



William W. Marshall, executive secretary-treasurer of the Kentucky Baptist Convention, addresses the crowd at Jonathan Creek Baptist Assembly in Marshall County at the dedication of that assembly's two newest facilities.

Pastors' conference endowed at Jonathan Creek dedication

by Russ Stephens, *State Correspondent*

An annual conference for pastors of small Kentucky churches has been endowed in memory of G. R. Pendergraph, a church consultant for the Kentucky Baptist Convention from 1946-72.

The endowment, given by Pendergraph's widow, Jackie, will underwrite the conference at Jonathan Creek Baptist Assembly. The conference will be called the "Pendergraph Conference for Pastors."

In his position with the KBC Pendergraph worked closely with rural pastors in the area of church growth. He developed annual conferences for rural pastors and laymen.

The endowment's establishment was announced Nov. 3 during a dedication service at Jonathan Creek, which recognized the construction of a conference building and a housing unit on the assembly grounds.

The newly constructed housing unit will expand the assembly's capacity for overnight guests by 170. The unit, which overlooks Kentucky Lake, in-

cludes three rooms which are accessible for physically handicapped persons. The conference building is multi-functional and will enable Jonathan Creek to host three separate conferences at the same time.

The ownership of Jonathan Creek was transferred last year from 11 Kentucky Baptist associations to the KBC. The first KBC overnight conference was held at Jonathan Creek during the weekend of the dedication service. The assembly hosted the KBC's annual associational officers' briefing.

William W. Marshall, executive secretary-treasurer of the KBC, said the acquisition will enhance the ministry of churches both in the immediate area and throughout the state. "The wedding of Jonathan Creek Baptist Assembly with the total Kentucky Baptist Convention family will result in a broader, more comprehensive kind of Baptist togetherness than we have ever known," he declared.

George Gray, manager of the assembly for 12 years, believes the transfer of ownership and new construction will expand Jonathan Creek's ministry. He noted the assembly will be able to accommodate more programs and participants. Gray also pointed out that western Kentucky Baptists now have closer access to KBC programs.

100-plus decisions at Owensboro lay led meet

Thirty-four professions of faith and well over 100 rededications were visible results of a lay led revival Nov. 14-18 at Temple Baptist Church, Owensboro, Mike Crain, pastor.

Lay team members included Church and Thelma Baird, Adairville; Oliver Monroe, Russellville; Bob (chancellor of Georgetown College) and Millie Mills, Owenton; George Haun, Louisville; Nell Fitzgerald, Columbia, Tenn.; Carlos Hammond, Athens, Tenn.; Charlie Goodgame, Chattanooga, Tenn.; J. D. and Nana Swanger and Ted Webb, Greeneville, Tenn.; Bill and Sammie Selecman, Crossville, Tenn.; Henry and Emma Clyde McElroy, Birmingham, Ala.; and Bob Hammer, Albertville, Ala.

900,000 more to starve due to drought in Africa?

by Greg Warner

The drought-spawned famine in Africa is only "the tip of the iceberg," just one factor in a world hunger equation which has many underdeveloped countries on a deadly spiral downward, according to Art Simon, executive director of Bread for the World.

While news stories about tragic starvation capture public attention for a short time, Simon said, chronic malnutrition keeps millions of Africans on the precipice of hunger and death year-round, making them easy prey to disruptions of weather or even politics.

Simon, who recently appeared on "Life Today," a talk show on the American Christian Television System, said at least two dozen countries have been affected by the current famine, which will likely kill more than 900,000 people before it runs its course.

"It's going to get worse before it gets better," he said. "What is needed is not only emergency aid, but long term solutions."

Years of malnutrition have produced an abnormally high death rate in portions of Africa which results in a high birth rate as well, since families need to assure that enough children will survive to work the land. Ironically, this form of "social security" further depletes food resources, which worsens malnutrition, Simon said, and the cycle continues.

Inject into this not-so-delicate balance a drought or war, both of which have complicated the African famine, and disaster results.

"Unfortunately, the media consider hunger to be a news event only when it reaches these drastic proportions," Simon said.

His agency and others had been trying to alert the American media and the public to the African crisis since 1983. Only after a news report on British television was replayed on NBC did most Americans learn of the mounting tragedy in Ethiopia and neighboring countries.

Bread for the World, which Simon describes as "a Christian citizens' movement," regularly lobbies the U. S. government in search of hunger aid. While Bread for the World does not provide any direct relief, he said it works closely with the agencies that do.

Rumors of inefficiency and corruption among relief agencies are, for the most part, unfounded, Simon said. "Overwhelmingly, food gets to people who need it. You can't go wrong if you give through your church or through church-related agencies," he said.

Southern Baptists provide relief for world and domestic hunger through the Foreign Mission Board, Box 6767, Richmond, VA 23230, and at the Home Mission Board, 1350 Spring St., N.W., Atlanta, GA 30367.

Simon became interested in hunger issues while serving as pastor of a Lutheran church in inner city New York, where he was "immersed in domestic hunger." If anything, the soft spoken minister carefully understates the magnitude of world hunger. He insists that even one person can make a difference in the battle.

When Christians don't get involved in solving the world's hunger problems, "we are not fulfilling God's purpose for us," Simon said.

"One of the purposes for which God

created us is to make our lives count for those who are poor and hungry," he said. "Christians are selling themselves short if they don't see their relationship with suffering people."

In making us part of the hunger solution, Simon said, God is not trying to deprive us from anything but to help us enjoy life more fully by giving of ourselves.

The major obstacles which keep Christians from getting involved are lack of awareness, feelings of guilt and the enormity of the problem, he said.

"Guilt immobilizes people. Grace sets us free. We have to get past that immediate feeling of guilt. But if guilt doesn't immobilize us, then the immensity of the problem can."

Simon concedes private agencies alone can't meet the needs of world hunger. Governments must also help. Unfortunately, governments can be one more obstacle in the way, he said, as when Congress slowed a hunger relief bill for Africa earlier this year in order to debate an amendment providing military aid to rebels in Nicaragua.

In the case of Ethiopia, the United States was sending hunger relief to a Marxist controlled country. "But the fact remains there are a lot of people starving there," Simon said. In such situations, private agencies provide a buffer between unfriendly governments, he said. All relief to Ethiopia, for instance, is being channeled through private groups.

Beyond politics, long term solutions hinge on efforts to break the cycle of chronic malnutrition. Since the world already produces enough food to feed all its people, hunger is basically a problem of distribution, Simon said.

"But I don't want to oversimplify this," he added. "The primary distribution system is a free market. People who are extremely poor can't buy the food they need. We want to enable people to work their way out of poverty and hunger."

In Africa, the only region of the world where per capita food production has actually decreased over recent years, that won't be easy, Simon said. Nor is Africa the only cause for concern. "Numerically, there are probably more people who are victims of chronic malnutrition in Asia than in Africa and Latin America combined," he said.

Baptists send \$6 million to Africa to aid starving

Southern Baptists have sent \$50,000 to Ethiopia for famine relief and will send a team to explore other ways they can help alleviate hunger there.

The Foreign Mission Board wired the money to help missionaries assist other evangelicals who are feeding about 10,000 people daily around Walata in southwestern Ethiopia. The money should help feed another 15,000 each day, said John Cheyne, the board's relief specialist.

The Foreign Mission Board has spent more than \$3 million for African relief and development during 1984 and expects to spend another \$3 million during 1985 as Southern Baptists contribute the funds, said Cheyne. Most relief agencies are predicting the drought will continue next year, becoming even worse in some countries.

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sanford's perspective

Holiday pain

The holiday season is upon us and with it will come some deeply conflicting emotions among church staff people.

Like all people across our country church staff employes will rejoice at God's blessings and offer thanks for a free homeland. Their Thanksgiving day celebration has been genuine for they have much to be thankful for, and their Christmas reflections will flow out of gratitude to God for the gift of his son.

In thanksgiving and joy church staff people share the best moods of the holidays with multitudes of other people. But they have sadness too, and it is this sadness I call to the attention of every Baptist congregation in Kentucky.

The sadness of church staff people comes primarily because they are often separated from family at a time of traditional family emphasis. I shudder to count how many Thanksgiving dinners Margaret and I have eaten in hotel restaurants, mediocre local eateries and even a few at our own table in a nearly empty house. We usually went out to eat so we would be in a crowd. An empty house at Thanksgiving time gave us more pain than we wanted.

The weeks before Christmas were often hard on us as well. I know they are hard for staff people because I have been there. Though staff people are often included in various church parties, they are also often left out. The church is made up of people who have their own

little groups, and they often do not include staff people in their gatherings. We often found ourselves at home watching TV or reading while the people we served in the church were having celebrations.

