a growing drama program with four major productions yearly; and a more comprehensive music program with the addition of a band program with the help of the WMU of Kentucky in 1973 are other major advances.

Our farming operation has grown greatly in recent years as we have hundreds more to feed and we raise much of our beef, pork, corn, beans, potatoes and other vegetables. Our students help with all of this and they learn much that will be valuable throughout their lives.

Varsity boys and girls teams in cross-country, tennis, fencing and table tennis have been added to the previous teams in swimming, diving and track for both boys and girls. Basketball has been added for girls; the boys having played for decades. Soccer and wrestling have been added as boys sports, and softball and volleyball have been added as varsity sports for girls. Baseball is Oneida's oldest sport. A weight-lifting program was added for boys in 1974.

Varying Oneida varsity teams between 1978-82 competed in 18 differing state tournaments, winning four

state championships and finishing runner-up in four others. Also, Oneida has an active intramural athletic program.

We are very concerned that our school be a good citizen in the community, doing all we can do to contribute to the quality of life in the area aside from our principal task of Christian education. We led in efforts to reestablish a health clinic in 1975 in a building owned by the school, and now have a doctor full time. Similarly, we have provided housing for a senior citizens program, and donated land and much equipment to help establish a community volunteer fire department to serve all of eastern Clay County. We have a large, beautiful firehouse built with volunteer labor.

We worked actively to upgrade the natural gas system for the community and helped petition for the reblacktopping of the community streets by the state after 28 years. We also helped petition for a new million-dollar bridge recently built in our community replacing one built in 1921. Also, we have been supportive in the establishment of a community day care center as well as a second one for our staff children. We have made a substantial contribution toward improved law enforcement in eastern Clay County.

bluegrass billboard

MARCH

- 25 Regional All Ages Church Music Festival. Somerset, First Baptist Church. Register with Jim Cordell, Box 797, Somerset 42501
- 25 Regional Adult/Youth Music Festival. Louisville, Highview Baptist Church. Register with Bill Carr, 7709 Bardstown Road, Cedar Creek Baptist Church, Louisville 40291
- 25-26 Youth Bible Drill and Speakers' Tournament. Cedarmore
- 25-26 Communications Conference.

Lexington, Immanuel Baptist Church. Register with Stewardship Dept., KBC

28, 29 Four Area VBS Clinics for associational VBS teams. 9 a.m. to 12:30 p.m. 28—Corbin, First Baptist Church and Bowling Green, First Baptist Church, 29—Campbellsville (Ky.) Baptist Church and Louisville, Shively Baptist Church

APRIL

- 1-2 State Youth Evangelism Conference. Louisville, Highview Baptist

Church

- 3 Easter Sunday
- 4, 5 Five Area Youth Sunday School/Church Training Leadership Workshops. 4—London, First Baptist Church and Hazard, First Baptist Church. 5—Campbellsville (Ky.) Baptist Church; Richmond, First Baptist Church and Somerset, First Baptist Church
- 7 Regional Adult/Youth Music Festival. Ashland, First Baptist Church
- 8-10 Singles' Retreat. Cedarmore
- 8-10 Singles' Retreat. Murray, BSU Building

- 8-10 BSU Training Conference. Frankfort, Crestwood Baptist Church
- 8-10 State Acteen Conference. Louisville, Ramada Inn
- 9 Regional Children's Music Festival. Ashland, First Baptist Church
- 11-17 Jewish Fellowship Week
- 15 Two Regional Adult/Youth Music Festivals. Latonia (Ky.) Baptist Church and Bowling Green, Eastwood Baptist
- 15 Regional All Ages Music Festival. Hazard, First Baptist Church
- 15-16 Campus BYW Retreat. Cedarmore



clear creek comments

Leon Simpson, President
Clear Creek Baptist School, Pineville, KY 40977

A MISSIONARY . . . OR MISSION FIELD

Several years ago I was challenged by a speaker who claimed that every person on earth is either a missionary or a mission field. A person who is lost, backslidden or worldly needs help, therefore is a mission field. Every Christian who serves the Lord to the best of his ability where he is and witnesses for the Lord is a missionary.

Our Lord said, "As the Father hath sent me, so send I you" (Jn. 20:21). Clear Creek Baptist School is the home mission's office for some 270 missionaries. We are committed to the book, the blood and the blessed hope.

