



Jack McEwen resigns Southern Seminary post

Jack H. McEwen, 55, resigned as dean of the School of Religious Education and as professor of religious education at Southern Baptist Theological Seminary effective July 31, 1983.

McEwen went to Southern Seminary three years ago from First Baptist Church of Chattanooga, Tenn. where he had been senior minister seven years.

McEwen has accepted a position as professor of psychology and director of community development at Chattanooga (Tenn.) State Technical Community College.

In his letter of resignation to president Roy L. Honeycutt McEwen expressed "appreciation to the trustees and administration for the opportunity of service provided me and for the support that has contributed greatly to the modest successes of the past three years. The decision to leave Southern and go to another position has not been easily made. However, the challenges provided me by Chattanooga State Technical Community College and the

opportunity to live again in the Chattanooga area outweigh the strong points of Southern Seminary."

During the three years as dean McEwen has led in several changes and improvements in the School of Religious Education. Among these are major revisions in the curriculum, in both religious education and social work and leading in a program of student recruitment which has resulted in an increased enrolment in each of the past three years.

New additions to the faculty in these years include Mrs. Doris Borchert as director of field education, Judy Bair as assistant professor of social work, Robert Hughes as assistant professor of mass media, Bill Rogers as professor of history and philosophy of education and Denoso Escobar as assistant professor of social work.

A search committee is currently active to find a replacement for Lucien E. Coleman who resigned this spring. In the past two years the School of Religious Education has lost two of its leading professors through the retirement of Findley B. Edge and Sabin Landry.

In moving back to a place of service in Chattanooga the McEwens are returning home, having lived in that area for more than 25 years before coming to Louisville. June, McEwen's wife, has been part time coordinator of foundation



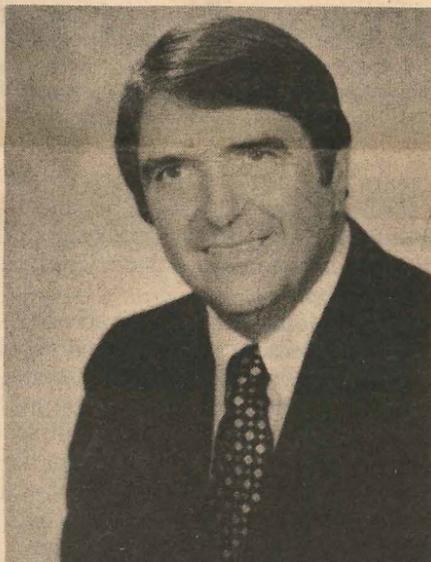
Dedicated to training men for missions

This new Glendon McCullough Conference Center, named for the immediate past executive director of the SBC Brotherhood Commission, was dedicated in Memphis, Tenn. Speaking is James H. Smith, current Brotherhood leader, who praised McCullough for his vision of a national center where men could be trained in missions. Dedication services were held during a Brotherhood Commission trustee meeting Apr. 22.

support in the seminary's development office.

A native of Charleston, S. C., McEwen holds degrees from the University of Chattanooga; Southwestern Baptist Theological Seminary, Ft. Worth, Tex.; and the University of Tennessee.

From 1952-80 he pastored six churches in Texas and Tennessee. During the period 1966-73 he served at various times as assistant professor of education and psychology and dean of students at the University of Tennessee at Chattanooga.



Jack McEwen became the fourth Southern Seminary faculty member to resign this spring in an announcement last week.

George Stack: 25 years' double duty

by James H. Cox, Associate Editor

George A. Stack reached a milestone not long ago.

He's the only person presently serving as an associational missionary in Kentucky to have been in the same place 25 years.

Actually, in two places.

Stack is, and has been since Mar. 3, 1958, director of missions in both Ten Mile and Owen County associations. He's the only missionary Ten Mile has ever employed, in fact.

When then-KBC staffer Eldred M. Taylor interviewed Stack straight out of seminary, little did either think Stack would have "stayed put" for a quarter of a century. But he did, and he's still effectively doing the Lord's work, seldom calling attention to himself.

Only one person—Louis W. Shepherd—now serving as an associational missionary has been employed longer than Stack. But Shepherd has served in several places in his 28-year tenure: Liberty Association, 1955-62; Pulaski County Association, 1962-75; Liberty Association again, 1975-78; and now for three associations—Freedom, Russell County and Wayne County, since 1978.

George Stack says there's only one more church now in his two associations than when he began with 40 because it was such a "well established" area for Baptist work.

He believes the people of his two upstate associations have experienced their greatest growth in mission outlook over a quarter century, however, taking a "world view."

Stack cites a number of world missions conferences the two associations

have jointly sponsored every four years since 1962 which have "lifted the missions vision."

The two associations have done few things together, he reports, except for the world missions conferences, preferring to maintain their own organizations and identities. He thinks this is good.

He believes people in both associations are realizing opportunities for growth and "will meet the challenges" of the future. Stack thinks his churches want to help Southern Baptists reach a current goal of 8.5 million enrolled in Sunday school by 1985, although he is convinced it will take more commitment "than we have shown in the past."

Stack's own principal emphases in 25 years have been upon training and education through an ongoing series of

clinics, schools and conferences. If there has been any disappointment, he confirms, it has been at the "lack of involvement" in leadership training among the people. His desire is for his churches to have "a continued leadership training program."

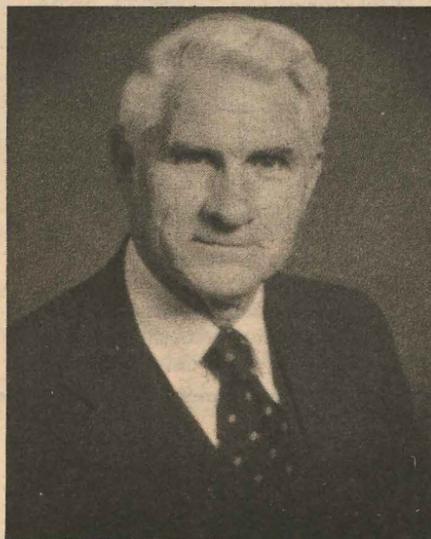
The churches in Owen County and Ten Mile associations have made some impressive strides over a quarter of a century, too. Six of them have built new sanctuaries. A large number have completed educational space. Several, Stack recalls, had "no Sunday school rooms" when he went there, "but all do now."

While he attends meetings related to one association or the other most week nights, Stack's busiest day is Sunday. He often fills the pulpit of a pastorless church morning and evening, may have an executive board meeting Sunday afternoon and before returning to church that evening could attend another meeting, such as a countywide church softball league gathering on a recent Sunday. He is normally in a different church every Sunday, preaching or "just visiting."

He secures help from the Kentucky Baptist Convention professional staff in Middletown for clinics and workshops and to give personal attention "in their areas of expertise" every year.

While he has no secretarial help and types his own letters, Stack has no office headquarters building, either. Instead, he operates out of his home.

It may not be significant to some that there's a man who has quietly, faithfully and effectively "stayed by the stuff" for 25 years. But the continuity and dedication of George Stack is seen in Ten Mile and Owen County, and his people know that, for them, it has been good.



George Stack recently marked 25 years in one [or two] places in the upstate

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daley observations

C. R. Daley

Convention site selection guidelines need revising

According to Word and Way editor Bob Terry Missouri Baptists are already reaping the whirlwind from the proposal that Southern Baptists go to Las Vegas for their 1989 convention.

Missouri Baptists are leading the opposition in their state to legislative proposals to legalize gambling and to set up a state lottery. They are being ridiculed and called hypocritical, however, because of their opposition to the very things for which the city where Southern Baptists plan to do business in 1989 is famous.

This could have been expected and more damage to the name and image of Southern Baptists will come unless the proposal to go to Las Vegas is rejected in Pittsburgh in June. Southern Baptists have been described humorously as those who go to conventions with the 10 Commandments and a 10 dollar bill and break neither one. Now we are about to take our business to a city famous for breaking both.

In deploring this unfortunate reaction Terry rightly observes that people outside Southern Baptist life will never understand such a pro-

posal. It appears to them to be contrary to everything Southern Baptists have stood for. It also appears that way to many, many Southern Baptists.

But enough for Las Vegas. Southern Baptists are having difficulty in choosing convention sites for more reasons than the moral atmosphere of cities. The 1983 meeting next month in Pittsburgh will illustrate this. There'll be more complaints in Pittsburgh than any year since 1979 in Houston where distance from hotels to the auditorium and the lack of eating places and downtown parking space made for a nightmare.

Creature comforts have become so important to convention messengers that few cities in America now meet the present guidelines for selecting a site. Among present requirements for a host city are 6500 hotel rooms in walking distance or a 10-minute bus ride to the auditorium, a 16,000-seat meeting hall, 50,000 square feet of exhibit space and 10,000 square feet for a press room.