On Christmas day our family, like most other families, found the means to get together for that special day. It was wonderful to talk together, to dress as casually as you pleased, to just sit back and bask in the conversation and laughter with people you dearly love.

Through the years I have thought about the joy-sadness of holiday time for church and denominational employes. Our calling usually, though not always, takes us away from our family and leaves us to fend as best we can. Some of us have been fortunate enough to be in a church that understood. In such places good people were on hand who knew our loneliness and went a second mile to see we were not left alone during the holidays.

Now that I am in a position to speak to this matter I want to call our churches to awareness. Your staff people may be separated by many miles from their own, and they may be yearning for some direct token of friendship and love. Maybe you could give it by including them in your holiday celebrations. At least be aware that your staff is separated from family at a time when family means so much, and in that awareness perhaps you will find a way to brighten the season for God's servants by including them in your celebration.

Christians and hunger

Ethiopia, and many other African countries, is a living hell. The fire of hunger is devastating millions of people each day. Emaciated children with bloated stomachs are a sign of the times on the evening news for people all over the world. Surely the Christian conscience cries out for action to relieve this suffering, in the name of Christ. In this day of agricultural surplus, there is no need for anyone to be hungry.

In the prayer at our Thanksgiving dinner this year we not only offered thanks to God for the bounty he had given us, we also asked him to show us how we could help the starving millions around the world. The answer to that prayer may be as simple as writing a check and sending it to the Foreign Mission Board of our SBC. When that happens, action will be taken to see that some people are saved from starvation.

In fact the Foreign Mission Board allocated about \$600,000 in October alone for hunger and relief in Africa. High priority of this allocation was given Kenya, Rowanda and other east African countries. Ethiopia was not among them because we have only three missionary couples in Ethiopia and their work permits do not allow them to travel outside the capital, thus they cannot be in the countryside to actually help those who are starving. But we do have missionaries in other African countries and we can be of help there.

I know we are bombarded with requests for money from many worthy causes. Our own Kentucky Baptist

Children's Home offering is an important and necessary work. The annual Lottie Moon offering at Christmas is essential to the work of our Foreign Mission Board. But people in Africa are dying by the thousands and our offerings could help stop some of the death.

My church took an offering at the annual Thanksgiving dinner. Many of us considered it an honor to make an offering above our tithe so that the hand of Christian concern could be felt among people in dire need. It was a generous offering and our people feel good about what we did for the Lord.

Many Africans are dying now though there is ample food in the world, with surplus in many food items. The food is not being delivered to the people because of politics and greed. However, funds sent to our Foreign Mission Board will not be sidetracked by politicians nor squandered by greed. Those monies will secure foodstuffs which will be put into the hands of hungry people and the hand of death will be stayed for some of them at least.

The \$600,000 sent by our Foreign Mission Board in October can and should be multiplied many times over. You can make it happen if you write a check and give it to your church for delivery to our Foreign Mission Board. You can save a life, maybe several lives. Once again God's people must be light in a dark world and we can be light by feeding the multitudes just as Jesus did before us.



Jack D. Sanford

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

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homes for children

The scarlet thread

Recently I traveled with Tom Moore, our director of development, and Ron Walstrom, his associate, to Jenny Wiley State Park. We had invited a number of pastors and lay people to a meeting about Baptist Homes for Children. The meeting had a two-fold purpose: to say "thank you" for supporting this ministry and to share information and answer questions. It was a good meeting.

A few days later I received a letter from William R. Spradlin Jr., pastor, West Van Lear Missionary Baptist Church. The letter was written on behalf of the church thanking us for coming and rejoicing in the knowledge of what they can do to help. Enclosed in the letter was a poem. It was written by Irene Spradlin, wife of the pastor, after the meeting. I want to share it with you.

The Scarlet Thread

There is not a thread in all the world
That can mend a child's broken heart,
Except the Scarlet Thread in the Bible,
Sewn carefully from the very start.

This Scarlet Thread is a thread of love
That will never break or bend.

It was given to the world by Jesus Christ,
Our savior and our friend.

Do we use this thread of mercy
On children's hearts that are worn
From being left alone in the world,
Or from suffering abuse and scorn?

Abuse! Oh, what a dreadful thing!
But we can see it all around us today.
The children are put through torture,
And we look the other way.

Some are used for sex perversion.
Child pornography is becoming a way
of life.

Some children suffer mental anguish
Because the parents have financial
strife.

Come on, all you Christian people!
Let's not sit around like we are dead.
Let's get our sewing baskets out today,
Start using this Scarlet Thread.

For you the sewing basket may be
sending money,
Or leaving a will after you are dead.
It may contain your pennies,
But this is part of the Scarlet Thread.

All the people at Glen Dale and
Spring Meadows,
The homes where children's lives can
be made new,
Are mending hearts with this Scarlet
Thread of love,

And will do everything they can do.
Won't you please help?

baptist forum

Preachers are back in pulpits

Now that the election is over I imagine our Lord is pleased that those whom he called to preach his word are back in their churches preaching the word of God, instead of preaching sermons on the election.

How many souls could have been saved if those traveling over the country as well from the pulpit had been registering the unsaved for the kingdom of God, instead of registering voters for the glory of man.

There is no calling greater than the calling to preach the word of God, but many of the unsaved are confused over the fact that some have stepped aside from the commandment of our Lord to "Go into all the world and preach the gospel to every creature." Let us wake up to the fact that our future does not rest in man but in our Lord, who is the prince of peace and savior of the world.

Mrs. H. J. Milby, Louisville

Why get rid of the fetus?

I direct this question to everyone in general and to M. Geneva Jones of Hopkinsville in particular. Ms. Jones went to great effort to state and prove that life begins at birth (Baptist Forum, 11/6/84). Hence, this questions:

If life doesn't begin at conception, why then would anyone be interested in getting rid of the fetus?

Oscar Davidson, Somerset

SBC is not pulling together

Some would say we are together in the Lord's work. This is like playing ostrich and inserting our heads in the sand. We are not pulling together and the Lord's work is not moving forward as it should.

The prophets said the SBC would be divided. I could not see this becoming a reality—but the clouds were gathering and the storm finally came. No insurance adjuster has estimated the damage, but it has already exceeded one million dollars many times. No adequate amount can be given because of people involved, miles traveled, other expenses and hours of time consumed. Much of this has been paid with the "holy tithe" that givers have no knowledge of. This is not limited to our convention but carries over to churches and individuals also.

Sermons have been preached and articles have been written about this division—some of which contained facts and some of which were limited to one-sided opinions. Not all strategy has been planned and directed by the Holy Spirit. It is so easy to get the leadings of the Holy Spirit confused with our fancy that one can honestly be working against God and not know it, as did the apostle Paul.

The image of Southern Baptists is at stake at home and abroad. Members of our great convention can sense a weakness in evangelism and stewardship. How different it would be if the time spent on the inerrancy of the scripture was spent in living the teachings of the Bible and in faithful witnessing to those doomed to eternal hell.

Instead of making so much ado about the Bible we have the privilege of learning how to follow Jesus and no one has ever gone wrong following him. He taught us to pray "Thy will be done," but too much praying is asking for things we want—things we have made

ourselves believe are God's will.

The answer is a sweeping wave of love (agape) across our convention. If there is any way for us to slow down long enough to ask the question "What would Jesus do?" There will be a new birth of theological interpretation and application. To know, teach and preach is one thing, but to live is something else. The conclusion of the whole matter is summed up in 2 Chron. 7:14.

Henry T. Parrott, Campbellsville

Support for SBC resolution on women

As one of several persons submitting resolutions against the ordination of women to the June Southern Baptist Convention in Kansas City, I have been amazed at the publicity given opposition to the resolution voted by the messengers. Baptist Press has released articles noting that several associations have condemned the resolution and several pastors have spoken against it as have several denominational leaders. I am asking for the privilege of speaking in favor of the resolution and hopefully clarifying to some extent the content of the resolution.

The resolution I presented was much more brief than the one finally adopted. I simply urged opposition to women being ordained and serving in the pastoral role because I view that an unbiblical position. I voted for the resolution of the Resolutions Committee, not because I favored every word of it, but because it did represent my conviction that women should not serve in the pastoral office.

I have been appalled at the criticism of many toward the resolution claiming the resolution says things it actually does not say. The resolution is not against women nor is it against women

in many ministry roles.

The lengthy resolution has 12 "whereas" statements and only one "be it resolved" paragraph. At least five of the "whereas" portions specifically commend women, acknowledging them as coworkers in many roles of church service, emphasizing the equal dignity of men and women and recognizing women have fulfilled many special church service ministries. The last "whereas" specifically states "women are held in high honor for their uniqueness and significant contribution to the advancement of Christ's kingdom." For anyone to say the resolution was a broad attack upon the women of our churches is not fair nor truthful.

