



State paper expands, concentrates stringer plan

Two additional persons have been named regional correspondents for Western Recorder. This brings to 10 the number of reporters now residing across the state, and signals an expanded emphasis on local news and features for the 156-year-old publication.

Announcement was made last week of the appointment of correspondents living in far western and far eastern Kentucky.

In addition, assignments for the 10 stringers have been geographically tailored to the Kentucky Baptist Convention's statewide regional map, encompassing eight areas from border to border. Two of the eight regions, which include the metropolitan areas of Lexington and Louisville, have been subdivided into two parts each so persons concentrating on the two cities will be able to focus greater attention on those areas.

The stringer program began Apr. 1, 1981 and has resulted in scores of regional stories that would never have been published otherwise, according to James H. Cox, Western Recorder associate editor.

Cox said the regional reporting concept is unique to Kentucky and has proven the "most effective job" of telling the news about Baptists is done "by the people themselves." He referred to the concept of using skilled writers who live "close to the action, who have a nose for news and who have the creative ability to turn good ideas into stories which readers statewide find interesting."

He observed that Mountains to the Mississippi items, including deaths, personnel changes, note burnings, building dedications, ordinations, revival reports and similar notices should still be forwarded directly to Western Recorder's office in Middletown. The stringers are responsible primarily for developing newsfeatures and feature length articles on local Baptist individuals, churches, associations and programs within their territories.

The two newest stringers are Mrs. Arthur S. Emmons of Ashland and Dar-

rell R. Monroe of Burna.

Billie Emmons, who will cover Baptists in Enterprise, Greenup, Pike and Red River associations, is widely known in Kentucky and across the Southern Baptist Convention, notably as a writer and speaker for Woman's Missionary Union projects. She is the author of *Letters from Mother*, published by Broadman Press.

Mrs. Emmons is associate director-teacher of community Bible study in Ashland and an adult Sunday school teacher, choir member, soloist and WMU consultant for her church, Rose Hill Baptist. She is married to Arthur Emmons and they have three grown daughters.

She will serve the KBC's region 6. Her address and phone number are: Rte. 1, Box 428, Ashland, KY 41101, (606) 928-9787.

Monroe, 24, is single. He will represent these associations in region 1: Blood River, Caldwell-Lyon, Christian County, Fulton, Graves County, Little

River, Ohio River, West Kentucky and West Union.

A journalism and English graduate of Murray State University, Monroe has been a reporter-photographer for The Crittenden Press, Marion, Ky., since October 1981. Earlier he was a staff writer for the Murray State News for two years.

Active in Old Salem Baptist Church, Burna, Monroe works with youth, is a choir member, pianist, provides special music and is occasional organist.

He feels called into full time Christian communications as a vocation and plans to enter Southern Baptist Theological Seminary at Louisville at a later date.

Monroe's address and telephone number are: Rte. 3, Box 190, Burna, KY 42028, (502) 988-3301.

Other stringers in Western Recorder's statewide correspondent network, and the territories they serve, are listed here:

Region 2—Mrs. Mary Branson, Box 607, Madisonville, KY 42431, (502) 821-3611.

Region 3—Mrs. Lola Raby, Rte. 1, Montgomery Rd., Russellville, KY 42276, (502) 726-2871.

Region 4S (Anderson, Breckinridge, Nelson, Salem, Severns Valley associations)—Mrs. Debbie Quintin, Glen Dale Baptist Children's Home, Glendale, KY 42740, (502) 369-8067.

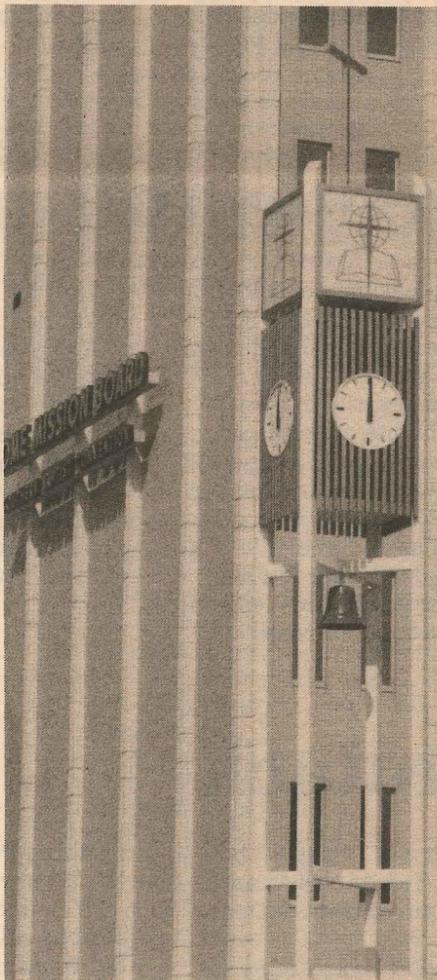
Region 4N (Henry County, Long Run, Shelby County, Sulphur Fork, Whites Run associations)—Mrs. Denise George, 3009 Lexington Rd., Louisville, KY 40206, (502) 893-3962.

Region 5S (Boone's Creek, Elkhorn, Franklin, Owen County associations)—Mrs. Laurie Taylor, 1033 Wedgewood, Lexington, KY 40514, (606) 223-3817.

Region 5N (Bracken, Crittenden, Northern Kentucky, Ten Mile, Union associations)—Glenn W. Mollette, 21 Orchard Ter., Cold Spring, KY 41076, (606) 781-6031.

Region 7—Mrs. Beth Wyatt, Rte. 1, Box 341, London, KY 40741, (606) 878-0431.

Region 8—L. D. Kennedy, 400 N. Columbia Ave., Campbellsville, KY 42718, (502) 465-8657.



The bell tolls

A carillon and 42-foot bell tower from the 1982 World's Fair has been installed at the Baptist Home Mission Board building, 1350 Spring St. NW, Atlanta, Ga., overlooking the city's downtown connector expressway where I-75 and I-85 diverge north. Motorists passing by may hear one of 144 hymns played several times daily and check the time from one of four clock faces. The board plans to place a lighted Home Mission Board logo on the tower. HMB president William G. Tanner said the carillon is a "visible and audible religious symbol" to the area business community and to motorists who pass the building.



