



Church membership tops 14 million

by Jim Lowry

The number of Southern Baptists will top 14 million in 1983 and all five church programs will show enrolment increases, according to 1983 statistical projections released for the denomination.

The only area predicted to decrease from last year is baptisms. A projected decrease of 3.7 percent, or 15,227 would make the total 396,327. This would be the first time baptisms have dropped below 400,000 since 1979.

Gains ranging from 1.7 percent to 7.5 percent are projected for Sunday school, Church Training, church music, Brotherhood and Woman's Missionary Union.

The amount of money reported for mission expenditures in 1983 exceeded \$500 million for the first time, with an increase of almost \$43 million, or 8.6 percent, bringing the projected 1983 total to nearly \$529 million.

Total receipts for the denomination had a matching 8.6 percent increase projected for 1983, making the new total more than \$3.38 billion. The per-

centage increases for missions expenditures and total receipts are lower than in previous years, but inflation also has been considerably lower than in the last few years.

Sunday school, the denomination's largest church program, is projected to have a 2.1 percent or 161,251 increase for 1983, which makes the total ongoing enrolment 7,839,855. This increase is the fourth consecutive increase for the Bible study program and the largest gain since 1976.

The projected Church Training increase of 2.4 percent, or 46,784, makes the total enrolment for the program 1.99 million. This also is the fourth consecutive increase for Church Training.

Church music enrolment is projected to increase for the 18th consecutive year. The music enrolment is predicted to go up by 1.7 percent, or 27,791, to a total of 1.66 million.

Ongoing enrolment for Woman's Missionary Union is projected to increase in 1983 by 2.3 percent, or 26,433, to a new total of 1,175,699. This is the fourth consecutive year for an increase in WMU enrolment.

Brotherhood enrolment is expected to increase by 7.5 percent in 1983, to a new total of 569,365, an increase of nearly 40,000. This is the fifth gain in a row for Brotherhood and the largest

ESTIMATED 1983 SBC STATISTICS				
	1982 Total	Estimated 1982-83 % Change	Estimated 1982-83 # Change	Estimated 1983 Total
Baptisms	411,554	-3.7	-15,227	396,327
Church membership	13,998,252	1.5	209,974	14,208,226
Ongoing enrolment				
Sunday school ..	7,678,604	2.1	161,251	7,839,855
Church Training	1,949,348	2.4	46,784	1,996,132
Church music ...	1,634,774	1.7	27,791	1,662,565
WMU	1,149,266	2.3	26,433	1,175,699
Brotherhood	529,642	7.5	39,723	569,365
Mission expenditures	\$486,935,086	8.6	\$41,876,417	\$528,811,503
Total receipts	\$3,117,387,150	8.6	\$268,095,295	\$3,385,482,445

increase since 1965. The form for reporting Brotherhood enrolment was changed this year to allow concurrent enrolment of persons in two or more of the four Baptist men's categories.

The church membership total for 1983 is predicted to reach 14,208,226, an increase of 1.5 percent, or more than 209,000. The only decrease in church membership in the Southern Baptist Convention in the last century was in

1926.

Statistical projections for the denomination are based on information from 26,039 uniform church letters which were among the earliest received in the Research Services Department of the Sunday School Board. Normal statistical error could cause the projections to differ slightly in either direction. The final 1983 denominational statistics will be released in February 1984.



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Draper says churches are drifting without purpose

Drifting like plankton in the sea, too many churches in America have lost their sense of purpose and mission, Southern Baptist Convention president James T. Draper Jr. said recently.

Speaking to a national conference of Southern Baptist evangelism directors, Draper, pastor of First Baptist Church, Euless, Tex., said the church today is facing the greatest conflict in history. "The church is increasingly irrelevant to the average person," he explained.

The church has become a defender of cultural values rather than challenging culture and realizing the church was intended to be God's change agent in society, he said. "We have thought, 'if we just get saved, that's the most important thing'," Draper added.

"Most church members have no idea

they are supposed to be God's change agents of reconciliation," he lamented.

"We're afraid of mission, and we ought to be, because the mission of the church is to lose itself in a world of suffering, evil and injustice," Draper said. "Without a sense of mission, the church has become like plankton drifting aimlessly in the sea, without power to change direction."

On materialism, Draper said there is a great movement among Baptists and other conservative denominations saying if you trust God, you can drive two Cadillacs, be rich, be president of your own company and have everything you want.

Draper told the evangelism directors the real crisis facing the church, and all Southern Baptists, is a crisis of evangelism.

Tanner opposes nuclear war because of evangelism

Speaking out against the use of nuclear weapons, Southern Baptist Home Mission Board president William G. Tanner told a national conference of Baptist evangelism directors if such weapons are ever used, "there won't be any evangelism."

Addressing Baptist state and national evangelism directors the week after showing of "The Day After" on network television, Tanner said he opposes use of nuclear weapons because it would prevent Christians from fulfilling their calling to evangelize the world.

A nuclear attack would utterly destroy the infrastructure of the nation, including the organized church, Tanner said.

"I'm not saying it would destroy the

church or destroy our faith," he added.

"Indeed the faith of those who survive would probably be strengthened in such a time of tragedy. But our organized ability to witness effectively to those who do not know Christ would be evaporated with the cities," he declared.

Describing reaction to showing of the ABC-TV special, Tanner said regardless of the viewers' political views, Americans are scared and worried about nuclear war now more than ever. "But it would be 100 times worse than what we saw on television," he added.

"It's time for us (Christians) to get deadly serious about winning America to Christ," Tanner declared. "We don't have nearly as much time left to win the world as we think we do."

KBC increases total study course awards 27 percent in year

The total number of church study course awards for the Kentucky Baptist Convention was 21,385, an increase of more than 27 percent from the previous year.

Highview Baptist Church, Louisville, ranked 20th in the Southern Baptist Convention in study course awards during the 1982-83 year, and Long Run Association ranked 17th in the top 25 associations in the denomination.

The total awards for 1982-83 represents an increase of 32 percent, the largest single year percentage gain in history, according to William R. Cox, church study course coordinator at the Baptist Sunday School Board.

The top states in the denomination were Florida, with 73,710 study course awards; Texas, 71,382; and Georgia, 50,444. More than 370,000 names were entered into the study course system this year, which is the first year the church study course system has been on computer.

A total of 17,494 churches are active in the church study course program.



C. R. Daley

daley observations

Baptists also need to come home

Roman Catholics in the Archdiocese of Louisville are using the Christmas tradition of coming home to extend a special invitation to inactive and alienated Catholics to return to their spiritual home this Christmas season.

Two dozen billboards are being used in Louisville and eight other communities in the archdiocese during the holiday season to extend this invitation:

Welcome Home for Christmas. The Roman Catholic Church welcomes its inactive brothers and sisters back to community life.

Radio and television spot announcements will also be used during the holiday season for the same purpose. The idea is to discover and invite all Catholics who have dropped out for any reason to reconsider, return and resume their places in their congregations.

This program is more than an effort to swell attendance at Christmas masses. It envisions bringing inactive Catholics back into a permanent and meaningful relationship with the church. Toward this end there is a follow-up phase to the "Welcome Home for Christmas" invitation.

The follow-up phase is called "Catholicism Revisited." It will allow inactive and alienated

Catholics to express their concerns and discuss their reasons for not being active. The goals are reconciliation and restoration of fellowship of all members.

Baptists can learn from Catholics at this point. Roman Catholics and Baptists are different in many ways but they do have some common problems and ideals. One of these common problems is the great percentage of members who now have no meaningful relationship with their churches and one of these common ideals is to reclaim these for Christ and his body, the church.

There can be nothing but commendation for this reaching out and reconciliation effort by Roman Catholics. It is all the more admirable in light of the more rigid requirements and stricter discipline traditionally imposed by the Catholic hierarchy upon members. Strict views on abortion, marriage outside their faith, divorce and remarriage have put a growing number of Catholics out of good standing with their church. Now they are being urged to discuss their grievances and consider returning to the church.

Inactive Baptists have no such grievances because their churches have never tried to exercise such control nor impose such discipline. Their

inactivity is due to personal backsliding and any alienation is self imposed.

This, however, does not absolve Baptist churches of responsibility for seeking to bring all their inactive members back into the fold. To have wooed them tenderly and persistently until they joined only to forget or abandon them when they fall out for any reason is to deny that we really cared for them in the first place except as a growth statistic.

Considering how full Baptist calendars already are in December, a "Come Home for Christmas" emphasis would not likely work for many churches. We do have something going, however, that would lend itself to such an emphasis.

Many Baptist churches already have an annual homecoming celebration sometime during the year. One of the objectives for this occasion is to have as many former members return as possible. The emphasis, however, has not been to reach inactive or alienated members.

The idea of coming home spiritually is a good one any time of the year. Among all the innovative Baptist pastors and churches there must be some who will lead the way in an appropriate emphasis upon reaching inactive Baptists. In the meantime we commend leaders in the Louisville archdiocese for their efforts in this direction.

A prostitution of the political process

The lifting of a 116-year-old ban against funds for full diplomatic relations between the United States and the Vatican was a prostitution of the democratic process. By design it was intended to bypass the normal legislative process and to get enacted what ordinarily would not have been approved by Congress.

This maneuver was resorted to in the frantic rush of legislative backlog the week before the holiday recess of Congress. It was not considered on its own merits but skillfully attached by Sen. Richard Lugar (R.-Ind.) as an amendment

to a state department spending authorization bill.

In this way the proposal was never debated on its own merits. It bypassed customary committee hearings where supporters and opponents could have input. Its handling was so speedy that grassroots Americans never knew of it to say nothing of having an opportunity to contact their representatives and senators.

The legislation does not require but only permits the President to appoint an ambassador to the Vatican. White House sources indicate President Reagan will make such an appoint-

ment though he continues to court right wing religious leaders who ordinarily would oppose such an appointment.