What does the resolution resolve? In the one "be it resolved" paragraph there is the call for the matter to be decided upon biblical grounds and not upon cultural, sociological and ecclesiastical trends nor by emotional factors. It encourages the service of women "in all aspects of church life and work other than pastoral functions and leadership roles entailing ordination."

I appeal to all Southern Baptists to be fair in dealing with each other in this matter. I realize some differ with me on this subject from their personal biblical interpretation. That I can accept. My point is that many are in emotional reaction condemning the resolution for things it does not say.

I recognize ordination is a local church matter. Churches will continue to ordain whomever they desire. I can accept this Baptist tradition. I'm just asking that those who disagree with the resolution voted by thousands of Southern Baptist Convention messengers grant us the right to express our biblical convictions without falsely accusing us as being anti-women or against women in many valuable ministry roles.

Johnny Jackson, Little Rock, Ark.



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

campbellsville college today

Chapel programs— a vital ingredient

Tuesdays are chapel/convocation days at Campbellsville. A few days ago our campus family was challenged, thrilled, held spellbound and made to feel the heartsickness of our own failures as we listened to our chapel speaker. He was Kentucky's own Bill Marshall and he was sharing with us from God's word, from his own personal experiences and from the physical and spiritual needs of broken lives from around the world. There may have been more significant challenges to campus groups, but it is not likely.

As he presented Jesus as the "finder" and "fixer" of lost and broken lives, Marshall also spoke of the responsibility of every Christian who has been "found" and "fixed" and "loved" to recognize that he must become part of our Lord's program of finding and fixing others. There are people whose problems cry out for solu-

tion, whose broken lives plead for "fixing" and whose empty bellies and empty hearts are waiting to be filled both with food and with love. He challenged us to see and to feel these intense needs. Otherwise we will not respond.

Marshall admonished us it was now time to act. There is not time for casual response and business as usual. Our Lord needs more of us in his group of finders and fixers—and he needs us now.

How do you measure the value of such components within a college education? How much is mission when there is no opportunity for this aspect of learning? Again, the lasting values of meaningful chapel programs within the Campbellsville College curriculum was brought into focus.

Pray for us as students and faculty alike respond to Marshall's challenges to be on mission for God. Thank you for helping us keep such a vital program at Campbellsville College.

Mary, Mary, quite a lady

There is no boasting in this generous saint. But the fact remains, the cultural, educational and spiritual life of Bell County is greater than it would have been without "Miss Mary"

by Beth Wyatt,
State Correspondent

She is a beautiful lady.

Her life as a humanitarian proves it. She is old enough to vividly recall stories of the early 1900's and young enough to enjoy a gridiron victory of the Pineville Mountain Lions.

Mary Asher Wilson ("Miss Mary" as she is lovingly called) has given her 80 plus years and tremendous financial and cultural assistance to her community.

Her biggest gift has been in music training and support. At age five she began to play the old cabinet organ in Sunday school with the assistance of her father or a friend working the pedals for her. She explains that neither of her parents were musicians and credits the Lord with her talents.

In 1925 her work as a piano teacher began and weekly as many as 35 to 40 students sat under her teaching. Many of these have gone on to achieve in the field of music. Born at Wasioto in Bell County, Ky., daughter of Mr. and Mrs. G. M. "Matt" Asher, she was the first of 11 children.

"Papa was a lumber man and was well known in those circles. Mama was not just our mother but our school teacher as well. I was in the sixth grade when I entered the public school system," she reminisces.

The family moved into the town of Pineville when she was in the sixth grade. "Miss Mary" is a walking history book about life there, especially the life of First Baptist Church and the birth of Clear Creek School for preachers.

According to a younger family member, "Mary made all our clothing. I was a young lady before I had a 'store bought' dress and this was true of several."

In the early 1920's L. C. Kelly went to the pastorate of Pineville's First Baptist Church. Shortly after his arrival Mary recalls a visit from him and her grandfather, T. J. Asher. "Grandfather questioned me about the idea of an organ for the church. I agreed that it was a splendid idea and at once the wheels began to turn in that direction. In a very short while the money was available and our church had an organ," she recalls. For 60 years Mary was the church organist.

"When we first knew L. C. Kelly, he was 'brother Kelly,'" she smiles. "Later, he received his doctorate from Georgetown College and in 1926 was the founder of Clear Creek Springs Mountain Preachers School."

Mrs. Wilson is one of few supporters who have stood behind that school its entire 58 years and three presidents. Each president she has known personally, and believes to be the man of the



hour for the school.

When questioned about mission activity in her life she says W. C. Sale was pastor when she was saved. "He is the first mission-minded pastor in my life and I recall he strongly taught missions, both home and foreign. It seems that the Lord was using him to begin preparing the people in our church for the tremendous mission project we backed in the mid '20s. The church stood behind the early days of Clear Creek School. Now we are on the receiving end."

Growing up in the shadow of the church has been "wonderful," says Miss Mary.

The family built a three story home on Kentucky Ave. across from First Baptist Church in 1910. Mary's father, a deacon in the church, was in charge of the Lord's Supper during his lifetime. Mary recalls how her mother taught her to prepare this and Mary is still responsible for the ordinance today.

Mary Wilson has never moved far from Kentucky Ave. and the family mansion once more became her home after the death of her parents. If those walls could talk, they could tell stories of families sharing good and difficult times there, students who came for musical training, all Kentucky governors except one since 1940 visiting there and that home being a haven in times when rushing flood waters all but washed Pineville off the map.

She points to a light fixture where the waters rested during the flood in 1977. "Floods in our area have been so destructive. I am so pleased to see the progress for the new flood control project now underway," she sighed.

"It was during one flood that Jean, our youngest sister, was born. The waters were swirling around the second set of steps when Papa went for the doctor, using a small boat. It was during another flood that Papa was shoveling mud and fell, breaking his hip. He died from that injury but I still believe 1977 was the meanest flood of all.

In 1940 Mary wed E. B. Wilson, a successful attorney who had joined the firm of circuit judge W. T. Davis. Wilson was a graduate of Georgetown University, Washington, D. C., and a

native of Russell Springs. Until his death 25 years later, they lived a happy married life.

Mary Wilson made a cultural contribution to the community through Kentucky Mountain Theater where she served in various offices for many years. "The Book of Job," a successful outdoor drama, was presented in the amphitheater of Pine Mountain State Resort Park 20 seasons and "The Song of the Cumberland Gap" two seasons. Both ventures received support from Miss Mary.

Her contributions continue to be evidenced through her church, Clear Creek School and Cumberland College.

"I became interested in Cumberland College 10 years ago when Harold Wortman came to our church to help in the music program. I have learned to appreciate the school most of all because they do as they tell us: take our youth, train them and return them to us."

Wortman speaks of Mary as one of the "most interesting, delightful" people he knows. "She loves people and loves giving to help a need. I have not found her to be one who begrudges what she does. Her gifts to Cumberland have included a grand piano for our recital hall, an electric organ, numerous instruments for the band, computer equipment for our theory classes and a complete set of handbells for the Church Music Department. A visit to Heritage Hall reveals a restored antique piano," he concluded.

Cumberland College conferred a doctor of humanities degree on her in the spring of 1983.

Believing she is not to look back at what has been done but continue to look forward, there is no boasting in this generous saint.

Charles Jones, pastor of Pineville's First Baptist, smiles as he looks across the church yard at the shrubs she has provided and takes care of the upkeep on and turns to show you the brass railings around the church and the Mueller organ recently installed. "These are just some of Mary's projects. She played our organ for more than 60 years and you just cannot look anywhere around here that you do not see or hear sounds of Mary."

A beautiful lady, indeed.



James H. Cox
Associate Editor

fourth estate

One wonderful Sunday

I remember it well. It was a warm day. The sun bathed the coconut palms which were gently caressed by cool breezes rolling in off the sea.

Mango and cashew nut trees dotted the landscape, and rare and exotic birds sang mating calls.

For a few pleasant moments, we sat on the big screened porch in comfortable rockers. After a short while, we departed for morning worship services.

The church was nearly an hour's drive across dusty and bumpy back roads. The building was a small rectangular structure set back from the road, nestled in a little settlement of houses.

Friendly smiles greeted us. The service began with the congregation singing "Are You Washed in the Blood?" accompanied by several handmade instruments. Prayer, testimonies, several more songs and the scripture lesson prepared our hearts for the pastor's sermon. In the absence of an offering plate, a young lad passed an open song book around and nearly every person placed some coins in it.

At the close of the service, three persons came forward professing Christ as their savior, requesting baptism.