According to Tim Hedquist, Southern Baptist

Convention Executive Committee convention arrangements manager, only 10 cities meet these requirements. They are in the order of their qualifications Las Vegas, Atlanta, San Antonio, Los Angeles, New Orleans, St. Louis, Kansas City, Dallas, Chicago and New York.

Of these 10 cities four are in fringe areas so far as Baptist population is concerned. To meet in any of these four cities means for most messengers a long and expensive trip. In the past such sites have been selected for the sake of making a positive impact for Southern Baptists upon these areas but few observers feel much lasting good impact has resulted. Choosing convention sites on this basis should be discontinued.

Too much emphasis is also being placed on creature comforts. The present guidelines for selection of sites for conventions should be carefully reexamined and revised. There is something wrong when Las Vegas is number one in qualifications for hosting the Southern Baptist Convention.

Another consideration in convention site selection

A keen observer has recently brought up another important reason for rethinking the use of fringe cities for meetings of the Southern Baptist Convention. This is the disproportionate number of messengers that come from the local areas and the resulting impact upon the decisions of the convention.

About two-thirds of all Southern Baptists live east of the Mississippi River and 60 percent of all Southern Baptist Convention Cooperative Program gifts come from churches east of the Mississippi. Proportionate representation in annual meetings would then mean about two-thirds of the messengers from churches in the east and one-third from churches in the west.

It works out that way when conventions are held in a central location. Last year in New Orleans 65 percent of the messengers were from the east; 35 percent were from the west.

It doesn't work out that way when the con-

vention meets in the far west or the far east. In Los Angeles in 1981 churches west of the Mississippi provided 40 percent of the messengers. In Atlanta in 1978 churches east of the Mississippi provided 81 percent of the messengers.

This observer also rightly points out that churches in the west tend to be more conservative in theology than churches in the east. Before 1979 this mattered little because doctrinal stance was not involved in many convention business items but not so since 1979 when nearly every vote by messengers has had doctrinal implications.

The safeguard provided by proportionate representation in conventions is a strong argument for abandoning the idea of holding the conventions in remote locations for missionary and evangelistic impact. The policy decisions made in conventions from year to year will have more long term effect upon Baptist witness than any

evangelistic impact coming from a three day annual meeting in a Southern Baptist pioneer area.

In the 11 years from 1979 to 1989 the convention has or, assuming Las Vegas will be selected, is scheduled to meet in the west six times, in the east twice and in the heart of America three times. This is poor balance.

In time these problems will be worked out. The guidelines for selecting convention sites will be revised, other cities will qualify and hopefully doctrinal controversy will not dominate annual meetings. In the meantime considering all factors involved, the best choices of the 10 qualifying sites are St. Louis, Kansas City, Dallas and Atlanta. Should we go to a city as often as every four years, however, more of the preparation necessary for the meeting should be made by Southern Baptist Convention personnel instead of by local Baptists as it has been.

baptist forum

Staff members and search committees

I would like to add to your Apr. 20 "Viewpoint" concerning pastor search committees. Music ministers can offer the same complaints. It appears, through talking to my associates, that music search committees do not know what they want. We have had some good experiences with groups who will call concerning our interest in moving to the position they have to offer, inviting us to an interview at their church and then either pursuing the matter further or sending a courteous

letter closing the discussion. Some committees have failed to respond following an interview leaving the music minister to guess what happened or later find out from a fellow musician in that area.

There are two personal gripes I'd like to share. Recently I was visited, unannounced, during the morning worship service. The chairman came to me following the service, said that it had been good to be there and "We're having a meeting Tuesday night and will let you know something." I've not heard from them to date. Secondly,

there have been two committees who have come from another area of the state, divided into two groups and visited with two music ministers in two local churches on the same morning. I don't see how this can be fair to the ministers or the committee members.

Our Kentucky Baptist Church Music Department has recommended guidelines for these committees to follow. Apparently committees do not know, or do not care.

Name withheld

Wounding the wrong man

I am a very conservative pastor. As a matter of fact, no one could have a more conservative view of the inspiration and authority of the scriptures than I. Moreover, I firmly believe in the perseverance of the saints, or the security of the believer, or once saved, always saved. And believe it or not, I am indebted to Dale Moody for the intensity with which I hold these doctrines.

Continued on page 8

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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

Running the race

by Susan Shaw, Staff Writer

While the horses are running for the roses, another group in South Louisville will be running the race set before them, a race against poverty and oppression.

While local and national attention will be focused on Churchill Downs this weekend, a small group of ecumenically supported social workers at South Louisville Community Ministries Inc. will continue their day by day work of meeting the needs of people in the community, including track people.

According to Carol Prues, assistant director of South Louisville Ministries, the center's work encompasses three broad areas:

1. Crisis assistance. South Louisville is a Dare to Care (food) center. It also provides minimal financial assistance, a clothes closet and basic information and referral.

2. Senior citizen ministry. Workers go door to door in the neighborhood to locate isolated elderly persons to tell them about the services the center offers. About 120 volunteers help provide "mobile meals." Currently about 75 people receive these hot lunches each day of the week.

Three days per week South Louisville offers a transportation program to take senior citizens to essential places such as grocery stores, doctors and social services downtown.

Health equipment—wheelchairs, walkers, canes—can be borrowed free of charge for a period of time.

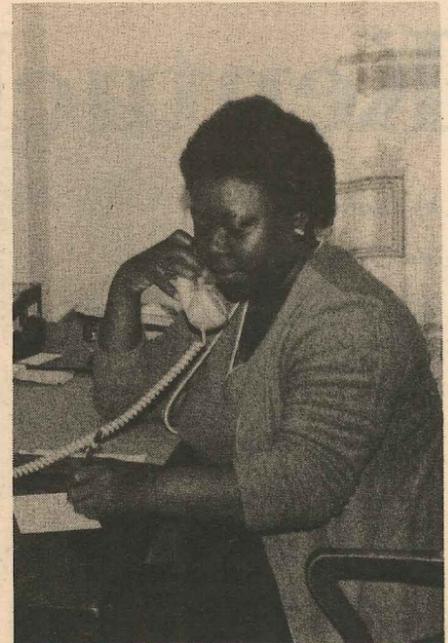
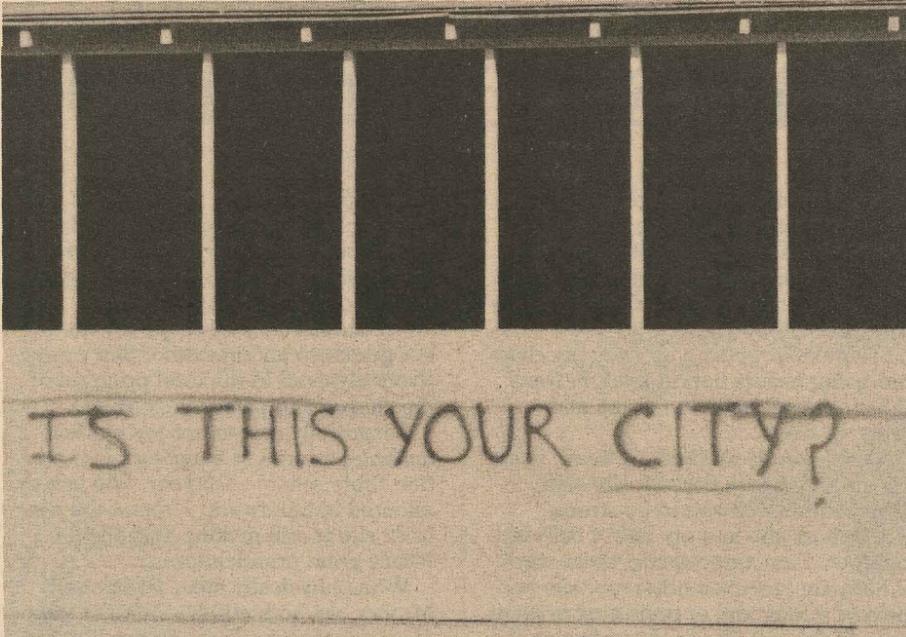
"Friendly visitors" are high schoolers and adults who visit shut-ins as an outreach of the center.

South Louisville also offers information and referral for the elderly.

3. Community. Neighborhood workers try to get people of the area together to take care of their own needs, to be advocates for themselves. South Louisville is also helping residents near the Watterson Expressway expansion relocate.

According to Miss Prues, South Louisville is "seeing many more people who are needing assistance for the first time in their lives." She attributes this to layoffs and cutbacks in government programs as well as utility increases.

"People who worked in factories 25 years have been laid off. They had been able to take care of their own needs. It's extremely difficult for them to ask



for assistance," she noted.

Also, she continued, senior citizens have been greatly affected by the economic situation. "Senior citizens on social security have had food stamps cut. Medical costs are going up but medicaid and medicare don't cover as much medicine as before," she said.