The appointment of a United States ambassador to the Vatican poses no real danger though it is highly inappropriate. It acknowledges the pope as the only religious leader in the world who is also head of a state. If such recognition was ever proper, it would have been in the Dark Ages and not in the enlightened 20th century.

Of more real danger than this inappropriate move is the prostitution of the American political process which brought it about.

Baptist hospitals continue charity ministry

Like most Baptist ministries and programs in Kentucky today, the idea of a healing ministry sponsored by Kentucky Baptists first appeared in Western Recorder. A lady mentioned the idea of a Baptist hospital for Kentucky in Western Recorder in 1892. M. P. Hunt, a noted Louisville Baptist pastor, took up the cause and deserves most credit for the first Baptist hospital in Kentucky which opened Nov. 17, 1924.

Baptist healing ministry in Kentucky has come a long way since 1924 and so has Baptist involvement. In early years of this ministry Kentucky Baptists provided much of the resources for construction and much of the funds for treating patients without means of paying for their treatment.

Not so today. Baptist hospitals in Kentucky have come more and more to stand on their own feet so far as funding is concerned. Today they

receive only a token appropriation from Kentucky Baptists which amounts to only a fraction of the cost of charity work done.

Though they now receive little in financial support from the Kentucky Baptist Convention, Baptist hospital leaders in Kentucky place great value on the continuing relationship with Kentucky Baptists. The trustees of all four Baptist hospitals in Kentucky are elected by the convention and the hospitals report regularly to the convention.

Before the extensive welfare programs of the federal government, most charity hospital service was paid for by religious groups or other charitable organizations. Now because local, state and national government provides so much charity service, we tend to forget how much is still left to be done by institutions like Baptist hospitals.

In acquainting himself with the facts about all

Kentucky Baptist ministries, newly elected executive secretary-treasurer Bill Marshall inquired about the extent of charity work now being done by Kentucky Baptist hospitals.

The facts are staggering. According to Baptist Hospitals Inc. president Homer Coggins, 8837 charity patients were treated last year by Baptist hospitals in Kentucky at a cost of \$2,264,500.

In addition to these charity patients, Coggins reports Kentucky Baptist hospitals last year treated 18,801 medicare and medicaid patients and discounted \$11,925,601 to the government which represents the difference between hospital charges and what the government pays.

Several conclusions can be drawn from these facts. One is that Baptist hospital care is big business in Kentucky. Another is that considering the free and discounted healing care on the part of Baptist hospitals, no wonder hospital charges for paying patients are so high.

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

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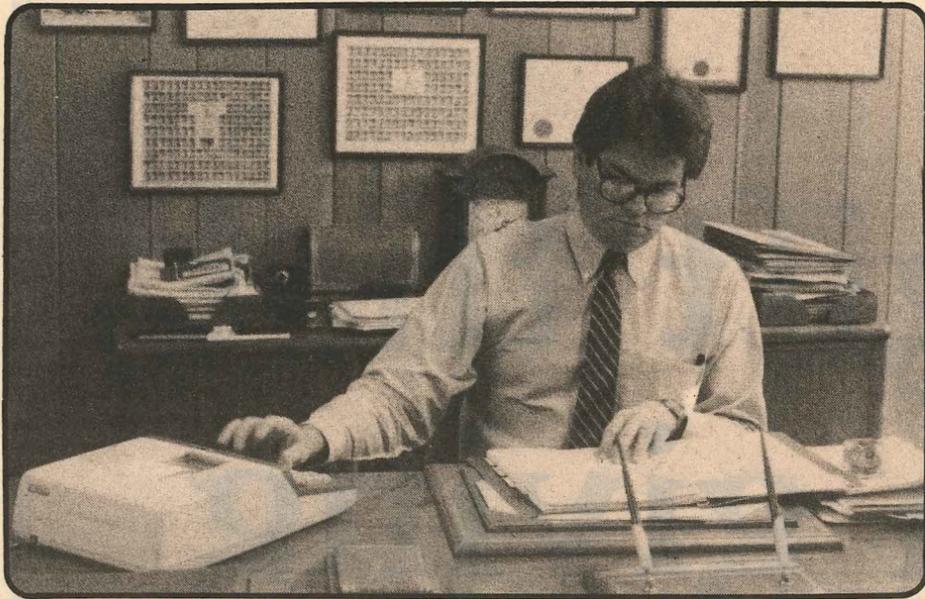
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Processing 30,000 checks per year is just part of business as usual for KBC business manager Barry Allen.

Business as usual

by Susan Shaw, Staff Writer

When an office handles 30,000 checks per year, a few problems are inevitable, although by no means insurmountable.

According to Barry Allen, Kentucky Baptist Convention Business Division director/business manager, the biggest single problem is checks made payable to something other than the Kentucky Baptist Convention. He cited as an example checks made payable to the Cooperative Program. "We know what they mean," he said, "but this means it requires two endorsements.

"We also get checks made payable to Lottie Moon, Annie Armstrong, Eliza Broadus, World Hunger and the like," he added.

Allen suggested churches make their checks payable to the Kentucky Baptist Convention and put on the check and/or remittance form the cause or causes to which they are contributing.

He also pointed out churches desiring to send contributions to benefit more than one cause can send one check made payable to the KBC and specify on the remittance form how much is to go to each cause.

Allen also cautioned churches to make sure checks bear the authorized signature and, if they require two signatures, to make sure both are on the checks.

Of course, Allen added, none of these mistakes prevents the money from reaching the cause. They simply slow down the process.

Another piece of advice Allen offered churches is to send back the remittance form. Allen explained the remittance form is designed with codes to make the bookkeeping simpler for the churches.

Allen also addressed the issue of recording contributions. He noted if a church wants to make a contribution to Oneida, for example, and to have it recorded in the KBC record, the church must make the contribution to the KBC and designate it for Oneida. If the check is made out to Oneida, the KBC Accounting Services Department must return it to the church or forward it to Oneida, and it is not recorded.

A church also needs to be aware of the difference between contributions designated to foreign missions and to Lottie Moon, as well as home missions or Annie Armstrong and state missions or Eliza Broadus. These contributions are handled two different ways, Allen pointed out. Contributions to Lottie

Moon are used according to a special Lottie Moon budget which is apart from the regular foreign missions budget. Allen said if the business office receives a contribution designated for foreign missions during the Lottie Moon offering season someone calls the church to verify the check actually is meant for foreign missions and not Lottie Moon. The same is true of the other special missions offerings.

Every contribution is acknowledged, Allen said. The Accounting Services Department attempts to get the acknowledgement back to the church within a week of receiving it, he continued. The purpose of the acknowledgement is to say to the church that the Accounting Services Department has received the contribution, that it is appreciated, and that it has been recorded as thus and such.

Allen added the church should look and confirm that the contribution has been recorded as it intended. If not, the church should call the KBC Accounting Services Department.

Allen also asked that churches be sure to notify the Accounting Services Department of changes of names and addresses of treasurers or whomever they want to receive the acknowledgements.

According to Allen, the KBC Accounting Services Department is set up on a monthly basis, a setup common for state conventions. Any contribution received within a given month is recorded. Then all Cooperative Program allocations are automatically wire transferred to all the different causes on the 25th day of each month. The designations go out during the first working week following the close of a month.

Each day each transaction is recorded through a computer, and every day the churches' contribution records are updated.

At the end of a month the books are closed and monthly reports are prepared. The money is sent to the different causes along with a report of who gave it. Then Western Recorder publishes the contribution record for the churches to look at. This is a good way for churches to do a self audit, Allen noted.

Allen concluded, "We take seriously our role as a channel. We work under the idea of Cooperative Program monies coming through the state convention and not to it."

Cooperation

in the community of faith:

Sacramento churches show how

by Russ Stephens, State Correspondent

What do Southern Baptists, United Methodists and Cumberland Presbyterians hold in common? Many things such as doctrines, practices and goals. In Sacramento, a town of approximately 538 residents in southern McLean County, they now also hold in common a community survey.

The idea for the community survey originated in the Baptist congregation several months ago. Carl Dugger, who has been pastor at Sacramento Baptist Church since November 1982, said "some started talking about Sunday school outreach, but we realized we had few prospect cards." The last survey taken to Dugger's knowledge was at least 25 years ago. Dugger credits the keeping of the dream for the survey alive all of these months to people in his church.

The next step in their saga was to invite the pastor of a nearby church that had just finished a survey to come and share the "hows and whys" of their survey. The participation of Sacramento Baptist at this meeting showed the interest in doing a community survey was good. Dugger delights in saying that in his church "attitudes have begun to change about Sunday school and the survey. People are realizing that if we are to minister to the community then we must know who they are."

How did the Methodists and Cumberland Presbyterians become involved? The question came up at a later meeting about letting the other churches have the information about their members and prospects. Dugger suggested "we share it with them." Someone else at the meeting added that they might be interested in helping. Dugger volunteered to contact the respective pastors and the survey became a joint affair.

Working together for these three congregations is nothing unusual. As in many small towns, they dismiss Sunday night services for one another's revivals, they hold joint Thanksgiving and Easter services and their choirs present special musicals for the other congregations. Working together in the survey seems to be, for them, another way to express their common ground in Jesus Christ and try to minister to Sacramento in his stead.