Then we said 'goodbye' to the congregation and returned to the house, reflecting on our experiences of the morning over dinner. Following a late afternoon nap, we drove to another nearby church in town. While this was an interdenominational group, we found new friends here who were eager to welcome us and who obviously revered the same God that we did. It seemed almost like a Southern Baptist service. We were able to consider God's goodness to us, and to worship our maker as one in the bond of love.

Following supper, I paused to reflect on the experiences of the day. There I was, nearly 9000 miles from my home, visiting in the home of Southern Baptist missionaries Clay and Pat Coursey in Malindi, Kenya, hard by the shores of the Indian Ocean. For the first time in my life, it dawned on me that—had not millions of Southern Baptists given to the Lottie Moon Christmas offering back home—at least some of those beautiful black faces I worshiped with in church this day would not have been there. It was a haunting experience for me to see for myself where the money was going. I breathed a prayer of thanksgiving for it.

Thank you, heavenly Father, for Pat and Clay Coursey, who've invested so many years among the Kenyans. Thank you for Southern Baptists, who've shared their resources to make the Courseys' work possible. And thank you most of all for Jesus Christ, who gave us a message of hope and love to share with our Kenyan friends. Amen.

From Mombasa to Mayfield

Kentuckians in Kenya report home

Material for this spread was gathered by Laurie K. Taylor, State Correspondent

Addresses of Kentucky-related missionaries to Kenya

Mrs. E. H. Clark [Phyllis]
Box 697
Kisumu, Kenya
[women's worker]

Rev. and Mrs. Ronald S. Cook [Barbara]
Box 44735
Nairobi, Kenya
[publications, church-home]

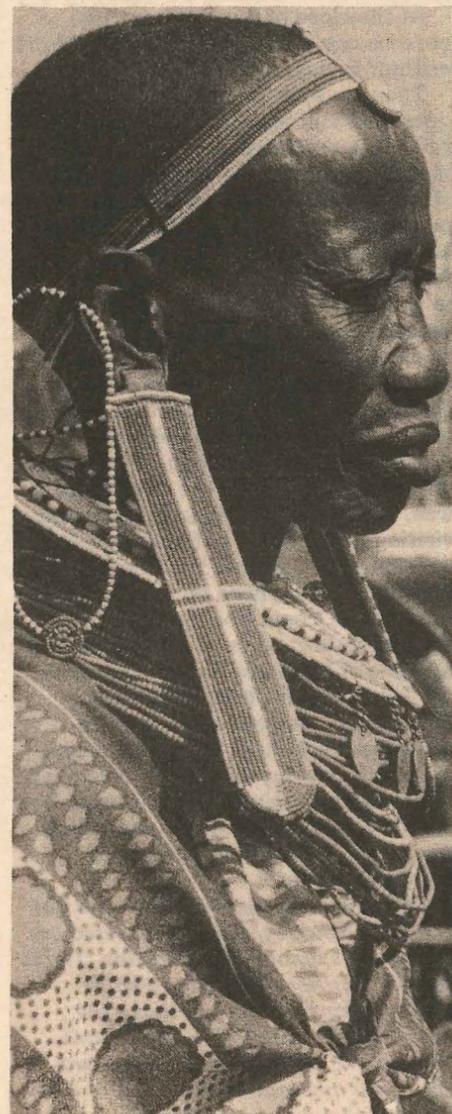
Mr. and Mrs. Jim Dillard [Janet]
Box 895
Nyeri, Kenya
[secondary teachers]

Rev. and Mrs. Charles Evans [Betty]
Box 44316
Nairobi, Kenya
[general evangelist/church-home]

Mr. and Mrs. James Musen [Jenny]
Box 82947
Mombasa, Kenya
[general evangelist/church-home]

Kenneth Roberts
Box 47834
Nairobi, Kenya
[journeyman-student work]

Rev. and Mrs. Francis Serda [Snow]
Box 30370
Nairobi, Kenya
[printer/church-home]



Jim and Janet Dillard

We first came to Kenya as missionaries in 1970. Our main responsibility has been in educational missions at Nyeri Baptist High School. In addition to teaching English and other subjects, we are involved with our students through Bible studies, the high school choir, sports and home visits.

Our daily life among the students—what we say and do and how we live—is a very strong witness here. The students are willing to hear the gospel but it's sometimes difficult for them to make decisions for Christ because each is so closely associated with his peers in this boarding school situation. We desire your prayers for those who are thinking seriously about this important decision in their lives.

Jim enjoys working with the high school students very much. He also visits and preaches in the churches here.

My activities have centered on the care and education of our two sons, Davis, 13, and Brandon, 8. I have also worked with the high school choir and played the piano for school worship services. For the past several years I have taught at the local English language elementary school that Brandon attends. This work has brought us increased contacts not only with Africans, but also with Europeans and Asians in our community.

Davis and Brandon were born in Kenya and consider this their home. However, they also feel like Kentuckians since we've lived in Kentucky each furlough. Jim is a native Arkansan but is now a transplanted Kentuckian and has visited many Kentucky churches in world mission conferences.

I was born in Owensboro where my parents still live. I attended schools in Owensboro, Murray State for undergraduate work and Southern Seminary. I feel I am a product of Kentucky Baptist ministry in my life.

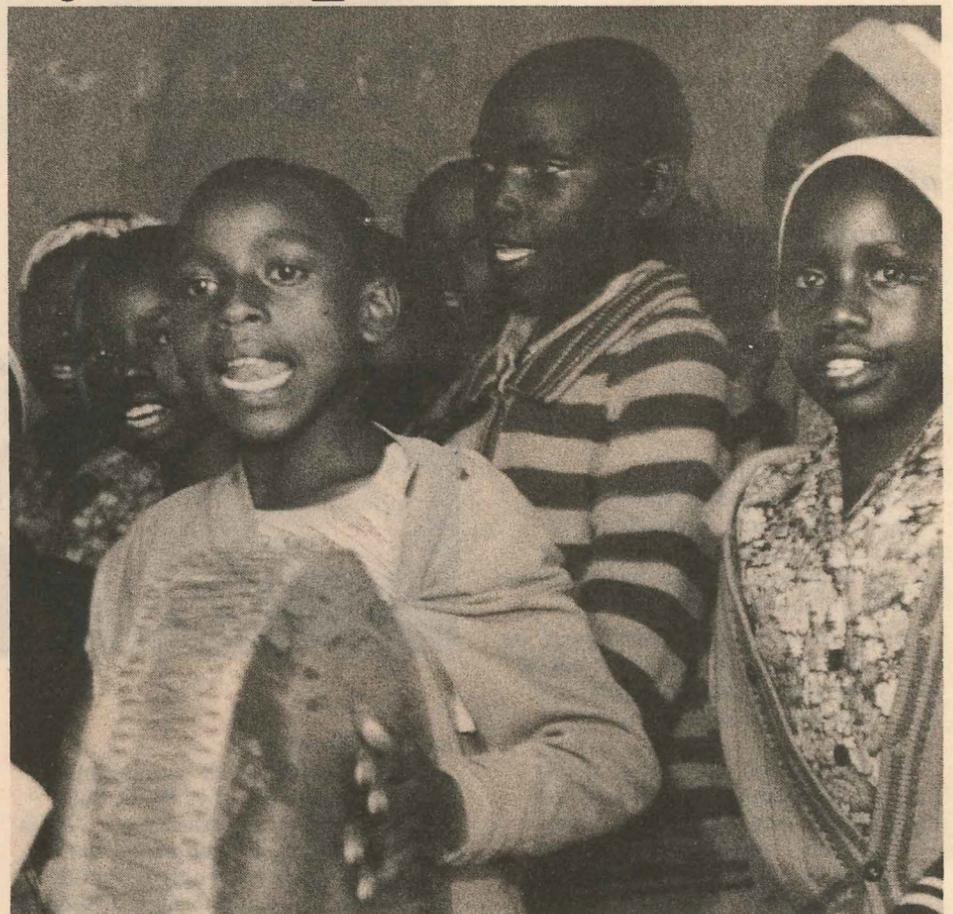
Jim and I were missionary journeymen in Nigeria in the first group in 1965. We met in the program and felt God's leadership to career missions through our journeyman experience.

We are excited about Kentucky's decision to be involved in our work in Kenya through the partnership. We look forward to many Kentuckians coming to participate in the many facets of Baptist ministry here. We anticipate many of you we have known through the years coming here and working alongside us in the various projects being planned.

Our lives are blessed by your prayers and gifts at this special time of year when Baptists focus their attention on foreign missions. We pray that great joy will come to you who pray and give to a needy world through the Lottie Moon Christmas offering.

