



Executive board meets in quiet two day session

by James H. Cox, Associate Editor

It wasn't "business as usual" when the Kentucky Baptist Convention's executive board convened for its annual winter session last week in Middletown. In fact, it was hardly business at all, for every item on the agenda was disposed of well before the mid-morning break on the final day, a rare occurrence in recent years.

The Dec. 12-13 session at the state Baptist Building was largely organizational for the years' work. At this time, the 165 members of the 1983-84 executive board are assigned to permanent committees.

Specific actions taken by the board were few. They included transferring \$31,000 from unrestricted funds to restricted funds at Jonathan Creek and Cedarmore assemblies for major repairs and replacements; reports on various workgroup assignments; election of two persons to fill vacancies on the executive board; and approval for distribution of \$310,000 of unspent executive board funds to other areas within the executive board and among the agencies and institutions of the convention.

The agency and institution executives reported briefly to the executive board on their work and executive secretary-treasurer William W. Marshall also spoke briefly.

Marshall polled the board members on their preference about the best way to approve a new division director and two new department heads when they are ready to be named, which he anticipates before the board meets again in five months. The board voted overwhelmingly to allow the board to be polled by mail on these personnel matters with the vote to be ratified by the board at its next meeting. The division director will lead the new Missions and Church Services Division and the others will direct the Minister-Church Relations and the Church Training and Special Ministries departments.

The Middletown meeting was presided over by new board chairman Willis W. Henson, pastor of Lone Oak

Baptist Church, Paducah. Henson's appointments to the board's administrative committee, which normally meets monthly, are as follows:

Guy C. Futral Jr., Mayfield, chairman; T. A. Prickett, Owensboro, chairman, business and finance committee; William J. Sullivan, Louisville, chairman, church services committee; Bob C. Jones, Lawrenceburg, chairman, agencies committee; M. A. Reese, Barbourville, chairman, missions committee; Glenn Armstrong, Beaver Dam, chairman, nomination and program evaluation committee; and these at large members—J. Dan Cooper, Lexington; Henry B. Huff, Louisville; Tom Stokes, Calhoun; Richard Bridges, Bowling Green; and C. Michael Watts, Columbia. Henson and Marshall are ex officio members of the administrative committee.

The KBC executive board will convene again May 7-8, 1984 at Cedarmore Baptist Assembly, near Bagdad.

Alabama associate will edit newspaper of Florida Baptists

Jack E. Brymer, managing editor of the Alabama Baptist since 1967, has been elected editor of Florida Baptist Witness, newsjournal of the Florida Baptist Convention.

Brymer succeeds Edgar R. Cooper Mar. 1, 1984, as editor of the 97,000 circulation weekly publication. Cooper, editor since January 1971, will retire at the end of February.

The announcement of Brymer's election came from Carroll U. Kendrick Jr., chairman of the five-member Florida Baptist Witness Commission, which also served as the search committee.

Brymer, a native of Jefferson County, Ala., has a BA degree from Samford University, Birmingham, Ala., and a MA in journalism degree from the University of Alabama, Tuscaloosa.

He is a member of a number of professional organizations, including Sigma Delta Chi, Society of professional Journalists, Public Relations Society of America, Baptist Public Relations Association, Alabama Press Association, Birmingham Press Club, Alabama Historical Association and the Alabama Baptist Historical Society.

Brymer and his wife, Shirley, have three children, Jack Jr., 24; Vicki, 22, and Carissa, 14. Shirley is a registered nurse who works in the cardiac care unit of the Baptist Medical Center-Princeton.

Ring out the old, ring in the new

As is our tradition, Western Recorder will not publish an issue next week. Two weeks of Sunday school lessons are included this week as a result. The next issue will be dated Jan. 3, 1984 launching Western Recorder's 158th year of service to Kentucky Baptists. Happy new year from your state Baptist newspaper.



Kentucky governor Martha Layne Collins greets her first grade teacher Frances Samples following an inaugural day [Dec. 13] worship service at Bagdad Baptist Church. G. Allen West, Boyce Bible School professor and family friend of the governor, delivered the early morning address for the governor, lieutenant governor Steve Beshear and nearly 250 others gathered at the church.

Remember your roots, West tells Gov. Collins

by Darrell R. Monroe, Staff Writer

"It's not just any governor we're inaugurating today," stated G. Allen West Jr. greeting nearly 250 persons at an early morning worship service for Kentucky Gov. Martha Layne Collins Tuesday, Dec. 13 at Bagdad (Ky.) Baptist Church.

"It's Kentucky's first woman governor, the first governor born here in Bagdad and the first governor baptized by this church. This is more than a special service," he continued, "it's an historic occasion."

West, pastor at the Bagdad church from 1939-42, is now professor at Boyce Bible School. "You've been unusually blessed throughout your life, Martha Layne," said West. "God has smiled on you. Because of that, I want to point out some of the responsibilities, resources and roots that are yours."

"You'll be dealing with complex and frustrating problems. You will be dealing with people for that is what government is about. This will require all your energy. You'll not be able to solve all the problems. Some will have no answers but you'll need to listen. May God make of you a true statesman—one of compassion, conviction and courage."

"In recognizing your responsibilities, remember these resources," West noted. "You'll have your family. May God be with you all. There will be your host of friends, your cabinet and staff, the friends throughout the state and most importantly God will be with you."

"Remember the words of Joshua, 'Be strong and of good courage. Be not afraid nor be discouraged for the Lord God is with you.' And remember Paul's words, 'My God shall supply all your need according to his riches in glory by Christ Jesus.'"

"Never forget those mighty resources," West admonished.

"You tap your resources by faith. Have faith in yourself—self confidence, not arrogance. Have faith in your fellow man—gather them around you. And have faith in the living God. You will need faith and a great vision. People

will not be moved by any less of a vision than that of their leader.

"Seek knowledge, justice and know the difference between good and evil. You'll want a vision to stir heart and imagination. You'll need it to move this people forward. And, you'll need to pray. Ask and it shall be given, seek and ye shall find, knock and the door shall be opened unto you."

"Pray in the good times so you will not be a stranger to God when you come to him in the rough times," West encouraged.

Finally, West urged Mrs. Collins to remember her roots. "All your roots are important—your educational roots and your cultural roots. These are meaningful. Likewise, your spiritual roots are vastly important."

West then encouraged the congregation to support their new leader. "The rest is up to all of us," he stated.

Citing the story in Exodus 17 where Moses stood with his arms held by Aaron and Hur to sustain the Israelite army in battle, West urged his hearers to hold up their governor's hands during her term of office.

In addition to bringing the morning message, West along with Bagdad pastor David Hughes presented Gov. Collins with a Bible from the church encouraging her to use it as a source of inspiration, aspiration, comfort and authority.

The gift reflected in part the feeling members at the church hold for the governor and her family, Hughes noted. "The church is excited. Many here at the church and in the community are close to her," he continued.

"The family still maintains close ties to the church," said church member Peggy Perry. "Most of the adults here knew her growing up."

"We're honored to have her choose our church to worship in as she starts her governorship," added 80-year-old Frances Samples, the governor's first grade teacher. "We're thrilled to see her accomplish so much. This is a very proud day for our church. It may never come to us again. We praise God for her."

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C. R. Daley

daley observations

The year Santa Claus was late

Santa Claus was a cherished childhood experience for me. I can't remember the first time he filled my stocking hung by the fireplace but I have vivid recollections of the year Santa was late and I experienced a deeper dimension of Christmas.

I was old enough to know about Santa but I was still playing the game with Mother and Daddy because I knew Santa would quit coming when I said I no longer believed in him. It was to be my biggest Christmas. Santa was to bring me a bicycle, the ultimate of my heart's longing. But plans took a tragic turn a day or two before Santa was due. The bicycle was not to be ready for Santa to bring.

My parents decided to quit playing the game and to take me into their confidence for which I have been grateful ever since. They explained to me that they had made arrangements with a friend to find a second hand bike, to have it repaired and repainted and ready for Santa to bring.

As it turned out the bicycle was found but the renovation could not be completed in time for Santa. So I was to have candy, fruit and other Christmas goodies on Christmas morn but would have to wait several days for the bike.

My parents were disappointed but for me it was my most memorable and treasured child-

hood Christmas. I felt honored that my parents would take me into their confidence and tell me the truth instead of concocting some story about why Santa was late. It was the beginning of a life long experience of honesty between my parents and me. We shot straight with each other from that early time in my life through their last days on earth.

The late bike and the realization it came from loving parents had other profound meanings for me. It meant my parents cared about me and my heart's longing. As it turned out it was the only bike I ever owned. It was also the most beautiful bike I had ever seen though it was second hand. I rode it to school which was a mile or so away for a half dozen or more years and I was truly proud of it and always ready to prove its superiority in a bike race.

More than that I treasured the bike and loved my parents more because I knew it required a sacrifice on their part though I know this is hard for this generation of affluence to believe. It was a present neither of them had ever had and they did without something they needed or wanted in order for me to have it.

I think also even at that early age I learned in the gift of a bike from my parents something about grace that gives without condition. With others I had been taught that Santa came to see

only good boys and girls but here was this wonderful gift from my parents in spite of the fact I knew I had not been very good. Though I could not explain it theologically, the unconditional grace of my parents deepened my love for them and my resolve to be a better boy.

This childhood experience provides my best insight into the meaning of Christmas for every generation. The Christmas message is that the gift to be cherished and treasured above all gifts is God's gift in Jesus. He fills the greatest needs and deepest longings of human hearts.

Moreover this gift came only at the greatest sacrifice ever known. It was not on sale nor was it found in a discount store. It cost heaven its rarest jewel and earth its purest heart. This gift of gifts cost God his only son.

Above all, God's gift of Jesus to us was pure grace. We deserved the worst, we were given the best; we deserved death, we were given life; we deserved hell, we were given heaven.

God's Christmas gift differs, however, from my childhood Christmas delayed bike in at least two respects. There was nothing late about God's gift. It was precisely on the schedule written in God's heart even before mankind was made. Also there was nothing second hand about it. Jesus was the first, last and only Christmas gift of his kind. He is never to be renovated, only to be received.

Creedalism is not the way to unity

Due to spending Thanksgiving holidays out of town the Baptist Press release on Southern Baptist Convention president Jimmy Draper's suggestion for the formulation of a doctrinal statement with which Southern Baptist denominational employees should agree or get out came to my attention late. It is of such significance, however, that even a tardy response is required.