Much work went into the survey even

before the surveying actually took place. All three pastors—Dugger; Gerald K. Gaddis, Sacramento United Methodist Church; and Jerry Headrick, Sacramento Cumberland Presbyterian Church—believe the key to the survey is the people of the church. In fact, the pastors are quick to praise the volunteers. Dugger lauds Tim Williams, director of outreach of the Baptist church for the smooth operation through the preparation stage. When asked about preparation, Dugger offered these suggestions:

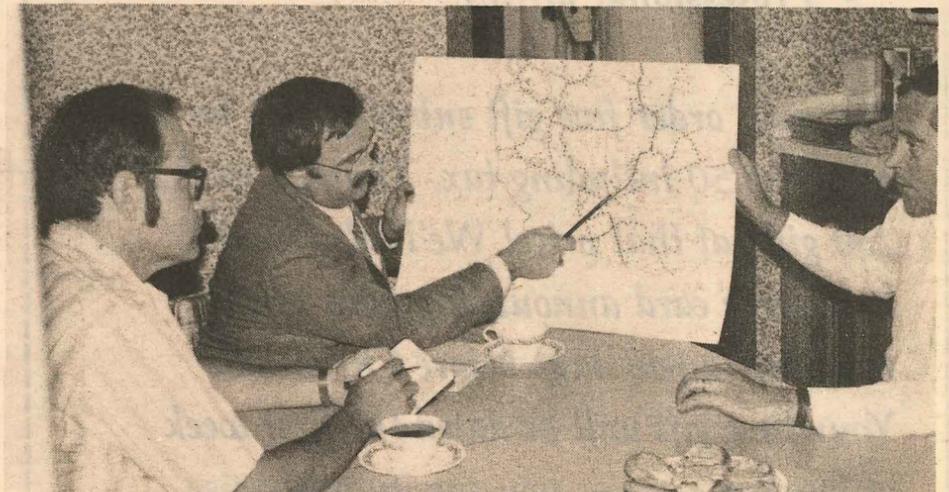
- 1) Commitment and training are important. Workers need to be aware of what they will face.
- 2) Advertise your survey through church bulletins, newsletters, local newspapers and have the surveyers wear name tags.
- 3) Do a study on the ministry of visitation. Dugger recommends the book, *The Ministry of Visitation* by John Sizemore, Convention Press, 1954. He believes this study was the "beginning of thinking of the survey for us."

When asked about the goals of the community survey Dugger, Gaddis and Headrick agreed on these:

- 1) Evangelism in the community.
- 2) Direct the ministries of the churches.
- 3) Drawing the three churches closer together in fellowship.

Headrick, who has served in Sacramento two years, says he hopes the survey will "concrete projections of what is in the community." Dugger commented that one of his goals for the survey is that it will "foster better community attitudes toward the churches." Headrick agrees, "Cooperation between the three churches is significant; it says something to the community." As a goal, Gaddis added, the surveying of the larger community of Sacramento lying outside the city limits.

As the pastors continue discussing the survey the word "unselfish" would describe them. Gaddis, Headrick and Dugger throw out their ideas of how they will use the survey. No one is holding an "ace in the hole" to be used against the other two. The spirit of cooperation shines through because three Christian gentlemen and their churches are focusing on what they hold in common in Christ Jesus.



[From left] Pastor Gerald Gaddis, Sacramento United Methodist Church; Carl Dugger, Sacramento Baptist Church; and Jerry Headrick, Sacramento Cumberland Presbyterian Church, draw up strategies for a cooperative community survey.

Color my word

Cleo Speer devotes herself to biblical word studies in a unique way

by Kima Jude, Feature Writer
Central Kentucky News-Journal
Campbellsville

Cleo Speer often burns the midnight oil.

At 69 she doesn't have to. These are the years when she's supposed to sit back and relax, confine her activity to puttering around in kitchen or garden, travel a little, rest a lot.

Everybody's picture of a grandmother—diminutive, slightly plump, white hair in a bun, Cleo Speer reflects on initial acquaintance the image of a kindly, congenial but average senior adult.

Shortly after meeting her, however, she's eagerly describing how she spends her time, a discussion sometimes bewildering to her listeners because she has a way of wandering without notice from one step to another in what is a complicated and involved project.

In her small but airy upstairs spare bedroom, which houses a sign lettered Rainbow Word Bible Center, a Canon copier, her typewriter, desk, long shelves lining the wall and an assembly line of boxes, Cleo Speer carries on work toward her self-imposed goal of waking up her town to the study of the Bible word by word.

It's a cause to which she's devoted,

perhaps because she finds it interesting and it keeps her busy, perhaps because she developed the scheme herself and hopes someone else can use it, and perhaps because they can and do.

At any rate, she gives the project her money, her time and presses its fruits on anyone willing.

Simply put, she develops word studies for other people to use for studying the Bible.

But that's ignoring the labyrinth of details that accompany her project.

About 40 years ago Mrs. Speer began coloring words in a small Bible she bought in a 10-cent store. She did it, she says, because she enjoys art.

And respects words. "Words are powerful." And coloring particular words makes them easy to find.

She wanted them easy to find because she traces a word's progress from a concordance throughout the Bible. By the time she's finished, she knows thoroughly its biblical contexts.

But Cleo Speer is not content that only she knows all about the Bible through word study. She wants everybody else to discover it, too. So she develops books she puts together herself for them to use. "Sowing the word" she calls it.

Key words in the Bible have been designated a color or combination of colors by Mrs. Speer. For example, she

considers the spirit to be in the world so she colors it green. The word is a seed so she colors it brown.

"I had to identify them somehow or I couldn't remember them."

In the beginning Mrs. Speer colored only about one word a year until she went through the nine basic colors. Then she started on color combinations. Now daughter-in-law Brenda helps her make color charts for others.

After selecting a word to be colored, she takes a concordance and types out every reference to the word by book, chapter, verse and page numbers in two different kinds of Bibles and makes them into long scrolls.

From these she makes up a master copy book giving instructions to coloring a word, references to it in the Bible and pages for study questions as well as a designed cover. Then she photocopies the pages, folds and staples them into books.

"I can only do about 254 without tiring out," she says.

Upon distribution they're supposed to be used with a Bible and colored pencils, which lots of times she'll supply herself. Mrs. Speer's word study guides were previously designated Rainbow Word Study Guides but she has dropped the name since you color your words through your Bible and, in the process, learn.

"You'd be surprised" just how much, according to Mrs. Speer, who can rattle scripture and biblical details off the top of her head. "It seems like when I need the scripture I can say it."

Of course, Mrs. Speer has had a long association with the Bible. She's been a Christian since '23 and a Sunday school teacher for several years. Her family is, she says proudly, completely Baptist.

But her word studies, she contends, are nondenominational. "This is pure word study. It's nobody's doctrine."

She doesn't limit herself only to word study guides. Mrs. Speer also colors page edges of books of the Bible as an easy-finding index, makes her own Bible covers and distributes other materials she runs off, although she's careful about copyright laws. She has her own color work copyrighted.

But all she's doing with her complicated array of colored words and Bibles and paraphernalia is trying to kindle interest in another tool to study the Bible.

"I teach people to use the concordance." And she does it with colors because it appeals to children and senior adults, making it easy even for those who cannot yet read.

She's supremely dedicated to her word studies and spends on it "my whole time. I spend every bit of time other than two meals a day, housework and some sewing. From the time I get



Cleo Speer

up to midnight. I'm trying to get in all that I can while I've got my mind." She devoted one summer to figuring out if she could designate a color combination for every key word in the Bible. She found she could.

She won't venture a guess as to how much money she's invested in her project. "There's no telling." But you can draw your own conclusions. She bought her own Canon copier, Bibles and concordances, colored pencils, paper, staples and other supplies.

Her interest stems from her own struggles long ago to understand spiritual questions. As a teen-ager she embraced religion, but what she wanted to was to know God and she wasn't sure how to go about that.

She read the Bible a lot. Religion saw to that. But still she grappled with the worry of not being sure of her salvation.

She thought memorizing the Bible might help. It didn't.

She gave up western stories, a passion she and husband Clarence shared, in a move to make atonement. It didn't help either.

Then one day she swept a tract off the floor, picked it up and read it. It supplied answers to her questions.

"That's the last I ever knew of the burden I had," she says. The next time she picked up her Bible "it was alive."

So Cleo Speer wants others to recognize its depths and power.

She teaches her words study process to church groups. She tucks material in her purse and gives them out wherever she goes as well as distributes them to "anybody that comes by. They pick up this stuff and go on their way."

What she envisions is that other people will learn the process and carry on the work themselves. "That's what I want people to do."

Meanwhile, however, Cleo Speer carries on with the solitary work she does upstairs in her spare bedroom.

Perhaps it won't conquer worlds for Christ. Or cities. Or even a town. But she's trying.



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mountains to the mississippi

personnel

Clark A. Brown was named pastor of Grapevine Baptist Church, Little Bethel Association, effective Oct. 16. He previously was pastor at New Bethel Baptist Church, Eddyville.

Brown holds his BA from Mid-Continent Baptist College, Mayfield, and attended Southern Baptist Theological Seminary. He and his wife, the former Millie Stephens of Union City, Tenn., have two children, Chad Anthony, 9, and Todd Anson, 7.

Ronnie R. Forrest began duties as pastor at Mt. Pleasant Baptist Church, Logan County Association, Oct. 5. He previously was pastor at Temple Baptist Church, Owensboro.

Forrest and his wife, the former Eunice Hallmark, have two sons, Michael 7, and Matthew, 3.

William Summers has resigned as pastor of Lockport Baptist Church, Henry County Association, to accept the pastorate at Clear Creek Baptist Church, Elkhorn Association. He is a student at Boyce Bible School of Southern Baptist Theological Seminary.

Euin E. Hall accepted the call to pastor Emmanuel Baptist Church, Ohio River Association, effective Nov. 6.

Hall previously pastored Oak Grove Baptist Church, Springfield, Tenn.

James Watt is new director of missions of Muhlenberg County Association, effective Dec. 1.

Watt, a native Kentuckian, is married to the former Daisy Anderson. They have two children, Thelma Watt Shouse and James W. Watt Jr.

Watt received an AA from Bethel College, Hopkinsville, and attended Kentucky Wesleyan College.

Watt assumed his first pastorate in 1952 and was ordained by Crabtree Baptist Church, Owensboro.

Besides preaching revivals, Watt has been director of missions 6½ years in Pike Association, where four churches were organized during his tenure. He has also worked in Lynn and Graves County associations. For two years he taught missions at Mid-Continent Baptist College.



Sanders



Watt

Harold G. Sanders recently celebrated 50 years in ministry at Morningside Baptist Church's Thanksgiving banquet and note burning.