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Gene Huckaby [r] is doing what God called him to do—telling people in another land about Jesus Christ. Southern Baptists make it possible for Huckaby to follow God's will in Chile as they give sacrificially to support him and 3200 other Southern Baptist missionaries overseas. Cooperative Program Day Sunday, Apr. 17 is a sign that you care.

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C. R. Daley

daley observations

Two appeals from Southern Baptists in Pittsburgh

Southern Baptists in the Pittsburgh, Pa. area are much concerned about the impact of the 1983 Southern Baptist Convention in the steel city this June. This concern is expressed in a letter from Dwight A. Moody to Southern Baptist state editors. Moody, a brilliant young minister from Kentucky, is pastor of the North Park Baptist Church in the greater Pittsburgh area and is chairman of the local committee which is working for the most favorable impact from the convention.

Moody's concern is shared by this editor and this editorial is a plea to every Baptist in Kentucky to pray for a spirit of unity in Pittsburgh and to every convention messenger from Kentucky to contribute positively to that spirit.

As Moody points out, the 20,000 or more convention messengers will outnumber all Southern Baptists in Pennsylvania. These visitors can greatly help or hurt the cause of Christ and the image of Southern Baptists in the Keystone state.

Generally the cause of Christ among Southern Baptists has been helped in areas where the

convention has met. This is especially true in pioneer Southern Baptist areas like Pittsburgh where the work is relatively new and Southern Baptists are hardly known. But this good impact from convention is not certain as seen in the last four conventions which because of bitter controversy brought no glory to God and actually tarnished the image of Southern Baptists.

Aware of this possibility, Moody and his fellow Pittsburgh Southern Baptists request two things from all Southern Baptists and especially those planning to be in Pittsburgh. The first is a plea for prayer for the peace of the convention. Struggling Southern Baptists in Pennsylvania have worked hard to gain understanding and respect in Pennsylvania but all their gains could be canceled by a kind of bickering in Pittsburgh which characterized Houston, St. Louis, Los Angeles and New Orleans.

The second request from Southern Baptists in Pittsburgh is for convention messengers to arrive in time to attend Sunday services in Southern Baptist churches in Pennsylvania. This is more than an invitation to worship and to meet

some fellow Baptists. It's the best way really to be impressed enough with the needs and opportunities in Pennsylvania to become involved.

Think of the possibilities! If 5000 Southern Baptist Convention messengers saw firsthand the challenge of Pennsylvania and reported what they saw and felt to their churches back home, these churches in established Southern Baptist territory could be led to undergird in prayer and material resources hundreds of new Southern Baptist missions and churches in Pennsylvania.

Remember there is an organized prayer effort throughout the convention for this year's meeting with J. Howard Cobble of Elizabethtown as chairman in Kentucky. But in addition to enlistment in the official prayer plan, every Kentucky Baptist church should use at least one service for sincerely invoking God's grace upon Southern Baptists in Pittsburgh in June.

Both Paul and Peter linked God's peace to his grace in their prayers for first century believers. These gifts of God belong together. So if we have accepted his grace, we should embrace his peace.

Marguerite McCall, a gentle and quiet spirit

Several biblical passages reveal God's intention for women and the unsurpassing worth of a godly woman. One of the lesser known but very meaningful descriptions of a truly beautiful woman is that of the apostle Peter in the second chapter of his first letter.

In his counsel to Christian wives Peter reminded them that true beauty is not to be found in cosmetics but in character. It is not their clothes, hair styles and jewelry but the hidden person of the heart with the imperishable jewel of a gentle and quiet spirit that is very precious in God's sight.

Peter's picture of a God-pleasing woman came to mind when news of Marguerite McCall's unexpected death came. No description could more aptly fit her than "a gentle and quiet spirit."

Mrs. McCall was involved heartily in community and church life, in the life of the seminary family and with Southern Baptist and world Baptist leadership but she was never too busy to take note and express appreciation for every kindness extended her from any source. We were never closely associated with her but her thank you notes to me for something in Western Recorder and to Christine and me for roses

shared for some seminary function are treasured memories.

A Western Recorder editorial evaluation of seminary president Duke McCall's ministry upon his retirement concluded with one paragraph on Mrs. McCall. Upon her death it seems an even more fitting characterization of her life.

"Any assessment of Duke McCall's success has to include his wife, Marguerite. A most gracious lady, she is all God ever intended for a wife or mother to be."

guest editorial

by John Roberts,
Editor, South Carolina Baptist Courier

A mass mailing of the "Fundamentalist Journal," filled with articles harshly critical of Southern Baptists, has been sent to Southern Baptist churches throughout South Carolina. The Journal is a publication of Independent preacher Jerry Falwell's Old Time Gospel Hour.

Two things about this mail saturation are highly unethical. (1) It is an attack on Southern Baptists from the outside by people of another denomination, and (2) The special mailings to

A sneak attack

each church are addressed not to "Pastor" but to "Chairman of Deacons." This is clearly an attempt by the magazine to circumvent the pastor in reaching the laity.

It is not uncommon for people of any denomination to disagree with the beliefs and practices of another. This is why we have so many denominations. But such criticisms are properly kept within the fellowship and used for purposes of comparison and teaching. There is no justification for invading a church union from the outside. Imagine the criticism both from within and without our ranks, for example, if Southern Baptists were to prepare a magazine attacking ev-

erything Presbyterian, then mass mailing it to the Presbyterian laity.

We adhere to religious freedom. People of various religious persuasions should be permitted freedom of worship. But it is incumbent on all of us to respect the rights and beliefs of others.

Many Southern Baptists watch and support the Old Time Gospel Hour. Southern Baptists do not tell Falwell how to do things at his church because it is not Southern Baptist.

It is not too much to expect the same courtesy of him and his staff of the Fundamentalist Journal.

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

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The inner city

Give us this day our daily bread

by Susan Shaw, Staff Writer

The inner city.

For some that term evokes fear, for some contempt and for others no more than a hazy image of smog, noise, crime and poverty.

But for some it is a way of life.

Thousands of inner city dwellers must daily contend with problems unique to their setting. Often those daily problems center on something so readily taken for granted by many as finding their daily bread.

What about the host of people who in the injustices and inequalities of a depressed economy cannot grasp their slice of the American pie?