The faculty and staff have committed themselves to God to train those whom God has called into his special service. Our students are zealous in their preparation for future service in God's churches and with his own dear people. Many of these students leave fine homes, large salaries, family and

friends to follow God's plan for their lives. They literally forsake all to follow the Lord. They are God's missionaries. The students are carefully disciplined and nurtured by experienced men of the Bible with a servant's heart.

Because we are an adult, Bible-centered, practical school, our missionaries receive on-the-job training. They have the opportunity, as students, to serve in local churches as pastors and in other capacities on church staffs. Also, you will find many of our men "teaming together" to lead a mission endeavor, to go help one of God's churches or to share the gospel and their lives with those people with whom they come in contact.

We are committed to continuing on as a mission-centered school. We feel that God would not ever want his people to retreat. We are, by his divine guiding hand, seeking to press forward to new heights of glory that will bring honor to his name.

When you think of our work here, please pray for the great mission fields of the world and pray for our missionaries at Clear Creek!



homes for children

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

SEEING FARTHER

In 1941, before Marjorie and I were married, we were students at William Jewell College. Each of us was attempting to get a college education on a shoe string. We were carrying a full time course load, borrowing money and working part time. Sometimes it was easy to be discouraged.

During one of those down times, C. Oscar Johnson, then pastor of Third Baptist Church, St. Louis, Mo., came to speak at chapel. He told a story out of his life which was a great encouragement to us and has remained with us for 42 years.

Johnson, from a farm family in east Tennessee, said, while he was small he would accompany his father to the field. One day his father took him to the highest hill on the farm, lifted Oscar up on his shoulders and said, "Son, you are higher and can see farther than I—tell me what you see."

Then he went on to say that his daddy didn't have much education or go far in the world. But in many ways he kept lifting his son higher, helping him get an education, encouraging him to broaden his horizons and see farther.

Marjorie and I were blessed by Johnson's story, and could identify with it. Our parents were able to get little education and accumulated little of this world's goods and never got to see very far. But they surely lifted us up on their shoulders. They encouraged us to get an education, gave us ingredients for strong character, and challenged us to be true to our calling. They made it possible for us to see farther so we could tell them and others what we saw.

Baptist Homes for Children is in the business of parenting dependent, neglected and often abused children. We are committed to minister to children who have not had a chance to see very far. Because others care enough to support us, we are able to take hurting children, lift them up on our shoulders and show them horizons they have never been privileged to see.

We lift them up with love, mutual trust and honesty. We provide a home-like setting with discipline, training and caring. We lift them up so they can see Jesus and his love. Sometimes we get pushed deeper into the mud but that is all right if we can help them see farther.

From generation to generation

For Southern Baptists to meet the mission support challenge of the future it is essential that each new generation of Southern Baptists know and appreciate the Cooperative Program. Children, young people and adults must be taught how the Cooperative Program works and what is being accomplished for Christ through it.

Prov. 29:18 says, "Where there is no vision, the people perish." Stated another way this verse might say where there is vision, the people will flourish. Making Bold Mission Thrust a reality will require bold praying, bold planning, bold volunteering and bold giving to the church and through the Cooperative Program.

Cooperative Program Day's purpose is to lead Southern Baptists to a greater awareness of mission needs and to show the opportunity we have to minister through boldness in living and giving.

It is a day of sharing information about the hundreds of ministries made possible through Cooperative Program gifts.

It is a day which affords many opportunities to inspire worshipers to learn about and support Bold Mission Thrust.

It is a day to involve members in renewed personal commitment to mission support through the Cooperative Program.

Cooperative Program Day observance is a handle one generation of Southern Baptists can use to help another generation understand how their witness and ministry is extended around the world. It will also help them evaluate giving in light of world needs.

As Christians we are called to invest our time, energy, resources and lives in obedience to the command, "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit" (Matt. 28:19, RSV).

Our Bold Mission Thrust purpose is "that Southern Baptists understand, accept and become involved in the mission to enable every person in the world to have opportunity to hear and respond to the gospel of Christ by the year 2000."

To accomplish this challenging task

requires a bold dimension of faith and commitment on the part of Southern Baptists through their churches.

To implement this commitment demands a channel through which a worldwide mission plan can be supported financially. For Southern Baptists this channel is the Cooperative Program.

The suggested date for Cooperative Program Day in 1983 is Apr. 17. However, your church may wish to select another Sunday for this observance.