Sanders is Morningside's second pastor. He assumed the pastorate in December 1975 when former pastor Jack Yelvington accepted a call to a church in Lake City, Fla.

Sanders has been a pastor, executive secretary-treasurer of the Kentucky Baptist Convention (1961-72) and a Navy chaplain.

Larry Weatherington has been named pastor at Smithfield Baptist Church, Henry County Association. He was previously at Central Boulevard Baptist Church, Miami, Fla.

Weatherington is a student at Southern Baptist Theological Seminary.



Gray

Larry Gray is Lexington's new Central Baptist Hospital associate chaplain. Gray received a degree in philosophy from the University of Kentucky and a MDiv from Southern Baptist Theological Seminary. He also spent 2½ years in clinical pastoral education at Oklahoma Baptist Medical Center in Oklahoma City.

Gray has also held pastorates at Sugar Grove Baptist Church, Davis County, Bethel Baptist Church, Frankfort, and was most recently associate pastor at Trinity Baptist Church, Lexington.

Eugene Enlow, pastor of Beechmont Baptist Church, Louisville, and Wayne Monroe, minister of music and education, Shively Heights Baptist Church, Louisville, were evangelist and music director for a revival with Central Baptist Church, Nassau, Bahamas, Oct. 31-Nov. 7. Alfred Brown, pastor of Central Church, is a former Boyce Bible School student.

Three former Kentuckians are active in work in the Bahamas. Paul D. Early is director of the Bahamas Baptist Bible Institute, assisted by his wife, Lena. Antonina Canzoneri, whose father, Joseph Canzoneri, was pastor of First Baptist Church, Lebanon Junction, works with youth of the 150 Baptist churches in Nassau and is presently writing a history of Bahamian Baptist work in the islands.

In the Nov. 16 Western Recorder Betty Morris was reportedly called to Highland Baptist Church, Long Run Association. This should have read Shelby County Association.

Jim Gifford has assumed duties as pastor of Green Ridge Baptist Church. A native of Alabama, he is a senior at Western Kentucky University.

He and his wife have a four-month-old son, Benjamin Drew.

Phillip Buckner is the new pastor of Faith Baptist Church, Shepherdsville. He was previously pastor of Bethel Baptist Church, Ravenna, Oh. Prior to that he was associate pastor of Shawnee Baptist Church, Louisville.

Buckner is a graduate of Western Kentucky University and Hyles-Anderson College.

He and his wife, Phyllis, both natives of Kentucky, have two sons.

James H. Mayes was recently called as pastor of Whippoorwill Baptist Church. Mayes is a graduate of Belmont College, Western Kentucky University,

Southern Seminary and Moody Bible Institute.

His wife is the former Bobbi Jean Coley of Franklin.

The Mayeses go to Whippoorwill Church from Goodlettsville, Tenn.

W. Max Anderson has assumed the pastorate of Owen's Chapel Baptist Church. Anderson has also held pastorates at Mars Hill Baptist Church, Dexter Baptist Church, Mt. Haven Baptist Church in Graves Association, Corinth Baptist Church north of Lake City and Walnut Street Baptist Church in Marshall County.

He and his wife, Barbara Jane, have two daughters, Sherry Lynn Webb and Barbara Ann Anderson, and two sons, Charles Anthony and Paul Wayne.

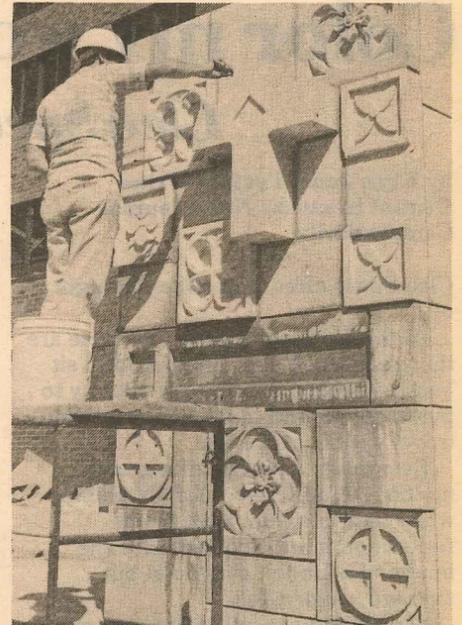
Clear Creek Baptist School, Pineville, honored C. R. and Mrs. Daley when he addressed the student body during a morning chapel hour recently.

Daley emphasized that "a call to the ministry is a call to preparation. Anyone whom God calls to preach his word should be prepared for the highest quality of ministry to those whom he is called to serve." He added, "It is my observation that Clear Creek graduates are among some of the most effective and most loyal leaders of our Kentucky Baptist churches."

Daley admonished the students to face squarely two probing questions as they struggle with decisions during their ministry. He recounted the incident of the confrontation of Sarah's handmaiden Haggai by the angel of the Lord with the probing questions, "Where have you come from and where are you going?" In her overwhelming discovery of the God of the Hebrews, "who sees," she changed the direction of her life. Daley reminded the students, "we come from where we were to God, and in order to get where he wants us, we must often change the direction of our lives."

At a luncheon meeting with faculty and staff, Clear Creek president Leon Simpson presented a certificate of appreciation to Daley.

In closing comments, Daley ascertained that in accepting the editor position "the inscrutable providence of God puts us where we are. If my ministry has been worth anything, it is because I



Kenton Hayes, president of the Treyton Oak Towers board of directors, recently announced the completion of the Treyton Oak Towers memorial pylon, located in the front fountain court of the new full service retirement community, sponsored by Walnut Street Baptist Church, Louisville. Decorative stones were preserved from the Norton Hospital building to construct the pylon.

walked into it honestly."

He added, "In these last 25 years, I have found Baptist leadership, Kentucky-wise and convention-wise, to be that of graciousness, understanding, and an outreach of basic integrity in a common goal."

He concluded, "The Baptist world I know is still in God's business and in pretty good shape."



A missions affair

by Kim Whitehead, Staff Writer

Balloons, popcorn, games and conversations with seminary students with actual missions experience created a unique learning atmosphere for nearly 200 Girls in Action when Severns Valley Association held its first annual missions fair Nov. 5 at Glendale Baptist Children's Home, south of Elizabethtown.

"These girls will absorb so much about missions while here that they can relate to in future learning experiences!" exclaimed Mrs. Jerry Johnson. She has been GA director at Severns Valley Baptist Church 10 years.

The girls played games which involved knowing facts about missionaries as well as examined displays set up by participating seminary students who have had experience as summer missionaries, journeymen or missionary kids.

The afternoon was the result of a joint effort by Mrs. Debbie Quintin,

GA director for the association, and the student missions committee of Southern Seminary.

"A gathering like this provides a terrific time of missions education through different methods other than teaching," said Cindly Bradley, volunteer student missions coordinator for the seminary. Participating in an associational event like the fair was a first for the committee.

"The fair provides a good chance for seminary students to share out of their own experiences a part of themselves," said Charlie Wilson, chairman of the student missions committee, who has himself been a journeyman in Spain.

Of the 14 churches in Severns Valley Association which have GA programs, 12 had groups visit the fair.

That several girls had their concept of missions action expanded was the fair's mark of success. Upon approaching a particular booth, one GA remarked, "Look, somebody went all the way to Tennessee!"

Other home missions positions

revivals

Fairview Baptist Church, Lincoln County Association, held revival services Oct. 17-23. More than 50 rededications, five professions of faith and an addition by letter were recorded.

Evangelist was Dan Flannery, Southern Avenue Baptist Church pastor, Danville. Elmo Ray is pastor at Fairview.

East Pittsburg Baptist Church, Laurel River Association, reports six professions of faith and 18 rededications in revival services. Joe Moberly was evangelist. Church pastor is James Murphy.

Barnett's Lick Baptist Church, Gasper River Association, held revival services Oct. 10-16 with Larry Embry, pastor of Woodlawn Baptist Church, Russellville, as evangelist.

"An Invitation to Life" was the theme of revival services held Oct. 16-21 at Shelbyville First Baptist Church.

Featured speakers delivering the messages during the week included William W. Marshall, executive secretary-treasurer, Kentucky Baptist Convention; Greg L. Hancock, pastor, Lantonia Baptist Church, Covington; Bill Hancock, pastor, Highview Baptist Church, Louisville; Bobby Vassar, pastor, Shelbyville FBC; LaVerne Butler, pastor, Ninth and O Baptist Church, Louisville; and Ted Sisk, pastor, Immanuel Baptist Church, Lexington.

David Briley, minister of music, St. Matthews Baptist Church, Louisville, was music leader for the services and Mary Helen Byrdwell and Betty Jean Chatham, Shelbyville FBC, were organist and pianist, respectively.

Albany First Baptist Church, Freedom Association, held revival services Oct. 9-14 with Ralph Hopkins, associate director of student work, Kentucky Baptist Convention, as evangelist.

Pastor is Ernest M. Harris.

Pike View Baptist Church, Freedom Association, held revival services Oct. 2-9 with Isaac Hucaby as evangelist. Two professions of faith and additions by letter were recorded.

Church pastor is Don Hutchison.

Holland Baptist Church, Allen Association, heard evangelist Marvin Nichols during its early October revival.

The church reports no profession of faith.

George Kreig is pastor.

Pinckneyville Baptist Church, Ohio River Association, held revival services with Don Short as evangelist.

The church reports 22 professions of faith.

Liberty Baptist Church, Allen Association, heard Earl Kingrey during its October revival.

The church reports one profession of faith.

Farrell Isenberg is pastor.

Dyer Hill Baptist Church, Ohio River Association, reports two professions of faith during its Oct. 3-9 revival.

W. R. Harbin was evangelist and Lin Thurman, minister of youth and music at Marion Baptist Church, directed the music.

Pastor is Marlin Mitchell.

Temple Hill Baptist Church, Monroe Association, reports four professions of faith, four additions by baptism, one addition by letter and several rededications resulting from its Oct. 10-16 revival.

Everett Lamay was evangelist. Mike Thomason is pastor.

