



## Centrifuge participants take love to the mentally retarded

The students move through the halls of the 120-bed center for the mentally retarded pushing wheel chairs to a central meeting room.

For the students, participants in a week-long Centrifuge conference session in Ridgecrest, N. C., the visit to the Black Mountain Center is one session of their mission awareness study. For the center residents, it is the eighth weekly visit this summer from junior high and high school students attending Ridgecrest conferences.

"This mission trip teaches you how to love. It's not preaching, it's loving. Many of these people don't understand words but they do understand love," said Dawn Moses, one of the two counselors who organized the visit to the center as a part of the Centrifuge missions sessions.

Miss Moses, from Collinsville, Ill., is a student at Southern Baptist Theological Seminary, Louisville, and a Foreign Mission Board representative at Centrifuge.

"Our ministry today is to love them and touch them," Miss Moses tells the students as they board the bus to the center.

Donna Cochran, Talbotton, Ga., the Home Mission Board representative at Centrifuge, said she and Miss Moses planned the mission experience with reservations.

"We thought it would be a challenge for the young people. We were going to try it the first few weeks to see how it worked."

The response from the students and the residents at the center was so positive that they decided to continue the visits through the 12-week Centrifuge schedule at Ridgecrest.

It was a need that was not being met, Miss Cochran, a recent New Orleans Baptist Theological Seminary graduate, said.

The project also helps the staff at the center, said Charles Horne, center administrator.

The weekly visit has been a bright spot for the residents and it relieves some pressure from the staff by providing some entertainment for the residents, he said.

"We could do a backyard Bible study anytime. This is a mission opportunity we couldn't pass up," Miss Moses said.



Donna Cochran [l] and Gwen Bishop, a Centrifuge participant from Lebanon, Ky., talk with a wheelchair-bound resident of the Black Mountain Center for the Mentally Handicapped. Centrifuge participants visited the center as a mission project during a six-day session at Ridgecrest Baptist Conference Center.

## SBC hunger expert calls House bill 'hopeful indication'

U. S. House of Representatives' legislation which implements some recommendations of the President's Task Force on Food Assistance has been welcomed by a Southern Baptist hunger expert as "a hopeful indication the desperate pleas of America's poor and hungry are being heard."

W. David Lockard, who coordinates world hunger education and action for the Southern Baptist Convention's Christian Life Commission, said the Hunger Relief Act, approved 364-39, represents "a step in the right direction." He emphasized, however, the legislation "will become a moot issue" without action in the Senate.

The measure would provide small

increases in aid to the hungry by returning the basis for calculating food stamp benefits to 100 percent of the Thrifty Food Plan, the Agriculture Department's lowest cost, nutritionally adequate diet. In fiscal 1982, benefits were based on 99 percent to the cost of that plan.

The change, which had been recommended by the presidential task force, would mean an additional 63 cents a month next year for the average food stamp recipient.

Two particular groups which would benefit from legislation are working mothers and the homeless. The bill would make more aid available to working mothers by raising the deduction that can be counted for child care and shelter costs in the calculation of benefits.

Another section clarifies existing law to ensure that the homeless are not excluded from food stamp benefits simply because they have no fixed address.

Estimates vary on the number of homeless nationwide. A controversial Housing and Urban Development study released in May reported 250,000 to 350,000. But groups such as the national Coalition for the Homeless insist the number is somewhere between one and three million.

Brad Shollenberger of Bread for the World, a Christian anti-hunger organization which lobbied hard for the benefit increases, admitted the odds for comparable action in the Senate are "pretty dismal." The measure has been opposed by the Reagan administration since it would reverse some of the budget-trimming restrictions pushed through Congress three years ago.

Nevertheless, Shollenberger noted the bill received strong bipartisan support in the House, which "should send a clear message to the Senate that something needs to be done about the hunger problem in America."

## Stanley calls for harmony in first address as SBC president

In his first address as Southern Baptist Convention president, Charles F. Stanley appealed for denominational harmony for the sake of missions.

Stanley, pastor of First Baptist Church of Atlanta, told directors of the SBC Home Mission Board denomination bickering hinders effective Southern Baptist outreach. "We've got to stop fussing and fighting and carrying on like a bunch of children," Stanley declared.

"Southern Baptists need to stop arguing with each other and start praying for one another," he said. "You can't fight a man you pray with, you can't even argue with a man you pray with and you can't criticize a man you pray with. If you pray long enough, you'll love (that person)."

Attracting people to the church will require a visible love on the part of Southern Baptists, Stanley said.

"If we're going to have an impact on this nation, the one thing this unbelieving world has got to see from us is love and fellowship and forgiveness and acceptance among one another," he stated. Preaching that is full of criticism and comments on denominational life won't meet the needs of people, he added.

Southern Baptists need to put their resources into carrying out Jesus' command to reach all people with the gospel rather than feuding over denominational policies, he noted.

"We have the greatest organization and the greatest resources; the question is, will we do what we know how to do in the power of God or will we let a day of opportunity pass us," Stanley asked.

He called on Baptists to repent and "stop calling each other names" while

committing to "love and accept one another and put all of our resources and all of our leadership into winning this country to Jesus Christ."

Stanley's comments followed the summer meeting of HMB directors.



### Singles in the spotlight

Conferences at Ridgecrest and Gorieta Baptist conference centers provide single adults like Sherry Upshaw an opportunity to share with others how they are involved in their churches. Upshaw is a member of First Baptist Church, Shreveport, La. Churches are encouraged to highlight single adults as part of the church family on Single Adult Day, Sept. 9.

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# sanford's perspective

## New ventures

For a people who are considered ultraconservative by the rest of the religious world, Southern Baptists are leading the way in the use of modern, sophisticated tools of ministry. Three new ventures now calling for our support also challenge us to reach a little higher in our service to Christ.

### ACTS

The American Christian Television System (ACTS) is a product of the cooperative efforts of many far-sighted Southern Baptists. The SBC Radio-Television Commission, under the leadership of Jimmy Allen, successfully launched ACTS on Spacenet I and began broadcasting in June 1984. This first ever effort by Southern Baptists offers a unique tool for evangelism, education and family life development by making quality television programming available to people all over America.

Mark Snowden, director of the Kentucky Baptist Media Department, is hard at work establishing ACTS boards all across Kentucky. A local ACTS board would contract for cable coverage of ACTS channel.

The program design of ACTS provides a wide variety of wholesome family entertainment, educational, and religious features. Programs on the air now range from Jerry Clower and Country Crossroads to Frank Pollard's At Home With the Bible. Super Handyman, One in the Spirit, The Sunshine Factory and Invitation to Life are some of the programs available.

There is no question ACTS has potential for expanded ministry if our people are willing to support the effort.

### BTN

Baptist Telecommunication Network (BTN) is a satellite network directly from the Sunday School Board to the churches of the Convention. The purpose of BTN is to provide churches quality help in such diverse areas as church administration and drama, library resources and missions update, Sunday school teacher training and communication in the Christian home.

BTN started its first full week of programming July 2 and there are now more than 150 churches, associations and state conventions receiving seven hours of programming each week. Portions of the recent Southern Baptist Convention meeting in Kansas City are available on BTN video tapes.

### PGG

Planned Growth in Giving (PGG) does not depend upon modern technology to achieve its goals. It is, however, a bold step in stewardship development for Southern Baptists. PGG is a plan to help all our people fulfill the Bold Mission Thrust goal of witnessing to every person on the earth by the year 2000.

The objectives of PGG are (1) every family making a

15 year, 15 step growth in giving; (2) every church making a 15 year, 15 step growth in giving; (3) every state convention making a 15 year, 15 step growth in giving; (4) by the year 2000, 75 percent of Cooperative Program funds going to our two mission boards. It is indeed a bold plan, and only the Lord knows how successful we will be. It is a worthy challenge to us and will take our best effort.

### DANGERS

These bold New Ventures are not without dangers, we must note. The danger with electronic gadgetry is that we will lose the personal touch in evangelism. I see the possibility of pointing our neighbors to the television set for a message of truth rather than sharing that message ourselves. Jimmy Allen said, "ACTS alone will not win people. TV must be a tool of the local church; and TV is a powerful tool." But it is a tool and the danger is we will forget that and diminish our efforts in personal evangelism.

The same general danger faces us in the use of BTN. If we are not careful we will leave all the teaching and training to a few professional experts. The warm personal touch of a fellow learner will be lost and our educational programs will be sterile. The danger may be remote, and I hope it does not surface. However, I think it is there and we would be wise to guard against it.

And what of PGG, is there danger here? There is always danger when the churches attempt to raise money. The danger is we will concentrate on dollars and cents to such a degree we will forget about people. The drive to increase income can be so consuming we fail to attend to the needs of the poor on our doorstep. We can be so caught up in raising money we fail to develop people who are stewards of life. PGG can give us larger dollar amounts for all our causes, but it must also give us more compassion, more care for people and more love for a lost world. We may overlook these basic Christian characteristics in our push for more dollars.

ACTS, BTN and PGG reflect the picture of God's people at their best in the Bible. From Genesis to Revelation, the faithful are a pioneering, pilgrim people, dependent upon the grace of God for all of life. Modern technology and expanded budgets can be useful tools; but our success is dependent upon God's power at work in a people dedicated to a great spiritual pilgrimage.

I am more than optimistic about these bold New Ventures. They are the result of careful planning by people dedicated to Christ who want to help the local church carry out God's commands. There are dangers, however, and we would be careless and stupid to ignore them. The dangers are there but the possibilities for good are so inviting that all of us should give our best support to make them work. Western Recorder will try to do just that.