Miss Prues pointed out South Louisville attempts to work with a client to find resources—to try to make some sort of change together. With senior citizens, she continued, they want to help make them as independent as possible in order for them to remain in their own homes.

South Louisville works with the chaplain at Churchill Downs in assisting track people. Miss Prues pointed out that most dealings with track people are during the time right before and right after the racing season.

"The people are in-between jobs. Theirs is seasonal work. Some stay with the horses and travel. They're not the ones hurting.

"Some stay in the stables and think they're doing really well because they have a roof over their heads," she added.

South Louisville's statement of mission reads, "South Louisville Community Ministries is the agency through which churches of this area provide the people of South Louisville with a program provided by volunteers and a professional staff which will enhance the religious, educational, social, health, economic and community development of adults, youth and children and thus improve their quality of life."

Miss Prues emphasized, "We are community based. We are out in the community."

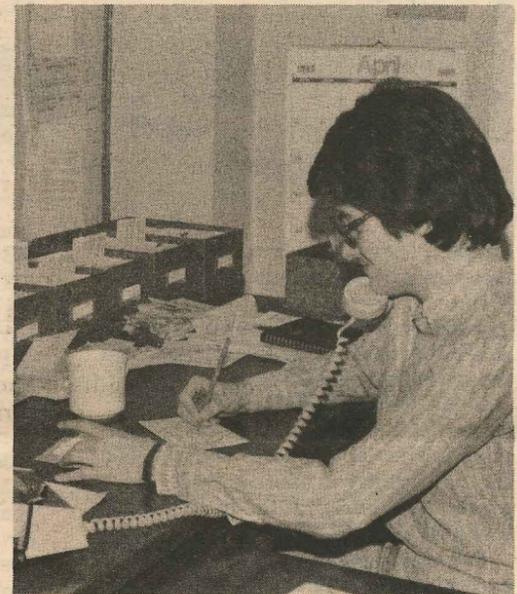
A BACKWARD GLANCE. This is the last of my articles on the inner city. Next week begins a three-week series on mountain missions. Though I am leaving behind these articles, I am not leaving the stories they tell.

I did the interview for this story two weeks ago, two months after my initial encounter with inner city ministry at Walnut Street Baptist Church. It had been several weeks since I had been downtown and returning for this interview had a fresh impact on me.

As I sat in the office there I realized the hurting and the needing never stop. I had left and had forgotten for awhile—had not forgotten but did not have to live with it. I had only to contend with the memory.

Then coming back for a brief interview I saw that it just goes on for them. Even while I sit here at my type-

[Top left] Graffiti in downtown Louisville poses a pertinent question for Southern Baptists: Are WE to take responsibility for the welfare of inner city dwellers? [Top right] Doretha Bennet, a Southern Baptist Theological Seminary social work student, and [Middle] Brenda Purser, a Southern graduate, answer calls for crisis assistance at South Louisville Community Ministries Inc. [Bottom] Churchill Downs will be a flurry of activity this weekend with the annual running of the Kentucky Derby. South Louisville ministers to many track-related people throughout the year.



writer only remembering what I saw and felt as I encountered a different lifestyle, they are still living it—and ill will still be living it tomorrow and tomorrow and tomorrow. Folks, we're losing the race.

If these articles have brought only cognitive gain for me or for you then they have been a great waste of time. We don't have to look far to find people in need of ministry. The question is what am I going to do about it? What are you going to do?

Part 5 of 8.



Kentuckians remember Mama

by Laurie K. Taylor,

State Correspondent



Sunday, May 8, children all over America will pay tribute to their mothers. Seven leading Kentucky Baptists recently took time out of their busy schedules to recall their most precious memories of their mothers.

Some shared beautiful, yet painful memories because their mothers have gone to be with the Lord. Others used the opportunity to express their gratitude publicly for the impact their mothers made on their lives.

Regardless of the circumstances, each man and woman shared from the depth of his heart. Through their memories we can pause to thank God for one of his greatest gifts—a loving, Christian mother.

William W. Marshall, Middletown, Executive Secretary-Treasurer, Kentucky Baptist Convention

My mother's name is Elizabeth Smith Marshall. She was raised in Millville, Ky., a very small hamlet just outside Frankfort.

Mother was primarily a homemaker, although I recall her having been the dietician for Second Street School in Frankfort during the early 40s. I most especially remember Mother for her ability to cook. As time went on, other people in the city recognized this special gift for cuisine. During the last three years of her life she catered many parties and banquets including the Governor's Ball.

My mother contracted cancer when she was 47, during my time in the Marine Corps. She died the day after Christmas in 1956 at age 48.

The dearest moment I remember with Mother was during a time shortly after she learned she had cancer and would probably not live. At the same time she learned I had been called to preach.

We were alone in the living room.

She was sitting in the large chair my father often sat in. No one else was at home. It was then she broke the news to me that she would probably die. She wanted me especially to take care of my nine-year-old brother.

I remember getting up from my chair and going beside hers. I knelt in front of her, put my head in her lap and began to weep.

As she gently stroked my head, holding back the tears herself, she said, "I'm counting on you to be strong."

Although she and my father suffered together, I am sure, during those days of her pain and chemotherapy, she remained strong and encouraging to all of us until the last two or three days in the hospital when she would lapse into moments of unreality.

My mother was one of those women who was utterly committed to her family and saw us through even until the end.

James B. Lewis, Louisville, President, KBC Pastors' Conference

The greatest compliment I can pay my mother is to wish everyone could have a mother like mine.

Physically my mother (we call her Moms) stands about 5'2". Spiritually and morally, intellectually and emotionally, she stands head and shoulders taller than any member of her family.

My mother, who is well into her 83rd year, is a "can-do" person. She has always believed that if it can be done, she can do it. If it weren't for those two broken hips of hers, she would still be running shot gun on her lawn mower.

Throughout her life she has been and continues to be a great source of encouragement and inspiration not only to her family, but to all those who know her.

My dad was sick for the last eight years of his life. During some of the down days of those years, he would say to my mother, "We're old and don't have much to live for anymore."

"Well," she would reply with her eyes sparkling and head tossed, "you can get old and give up if you want to, but not me!"

Doris Mullendore, Bowling Green, President, Kentucky Woman's Missionary Union

I am one of those fortunate persons to have been born and raised in a Christian home in Louisville. My family included my parents, Edgar and Viola Jones, my older sister, Wilma, and my younger brother, Eddie, who died at age nine.

My family was not wealthy, but rich in the things which really counted. I remember so well my mother sewing for my sister and me. She unselfishly went without to meet our needs.

My mother helped shape my life by her guidance and example. She was actively involved in the total program of the church and particularly WMU.

I especially remember my mother making patterns of handwork for vacation Bible school each year. She is very talented in handwork. Even at the age of 82 she is still making afghans for future great grandchildren.

When physically able, Daddy and Mother can both still be found in their places at church. Through her life, my mother has truly been an inspiration.

C. R. Daley, Middletown, Editor, Western Recorder

My most precious memory of my mother is her selfless devotion to her family and her church.

My mother, Kathleen Woods Daley, was born in 1897 and died in 1976. Her death was somewhat premature because she always was greatly concerned for the health of her husband and only child, but neglected to take care of herself.

Mother was extremely energetic. She not only worked all her life, but most of her years were spent in pure toil. She never had a clothes washer, dryer or an automatic dishwasher. Many days in addition to housework and cooking, she went to the fields to pick cotton side by side with Daddy and the black pickers who helped us.

One of my most vivid memories as a boy was helping my mother gather vegetables which were peddled in a Model T Ford in the nearby village. A dollar or a dollar-and-a-half-a-day income was considered good and provided a living for us, especially in the years when cotton, the only cash crop, didn't bring enough to pay expenses.

As I review my early life and the influence that determined its directions, my mother's devotion to her family and her church stand at the head of the list.

I cannot believe these were merely accidental, but rather were a part of God's electing grace in my salvation and my call to the ministry.

Most days my personal devotional begins with thanking God for my mother and my father. No son was ever more blessed with parents.

Mrs. Claudine Vass, Glendale, Houseparent, Glen Dale Children's Home

My mother, Ruby Frizzell Smith, was born in Marshall County, Ky., and spent most of her life in Kentucky and Tennessee. She died in 1978 at the age of 78.

Mother was noted for her perseverance in life and finally in death. Her acceptance of cancer the last three months of life was an example of how she lived. Death to Mother was just "stepping next door."

Daddy, a Baptist minister, threw her into the limelight, but the people who knew Mother also knew where her priorities lay. She was the center of the home, always there, filling the role of wife and mother.

Seeing Mother with a glow on her face in her kitchen preparing Sunday dinner for the "whole crew" is a memory that is hard to surpass.