A PERSONAL NOTE. Southern Baptists, because of their traditional missions-mindedness, are involved in ministry to the inner city dwellers of Louisville. Yet most Baptists are unaware of the overwhelming need for help in the city because—unless we look closely—the poor, the starving and the homeless remain hidden. Like the proverbial needle in the haystack, they fade into the hustle and bustle of the middle class workaday world.

I began this series of articles to peel back that superficial covering of nine to five in the city; to expose a world of those who cannot escape to the suburbs at the sound of the five o'clock whistle.

The superficial covering I found has turned out to be my own pious, middle class religiosity. This series has become a spiritual journey for me, awakening me to a real world with real needs lying only five minutes outside my door.

I want to take you on this journey with me, informing you of Southern Baptist work in the inner city, but more than that, peeling away the superficial covering of our religious language about missions and revealing the reality of missions in action through the lives and work of those who minister in the inner city.

WALNUT STREET BAPTIST CHURCH. Many individual Baptist churches are attempting to help alleviate the economic struggles of inner city dwellers. Out of their own resources they are offering such ministry as they can to the needy.

My first point of contact with the inner city and inner city ministry came in an interview at Walnut Street Baptist Church in Louisville.

A TALE OF THE INNER CITY. The interviewer sounded matter-of-fact, like a doctor's receptionist, asking, "Name?" "Have you been here before?" "Income?" "Are you employed?" "What do you need?" It seemed she tried to preserve some degree of dignity for those who had turned to the church for aid.

I had gone to Walnut Street to cover a story on mission ministries in Kentucky. I waited in line as the receptionist questioned a young man and a middle-aged couple who had come in just before I. When my turn came I told the receptionist who I was and then took a seat in the waiting area along with the other three people.

It was snowing that day but the

young man wore a pair of faded jeans with a large hole in one knee. He had told the receptionist he was married and he had not received a paycheck since Nov. 26. He had just found a job which he would be starting Monday (this was a Thursday) but he would not receive his first paycheck for two weeks and he needed some groceries.

The couple somehow looked out of place. He wore khaki work pants and a khaki work shirt. His hands were dirty with grease and his old black workboots were well worn. He was apparently a middle class worker.

But for some reason he had come to ask for help and there he sat, noticeably pained and embarrassed by his predicament, wringing an old navy cotton baseball cap in his hands.

I had been told not to dress up for the interview, not to appear to be flaunting my middle classness. Yet here I sat, I thought, in my old blue jeans, but they still bore a Levi's label, and my worn tennis shoes, but they were still Adidas and my Seiko watch and my college education. I had driven there in my car. I could leave there to return to my dorm room and my food on the table and classes and my job with Western Recorder and all of the other things middle class life has afforded me.

But they couldn't.

Linda Frost, who directs Walnut Church's mission ministry, asked the couple if I could observe their interview with her. They agreed.

As Linda began the interview, the man looked at me with defeat in his eyes and apologized, "I've never asked for help."

He told Linda he is 35 years old and has three children—16, 15 and 10.

For eight years he had worked for a company but it had closed down. Now he was unable to find work. His house, twice mortgaged, has been for sale since November. But, with no buyer yet, he has had to keep up payments of more than \$400 monthly.

As Linda looked over assets and liabilities the man pled for understanding. "Everything went out from under us," he said.

Linda told them the church would be able to help. "You can pick up the check tomorrow," she declared.

"If I sell the house, I'll mail the check back to you," he replied.

After the couple left I asked Linda what this situation does to people.

"It's difficult on self esteem," she replied. "There are three possibilities: those who don't come for help, those

who have an overwhelming shame and those who become hardened, demanding and belligerent."

Basically, she explained, the program is for people who could otherwise make it but who have had problems, "like this couple whose resources came out from under them."

Linda continued, "This couple made debts at a time when they could pay them. Now they can't."

Walnut Street's ministry averages seeing about 230 such people every month. In the last six months of 1982, 1385 people came for assistance.

The program at Walnut Street is aimed in two directions—neighborhood/community programs and crisis assistance.

Among its specific ministries are emergency food, clothing, finances, crisis counseling, food drives, Christmas baskets, a Christmas store party, transportation and tutoring.

The program is financed totally by the church and is staffed by 75-100 volunteers.

Thursday night is community recreation night and recreation facilities are open for neighborhood children.

For the most part, Linda admitted, getting people involved in community improvement is difficult. "More and more people are geared toward basic survival. Neighborhood development projects are difficult to get going when people are concerned with how they are going to pay their rent."

Linda sees her position as a responsi-

bility to the church and to God, as well as the community. "I must use the resources of the church responsibly. We have a responsibility to use our resources to meet needs as best we can. We represent God in this place."

A LASTING IMPRESSION. This incident evoked a lot of emotion in me but emotion without action is useless.

Something happened a few days later which vividly illustrated this in my own life, something which has left an image I will always carry.

I went downtown to do some photography for this article. On the way I had purchased a soft drink and had put the change in my pocket.

I began to walk up and down the sidewalks taking pictures when a shabbily dressed man approached me and asked for a dime.

I instinctively threw up my hand to wave him off and replied, "Sorry."

As I walked away, I stuck my hand in my pocket, only to clutch two nickles, the change from my soft drink.

I stopped there in the middle of the sidewalk. I could still hear the man asking people for a dime and I could still hear people replying, "Sorry."

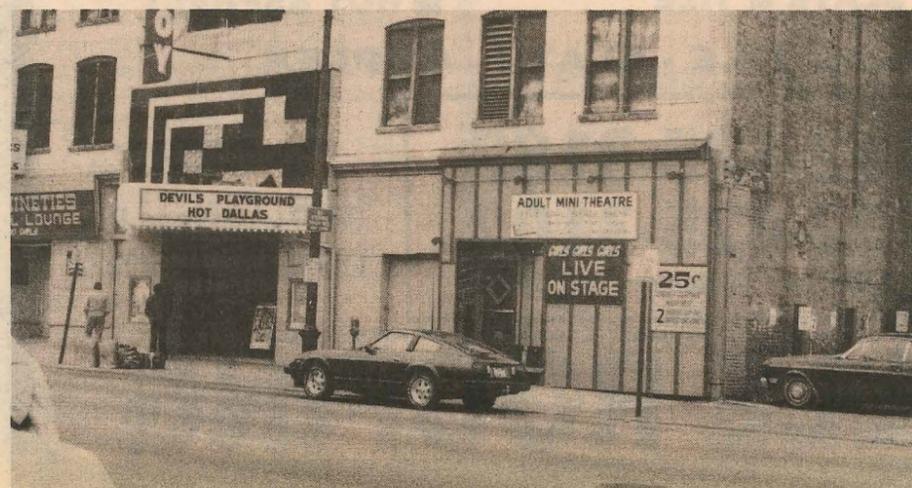
But I didn't turn around. I walked on.