Jack D. Sanford

western recorder (ISSN 0043-4132)

JACK D. SANFORD, 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

## Conservatives, liberals always around

I have been pastoring churches in the Southern Baptist Convention for more than 40 years and have always been proud to be a Southern Baptist, but right now I am alarmed and ashamed of some who seem to be trying to divide our convention into two factions called liberals and conservatives. As long as I can remember there have been some among us who were called liberals and others who were called conservatives. In fact, I have at times been called a conservative and at other times a liberal. The truth is that I don't know which I am and don't really care. All I know is that I believe the Bible is the inspired word of God and its central message is God's wonderful plan of salvation.

I have always believed that Baptists are a people big enough to accept, love and cooperate with each other without trying to force everyone to agree on every interpretation of scripture. A retired pastor said recently, "I have not changed my theology in 50 years." If by theology he means what he believes about Jesus Christ and the wonderful plan of salvation I can fully agree. If, however, he means to include the interpretation of every passage of scripture I would have to admit that I have changed many of my ideas and reserve the right to do so again.

I am sure I do not fully agree with some of the ideas of those who have been placed in positions of leadership in our convention and do not expect them to agree fully with me, but I am confident that most of them are sincere, dedicated

servants of Jesus Christ and deserve our love, respect and cooperation. I cannot believe that many of them are the kinds of persons who would allow themselves to be involved in any political scheme to gain control of the convention and try to force their ideas on others.

I have known Charles Stanley since we were fellow pastors in Ohio and consider him to be one of the great preachers and leaders in our generation. I am confident he will do his best to lead us to lay aside our differences and renew our efforts to spread the gospel to the ends of the world. I believe it is time we stop pointing fingers at each other and get on with the main business.

George R. Gaddie, Finley

## Are revivals large or soon enough?

With reference to Western Recorder's June 26 and July 17, 1984 articles concerning a national simultaneous revival effort, "Good News America in 1986," which is surely a very welcome effort, I would like to make the following comments:

1) Is it going to be too late and too little? In the July 31, 1984 Western Recorder William Marshall stated there are one million Kentuckians either lost or unchurched. Kentucky's goal mentioned in the July 17 announcement is "25,000 of the convention's aim of 560,000 baptisms for 1986." It seems to me, if the will of God is to be carried out, that goal must be drastically increased.

2) Could there not be an earlier beginning date? Christ always stressed

the urgency of the moment for the lost to turn to him for salvation. "Behold, now is the day of salvation" (2 Cor. 6:2).

As for Louisville, considering the vast numbers of unsaved, I think the concept of a crusade would be more appropriate than that of revival, preparations for which should get underway immediately, to take place long before 1986, with the most gifted evangelists available and proven soul winners in mass evangelism. There are thousands with the gift of evangelism. With such a great need, every effort should be made to obtain the best qualified.

One source could be Billy Graham's organization. At the pastors' requests, associate evangelists from the organization are available. The gospel of Jesus Christ and him crucified must be powerfully and clearly presented.

In this endeavor all nationalities and minority groups in this community need to be recognized and included.

Numerous other religions and cults are making substantial efforts to appeal to them and others.

I hope these suggestions may be helpful and will meet with the agreement of many. Whatever the arrangements, it is my prayer that for the glory of God and with obedience to him the revivals and/or crusades will have great success.

Miss Tommye F. Boston, Louisville

## 2 Cor. 3:6 'comes to mind'

I have read with great interest comments from both groups concerning the "discussion" among Southern Baptists. Paul's contrast between living by the letter of the law and living by the spirit of the law in 2 Cor. 3:6 always seems to come to mind. I believe that verse is inerrant too.

Joyce T. Cole, Walton

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# Cumberland College Basketball

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Simply stated, Cumberland College has one of the best NAIA basketball teams in the nation.

In the pre-season meetings, the team is urged to set a high, but obtainable goal for the season.

For the past three seasons, and for four of the past five years, that goal has ended in a berth in the National Association of Intercollegiate Athletics (NAIA) National Tournament in Kansas City and a Top-20 National ranking.

For the past two years, the Cumberland College Indians of coach Randy Vernon have compiled a remarkable, almost unbelievable, record of 64-8. This includes a record 24 game winning streak and a record consecutive home court winning streak of 35 wins.

Extending over two seasons, 1983-84, this winning streak is still intact.

Although usually successful, the Cumberland College basketball program has grown and flourished since Randy Vernon became head coach in 1979. Formerly an assistant coach at Oral Roberts University, coach Vernon approaches coaching from a Christian and highly ethical standpoint.

"We have always taken the approach that our players look at basketball as a learning device that can make them better people as they move through life. They can develop in a positive way through high moral standards and through their associations with other students. At Cumberland College, this is a philosophy of our college and one that our players have readily accepted."

Such an approach, combined with superior coaching tactics and strategy, highly selective recruiting, strong team motivation, and athletes who always seem to perform beyond their capabilities and physical

limitations have produced dramatic results.

Vernon's overall coaching record is 131-48 (.732 winning percentage) and the home court record is 78-13 (.857 winning percentage).

Can you blame us for being proud?

Several team records have been set during Vernon's tenure. 1982-83 was the banner year when four records were established. These include most wins, 33; fewest losses, 3; longest winning streak, 24; and best winning percentage, .917. Other records established are consecutive home court wins, 35 during 1982-83 and 1983-84; and best defensive average, 62.7 for 36 games in 1983-84.

Other accomplishments of the team are four NAIA national tournament appearances, four NAIA district 32 championships, and two KIAC regular season championships.

The teams have produced one NAIA all-American, James Crawford in 1980-81; four honorable mention NAIA all-Americans; 10

Cumberland College basketball coach Randy Vernon says, of his Christian approach to coaching, "We have always taken the approach that our players look at basketball as a learning device that can make them better people as they move through life. They can develop in a positive way through their high moral standards and through their associations with other students. At Cumberland College, this is a philosophy of our college and one that our players have readily accepted."

*With a strong faith in God,  
all things become possible  
and goals become reality.*

all-district players, and 10 all-KIAC players.

Vernon says, "Cumberland College gave me a great opportunity five years ago; a chance to become a head coach and continue a basketball tradition that was started years before. It's taken a lot of hard work by a lot of people, but the rewards and achievements have made everything worthwhile. I only hope that our basketball program can continue to grow as we have done in these past five years."

At Cumberland we are very proud of our excellent basketball team, the Christian approach of our coaches, and our winning tradition.

To us, the team exemplifies the Christian based ethic behind our philosophy of "Find a problem and solve it, find an obstacle and remove it, find a hurt and heal it."

With this philosophy and a strong faith in God, all things become possible and goals become reality. Just ask any Cumberland College basketball player.

## CUMBERLAND COLLEGE



Dr. Taylor

Please tell me more about Cumberland College students and programs.

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(Clip and mail to: Jim Taylor, Box 191, Cumberland College, Williamsburg, Ky. 40769)

by Kim Whitehead, Staff Writer

# Mountain Miracle:

## *A Bell County man leaves behind the mines of eastern Kentucky after chasing (and catching) his dream at Clear Creek Baptist School*

On May 4, a Miracle graduated from Clear Creek Baptist School in Pineville.

In more ways than one.

Charles Cleston Miracle grew up in eastern Kentucky's mountainous Bell County, going to work in the region's mines for Brownies Creek Collier Coal Co. at age 19.

Twelve years later he proved his status as "miracle" when he walked across stage in the chapel at Clear Creek to receive his bachelor of theology degree, leaving behind a grueling four year schedule of full time class loads, 40-hour weeks in the mines, weekend preaching and maintaining family life with wife Debbie and their two sons, Chris and Brian.

In 1971, Charles went to Eastern Kentucky University in Richmond, only to return to the mountains with new bride Debbie in 1972.

He started his work in the mines that year, making a move up "every time they had a better job come open," he remembered.

In eight years he became a certified master mechanic/electrician working on underground equipment and supervising eight to 10 other workers.

"I was going up the ladder pretty fast," he said. "That was a long time for a young boy to stay in the mines."

But Charles wasn't destined for a lifetime below the Kentucky earth.

Debbie was regular in attending services at First Baptist Church of Pineville and always wanted her husband to accompany her.

"I remember saying I'd go with her and driving toward town," he said. "Lots of times, when I got to the edge of Pineville, I'd turn left and head for Middlesboro, away from the church."

"But she never stopped praying for me," Charles added.

He recounted vividly the Monday night he found himself at home alone while Debbie was in the hospital after losing their second child.

"I was scared to death and didn't know what was going on," he said.

From the coffee table he picked up the family Bible he and Debbie had bought the first Christmas after their marriage and opened it.

"It fell open to Luke," he recalled. "I'll never forget looking down at the red letter edition and seeing the words, 'Must I keep performing miracles for you to believe?'"

"I fell down on my knees right there in the living room and accepted Christ," he continued. "Then I went straight to the hospital and told Debbie what happened."