Bethel Baptist Church, Allen Association, held revival services the first week of October.

The church reports two additions by letter.

Earl Kingrey was evangelist and Jimmy Lawrence is pastor.

Sano Baptist Church, Russell County Association, held revival services Oct. 10-19.

J. W. Powers, Campbellsville, was evangelist. Valda Cooper is pastor.

Friendship Baptist Church, Russell County Association, reports one profession of faith and one rededication from its Oct. 17-23 revival.

Lloyd Williamson is pastor.

Indian Hill Baptist Church, Russell County Association, conducted revival

services Oct. 23-28.

O. D. Cooper, Columbia, was evangelist and James C. Porter is pastor.

Hopewell Baptist Church, Allen Association, reports three professions of faith and two additions awaiting baptism as a result of its Oct. 16-26 revival.

missions

Mr. and Mrs. J. Leslie Smith, missionaries to Indonesia, have arrived in the states for furlough (address: Rte. 3, Box 278A, Henderson, KY 42420).

He is a native of Gatesville, Tex. The former Edna Broadly, she was born and grew up in Hebbardsville.

They were appointed by the Foreign Mission Board in 1958.



Michael and Janice Elliot

Michael and Janice Elliott, home missionaries in Kentucky, recently attended orientation meetings and a commissioning service hosted by First Baptist Church, Marietta, Ga.

The Kentuckians were previously appointed by the Home Mission Board and were among 84 persons attending the orientation.

congregations

Morningside Baptist Church, Long Run Association, has retired its debt as a result of a \$22,143 gift from two families in the church. Joe and Jane Witt and an anonymous donor made up the difference in the payoff amount.

First Baptist Church, Tompkinsville, has taken Milltown Baptist Church as its mission. An installation service was held Dec. 4 for Ronald Davis, Milltown pastor.

Central Baptist Church, Ohio River Association, celebrated the paying off of its debt with a noteburning Nov. 20.

Deacon Bill Hargrove, treasurer Cornelia Riley and trustee Lewis Dunkerson burned the note.

Pastor is Billy Hurley.

First Baptist Church, Loyall, participated in Royal Ambassador week activities with a men and boys' banquet featuring Robb Carr, state Brotherhood associate, as speaker.

Joe Durham is R.A. leader and Keith Rogers is pastor.

Glenville Baptist Church, McLean Association, held a ground breaking service for its new 300-seat auditorium Oct. 16. The building is scheduled to also include a choir room, dressing room and church offices.

Central Baptist Church, Mt. Zion Association, recently had 1274 in Sunday school for its highest attendance ever. According to pastor Don R. Mathis, the increase was the result of a Sunday school campaign.

Bedford Baptist Church, Sulphur Fork Association, saw an increase from 132 to 265 in Sunday school attendance in one week after participating in an 8.5 by '85 enrolment/enlargement campaign under the direction of Francis R. Tallant. Mike Caudill is pastor and Bob Boyer is Sunday School director at Bedford.

deaths

Mrs. Anne Clardy Johnson, 94, a native of Christian County and a resident of Trenton in Todd County, died Nov. 9 after an illness of several months.

Mrs. Johnson was a Christian 83 years and a member of Trenton Baptist Church and its Sunday school 55 years.

She was the granddaughter of John D. Clardy, former moderator of Bethel Association, and the niece of John N. Prestridge, the first American to be secretary of the Baptist World Alliance.

Memorial services were held Nov. 12 with her pastor, Buron L. Richerson, and John R. Christian, pastor of Second Baptist Church, Hopkinsville, officiating. She is survived by two sons, John W. Johnson, Chattanooga, Tenn., and Harry C. Johnson Sr., Trenton.



Eugene Enlow, Beechmont Baptist Church, and Wayne Monroe, Shively Heights Baptist church, led a revival in Nassau, Bahamas, Oct. 31-Nov. 7. Enlow spoke to the Bahamas National Baptist Union pastors' conference.

represented were the Philippines, Educador, Venezuela and Spain.

"You never know what kind of

effect an experience like this is going to have on one or more of these girls," concluded Mrs. Johnson.



Seminary students Rob Nash [l] and Cindy Bradley met GAs at Severns Valley's missions fair.

baptist news in brief

Launch of ACTS may be largest ever for cable TV

When the American Christian Television System (ACTS) goes on the air next May, it may be the largest launch of any network in the history of cable television.

Ten of the top 25 cable TV corporations in the country have agreed to carry ACTS, giving the new network the potential of reaching eight million homes through cable. Agreements are in process with these first 10 companies, while other pending agreements could bring the total number of potential homes to 16 million, according to projections by ACTS planners.

ACTS will use cable television, low-power TV and full-power TV stations to deliver 16 hours of family Christian entertainment each day. The Southern Baptist Radio and Television Commission (RTVC) is assembling the net-

work.

"On any given Sunday, Southern Baptists are fortunate to have four million people in Sunday school," RTVC president Jimmy R. Allen said. "But when ACTS becomes available to these cable homes, Southern Baptists will have access to 40 million people every day of the week."

First TelNet program taped in new facilities

After 18 months of using rented facilities, the Baptist Sunday School Board's telecommunications network, BTN, has begun taping in its own studios.

The 1240 square foot studio, complete with control, editing and engineering rooms, was constructed in existing conference room space in the board's West Wing building.

The first program was taped in the new facility Dec. 1 and is titled

"Grouping and Grading Adults in Sunday School."

According to Dennis Conniff, supervisor of the Broadman division's supplies and audiovisuals section, use of the studio is scheduled from January through May with only two days' maintenance time planned each month.

Taping for BTN programming began in June 1982 at Ridgcrest Baptist Conference Center and has continued since at various locations, including conference centers, the board's Church Program Training Center and rented studios in Nashville.

Headquarters for United Nations ministries opened

Nine years after it began, a Southern Baptist outreach ministry to the international diplomatic community has a home three blocks from the United Nations in New York.

Offices for Christian Ministries to the United Nations Community, directed by Home Mission Board missionary Elias Golonka, were dedicated Nov. 29. The headquarters, rented by HMB, provide space for Bible studies and fellowship with United Nations personnel, English classes and counseling, Golonka explained.

Previously the ministry was housed in the Metropolitan New York Baptist Association office, three miles from the U.N. The new location will lessen the staff's difficulty with commuting and parking and is more accessible to U.N. personnel, according to Wallace Buckner, HMB director of the multiethnic ministries department.

Canadian Baptist leaders talk to SBC study group

Recognition "would definitely benefit us," a Canadian Southern Baptist pastor told a select SBC study committee recently, but added, "we don't want something selfish for ourselves."

Eugene A. Laird, pastor of Royal Heights Baptist Church in Delta, British Columbia, was one of five Baptist leaders who addressed the second meeting of the 21-member committee studying the implication of seating messengers from the 62 SBC-affiliated churches in Canada.

The committee, chaired by Fred Roach, a Dallas homebuilder, was appointed following the 1983 meeting of the SBC in Pittsburgh, after C. B. Hogue, pastor of Eastwood Baptist Church of Tulsa, Okla., made a motion to change the constitution of the SBC to allow seating of messengers from the Canadian churches. Currently, membership in the SBC is restricted to churches in the United States and its territories.

The motion was amended to refer the matter to the 21-member study committee composed of four persons each from the Foreign Mission Board, Home Executive Committee and Northwest Baptist Convention and five at-large members.

"There is no question but that seating would benefit us," Laird said. "But we have read seating might damage mission work in other parts of the world. My first desire is to see us seated, but we are not so myopic that we would want only what would benefit us."

Prior to coming to the meeting, Laird said he talked with several other Southern Baptist pastors in Canada, and said their feeling is that "we don't know if it

is wise to be seated as messengers." He added the motion to seat Canadian messengers "was a beautiful, beautiful, thoughtful gesture, but some of us might not have initiated it at this time. Maybe later, but probably not now."

When asked if action to decline to seat Canadian Southern Baptists would hurt the work there, Laird responded: "One of the things that concerns me the most is that we would go to the convention floor and messengers would vote 'no.' As long as there is no 'yes' vote, that is okay, but if there is a 'no' vote, then that would hurt us the most."

In addition to hearing Laird, the committee also heard from three representatives of the Baptist Federation of Canada, a representative of the Baptist World Alliance and SBC president James T. Draper Jr., pastor of First Baptist Church, Euless, Tex.

In his presentation to the committee, Draper traced the process by which they were selected and said: "The convention did not want a committee which would come out with a predetermined conclusion. If messengers had wanted that, they would have voted in Pittsburgh."

Draper told them a "simple yes or no answer will not be sufficient . . . and it could tend to polarize the convention. You just make a substantive recommendation . . . one which can be acted upon by the convention."

Reflecting on the presentation by Canadian Baptists, he said: "Greater cooperation should be a desired goal, but it is not our only consideration."

Following the day-long discussion, chairman Roach told the committee he felt they were "coming toward a consensus" and that he believes the group "will come up with a unanimous recommendation."

Another meeting will be held Feb. 10 in Dallas.

Wilderness therapy gives city kids a lesson in living

Christian Challenge Adventure (CCA), a special project sponsored by the Home Mission Board, transplants inner-city kids into a wilderness setting to help them discover their own worth, the worth of others and the value of a relationship with God.

Jim Gamble and Dianne Reel, trained outdoors experts, recently guided eight youth from Louisville's Jefferson Street Baptist Center through the rocky trails and muddy rivers of Daniel Boone National Forest in Kentucky.

Miss Reel is a student at Southern Baptist Theological Seminary in Louisville and Gamble attends Our Lady of the Lake University in San Antonio, Tex.

The purpose of the hiking trips was "to get the kids out of the city and into a good learning environment in the wilderness," Miss Reel said. "Then we introduced them to the gospel."

From the beginning campers discovered the importance of group cooperation. At Red River they formed a human chain, making it easier to wade across; they helped each other with footing while descending steep mountain trails.