I can't quite forget this now. For 10 cents I could have shared my faith with this man.

Jesus called us to help people physically and spiritually. Ten cents would have been a small price to pay to help someone find his daily bread and perhaps the Bread of Life.

Perhaps through Southern Baptists God wants to provide his children their daily bread. Like the congregation of Walnut Street Baptist Church, we must choose to be that channel.

(Part 2 of 8)



Life in the inner city is fast paced and often commuting suburbanites overlook the city's special problems. Louisville's 'big city' environment makes its downtown area an especially challenging mission field. People whose whole lives are spent in combating hunger and homelessness have little time or concern to seek God. Therefore the church must assume its responsibility for taking God to them.



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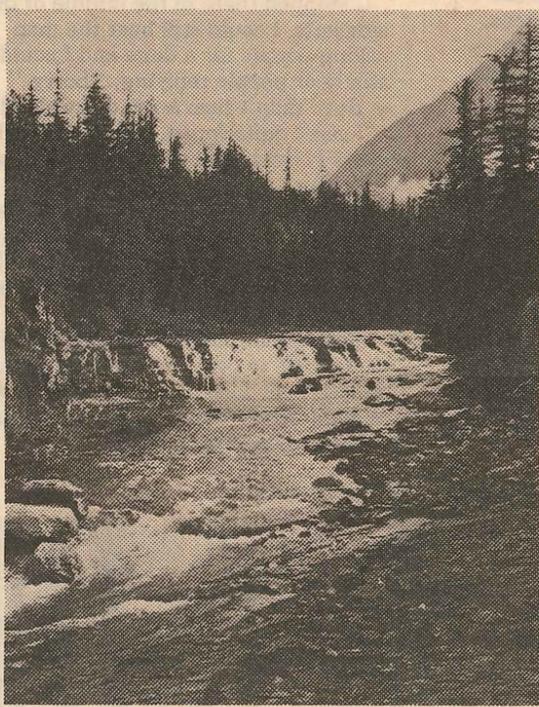
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LESSON FOR APR. 17, 1983

International Series
MISSIONARIES ON THE MOVE

Acts 13:1-3 In the young church at Antioch in Syria were prophets who made known the will and purposes of God and teachers who explained the meaning of God's Word. In the hearts of members of that church, there appeared a genuine interest in the salvation of those in the regions beyond. To them the Holy Spirit said: "Separate me Barnabas and Saul for the work whereunto I have called them."

Having been chosen, called, commissioned, energized and directed by the Holy Spirit and having been set apart by the church in a very impressive service, Barnabas and Saul went forth, taking John Mark as their attendant or helper, with courage and with the assurance of success under God's direction, to proclaim the gospel of Christ. It meant so much to them to know they were definitely God chosen, God qualified, God sent, God directed and God empowered to tell the story of Christ's redeeming love to non Jews wherever the Lord might open the door.

Acts 14:8-18 One day, while Paul was preaching in a public place at Lystra, he observed an eager listener, a cripple who had never walked. The man's manner of listening attracted Paul's attention and convinced him that the man believed his message and had sufficient faith to be healed. Compassionate Paul felt led of the Holy Spirit to perform a miracle so he commanded the man to stand. Instantly the man leaped to his feet and walked.

This sudden, complete and public cure of a congenital disease caused much astonishment. The impact of this miracle upon the superstitious minds of the people was so great they concluded Barnabas and Paul were more than mere men. They exclaimed that the gods had again visited them in the likeness of men. They thought Barnabas was Jupiter and Paul was Mercury.

Believing Paul and Barnabas were gods, the people wanted to worship them with appropriate sacrifices. The missionaries became horrified and persuaded the people to withhold their worship of them. They told the people about the true and living God to whom all credit for the miracle was due.

Some Jews sought to convince the people that the power of these missionaries came from Satan instead of God. A mob seized Paul, stoned him, dragged him out of the city and left him for dead. But God raised him up and brought him back into the city because he still had much work for him to do.

Life and Work Series
GOD'S GLOBAL PURPOSE

Isaiah 42:1-7 "Behold my servant!" Let all attend to the one here revealed who was endowed with God's spirit, anointed for a holy task and sent to teach the ways of God to the peoples of the world. The prophet was speaking of Christ as the servant of the Lord by whom he was commissioned.

His primary task was the redemption of the people and he carried out the assignment faithfully. As man and

mediator Christ was strengthened by the Father so he did not fall under the weight of the sins of the people or the wrath of God.

With the mediator between God and man, the redeemer of the people, the Father was delighted. He was well pleased with what Christ did, with the sacrifices which he made.

The servant might have adopted the violent method of the warrior or the contentious method of the agitator but instead he chose the quiet method of peace. He spoke in the gentle voice of serenity and reasonable persuasion. Incarnating quiet strength he lived his life and did his work.

When the lives of men are bruised by sins and sorrows, the Lord does not cast them off but he mends them. He holds out to them the scepter of his grace and strengthens them with his righteousness.

Verse five directs our attention to God's creative power. Later because of the Great Deceiver sin entered the world and wrought havoc in man's life. Since the Fall sin has caused untold distress throughout God's world.

It was God's plan for the Israelites to be a light to the Gentiles and to be the means whereby the multitudes might be delivered from their bondage to sin. God intended to bless those who would give his son the rightful place in their lives.

Isaiah 42:18-20 Because of the willful disobedience of the Israelites God ceased to deliver a message of comfort to them and proceeded to censure them for their spiritual lethargy and refusal to comply with the divine will. Having received from him more light than the people of any other nation, their responsibility was greater than that of people in other nations.



frank owen

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

WE MUST WORK

Our Lord said, "We must work the works of Him who sent me, while it is day; night comes, when no one can work." (John 9:4) The sense of stress in the utterance is apparent.