All Baptists need to be more knowledgeable about the ministries performed by their denomination. Cooperative Program Day is observed by churches in the Southern Baptist Convention as a mid-year emphasis on the importance and need for the Cooperative Program. It is a time to involve as many members as possible and challenge them to personal mission commitment and prayer for the people and causes supported through the Cooperative Program as well as the people ministered to through the Cooperative Program.

What a challenge—sharing the gospel of Jesus Christ with every person in the world by the year 2000! One of the objectives that will help us accomplish this purpose is related to bold giving. Providing resources to meet this exciting challenge will require boldness in prayer and sacrificial giving on the part of every Southern Baptist individually and every Southern Baptist church corporately.

The members of each Baptist church should determine in business session what their church should do in giving through the Cooperative Program for world mission causes.

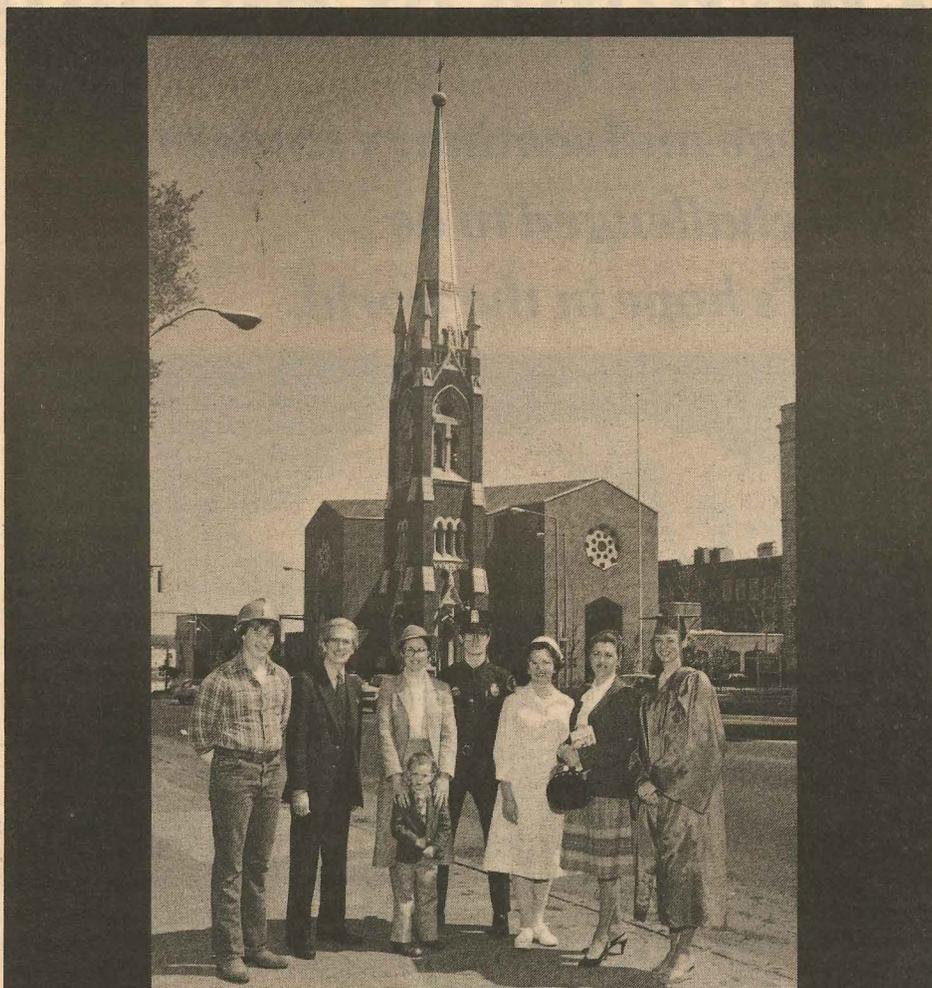
Churches are being challenged to increase their percent of giving through the Cooperative Program by an additional two to five percent.

Guidelines which you may wish to consider are:

If your church is currently giving

- From zero to five percent, increase at least two percent per year for the next three years or until the church reaches its projected goal.

- From six to 15 percent, increase from one to two percent per year or



Involve Lay Persons In Cooperative Program Day

April 17, 1983

until the church reaches its projected goal.

- Sixteen percent or more, increase one-half to one percent per year or until the church reaches its projected goal.