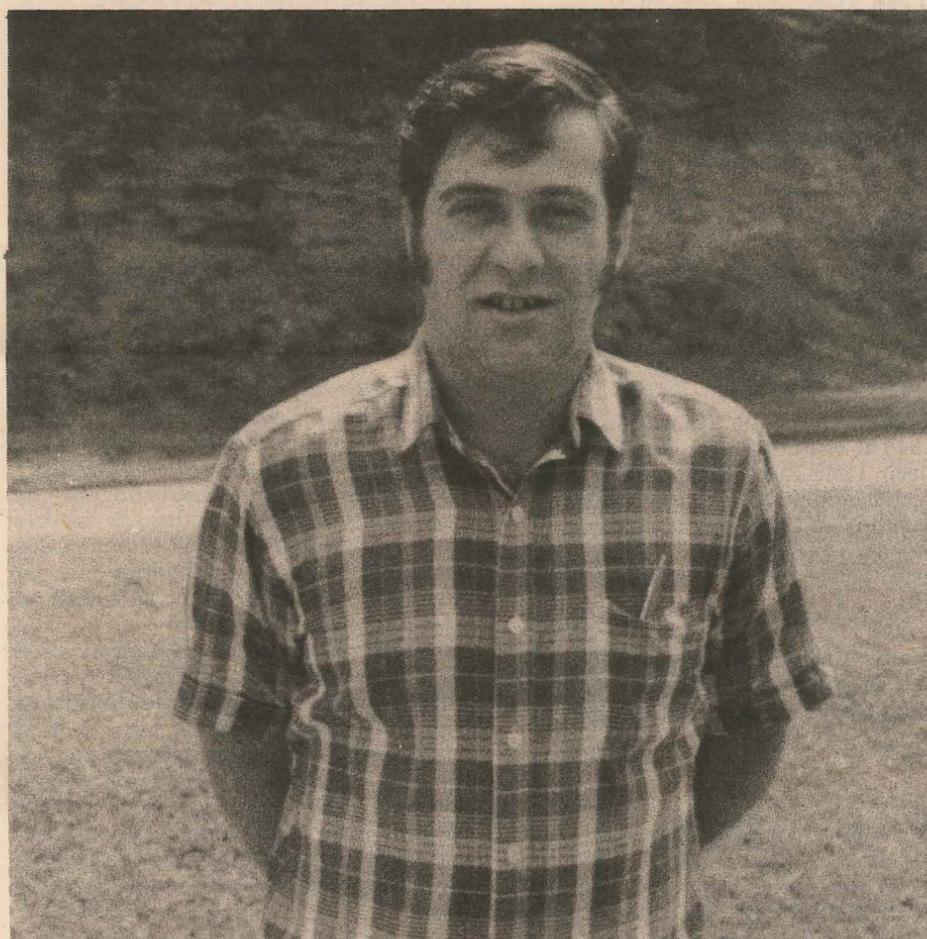
"And that's how it all started."

One year later, in 1976, Charles discovered his call to preach and went to Clear Creek, the school in Bell County he had grown up hearing about, to find training.

But, four weeks into the fall semester the hospital bill for their second son's birth arrived—a bill for \$1500 that the insurance company refused to pay. Charles quit school in order to concentrate on paying the bill, only to have the insurance company pay it one week later.

Charles found himself waiting until 1980 to try Clear Creek again. This time he chose to do it differently.

He and his family got a trailer on the



Charles Miracle

Clear Creek campus because he "didn't have any fellowship with anybody" when he commuted to campus before and he "wouldn't get to see his kids at all" if home were far away from both school and work.

Originally, he didn't plan to keep his job in the mines throughout his entire time in school, but the company found another job for him, one that would allow time for study on the job.

For the next four years Charles worked third shift, 10 p.m. to 6 a.m., handing out lights to underground workers, greasing belt heads and catching a look at his books during his breaks or pulling note-filled index cards from his pocket for study as he walked beneath the lights outside the mine.

"There were times I probably would have quit the job," he admitted. "But I had made up my mind that I wouldn't quit school. And we had to pay the rent."

In retrospect, that doubt about working among the east Kentucky miners no longer exists in Charles Miracle's mind.

"Those guys are family in a way," he said. "Sure, they have trouble and fight among themselves. But, they don't take it anywhere else."

"I'm going to miss them," he concluded, one week after turning in his work clothes and equipment and saying goodbye to the boys in the mine.

The mountain people didn't always take to Charles Miracle's desire to learn.

The miners, he recalled, thought it odd that he would give 12 years to working in their dangerous occupation and of building up a reputation as a good miner just to go back to school.

Some of his family members, he said, "don't believe in an educated ministry."

"They think everything falls from

heaven," he continued.

But even after taking a lot of taunts and kidding Charles still is emphatic about the necessity for his training.

"I'm proud of my education," he remarked. "I'm not ashamed of it or of how I got it."

Part of that education, he recalled, came with the six hour drive he and his family made to Alpine, Tenn. every Sunday for 18 months.

There, Charles preached to a congregation with an average of 20 people:

The Miracles' family time together on Sunday consisted of leaving Clear Creek at 6 a.m., driving crooked roads to and from the tiny Tennessee mountain town and arriving back at 3 p.m., just in time for Charles to eat, go to church and get back to the mines at 10 p.m.

"Most people couldn't understand that, either," he said.

At 33, Charles was part of one of Clear Creek's youngest graduating classes ever. He was also one of only eight out of just over 50 graduates who opted to make plans for seminary.

The acceptance of students from Clear Creek into the Southern Baptist seminary system only began a few years ago. And the change in atmosphere and the new challenge of graduate study doesn't scare Charles Miracle in the least.

Currently planning to enter Southern Baptist Theological Seminary, Louisville, in the fall, he is not afraid of saying that, after getting a master of divinity degree, he wants to earn a doctorate.

"I've dreamed of one day being able to come back to Clear Creek and teach," he said one summer day as he sat in the school's administration building and gazed out at the greenest of Kentucky's mountains.

Charles Miracle attributes his miraculous journey through the last four years largely to his wife, Debbie.

"She is the backbone of my ministry," he said.

"She raised the kids for the last four years almost by herself," he commented of the Louisville native, who herself was a student. She received a bachelor of religious education degree the same day her husband graduated.

As he and his family move to Louisville this summer Charles Miracle is leaving behind the mountain life he's known all his days.

And he will miss all of it. "I'll miss the mountains," he remarked. "And I'll miss the mountain people."

"For the first time in my life," he continued, "I will not see the fall in east Kentucky."

Now, though, he looks forward to entering more classrooms and to giving up his 40-hour a week job in the mines for a full time job pastoring a church.

Charles Miracle remembers that when he first began as a Clear Creek student in 1980 many of his fellow students looked at him as if to say, "You've got it made working full time because jobs are hard to come by. Tuition is hard to come by."

"By the end of my time in school, though, most of them didn't think that about my job," he said, his miner's hands knit together humbly in his lap.

No wonder. Only a Miracle could do that.

# mountains to the mississippi

## personnel

**David P. Charlton** was called as assistant to the pastor in the areas of education and youth at Sand Spring Baptist Church, Anderson Association.

A recent graduate of Southern Baptist Theological Seminary, Louisville, Charlton is a native of West Virginia. He received his undergraduate degree at Milligan College, Johnson City, Tenn. He is married to the former Tanya Stough of Midland City, Ala.

J. Terry Wilder is pastor of Sand Spring.

**Terry Shelton** was called to pastor Zion Baptist Church, Liberty Association.

**Jerry Barker** was called to pastor First Baptist Church, Alamo, Tenn., effective July 8.

He was formerly the pastor of New Friendship Baptist Church, Logan Association. A past member of the Kentucky Baptist executive board, he has degrees from Southern Baptist Theological Seminary, Louisville, and Trinity Seminary.

He and wife Judy have two children, Janna and Ken.

**Charles Justice** is the new pastor of Unity Baptist Church, Pike Association.

**Alan Evans** accepted the call to pastor Candle Ridge Baptist Church, Lynn Camp Association. He was formerly pastor of Faith Baptist Church, Mt. Zion Association.

**David Messer** is now minister of youth and education at Grayson Baptist Church, Greenup Association.

**Wayne Henson** is now pastor of Clear Creek Baptist Church, Rockcastle Association.

**Robert Burkhart** was called as pastor of Kelly Street Baptist Church, Upper Cumberland Association.

**Gerald Jones** is the new pastor of

Black Mountain Baptist Church, Upper Cumberland Association.

**Austin Campbell** resigned as pastor of Floyd Switch Baptist Church, Pulaski Association. He plans to attend Clear Creek Baptist Church, Pineville, in the fall.

**Vernon Jones** was called to pastor Fairview Baptist Church, South Union Association. He was formerly pastor of Watson's Baptist Chapel, Mt. Zion Association.

**Daniel J. Cooper** assumed duties as minister of music and youth at First Baptist Church, Taylorsville, Long Run Association.

A native of Milwaukee, Wis., Cooper most recently held a similar position at East Boulder Baptist Church, Boulder, Colo.

He and wife Beth Ann have two children.

**Denzil Probus** retired from a 42-year ministry with his last Sunday as pastor of Sorgho Baptist Church, Daviess-McLean Association, July 29. He had been with the congregation 15 years.

Probus was previously pastor of Highview Baptist Church, Long Run Association, 10 years; Lebanon Baptist Church, Franklin Association; Sacramento Baptist Church, Daviess-McLean Association; Cox's Creek, Nelson Association; Dry Ridge Baptist Church, Crittenden Association; and Wing Avenue Baptist Church, Daviess-McLean Association. He also pastored in Miami, Fla. four years.

A native of Whitesville, Probus is a graduate of Georgetown College and Southern Baptist Theological Seminary, Louisville. He was ordained in 1943 at Walnut Street Baptist Church, Long Run Association.

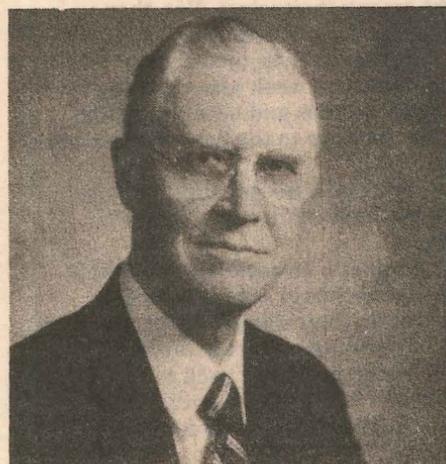
Probus and his wife, Emma have four children. They plan to reside in Owensboro and he will be available for interim service, revivals and supply work.