The response is a commendation and a warning. The commendation goes to president Draper for continuing efforts for unity among Southern Baptists. The warning is to president Draper and all Southern Baptists not to formulate nor accept any creed but the Bible.

President Draper is very anxious to pull together diverse elements among Southern Baptists. Furthermore, he wants the doctrinal umbrella to be as inclusive as possible leaving no one out except those with obviously heretical beliefs.

This is why he suggests that such a doctrinal statement contains only four almost universally agreed upon beliefs—the full deity and full humanity of Christ, the substitutionary atonement by Christ for the sins of mankind, justification of God's grace through faith and belief in the bodily resurrection of Christ.

If Southern Baptists had to have a creed, I'd vote for president Draper's. It avoids the narrow conformity implicit in the "inerrancy" mentality but preserves the basic affirmations of the New Testament revelation.

But its virtue in this respect would make it ineffective for solving our present problems. It certainly would not please ultraconservatives nor

would it eliminate those now being criticized by ultraconservatives.

It is doubtful if any teacher in any Southern Baptist seminary or writer for the Sunday School Board would have any difficulty sincerely signing such a set of doctrinal guidelines. In fact, there's nothing distinctively nor exclusively Baptist about these four beliefs. Any good Presbyterian could affirm them as could many Roman Catholics (many Catholics emphasize salvation in the grace of God and not in good works).

So while president Draper deserves an "A" for his efforts as a reconciler and his avoidance of narrow creedalism, he overlooks a fundamental trait and strength of Baptists throughout their history. This is the absence of any kind of creedalism be it ever so broad and inclusive.

Of course every Baptist has some kind of creed as Draper says but this is just the point. It is a personal creed and is not to be imposed on any other person.

As Virginia editor Julian Pentecost has rightly pointed out in a recent editorial, Southern Baptists from their beginning have avoided creedalism. Accounts of the 1845 organizational meeting of the Southern Baptist Convention include this statement: "We have constructed for our basis no new creed; acting in this manner upon an aversion for all creeds but the Bible."

Only after 80 years of existence and then only under intense pressure did Southern Baptists adopt any kind of doctrinal statement. In the 1920's the evolution controversy was raging. The Baptist Faith and Message statement, written

chiefly by E. Y. Mullins, was adopted in 1925 to help ease the tension.

In the 1960's the issue was Genesis, especially the historicity of chapters 1-11, and the 1963 revision of the 1925 statement was undertaken as a unifying influence.

But those who worked on both the 1925 and the 1963 statements knew the dangers of creeds and prefaced each with clear qualifications. These qualifications affirmed that "we do not regard them (statements of faith) as complete statements of our faith, having any quality or finality or infallibility." And that "the sole authority for faith and practice among Baptists is the scriptures of the Old and New Testaments. Confessions are only guides in interpretation, having no authority over the conscience."

While I subscribe wholly to the tenets found in the Baptist Faith and Message, I believe all written creeds are out of place for Baptists. A fundamental tenet of Baptists is soul competency which means every redeemed person, under the guidance of the Holy Spirit, is competent to interpret the scriptures for himself or for herself. So when we compose statements of faith we are attempting to say what the scriptures mean and when we make creeds out of these statements we are telling others what it says which is not our prerogative. We claim these statements of faith are not creeds but experience shows we use them as such and in the long run they have been more divisive than unifying.

So thanks, but no thanks, president Draper. Thanks for your efforts but no thanks for your suggestion.

Western recorder (ISSN 0043-4132)

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

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

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

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

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

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

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baptist forum

Church needs to respond to the poor

I am writing to you and your readers to express my concern about the issue of poverty in America and the need for the church to respond to the poor from an informed viewpoint. It has been my experience that many church people hold ill-conceived views about the causes of poverty. Many church people hold to the view that the poor are responsible for their own situation because they are either lazy, incapable, or so deprived they are unable to bring themselves out. This view of the poor leads the church to respond in patronizing, dehumanizing ways which attack the Christian values of the worth and dignity of all individuals under God, and the right of all to a decent standard of living which ensures and supports their worth and dignity.

Therefore, the church needs to more fully explore and research biblical explanations for poverty, which include such concepts as social injustice, oppression, and lust for power and riches. Armed with these biblical understandings the church could respond with aid to the poor in less demeaning, dehumanizing ways, and could speak out and work to alleviate the real causes of poverty.

Jeff Conner, Louisville

Baptists don't need any 'guidelines'

There is absolutely no need for new "guidelines" to set limits on Baptist

fellowship as suggested by Jimmy Draper. What is and has been needed is for the pastors and leaders of the Convention to have the courage to stand firmly for the doctrines Baptists have held dear since Jesus founded the first local church and to insist on them as a basis for fellowship.

A man who does not believe in the inspiration and infallibility of the Bible is not a "moderate," he is a heretic and should not occupy a pulpit or hold any office in the Convention. Such a man should do the honest thing and leave the ministry of God's word to those who really believe the Bible is the very word of God. Without an infallible Bible we have no hope on which to rest our weary, sinful souls!

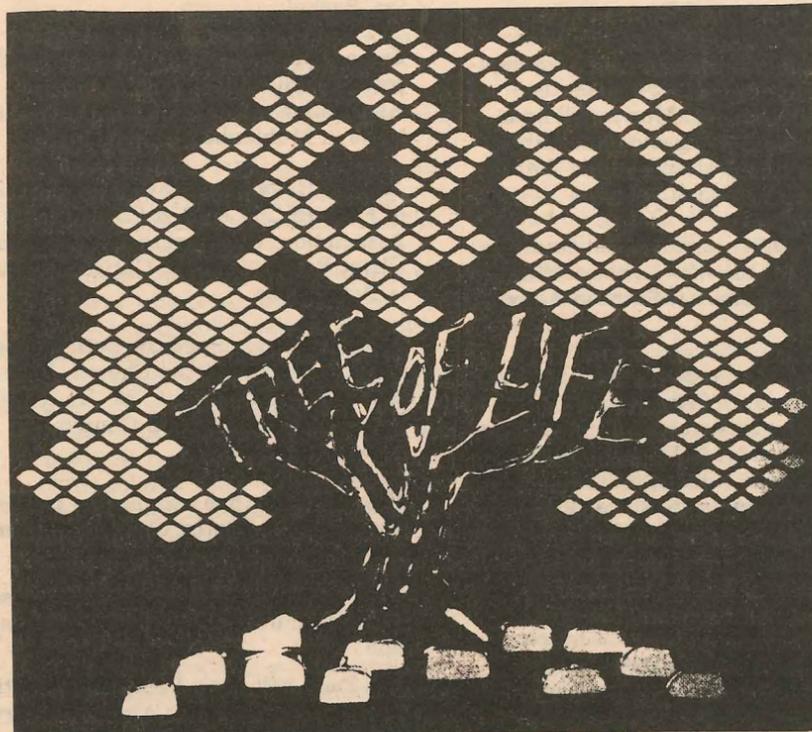
A church that ordains women is not "moderate," but has adopted irregular practice and should not fellowship with regular Baptist churches. The same may be said for those churches which have embraced charismatic wildfire.

We are not against the full autonomy of the local church. They may believe and practice anything they wish. But should not we reserve to ourselves the autonomy to withdraw fellowship from those who walk in error?

A man who does not believe in the eternal security of the child of God is not a "moderate," and has no place teaching in a Baptist school. He should be immediately fired so that he may seek employment in a Freewill Baptist college or a Pentecostal Bible institute.

David E. Gonnella, May's Lick

The Tree of Life for The Cumberland College Convocation and Physical Education Complex



At Cumberland College we are growing a Tree of Life to help us build a Complex containing a 2,000 seat Chapel that will enable all of our students and staff to be together as a family to hear the gospel of Jesus Christ proclaimed at one time in one place. Right now one-third of the students are brought together on Monday, another one-third on Wednesday, and another one-third on Friday because we have no one place large enough in which to bring the students and staff together in one place at one time each week for services. Our current chapel houses only 700 seats and we have almost 2,000 students enrolled.

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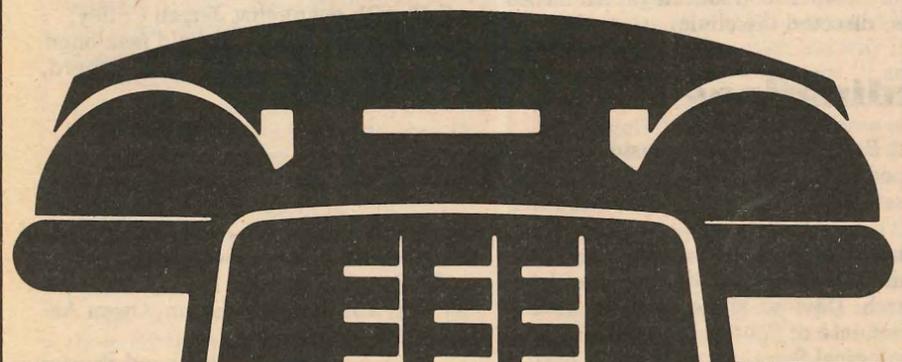
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mountains to the mississippi

personnel

Houston Berry has accepted the call of Bethel Baptist Mission. Bethel is a mission of Broadway Baptist Church, Richmond.

Berry and his wife, Aloma, have four children, Ricky, Junior, Cindy and Jane.

Robert E. Morris, Warsaw, has accepted the call to Clarks Creek Baptist Church, Dry Ridge. Morris will be involved with building church membership and weekly attendance in the Grant County church.

Timothy Turley, a student at Southern Seminary, is the new pastor of Plainview Baptist Church, Bracken Association.

Dana G. Hakes, a first year MDiv student at Southern Seminary, has been called to the pastorate of Alpha Baptist Church, Deputy, Ind. Hakes has a master's degree in counseling and has worked as a counselor since 1975.

Hakes and his wife, Vivian, are natives of Louisiana.

Richard Fory has been called to the pastorate of Butler Baptist Church, Union Association. A graduate of Southern Baptist Theological Seminary, he is married to the former Kathy Seever. They have one daughter, Allison.

Forks of Dix River Baptist Church, South District Association, has called **Roger Weddle**, a 1980 graduate of Southern Baptist Theological Seminary, as pastor. His wife is the former Anna Beard of Campbellsville. The Weddles have two children, Leanne, six, and Chip, three.

Wayne Kelly has accepted the pastorate of Lockport Baptist Church, Henry County Association.

Berean Baptist Church, Union Association, has called **Rick Williams** as pastor.