At this time of year, as you faithfully intercede for us, please pray for:

- Our students as they make decisions to follow Christ
- Our students to develop into strong church leaders for the churches of Kenya
- Us that we will share faithfully of our talents and time with those with whom we live and work
- Our family, especially as Davis is away from us in boarding school in



these important years of his life

We pray for you as you, too, seek ways of sharing the best Christmas gift, Jesus!

Yours sincerely,
Janet Dillard

Jim and Jenny Musen

Greetings from the coast of Kenya to our fellow Baptists in Kentucky. We bring you greetings from our family and Kenyan Baptists.

Our family consists of Steve, a senior at Western Kentucky University; Don, a freshman at Samford University; and Holly, an eighth grader here at home.

My wife Jenny is from Smiths Grove, Ky. and I was born in Ashland and grew up in Ohio. My parents lived in LaGrange and now reside in Versailles. We have called many churches in Kentucky home at various times including Smiths Grove; DeHaven Memorial, LaGrange; First, Bowling Green; Third, Owensboro; Calvary, Glasgow; and Southern Heights, Russellville.

We came to Mombasa, Kenya in 1969 as high school teachers. We taught at Mombasa Baptist High School until 1981 but when we returned from leave in 1982 church development became our full time assignment.

Our primary assignment is Kwale District and Southern Kilifi District on the coast of Kenya. We have a secondary assignment in Taita-Taveta District. We are working with a total of 42 churches and preaching points. Only two of these date back beyond 1978. Most started since 1981, so you can see we are in a young area of Baptist work here in Kenya. I am working with churches trying to encourage them in growth and in outreach. Also a major concern is leadership training and development.

Jenny is involved in women's work and literacy training. She is also Holly's

teacher for her home study Calvert school course. I help by teaching the math.

As you approach your Lottie Moon offering we hope you will keep in mind the programs and needs of foreign missions. We are growing in outreach and in personnel. Lottie Moon offerings now represent about 50 percent of our funds. So, if we are to carry out our basic plans, we depend on your full support of Cooperative Program and the Lottie Moon offering. Our basic program costs are met in these two offerings. Special gifts mean a lot to our work, but without Lottie Moon and Cooperative Program gifts we could not plan and complete our work. As you prayerfully consider your giving in both these offerings, remember this is your part in foreign missions and it is most important.

Jenny and I feel Kentucky Baptists can be a great help to the work of Baptist churches here in Kenya. The involvement of Kentucky Baptists will be a great stimulant for growth and involvement of members in churches throughout Kentucky, too. We pray God will lead us all to use this opportunity of partnership to spur Baptist work on in both Kentucky and Kenya.

During Lottie Moon time as you consider foreign missions, we would like you to remember in prayer:

- Our family, especially our sons in the USA
- Our work here, both in Kwale and Taita-Taveta
- Leaders in our individual churches
- Our Sunday school programs
- Our women's work

We hope to see many of you this next year. We will be coming home on leave in August 1985 and will live in the mission house of Bethel-Logan associations in Russellville. Our prayers are with each of you and your churches in Kentucky.

Yours in Christ,
Jim Musen



Janet Dillard



Betty Evans



Jim Musen



Jenny Musen



Ken Roberts



Snow Serda

Frank and Snow Serda

Greetings to each of you from Kenya!

My name is Snow White Serda. I am a native of Edmonson County. I grew up in Louisville and call it my home. After graduation from Ahrens High School I worked until my marriage to Francis W. Serda of Mobile, Ala. I was a member of Walnut Street Baptist Church until my husband was assigned to duty overseas. We have two daughters, Deborah, 27, a student at University of Alabama, Huntsville, and Rhonda, 25, a student at Southern Seminary.

We were appointed in 1982 as missionary associates to Nairobi. I am a church and home worker and Frank is production manager at the Baptist Publications House where I work with the accounts receivable books and printing files.

Since our arrival in Kenya we have been working with some of our national pastors training and encouraging them to use the literature materials we print and make available to them. My husband preaches the English services and I teach scripture verse songs and lead in group discussions.

We are excited about the Kentucky-Kenya partnership. We shared your support efforts with our local evangelist, George Karanji, who was so thrilled to hear the Kentucky delegation team was coming. To know some of you will get to come and visit and share with his four preaching points is so encouraging to him and his work.

I am excited to know that so many people in the churches in Kentucky will have a direct witness with the Kenyans. I can't even comprehend what God can



do here in Kenya among the people as we work as a team in the partnership. His word tells us, "My Father's glory is shown by your bearing much fruit" (John 15:8 GNB).

The Lottie Moon Christmas offering and the Cooperative Program make it possible for us to be on the field and to dedicate ourselves completely to the work God has called us to. We are a witness of your offerings at work in the publishing house since you supply the equipment to print materials for Kenya and other countries, too. We presently print literature in eight different languages because you give. You see, some are unable to go, but all can share in the task of reaching the world for Christ through your love gifts.

During this season of prayer for foreign missions, please pray

- As we seek to evangelize the city of Nairobi
- For leadership among our churches
- For us as we seek to train and lead the people
- For the publishing house workers
- For our daughters, Deborah and Rhonda, as we are away from them
- For my mother who is ill

In his service,
Snow Serda

Ken Roberts

Greetings to the family of faith in the Bluegrass state. I say jambo (hello) to each of you from Pikeville to Paducah on behalf of our Kenyan brothers and sisters in Kentucky. We are anxiously awaiting your more direct involvement with us in beautiful east Africa.

Before coming to Nairobi in July of this year I had spent all but a few months of my life in Kentucky. I grew up in the Big Sinking community in Wayne County on a small farm. I've also lived in Monticello, Berea and Louisville.

I work with students at Kenya Technical Teachers College (KTTC) in Nairobi. I spend six days a week on the campus sharing the gospel message, discipling and organizing Bible studies. Students in Kenya are very open and friendly. They are responsive to the gospel as well. Three men have accepted Christ in the first month of classes.

I'm very excited about the cooperation of Kentucky and Kenya Baptists. One of the reasons I chose Kenya for journeyman service was the partnership. The Kenyans I've spoken to look forward to seeing some of you in Kenya beginning in early 1985. I believe as you see missions at work yourself, your commitment, prayer and support will automatically increase.

Your Lottie Moon offerings help subsidize the cost of retreats and other evangelistic programs for the students here. Because of Baptist communications film you provided, one man was saved and is now growing in the Lord. You pay for the fuel it takes for me to transport students to church and to visit students in their homes. You also make it possible for me to provide Bibles for the students at a reasonable cost.

Please pray for God's leadership in

the mission projects selected by Kentucky and Kenya Baptists. For you who cannot come, please pray for us.

Pray specifically for:

- Three new Christians at KTTC—Ochieng, Muturi and Milimo
- Other students to be saved
- Our three Bible studies
- Two FAT (faithful, available, teachable) men for me to disciple
- Baptist churches in Kentucky to get new vision and concern for reaching the lost and stagnant Christians in your area and present church membership.

In Christ,
Ken Roberts

Charles and Betty Evans

Greetings from a transplanted Kentucky Baptist! When I was growing up in Insull in the beautiful mountains of Harlan County, I never dreamed my own children would someday call faraway Kenya home.

As I reflect on how God has worked in our lives to bring us to this point I am reminded of the instruments he has used—Christian pastors and teachers, Cumberland College, Mercer University, Southern Seminary, churches, pastorates and Christian friends who pray for us that God's will be done in our lives.

Now we have the added blessing of the Kentucky-Kenya partnership. We know that Kentucky Baptists are already praying for us. Some of you have written to assure us of your prayers. We are excited about what can happen in our churches and communities here and in Kentucky in the next three years as God leads us all to a deeper commitment in serving him. As God calls Kentucky Baptists with varying qualifications and interests from many different churches to invest themselves in his work here in Kenya we will all be strengthened, souls will be saved and God will be glorified.

Charles' primary assignment throughout our 25 years in east Africa has been that of church planting and development. For almost a year we have been assigned to the Machakos Central Association. There are 10 churches in this association. Three of them were started this year.

We feel the need for leadership training in all areas of the work and this has been our 1984 emphasis. We are challenged when we think of the 600,000 people who live in the 14,178 square mile area of the Machakos District. We are reaching only a small percentage of these people and plan to start churches in five new areas as soon as possible.

We are thankful Southern Baptists care about the hungry and starving in our area. Through your gifts to the hunger relief fund we began a program to provide food for the 16,500 people in the areas where our 10 churches are located. Some money will buy seed, corn and beans. Because of drought there's not been a harvest for two years.

As we approach the Lottie Moon

season we are reminded of what your offerings mean to our work—church plots and buildings, leadership training, medical help and our support. We can't get to some of our rural churches without the four wheel drive vehicle you provided for us.