Mrs. Alice Kerr, Highland Heights, Campus Minister, Northern Kentucky University

My mother, Mary Greene Forgy, resides in Lewisburg, Ky., the town where she was born and raised. She is 68 years old and had two sons and me. My brother, Fred, was killed in an auto accident in 1969. My other brother, Larry, is an attorney.

My most precious memory of my mother would have to be the stability and consistency she has always portrayed in every facet of her life.

When my father passed away in 1981, my parents had been married almost 46 years. Mother retired from teaching last May after 36 years in the elementary classroom.

Several tragedies have come her way. She lost her mother when she was 11 and her father at 18. Since that time, she has lost three brothers, a son and her husband. Through these turmoils she has consistently displayed a strength and faith which has not been shaken.

My mother has taught many lessons but I think the most precious and valuable is to be faithful to the commitment we make to family, work and God.

Franklin Owen, Middletown, Immediate Past Executive Secretary-Treasurer, Kentucky Baptist Convention

My mother, Ethel Ledbetter Owen, was reared at DoeRun, Mo. Her life left a record of a long, high plateau of constant virtue. Scarcely any single peak had a chance to stand much above her consistent, routine service and love to her family and her Lord.

She has been gone to Heaven since 1968, but I'll never quit missing her. Prov. 31:28 was never more appropriate than when my sisters, brothers and I unanimously selected it to quote on her grave marker.

"Her children arise up, and call her blessed; her husband also, and he praiseth her."

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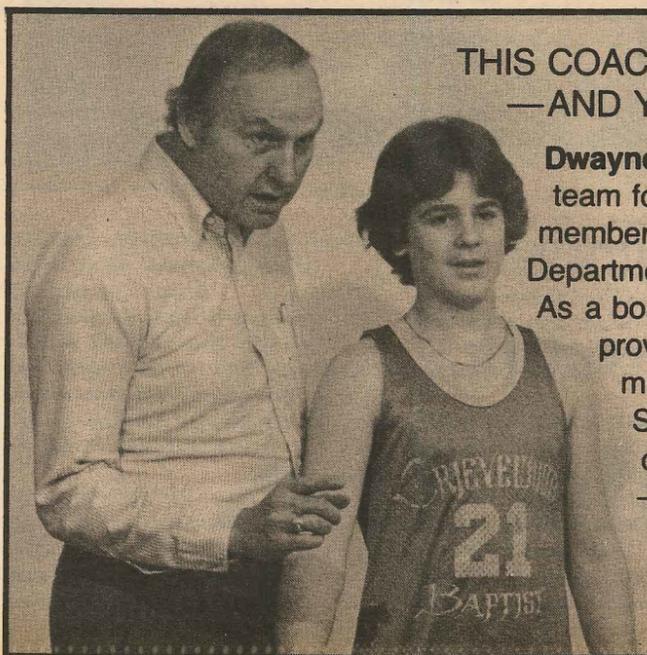
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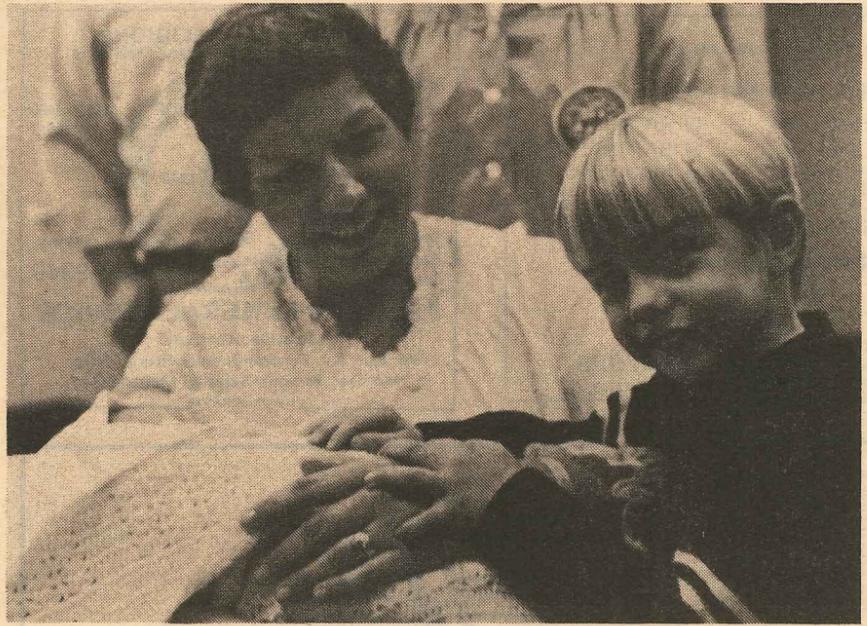
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Mother's Day is one of our most meaningful holiday observances. Mother's Day this year is also the first day of National Hospital Week, a period devoted to reemphasizing the ministry of healing.

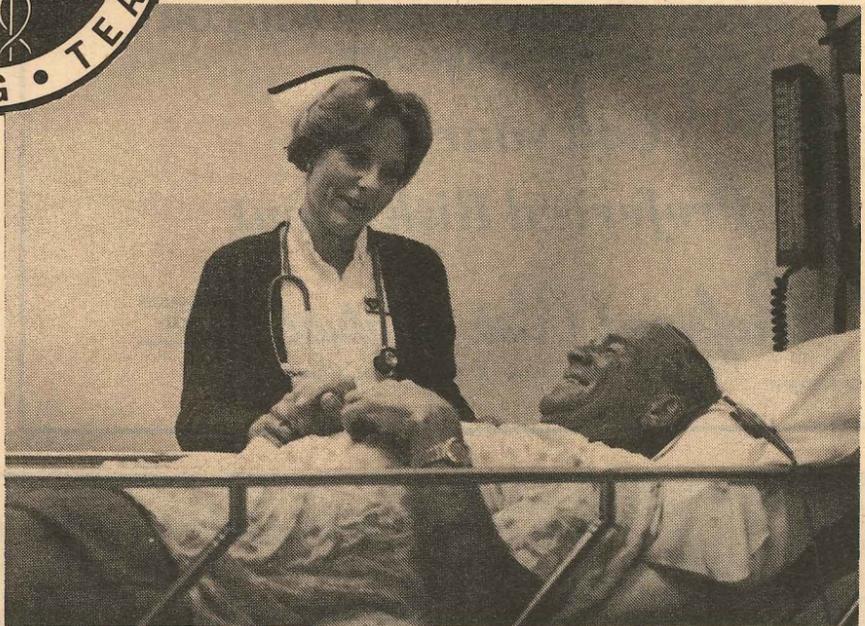
Mother's Day has an extra special meaning to many Kentucky Baptists. More than 40 years ago, our state convention authorized an annual Mother's Day offering to defray the costs of hospitalization for those in need. Last year, 95 persons were helped with the money received from the Sunday School Fund.



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personnel

Bobby R. Brooks became pastor of Bellepoint Baptist Church, Frankfort, Apr. 17. Brooks came to Bellepoint from a 12-year pastorate at Forks of Dix River Baptist Church, South District Association.

Brooks and his wife Elizabeth have one daughter, Ruth.

James Earl Rennell, pastor of Parkland Baptist Church, Louisville, has been elected director of church development for Long Run Association.

Rennell, a graduate of Austin Peay State University, has graduate degrees from Southern Baptist Theological Seminary and Vanderbilt University. He has held pastorates at Edgewood Baptist Church, Hopkinsville; Oolitic (Ind.) Baptist Church; Uniontown Baptist Church, Crothersville, Ind.; and Mt. Gilead Baptist Church, Allensville. He was associate pastor at Little West Fork Baptist Church, Clarksville, Tenn.

Tim Adams assumed the pastorate of Island Creek Baptist Church, Booneville Association, Apr. 3.

A native of Tennessee, Adams is a graduate of Tennessee Technological University, Cookeville, Tenn., and Southwestern Baptist Theological Seminary, Ft. Worth, Tex. He has been a pastor, supply preacher, youth director and choir leader in Tennessee, Texas and Ohio. He and his wife, Faith, are parents of a two-year-old son, Paul.

J. Paul Frick assumed duties May 1 as pastor of Rosedale Baptist Church, Richmond.

A native of Nashville, Tenn., Frick is a graduate of Vanderbilt University and Southern Baptist Theological Seminary. He will receive the PhD from Southern Seminary in May.

Former pastor of Clear Run Baptist Church, Hartford, Frick is married to the former Jo Ellen Joesten, Nashville, Tenn. They have one son.

H. Ralph Gill began Apr. 3 as pastor of East Cadiz Baptist Church, Little Bethel Association.

Gill was pastor of Grapevine Baptist Church, Madisonville, 10 years and prior to that pastored in Paducah. He and his wife Jean are parents of three children: Mrs. Debi Vance, Goodlettsville, Tenn.; Mark, pastor of Second Baptist Church, Mortons Gap; and Joy, Madisonville. They have three grandchildren.