Four Clear Creek Baptist School students have accepted pastorates in Bell County Association. **Danny Burd** has accepted the call to Fonde Baptist Church while **James Kelly** is now at



Karen Park has been named associate consultant in the student ministries section of the Foreign Mission Board, Richmond, Va. Miss Park, 27, comes to the board from the Kentucky Baptist Homes for Children in Louisville where she was maternity/adoption specialist. An MK [missionary kid] from Chile, Miss Park will be working with college-age MKs and college students who have missions interests.

Pathfork Baptist Church, **James Wright** at Kettle Island Church and **Gary Ellis** at Chenoa Mission.

Steve Hopkins assumed the pastorate of First Baptist Church, Prestonsburg, Enterprise Association, Dec. 11. He and his wife, Denise, have one daughter, Rachel.

James W. Watt Sr. has resigned as director of missions in Graves County Association to become director of missions in Muhlenberg Association.

John L. Haynes has resigned as pastor of Elkhorn City Baptist Church, Pike Association, to accept the pastorate of Olivet Baptist Church, Christian County Association.

Jimmy York assumed the duties of pastor of Freedom Baptist Church, Rockcastle Association, Nov. 20. He comes from Bethlehem Baptist Church, Pulaski Association.

Mike Shocklee has resigned as pastor of Vernal Grove Baptist Church, Muhlenberg Association.

Mike Neal has resigned New Paradise Baptist Church, Muhlenberg Association.

Don Paris will leave Beechmont Baptist Church, Muhlenberg County, January 1984.

Amos H. Kirkwood has resigned the pastorate of Harmony Baptist Church, Little Bethel Association. Kirkwood has been a pastor 31 years.

Mark Gill has resigned from Mortons Gap Second Baptist Church, Little Bethel Association, to become minister of music and youth at First Baptist Church, Dawson Springs.

Dale Etheridge has accepted a call to the pastorate of White Plains Baptist Church, Little Bethel Association. A graduate of Clear Creek Baptist School, Etheridge has also been pastor of Thomas Baptist Church, Irvine. He and his wife, the former Betty Penrod of Russellville, have five children, Cynthia Yates, Beverly Dawes, Mary LeAnn Etheridge, David Etheridge and Raymond Dale Etheridge.

Jack Guerin has resigned as pastor of Second Baptist Church, Greenville, to become pastor of Sharon Grove Baptist Church, Graves County.

Mike Brady is minister of youth at Second Baptist Church, Greenville. He comes from the pastorate of Macedonia Baptist Church, Muhlenberg County.

James D. Huitt has been called as pastor of Brookview Baptist Church, Long Run Association. Huitt is a first year MRE student at Southern Seminary.

Tom Turner was ordained to the ministry by First Baptist Church, Bellevue. Turner is the church's minister of education and youth.

Turner's father, Thomas J. Turner, vice president of academic affairs at Ouachita Baptist University, delivered the charge.

Among Clear Creek Baptist School students accepting pastorates recently are **George Atkins** and **Jessie Lee James**. Atkins has been called to Newton Baptist Church, Bell Association, and James to Knob Lick Baptist Church, Tates Creek Association.

Other students accepting positions are **Eric Davis**, who will be associate

pastor and music director at Old Yellow Creek Baptist Church, Bell County Association, and **Stephen Fox**, who will serve in the same capacity at Greenland Baptist Church, Mt. Zion Association.

Thomas L. Williams has resigned as pastor of Turner Ridge Baptist Church, Crittenden Association, to assume duties as pastor of Ft. Robinson Baptist Church, Kingsport, Tenn.

Mack Hannah, a student at Southern Baptist Theological Seminary, has been called to the position of minister to youth and single adults at Lyndon Baptist Church, Long Run Association.

Joseph R. Tackett, pastor of Grace Baptist Church, Elkhorn Association, will retire Dec. 30.

Tackett has been pastor of the church since January 1967.

He is a graduate of Southern Seminary and has pastored Greenup Fork Baptist Church, Owenton; Sand Run Baptist Church, Hebron; First Baptist Church, Walton.

The church will honor the Tacketts with a reception Dec. 18 from 2-5 p.m. in the fellowship hall.

Gean Smith has resigned as pastor of Smithland First Baptist Church, Ohio River Association.

Bernard Watson has resigned as pastor of Crooked Creek Baptist Church, Ohio River Association.

Clark A. Brown, a graduate of Mid-Continent Bible College, has assumed the pastorate of Grapevine Baptist Church, Little Bethel Association.

He and his wife, Millie, have two sons, Chad and Todd.

Morris Billingly has resigned the pastorate of Grace Union Baptist Church, Freedom Association.

Bruce L. Newman has resigned as pastor of Stony Point Baptist Church, Freedom Association.

Barry Creech, a student at the University of Louisville, has been named the new director of Freedom House, Louisville. Creech, who has been a Freedom House staff member for three years, replaces interim director Marion Stephan.

Creech plans to enter Southern Seminary in August.

associations

Ten Mile Association conducted a Royal Ambassador and Baptist Men's leadership clinic Dec. 6 at Glencoe Baptist Church.

Bill Kaufman, Kentucky Baptist Convention Brotherhood Department director, and **Rob Carr**, KBC Royal Ambassador director, led the clinic.

Ron Kannady, pastor of Oakland Baptist Church and associational director of Brotherhood and Royal Ambassadors, directed the clinic.

ordinations

First Baptist Church, Jamestown, ordained **Harry Neal** Oct. 30. Pastor C. E. Hansford was moderator of the council.

Charles Driggers was ordained to the ministry Sept. 18 by Glenville Baptist Church, Daviess-McLean Association. A graduate of Southwestern Baptist Theological Seminary, he is now pastor of Dundee Baptist Church, Ohio County Association.

Ronald W. Foley and **Kelly L. Tull** were ordained as deacons by Brooksville Baptist Church, Union Association. **Tom Newman**, pastor of Powersville Baptist Church, delivered the sermon. **Kenneth Allaby**, Brooksville pastor, led the ordination prayer. Charges were given by **Ronald Reule** and **James Sowder**. **Terry Hester** presented Bibles to the new deacons.

congregations

Carters Creek Baptist Church, Greenville, dedicated a new auditorium during services the week of Dec. 4.

Louisa First Baptist Church, Greenup Association, celebrated its 100th anniversary Oct. 30. **Otis L. Greer** is pastor.

First Baptist Church, Lewisport, held its first Acteens' crowning ceremony. Those receiving crowns for completion of Studdiact are: **Dixie McMahan**, **Michelle Martin**, **Mary McMahan**, **Parentan Fortner** and **Jackie Aldrich**, who also received a scepter for completing her second step in Studdiact.

First Baptist Church, Lewisport, held a dedication service for its newly purchased property.

Pastor is **Randy Stallings**.

Henderson Memorial Baptist Church, Christian County Association, celebrated 20 years of ministry Dec. 11. Former pastors and staff members participated in the day long event. **Roy W. Field Jr.** is pastor.

Youngers Creek Baptist Church, Severns Valley Association, broke its all time attendance record in October with 225 in Sunday school.

First Baptist Church, Burkesville, Freedom Association, has **Fred Halbrooks** as interim pastor.

revivals

First Baptist Church, Tompkinsville, Monroe Association, reported one profession of faith and one addition by baptism during revival services held Nov. 6-13.

Barren Run Baptist Church, Severns Valley Association, held revival services Nov. 6-11. **Larry Vance** was evangelist and **Craig Perkins** was music director.

Branham Grove Baptist Church, Freedom Association, received 14 candidates for baptism during its recent revival.

Dale Rose is pastor.

Cave Springs Baptist Church, Freedom Association, held revival services Nov. 7-13 with evangelist **Jerrell Coffey**.

The church observed old fashioned day with speaker **Louis W. Shepherd**, director of missions.

deaths

Loraine Dunavent, 78, of Owenton died Oct. 23. Mrs. Dunavent was director of WMU and a Sunday school teacher at Cedar Hill Baptist Church, Owen Association.

She is survived by husband **Preston** and daughter **Myrtle Ashcraft**, Erlanger.

christian education

Seminaries' enrolments increase eight percent

Enrolment at the six Southern Baptist seminaries increased eight percent from fall 1982 to fall 1983.

Total enrolment was 10,848, an increase of 760 students.

Five of the six schools reported increases ranging from 3.4 percent at New Orleans Baptist Theological Seminary to 20 percent at Golden Gate Baptist Theological Seminary, Mill Valley, Cal. Southwestern Baptist Theological Seminary, Ft. Worth, Tex., was up 12.5 percent; Midwestern Baptist Theological Seminary, Kansas City, Mo., increased 10 percent; and Southern Baptist Theological Seminary increased five percent.

Southeastern Baptist Theological Seminary, Wake Forest, N. C., reported a 5.8 percent decline from its record enrolment last year.

Samford University starts search for new librarian

Samford University has begun a search for a new librarian following the recent retirement of university librarian F. Wilbur Helmbold.

The new librarian will work as chief administrative officer of the school's Harwell Goodwin Davis Library and will be expected to continue the building of a strong library, to serve on the academic council and to be active in preserving Alabama Baptist historical interests and serving as curator of the Alabama Baptist Historical Commission.

Needed qualifications include a master's degree in librarianship from an accredited program with a second graduate degree preferred or with equivalent professional experience.

Clear Creek trustees meet, elect officers, hear report

Clear Creek Baptist School's board of trustees met on the school campus Oct. 21.

Officers elected for the coming year are: Charles Dean, chairman; and John W. Black, vice chairman. Dean, a retired banker, is a member of First Baptist Church, Pineville, and Black, a retired businessman, is a member of First Baptist Church, Corbin.

President Leon Simpson reported the implementation of a new curriculum—a three-year diploma in ministry, a four-year bachelor in ministry and a two-year associate in ministry.

Two of the present board members rotated off. These are J. C. Helton, Pineville attorney, and Calvin Perry, pastor of Main Street Baptist Church, Alexandria.

Clear Creek School names assistant piano instructor

Mrs. Donna Edwards has been named assistant instructor in piano at Clear Creek Baptist School, Pineville.

Mrs. Edwards has studied music at Cleveland State Community College and Union University, Jackson, Tenn. She participated in Baptist Student Union summer missions in 1980 as a member of a music team and she spent a semester as a youth worker at Pleasant Plains Baptist Church in Jackson.

Her husband, Tommy, is a fourth

year ministerial student at Clear Creek. Her parents, Mr. and Mrs. Charles Ivey, have recently returned to Clear Creek to complete further studies. His parents, Mr. and Mrs. Erman Edwards, live in Irvine.