**Timothy Lewis Searcy** assumed duties as pastor of Blanket Creek Baptist Church, Union Association, June 10.

reside at 1010 Ridgecrest Way, Bowling Green 42101.

A reception in honor of Mr. and Mrs. Case is scheduled for 1-4 p.m. (CDT), Aug. 26, at the Baptist building, 1003 Scherm Road, Owensboro. All are invited to attend.

Daviess-McLean Association has 55 churches with approximately 27,000 members.



Case



Watkins



Phillips

A 1980 graduate of Clear Creek Baptist School, Pineville, he most recently was minister of youth, recreation and education at First Baptist Church, Pound, Va.

He and wife Brenda have a newborn son, Philip Andrew.

**Gary Watkins** (see photo) resigned as pastor of Florence Baptist Church, Northern Kentucky Association, to become pastor of Collierville Baptist Church, Collierville, Tenn., effective Aug. 1.

A native of Mississippi and a graduate of William Carey College, Hattiesburg, Miss., Watkins also has a degree from Southern Baptist Theological Seminary, Louisville. His former pastorates in Kentucky include Cave City Baptist Church, Liberty Association and Hillvue Heights Baptist Church, Warren Association.

Watkins was active on both the associational and state level, serving on the executive board of the Kentucky Baptist Convention. He is currently a trustee with the Sunday School Board of the Southern Baptist Convention.

**Richard Phillips** (see photo) was appointed as executive director of the Florida Baptist Children's Homes.

A 1970 graduate of Southern Baptist Theological Seminary, Louisville, he also holds a degree from the University of Louisville. While in Kentucky, he pastored Virginia Avenue Baptist Church, Long Run Association, and worked as administrative assistant of metro parks and recreation, Louisville.

Phillips has worked for the Florida Baptist Children's Homes approximately 10 years. He went to the agency in 1974 as director of promotion, then became area administrator of the Lakeland campus and has been assistant to the executive director the last two and one half years.

**Stan Milby** is now director of evangelism and training for Bethlehem Baptist Church, Russell Creek Association. He will work in children's church and assist in teacher and lay training programs.

Milby spent six years in the U. S. Army before earning a bachelor's degree in theology at Missouri Baptist Bible College, Springfield, Mo.

He and wife Carolyn have three children.

## associations

**Calvin Wilkins** became the director of missions for Graves County Association July 2.

A native of Bremen, he is a graduate of Baylor University, Waco, Tex. and Georgetown College. His former pastorates include First Baptist Church, Kuttawa, Caldwell-Lyon Association; First Baptist Church, Oran, Mo.; Briensburg Baptist Church, Blood River Association; First

Baptist Church, Providence, Ohio Valley Association; and Elm Grove Baptist Church, Blood River Association.

While at Elm Grove, Wilkins was moderator of Blood River Association, a member of the Kentucky Baptist executive board and vice president of the Kentucky Baptist Pastor's Conference. He is currently on the advisory board of Cumberland College.

For the last seven and one half years, Wilkins has taken mission groups on tours of the Caribbean. He just returned from the island of Dominica where he conducted a 13 day crusade with Southern Baptist missionaries.

**Harold Lee** is the new director of missions for Henry County and White's Run associations.

A native of Louisiana, Lee is a graduate of Western Kentucky State University and Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

He has formerly spent his ministry in the area of education with several churches including Lakeside Baptist Church, Dallas, Tex.; Calvary Baptist Church, Ft. Worth, Tex. and Belmont Heights Baptist Church, Nashville, Tenn. His work in Kentucky has been at First Baptist Church, Bowling Green, Warren Association; First Baptist Church, Madisonville, Little Bethel Association; Third Baptist Church, Owensboro, Daviess-McLean Association; Jeffersontown Baptist Church, Long Run Association, and Campbellsville Baptist Church, Taylor Association.

**Charles Young** is now director of missions for Greenup Association.

He is a native of Louisiana and a graduate of Louisiana College and New Orleans (La.) Baptist Seminary.

He has pastored churches in Mississippi and Alabama and was most recently director of missions and a church planter in the St. Albans area of West Virginia.

**Russell Creek Association** sponsored a successful Black and White Baptist Rally at Pleasant Hill Baptist Church on July 27. J. V. Mullen Jr. and Henry Mosley delivered the sermons.

**Graves County Association** recently conducted a county-wide tent crusade on the campus of Mid-Continent Baptist Bible College. Walter K. Ayers was the evangelist and Russell Newport the evangelist-singer.

According to Ronnie Stinson, evangelism chairman for the association, 41 decisions were recorded.

**Russell County Association** was given a store building in downtown Russell Springs by Mr. and Mrs. Earl Rippetoe on June 21.

To be known as the Russell County Southern Baptist Building, the structure will house associational meetings and a clothing center for the needy, to be run by local WMU members. A media library is being considered for location in the building.

## missions

Three families from **Brooksville Baptist Church** helped with a vacation Bible school at Piedmont Baptist Church, Piedmont, S. D. July 23-27. The group of 12 persons used part of their vacation time to devote to the project which was arranged by the Home Mission Board.

The three families included Ron and

## Case retires DOM position

After 16 years in the position, J. V. Case is resigning as director of missions for Daviess-McLean Association, effective Sept. 30.

A native of Harrodsburg, Case received degrees from the University of Kentucky, Lexington, and Southern Baptist Theological Seminary, Louisville, before going on to pastor churches in Kentucky and North Carolina.

His former pastorates include Junction City Baptist Church, South District Association; Rose Hill Baptist Church, North Carolina; Greensburg Baptist Church, Russell Creek Association; First Baptist Church, Franklin, Simpson Association; and First Baptist Church, Pikeville, Pike Association.

Case has been on the board of directors of Western Recorder as well as on the executive board, the administrative committee, the nominating committee and the board of child care of the Kentucky Baptist Convention.

He plans to do interim work, supply preaching and Bible conferences after retirement. He and wife Josephine will

Millie Reule and their sons, Tony, Matt and Scott; Stan and Betty Case; and Randy and Joy Bastin and their daughters, Kim, Jamie and Randy Jo.

**Brenda Black**, interpreter for the deaf at First Baptist Church, London, Laurel River Association, recently made two trips to Puerto Rico with home missionary Bob Bell.

Sponsored by Laurel River Association, she worked one week as an interpreter for a revival team in Arechi and the other at Camp Mayzques for the Deaf.

J. William Jones is pastor of London First Baptist.



Brenda Black

**Gerald and June McNeely**, missionaries to Spain and native Kentuckians, began a five month furlough Aug. 1. McNeely is vice president and professor at Spanish Baptist Seminary, Madrid, and Mrs. McNeely is librarian and professor at the school. The couple will become missionaries in residence at Georgetown College on Aug. 22 (address: 402 E. Jackson Street, Apt. 3, Georgetown 40324, 606-863-3158).

McNeely pastored Ewing Baptist Church, Bracken Association; Mt. Zion Baptist Church, Ten Mile Association; and Carlisle Baptist Church, Bracken Association, before being appointed by the Foreign Mission Board in 1957.

**Mr. and Mrs. D. M. Aldridge** have returned to the states after two years of volunteer mission work in Lusaka, Zambia, South Africa.

He is former president of Clear Creek Baptist School, Pineville. They may be contacted at 240 Wilson Downing Rd., Lexington 40502.

Nineteen youth from **First Baptist Church, London**, Laurel River Association, spent a week in Westerville, Oh. with Blendon Wood Baptist Church in vacation Bible school and survey work. The youth were under the direction of Jerry Wright.

**Second Baptist Church, Russellville**, Bethel Association, sent a group of adults on a mission trip to Kenton, Oh. July 8-12. While there, the group conducted a series of revival services at Calvary Baptist Church, a new Southern Baptist congregation in Kenton. They also conducted a survey of the community to locate prospects. The youth choir from Second Baptist sang at the church on July 9.

**Mr. and Mrs. John Payne** (address: Rte. 1 Box 180, Philpot 42366) have returned from the island of Haiti, where they served as auxiliary personnel for the Foreign Mission Board since 1979. He worked as a

director of maintenance and she as a child care administrator.

**Mr. and Mrs. Rodney Burns** (address: Rte. 3, Owensboro 42301) have returned from an assignment with the auxiliary personnel program of the Foreign Mission Board in Tanzania. The couple was in the country approximately eight months while he worked as a builder.

**Susan Elizabeth Winchester** (address: c/o M. A. Winchester, Box 99, Whitley City 42653) will leave this month to go to Paraguay for one year as a dietitian in a Baptist hospital. She is the daughter of Dr. and Mrs. Allen Winchester, Stearns, where he is a physician. Though she has been living in Nashville and working as a pediatric dietitian in Nashville, she grew up in Stearns and considers First Baptist Church, Stearns, her home church.

**George and Elizabeth Sadler** (address: 131 Timber Lane, Morehead 40351) will depart in August for one year in Mauritius. He will be a swimming coach and she a quilting teacher/supervisor. He is currently a coach at Morehead State University. They are members of First Baptist Church, Morehead.

Under the auxiliary personnel program, Southern Baptists from many various vocations can work overseas for several months to a year or longer assisting Southern Baptist missionaries.

## congregations

**Woodlawn Baptist Church**, Bethel Association, conducted a revival-enrollment campaign at Eastside Baptist Church in Lima, Oh. July 10-15.

According to pastor Larry Embry, 960 contacts were made, 750 tracts were given out, six people made professions of faith, eight were baptized and 63 visited the church for the first time.

**Wilmington Baptist Church**, Northern Kentucky Association, celebrated its 180th anniversary Aug. 12. A covered dish dinner followed the regular morning services and a special afternoon program featured speaker William F. Barnard.