Whoever works in the kingdom of our Lord knows the never finished nature of the task. During 38½ years of pastoral service I had to content myself with constantly leaving needed tasks unfinished. There is always more to do than a pastor can accomplish—study time, sick and shut-in visits, prospect and soul-winning visits, counselling, meetings, conferences, on and on.

The Christian worker scarcely ever enjoys the privilege to back off and look at a completed task, (like a cabinet maker or one who paints a house or plows a field) and say "there she is just like I planned it, it's all done now."

As I now close out these eleven years as Executive Secretary I've long been carrying home daily arm loads of books and other shelf, desk and credenza content. In sorting papers (what to throw away) and such I repeatedly come up upon reminders of unfinished tasks and good intentions. Many of them now are

impossible of fulfillment in the remaining time.

It is sort of the same circumstance as the last days of the pastorates I have left. Many dreams and tasks were still undone, but the time was up and I had to down my tools and move on—the work unfinished.

Life itself is like that. No person and no generation gets finished with all that is implied in the Great Commission, for which we are responsible.

Alfred Lord Tennyson had inscribed on the sun dial in his garden "The Night Cometh." No one is exempted from that. Neither you nor I. Whatever good resolve is in your heart, do it. Do it now. Don't defer it. "Do it with Thy might." (Ecc. 9:10)

Give yourself the needed future satisfaction of having gotten some things done; because, before you know it, it will be time to lay down your tools and leave the rest to others.

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Barkley Moore, President
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RADIANT WITNESS

There were 25 professions of faith during our spring revival. The final service was on Good Friday evening. Four boys accepted the Lord that night including two brothers, 6'5" Joe Samples and his younger brother Hezekiah. Their sister, Lydia, made a rededication of her life. She is the top student in our freshman class. There are 13 children in this family and we have four of them at Oneida. All the children have Bible names.

That reminds me of another student in our school. He is from a family of nine from Ashland. Their mother has been blind from birth. Little Jeremiah is a stalwart seventh grader, a Christian young man for whom the Lord is very real and very near. I always enjoy talking with him. He never fails to lift me up. Some months ago he gave me a 10 minute lecture on the merits of education. He punctuated each point by jab-

bing his finger in my more than ample stomach. I rather got the impression he possibly thought I didn't believe boys should go to school. If I had suffered any doubt, there could have been none by the time Jeremiah finished with me. I managed to maintain a grave countenance even as he unconsciously poked me in the stomach. He is a great little guy, one of those little ones so precious to Jesus. It takes nearly \$300 monthly to feed, house and teach him and every penny of that must come from you and people like you for he and his family are able to pay nothing.

But back to our revival. It was a solid week, a time of renewal for those already Christians, a time of awakening for those accepting the Lord and taking that first step as a newborn Christian, confessing him publicly. Spiritual seeds are constantly sown here in our daily morning chapel worship, our daily evening devotionals just before bedcheck,

classroom devotions, the activities of the BSU, individual witnessing. It is a day by day activity. There are times of harvest like revival time and at unexpected times as well. The Holy Spirit is not bound by our timetable.

During the week, many of our graduates away at various colleges were back to see us. For many it has been spring break time.

David Robinson and Oliver Hawkins Jr., both 1982 graduates, are active in the BSU at Cumberland College as are many other former Oneida students. These two young men have been appointed as summer missionaries this year. David will work in South Carolina and Oliver is going to Virginia.

Oliver was here six years coming in the seventh grade from Texas, Ky. where his father was pastor of the Bethlehem congregation. David came the next year in the eighth grade from Cincinnati, his parents having been raised in Clay County. They were teammates on the Oneida Mountaineer basketball squad for five years, as well as in cross-country and other sports.

Oliver was a solid Christian boy from

the start, having been reared in a Christian home. But David had no such advantage and came to us a rather confused boy who had smoked "pot" since the fourth grade and was on harder drugs by his eighth grade year. But "what a change was wrought in his life" when he experienced the loving concern of Christian staff and his coach here and heard of their Jesus and accepted him as a part of his life. He did it very deliberately and seriously as it his manner with all important things. He has steadily grown in Christian witness as he does today. Singing in the college BSU choir, he and Oliver have participated in work projects to help the needy. David was voted "Mr. Oneida" by our faculty in his senior year. Very weak academically when he came to us, he now has nearly a straight "A" average at college.

David and another of our '82 graduates, Ethel Lessa of Brazil, have been elected to the college BSU Council for the coming year. Ethel was our summer missionary last summer, doing a superb job in Florida. She too is very active in college activities, a radiant daughter of the King.

bluegrass billboard

APRIL

15 Two Regional Adult/Youth Music Festivals. Latonia (Ky.) Baptist Church, and Bowling Green, Eastwood Baptist Church

15 Regional All Ages Music Festival. Hazard, First Baptist Church

15-16 Campus BWV Retreat. Cedar-moore

16 Two Regional Children's Music Festivals. Bowling Green, Eastwood Baptist Church, and Latonia (Ky.) Baptist Church

17 Cooperative Program Day

18-22 Baptist Doctrine Study Week

21-23 Annual WMU Meeting. Murray, First Baptist Church

22 Regional Adult/Youth Music Festivals. (2). Louisville, Walnut Street Baptist Church, and Frankfort, First Baptist Church

22 Regional All Ages Music Festivals.

(2) Providence, Victory Baptist Church, and Hopkinsville, First Baptist Church

23 Regional Children's Music Festival. Louisville, Farmdale Baptist Church

24 Life Commitment Sunday

25, 26, 28, 29 Sectional State Children's Bible Drills. 25—Bowling Green, First Baptist Church; Somerset, First Baptist Church; 26—Beaver Dam (Ky.) Baptist Church; Paducah, Lone Oak Baptist Church; 28—Florence (Ky.) Baptist Church; Louisville, Highview Baptist Church; 29—Winchester, Central Baptist Church; Paintsville (Ky.) Baptist Church

29 Regional All Ages Music Festival. Paducah, First Baptist Church

29 Regional Adult/Youth Music Festi-

val. Williamstown, First Baptist Church

30 State Adult Choir Workshop.

Louisville, Southern Seminary

MAY

1 Senior Adult Day

1-8 Christian Home Week

7 State Pioneer Track Meet. Cedar-moore

7 State Youth Choir Festival East.

Harrodsburg, First Baptist Church

8 Mother's Day



clear creek comments

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

POSSESSING ALL THINGS

As we approach the 'Infernal' Revenue's judgment day (Apr. 15th) I am reminded of John Dryden's words, "The pleasure of possessing surpasses all expressing; but 'tis too short a blessing, and giving causes too long a pain." I am more and more convinced that 'all the possessions of mortals are mortal' and the corollary truth is that a man does not possess his estate; rather, his estate possesses him.