Government, college clash over regulation

A dispute over federal government's power to require compliance with anti-sex discrimination laws in private colleges and universities reached the U. S. Supreme Court in oral arguments Nov. 29.

In one of this term's most celebrated cases, attorneys for Grove City (Pa.) College and the U. S. Department of Education clashed over the school's refusal to submit a form indicating it does not discriminate on the basis of sex.

Grove City College, founded in 1867, originally had direct ties to the United Presbyterian Church. Although it still claims those historic roots, the school is now privately owned and operated.

The college, which receives no direct financial assistance from the government but whose 2200 students include more than 400 who receive federal grants and loans, has refused since 1977 to file Form 639, an assurance of compliance it does not discriminate against women in any of its programs.

Legal authorities say for the college to file the form would be to acknowledge it operates a federally funded education "program" and is therefore subject to all current and future Department of Education regulations implementing Title IX of the Civil Rights Act of 1972.

Title IX states in part, "No person in the United States shall, on the basis of sex, be excluded in participating in, be denied benefits of, or be subject to discrimination under any education program or activity receiving federal financial assistance."

Because it does not discriminate against women as a matter of principle, because it refused federal funds in its desire for autonomy and because it does not operate any "programs or activities" receiving federal assistance, attorney David M. Lascell argued before the high court, Grove City should not be forced to sign the compliance form.

However, Paul M. Bator, acting solicitor general of the United States, told Supreme Court justices the college, by permitting students who receive federal grants and loans to enrol, does conduct a "program" within the meaning of the law.

'Theology of the laity' urged at convocation

A call for Southern Baptists to develop a "biblically based, generally proclaimed theology of the laity" was



Students active in the Baptist Student Union at Paducah Community College dedicated a newly rented facility as their BSU center Nov. 14. Financed by churches within the area and West Union Association, BSU director Mel Doughty noted the center, a vacant office building near PCC, will greatly aid student work on the campus. Prior to the center, students met in various rooms at the University of Kentucky extension. Here, local BSU president Gary Beasley [c] prepares to cut a cake while Doughty [l], other students and members of the After Dinner Players, a theatrical group who performed at the school that day, look on.

sounded at a first time convocation of the laity at New Orleans Baptist Theological Seminary.

About 200 persons from a broad spectrum of Southern Baptist life heard W. Owen Cooper of Yazoo City, Miss., say: "The greatest heresy among Southern Baptists is we have divided the people of God into two groups . . . the ordained and lay persons."

Cooper claimed lay persons "are considered without a call, without a ministry, largely exempt from the Great Commission and relegated to a second class position among the people of God."

Cooper, the last lay person to serve as president of the Southern Baptist Convention, was keynote speaker for a three-day convocation which was to explore many aspects of lay ministry in local churches and denominational agencies.

Cooper said, "I find no basis in the scripture for this division of ordained and laity. There seems to be no theological justification for it and it has resulted in irreparable losses to the kingdom of God."

Cooper urged a series of steps to develop "a theology of the laity, not for the laity," that would heighten lay leadership in church and denominational life.

Porter W. Routh, a layman who retired in 1979 after 28 years as executive secretary-treasurer of the SBC Ex-

ecutive Committee, told the group: "There should be no hierarchy in the realms of Christian service . . . one of our problems may be a predetermined view of the laity. The New Testament says there is a variety of gifts."

Mary Crowley, Dallas, told the convocation's opening session: "In our busyness, Christianity is not a way of doing certain things; it is a certain way of doing all things."

She added, "Southern Baptists ought to change the name of the Cooperative Program to Cooperative Ministries. People don't want programs anymore; they want ministries."

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A Christmas wish



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The Abundant Life Chapel, pictured in this architect's drawing, is chaplain Talmadge McGary's Christmas wish.

by Laurie K. Taylor,
State Correspondent

Christmas is almost here! During this hustle bustle season of celebration millions of people the world over have worked hours choosing the perfect gift for each person on their list.

Talmadge McGary, the chaplain at Blackburn Correctional Complex, Lexington, is no exception. This Southern Baptist pastor ministers daily to over 350 men at the minimum security institution. He knows the perfect gift to give even before he's asked. McGary shares Jesus.

This Christmas, however, McGary has a wish of his own. He wants a chapel building. He's even picked out a name for it—Abundant Life Chapel. It's based on John 10:10: "I am come that they might have life, and they might have it more abundantly."

Chapel services are presently being held in a 25 by 30 foot room in the building that houses the academic school and gymnasium. Its proximity to the gym does not make it conducive to worship. Even more frustrating, McGary is running out of space. It's just too small to accommodate all the inmates who want to attend. A large number attend the weekly Tuesday night chapel service. This doesn't include the two services McGary preaches in the chapel on Sundays.

No funds have been appropriated for a chapel building by the corrections cabinet and none are expected to be available. It's taken years just to get the approval for a campaign to raise private funds to build a chapel at Blackburn.

In 1975, believing God was going to answer his prayer, McGary had preliminary drawings made for a proposed chapel building. It's designed to seat a little over 225 people with a small unit providing office space, a library, a conference room, rest rooms, a fellowship hall and a small kitchen. Estimated cost is a half million dollars.

"That's a lot of money," McGary admits, "but we've come a long way just to get permission to build the chapel. I know God will provide what we need."

The success of the chapel program at

Blackburn is almost unbelievable. McGary, who is endorsed by the Home Mission Board, started the program 10 years ago and has nurtured it with lots of faith and an uncanny love and compassion for the inmates.

McGary's influence on them and the change Jesus Christ has made in their lives is evident by their own testimony.

Rudy Kirkpatrick, 24, Indianapolis, Ind.

I traveled with a country band for two years. I got on a lot of drugs and then I began to sedate the emptiness with alcohol. After that I became involved with crime.

When I got to Blackburn chaplain McGary helped me acknowledge something was missing in my life. I found that through Christ I can be somebody.

I'm a struggling baby in Christ now, but I'm confident my faith will grow stronger.

Don Whitley, 26, Chicago Heights, Ill.

Chapel services have helped my attitude. I've learned to love. I've learned to be sensitive to what God wants me to do.

I've set new goals in Christ. I want to be sanctified totally, to understand scripture clearly and to help young people not make the same mistake.

I'm going to be released any day now. I'm going to get a job, enrol in night school and get in a good church.

Perry Potts Sr., 27, Jefferson City, Mo.

Drugs led to my incarceration. I was charged with first degree robbery.

Through chapel I'm learning to serve God. I have three kids who need my love and emotional guidance. My wife needs a good Christian husband.

I thank God for using my incarceration to get me off drugs and onto him. Without God, I might be dead today.

I'm not a saint, but I'm learning to live more like Jesus. I've really

changed. I've already proved it to God, to myself and to my family. Now I want to prove it to society.

Dale Hicks, 30, Louisville

Chaplain McGary married my wife and me this past September. We had been married 11 years and divorced two.

I hadn't seen my wife in six months. Then I accepted Christ. After that Bro. McGary counseled both of us and my wife and I remarried.

I relate to my family better now. I always took care of them materially, now I can care for them spiritually too.

Donnie Campbell, 30, Richmond

I don't know where I'd be without chaplain McGary. When I came here I had family problems. I almost committed suicide eight months ago.

The chaplain told me about Jesus and now I read my Bible every night. I know the Lord will always be in my heart.

Tim Reed, 27, Maysville

I accepted Christ as a little boy. I got in the service and backslid. Off and on I had felt God calling me to be a minister and I ran from it.

When I get out, I want to get a job and serve the Lord the best I can. I'm looking for his will and I'm ready to follow whatever path he leads.

I want to thank all the people who are working to get us our own chapel building.

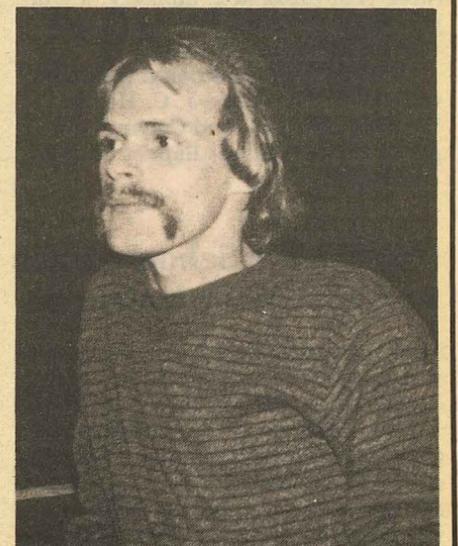
If we had our own chapel, more people would come. If more people came, more would be saved and that's what it's all about.

Maybe Talmadge McGary won't get his Christmas wish by Dec. 25, but just watch. With his faith and determination he just may spend next Christmas preaching his heart out in a brand new Abundant Life Chapel.

(Contributions may be sent to Abundant Life Chapel Inc., 3111 Spurr Rd., Lexington, KY 40511.)

Lest we fall

*They speak of a time when God's word was law,
Folks feared his wrath and answered his call.
Wages were earned by the sweat of man's brow
Bearing his burden at the end of a plow.
Though times were hard, few complained.
They knew Christ as their Savior, he'd help them maintain.
Oh, Lord, I see the wrong, but alone we're not that strong.
Touch our hearts and make your children whole.
Release the devil's hold, and let your precious plan unfold.
Though we're falling, hear us calling . . . cleanse our souls.*



by Rudy Kirkpatrick Jr.
Inmate, Blackburn Correctional Complex

Wayne E. Oates:

The father of pastoral care

by Denise George, State Correspondent

Wayne E. Oates has often been called "the father of pastoral care" in this country.

Uniquely blending ministry and medicine, Oates, 66, has invested a lifetime ministering to others and teaching the skills of pastoral care.

The author of 43 books, his new book, *The Struggle to Be Free—My Story and Your Story*, has just been re-released by Westminster Press. In it Oates speaks openly with his readers about his struggles to be free from early poverty, a feeling of inferiority, pack thinking, loneliness, factory education, helplessness and the slavery of overcommitment. He invites his readers who also "have a longing to move from one condition to another more satisfying and deep" to "join together in 'the struggle to be free'."

Oates holds two professional positions. As professor of psychiatry and behavioral sciences at the University of Louisville School of Medicine and director of program in ethics and pastoral counseling at Louisville General Hospital, he conducts clinical training in pastoral counseling for theological students, pastors and medical students in psychiatric residence. He is also senior professor at Southern Baptist Theological Seminary.