**Pleasant Grove Baptist Church**, Long Run Association, will celebrate its 179th anniversary with homecoming festivities Aug. 26.

Regular services will be held in the morning with a basket lunch and special afternoon service following.

**Brush Creek Baptist Church**, Red River Association, has been accepted as a mission of Beattyville Baptist Church in the same association. The church was reactivated in April by members of Beattyville.

Jimmy Gibson is pastor of Brush Creek.

Dennis Brewer is pastor of Beattyville.

## ordinations

**Robert Sandlin** was ordained as deacon at Pleasant Run Baptist Church, Booneville Baptist Association. Kenneth Salmons is pastor.

**Mike Thompson and Verlas Miller** were ordained as deacons at Mt. Washington Baptist Church, East Lynn Association, July 29. Ancil

Durrell preached the ordination sermon. James Hagan is Mt. Washington pastor.

**Robert Blair, Jim Clark, Fred Clem, Jim Cottrell, and Randall Loyal** were ordained as deacons at Immanuel Baptist Church, Severns Valley Baptist Church Aug. 12.

**Dwight Brown** was ordained to the ministry at West Grove Baptist Church, Christian Association, July 29.

**Ralph W. Hacker and Walter D. Brumley** were ordained to the ministry at Muddy Gap Baptist Church, Booneville Association, July 15. **Johnny Hyde and Lawrence Smith** were ordained to the deaconate on the same day.

## deaths

**Lee Roy Carnes**, pastor of East Jellico Baptist Church, Bell Association, died June 20.

**Karl Smith**, minister of youth, music

and education at Central Baptist Church and music director for Bracken Association, died June 16.

**William Paul Dailey Sr.**, 76, died recently.

At the time of his death, he was interim pastor of Scotts Grove Baptist Church, Blood River Association, but he had pastored several other Kentucky churches. They included Avalon Baptist Church, Warren Association; First Baptist Church, Benton, Mercer Association; and Zions Cause Baptist Church, Blood River Association.

During the last several years, he was interim pastor for churches in west Kentucky and Tennessee.

He is survived by one daughter, one son and his wife, one sister, five grandchildren and two great-grandchildren. His wife, Frances Blakely Dailey, died in 1978.

**Grover W. Page**, pastor of New Providence Baptist Church, Blood River Association, recently died at age 66 in St. Murray.

He is survived by his wife, one niece and three aunts.

## FBC Murray spends twelfth summer in Lame Deer, Mont.

For 12 years members of First Baptist Church, Murray, have traveled to Lame Deer, Mont. each summer.

This summer they helped construct a new building for Morning Star Baptist Chapel as well as conducted a vacation Bible school and visitation.

The annual tour to Lame Deer began as a youth ministry. As soon as the young people piled out of the bus each year they would start making friends in the Northern Cheyenne reservation town.

Some years vacation Bible schools were held simultaneously in three locations on both the Crow and Northern Cheyenne reservations.

One year a mission team member died in a swimming accident the final day of the tour.

The following year the pastor, bowing to parental pressure, said there would be no mission trip to Montana. The youth responded to the news with a boycott of the alternative mission site. No one signed up to go.

"We just don't believe God is through using us in Lame Deer," pleaded the youth council president to the pastor. The pastor relented.

That youth council president was

Steve Hussing, who is now pastor of Morning Star Baptist Chapel in Lame Deer. The friends he made 10 years ago on his first mission trip are the young adult leaders in the town today.

Over the past two years Morning Star's members and First Baptist Murray have joined together in raising more than \$13,000 for the construction of a permanent location.

The WMU at First Baptist Murray developed monthly money-raising projects to add to the fund. Private donations increased the total. Morning Star members contributed to the building fund as well as to their regular tithes and offerings.

Morning Star was given permission this past winter to demolish an old school building for the salvageable lumber. Southern Baptists came from all across eastern Montana to help. Enough lumber was salvaged to frame-in not only the church but also a parsonage.

Some Murray members worked all day on the construction; others worked in VBS in the morning and on construction in the afternoon. More than 90 children were enrolled in the VBS.

## Attention, present Bibles

**Anita Worley**, First Baptist Church, Mayfield, Graves Association, represented Kentucky as the state Bible drill winner during the Church Training Leadership conference in Ridgecrest, N.C. Representing Kentucky in the speakers' tournament was Mike Franklin, Dawson Springs Baptist Church, Little Bethel Association. State winners first completed on the church and associational levels.





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

## On mission together

### On going home again

Recently, Billy Hurt provided me the special opportunity of leading worship at my "mother church," First Baptist, Frankfort. Winding down U.S. 60 alongside the hills I wandered as a boy, my family and I made the final turn and passed in front of "511 W. Second,"

the house dad built in 1930 and in which Marshalls lived until 1976.

On the other side stands old Second Street School, ever pregnant with memories of a happy childhood, on past the vacant field on which it once hosted some of the best fast-pitch softball in Kentucky.

Turning left on Bridge Street, we passed legendary "Pete's Corner," the former gathering place for Frankfort's youth; we crossed the "singing bridge," its wooden predecessor immortalized in color by artist Paul Sawyer.

We parked beside the library, the former post office from which my father retired. Walking in front of the beautiful Good Shepherd Church, a host of friendly Catholic faces from the past marched happily through my mind.

The sanctuary of First Baptist is much the same as when I sat as a child in the ninth row with my family and as a teenager in the balcony.

Meandering with my eyes across the congregation, I was not prepared for my emotions. I was overcome with a new awareness of the "grace" of God extended to me through these dear people—they "didn't give up on me." And I felt ashamed that somehow, in all these years, I had never said "thank you" adequately, either to them or to God.

I suppose one has to go away from home to go home again. I went home again a few Sundays ago and "mountains and hills broke forth before me into singing and the trees of the field clapped their hands" (Is. 55:12).



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

## sunday school lessons

LESSONS FOR AUG. 19, 1984

International Series

### Measured by the word

**2 Kings 22:1** Ascending the throne at age eight, Josiah's handicaps included extreme youth, the degeneracy of his people and that his father was one of the worst men who ever reigned over Judah. Instead of

following in the steps of his father, Josiah "did that which was right in the sight of the Lord."

**2 Kings 22:10-16** Desirous that his people should worship God properly, Josiah gave orders to Hilkiah, the high priest, for the house of the Lord to be repaired. In clearing away the rubbish from the temple, workmen found an old scroll, the book of the law in the scriptures, buried in the debris. When Shaphan, the king's servant, inquired of Hilkiah as to how the repairing of the house of the Lord was progressing, he was shown the book of the law. He read it and took it to Josiah and read it to him. Distressed over how far his people had departed from the revealed will of God and the inevitable punishment that awaited them, Josiah decided to search for a prophet to ascertain if punishment might be averted.

Josiah's emissaries found Huldah the prophetess and asked her if this disaster might be averted. Huldah informed Josiah that the penalties had been incurred and would be inflicted, but assured him that, because of his genuine repentance, earnest prayers and sincere efforts at reformation, they would be withheld until he departed this life. That assurance proved to be encouraging and comforting to the godly king.

**2 Kings 23:2-3** Thoroughly

convinced that the scroll had recorded on it God's message to his people, Josiah sent his messengers to summon the prophets, priests and populace to a great mass meeting. To this vast assembly Josiah read, or caused to be read, "all the words of the book of the covenant," in order that the hearers might understand what God required. Without hesitation, Josiah stood in a prominent place before his people, dedicated himself to God, pledged his loyalty to God and promised to be faithful to God's word to the very limit of his ability. By a rising vote the people promptly and solemnly declared their adherence to the covenant and pledged themselves to worship, obey and serve God. Thus it was evident that God's word exerted a purifying power, not only in Josiah's personal life, but also in the affairs of the nation.

Life and Work Series

### Warfare of Christians

**Ephesians 6:10-13** Sufficient strength for victory over the world, the flesh and satan can come only from God. The Bible informs us that satan is shrewd, unscrupulous, deceitful, subtle, resourceful, determined, skillful, aggressive and powerful; therefore, every Christian needs the

armor which God provides for his protection against the attacks of the adversary. Christians not only need a complete armor, but also sufficient strength, skill and courage to use it.

**Ephesians 6:14-20** The Christian does not have to make this armor, beg for it or buy it, but simply to take it and wear it.

Part of this armor is defensive.

1. For the body (verse 14). The girdle of truth and the breastplate of righteousness. Christians should be encased in the truth; the breastplate will protect them from the deceiver.
2. For the feet (verse 15). If the Christian is to journey over the rough roads through this world, his feet must be shod with the gospel of peace.
3. For the hand (verse 16). If the child of God is to withstand the fiery darts of satan, he must have as his shield an unshakable faith in God.
4. For the head (verse 17). The helmet is for the head, the seat of intelligence. The assurance of salvation is a wonderful protection for the mind.

Part of this armor is offensive.

1. The sword of the Spirit (verse 17b). The word of God is to be used in putting the enemy to flight.
2. The spear of prayer (verses 18-20). Prayer is vital to Christian service. If we would win our battles in the Christian warfare, we must keep in touch with him who is able to make us more than conquerors.



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

## campbellsville college today

### New Year's Day

Not January 1. August 20. That's New Year's Day for the school year at Campbellsville. Things begin again. The start of a school year is also like spring. While the students are away from campus for summer, things are pretty dead. It's like the quietness of winter.

Then things begin to stir. Some profs and student leaders begin to pop up

here and there. Then it happens . . . new life bursts forth everywhere! It's a new year! Students and faculty cover the campus. It reminds me of the flowers of springtime.

New life of spring renews hope. It's like that on campus, too, when the students come. All the promise of the future is within them.

When we consider what God is doing with them, new excitement comes. Providing a Christian college for them is demanding, rewarding and sometimes frustrating.