We request your prayers for:

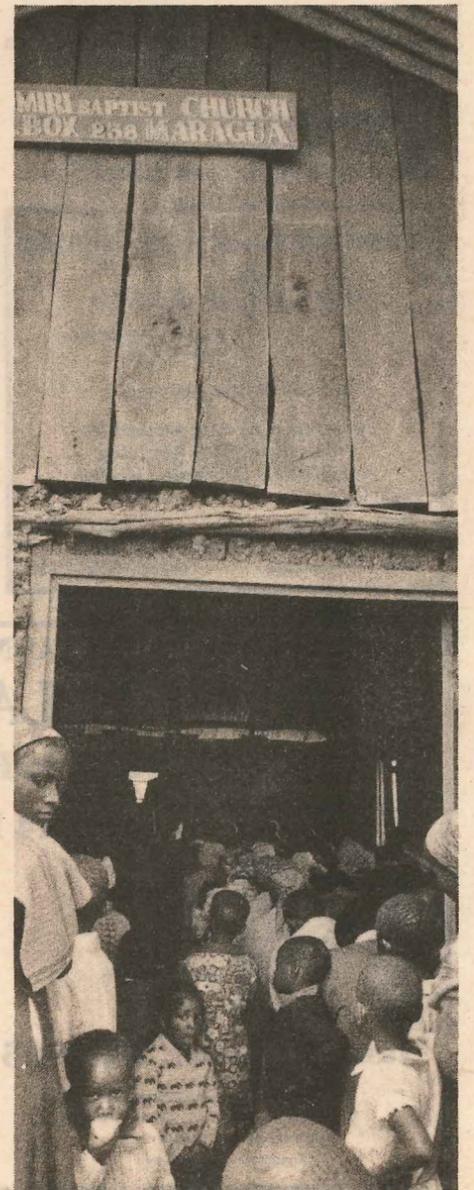
- God's leadership in the planting of five new churches in Machakos Central
- Funds for permanent church buildings
- Training programs for new church leaders
- A doctor for the Baptist clinic in Mathare Valley, Nairobi, where Betty works part time. Presently the clinic is open only two days weekly because no doctor is available other days.

Thank you for your prayers. "We are laborers together with God."

In his love,
Betty Evans

Ways to use this in your church

- Read one letter per Sunday during the Lottie Moon season of prayer and have a special prayer time for that particular missionary and family
- Supplement the 1984 Foreign Mission graded series, "Partnership in Missions"
- Incorporate it in a Baptist Women's meeting or your week of prayer material
- Present it at your Baptist Men's meeting
- Encourage your members to send Christmas cards and letters of support to Kentucky-related missionaries in Kenya (addresses included)



State convention reports

ALABAMA

In its 162nd annual session messengers to the Alabama Baptist State Convention reelected Wallace Henley, pastor of McElwain Baptist Church, Birmingham, to a second term as convention president.

Alabama Baptists approved without discussion a budget of \$29,482,000 for the coming year with a base budget goal of \$20,695,000—a 15 percent increase from last year.

The basic budget will be divided with \$8,400,223 (40.6 percent, an increase of 0.6 percent over last year) going to SBC causes, \$9,633,746 to state convention causes and \$2,661,029 to general denominational causes.

Messengers to the convention approved seven resolutions and other recommendations. One action recommended that by 1990 the Cooperative Program receipts be divided equally between state and SBC causes.

ARKANSAS

Arkansas Baptists, meeting in their 131st annual session, approved a partnership mission project with two Brazilian conventions, adopted an \$11.5 million Cooperative Program budget and heard the pastor of one congregation ask forgiveness and reconciliation for his church's practice of alien immersion.

Steven Davis, pastor of First Baptist Church, Russellville, stood before messengers in the first moments of the annual meeting and apologized to the convention for a 1965 incident which has prevented seating of messengers from the church off and on for 19 years.

The congregation, under a previous pastor, had accepted into membership a woman not baptized in a Baptist church.

The constitution of the state convention prohibits churches which practice alien immersion or open communion

from having messengers seated at the annual meeting.

Apologizing for offending the sister churches, Davis declared, "Our church does not practice alien immersion, and does not plan to practice alien immersion." As Davis left the platform, messengers rose to give him a standing ovation.

The 1985 budget of \$11.5 million represents a 5.93 percent increase over 1984. An annual 0.75 percent increase in the percentage of total receipts going to worldwide causes through the Cooperative Program brings that portion of the budget to 39.91 percent.

Jon Stubblefield, pastor of Central Baptist Church, Magnolia, was reelected by acclamation for a second term as president of the convention.

GEORGIA

The Georgia Baptist Convention held one of its most harmonious sessions in many years in the city where the Southern Baptist Convention was organized in 1845. At the conclusion of the 163rd annual session they dedicated a historical marker at the old site of First Baptist Church in Augusta, where the SBC was born.

Messengers approved without a word of debate a 1985 Cooperative Program budget of \$22.04 million—an increase of seven percent over 1984. If fully funded, the budget will send 46.8 percent—an increase of 1.8 percent—to national Southern Baptist Convention causes.

Executive director-treasurer James N. Griffith noted the convention is moving "toward a true 50-50 division of our budget between Georgia and SBC causes." Currently, about 10 percent of the budget is allocated to share expenses between state and worldwide missions causes.

Georgia Baptist Convention registered an all time high of 3279 messengers. They elected Floyd F. Roebuck as

new president. He has been pastor of First Baptist Church in Rome 24 years and was supported by a statewide organization of moderates in Georgia, which has been holding strategy meetings for several months. Three of the four vice presidents elected were also supported by that group. One is a woman, one a layman and another a minister.

Georgia messengers approved 14 resolutions. One affirmed "the full and equal dignity of all Christian men and women." Another resolved that "ordination is at the discretion of the local church under leadership of God's spirit."

LOUISIANA

Louisiana Baptists increased Cooperative Program giving to the Southern Baptist Convention from 34 to 34.25 percent when they adopted a \$16 million budget for 1985 during their 137th session in Pineville Nov. 12-14.

Messengers also affirmed women in their Christian service and "steadfastly" supported Baptist Press, the SBC's news agency, that "cannot and will not be controlled or pressured to publish less than the whole truth."

Raymond Boswell, Shreveport layman, was reelected convention president.

The \$16 million budget, increased by \$250,000 over 1984, will be divided 34.25 percent for Southern Baptist programs and 65.75 percent for Louisiana programs.

With reference to the "Edenic fall," messengers approved the resolution to "reaffirm their confidence in our dedicated Christian women, assure them that we believe that every believer is

equal at the foot of the cross and commend them for their inspired and loving service to our Lord and his church."

MISSISSIPPI

Messengers to the 149th session of the Mississippi Baptist Convention reelected Laurel attorney Charles Pickering president and increased the portion of its budget which goes to Southern Baptist worldwide mission causes 0.5 percent for the next 15 years.

The 1556 messengers also approved a \$40 million endowment campaign for the convention's three colleges and its children's village and a \$17.5 million basic and \$500,000 "advance" budget for 1985.

The basic budget was scaled back last month from the original \$18 million approved by convention board members in August. Gifts from Mississippi Baptist churches to the Cooperative Program, Southern Baptists' unified giving program, are lagging more than \$300,000 behind 1984 budget requirements.

Messengers approved a recommendation by the convention board to increase the portion of its budget that goes to Southern Baptist worldwide causes each year until it reaches 43 percent in the year 2000. The Mississippi Baptist Convention in 1985 will send 35.7 percent of its budget to the Southern Baptist Convention for its various missions programs.

The convention's five-year endowment campaign for its three colleges—Mississippi College, William Carey College and Blue Mountain College—and Baptist Children's Village is the largest endowment campaign in the history of Mississippi Baptists.

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No. 1 in a series of 10

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This particular billboard was advertising a state lottery. As instant millionaires crop up around the country, such lotteries are growing in popularity. At last, anyone stands a chance to win his own bundle of joy. After all, what's more exciting than the possibility of overnight wealth? Our fascination with quick money explains the boast, "I made a killing" or "He sure made a bundle on that deal."

Wouldn't it be great if the government would just skip the lotteries, invest in presses, and print millions for everyone? What a grand give-away. What exciting dreams would come true! And we could all live happily ever after!

However, life's not that simple. In our saner moments, we know that getting and keeping are not the magic keys of happiness. The abundant life is also the giving life. The overflow counts more than the in-flow. As Jesus said, "A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

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NORTH CAROLINA

North Carolina Southern Baptists re-elected all their convention officers and reacted to resolutions passed by the Southern Baptist Convention in Kansas City last summer on the ordination of women and the production and use of tobacco at the annual meeting of the Baptist State Convention of North Carolina.