Gill has been active in denominational work on the associational and state level and was honored by Gov. John Y. Brown as a Kentucky Colonel.

David Head, minister of music and youth at Bagdad Baptist Church, Shelby County Association, has resigned to accept a position at Rosemont Baptist Church, Lexington. Moving with him will be his wife Paula.

Deward Hurst and **David Whaley** began ministries at Lone Oak First Baptist Church, Paducah, Apr. 1.

Hurst joined the staff as associate pastor. He is a graduate of Murray State University with 30 years' pastoral experience in western Kentucky. His most recent pastorate was Zion's Cause Baptist Church, Blood River Association.

Whaley is the church's new minister of music. He is a graduate of Union University and New Orleans Baptist Theological Seminary. Coming from Calvary Baptist Church, Jackson, Miss., he has held positions in churches in Tennessee and Mississippi.

Brad Johnson has been named pastor of Springfield Baptist Church, Central Association. Johnson and wife Kim are graduates of Campbellsville College. He has been accepted in the MDiv program at Southern Baptist Theological Seminary.

Johnson has been at Springfield Baptist Church two years, first as youth director and since May 1982 associate pastor and minister of youth. He was interim pastor before assuming the pastorate Mar. 6.

Bob Locke has left the pulpit of Pembroke Baptist Church, Christian County Association, after nine years. The church held an open house reception for Pembroke Mar. 26.

Elizabeth Nelson and Carlisle Avenue Baptist Church, Louisville, celebrated Mrs. Nelson's 100th birthday Mar. 17.

The church hosted a reception for Mrs. Nelson, who has been a member at Carlisle Avenue more than 60 years.

John Riley resigned effective May 13 as interim minister of youth at Lyndon Baptist Church, Louisville, to accept an associate pastor in youth and education position in Maryland.

Riley's wife Dana also resigned as Lyndon's church secretary.

Sam Stack has been called as minister of music by Bethel Baptist Church, Franklin Association.

A student at Georgetown College, Stack is the son of Rev. and Mrs. George Stack, Owenton. Dave Jackson is pastor of Bethel Baptist Church.

congregations

Crescent Hill Baptist Church, Louisville, began a month long celebration of the church's 75th anniversary Apr. 24.

Choral presentations, an open house and sermons by former pastors highlight the celebration running till May 22.

The first week of celebration featured a performance of Mendelssohn's "The Conversion of St. Paul" by the chancel choir and orchestra; a church history presentation by Leo T. Crismon, former librarian at Southern Baptist Theological Seminary; and an open house.

Former pastors Rollin S. Burhans and John R. Claypool spoke May 1.

May 4, Bill J. Leonard, associate professor of church history at Southern Seminary, will lecture on the church's history. The miracle play "Noye's Fludde," a retelling of the biblical story of Noah and the flood, will conclude festivities at 7 p.m. Sunday, May 22.

missions

Turner Ridge Baptist Church, Crittenden Association, voted Mar. 27 to enter into a partnership with Emmanuel Baptist Church, Hubbard, Oh.

The church has a membership of 105. It was established in 1970 in the 13,000 population city located in the northeastern edge of the Youngstown, Oh. metropolitan area.

Bill and Rebecca Whittaker, mission appointees to the Philippines, have completed their orientation at Callaway Gardens in Georgia and were scheduled to depart for the Philippines May 2. Between completion of orientation and departure for the Philippines, Bill was evangelist in revivals at First Baptist Church, Clay, and Apollo Heights Baptist Church, Owensboro. The Whit-

takers also participated in the annual meeting of the Kentucky Baptist Woman's Missionary Union in Murray.

Bill's first assignment on the mission field will be the pastorate of International Baptist Church of Manila, located in the business and financial district of the city.

The address of the Whittakers will be Box 1287 MCC, Makati, Metro Manila, Philippines.

revivals

Kenton Baptist Church, Northern Kentucky Association, scheduled a revival Apr. 4-9. Denny French, pastor of Paint Lick Baptist Church, Warsaw, was evangelist.

Zion Baptist Church, Liberty Association, added one member by letter and reported two professions of faith following a revival led by Richard Hutchens, pastor of Southside Baptist Church, Louisville.

Toby R. Nunn is pastor at Zion.

Hall Street Baptist Church, Owensboro, reported 121 decisions, including 62 professions of faith, during a revival Mar. 27-Apr. 1. Jess Hendley, a 75-year-old preacher from Atlanta, Ga., led the revival.

C. Richard Dendler is pastor of Hall Street Baptist Church.

First Baptist Church, Monticello, held a revival Apr. 11-17. One profession of faith was reported. J. Chester Badgett, pastor of Meadowview Baptist Church, Campbellsville, was evangelist.

Meadow Creek Baptist Church, Wayne County Association, reported one profession of faith resulting from a revival Apr. 4-10. J. D. Rains is pastor.

Gamaliel Baptist Church, Monroe Association, had revival services Apr. 4-10. One profession of faith and one addition awaiting baptism were reported. Claude McCubbin was the evangelist. Jerry Anderson is pastor.

ordinations

Steve Sansom, minister of music at First Baptist Church, Middletown, was ordained to the ministry Apr. 17 by the First Baptist Church.

Russell Bennett, executive director, Long Run Association, delivered the

ordination sermon.

Charlie Walters, pastor of Lawrenceville Baptist Church, Crittenden Association, was ordained to the ministry Mar. 20.

Everett Walters brought the charge to the church and Leonard Harmon, Crittenden Association director of missions, brought the charge to the candidate. John Simpson, pastor of Dry Ridge Baptist Church, preached.

Fred Belew, chairman of deacons, presented Walters with a certificate of ordination and a Bible, a gift of his home church, Pleasant Ridge Baptist Church.

William L. Miller Jr. was ordained to the ministry by First Baptist Church, Shelbyville, Apr. 10. He has been minister of music at the church six-and-one-half years.

A native of Valley Station, Miller is a graduate of Western Kentucky University and Southern Baptist Theological Seminary. He is married to Deborah Ingram Miller. They have one son, Brent, age 3.

Dan Bruce was ordained to the ministry by First Baptist Church, Calvert City, Apr. 10.

Bruce is minister of music and education at the church.

Chester Shartzter was ordained into the ministry Mar. 13 by Little Clifty Baptist Church, Leitchfield. Shartzter is pastor of Hanging Rock Baptist Church, Leitchfield. He and his wife, Kathryn, have two children.

Former Little Clifty pastor Jim Hume preached the ordination sermon and current pastor Merle Ford gave the charge.

deaths

Sarah C. Prater, 46, Owensboro, died Jan. 28. She was a licensed practical nurse, pianist and Sunday school teacher at Ridgewood Baptist Church 24 years and director of the Spice of Life Fellowship group five years.

Surviving are her husband, Ronald J. Prater, pastor of Ridgewood Baptist Church, Owensboro, for 24 years; two sons; a daughter; two grandchildren; two brothers and a sister.

Burial was in Owensboro Memorial Gardens.



Salem Baptist Church, Ohio River Association, celebrated its final building payment with a note burning and fellowship dinner Apr. 10. Burning the note are [l to r] Lewis Maddux, Salem bank representative; Ralph Benningfield, former pastor; Dennis Cochran, current pastor; Ken Hoots, former pastor; and Garnett Hensley, chairman of deacons. The service signaled the end of indebtedness on an educational annex built in 1975. It was the sixth building project financed and carried out by the church. The original church house, built in 1920, has more than quadrupled in size with additions in 1932, 1948, 1953 and 1960.

baptist news in brief

GGBTS adds vp post; Jackson attorney named

A Mississippi attorney, Charles Carter, has been elected executive vice president of Golden Gate Baptist Theological Seminary, Mill Valley, Cal.

Carter, formerly senior partner in the law firm of Carter, Mitchell and Robinson in Jackson, will assume his newly created position in May.

The 59-year-old native of Philadelphia, Miss., is a graduate of East Central Junior College, Decatur, Miss., and of the University of Mississippi at Oxford, where he earned the degrees of bachelor of business administration, master of business administration and juris doctor.

Carter's previous experience in educational institutions includes periods of service as assistant purchasing agent of the University of Mississippi and as business manager of East Central Junior College. He has also taught corporations and taxation in the University of Mississippi law school and account-

ing in its school of business.

Since 1973 he has been a trustee of Golden Gate Seminary, twice serving as chairman of the board.

Seminary president Frank Pollard was Carter's pastor at Jackson First Baptist Church. Carter was a member of the search committee which elected Pollard seminary president.

Fred Roth, Cumberland College prof, dies at 63

Fred Roth, Cumberland College professor the past 23 years, died Apr. 18. He was 63.