In addition to learning about camping, the campers learned about God. They studied the Good News Bible, many reading a Bible for the first time. By the end of the trip, one girl made a decision to become a Christian and, in the midst of God's creation, others discovered the reality of a loving creator.

baptist forum

Misinformation corrected

In the Nov. 23 issue of Western Recorder we (the Annuity Board, 511 N. Akard Bldg., Dallas, TX 75201) noted some misinformation concerning the new Church Annuity Plan. We refer specifically to a couple of statements:

1. The effective date of the plan is states as Jan. 1, 1983 rather than 1988.

2. In the fourth paragraph it states that a minister or church will be eligible after satisfying a three year waiting period and having worked 1000 hours per year. This eligibility requirement is for church employees other than ministerial. Our ministers may be disappointed or confused by this.

Elaine Elkins, Marketing Manager,
Annuity Board

Speaking out against abortion

In Prov. 6:17 the inspired writer mentioned "hands that shed innocent blood" as one of the seven things God hates and as one of the things that is an abomination unto God.

As Christian we cannot let the passing of time erase from our minds America's awful abomination—the killing of about a million and a half unborn babies each year. We cannot allow ourselves to forget because we are responsible to God. As Americans we cannot allow ourselves to forget lest the innocent blood be found on our hands too.

Each unborn baby is a unique individual from the moment of conception, loved of God, and made by God to fulfill a special purpose upon this earth. His or her right to live is a God-given right that should not be taken away by our government.

The President and our congressmen should know that we have not forgotten America's abomination of abominations. They should hear from us regularly on this very important issue.

William R. Hagan, Taylorsville

Brooksville Church's CP giving

Crescent Hill Baptist Church is to be commended for their decision to tithe the money their members give to their "Together We Build" campaign, with the tithe going to build a chapel at North Brazil Baptist Theological Semi-

nary in Recife, Brazil.

It should also be of interest to others to learn of the action by Brooksville Baptist Church in Union Association. Having received a legacy of \$100,000, which they hope can help them enlarge their educational and worship space, they voted to tithe both the principal and the interest from the money while it is invested, with the tithe going to the Cooperative Program. Their first check for \$10,257 was sent in September.

Further, as the budget for 1984 was adopted recently, the church voted to increase their Cooperative Program giving from 10 percent to 11 percent and also increased their giving to associational missions by a quarter percent to 1.75 percent. Since the total budget for 1984 is \$27,214.44, these decisions show real interest in missions.

J. Kenneth Allaby, Brooksville

Let's use all the Bible, not portions

I am writing in response to Scott Casebier's letter in the Nov. 9 issue of Western Recorder. I have heard 1 Tim. 2:11-14 used time and time again as biblical evidence that women should not serve as pastors or as leaders in the church. Mr. Casebier used this scripture in his letter.

What I don't understand is why people quote these verses in their entirety, yet base their argument on just a portion of the verses. The words, "But I suffer not a woman to teach . . ." are always ignored. I believe we must consider these words, also, in looking at these verses.

When the teaching role of women in the church is considered, it must be seen as the backbone of the Sunday school, GA's, Mission Friends, vacation Bible school and other programs in many churches. The teaching role of WMU is vital to the church's understanding of and involvement in missions.

I am not suggesting we take literally these words on the teaching role of women in the church (imagine reaching our goal of 8.5 by '85 without any women as Sunday school teachers). I am pointing out that to use only a portion of a Bible verse as the basis of argument is to misuse the word of God.

Jennifer Collins, Louisville



sunday school lessons

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

LESSONS FOR DEC. 18, 1983

Life and Work Series
PROMISE AND FULFILLMENT

2 Samuel 7:12-13, 16 As a statesman, organizer and executive, tactful David succeeded in welding Judah and Israel into a compact body. He executed justice with strict impartiality. He readily gave God the glory for his successful achievements. He was very thankful for all God had done for him.

Rejoicing in God's grace towards him and in his goodness to him, David told his spiritual adviser, Nathan the prophet, of his desire to build a suitable temple in Jerusalem in which to enshrine the ark of God and in which the people might worship Jehovah with due solemnity. Nathan hastily gave David's proposed project his hearty approval, but that night God vetoed it due to David's exploits as a warrior. However, God expressed his willingness for David to collect the materials to be used in the erection of such a sanctuary in the future by his son and heir, Solomon, a man of peace. As is often the case, when God withholds permission to do something, he grants the privilege of doing something better.

In this case God assured David the Lord would build a house, or dynasty, for him and he and his posterity would have the special privilege of retaining the throne permanently. It is interesting to note how David responded to his disappointment.

Although he could not build a house for God, he was comforted and

strengthened greatly by God's assurance a king out of David's family would sit upon the throne permanently. Thus God does for his own far more than they can ever anticipate.

Isaiah 9:2-7 Writing more than seven centuries before the birth of the savior in Bethlehem, Isaiah recorded various details about his character and accomplishments. Referring to Christ's birth as though it were an accomplished fact, he wrote: "For unto us a child is born, unto us a son is given." That statement is evidence of both the humanity and the deity of Christ, who was born of a virgin, lived among men and died on the cross to make atonement for their sins.

Finite minds have never been able to grasp the full impact of all that is involved in the names applied to Christ in this passage. "Wonderful" accurately described Christ who was and is wonderful in his person—son of God and son of man, wonderful in his purpose—the revelation of God to man, the redemption of man from sin, the reconciliation of man to God, and wonderful in his power—with the ability to save, sustain and supervise. "Counsellor" implies his omniscience and his ability to guide men and direct the course of the race. As "counsellor," he is infallible or incapable of error. "The mighty God" speaks of his essential deity and his infinite power as creator of all things. "The everlasting father" emphasizes that he is eternal, with both continuity and immunity. "The Prince of Peace" portrays him as the bringer of peace to all who trust him. His reign

will be peaceful, universal, righteous and enduring. His followers should be much more active in doing what they can to bring peace into numerous areas where it is now sorely lacking.

International Series
PREPARE THE WAY

Isaiah 40:3-11 Matthew (3:1-3), Mark and Luke applied Isa. 40:3 to the ministry of John the Baptist. Like the Old Testament prophets, John the Baptist urged the people to repent of their sins, get right with God and be prepared for the first advent of the messiah, which was drawing near.

When Christ came his glory was revealed to some people in Palestine, but when he comes back to the earth "the glory of the Lord shall be revealed, and all flesh shall see it together." When

Christ shall rule and reign and all the persons on the earth shall see "the glory of the Lord," that will be the culmination of the numerous exhibitions of God's glory.

Isaiah was commanded to declare the transitory nature of the things of earth in contrast with the enduring purpose and sovereign power of God. The statement, "All flesh is grass," is a pointed way of expressing the frailty and feebleness of men. Men are like grass in that they grow rapidly and disappear quickly. Whereas man is transitory, the message of God is eternal.

No matter how beautiful, fragrant, helpful and carefree the flowers may be, their lives are short. The shortness of their lives is a reminder of the transitoriness of life. As certainly as flowers are beautiful, the lives of God's children should be beautiful also, but God alone can enable us to live such lives.



on mission together

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

ANGELS UNAWARE?

One of the happier recollections I have of college life was when I served as one of the editors of the Georgetown College newspaper. Unlike those of Harvard, Yale or UCLA, our little weekly dealt rarely with any serious subject matter other than an occasional blast at the administration for not providing certain student amenities. Though the weekly grind of getting out a newspaper sometimes was tedious, it was mostly a fun experience. It is amazing how many cunning things you can make with printers glue and what scissors will do to remake someone's face or create an ugly, fictitious character!

Two of my colleagues on the Georgetownian staff were Don Zacharias (now the president of Western Kentucky University) and Martha (Banta) Miller of Louisville. When I began writing my column for Western Recorder, Martha was one of the first to write welcoming me back to Kentucky and encouraging me concerning this weekly column. Interested especially in the church's role in addressing hunger and poverty needs, Martha shared with me the following experience that happened to her when she was a member of Beechwood Baptist Church during the ministry of Howard Hovde.

Hovde had shared with the congregation one Sunday following an unusual experience on a cold winter day. A ragged, shabby man had appeared at the church asking for a handout and had on only light clothes and no overcoat. Hovde gave the man a cup of coffee and some money, but told him to wait in the office until he could make several telephone calls to try to locate a coat for him.

By the time the pastor returned from the telephone calls the man had gone, whereupon Hovde hurriedly looked around the building to see if he could locate the man. Finally he ran into Bartow Wilbur, the faithful, black custodian of the church for so many years. He asked Bartow if he had seen the man or if he knew where he was. When Bartow replied the man had left, Hovde was obviously agitated and disappointed and told Bartow he had been trying to locate a coat for him before the man went out into the cold winter again. To which Bartow replied, "Don't worry, pastor, I gave him mine."

That story should remind us all once again there are some things we are called upon to do as individuals—without gathering a committee together or consulting with anyone—we simply respond to the best of our ability in Jesus' name.

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homes for children

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

HELPING HANDS

An exciting story has been shared with me by Peggy Schmidt, a cluster coordinator at Spring Meadows Children's Home, who supervises the ministry of three cottages. She works with the child care workers (houseparents), counsels the children and families, and is involved with all the people and activities of her three cottages.

Once upon a time there was a youth named Cheryl who grew up at Spring Meadows Children's Home and who recently returned for homecoming. Greatly impressed with what she saw being done in the lives of young people, Cheryl returned home and wrote a letter to a representative in every church in her association, urging them to give to the Thanksgiving offering for the Baptist Homes for Children.

One person who received a letter was a school teacher. About this same time, one of the teacher's pupils told her she was changing schools because she was moving to Spring Meadows. This girl had no mother or father and was sad to leave the school where she was a strong "B" student and liked her teachers and classmates.

The teacher hunted up Cheryl's letter and gave it to the girl the next day, encouraging her and stressing that no

matter what had happened in the girl's past, Spring Meadows was a good place where she could do many good things for herself. She also reassured the girl she would be loved at Spring Meadows.