A resolution on "women in Christian ministry" reaffirmed resolutions at the North Carolina convention in 1975 and 1983. It stressed that ordination is a matter for each local church—not the national denomination—to decide and expressed respect for the right of all persons to respond to their call to ministry.

The tobacco resolution drew considerable debate. The original resolution described the resolution passed at Kansas City as "simplistic." It agreed "health risks from tobacco use must always be acknowledged" but said the tobacco industry is "an important and complex part" of the state's economy and many people involved in that industry "historically have been dedicated leaders and supporters" of member churches of the North Carolina state convention.

It expressed appreciation to tobacco farmers and "others engaged in related industries" who loyally support their local churches and denominational ministries and acknowledged "the individual freedom of tobacco farmers . . .

to earn a livelihood as determined by their own consciences and personal convictions under God."

An amendment was offered to delete the phrase describing the SBC action as simplistic as a slap at the Southern Baptist Convention and a repudiation of the position taken by the SBC at Kansas City. After considerable debate the entire resolution was tabled. The following day a motion was passed which expressed "appreciation for the farmers of North Carolina and their dedication to Baptist churches and to the mission enterprise of the denomination."

Norman A. Wiggins, president of Campbell University, was reelected for a second term.

In money matters, the record 4255 messengers approved a budget of \$24 million. North Carolina will send 34.45 percent (an increase of .05 percent—approximately \$600,000) on to the national mission and education programs of the Southern Baptist Convention.

OHIO

Kenneth L. Mahanes, pastor of the state's largest church and the state's member of the SBC Executive Committee, has been elected president of the State Convention of Baptists in Ohio.

Outgoing president Arthur L. Patterson of Mason counseled messengers before adjourning the convention:

"Let's not have one note of division (in the coming year). Give everything you can to the Cooperative Program. Witness and win as many to Christ as you can."

The resolutions committee reported out only resolutions which thanked everyone who helped make the convention a success.

Ohioans adopted a record budget with the highest share ever to go to national and world missions through the SBC. From the 1985 Cooperative Program budget of \$2,756,493 the SBC will receive 40.5 percent. Ohio is adding one-half percent per year, moving toward a 50-50 division between state and SBC causes.

OKLAHOMA

Oklahoma Baptists became one of the first two state conventions to vote to divide the Cooperative Program income evenly between state and national mission causes when it met in annual session Nov. 12-14 in Bethany. The other is Florida.

Oklahoma's 50-50 budget split is an increase of two percentage points over 1984 based on a \$19 million budget.

Executive director Joe L. Ingram, whose dream it was to reach that milestone, announced the job he was called to accomplish in 1971 is complete and asked the process be started to elect his successor.

Although Ingram asked no move be made to ask him to reconsider, Warren Hultgren, pastor of First Baptist Church, Tulsa, made the first motion he has made in a state convention in 28 years to ask Ingram to stay.

Hultgren moved the mandatory 65 year age requirement be suspended for Ingram and Ingram be asked to stay on and that he bring his decision to the executive committee in December. Hultgren's motion passed overwhelmingly while Ingram sat stolidly in the front row of Council Road Baptist Church, Bethany.

Host pastor Wendell Estep was elected president of the state convention in a runoff with Steve Boehning of Emmanuel Church, Shawnee.



Leon Simpson
President
Clear Creek Baptist School
Pineville, KY 40977

clear creek comment

Friends

I recently read in the scriptures that "God is for us" (Rom. 8:31) and this reminds me that "there is a friend that sticketh closer than a brother" (Prov. 18:24). How wonderful it is to know that God is my friend!

As we begin this Christmas season, it is good to know God has proven his friendship to me by giving his best to me when I was his enemy (Rom. 5:8). God is indeed my true friend who "loveth at all times" (Prov. 17:17).

Portrait of a Friend

Consider this portrait of a friend:
When things don't come out right, he comes right in.
When none of your dreams come true, he remains true.
He never looks for your money except when you've lost it.
He never gets in your way except to clear it for you.
Nothing is more important to him than making you important.
He's in your corner when you are cornered.
He turns up when you get turned down.
All he wants in return for his helping hand is your handshake.
He never insists on seeing you except when nobody else wants to.
The only way he sponges off you is to absorb some of your troubles.
When you're taking bows, he bows out.
You can do anything you want with his friendship except buy it—or sell it.
He makes you realize that having a real friend is like having an extra life.
All he asks of your friendship is the privilege of deserving it.

God's friendship and love makes me want to respond by being his friend at this Christmas season. Abraham was called "the friend of God" (James 2:23) and David was a man after God's own heart. Therefore it is possible for me to return the love God has shown to me and try to be as true a friend to him as he is to me. Jesus said, "Ye are my friends, if ye do whatsoever I command you" (John 15:14). I want to obey him, love him and be his true friend.

I can express my friendship with God by being friends with others. At this Christmas season I want to be a friend to my church and my pastor, a friend to foreign missions (Lottie Moon offering) and a friend to Clear Creek (annual Christmas gift). I want to show myself to be friendly and helpful to all in the spirit shown by our Lord when he so loved that he gave! "Lord, teach us to be friendly at Christmas . . . and all through the year!"

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Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Thank God for Phil

I wrote last week of the death of Phil Werwin and that I was going to Seattle, Wash. for his memorial service. Shortly after my arrival his family handed me a diary they had found in his apartment.

I was particularly intrigued by a section captioned "Oneida and Barkley Moore." After several months of working in maintenance here in 1974, Phil wrote: "I have gotten so much out of this place in so short a time. The people have accepted me right off. I don't think there is any place in the world I can't be accepted as just Phil."

Shortly afterwards Phil accepted the Lord. In an entry dated June 5 he writes, "Everyone walked down to Goose Creek. I was baptized. It was a happy occasion. I've asked Christ to take over my life. Every member here is concerned and have taken a personal interest. I've asked them for their prayers. Afterwards I went with Mr. Shackelford to his house and ate pork, cornbread, spinach and hominy and talked about God and Baptists and Oneida and Barkley and Mr. Shackelford. I love many people here. Left Shackelfords at 1:30 a.m."

As he was leaving Oneida, Phil wrote of things to remember: "Barkley's speech on service. It was about me. He spoke to the student body here and used me and my Peace Corps experience as an example of service to our country and helping others . . . Later found out they really liked it. To hear

that little girl in the church group I spoke to about Africa, saying you're a better speaker than Mr. Moore, even tho it isn't true . . . to hear pastor Shackelford say my time here is one of the highlights of his four years at Oneida . . . I feel I have grown here spiritually. Maybe it was God's plan that I not go to Paraguay. Asking God for guidance and forgiveness everyday to grow and grow and grow in all aspects."

In 1978 Phil's oldest brother was killed in a car wreck, as he was to be two years later. He writes: "We buried Riley yesterday. It was a nice memorial service. I had the courage and strength to stand and give a tribute to him. It was a beautiful day."

"Nov. 18 back in Kentucky, went to the old church. I am doing all I can to help a young mountain boy I've met. He can't hear or talk."

Nov. 12, 1980, a large congregation assembled to honor Phil's 29 years of life. It was a triumphant service. Phil and his youngest brother, Tim, both accepted the Lord at Oneida. They led their parents and other family members of Christian Science tradition to a saving knowledge and acceptance of God's eternal grace through Jesus. These two young men served Oneida's young people as volunteers two-and-a-half years.

"Amazing Grace" opened the service, the two surviving brothers paid their spoken tribute, I spoke of Phil's life and the victory won, a cousin sang "It Is Well With My Soul" and the congregation, led by their pastor, sang "Praise God! Praise God!"

Thank you God for sharing Phil.

Reprinted from the Nov. 26, 1980 issue



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

sunday school lessons

LESSONS FOR DEC. 2, 1984

International Series

A source of instruction

Psalm 19:7, 11 These two verses tell us three things about the word of God: first, it is perfect—"the law of the Lord is perfect," revealing to us our duty both to God and to our fellowmen; second, it is sure—"the testimony of the Lord is sure," so we can always depend on what it reveals; and third, it is beneficial (verse 11) for it promises a reward of peace and satisfaction to each child of God who obeys it.

Psalm 119:97-105 By "law" the psalmist meant the written revelation of the will and ways of God. In contrast with those whose minds were at enmity with God, the psalmist delighted in the written word and gave great devotion to it. He gave it serious and prayerful study and applied its wholesome and soul nourishing teachings to his personal life.