In addition, Oates writes prolifically. He is editor of a new 12-book series, *Productive Living Series* to be released by Westminster Press in the spring and fall of 1984. He has finished *Your Right to Rest* for that series (March 1984), and is currently writing *Convictions That Give You Confidence* (November 1984).

Oates and Pauline, his wife of 41 years, are active members of St. Matthews Baptist Church, Louisville. As a consultant on the staff, he offers church members pastoral care when needed. Pauline describes her role as "worker-at-large." She works with the hospital-committee as well as with the children and the Sunday school program.

The Oates have two grown sons, Bill, 35, a building contractor, and Charles, 30, a neurologist. They have two grandchildren, Shannon, 12, and Will, 6.

Oates' family is important to him. Referring to Pauline, he acknowledges "She gives me understanding and comfort." He describes his sons as "my best friends."

As recorded in his new book, Oates' life has been a struggle from the very beginning. Born into a poor Southern family in Greenville, S.C., his mother and brothers worked as sharecroppers who moved from small farms to the textile mills. His father abandoned him within weeks of his birth. His maternal grandmother reared him since his mother worked long hours at the mill. Oates admits, "Scarcity and scantiness of food, clothing and shelter trapped my family and me from my earliest memory. We knew what it was to be cold, poorly clad and hungry."

Like the other children of mill workers, Oates faced an early discontinued education and long hours at the mill, too, until a series of events changed his course.

Because of his "cotton mill boy"

background, Oates was appointed by Sen. Ellison D. Smith as a page in the Senate. He moved to Washington, D. C., and was allowed to continue his studies.

At age 16 he made a profession of faith in Jesus Christ and was baptized. It would be a few years, however, before he fully understood just what that experience meant.

In the fall of 1936, with the encouragement of a Sunday school teacher, Oates entered Mars Hill College near Asheville, N. C. Under the preaching of William L. Lynch, who "conversed with me personally about the meanings, message and person of Jesus Christ," Oates claims, "This was the time of my real conversion."

From Mars Hill College he enrolled in Wake Forest College where he took his first course in marriage and family. There he learned about the "need for pastors professionally educated to counsel with people about specific troubles."



Pauline and Wayne Oates

After graduation, several events took place. Oates met and fell in love with Pauline. They married at Grace Baptist Church, Durham, N. C., where he worked as a part time associate pastor. Oates also began his theological education at Duke Divinity School. He later transferred and graduated with a PhD from Southern Baptist Theological Seminary.

In the spring of 1948 he joined the faculty of Southern Seminary as assistant professor of psychology of religion. There, he initiated a unique program for theological students to receive first hand individual clinical experience in pastoral care. And from his class lectures at Southern Seminary emerged his books, beginning with *The Christian Pastor*, 1951.

After a lengthy teaching tenure he resigned his position at Southern Seminary. July 1, 1974 he joined the University of Louisville faculty. Oct. 18 of this year he once again became a member of Southern's faculty.

Oates' lifelong devotion to ministry reflects a deep personal faith in Jesus Christ.

"My personal faith in Jesus Christ means that no matter how alone I might feel, the fact is I'm never alone. It means I am loved with a steadfast love by Jesus Christ. Nothing can separate me from that. Therefore I am called to build and maintain and nourish steadfast, faithful relationships to other people."

Indeed, as teacher, writer, speaker, minister and pastoral counselor, Wayne Oates has not only nourished untold others in their own personal struggles, but has better enabled them to build and maintain steadfast, faithful relationships with other people as well as with Jesus Christ.

* * * * *

As a noted authority on marriage, family and relationships, and, at our request, Dr. Oates has responded to some of the struggles with which many Christians today must wrestle.

Q: What advice would you give parents to help them guide their children toward church worship and involvement?

A: The most critical problem parents who are devout Christians face in nurturing their children in the life of the church is they overlook very early that the child has the need to pull away from them as well as to be close to them. Christians tend to feel that unless a child is always close to them there's something wrong. That's not necessarily so.

Jesus pulled away from his parents. There was a consistent pulling away on the part of Jesus with his mother and brothers. Now he did it in such a way it didn't dishonor his mother.

So the critical issue is to give permission to the child to pull away and establish himself, to listen to him and to get his or her philosophy of life. Even a little child begins to develop a point of view. Parents should give them permission to do that, affirm them in their own individuality and at the same time maintain an atmosphere of blessing and affection for them when they should decide they want to do church a little differently from the way the parent does.

Q: How can a Christian hold fast to his convictions and function in a secular world?

A: In the first place, be sure those convictions are realistic to life as our basic survival demands. In the second place, it would mean I have an openness to people who are different from me.

People in the secular world quite often put us Christians, who are articulately expressive of our beliefs, to shame in terms of the consistency of their behavior. The bottom line of being a Christian in a secular world is to be very consistent with the model Jesus has set for us. That's a very difficult thing to do, to have one set of standards for relating to Christians and another set for relating to people in the secular world because people in the secular world don't listen to your preachments. In fact, they may scoff or tease you about your preachments.

I find that more often people will tease me about my position as a Christian than they scoff at it. You teach more by modeling your behavior than you do in any other way. That becomes very convincing and you form some very steadfast friends. Thus, friendship becomes the main channel of communication to communicate the gospel.

Q: How can pastoral care be implemented in a local church, especially a small local church?

A: Pastoral care can be implemented by the pastor, particularly in a small church, by using a wide variety of tools of pastoral care and not depending purely on formal pastoral counseling. The casual contact in the marketplace as well as before and after meetings of the church, the use of the telephone, letters and visitation, the mobilization of the network of the gifts of the church itself and the members' ability to care for one another should go on whether the pastor is at church or not. This is the nurturance of the natural pastoral care that is already going on in the church.

Q: In your book you talk about struggle. What do you consider the greatest struggle of the Christian family today?

A: That in the efforts to make a living and to raise children, parents stay in close touch with each other, talk through their values and let each other know when they are changing in terms of values or their direction in life. I would add that, in the Christian family, one of the greatest struggles is how to communicate your personal faith to children in such a way that they can develop their own individuality and not just parrot back what you believe, and they can experience their own first hand adaptation of the Christian faith and affirm it so they exist as a self before God independently from us as parents.

Q: What do you think is the most important role of the Christian parent today?

A: Being an effective example of how two people can really get along with each other and care for a child or children and, at the same time, be a part of the larger family of the church and community.

baptist news in brief

Four Kentuckians named to HMB positions

Four Kentuckians were among 53 persons approved for mission assignments during the December session of the executive committee of the Home Mission Board.

Robert and Ann Dunn, Florence, were appointed as missionaries in Kentucky where he will serve as associational director of missions for nearby Cincinnati, Oh. Dunn has been pastor of First Baptist Church, Dent, near Cincinnati since 1981 and has also been moderator of Cincinnati Baptist Association. He is a graduate of Murray State University, Golden Gate Baptist Theological Seminary, Mill Valley, Cal., and Southern Baptist Theological Seminary, Louisville.

Howard and Sandra Anders, Louisville, were named missionary associates to St. Albans, W. Va. He will be an evangelism intern with the West Virginia Convention of Southern Baptists. He is a graduate of Baylor University, the University of Oregon, and Southern Seminary. Mrs. Anders, a graduate of Baylor University, has been an evangelism intern in Maryland and Kentucky.

Of the 53 persons appointed to positions of the HMB, 10 were missionaries, 10 missionary associates and 33 pastoral assistants.

Issue among Baptists is polity, Cothen warns

"Any Baptist who thinks he knows what another Baptist ought to be is in danger of not being a Baptist," Grady C. Cothen has warned.

Cothen, president of the Baptist Sunday School Board, told state convention leaders attending December planning meetings he believes the adoption of secular values within Southern Baptist churches and the "vociferous individuality of our day" have contributed to a confusion in the denomination.

"We have had a generation of folk grow up in Southern Baptist life who think they know what Southern Baptists ought to be and what Southern Baptists ought to believe," said Cothen. However, he emphasized, the heart of the issues is Baptist polity, not personalities.

Cothen said he has heard charges of liberalism in denominational institutions for 40 years. "The time has come to say, Who is it? We'll help you get rid of him. We need some specifics. It is time, if they (liberals) are here, to say so and identify them. If not, let's get on with the work of the Lord."

Concerning creeds, Cothen said, "I am personally against anybody's creed, including my own. I am personally opposed to measuring your faith by my statement of what faith ought to be."

He called the 1963 Baptist Faith and Message an "excellent statement." However, he said, "It in no sense can possibly include all that I believe."

"I personally believe Southern Baptists should stop trying to adopt a creed everybody can agree on. If everybody can agree on it, it's not going to be worth much," said Cothen. "Holy scripture is an adequate creed."

98th congress is rejecting social agenda

Resisting White House pressure, an assertive 98th Congress stayed the course on the volatile public policy questions of abortion, tuition tax cred-

its and school prayer during its first session.

Fueled by Reagan administration support these controversial social issues were again the focus of numerous congressional hearings and heated political rhetoric. Two proposals—a constitutional amendment on abortion and President Reagan's tuition tax credits package—were considered on the floor of the Republican controlled Senate.

Although Senate rejection of these measures came as no surprise, the votes against them were stronger than expected. In June a constitutional amendment sponsored by Sen. Orrin G. Hatch, R.-Utah, to overturn the Supreme Court's landmark Roe v. Wade ruling that the Constitution protects a woman's right to privacy in abortion decisions was defeated 50-49, one vote short of a simple majority and 18 votes shy of the two-thirds required for passage of a constitutional amendment. Near the end of the session, the Senate handed the President another setback, rejecting his tuition tax credit measure, 59-38.

President Reagan's proposed constitutional amendment to allow state-sponsored oral prayer in public schools also ran into trouble in the Senate Judiciary Committee before a compromise action sent it, along with a "silent prayer" version pushed by Hatch, to the Senate floor without recommendation.

The lack of consensus among school prayer amendment proponents and the absence of a clear endorsement by the judiciary committee could spell problems for the measures when they reach the Senate floor. Full Senate consideration could come as early as February or March, according to a spokesman for judiciary committee chairman Strom Thurmond, R.-S. C.

Vatican ambassador plans denied by White House

White House aides have denied a published report that the administration informed the Vatican Dec. 7 it wants to resume full diplomatic relations and intends to name presidential envoy William A. Wilson as U. S. ambassador.