It seems to me that a man's attitude toward material possessions signals his attitude toward life. How could the apostle Paul say, "God loveth a cheerful giver" (2 Cor. 9:7) and how could he urge a generous and magnanimous spirit to the worldly Corinthian Christians? It is explained by his conviction that "all things are yours . . . and ye are Christ's; and Christ is God's" (1 Cor. 3:21,23).

If my Lord owns the cattle on a thousand hills, then perhaps God is able to make all grace abound toward me (2 Cor. 9:8). If we realize fully in our lives the truth that he can provide sufficiency for us in all things, then we are set free to abound in every good

work for him. And the paradox of which Paul spoke becomes true in our lives. We are "as having nothing and yet possessing all things" (2 Cor. 6:10).

Cleon and I

Cleon hath a million acres, —
Ne'er a one have I;
Cleon dwelleth in a palace, —
In a cottage I.
Cleon hath a dozen fortunes, —
Not a penny I;
Yet the poorer of the twain is
Cleon, and not I.
Cleon hears no anthem ringing
In the sea and sky;
Natures sings to me forever, —
Earnest listener I!
State for state, with all attendants,
Who would change? Not I!

—Charles Mackay



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

HELPER OR HINDERER

It is an undisputed fact that Jesus came to help. Having come for that purpose, he made it crystal clear that the helped are to become helpers not hinderers.

As one studies the life and teachings of Jesus, it is also obvious that he did not offer help just to those who are worthy but to all who had needs. In Matt. 11:28 he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

With such a loving, self-giving example as we have in Jesus, could any of his followers ever fail to be helpers? Indeed, some even hinder. Again in Matthew's gospel, chapter 19, verse 13, we are told that they brought unto him children that he might put his hands on them and pray. Though quite unbelievable, his disciples rebuked those who brought the children to Jesus. Since they were followers of Jesus, sincere and good, why were they hindering those who needed the help of Jesus? No doubt they were concerned for the physical welfare of Jesus. Their action and attitude also indicate that they did not realize how important children are and that they need Jesus. Al-

though their intentions were noble, they hindered rather than helped. In fact, their hindrances was such that Jesus rebuked them publicly.

Jesus said, "Let the children come to me and do not stop them, because the kingdom of heaven belongs to such as these."

Kentucky Baptists, for many years, have been saying, "Bring the children to Jesus." We say it to parents. We say it in our churches through preaching, teaching, Sunday school and vacation Bible school. Then to those who need parenting because of special circumstances, we provide Baptist Homes for Children. We give them a home, meet their physical needs and bring them to Jesus. Kentucky Baptists are helpers as they make provision for children.

Could anyone hinder these who have such needs? I am sorry to say that any one of us can hinder without realizing. How? By not praying for this ministry and by withholding gifts. Without the prayers and gifts of Kentucky Baptists, many children would be hindered (kept away) from Jesus and help.

Be a helper, not a hinderer. If you have some help Jesus wants you to give, send it today.

Mission field is literally at end of the earth

by Bill Webb

This South Atlantic port of 600 people, Port Williams, Chile, goes virtually unnoticed by most of the world. But Port Williams is of immense importance to the Chilean government—and to a Southern Baptist missionary.

Situated 200 miles off the southern tip of South America, Williams is a strategic military base guarding Chilean territorial claims to dozens of islands and a wedge of the Antarctic against what Chile regards as Argentine expansionism. Williams is the official capital of the Chilean Antarctic.

To missionary Victory Lyons, Williams is spiritually strategic. Military personnel here experience tensions from isolation and separation from family. Many welcome Christian counseling and witness. Eighty to 90 percent of base personnel leave after two years at the Navarino Island port, so Christians won and developed at Williams will, in time, disperse to communities throughout Chile with the gospel.

Ironically, Lyons' bimonthly visits to Williams weren't even on the first-term missionary's agenda when he and his wife, Lucinda, arrived in Chile in January 1982. For two years they had anticipated ministry in the world's southernmost city, Punta Arenas, Chile. Lyons had most of his evangelistic strategy mapped out for the city of 120,000 people on the Straits of Magellan even before he arrived.

As the couple stepped off the plane in Punta Arenas for the first time, David Salinas, a marine electrician, greeted them on behalf of a two-family congregation in Williams. Salinas and his wife, Nora, and children, Claudia and Moises, had flown up to the mainland at their own expense to ask the new missionary to make regular visits to their community.

Lyons was impressed. In early March, he boarded a six-passenger plane to make a trial trip to Williams. When the aircraft glided onto the tiny island airstrip, all eight evangelicals greeted him.

The week went well. Base Commander Frederick Corthorn Besse, also the mayor of Williams and governor of the entire Chilean Antarctic, said he would try to arrange free passage for Lyons' future visits. He gave the group wood to build benches for their chapel, constructed a few months earlier. A committed Catholic, Corthorn attended services himself one night, then authorized a weekly radio broadcast and granted the group permission to evangelize the whole community door to door. By the end of the week an enthusiastic Lyons had committed himself to return regularly.

Lyons' work on Williams is comprehensive, his schedule rigorous. He preaches every night and visits homes each afternoon, passing out tracts to the adults and chewing gum to the children. Bible and doctrinal studies often follow worship and may last a couple of nights.

He also maintains a late night counseling schedule that starts around

11 p.m. and may continue until 2 a.m. or later.

On his most recent trip to Williams he was granted permission to visit three other island communities in the region where he preached and distributed literature. He hopes to return to those ports; some had never had a clergyman before, he said.

Since neither Williams nor Punta Arenas has a source for religious literature, Lyons takes orders each visit. With healthy diversions so limited in Williams, he places great stock in what he calls the "reading ministry." He also plans to train several members of the group in theological education by extension.