No college program is perfect—nor above frailties. I am constantly renewed in my spirit, however, when I assess the commitment to Christ that characterizes Campbellsville. To my knowledge, every professor knows Jesus personally and is committed to serve him in Christian education. Combining faith and our academic disciplines so that students develop a Christian world view is our basic

purpose. Seeing that take place in students' lives is a privilege. It is something to celebrate. It's a real New Year's celebration!

The frustrations come when we need better facilities for which I do not have the funds—or when I know that our faculty members work here for less than they should and I can't budget for adequate salaries. It's heartbreaking when, for lack of money for scholarships and student work, some kids who should be in Christian education choose a college that may cost them a little less just because it is paid for by our taxes.

The answer to this lies in a commitment from Baptists to Christian education of the financial resources necessary to see that our Baptist colleges are adequately endowed. Others have done it. Pray with me that the Baptists will make that commitment both of purpose and of possessions.



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

## clear creek comment

### Friendly Obstacles

Excitement, enthusiasm and expectancy fill the Clear Creek campus! Families are moving in, new friendships are already being formed and it seems as if we are just waiting for something to happen.

If our new students arriving on campus would ask me, I could easily tell them what will happen next: something good and something bad. Of course, I am aware that a nationally known TV evangelist says, "Something good is going to happen you you!" However, this is misleading and is only

a partial truth. The truth is, something good and something bad is going to happen to all of us.

I would particularly like to talk to our new students about adversity they will face and obstacles they will have to overcome. I feel they need to hear about the problems and difficulties they will be facing in future days.

Why does God allow us to suffer trials and obstacles? Job asked that question many years ago and I am not sure that anyone can adequately answer it. However, I am comforted to know the Lord is with me in the trial I face and that he wants to work out his good purposes through it. A beautiful truth shines forth from Lam. 3:31-33: "For the Lord will not cast off forever: But though he causes grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men."

### Friendly Obstacles

For every hill I've had to climb,  
For every stone that bruised my feet,  
For all the blood and sweat and grime,  
For blinding storms and burning heat,  
My heart sings but a grateful song—  
These were the things that made me strong!

For all the heartaches and the tears,  
For all the anguish and the pain,  
For gloomy days and fruitless years,  
And for the hopes that lived in vain,  
I do give thanks, for now I know  
These were the things that helped me grow!

Tis not the softer things of life  
Which stimulate man's will to strive;  
But bleak adversity and strife  
Do most to keep man's will alive.  
O'er rose-strewn paths the weaklings creep,  
But brave hearts dare to climb the steep.

Author unknown



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

## oneida journal

### Crossing the swinging bridge

I have walked on swinging bridges all my life. They seem such an ordinary part of life. But the swinging bridges of our area are things of wonder to our many visitors. Thousands have crossed them over the years with squeals of

delight or trepidation. When one thinks of it, walking on boards suspended high in the air on cables above the quiet or raging waters of Goose Creek, depending on the season, is quite an experience.

Joy Hawkins, wife of our principal Oliver Hawkins and a secretary in our business office, became acquainted with Oneida and our swinging bridges when she brought girls here for GA camp. She wrote in 1976:

"As the bridge swayed,  
Unafraid, the girls crossed over the creek, but—

One held back, afraid to cross.  
A helping hand on her shoulder made her brave.

Looking toward the other end—  
they crossed together.

So are God's workers at O.B.I.

THE HELPING HANDS

to the girl or boy entering

but afraid to cross life's

bridge, due to being:

a little slower than a classmate,

a little weaker because of temptations yielded to in the past,

a bit abused, perhaps, by family,

friends, and circumstances

Then—

A teacher, a worker, a counselor,

even the president

becomes the hand

that points the way

to learning

to happiness

to usefulness

Most important of all,  
to God thru Jesus,

And then—

WALKS beside the youth, praying  
each step of the way.

Thus they cross the bridge  
together, unafraid of the  
future.

DOING GOD'S WILL.

A fine black student came to us three years ago from Montgomery, Ala. His family had heard of Oneida from a family in New York whose only son is still one of our finest students. Albert had the usual "growing up" pains. At one point we were forced to expel him.

One memorable evening we witnessed his acceptance of Jesus as savior. Our pastor, also a native of Alabama, enveloped him in his arms. Yes, we are one in the spirit, one in his love.

Albert finished his academic work during our summer session. He is planning a military career and I believe he will go far. His parents recently wrote: "We would like to thank your staff for the wonderful things you have done for our son. Albert has done a lot of growing up and has become a much better person since coming to your school. He has enjoyed it immensely and has made some everlasting friends among your staff. Words cannot express our appreciation for your tolerance and

understanding.

Bob Jack Martin was the last teacher to serve at the old Magoffin Baptist Institute. After that school closed in 1961, he remained there a year preaching and doing mission work in that Breathitt County area. Then he came to Oneida where we were co-laborers 20 years ago. I went to Iran and after my return to Oneida he and his wife went to Liberia as Southern Baptist missionaries. He writes: "While we have gone out to another nation to share the message of our savior, you are bringing people from other nations right to Oneida and sharing with them the gospel."

A Baptist leader wrote after staying on our campus for some days on his first visit: "There are few places I have been where people have gone out of their way to take care of guests. I am absolutely amazed at the meals you serve. The quality of the cooking was magnificent. I have never been in an institutional setting where the meals were consistently of such high quality."

"This has been one of the richest experiences of my life. I stood back amazed, yet deeply grateful, for the work your staff is doing. I suppose 'astonishment' is the best word to describe what is being done. It has been a resurrection experience in body as well as in spirit."

Reprinted from 9/1/82

### Autographs

Collecting autographs begins early for many and continues in various forms. First, there is the autograph book passed among school friends and filled with little jingles and sayings such as:

"Roses are red, violets are blue,  
Sugar is sweet, and so are you."

Later we ask classmates to write in our high school and college annuals. Sometimes they just sign their name by their picture. But most often they write something. It is fun in later

years to go back to those annuals and read what our classmates wrote. It provides a pleasant walk down memory lane.

Another way of collecting autographs is to ask for them from famous persons. Soon after I became a Christian at the age of nine, Kyle M. Yates, professor at Southern Baptist Theological Seminary, preached in a revival at my church. I was so impressed with him that I secured his autograph on a piece of paper. During college days I attended a BSU convention and B. B. McKinney was leading the singing. I was very proud to take home the program autographed by the great B. B. McKinney.

Several years ago, my wife and I were leading a tour group in Europe and were staying in a lovely hotel on the Amstel River in Amsterdam. Our tour group was surprised to see Telly Savalas walking through the lobby. They immediately wanted pictures and autographs. Telly Savalas was very

courteous and cooperative. He not only posed with various ones for pictures, but he willingly gave autographs to all who asked. I cherish a number of hand-written letters from former senator and ambassador John Sherman Cooper. While at Somerset, I was his pastor for 23 years.

In our work with children at Baptist Homes for Children, there is a considerable amount of paper work. We are legally required to autograph a lot of papers. However, our main work is not autographing papers but autographing the hearts of young people. Our goal is to parent and lead them in a way that will make a deep impression on hearts of flesh.

Paul wrote to the Corinthians about living epistles written not with ink but with the Spirit of God on fleshy tables of the heart. As we lead children, we are in the business of getting the autograph of Jesus on their hearts. Pray for us as we labor.



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

## homes for children

# baptist news in brief

## Southeastern Seminary names chaplain

Donna Myra Forrester of Raleigh, N. C. has been named chaplain at Southeastern Baptist theological Seminary, Wake Forest, N. C.

Miss Forrester, presently a clinic coordinator, will assume her responsibilities in mid-August.

Randall Lolley, seminary president, said: "I am grateful to our trustees for their encouragement to strengthen this ministry. It has been an endeavor for prayer and seaching to discover the person God wants for this work. I am excited the Lord has led us to Miss Forrester, who has so many gifts and skills for the task ahead."

Miss Forrester, 34, has served as a psychiatric nurse, a minister of youth and a pastoral counselor. She is a native of Johnson, S. C. and a graduate of the University of South Carolina, Southern Baptist Theological Seminary, Louisville, and Southeastern Seminary. She earned the basic unit in clinical pastoral education from South Carolina Baptist Hospital and four advanced units from North Carolina Baptist Hospital.

The daughter of a Baptist pastor, she is also an ordained Baptist minister and a registered nurse.

## Equal access milestone in church-state issue

This summer's passage of an equal access measure marked the first time Congress has cleared substantive legislation dealing with the role of religion in public schools since the landmark 1962-63 Supreme Court decisions on school prayer. By big margins of 337-77 in the House of Representatives and 88-11 in the Senate, Congress declared voluntary student religious groups have the same access to before-and-after-school meetings as other student-initiated groups in secondary schools.

The bipartisan coalition of lawmakers favoring equal access produced the first break in the heated political wars over school prayer that broke out following the high court's decisions with banned state-sponsored religious exercises in public schools. For two decades since those decisions, Congress has considered—but not passed—numerous constitutional amendments and court-stripping bills designed to overturn them. Sense of Congress resolutions on school prayer and moments of silence also have failed to move.

The final draft makes it unlawful for secondary schools which permit

noncurriculum related student groups to meet before and after school to deny the same meeting opportunities to students because of the "religious, political, philosophical or other" content of their speech at such meetings.

It further provides that such meetings be voluntary, student-initiated and not sponsored by the school or other government agencies. Employees may be present only in a non-participatory capacity and meetings cannot substantially interfere with the orderly conduct of educational activities. Non-school persons, under the act, may not direct, conduct, control or regularly attend these student meetings.