Responding to a Washington Post report that Reagan intends to name Wilson to head a new diplomatic mission to the Vatican a White House spokeswoman told Baptist Press Dec. 8 no decision had been reached on appointment of a Vatican ambassador.

The White House confirmed only that Reagan is "pleased" Congress provided him the authority to proceed with discussions which could lead to the upgrading of diplomatic relations with the Vatican and the administration is "in consultation with Vatican authorities."

Congress gave Reagan the green light to pursue establishment of full diplomatic ties with the Vatican by repealing a 115-year-old ban against funding for a Vatican diplomatic mission.

Action by Congress in lifting the long standing ban and signals from the administration pointing to its pursuit of a diplomatic mission to the Vatican drew a stern warning from Baptist Joint Committee on Public Affairs executive director James M. Dunn on the consequences of the possible policy shift.

Describing establishment of U. S.-Vatican diplomatic ties as "clearly a violation of the principle of church-state separation," Dunn said the move toward such action is "further evidence of massive ignorance of First Amend-

ment guarantees."

Establishment of formal Vatican ties, Dunn continued, would be "a terrible precedent open to charges of favoritism, a guarantee of divisiveness and an untimely tear in the fabric of civility and cooperation between religious groups."

HMB directors promote Graham, discuss income

Jerry B. Graham has been elected assistant to the vice president of the Home Mission Board by the board's executive committee.

At its December meeting the committee also discussed needs for additional 1984-85 income.

Graham, associate director of the board's Church Extension Division, was promoted to assistant to vice president Gerald Palmer in the board's mission section, effective Jan. 1, 1984. He will succeed James N. Lewis, who is now director of the board's Associational Missions Division.

Graham, a native of Oklahoma, has been on the board's Atlanta staff for seven years, serving previously as associate director in the Missionary Personnel Department and in associational administration. Graham is a graduate of Southern Baptist Theological Seminary, Louisville, where he earned the doctor of ministry degree; Southwestern Baptist Theological Seminary, Ft. Worth; and University of Corpus Christi, in Corpus Christi, Tex.

Although the executive committee took no action, several members voiced concern about what they called "inadequate increases" in SBC Cooperative Program income for 1984-85.

Charles Nunn, executive director of Richmond Baptist Association, said budget approval by the Southern Baptist Convention last year to build a new SBC office in Nashville has had an "unfortunate" effect on missions.

In response, Home Mission Board president William G. Tanner explained although the SBC Executive Committee has not made a decision on 1984-85 budget recommendations, early reports indicate the Home Mission Board will receive an increase of only about three percent in Cooperative Program funds next year.

Tanner did not blame the lack of increase on the decision to construct a new SBC office building, but admitted "there has to be some influence and relationship" to the 1984-85 budget.

National Enquirer readers ask for Bible study helps

Advertising a Bible study magazine in the National Enquirer may sound strange, but it begins to make sense if a key target audience of the magazine is unchurched people.

The Home Bible Study Guide, a free monthly publication of the Baptist Sunday School Board, was advertised in the September issues of the weekly magazine which tends to cover the seamier sides of the entertainment industry and claims to have the "largest circulation of any paper in America."

The ad, which appeared in the "Personals" classified advertisement column, generated letters from 400 persons in the United States, Canada and the West Indies, requesting the guide.

The guide includes four Bible study lessons in each issue and readers may answer questions about the lessons, mail in response cards to be graded and receive the correct answers.

D. Lewis White, supervisor of the church programs and services special ministries unit, said the ad, a test project, was placed in the "Personals" column because "we figured more persons would read it there."

Chaney named president at Southwest Baptist

Charles L. Chaney, vice president for academic affairs, has been elected president of Southwest Baptist University, Bolivar, Mo., effective immediately.

He succeeds Harlan Spurgeon, who resigned in June to become vice president for human resources at the Foreign Mission Board.

Chaney, a native of Texas, came to SBU in February 1981 as dean of the Redford School of Theology and Church Vocations. He was promoted in August 1983 to vice president of academic affairs. Prior to accepting the SBU position Chaney was director of the division of church extension with the Illinois Baptist State Association.

He received a BA degree from Howard Payne University, Brownwood, Tex.; the BD and ThM degrees from Southern Baptist Theological Seminary, Louisville; and the MA and PhD degrees from the University of Chicago.

He has been pastor of churches in Texas, Kentucky and Illinois.

We wish you a Merry Christmas,
we wish you a Merry Christmas,
we wish you a Merry Christmas,
and a Happy New Year.

The Staff of WESTERN RECORDER
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Sunday school lessons

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

LESSONS FOR DEC. 25, 1983

Life and Work Series BIRTH OF THE SON

Isaiah 11:1-4a (Please read the comments on this passage in the International Series on this page.) Isaiah made it clear the Messiah would come as a little child in fulfillment of the covenant promise God had made with the Israelites and which he had confirmed to David, and he would then grow to manhood. It is obvious these verses apply to the first coming of Christ in part only, and the fulfillment awaits his second advent.

Matthew 1:1 Matthew's gospel presented Jesus Christ as the promised messiah. Chapter one contains the record of his genealogy and birth, the purpose of which was to prove to the Jews that Christ Jesus was their king-messiah.

Luke 1:68-75 Filled with the Holy Spirit and envisioning the coming redeemer and the glorious possibility of a redeemed people through him, Zacharias gave thanks in these words:

"Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David." Zacharias fully believed Christ would save his people from their sins, give them freedom from fear and grant them the strength necessary to live for him.

When Christ was born into this world the darkness of paganism prevailed

throughout Palestine. With the coming of Christ there came adequate light to dispel this darkness, to scatter those who were given to cruelty, to relieve the oppressed and the distressed, and to help the poor and the needy. As the source of life, Christ brings salvation to those who trust him, rest to the weary and comfort to those who mourn. When Christ came into this dark world he brought the hope of a new and better day for the human race.

Think of the vast transformation Christ has effected in the framework of society, in its sympathies, its charities and its labors. When he came, Christ shed a heavenly light upon our great, varied and numerous needs and, what is far better, diffused a great light upon God's attitude toward us and revealed to us his longing to forgive our sins and save us. Christ revealed the love of God, our sinful condition and our need of him; he redeemed us from our sins and reconciled us to God. He saves, sanctifies, sustains and satisfies, and it is our privilege to bear Christian testimony to these glorious facts.

International Series A REIGN OF RIGHTEOUSNESS

Isaiah 9:2-7 To his people who were dwelling in sin and sorrow, Isaiah wrote a prediction of better days to come. He made it plain their only hope was in God. He directed their attention to the savior whom God would send in due time and who would bring new light to the dark world.

Peering through the centuries, Isaiah had a clearer vision of the coming messiah than any other prophet. More than seven centuries before the birth of the savior, the prophet presented a detailed picture of the Christ whom he said would be born of a virgin, live among men and die on the cross for their sins. This savior would be the gift of God.

The statement, "For unto us a child is born, unto us a son is given," is evidence of both the humanity and the deity of Christ.

"Wonderful" accurately describes the Christ who is wonderful in his person, wonderful in his purpose and wonderful in his power.

"Counselor" implies his omniscience and ability to guide men and to direct the course of the race. As counselor he is infallible or incapable of error.

"The mighty God" speaks of his essential deity and infinite power as creator of all things. He is able to overcome the world, the flesh and Satan.

"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. **Isaiah 11:1-3a** Isaiah predicted the messiah would be born of the seed of David. This prophecy was written when the fortunes of David's house were at their lowest ebb. Nothing was left of that family tree except a stump from which was to come forth a fruitful shoot. Since the Holy Spirit would rest upon him in his seven-fold completeness, he would be equipped to rule. The doing of God's will is his supreme purpose and delight. He will discern the difference between good and evil and will do that which is right in every instance.

As to the character of his future reign, the gifts which will accompany this mighty endowment were set forth in three couplets: wisdom and understanding, counsel and might, knowledge and the fear of God. These signified the largest possible equipment for his work as prophet, priest and king. It is encouraging to know that righteousness and equity will be the order of the day when Christ shall reign as king in righteousness. All of his judgments will be rendered in perfect accord with his righteous character.

LESSONS FOR JAN. 1, 1984

Life and Work Series PREACHING THE GOOD NEWS

This lesson is the first of 17 taken from the gospel of Mark, which presents the good news concerning Christ. Mark pictured the ministry of Christ as one of mighty words and marvelous deeds in which he accomplished the will of God the father who sent him to the earth. **Mark 1:1** As soon as the preaching of John the Baptist was silenced by imprisonment, Christ Jesus came upon the scene to proclaim God's message to needy souls. The theme of his preaching was the glad tidings of the kingdom of God, with strong emphasis upon repentance and faith.

Mark 1:14-18 Christ called upon his listeners to repent not only of their sins and vicious manner of living, but also of their wrong opinions concerning a temporal kingdom of the messiah. He admonished them to relinquish their erroneous beliefs concerning justification by works and salvation through observance of ceremonies.

Having begun his public ministry our Lord was ready to call four men to work with him and then to carry on his work after he should leave them.

Mark 1:21-22, 27-28 On the Sabbath soon after the call of Simon, Andrew, James and John, Christ and these disciples entered the synagogue in Capernaum to worship. There Christ availed himself of the opportunity to teach those present concerning the kingdom of God. Christ spoke with earnestness, conviction, wisdom, authority and finality. He taught the Word, told the people it meant what it said and challenged them to believe and obey it. That method of teaching has never been surpassed.

Mark 1:38-39 Realizing his need for communion with God, Christ arose before daylight, departed into a solitary place and there renewed his strength through prayer to God. The disciples pursued him and told him that all the people were seeking him, hoping he would return to Capernaum and minister to them. Unwilling for the gospel to

be hoarded and anxious for it to be shared with the unsaved everywhere, Christ invited the disciples to accompany him as he visited in the other towns, taught in their synagogues and cast out the evil spirits from those who were demon possessed. Christ is still calling his followers to proclaim the gospel to all who need it.

International Series GOD'S CASE AGAINST HIS PEOPLE

Isaiah 1:2-6 Sin had deadened the consciences of many in Isaiah's day and had destroyed their recognition of God's right to reign in their lives. They had become proud, ungrateful, disobedient and rebellious. They had become victims of the wizardry of sin to such an extent they attempted to change evil into good.

Emphasis is placed upon the fact that the ox and the ass exercised more sense in their recognition of their owner and feeder than did the careless and callous Israelites who spurned or rejected the love and mercy of God who had cared for them in such a wonderful fashion.