One of those men is Salinas. A Baptist—though several of the 30 or so current members of the congregation represent other evangelical traditions—Salinas is president of the group, an administrator-lay pastor. He provides leadership when "Pastor Lyons" is not there. He also mobilizes the believers for community ministries.

When someone on the base faces a crisis and must return to the Chilean mainland, the group is likely to help with travel. When fire destroyed a family's home, the evangelicals saw that

the victims didn't miss a meal.

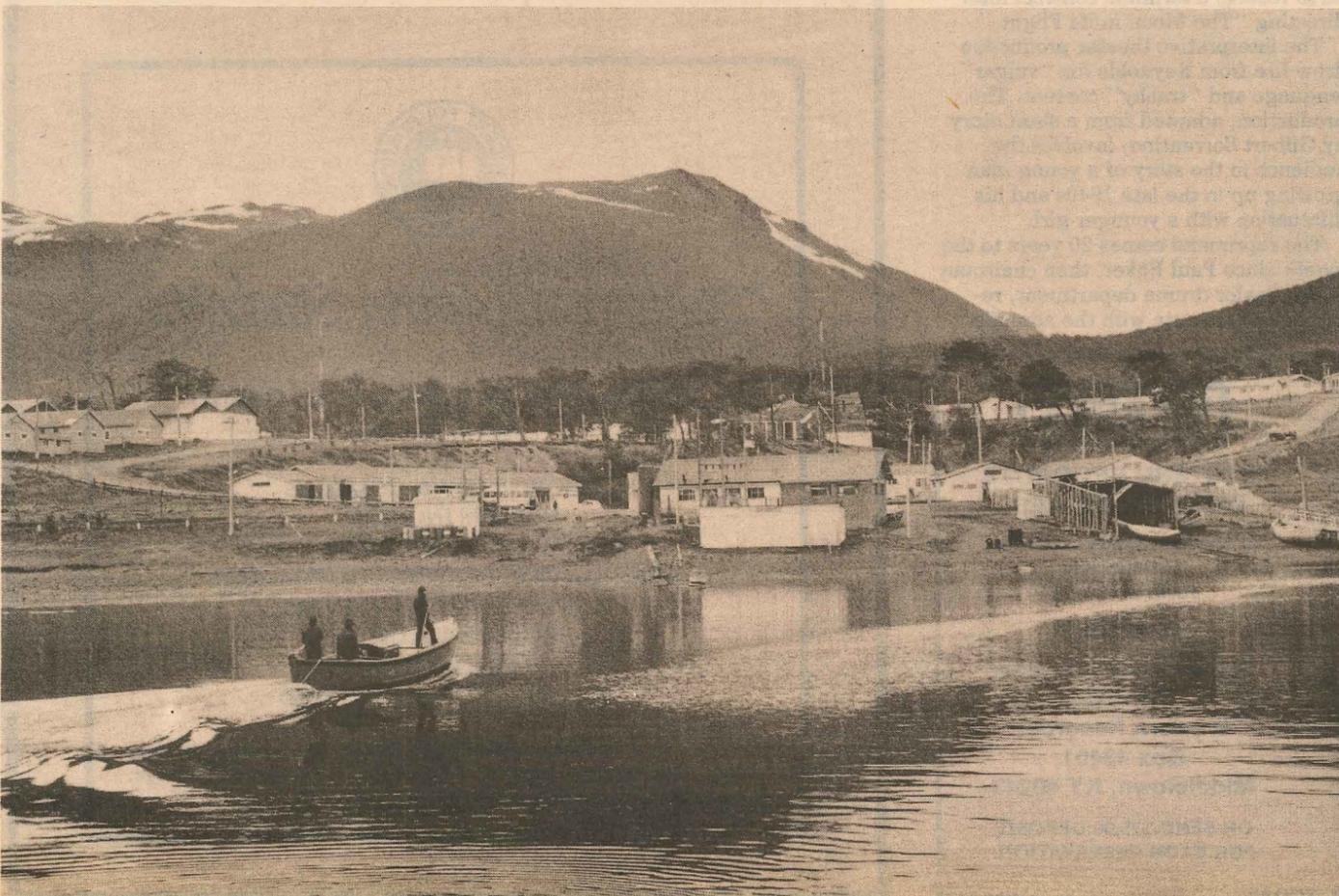
Nora Salinas wasn't a believer when her husband opened their home for worship four years ago. She closed herself in her bedroom while he and the others prayed, studied and worshiped, but she couldn't help overhearing them as they prayed over and over for her salvation. Finally she made her profession of faith and her life changed dramatically. Today she faithfully leads a women's group.

Though the congregation has its own chapel now, the Salinas home has remained the fellowship hall. Because dinner at the base dorm coincides with evening worship services, Nora Salinas developed a ministry of hospitality for the single men and those separated from their families. They know they'll find a hot meal at her table after the service.

The little dining table in one end of the living room is central to the ministry in Williams. Strategy for evangelism and training have been shared here. Over cups of thick, black Chilean coffee, visitors linger long after the meal for fellowship, prayer and singing to guitar accompaniment.

Says Lyons, "I've taught more theology and Bible around that table than in the chapel."

And if he figures it right, as his fellow believers are dispersed from Williams, that theology will be shared informally at other tables all over Chile for years to come.



[Clockwise from top left] AFTER WORSHIP, FELLOWSHIP—Chilean marines and naval personnel joke with missionary Victory Lyons [right foreground] following services at the one-and-a-half-year-old evangelical chapel at Port Williams.

TONIGHT'S DINNER?—David and Nora Salinas enjoy a visitor's reaction to a pair of king crabs he pulled from the icy Beagle Bay near their home in Port Williams. The Salinases are key members of the evangelical congregation on Williams.

ISOLATED BEAUTY—A launch carries visitors to Port Williams across a bay from the base's landing strip. Nestled beneath rolling peaks and touching the Beagle Channel just south of the Argentine half of Tierra del Fuego, the Navarino Island post is the capital of the Chilean Antarctic.

baptist news in brief

Severns Valley Baptists host BSSB Apr. 10

Severns Valley Association observed Baptist Sunday School Board Day Apr. 10 with board personnel speaking in morning and evening worship services in local churches and afternoon sessions at Hardin Central Junior High School.