The act also forbids school boards or other state agencies to influence the content of prayer or other religious exercises, to require any person to participate in such meetings if the speech involved is contrary to their own beliefs, to sanction meetings otherwise unlawful, or to limit the right of groups which are not of a specified numerical size.

## Church constituted; began as program for drug addicts

What started as a weekday ministry to New York City drug addicts and alcoholics has evolved into a church.

Trinity Baptist Chapel had for the past 17 years ministered to 25,000 residents of Lefrak City, a highrise apartment complex in Queens, one of five boroughs comprising New York City.

The chapel, sponsored by the Home Mission Board's Christian social ministries department, had operated out of a Lefrak apartment building, first ministering to troubled youth and later to drug and alcohol abusers.

This spring, a dream of pastor/director Avery Sayer came true when Trinity Chapel constituted as United Trinity Baptist Church.

"We wanted the word 'united' in our church's name to reflect the different nationalities of our congregation," Sayer explained, noting church members hail from six different nations.

The ministry was begun in 1967 by Don and Goldie Rhymes, the first HMB missionaries appointed to Lefrak.

In addition to Bible studies, the Rhymeses soon added free daycare for children. But they also grew concerned for youth "wiped out" on drugs. They began a counseling ministry with drug and alcohol abusers.

After an incident of vandalism,

## Journeyman program marks 20th birthday

Twenty years ago this summer Jeannie and Allen Orr started thinking about applying to be in the first group of missionary journeymen.

Only then they weren't Jeannie and Allen Orr.

She was Jeannie Mallow, the only college graduate in her Plainview farming family. He was Allen Orr from Athens, Ala. To her, he was just another of the 46 young adults in the group who would be sent overseas to help career missionaries for two years.

"Most girls at that point in Plainview got married and had kids," Jeannie remembers. "Not that many went away. Looking back, it seems now that life was mostly focused on immediate, day-to-day business. It was very conservative, very narrow in its world vision."

Jeannie was that way, too, and her decision to apply for the program came on a whim.

Now, however, with an expanded world view and the compulsion to share it, Jeannie bears the mark of a

true returned journeyman. Before she and her husband were employed last October for a special project in the Philippines, they were a walking, talking foreign missions presence in each place they lived, from Colorado to New Jersey.

Their lives are just two of many that speak to the potency of the Foreign Mission Board program in which more than 1600 young adults have been commissioned to work around the world assisting career missionaries. The 10th group was commissioned July 20 in Richmond.

"I don't know that any of us envisioned the program will still be in place 20 years later," says Jesse C. Fletcher, a key figure in its beginnings and now president of Hardin-Simmons University. "But it didn't need that kind of assurance. We just needed to do it at the time, and the experience would determine how long it would live."

To date, 143 returned journeymen have been appointed as career missionaries. But the appointment of journeymen to career positions was not an aim of the program.

Its main aim has been to capture a virtually unused, energetic pool of fresh college graduates to help get the work of God done overseas. And one of the program's selling points lies in the new missions awareness returning journeymen bring back to America with them. The result? People in Southern Baptist pews who know and care about foreign missions.

"The experience made me a world citizen," Jeannie said. "I no longer could look at the world as I did before. And when I'm in groups at churches I'm trying in some ways to broaden their view of the world—trying to say that what we have in America is not all there is, that our views and values may not be the only valid ones."

"I decided my calling in life is to be a gentle thorn in the flesh."

Lefrak management gave the couple permission to begin a youth center. A second apartment became home-away-from-home for troubled youth interested in pool, ping-pong and Bible study led by the Rhymeses. The program proved so effective that management approved their request to hold weekly worship.

Later they began English-as-a-second-language courses, holding eight to 10 classes per week and averaging 15 people per session.

Today, the Sayeres continue to reach apartment residents through preschool ministries and English courses. But the congregation is running out of room to expand its ministries.

Church members have raised money to build a chapel building, hoping to purchase property adjacent to Lefrak's 20 18-story apartment buildings.

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## For Soviet believers, being 'light of the world' a daily reality

To Soviet believers, being the light of the world is more than a metaphor.

Families are under constant scrutiny from those around them. "Our lives are visible for everybody," says Peter Konovalchik, pastor of the Baptist church in Leningrad. "They look at us attentively. Everybody is watching. They know who we are, where we are going and our relationships with our wives and children."

Great friendships develop among church families, who serve as support groups for each other. Children in the churches are best friends and spend much of their free time together.

Soviet Christian families live their witness. Church is almost an extension of home for the Konovalchiks. They spend hours each week worshipping and enjoying fellowship with their extended family. The three teenage girls sing in the choir. The mother, Antoninya, is available to help those who need her.

Konovalchik himself came from a Baptist family. One of 10 children, he became a Christian at age 14 and was baptized at 19. He started work as a lathe cutter and later served in the



Peter Konovalchik's family is visible for everyone to see, says the Leningrad Baptist pastor. As believers, he, his wife and their four children are under constant scrutiny by those around them. Pictured are daughters Victoria, 18, Natasha, 13, and Elvira, 16; and son Daniel, 10.

naval branch of the Soviet army.

Konovalchik felt the desire to preach before he went into the army. He was invited to work with young people and organized Bible studies outside Leningrad. He began to preach during the fellowships and was elected as pastor of his church in 1979. He started work as a lathe cutter and later served in the naval branch of the Soviet army.

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organized Bible studies outside Leningrad. He began to preach during the fellowships and was elected as pastor of his church in 1979.

He devotes some entire church meetings to discussing family life with married people, dealing with husband-wife and parent-child relationships. He teaches about living in holiness. "You never separate your testimony from your Christian life," he says. "You should live according to Christ."

Time spent together is a must for

Soviet Christian families. "We don't have a Sunday school. It is the responsibility of the family to have church at home—prayer, reading the Bible, explaining things. (Families) should be spiritual developers," Konovalchik explains.

Konovalchik's church is located in an area called Poklonnaya Gora. The name means a mountain bowing down, describing how conquered people would bow down to their conquerors. Says one church member: "Now we do it to God; he conquered us."

## For Zambian missionaries, a good omen is a black cat

by Kay Aldridge

M. K. (Missionary Kitten) Sweatman can open doors—doors in the house where the 14 lb. black cat lives in Lusaka, Zambia, and also doors of witnessing opportunities for its owners.

M.K., now three years old, acquired the skill of opening doors as a kitten. He persisted in jumping up and turning the knob with both paws until the door swung open.

"But his ability to open doors for our Christian witness wasn't so evident until we moved to Lusaka," said Clinton (Sonny) Sweatman Jr., business manager and treasurer of the Baptist Mission of Zambia.

Sonny and Deen Sweatman came to Zambia in April 1983 as missionaries. They brought M.K. and their other three MKs (Missionary Kids), Wesley, 13; Ellery, 10; and Emmely, 9.

Their cat was born on Easter Sunday in 1981 in the home of Dick and Ida

Lusk, missionaries to Hong Kong, who were living in the missionary home of the Sweatmans' church, First Baptist Church, Cary, N. C.

"What'll we name our kitten?" asked one of the Sweatman children as they drove away from the Lusk home after acquiring the newest member of the family.

"Let's name him Missionary Kitten," suggested Deen, "and call him M.K." They did, never dreaming that in two years they would leave North Carolina, where Sonny was purchasing agent for Carolina Power and Light Co., to serve as missionaries in Africa.

When they arrived on the mission field, M.K. apparently decided to take the family's new role seriously.

"M.K. started opening doors for us to witness not long after we arrived in Lusaka," Deen said.

The cat jumped the fence and visited a neighbor's back yard and that's how the Sweatmans got to know the family of Elisha Tembo, a colonel in the

Zambian army. It resulted in the launching of a regular Bible study at the Sweatmans' home.

"I realized during the Bible study that I should open up the door of my heart to Jesus," said 19 year old Irene Tembo, the first of her family to accept Christ. She did so at the International Baptist Church in Lusaka, where missionary Allen Smith serves as pastor.

As time passed, Irene's mother, Margaret Tembo, and her friend, Rosemary Chleshe, also accepted Christ. Mrs. Tembo made her profession of faith during a stay in the hospital, where Smith visited regularly, and Rosemary did so as a result of the Bible study.

Then M.K. struck again.

A couple across the street from the Sweatmans owns seven cats. Mary Krag-Olsen wanted to see the cat which had been brought from the United States, so she came to visit M.K.

The two families became friends and have shared many meals, as well as

their love of cats. Their daughter, Tanya, 12, has accompanied the Sweatmans to Sunday school and church several times.

Recently Astrid, the Krag-Olsens' 21 year old daughter, returned from Britain and wanted to meet M.K. Now she comes almost every day to visit the cat and talk with Deen about many things.

"One day when Astrid came, I was reading the book, *In His Steps*, and she asked many questions about it," Deen said. "So the door opened for me to talk about Jesus."

Each day the Sweatmans wonder who else will have the good luck to cross their remarkable black cat's path.

Kay Aldridge and her husband, Merrill, were volunteers from Pineville, Ky., working in Lusaka, Zambia. They returned to the states July 29.

# Kentucky Baptist Foundation

## *An historical perspective*

"Please send me some information on that new organization called the Baptist Foundation." This request to the Baptist Foundation office would not have been unusual except for the two words "new organization." At the time of the request the Foundation had been in existence for more than 35 years.

This request could have come from thousands of Baptists in Kentucky who have little or no knowledge of the Baptist Foundation. Someone has said that the best kept secret in the Southern Baptist Convention is the work of the state Baptist Foundations. Perhaps this article can help solve the problem and bring some light to bear on an important ministry in Baptist life.