God was grieved deeply that the people for whom he had done so many wonderful things were living in open rebellion against his will and were treating him as though they did not have any relationship with or responsibility to him. True to his holy nature, God refused to condone the terrible sins of the people. Although he did not enjoy chastising them, their disobedience made it necessary that God do so. Their only hope for the future was to repent of their sins and to depend upon God for the strength which they needed to comply with the divine will.

Isaiah 1:18-20 In the words of his gracious invitation, "Come now, and let us reason together," God invited sinners to meet with him in conference and talk over the matter of their sins. Even though they had disregarded God's truth and had refused to comply with that which was for their own good, the unchangeable and eternal God condescended to confer with unstable men and reason with them about matters of tremendous importance.



on mission together

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

CHRISTMAS: THE EVER-PRESENT PAST

One of my favorite pleasures as a boy was, during a heavy snow, to walk up the hill behind our home to the old Berry estate. On the property grew some of the most beautiful and stately blue spruce in the city of Frankfort. It was to the largest one I usually retreated and crawled beneath the branches to nestle in the mattress of fallen needles.

I discovered early in life the peaceful sound of falling snow. I was never to be alone there for long, for birds would perch above me and chatter until a movement frightened them. And, on one rare occasion, a rabbit joined me beneath the tree until he noticed he was not alone. He stared at me for a moment before seeking new quarters.

A host of memories flooded upon me this year as four of our family, for the first time in many a year, went out to find and cut our own Christmas tree. It took me back to the days when my father took the three of us children to "help" him cut the tree and bring it back to rest in the corner where it always stood.

The smell of cedar inevitably recalls those early years for me and reminds me of the warmth of a loving family. On my first Christmas away from home as

a Marine, I received a package in the mail. I saved the package until Christmas eve after duty and I'd gone back to my bunk. As I opened the package I was delighted by gifts my mother knew were very special to me—her own caramel candy, the special Marshall version of pecan cake, but most important, she had cut a sprig of the Christmas tree and laid it carefully on the top.

I lay back on my bunk and held the cedar to my nose, closed my eyes, and was immediately transported to where five other people whom I loved very much were celebrating Christmas without me. And it recalled for me what my parents said had occurred in my early years on a Christmas eve.

While sitting and staring at the Christmas tree in the corner, I began to cry. When they asked me why I was crying, they said I replied: "I am thinking about the time when we will not all be together." That time came as it does for all of us. And the good Lord sent me a partner with whom to create our family and our own Christian traditions.

It may not be the Christmas tree which will someday whisk our children fondly to their past. But something in their memory will rekindle some of the warmth we have all known together.

For you see, Christmas means: "SOMEONE loves us."



homes for children

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

I'M GLAD OF THAT!

There is an overwhelming amount of sadness in our world, but there is also much about which to be glad. Though it seems strange, often gladness grows out of sadness just as the mountains seem to grow out of valleys. There are a number of things that cause me to say "I'm glad of that!" And they come out of a background of sadness. Since there are three specific instances I want to share and space is limited, I will do a series on "I'm Glad of That!"

Some 30 years ago there was a lad named Eric Wake who went through several valleys of sadness. The first was the death of his mother. There is always sadness when one loses a mother, but it is especially heavy for a lad still dependent on others. This was not the only cause of sadness for Eric. His father had cancer and was facing death also. There was a young sister in the home and the responsibility of her ailing father was all she could handle. So Eric faced a third valley of sadness when he realized he would have to live out of the home.

The family requested Eric be placed at Spring Meadows Children's Home, where he remained several years until he was able to live with his sister after his father's death. We try to keep in

touch with children who go out from us, but this is not always possible. However, in the case of Eric, I have more to tell you.

I met Eric Wake recently when I preached at Main Street Baptist Church in Williamsburg, and this is the rest of the story. After leaving Spring Meadows Eric finished high school and worked his way through Cumberland College. He since has earned his masters and PhD degrees and serves as associate professor of history at Cumberland College. Eric is married to the former Sue Doan and they are the parents of two daughters and are active in their church where he serves as Church Training director.

When I asked Eric how he felt about Spring Meadows, he said, "It wasn't home, but it gave me a safe, secure, stable place to live with a Christian atmosphere in which to grow, and allowed me to get through a most crucial period in my life."

I'm glad I met Eric Wake! I'm glad Baptist Homes for Children had a part in turning his sadness into gladness. I'm glad Eric Wake took our deposit of a safe place, Christian atmosphere and positive teaching, and multiplied it through his life. Today he is helping others.



clear creek comments

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

THE RIGHT SHALL PREVAIL

I have been singing the songs of Christmas during this blessed season and I have discovered a very interesting fact: one of my favorite poems, which was in the 1956 Baptist Hymnal, is missing from the New Baptist Hymnal (1975 edition). So, herewith I will share with you two meaningful verses of this beautiful hymn (sing along if you like):

And in despair I bowed my head;
"There is no peace on earth," I said,
"For hate is strong
And mocks the song
Of peace on earth, good will to men!"
Then pealed the bells more loud and deep:
"God is not dead; nor doth he sleep!
The wrong shall fail,
The right prevail,
With peace on earth, good will to men!"

Henry Wadsworth Longfellow

For many people the Christmas season is not a time for gladness but sadness. Their lives or circumstances may have driven them to despair. They may be experiencing physical or financial

hardships which discourage them greatly.

For others, Christmas is a time of discouragement because of mental or emotional depression. Many people are lonely at Christmas. They feel jealousy and resentment that others seem to enjoy this season so much. Some may feel life has passed them by and Christmas time reminds them of a past happier life or lost dreams and opportunities.

But Christmas reminds me that "God is not dead!" God did not forget his world or his people. He sent them a savior. And God will not forget you either. His care and love surround us when when we do not feel his presence as much as when we do. This is still our father's world and he is in control.

I am glad I am a part of a great ministry at Clear Creek that is on the right side. Everything we do in helping to train men for Christ is an investment in eternity. God has his hands on our work here and it shall prevail! And you are a vital part of our work here. Everything you do for Clear Creek and for our Lord is seen by God and will be rewarded by him. Merry Christmas from all of us at Clear Creek.



oneida journal

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

GIVE HIM HIS FUTURE

In this week when we honor the birth of the Prince of Peace, we are hourly reminded in newscasts that there is no peace in the Middle East.

We have students from differing lands that figure prominently in biblical accounts. A father from one of those countries wrote a letter over a year ago to his son and daughter studying at Oneida. He is a devout Christian man. I was blessed by chance to see this letter, so blessed I made a copy of it and I now share it with you:

"Now that you are back in school, you will have to study hard and come up with good results. But more than that be strong in the Lord. My dear children, Jesus has said, 'Heaven and earth shall pass away but my words shall never pass away.' Therefore look forward to the everlasting kingdom of

God.

"I am sending you lists of some verses from the word of God regarding baptism. Read them from your Bibles. You may read them both in our mother language and in English for better understanding. Study them carefully and diligently. I love you both, my children and brother and sister in Jesus Christ, for if we are in Jesus we are brothers and sisters. Bye-bye and God bless you. Your loving dad."

Eight years ago a young man fled for his very life from his war-racked homeland. He was a refugee in several lands before learning of Oneida and, by God's grace, eventually arrived here. He had been given a new pair of blue jeans and had \$10 when he came. Those were his worldly possessions. We took in the stranger and God has blessed us with a thousand blessings since. He will soon graduate from one

of our finest Baptist colleges and often we hear from him. Recently he wrote:

While in Lexington this summer, I read on the front page of the Lexington Herald how Oneida reached to the level it stands. One private school is closed after 103 years while OBI grows to nearly 500 students. As an OBI graduate I am very proud of it. I will be graduated this year with a BS in business and economics. I hope to go to graduate school to specialize in international trade and marketing.

"Mr. Moore, Oneida is in my heart and I will never forget what it has done for me. From now on, I will be thinking what I can do for OBI."

Another young man came to us 11 years ago from a Bible land. He learned about Jesus here and one night came forward to make his profession of faith. As he was baptized, I remembered Phillip and the Ethiopian he led to the Lord. This young man lived his new faith. He went on to college and had to work his way through, funds having been cut off because of the tragic Ethiopian revolution. Occasionally he would come back to visit. I was always impressed with the way he would pitch in to help do whatever work needed doing. Then I lost track of him as he moved to another state. Recently a letter came:

"I am one of your students who graduated from Oneida in 1974. Now I

am a doctoral candidate at George Washington University in Washington, D.C. To remember Oneida I have my high school ring on my left hand and Oneida is in my heart. . . . I know one thing and that is it is God's will to put things together (for those who love him)."

Another young man recently arrived from another war-ravaged land. His father writes: "He has left his father and mother, brother and friends half way round the world to join you and seek his future in a country that has a future. We have sacrificed our lives and the means of our living to give him an education and a future which he cannot get in his home country, certainly not in the near future. He has not left his parents before. It is very difficult for him and for us. Will you please help him no matter what. And help him when he gets homesick. We gave him life and whatever we have. Please, you give him his future."

Yes, these and many other young people, American as well as from other lands, come to Oneida because of the love their parents have for them and their desire for something better for their children. Jesus tells us, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." What have YOU done to honor Christ's birth and to help others?

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

Jewish and Arab Baptists find special meaning in Christmas

by Bob Stanley

Almost 2000 years after the angels proclaimed the birth of a savior in nearby Bethlehem, the name of Jesus stirs new hope in the hearts of a tiny minority in Jerusalem and across the land of Israel.