A native of Pennsylvania, Roth taught Christian education and biblical studies at Cumberland and was director of counseling. He was honored by his colleagues recently as "Honored Professor of 1983" and has been voted "Honored Teacher" by students several times.

He also worked with many churches as interim pastor, revival leader and supply preacher over a 33 year period.

He was a Home Mission Board missionary to the Panama Canal Zone.

Roth earned the BA and MA from University of Pittsburgh (Penn.) and the MRE, MDiv and DRE degrees from New Orleans Baptist Theological Seminary. He did additional study at University of South Mississippi and Eastern Kentucky University.

Prior to his death his family established the Fred Roth Endowed Scholarship Fund at Cumberland in his memory.

He is survived by his wife Clancy, twin children Robert and Roberta and six grandchildren.

Church secretaries to form national SBC organization

Southern Baptist church secretaries, in a move to achieve professional recognition, voted in the Second National Conference for Church Secretaries to move toward a national church secretaries organization.

Membership in the organization

likely will include secretaries in local churches, associations, state convention offices and denominational agencies.

Almost 700 secretaries from 30 states attended the conference at the Baptist Sunday School Board.

World Mission Journal available on cassette

The World Mission Journal, official publication of the Southern Baptist Convention's Baptist Men, is now available on cassette tape for the visually handicapped.

North Carolina Baptist Men announce the new ministry, beginning with the April issue. The Journal will be sent free to any visually handicapped person requesting it in a mailer containing two cassettes.

Royal Service, magazine of the national Woman's Missionary Union, has been available on tape one year.

Anyone interested in the tape ministry may contact David Langford, North Carolina Baptist Convention, Box 2650, Cary, N. C. 27611.

baptist forum

Continued from page 2

In my early years of preparation for the ministry I became intrigued with the hypercritical approach to the Bible espoused by some of the German writers. Their liberal approach to the scriptures began to chip away at the very foundation of my faith. My devotion to the Word of God was watered down to practically nothing. It was at that distressful time that I enrolled in classes taught by Dr. Moody. I had never seen or heard such a brilliant man. Neither had I ever encountered an individual as steeped in the Word of God and as committed to its inspiration and authority. He influenced me so profoundly that in time I got back on the right track and over a period of several years God implanted in my heart the indelible conviction that his Word is absolutely reliable. I will be eternally grateful for Dr. Moody's influence on my life.

For several years I listened to him as he stated his case about falling from grace. I was very defensive and took issue with him in the classroom! He and I stood in the hallways and sat in the cafeteria for many, many hours disputing and debating the doctrine of eternal security.

I remember the first time I challenged him on the issue. I came at him armed with my cliches, proof of texts, outworn phrases and a couple of homespun illustrations. At every point, he countered with verses of scripture that I had never honestly dealt with. Dr. Moody forced me to support my concepts with solid exegesis of scripture, rather than cliches, creeds and traditions. Over a period of time I have studied in depth all of Dr. Moody's key passages and feel that they do *not* teach that a person can fall from grace. Now I hold this cherished doctrine of perseverance, not because I inherited it, but because I honestly feel the scriptures teach it. Again, I must give Dr. Moody the credit for stimulating my interest and forcing me to go to God's Word to substantiate my beliefs.

Again, while I disagree with Dr. Moody on his teaching of apostasy, I also doubt that there is a man on the seminary faculty that believes the Word of God any more than Dale Moody. When I was there in the early 60s I saw

him as the last in a tradition of men like John Broadus, E. Y. Mullins, John Sampey, Kyle Yates and W. O. Carver. I hated to see the tenure of a man who stands in the tradition of these giants end like it has.

The brethren from Arkansas and possibly many others feel they have championed the cause of conservatism by forcing the dismissal of Moody. But in my opinion they have shot and wounded the wrong man. We've lost one of our greatest allies. I believe that if all of our professors were as committed to the authority of God's Word as Dr. Moody, then the current squabble we're having over the scriptures would disappear overnight.

G. Barry Landrum, Pasadena, Tex.

Falwell raising lots of questions

I read with great appreciation and fear the guest editorial by John Roberts dated Apr. 13. You are to be applauded for keeping Southern Baptists informed of issues critical to the life of our convention and churches. Surely we must consider the infiltration of Jerry Falwell into Southern Baptist life as critical. Jerry Falwell is not a Southern Baptist. He has no right to attack Southern Baptists nor to circumvent pastoral leadership by mailing his literature to "Chairman of Deacons."

But I also have significant reservations. Evidence is increasingly pointing toward the conclusion that Jerry Falwell wishes to have a greater voice in Southern Baptist policies and churches. His presence in New Orleans during the 1982 Southern Baptist Convention, Southern Baptists contributing articles to his "Fundamentalist Journal," his recent statement concerning Southern Baptist institutions of higher education and now mailing literature to Southern Baptist "Chairman of Deacons" only confirms this.

My fears are twofold. 1. Jerry Falwell, although Baptist, has not stood for traditional Baptist beliefs such as soul competency, religious freedom and the separation of church and state. I fear many Southern Baptists hear more loudly the single voice of Falwell than the many proven voices of Baptist heri-

tage. To adopt Falwellian stances is to deny our Baptist birthright. 2. Many of the practices of Falwell and his organization are questionable at best, and unethical at worst. For example, I point to the "lie" Jimmy Allen caught Falwell in during the Carter presidency. My fear is that morality and ethical standards will become unimportant or secondary to Southern Baptists. Many Southern Baptists financially support the numerous Falwell organizations and raise no question of accountability or ethical practices. We do not tolerate such low standards in our own organizations, why do we do so in others?

Thank you for such a timely and informative editorial.

Rick White, Lebanon Junction

Telling the half-truth

I read with interest your Apr. 13 editorial by John Roberts, editor of the South Carolina Baptist Courier. I do not know what Mr. Falwell felt compelled to warn South Carolina Southern Baptists about but I would guess he has a concern about leftist positions being taken by some Southern Baptist leaders and journalists (and educators, the most frightening of all).

I have been disturbed by certain stands our journalists have taken on political issues for I know the attitudes do not reflect the opinions of the majority of Southern Baptists who are mostly good, hard working, God fearing people and are innocent enough to believe that those entrusted with big decision making duties are the same.

Some of us, however, are concerned about putting our blind trust in a far away leadership whose decisions will affect the future of our children. We are especially concerned today as we observe the embracing of Marxism by the National and World Council of Churches. Humanism or socialism is a religion, for sure, but there is nothing godly about it. In fact, its goal is to eliminate personal freedom and enslave the populace to serve the state, which becomes God. Southern Baptists are not impulsive people, but most, I believe, are carefully watching this trend and will take action when the time comes.

I want to remind Mr. Roberts that the U. S. Constitution gives Mr. Falwell a precious freedom. He may speak to any individual or group who will listen at any time about anything without having his words censored by anyone. And, so can we all, thank God. I suggest to you at Western Recorder that you consider printing Mr. Falwell's criticisms so we can know what was said. I assure you that we and South Carolinians have the intelligence and the knowledge of prayer to help us decide whether such criticisms are justified.

Patti Gooch, Ashland

Nontheists and atheists

An atheist does not believe in the existence of God. A nontheist is an atheist known by another name. The Bible simply says, "The fool hath said in his heart, there is no God" (Ps. 14:1).

Many secular humanists call themselves nontheists. They don't call themselves atheists because they know that most Americans believe in the existence of God. They know that a majority of Americans will not support secular humanistic programs if they know who the secular humanists really are and what they advocate.

Only a small percentage of Americans belong to secular humanistic organizations, but millions of Americans are unknowingly supporting secular humanistic goals and programs. This is true because the secular humanists have deceived large numbers of people.

The secular humanists have been very successful in infiltrating their atheistic and rationalistic thought patterns into government bureaus, the media, state universities and the public schools. And they have done this with very little opposition because most Americans have not bothered to learn what secular humanism really represents.

A whole generation of young people is in danger of having their lives ruined by secular humanism, and it is our duty as Christians to expose that atheistic and rationalistic philosophy and to oppose it wherever we find it.

William R. Hagan, Taylorsville



sunday school lessons

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

LESSONS FOR MAY 8, 1983

**International Series
CONFLICT IN CORINTH**

Acts 18:1, 4-17 After surveying the idolatrous city of Athens, Paul preached a sermon on Mars' Hill to which some listeners responded with derision, others with delay and still others with the decision to believe on Christ.

Acts 18:1 From Athens Paul went to Corinth, which was a center of wealth, worldliness and wickedness. Along with Aquila and Priscilla, the couple with whom he resided in Corinth, Paul worked at tentmaking, a trade he had learned as a lad.