As churches develop Christian stewards the financial base in each church will be strengthened. The church will then be able to increase local ministries as well as give more for mission support through the association and the Cooperative Program. When gifts

through the Cooperative Program are increased, both state convention and the Southern Baptist Convention ministries are undergirded. With increased giving, local church ministries are benefited along with increased Cooperative Program giving.

How can your church help fulfill the objectives and goals of Bold Mission Thrust? You can start by observing Cooperative Program Day in 1983.

Grandpa went to Africa to see his family—and God



W. A. Rhodes [r], 91, of Hardin, Mo., tosses a football with his great grandson, Jay Richardson, 4, at Nairobi [Kenya] Baptist Center. Cheering them on are [from l] Rhodes' daughter, Elizabeth Jones; his great granddaughter, Amy Richardson; and his granddaughter, Marcia Richardson. Rhodes visited Kenya to see three generations of his family already living there and working in Southern Baptist missions. [BP photo by Jim Richardson]

by Laura Lee Stewart

W. A. Rhodes' journey from Hardin, Mo. to Nairobi, Kenya took the 91-year-old patriarch to a land where three younger generations of his family live and a great-granddaughter is buried.

It also allowed him to see in action what he has staunchly supported for most of his life—Southern Baptist foreign missions.

Rhodes' family has come to the mission field in reverse.

First came granddaughter Marcia Richardson and her husband Jim to be career missionaries. They work and live with their two children, Amy 7 and Jay 4, at the Nairobi Baptist Center where Jim is director.

Eight months ago the Richardsons' nine-year-old daughter, Sheri, lost her life in a school bus accident on the last day of the school term. The Richardsons chose to remain in their adopted land for her funeral and burial.

Six months ago Marcia's mother and Rhodes' daughter, Elizabeth Jones, and her husband Dwight, joined the family caravan to Nairobi as volunteer mis-

sionaries for one year to fill vacancies in the Baptist Publications House. The Joneses ran a printing company in Eldon, Mo., before they retired.

Rhodes, the fourth generation in the move to Nairobi, didn't come to stay, just to visit and take a look for himself, accompanied by a son and daughter-in-law, John and Gloria Rhodes of Los Altos, Cal. He met many missionaries for whom he had prayed over the years and regularly supported with his offerings. He also saw some of the country's wild animals and a display of Masai tribal dancing.

Through his years as a deacon at First Baptist Church, Hardin, Rhodes has taken it as a personal responsibility to remind his church of the need to support missions continuously. Often, when a local project was under discussion, he would say, "Yes, I will contribute, but let's not forget to give more to missions."

In fact, Rhodes has included foreign missions in his will, along with his own children. "I've never seen so many people who desperately need to be won to Christ," Rhodes told missionaries.

The hope of his calling

*College and seminary students
are challenged to be
God's hope in the world.*

by Marv Knox

More than 1000 college and seminary students heard a barrage of challenges for Christian ministry during Southern Baptist Theological Seminary's 27th annual Student Missions Conference. Theme of the conference was "The Hope of His Calling."

Participants included 912 college students plus scores of Southern Seminary students.

"As long as the agenda of the church is softball, ceramics, inerrancy and keeping women out of ministry, the world is going to hell in a fruitbasket," Bill O'Brien, executive vice president of the Foreign Mission Board, told the students.

He challenged his young hearers to "be a channel of blessing" and have a "conduit mentality" which directs God's love and redemption to all people.

He urged the students to remain in the "middle" of the world so they can be available to present the gospel to all people.

O'Brien's message was buttressed by Esther Burroughs, assistant director of special mission ministries at the Home Mission Board.

"We are called to be God's hope in

the world," she said. "And the world is asking us to be hope and come to them with Jesus."

Sam James, director of orientation and development for the Foreign Mission Board, explained goals of Bold Mission Thrust, Southern Baptists' plan to present the gospel to all people of the world by the year 2000.

Among the goals of Bold Mission Thrust is the challenge of placing 5000 missionaries in foreign countries by the target date.