The teacher kept thinking about the girl after her move to Spring Meadows, so she called Cheryl and asked her to contact someone at Spring Meadows and make certain the girl would have a nice Christmas with presents.

Cheryl called Spring Meadows 24 hours after the girl had moved in. When she asked about plans for the girl's Christmas, she was told the girl had picked out some gifts from a catalog but Spring Meadows had not found a sponsor to purchase the gifts. This challenged Cheryl, and she checked with her association to see what could be done. Twenty minutes later she called back to say they would sponsor the girl's Christmas, and also asked what they might do for other children there.

How thankful we are for such helping hands! One woman named Cheryl who is grateful for the love she received from Baptist Homes for Children, and one girl presently living at Spring Meadows, who is grateful for loving people from many associations who faithfully support our ministry to troubled youth.



clear creek comments

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

THE GIFT OF LOVE

The Christmas season is a season filled with mixed emotions. To many, it is a good time, a kind, forgiving, charitable time. It is the only time in the long calendar year when men and women seem to open up their shut-up hearts freely and think of those around them in their journey of living. To others, Christmas is hurry, hurry, hurry—buy, buy, buy—until we become despondent and complain about the commercialization of this season.

It seems to me Christmas is also a season for gifts—beginning with God's gift of love. Dale Evans Rogers expresses Christmas in this way: "Christmas, my child, is love in action. . . . When you love someone, you give to them as God gives to us. The greatest gift he ever gave was the person of his son, sent to us in human form so we might know what God the father is really like. Every time we love, every time we give, it's Christmas."

As we exchange tangible gifts this year, let's not fail to give the true gift of love. Thoreau has rightly said, "The richest gifts we can bestow are the least marketable." To me the richest gift is love. And we will be sharing this gift freely at Clear Creek this year.

I wish you could join us here at Clear Creek and experience the love of Christmas as many churches and individuals come and share with our students; sharing gifts with our students and their families so their children may have gifts under the tree on Christmas Day. When I recently asked a pastor, who had brought a truckload of toys from his church to us, why he did this, his reply was fast and simple; "When I was a student here and could not afford to give gifts to my family, God's people shared their loving hearts with me. I, in turn, want to share my love with these today."

I remember a saying I read, "love is not love until you give it away." My heart is warmed at the many acts of love that tell us Christmas is not just a day, an event to be observed and speedily forgotten, but it is a spirit which should permeate every part of our lives, a spirit that must change our lives 365 days a year.

Christmas began in the heart of God, and is only complete when it reaches the heart of man. Where love is felt, our message is always heard. Come visit us at Clear Creek and share the love of Christ.



oneida journal

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

NEW BROTHERS AND SISTERS

Mary is a tall, big-boned girl from Texas. She is 17 and a senior. Her parents own a large truck and are on the road most of the time all over the United States. Mary is a fine girl and an above average athlete. We are both home and school for her.

Susan is 16 and a junior. Her father is a coal broker for one of the largest coal companies in the United States.

Nancy came to us several years ago from a broken home. She is now 14 and in the eighth grade.

Lena's home is in Michigan but her family originally came from Kentucky. Her grandfather has been a lifelong Kentucky Baptist pastor and two of her aunts are among our most faithful alumni. Hers is a stable home and her father is a machine repairman.

Beth is from Louisville and is 16. She

is from a broken home. Of average ability, she is unmotivated academically. She was in the eighth grade three years.

Mark is a mountain boy from Ashland. He is 14 and in the eighth grade. His is a broken home and he is one of many here on full scholarship.

Jim is from a large Kentucky city. His father is a carpenter and, because of family finances, only able to pay \$100 monthly. In an essay written shortly after he came here, Jim wrote, "When I was two I had to go to a shelter. My mom could not take care of us by herself. After the shelter I went to a foster home. I stayed there three years." We were told when this boy came to us, "Where trouble is, Jim is there." But he is very active in athletics here, is very happy, and we are pleased with his behavior and progress. He is 15 and a freshman.

Mike has been raised in Michigan, but all of his family are from the Kentucky mountains. He is a 14-year-old eighth grader, whose family is out of work because of high unemployment. He is another on full scholarship.

Daniel had been a "dropout" several years when we got him. He is 18 and a junior from a broken home. He is doing great.

Gary is from a fine Baptist family background. His father is an accountant and his mother a registered nurse. He is a 14-year-old eighth grader. He is active in sports, a good worker and a good student.

Henry is a 19-year-old junior. His father and mother have been divorced many years and he has lived first one place and then another. A dropout for several years, he learned of Oneida and was brought here by one of Kentucky's best pastors. He is on full scholarship today and one of our very finest and most responsible students.

Jonathan is the sixth of 12 children. He is 17, a senior, and one of our most outstanding athletes. He gives his very best whether we are 20 points behind or ahead. Of Catholic rearing, he made a profession of faith after coming to our school and asked for baptism in our church. His family lives in Louisville.

Greg is a cleancut, 14-year-old eighth grader from Crestwood. His natural

mother was brain-damaged before he was born and he was placed with a grandmother at age five. An uncle is now guardian. He had some real doubts about coming to Oneida, but now loves it.

Robert is a 17-year-old sophomore. He is an excellent athlete but needs extra help academically. His father is a steel mill foreman, his mother a social worker. He is one of the finest young men we have ever had.

Eugene is a 16-year-old who has been here three years. His father is an Amtrak sales manager and his mother works with the Cincinnati College of Medicine. He is a very intelligent and active teenager who needed the structured environment of Oneida after his parents' divorce.

Wesley is 18 and a senior. He is full-paying for his father is one of the top men in one of Kentucky's largest corporations. He loves lifting weights even more than studying.

Frank is from a broken mountain home. He is a 15-year-old freshman and a fine athlete and good boy. He is another of those who some of you readers help with your gifts to Oneida.

What do each of these have in common? They, and many others, have recently accepted the Lord Jesus Christ as their savior and have been baptized into our fellowship. Praise God!

bluegrass billboard

DECEMBER

25 Christmas
25 Student Day at Christmas. Materials available from Student Dept., KBC

JANUARY

2-6 January Bible Study Week. Books available from Baptist Book Store

8 Witness Commitment Day
9, 10 Area Evangelism Conferences.
9—Louisville, Carlisle Avenue Baptist Church; 10—Lexington, Parkway Baptist Church
16, 17 Area Evangelism Conferences
16—Mayfield, First Baptist Church;
17—Princeton, First Baptist Church
20-21 State Deacon-Spouse/Pastor-Wife Retreat. Cedarmore
20-21 State Deacon-Spouse/Pastor-Wife Retreat. Kentucky Dam Village
22 Baptist Men's Day
23, 24 Area Evangelism Conferences.
23—Owensboro, First Baptist Church;
24—Bowling Green, First Baptist Church

30, 31 Area Evangelism Conferences.
30—Campbellsville (Ky.) Baptist Church; 31—Florence (Ky.) Baptist Church
27-28 State Deacon-Spouse/Pastor-Wife Retreat. Cedarmore
27-28 State Deacon-Spouse/Pastor-Wife Retreat. Kentucky Dam Village

FEBRUARY

4 Home Mission Board Teleconference. Lexington, Holiday Inn North
5 Baptist World Alliance Sunday
6, 7, 9, 10 Regional Royal Ambassador Congress Meetings. 6—West Liberty Baptist Church; 6—Jonathan Creek Baptist Assembly; 7—Clay Baptist

Church; 7—Paris, First Baptist Church; 9—Horse Cave Baptist Church; 9—Manchester, Horse Creek Baptist Church; 10—Somerset, Camp Ground Baptist Church; 10—Elizabethtown, Severns Valley Baptist Church
10-11 State Worship Workshop. Cedarmore
12 Race Relations Sunday
12-18 WMU Focus Week
13, 14 Area Evangelism Conferences.
13—Pineville, First Baptist Church; 14—Somerset, First Baptist Church
19 Baptist Seminaries, Colleges and Schools Day
19-22 Home Missions Study. Books available from Baptist Book Store

John [Everette Robertson] listens as Cleopas [Pat Finch] and his friend [Dan Jones] tell him, Mary Magdalene [Julianne Hannaford] and Matthew [David Wilkins] of their experience with Jesus on the road to Emmaus in the musical "Til Millions Know." The musical drama, published by McKinney Music, is in support of the Sunday School Board's Sunday School Department emphasis, 8.5 by '85.



"Til millions know"

Musical drama written to motivate persons in reaching goal of 8.5 by '85

by Charles Willis

A musical drama dealing with the significant appearances of Jesus after his resurrection has been released this month to enhance the final months of Southern Baptists' 8.5 by '85 emphasis.

"Til Millions Know," written by lyricist Billie Pate and composer Mark Blankenship, motivates persons in reaching the Sunday school enrolment goal of 8.5 million persons by Sept. 30, 1985, and to continue as an inspiration for outreach in the years ahead.

The musical was premiered Dec. 4 at the opening session of annual planning meetings with state Sunday school leaders by a 104-voice choir and an orchestra at First Baptist Church, Nashville.

At the conclusion of the premiere, H. Franklin Paschall, pastor of First Baptist, Nashville, said, "Never before have I felt as I have tonight that the problems and the needs of the disciples are bound up in me."

"The amazing thing about the gospel is that it reaches so low and lifts so high." He challenged Sunday school leaders to "tell it out, live it out, so that millions may know."

According to Miss Pate, manager of the management support group of the Sunday School Board's Sunday School Department, "Til Millions Know" is a reaffirmation of Christ's commissions for persons today, an affirmation of his disciples who saw him and believed, and a celebration of the faith of those who have not seen, yet believe.

Working over a six-month period, Miss Pate said her creative process was to develop ideas and research them from a scriptural point of view before writing.

"I got most of my ideas just driving along in my car," she said recently. "I'd grab an old envelope or receipt to write down my words and I'd refine and edit them at home. I lost a couple of those pieces of paper," she quipped.