Acts 18:4-8 In the synagogue on the Sabbaths Paul boldly declared to the Jews that Jesus of Nazareth was their Messiah. That testimony infuriated them. When their abusive language about Christ and blasphemy of him became vicious, Paul "shook his raiment," signifying he was through with them. He announced his intention of going to the Gentiles. Paul preached in the house of Justus, a worshiper of God. There Crispus, the chief ruler of the synagogue, was saved, along with the members of his household.

Acts 18:9-11 Discouraged by events in Corinth, Paul was on the verge of departing but the Lord encouraged him to remain. The Lord assured Paul that, if he would labor under his direction and according to his will, he would be with him and protect him from injury. Therefore, Paul remained in Corinth for a year and six months and established a church.

Acts 18:12-17 Regarding Paul as a renegade and traitor, the fanatical Jews apprehended him, brought him into the

court of Gallio and charged him with illegal teaching regarding worship. So far as Gallio could see, Paul had not violated any law of the Roman Empire and he was not concerned about Jewish law or customs. Since their accusation against Paul had nothing to do with moral wrongdoing, but rather with religious terminology and matters, Gallio refused to do anything about the matter except to drive the apostle's accusers from his presence. Had it been a case of justice or injury to another, he doubtless would have given Paul a hearing. In Gallio's estimation it was simply a matter of names or terms, so he refused to consider it. He merely threw the case out of court.

Incensed by the behavior of the Jews, certain Greeks vented their frustrations upon Sosthenes, the Jewish leader, by beating him unmercifully before the judgment seat.

**Life and Work Series
SHARING THE GOOD NEWS**

The last 27 chapters of Isaiah, which were addressed particularly to the Israelites who had been in exile, taught them that their captivity was the inevitable result of transgressions. These chapters were designed to arouse the indifferent, to confirm the faith of the wavering, to convince the despairing that God had not forgotten them, and to encourage them with the assurance of their approaching release from their bondage in Babylonia and restoration to their beloved homeland.

Isaiah 51:4-8 Through Isaiah God urged the Israelites to look back across the years to the time of their father Abraham and take note of the miracu-

lous manner in which their nation had come into existence. He told them it was the divine purpose to perform another miracle in their deliverance from exile.

As an expression of his grace, God provided a way for the salvation of sinners in all nations. And this salvation is offered as a gift to all who will receive it. All who repent of sin and believe on Christ become the recipients of God's salvation and righteousness. **Isaiah 52:7-10** In a time of darkness and discouragement Isaiah, with an outburst of genuine joy, conveyed to his people a word from God. Having received a renewed conviction of the sovereignty of God, he hastened to proclaim it. He told the people God had not forgotten them, but he would set their feet on paths which he had chosen for them. Isaiah mentioned the watchman,

who was looking down the road along which the people had traveled when they went into captivity, and seeing a herald approaching with good news of the forthcoming deliverance of Jerusalem. He also proclaimed the encouraging truth: "Thy God reigneth."

These tidings constituted a message of hope for those in the depths of discouragement. Even the feet of a person who brings good news, such as this herald was bringing, appear to be beautiful to the person who receives such tidings.

Each child of God who is burdened with responsibility and care should remember God will always reign on his throne. Each child of God should delight in telling others what God wants to do for them. How comforting to know God reigneth forever, and his care for his children will never end!



on mission together

William W. (Bill) Marshall
Executive Secretary-Treasurer, KBC
Box 43433, Middletown, KY 40243

A NEW BEGINNING

It is probable that ministers make more new beginnings than persons in any other single profession. Such transition creates both good and ill effects.

Counted in the list of good effects may be what we learn from the past about our strengths and our weaknesses. The wisest among us are they who have learned these lessons well.

Any new beginning is enhanced, particularly among ministers, when the related support systems are active in their supporting roles.

This new beginning that I am now making has been supported in so many ways that I feel that this, my first statement in the Recorder, must be one of gratitude:

To the executive board for designing and authorizing a transitional learning period with both executive secretary and the executive secretary-elect working on staff together

To the staff who have been so receptive and helpful—in personal conferences, meetings, over meals, written input and shared hopes

To my loving family who are graciously enduring a commuting husband and father

To the Child Care folks who generously rented me a room at so convenient a location

To the more than 500 persons whose "letters from everywhere" have provided affirmation and promise of prayer support

To a Christian gentleman and statesman, Dr. Franklin Owen, who for 11 years has endeared himself to Kentucky Baptists in this strategic role. And who, in these closing days of his administration, has given generous and comprehensive assistance "to the new kid on the block." His shoes would have been more difficult to fill had he not encouraged me to wear my own! I am grateful he leaves big footprints in which to walk when the snow gets deep.

And, to the heavenly Father who has confirmed this new beginning and who will be there to help when I stumble

"Oh Lord, take me along with You on this new journey and help me hold tightly to Your hand." Amen.

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oneida journal

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

SMILING EYES

One recent prayer meeting night, nine of our girls and 17 of our boys were received into our Oneida church by baptism. They had, of course, earlier made their professions of faith.

Each of them had come to our campus spiritually lost. Some have been here for three years, others not three months. The average age of this particular group was 15 and an average of ninth grade level. The youngest was age 10, the oldest 21, ranging from sixth through 12th grades.

Fifteen of them came to us from Baptist preference homes, two were of Church of God background, three were of Methodist heritage and one came of Presbyterian parentage. One was Coptic and four had no religious preference.

Six of these young people have at least one parent dead. Ten came to us

from stable homes. Ten came from broken homes. Several of these have stepfathers or stepmothers. Some are from single parent situations.

A full paying Kentucky student pays \$185 monthly, a full paying out-of-state student pays \$235 monthly. Of course, neither of these figures represents the true cost which is well over \$300 a month. But, of this baptized group, nine are considered "full paying," 13 are on partial scholarship and four are not able to pay anything.

Eleven of these young people live in the following Kentucky towns: Glasgow, Williamsburg, Mt. Sterling, Frankfort, Oneida, Louisville, Georgetown, Covington, Henderson, Harlan and Shelbyville.

Seven live in Ohio reflecting the Kentucky migration north several decades ago and two are from Michigan. Also baptized were one each from North Carolina, Indiana, Illinois, Tennessee

and Texas. One is from Ethiopia.

Occupations of the parents of these boys and girls include: a store manager, upholstery, church secretary, store clerk, insurance agent, maintenance man, factory owner, Methodist pastor, machinist, bank president, licensed practical nurse, unemployed, two tool and die makers, one who lives abroad involved in international trade, engineer, teacher, salesman, career army man, state employe, jet airline pilot, nurse's aid, barber, welfare recipient, widow receiving social security and school counselor.

How did these students and their parents learn of Oneida?

Three heard of the school from former Oneida students, and one's mother attended here. Four heard of us from Baptist pastors, two found us in a directory of American boarding schools, seven learned of the school from other parents whose children have or are now attending Oneida. Other referrals include: a public school teacher, a social worker, two former Oneida staff members, an Oneida trustee, a school counselor and a family friend.

There are as many reasons why boys and girls come to us as there are students enrolled here. Reasons for this

particular group include: discipline and structure needed, grandparents too elderly to care for child, strong male role model needed, father unable to care for child alone, better environment needed, more individual academic attention, broken home, live in a dorm preparatory for college education, can't get along with stepfather, need for mother image, poverty, more chance to play sports, brother attending, need to evolve a better self image, parents are alcoholics, single parent who must work and not home in the evening to supervise the child, parents deceased, doesn't get along with stepmother, need to learn respect for authority, and desire for Christian training.

Yes, these teenage years are a time of groping, growing, confusion and decision.

Some weeks ago one of our senior girls came running to me. She had a big smile and her eyes were dancing with excitement. "I've just been accepted to college, and my grant and loan have been approved!" She has been here largely on scholarship and came four years ago reading at second grade level. What she has accomplished!

Thank you Lord.



campbellsville college today

W. R. Davenport, President
Campbellsville College, Campbellsville, KY 42718

VALUE CENTERED EDUCATION

Everybody is talking about values in education. This is one of the most prevalent issues in educational literature today. The Christian should not be

misled by vocabulary, however, The problem is that everybody has his own meaning for the word values.

When some speak of values, they mean only civic values. Others refer to humanistic values. Even the term moral

and spiritual values are being redefined so that they no longer mean what they formerly meant.

At Campbellsville College and at our other committed Christian colleges, our values arise from our Christian position. The presuppositions which underlie all of our operation are very significant. We begin with the fact and the sentence that: God is! This conditions all we do. This is followed by other concepts that God has moved in creation and in the affairs of men. He has revealed himself in his Word—the Bible. Jesus is the eternal Son of God. He is the full and complete substitute for man's sin and is the only way to reconciliation to God. Man's destiny is in-

extricably linked to what he does with Jesus Christ. Every human being is of extreme value as one created in God's image and one for whom Christ died.