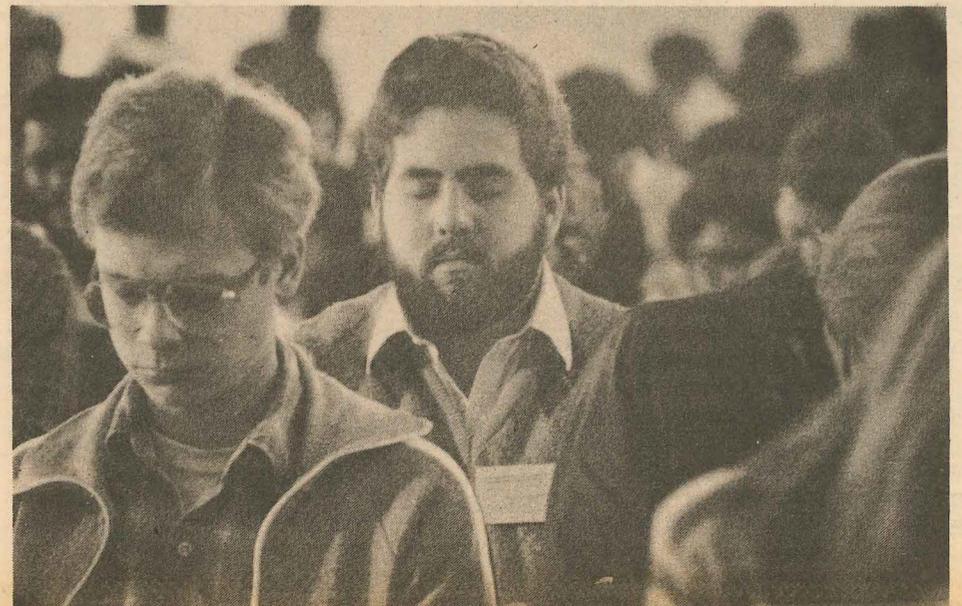
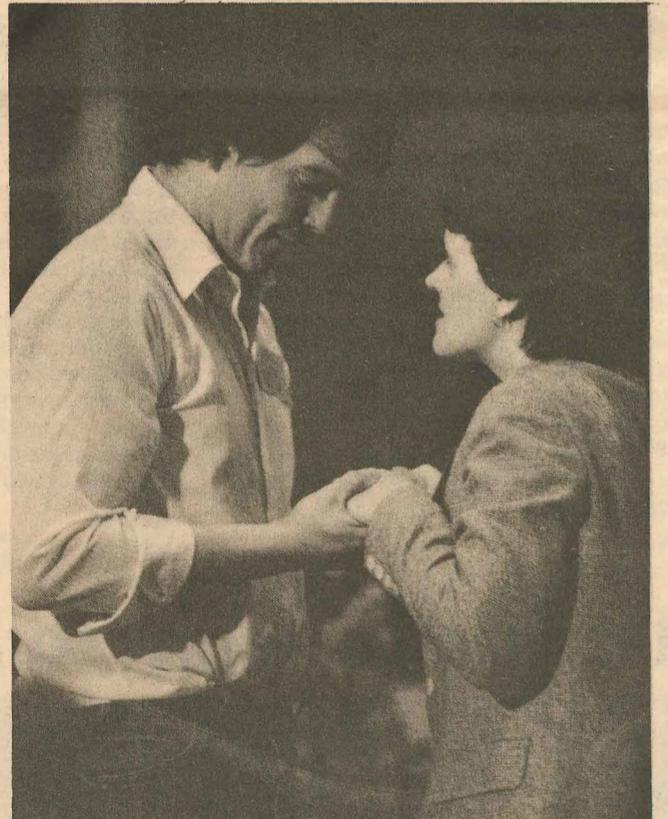
James said this and other goals are represented by numerical figures but reminded his hearers that "every statistic in his or her own way is called of God in the hope of reaching the world."

That hope was magnified in the final session of the conference by Sam Simpson, home missionary and pastor of Bronx Baptist Church, New York City.

Simpson pointed to "the greatness of God's power" and said such power is available to all Christians.

But he noted Christians cannot take the challenge nor the power for granted.

"God can only change the world," he said, "if we make ourselves available to him and his power."



[From top] HOPE AND TRUST—Clasped hands symbolize the renewed unity of Christian commitment students experienced at Southern Seminary's missions conference. Theme for the event was "The Hope of His Calling."

COSMOPOLITAN ATMOSPHERE—Participants were given the name of one of the world's cities as they registered. Later, students with the same city name gather to discuss the things they learned during the meeting.

CHANGING EXPERIENCE—At least 58 participants made public commitments related to their Christian faith. One student explains his decision to Linda Bridges, a furloughing missionary and one of the conference's organizers.

COMMON TASK—Prayer is a central component of the conference.

[Photos by Richard Shock]