"The people I wanted to include from the Bible just jumped out at me," she recalled. "I chose the commissions I wanted to deal with, and it was nothing but excitement after that, trying to get into the feelings of the disciples."

"I'm not a musician, and I wasn't really sure about the iambic pentameters of the thing," she laughed, "so I talked with Mark about rhyming and meter."

Blankenship, a design editor in the board's Church Music Department, said, "Like most composers do, I tried to capture the emotion in music that Billie had conveyed through lyrics. In trying to provide musical variety, I've tried to place myself, in my mind's eye, where she was describing situations dramatically to capture the emotions."

"This work, as far as my writing goes, probably has as much emotion as I've ever written," he continued. "This is such a critical message for Southern Baptists that I have tried to find the music to help bring this message home to them."

Composed of 12 music passages interspersed with drama, the work is to



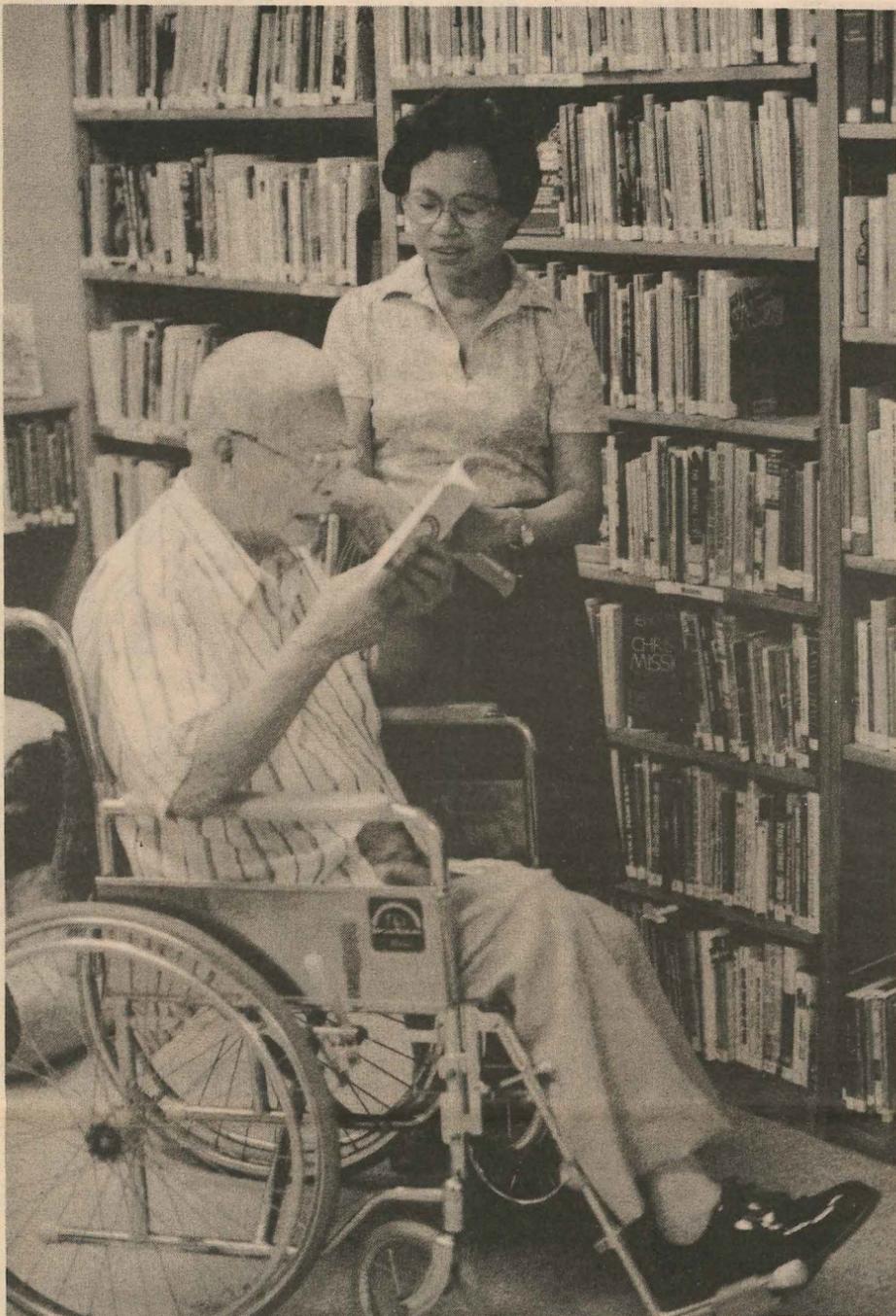
Composer Mark Blankenship and lyricist Billie Pate preview a recording of "Til Millions Know," a newly released dramatic musical designed to support the 8.5 by '85 Sunday school goal. The work deals with the commissions of Jesus following his resurrection.

be performed in full biblical costume, said Blankenship. "The music is easy to sing, and there is some congregational participation at the end with the singing of the hymn 'I'll Tell It Now' (8.5 by '85 theme song published in 1981). There are several musical styles included, but most are in the traditional gospel style."

Both Miss Pate and Blankenship believe several of the songs included will be used by congregations on other occa-

sions as individual hymns. As a part of the witness and ministry efforts involved in reaching the 8.5 by '85 goal, Miss Pate said she hopes "it will be motivational in calling us back to caring and sharing."

Published by McKinney Music, a music publishing affiliate of Broadman Press, "Til Millions Know" is available in score, recording, tape track, performance cassette and stereo cassette through Baptist Book stores.



Above, Eva Low, media librarian for Chinese Baptist Church, Miami, Fla., assists 87-year-old Joe Chuey with a large-print book in Chinese. At right, media library staff members work together to process both English and Chinese resources. From left to right are Mrs. Joy Wong, Mrs. Sim Lee Chin, Toy Chin and Mrs. Fu Chin. In the background is William Wong.

Media library has ministry to English-Chinese bilinguals

by Charles Willis

Providing Christian materials for church members who consider either English or Chinese as their mother tongue is not an easy task, but the media library staff of Chinese Baptist Church, Miami, Fla., view their work as an opportunity.

While Eva Low, media librarian for the church, and her husband, Gow, are American born and consider English their first language, other members of their congregation grew up in China and migrated to the United States, adopting English as a second language.

Sunday services are provided using the Mandarin dialect in the mornings and Cantonese in the afternoons. A total of six dialects of Chinese are spoken among church members, in addition to English.

To accommodate such diversity, a total of 2200 books in Chinese and English are available through the church's media library, in addition to cassette tapes and magazines in both languages.

A scant 10 years ago, such was not the case. In 1973 the library was started with a few racks of books in the foyer. However, that same year, resources increased to a point that required relocating the library in a small room.

With the enlistment of Eva Low as librarian, additional growth in resources brought yet another move to larger quarters.

"When I took this job, it was really unexpected," Mrs. Low recalled recently. "We had had a professional librarian until she moved back to Hong Kong. Little did I know what I was

getting into."

Dedication to a task can overcome many things, she learned. Through attending conferences at Lake Yale (Fla.) Baptist Assembly, attending meetings of The Associational Church Media Organization (TACMO) and obtaining materials from the Sunday School Board's Church Media Library Department, the work became less and less baffling.

"This has been a marvelous learning experience for me," she said. "I feel this is my niche in the church."

Involvement in TACMO has been a major source of help for the staff, according to Alice Hom, promotion director for the media library. "Media library workers from Wayside Baptist Church, Flagler Street Baptist Church and South Miami Baptist Church literally took us by our hands and told us to 'do this' and 'do that,'" she recalled. "When our library became a media library in 1975, we didn't even know what media meant," she laughed.

Various churches in the association have helped build the media library's inventory of books, donating duplicate volumes as they are available. But, Mrs. Low said, "Of course, they don't have duplicates to offer us in Chinese."

Thus, obtaining quantities of books crucial to a large percentage of their ministry requires ordering from sources in Hong Kong and waiting about two months for delivery. As church members travel to visit relatives in China, additional Christian literature in Chinese has been acquired.

Mrs. Low believes "the library should be involved in every training and education area of the church program."



Developing a media library for your church

In every Baptist church there are requests for material to meet the needs of individual members and to supplement the educational program. Therefore, each should have a well-organized, functioning media library to provide materials, care for them and circulate them to the entire church. A media library can assure the best possible use of funds, availability of materials to the people, and the conservation of these materials.

Today's concept of a church media library is that of a location where all types of materials are kept. The media library should provide: 1) printed media—books, periodicals, pamphlets, tracts, clippings; and 2) audiovisuals—slides, filmstrips, recordings, sound and projection equipment, maps, display

cloths, objects (such as missionary curios), and pictures.

Lack of sufficient funds sometimes causes a church to delay starting a media library. However, any church can provide this service immediately even if the library must be started "on a shoestring."

A church may begin a media library by using materials already owned and through securing free and inexpensive media. They may start by collecting media already owned such as tracts and pamphlets from Southern Baptist Convention boards and agencies; the foreign and home mission boards will provide materials such as maps and pamphlets. The Home Mission Board has a special order form for church media libraries.

State convention offices handle free

media for organizations such as Sunday school and for areas like evangelism and stewardship.

Another area of resources is church members who may give books and recordings from their own collections or as memorials.

For churches meeting the requirements, there is a Free Media Library Offer which includes books, vertical file items, and other materials appropriate for a church media library. In order to receive these materials the church must be affiliated with the Southern Baptist Convention and must complete the following steps:

1) Vote by church to establish and support the media library; 2) Elect, the

same way as other workers, a media library director and at least two staff members; 3) Arrange a definite place in the church building for the media library; 4) Set up definite times when the media library will be open; 5) Plan to use an adequate loan system with accession records, book pockets, charging cards and date due slips; 6) Promote the use of the media library and its material through the organizations of the church; and 7) Secure media for the media library.

For more information on beginning a library for your church, contact Mike King or Vernon Cole, Church Library, Kentucky Baptist Convention, Box 43433, Middletown, KY 40243.