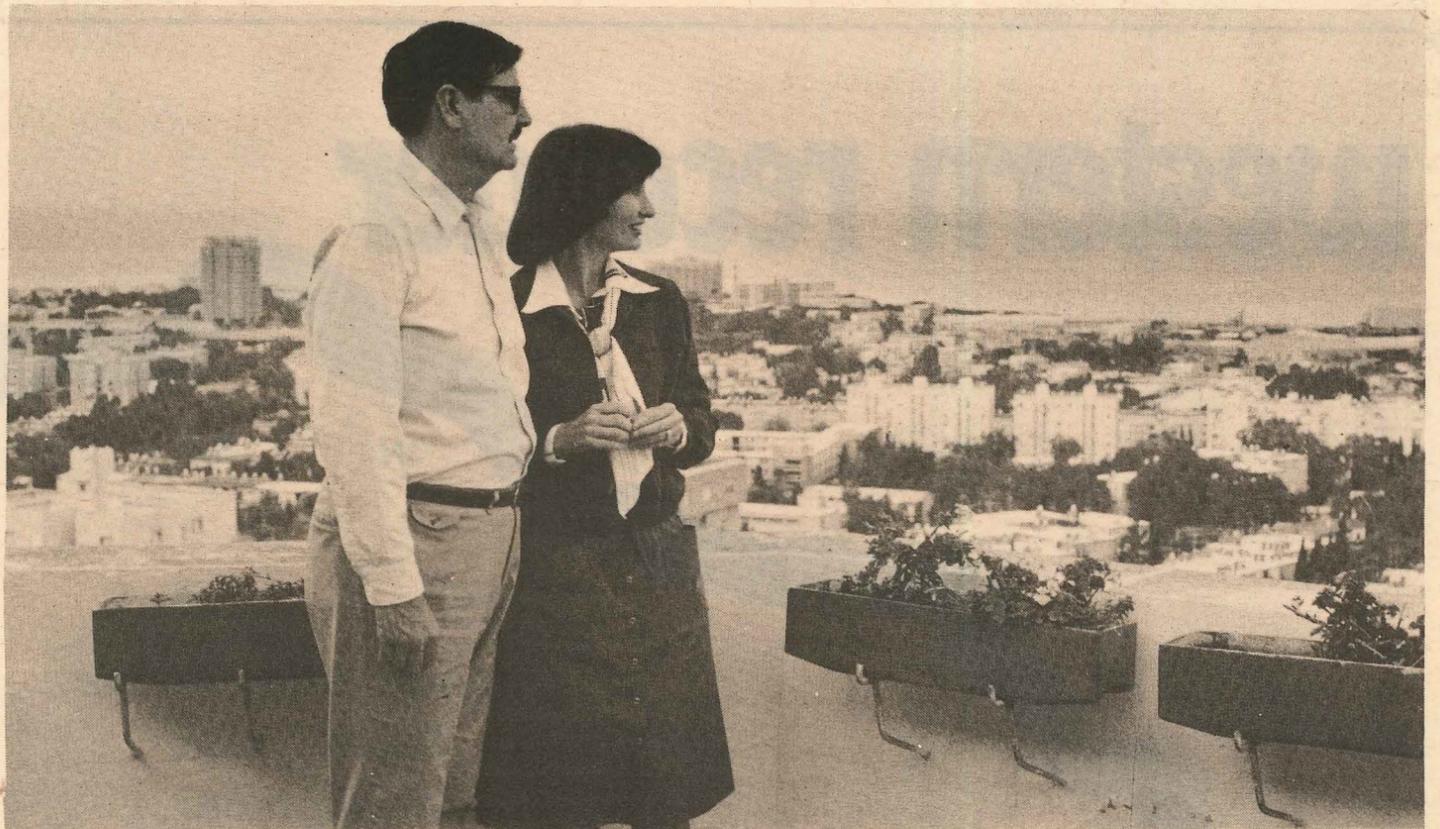
For some, he has overcome centuries of hatred to create a new sense of brotherhood between Jewish and Arab believers.

At a recent MasterLife conference in Cyprus a believer from Lebanon said until then the only contact he'd had with a Jew was with an Israeli soldier who told him it was time to get off the street because of a curfew.

Four Jewish believers attending the conference rejoiced over their warm acceptance by Arab representatives.

In the Galilee area, where Jesus grew up and later ministered, a recent meeting of a women's fellowship group included about one-third Jewish believers, another third Arab and the others expatriates, including the Southern Baptist representative who started the group six years ago.

Kindergarten ministry at Yafa Baptist Center, near Nazareth, is a boon to working mothers. Southern Baptist representative Ray Register has helped establish several of the community structures as the focus of ministry in the Galilee region. Similar centers have been established at Cana and Tur'an. Fifteen baptized believers attend services at Yafa center, which also has 30 young people in its program.



Dale and Anita Thorne gaze northward toward nearby Lebanon from their apartment balcony overlooking the Israel port city of Haifa. Thorne, administrator for the Baptist Convention in Israel, sees a quickening of response to the gospel but says much depends upon the ability to achieve unity in the groups of believers.

Together they find fellowship and strength.

Baptists are not numerous in Israel. The seven churches that make up the Association of Baptist Churches have fewer than 500 members, mostly Arab in background. But these figures don't include churches in the occupied territories (Gaza and the West Bank) nor a number of small groups of Jewish believers who meet in homes. Many of the Jewish groups are not affiliated with any denomination but welcome participation and assistance by Baptist representatives.

Some Jews have found personal faith in Christ while overseas. Most do not renounce their Judaism but prefer to consider themselves Jewish believers,

or in some cases Messianic Jews.

New song books have been published containing hymns written by Jewish believers. The words are in Hebrew, spelled phonetically so non-Hebrew worshipers can join in, but the tempo and rhythm reflect the songs' indigenous origin.

In Tel Aviv people come in off the street to see paintings by believers and browse through books in both Hebrew and English at Dugith Gallery, formerly a well known commercial art gallery which now seeks to minister through the arts. Some of the books encourage believers in their study of the Bible and their spiritual growth. Others are for those who are seeking.

And many are seeking in modern day Israel. The 10 years since the Yom Kippur war of 1973 have disillusioned many who are weary of warfare. The country's material prosperity, which has jammed Jerusalem's streets with cars, has been battered this year by in-

flation that drives up prices almost 20 percent a month.

Salaries are indexed to the cost of living but even so the spiral has forced many to tighten their budgets and worry about the rising national debt.

Most of those searching for fulfillment are turning to Scientology, Transcendental Meditation, the occult or gurus from India, according to one Baptist representative.

But some also find faith in Christ. When they do, said one representative, it's as if all the years of being taught the Old Testament suddenly come into focus with the full revelation of God's love in Jesus.

Numerically, the strongest growth continues to be among Arab believers. Nazareth Baptist School, which has firmly established itself for quality training, has 620 students. A number of students took their first steps toward Christ in a two-week evangelistic emphasis earlier this year and several accepted him as savior.

This school and the Baptist Village at Petah Tiqva are the best known Baptist institutions in Israel. Thousands of campers pass through the picnic type acreage of the village, where a friendly welcome or a cool glass of water first introduce many to Baptists.

One of the most zealous new converts is a young man from Germany who lives in Eilat, a resort city on the southernmost tip of Israel. Excited about the change God has made in his life, he has vowed not to miss a day witnessing to someone.

When he found himself without a tract he tore a page from his Bible to give to a person he was witnessing to. Soon he had torn out so many pages he said he was going to have to buy a new Bible.

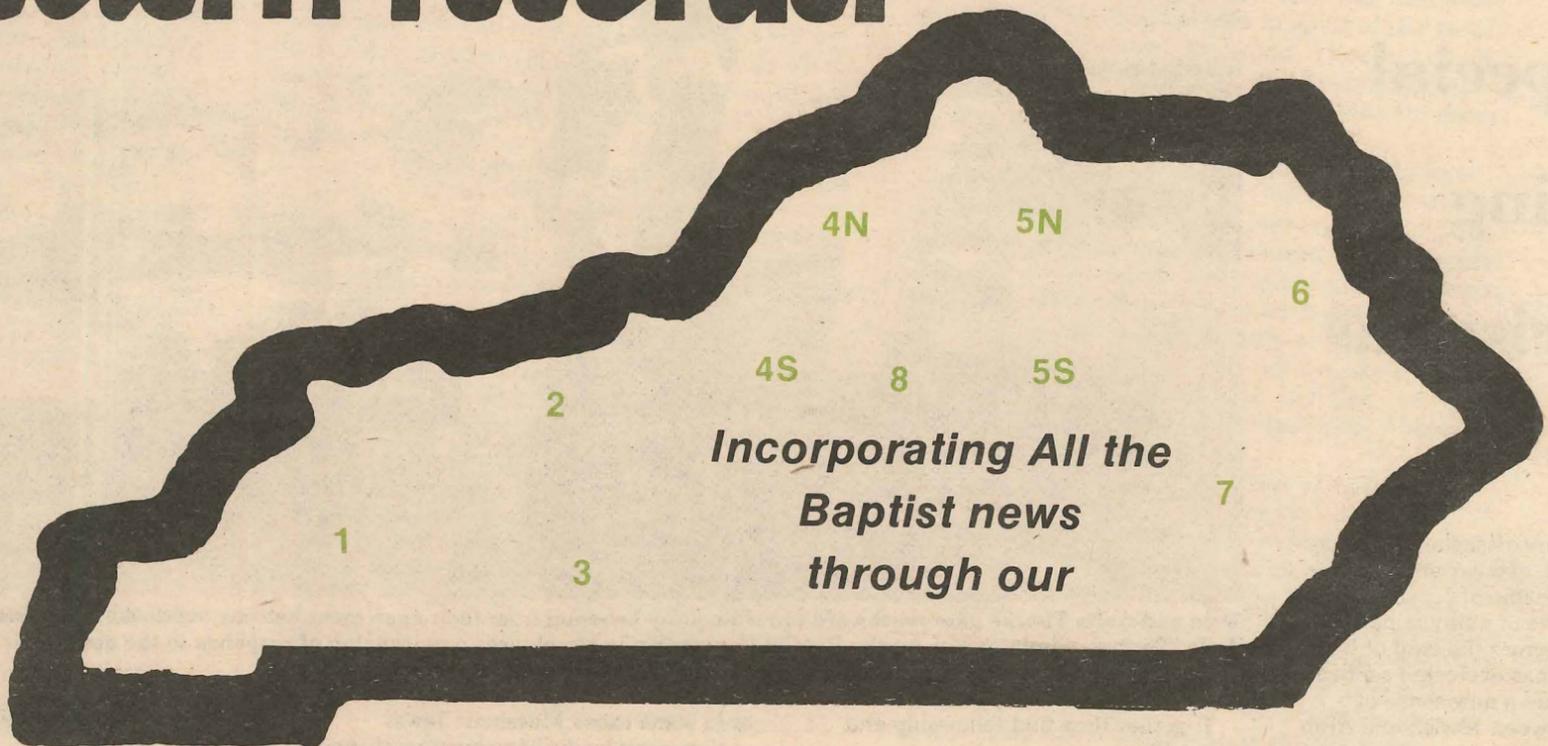
A Southern Baptist representative hopes he and others can go to Eilat to conduct leadership training.

He said the new believer commented, "We are just young believers. We want to share the joy of Christ, but we don't have guidance in Christian growth."

Yet, for him and a number of others throughout this land the Christmas season has new meaning this year. Through the babe of Bethlehem a new faith has been born in their hearts.



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