This is believed to be the first such Baptist Sunday School Board day to be observed in any Kentucky Baptist association and perhaps in any association in the Southern Baptist Convention, according to Dolores Baugh, Severns Valley director of missions.

Participating board staff members were: Cliff Burchyett, associational specialist, Sunday School Department; Trent Butler, design editor, adult life and work curriculum, Sunday School Department; Robert Ethridge, public relations specialist, Office of Communications; Wayne Etheridge, Bible study administration specialist, Sunday School Department; Michael Fink Jr., supervisor, youth curriculum section, Sunday School Department; James Fitch, supervisor, Sunday School growth section, Sunday School Department; Johnnie Godwin, manager, Broadman Products Department; Stanley Howell, supervisor, growth section, Church Training Department; Gomer R. Lesch, special assistant, executive office; Harold C. Marsh, retired supervisor, project promotion section, Sunday School Department; James L. Ryan, manager, Operations Department; Donald Whitehouse, communications planning analyst, Office of Communications; Lewis Wingo, research associate, Research Services Department; Marshall Walker, supervisor, communications services section, Office of Communications; Linda Thompson, supervisor, promotional materials section, Church Programs and Services Divisions; Mike Overcash, supervisor, church information system section, Broadman Division.

Afternoon sessions included a media presentation of "The History and Ministry of the Sunday School Board," and an overview of "What's New at the Sunday School Board."

American Bible Society thanks Southern Baptists

In 1982 Southern Baptists gave the American Bible Society gifts totaling \$324,612. That sum represents just over \$9 on average for every church in the Southern Baptist Convention.

Gifts went directly into the translation, publication and distribution of scriptures in over 150 countries, includ-

ing more than 90 countries in which Southern Baptists have an active ministry.

Alice E. Ball, Bible Society general secretary, expressed gratitude for the support of Southern Baptists. "Without your help we might have had to make serious cuts in our work during the year but instead we were able to move forward on several fronts. Here at ABS we are deeply grateful to all Southern Baptists for their prayerful support of the Bible cause, both at home and abroad."

Church recreators meet for first 'close encounter'

Kentucky Baptist church recreators will convene for their first annual spring retreat May 5-7 at Cedarmore Baptist Assembly, Bagdad.

Guest speakers for this "Close Encounter with Our Own Kind" include Frank Hart Smith, Church Recreation Department, Baptist Sunday School Board; Jerry Brown, Baptist Sunday School Board; and Don Blaylock, Student Department, Kentucky Baptist Convention.

Conference topics will be: recreation and music, the clowning ministry, physical fitness, preparing for the ministry, programing with a facility, preview of new day camping material "The Promised Land" and working with the recreation committee.

A \$25 registration fee may be sent to C. Vernon Cole, Kentucky Baptist Convention, Box 43433, Middletown, KY 40243.

Baylor prof packing bags in wake of show's end

A recent performance of a Baylor University theater production has resulted in the cancelation of all Baylor performances of the show, the virtual dismissal of a professor and doubts about the future of the university's interpretive theater program.

Baylor president Herbert Reynolds confirmed that James Pearse, associate professor of communication studies, has been reprimanded and recommended to receive a terminal contract after directing "The Moon in its Flight."

The interpretive theater production drew fire from Reynolds for "vulgar" language and "trashy" content. The production, adapted from a short story by Gilbert Sorrentino, involves the audience in the story of a young man growing up in the late 1940s and his infatuation with a younger girl.

The reprimand comes 20 years to the month since Paul Baker, then chairman of the Baylor drama department, resigned in a dispute with the adminis-

tration concerning the production of Eugene O'Neill's "Long Day's Journey into Night" at Baylor.

While Pearse and some students have described the university's action as "censorship," Reynolds disagrees. "I simply believe it is a matter of trying to uphold the high standards of Baylor University with regard to the arts and public presentations we sponsor," he said. "We are trying to combat, I hope, the increasing secularization of human life." Reynolds defined secularization as "the moving away from everything sacred to a position that we do not believe anything is sacred."

Pearse has presented several interpreter's theater productions since coming to Baylor from Western Kentucky University two years ago.

Pollard will remain as radio, TV host

Frank Pollard, newly elected president of Golden Gate Baptist Theological Seminary, Mill Valley, Cal., will continue to host the "Baptist Hour" radio program for the Radio and Television Commission.

Pollard has hosted the RTVC flagship radio program since 1975. It is heard weekly on 362 radio stations in the United States.

Pollard will commute to Ft. Worth, Tex. several times a year to record the programs. The arrangement, which has the approval of seminary trustees, will be reevaluated later in the year.

Pollard will also remain host of "At Home With the Bible," produced by the RTVC for the Baptist Sunday School Board, Nashville. That program is viewed on 43 television stations and heard on 135 radio stations each week. Pollard has been host since 1977.

Sunday school starts up for six months with 563

Sunday school starts are setting a record pace for the first six months of

the 1982-83 church year with 563 new Sunday schools reported through Mar. 31.

At this time last year 525 new Sunday schools had been reported, according to James Lackey, growth consultant in the Sunday School Department of the Baptist Sunday School Board. The goal for the year is 1000.

Texas is leading all states with 138 new Sunday schools reported. The state goal for the year is 200. Florida is second with 82 starts reported toward a goal of 100.

Lackey said July 1983 has been designated Start a New Sunday School Month. He expects many churches which commit themselves on Pentecost Sunday, May 22, to starting a new church or mission will begin that work in July with a new Sunday school. Pentecost Sunday is a project of the Home Mission Board in which it is hoped Southern Baptist churches will make a commitment in May to start at least 3000 new churches in 1983-84.

Reagan affirms support for tuition tax credits

Declaring his critics are wrong to say he pays lip service to tuition tax credits while doing little to push their passage, President Reagan said Apr. 7 he will "charge up" Capitol Hill "until we get a victory."

Reagan spoke briefly during the closing session of the National Catholic Education Association convention and called again for congressional passage of three pieces of education legislation the White House has drafted.

Reagan acknowledged his bill would overwhelmingly assist sectarian parochial schools run by Roman Catholics, Protestants and Jews. But he repeated his view that the main issue in the debate is not separation of church and state, but equity for parents who use parochial schools. They face a form of double taxation, he claimed, by having to pay local school taxes in addition to tuition fees. "I just don't think that's fair," Reagan said.

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