When knowledge and learning are pursued within the framework of values such as these, a different end product emerges than that which comes from an educational program where these values are ignored or denied. The essence of Christian education is found in the values which permeate its structure. Thank God for colleges where these values are Christian ones. Campbellsville strives to be such a college. Please keep supporting us with your prayers, your young people and your gifts. These keep us strong.



clear creek comments

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

ALL THINGS NEW

Although the writer of Ecclesiastes indicated "there is no new thing under the sun" (1:9), it seems to me there are special times in life when everything becomes new and fresh: a wedding, the birth of a baby and . . . graduation.

It is time for graduation again at Clear Creek. Fifty-nine degrees and diplomas will be awarded to God's choice and called servants. The students and their families are excited. Wives who worked hard to 'put hubby through' are especially recognized. Children are 'proud of Dad' (and, in some cases, Mom). It is a most exciting time for all of us.

Graduation brings a sense of completion but also a feeling of expectancy as the proud graduate reaches out to whatever God has for him in the future. This is what brings mystery, freshness and a sense of something new to all of us. And this brings to mind God's word in Rev. 21:5, "Behold, I make all things new."

I remember how I felt a sense of 'newness' at my eighth-grade gradua-

tion (many years ago). At my high school graduation, we sang with supreme optimism, "You'll Never Walk Alone." Since then I have participated in commencements at Texas Tech University, Moody Bible Institute and twice as a graduate at Southwestern Baptist Theological Seminary. Always there was a sense of the former things passing away and an eager stretching toward God's next new thing.

The commencement at Clear Creek for the school year 1982-83 brings to me a special sense of newness for it is my first graduation exercise as president of Clear Creek Baptist School. I am thinking of the students who make up this, my first, graduating class.

And now our students look toward new fields. Our Lord, who led them here, is now leading them out into his vineyard, to preach the gospel for him. And we are all glad. 'Hope springs eternal' in our breasts for them as we commit their new way to our God who makes all things new in all of our lives!



homes for children

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

WOMEN!

When one experiences the enthusiasm and vision Baptist women have for missions, how can you describe it? I just want to say, "Women, Exclamation Point" and I say it very positively.

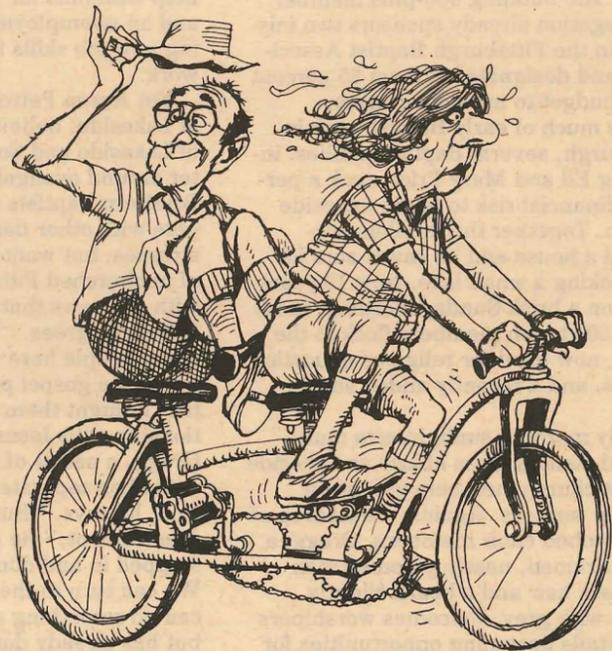
My wife and I are just back from Murray where the Kentucky Baptist Woman's Missionary Union held their annual convention at First Baptist Church. The atmosphere was charged with enthusiasm, the spirit was high and the program inspiring. We came away inspired and overjoyed about all women do in our churches and denomination. To attend their convention and get caught up in their enthusiasm and vision for the work of our Lord is most uplifting.

From my observation, our Baptist women have remained on the cutting edge of advancement in missions and every worthwhile effort in the kingdom's work. Christianity has been blessed by their devotion. Women often ministered to Jesus' needs. They were first at the empty tomb. Lydia was the first convert to Christianity in Macedonia and women labored in the churches Paul established. They have a long tradition of ministry that truly

counts.

Women prayed, talked, pushed, encouraged and gave until the first Baptist Orphanage was opened in Louisville in 1869. That facility, now the Spring Meadows Children's Home, is the oldest continuously operated children's home in the Southern Baptist Convention. Across 114 years women have informed individuals and churches of our work with children. They give their money and encourage others to give. Women gather food and personal items for the children. They help provide scholarships; they have sponsored children; and they give their time to help. Without the help of dedicated women, our work with children would have fallen far short of what has been done. Without their continued prayers and personal support today, we could not do nearly as much as we are doing.

Paul admonished friends to "help those women." I want to say to all of Kentucky Baptists, "Help those women." However, I want to say, "Those women are helping us do what God wants done." And finally, I just say "WOMEN!" They are incredible and indispensable to our work with children.



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North Park and Lakeside Baptist Churches

Southern Baptist congregations at work in the North

*Through efforts
of local churches
Southern Baptist
work is now
flourishing in
Pittsburgh and is
reaching out to
other areas of
Pennsylvania*

A folding table covered with platters of ham and chicken; dishes of vegetables and casseroles; plates of carrot cake and apple pie line one wall of the

basement meeting room of North Park Baptist Church. More than 80 people, ranging from those walking with canes to those nestled in parents' arms, brave the cold, snowy Saturday evening and file past the table, eyeing each dish and occasionally nibbling the delectables before finding a table with friends.

Yet the covered dish dinner is only a preliminary for the group. Church members and friends have come to feast on another delicacy: the Bible.

Annually, North Park Baptist Church, the flourishing Southern Baptist congregation in the North Park suburb of Pittsburgh, sponsors a Bible study for church members of all ages. Dwight Moody, youthful pastor of the 278-member congregation, spends time with North Park youth.

The group's discussion about moral issues covers a wide range of topics, from sexuality to crime; school conduct to home life.

"Have you ever been tempted to steal?" asks Moody. Though some of the youth reply "yes," Moody shows no look of horror or disappointment. Instead he welcomes their honesty, evoking group members' responses to solve personal dilemmas.

Moody stresses the importance of Southern Baptist work for the North, saying the Baptists provide an evangelistic presentation of the gospel and teach the Bible is applicable to all areas of life.

Church members are concerned that the "good news" go beyond their community into other areas of the state. To help with that task, North Park sponsors the Mid-County Baptist Chapel in

Ford City.

On the south end of Pittsburgh, Lakeside Baptist Church shares similar concerns. The budding 300-plus member congregation already sponsors two missions in the Pittsburgh Baptist Association and designates at least 25 percent of its budget to missions causes.

Like much of early Baptist work in Pittsburgh, several Baptist families, including Ed and Mary Price, took a personal financial risk to begin Lakeside church. Together the families purchased a house and its seven-acre lot overlooking a small lake. Now 13 years later, on a brisk Sunday morning, more than 150 church members flock to the house, now used for religious education classes, and a recently added sanctuary.

Early morning sunlight sets multi-colored stained glass ablaze as Lakeside Baptist church members gather for worship services. Against a backdrop of brown-robed choir members, Gregg, a stocky-framed, neatly groomed man with dark hair and a beard slightly tinged with grey, welcomes worshipers and details upcoming opportunities for church members: Bible study, choir, leadership training, community ministries, associational activities.

Gregg insures that church activities include a mixture of evangelism and community ministry in order for church members to "more fully become the person God has always intended them to be."

Lakeside members regularly provide food and clothing to Hanover Baptist Chapel in Clinton, a small congregation hard-hit by unemployment. Lake-

side also teamed up with a Lutheran church in developing a local food bank. Other church projects have included help with bills for unemployed families and an unemployment workshop offering new job skills for people out of work.

Yet Karen Petro, associate minister at Lakeside, believes the major strength of Lakeside and Southern Baptists center around evangelism and discipleship. Southern Baptists are not out to compete with other denominations, she stresses, but want to reach thousands of unchurched Pittsburgh residents with the news that God cares.

Gregg agrees. "There are a great many people here who have just never heard the gospel proclaimed in a way that brought them to a personal relationship with Jesus Christ," says Gregg, a native of Alabama.

Sin has separated each person from God, he says. "But in the midst of our predicament," he adds, "God has stepped in and done something for us. We can turn to the one who not only can do something about our problem, but has already done something about our problem through Jesus Christ."

While economics have forced many religious groups to pull back, "Southern Baptists are the only group in the area that is multiplying," adds Gregg. Through efforts of churches like North Park and Lakeside, once struggling home Bible study fellowships themselves, Baptist work is flourishing in Pittsburgh.

"We are in the middle of people who are hurting," says Gregg, "and we want to do something about it."



LEARNING YOUNG—Bible study for all ages is the cornerstone of growth for North Park Baptist Church, a flourishing congregation in suburban Pittsburgh pastored by Dwight Moody.