A. M. Vollmer, the first executive secretary of the Kentucky Baptist Foundation wrote: "The quality of men and women and of nations is made known by the memorials which they cherish and perpetuate." In the history of memorials lies the philosophy and motivation for foundations. From memorial objects of stone, picture words, and obelisks, memorials have evolved that include causes in which the person memorialized has an interest. "Christian forms of memorials link life to life," wrote Vollmer. We are coming to realize that a man lives as long as the things in which he invests himself live.

In order to cultivate the creation of living memorials, through gifts in life and in the writing of Christian wills, and to administer such funds in behalf of the donor, foundations have been created.

The beginning of foundations in Southern Baptist life was preceded by large, private foundations such as the Carnegie, Rockefeller, Mellon, Ford, and Kellogg, to name a few. In the relatively short span of 50 years most Baptist Foundations were organized. The North Carolina Foundation was organized in 1920. The Baptist Foundation of Virginia was organized three years later.

The era of the 40s brought a rapid growth in foundations, with 12 being organized. This growth was spawned by a growing awareness of the financial need of institutions and agencies on a long term basis. Also, the tax advantage of charitable giving brought about by changes in tax laws encouraged the development of foundations. In addition to this Baptists were growing in their economic status. They were no longer in the lower economic class of society.

The Kentucky Baptist Convention joined this trend by authorizing the creation of the Kentucky Baptist Foundation. This action was taken in 1943 when the convention met in Bowling Green. It was 18 months before the charter was drawn up and signed on Mar. 8, 1945.

Many of the outstanding Baptist leaders in Kentucky are listed as the first directors of the Foundation. They were: C. W. Elsey, pastor, Shelbyville; John D. Freeman, editor, Western Recorder, Louisville; George D. Caldwell, businessman, Louisville; George S. Wilson Sr., businessman, Owensboro; W. T. Chapin, businessman, Louisville; F. H. Mason, businessman, Hopkinsville; N. B. Perkins, businessman, Williamsburg; T. C. Ecton, pastor, Lexington; J. C. Iler Sr., businessman, Louisville. These men had

a concern for the future of Baptist work, and a vision of how the Foundation could be a part of that future.

The founding fathers wrote into the charter the following: "The purpose for which it is formed is to serve any religious, benevolent, charitable, educational or missionary undertaking, institution, church or agency fostered or having the official sanction of the General Association of Baptists in Kentucky and conjoined purposes to be executed simultaneously in the furtherance and development of religious, benevolent, charitable, educational and missionary activities in and for the benefit of schools, hospitals, orphanages, member churches, and the enterprises operated under the supervision of, or supported by, the General Association of Baptists in Kentucky and to such end may receive by request, devise, gift, purchase or lease, either absolutely or in trust, any property real, personal, or mixed, and to administer such property, to convey such property, to invest and reinvest the same, or the proceeds thereof, in such manner as in the judgment of the directors will best promote such objects.

The statement of purpose in the charter shows that the Baptist Foundation is to serve the cause of Christ in Kentucky and around the world. The Foundation has stayed with this purpose throughout its 39 years of operation.

The fulfillment of this purpose began when the executive secretary-treasurer of the General Association placed the sum of \$200,000 with the Foundation for state missions. This became the first capital investment of the Foundation. But more important than the money was the expressed confidence that the chief executive officer of Kentucky Baptists had in the newly organized Foundation.

The Foundation began with a part time executive secretary-treasurer and a part time secretary-bookkeeper. This soon evolved into two full time positions. A. M. Vollmer served the Foundation until his retirement in 1964. He was followed in that position by James A. Austin who served until 1967. Grady L. Randolph followed Austin on Mar. 1, 1969 and still serves in that position.

Vollmer's tenure with the Foundation was marked by his ability to relate to Baptists in Kentucky. He had a warm, personal approach to people who wanted to invest in the kingdom of God. The assets of the Foundation grew to \$2,155,133 and annual income grew to \$103,247 during his tenure. The Foundation is still reaping the harvest of this man's ministry.

James Austin's ministry with the Foundation was characterized by his ability to promote the Foundation. He was very aggressive and ambitious in his belief that the Foundation could be a "20 million dollar organization." He was an excellent "fund raiser" in the very best sense of the word. The assets grew to \$3,535,608 and the annual income grew to \$173,348 during his brief ministry.

With the growth of the Foundation and the many changes in tax laws, the past 15 years has been marked with a growing and more complex

administrative responsibility. There have been three major tax reforms and many lesser changes in these years. With each change the work of the Foundation becomes more technical and more complex.

The Foundation has experienced steady growth from the beginning, reaching approximately \$12 million in 1983. There have been hundreds of donors who have made this growth possible. Gifts have ranged from less than \$50 to more than \$800,000. The following tables will give a picture of that growth.

### TABLE I — ASSETS

1947-56 from \$210,073 to \$1,124,794  
1957-66 from \$1,353,608 to \$3,231,308  
1967-76 from \$3,535,608 to \$7,310,462  
1977-83 from \$7,344,229 to \$11,781,444

### TABLE II — INCOME

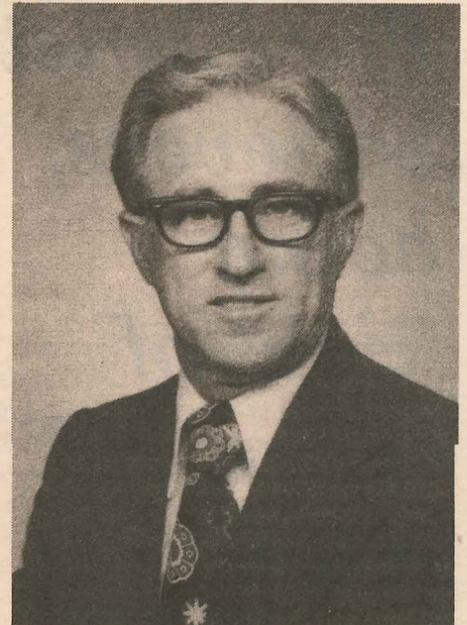
1947-56 total for period \$186,692  
1957-66 total for period \$887,002  
1967-76 total for period \$2,430,302  
1977-83 total for period \$4,985,052  
Grand total income: \$8,489,052

The Foundation is interested in receiving endowment type gifts. These are gifts where the principal is kept by the Foundation for investment with the earnings going to the cause stipulated by the donor. This provides a continuous, long term financial support for the cause of Christ.

It does not take an endowment gift many years to earn more than the original gift, and it keeps on earning for many years to come. For example, a gift of \$760,000 in 1973 has earned over \$400,000 in 10 years. If that income had been reinvested, the fund would be worth over \$1.3 million by now.

The causes supported by the Foundations include the following: Campbellsville College, Cumberland College, Georgetown College, Clear Creek Baptist School, Oneida Baptist Institute, Baptist Homes for Children, Glen Dale, Spring Meadows, Baptist Hospitals, Baptist Student Centers, Southern Baptist Seminary, Western Recorder, Local Churches, Baptist Ministers Aid, Endowment for Retired Ministers, Scholarship Funds, State Missions, Home Missions, Foreign Missions, and the Cooperative Program.

The combined assets of all Baptist Foundations are more than \$500 million. The Kentucky Baptist Foundation has approximately \$12 million. Yet, the foundations are not for just the rich of our society. An analysis of the Baptist Foundation of Texas, the largest in the SBC, reveals that the average trust is only \$61,000. The foundations exist for all Baptists who have property that can be used for the support of Christian causes. An example of this is the lady who left to the Foundation through her will two cemetery lots and a small electric organ. These properties were sold and proceeds invested to support a Baptist cause which was stipulated in her will. Another person left farms, stocks, and bonds valued at over \$800,000. Today 150 college students are being helped financially by this person's gift to the Foundation. In a real sense people like these "live on" in the causes and the lives of the students supported by the fruits of their labors. These two cases illustrate the value of an endowment type gift.



Grady L. Randolph  
Executive Secretary-Treasurer

There could be many other examples like these given.

The chief recipients of our charitable giving are our Baptist institutions and agencies. Looking back over the history of our institutions, we see a beautiful picture. The picture is not painted by the hands of great wealth, but by hands of great sacrifice. These noble founders and promoters of our institutions did not have much gold, but their deeds were golden. They did not have great riches, but they bequeathed to us a legacy of sacrifice and struggle. The creators of endowment funds joins these men and women of ages past in their efforts to strengthen the cause of Christ.

Giving to Christian causes through the Baptist Foundation helps the donor complete his life's mission on earth. No man ever achieves all that he wanted to achieve before God calls him home. Robert Hastings in his book "My Money and God" writes: "G. K. Chesterton said of Robert Louis Stevenson, 'He died with a thousand stories in his heart.' When Raphael was buried, his last picture, only half complete, was borne in his funeral procession. The last sentence in Sir Walter Scott's journal broke off suddenly, 'Tomorrow we shall . . .' And Franz Schubert left his great unfinished symphony.

"Because human life always seems so fragmented, incomplete and unfinished, there is the universal longing that it shall be complete."

For the Christian steward who used his possessions to establish an endowment fund for Christian causes, there are no "unfinished symphonies," no incomplete tasks. Christ gives an eternal dimension to his spiritual life and giving to Christian causes gives an eternal dimension to his material possessions.

Christ admonishes the believer to use his possessions, not for the purpose of self-aggrandizement, but to make for himself treasures in heaven. If by investing our resources in the extension of God's Kingdom, when our control of money fails; when death relaxes our hold upon those possessions which we have so tightly held, we shall find on the other side, in the presence of God, those whom we have blessed with our gifts. Souls have been reached and lives have been blessed through the teaching of the Word, there will be the verdict of our Lord upon our efforts, "Well done, thou good and faithful servant."

The history of the Kentucky Baptist Foundation is that of an institution faithful to its task of giving financial support to those who are commanded to "go into all the world and preach the gospel."