Hindrances to obedience to God may come principally from within, rather than from one's associates. The psalmist discovered his own feet did not stand firm, but if he were not careful they would cause him to cross over the line into the realm of disobedience. As long as one remains on the earthly scene he never entirely masters the hindrances that are within. If he really intends to live for God and obey him, he must remain constantly on guard lest he enter upon some sinful way. As the child of God saturates his mind with the scriptures which express the will of God and then remains consistent in

obedience thereto, he derives great satisfaction and reliable guidance from doing so.

2 Timothy 3:14-17 Having come to us through divine inspiration the scriptures are instructive unto salvation and in right relationship with God and with people. They are wonderful in the truths they contain, the triumphs they reveal and the trust they invited. When studied, believed and obeyed they meet our deepest needs. Through the scriptures God challenges Christians to consistency in living, continuance in laboring and constancy in loving.

Life and Work Series

Zachariah

Luke 1:5 Zachariah, a descendant of Aaron who automatically became a priest, married Elizabeth, "of the daughters of Aaron," whose father was also a priest.

Luke 1:11-16 One day while Zachariah was performing his duties in the temple he sensed the presence of an angel of the Lord. When Zachariah saw Gabriel standing on the right side of the altar of incense, awesome and reverent fear came over him. To relieve his anxiety Gabriel commanded Zachariah to "calm your fears." That command was followed by a message: "Thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John."

Gabriel assured Zachariah this son "shall be great in the sight of the Lord," that he would never drink fermented beverages, that he would be filled with the Holy Spirit and empowered by him, and that through his ministry many would be turned to the Lord and come to know him as savior.

Luke 1:76-79 Filled with the Holy Spirit, Zachariah prophesied and praised God. He rejoiced that his precious son was to become the forerunner of Christ, preparing the way for him and removing many obstacles to the personal ministry of Christ.

In the beautiful song of thanksgiving which burst from the feelings of his heart, Zachariah praised the savior rather than his own son, John the Baptist. He acknowledged the great mercy of God in providing and sending this far greater son on such a wonderful mission. He referred to him as "the day-spring from on high." When Christ came he revealed to sinners the love of God, revealed to them their sinful condition and their need of him, as he redeemed them from their sins and reconciled them to God.



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

on mission together

Passages

I am writing this on the morning of Thanksgiving eve, sitting near the warming, log fire. Our black Lab, Strook, is running his nose along the glass patio doors, wagging his tail at me, but obviously irritated that Kelluv, our daughter's small white dog is snoozing inside, near the buck stove.

In a few hours, our oldest daughter will begin the seven-hour drive from Birmingham to Shelbyville. She'll be accompanied by her sister, Shawn, whom we sent by Greyhound to visit Sharon a few days ago, her last oppor-

tunity to visit Samford's campus before Sharon graduates this December.

Work responsibilities in Dothan will prevent their brother, Steve, from making it this year, either for Thanksgiving or Christmas, his "first" away from home in his 23 years. So, we'll drive there soon after Christmas to meet the the family of his fiance and to do our part in the necessary preparation for their wedding in early February.

For years we have prayed for the right Christian partner for each of our children and this lovely Christian girl, the first one, surely seems an answer to those prayers. But we are also just now beginning to understand the ambiguity of "giving up one child to gain another."

We have seemed so comfortable, in our own way—the five of us—that the enlargement of the family requires a new set of sensitivities. I know families do this all the time, but this is our first time through this particular passage of

life, and we want to pass through it creatively.

I look across at the table on which is an unfinished game of "Trivial Pursuit" started by Shawn, Alice and me a week ago. It causes me to reflect that among the gifts our children have given to us in these years is the gift of "belonging"; the gift of knowing that they really did enjoy being at home when they were here; that they really did enjoy the many games of Rook, Clue, Masterpiece or "spoons." Through good times and bad we felt part of each other.

Now it's time for one to take a "spark" from our fire and start one of his own; to move out from our tent into one of his own, woven with a mixture of the fabric he brings to the fabric of another—a new tent, a new family, a new future.

That's the way it's supposed to be. But, secretly, just between us parents, it's a bittersweet passage, isn't it?

Starving to death

If we don't respond now, millions more will die from drought rapidly spreading across Africa

by Mary Jane Welch

Southern Baptists must act now if they want to help prevent the Ethiopian tragedy from spreading across Africa, says a missions leader who has seen the African drought firsthand.

"There's no end in sight," says John Mills, Foreign Mission Board director for West Africa. "We're frustrated in not being able to do all we'd like to do right now, but next year is likely to be worse." Both the United Nations disaster relief coordinator and the International Red Cross have issued similar warnings in recent weeks.

Graphic film footage of starving Ethiopian refugees has brought that nation's plight to American attention in recent weeks, but the U. N. Relief coordinator's office has warned 27 African nations urgently need food. More than 35 million people—many of them children—in 18 of the worst hit countries desperately need help.

Southern Baptists are already helping in many of those countries but had better start thinking about next year, warns Mills. Based on news reports, missionary comments and his own travel in West Africa, Mills predicts the drought will strike even harder next year in the belt of countries bordering the southern Sahara from Senegal to Ethiopia.

Mali, where Southern Baptist missionaries distributed 5000 tons of grain this year, faces conditions typical in those countries. While rains renewed the parched fields of coastal West Africa this year they diminished as they moved inland. For the fifth year in Mali the rains failed. Famine conditions usually felt during the last months before harvest have become a year-round threat.

Already the Mali government has declared everything from Mopti north—about three-fourths of the country—a disaster area for next year. They've officially asked Southern Baptists to give the same help they gave this year.

Other West African countries where Southern Baptist missionaries work—Burkina Faso (Upper Volta), Niger and Senegal especially—also have



shortages. Niger has already reported a 350,000 ton cereal deficit for the year, the country's largest ever, according to West Africa magazine. Nearby Chad and Mauritania face a critical situation.

Mills believes Southern Baptists have a responsibility to help in those countries where they can. To do the most good he urges them to start now. Waiting until a crisis develops like that in Ethiopia is not the way to do hunger relief, he says.

"By the time publicity reaches the public it's almost too late," he says. "The frantic efforts that are managed now, while they're laudable, are really too late and are tragic in that it's been obvious that this has been coming for a long time. Already we can see it's going to be there for next year because the rain hasn't come."

Because the world ignored early warnings about the coming famine, many have died who shouldn't have, he said. While that is the greatest drawback to last minute relief efforts, there are other problems.

Donors are having to use planes to fly in grain and medicines that could have been shipped more cheaply by surface. Hastily thrown together distribution plans often fail to get the grain to those in remote areas who need it most. Some falls into the hands of profiteers and some rots unused.

Much better is a distribution plan such as that used in Mali this year by Southern Baptist missionaries Norman and Beverly Coad, says Mills. They began planning months ahead so the grain could be shipped by sea. They involved almost all evangelical churches in the country to see that grain got to the most remote places. And they enlisted Muslim observers on each team to assure everyone grain was distributed fairly.

Even with careful planning, the Coads could not avoid all the pitfalls of relief work. Congress stalled the African grain bill in Congress while de-

bating tacked-on military aid for Central America. By the time grain was released to Africa, it was almost too late. They had to move the grain more than 1000 miles inland as soon as it arrived to beat a hoped-for rainy season.

Even without rain, getting to remote villages over poor or nonexistent roads posed special problems. Regular trucks bogged down in the sand. Distribution teams needed expensive four- or five-ton four-wheel-drive vehicles to cross the desert. They were rescued by Norwegian Christian volunteers who had been provided such trucks by their government."

Although the Mali government has requested more aid for next year, Mills says he cautioned the Coads against making promises.

Money and personnel are two major factors limiting Southern Baptist response to hunger needs overseas, said Mills. The need for money is apparent, but the need for people, especially career missionaries, is just as crucial.

Southern Baptists have an advantage over many relief agencies in having missionaries already on the field with the language and cultural skills to work effectively in a country. But in many of the drought stricken countries, their numbers are small. Right now two missionaries are in Mali; four in Niger; 10 in Senegal.

The Coads used two volunteers, other evangelical missionaries and a number of Malians in grain distribution, but they are so exhausted now they don't know whether they can undertake a similar relief program again next year, says Mills.

Relief work is some of the hardest work a person can do, he says. To make sure grain gets to the people who need it, someone has to go where it's being distributed. "So somebody's got to get out there and that means riding those big old trucks, fighting that desert sand, going through those mudholes, pushing them out, and 18-hour days." It means spending days and nights on the road—sleeping wherever you can, living off cold canned food, making do.

Volunteers can help, but there is no substitute for the missionary and his knowledge of the country, says Mills. Volunteers are only helpful in crisis programs if they can stay long enough to learn how to operate with little supervision—at least six weeks—says Mills. Volunteers Howard Mayberry of North Carolina and George Foshee of Colorado signed up for a six-month stint in Mali.

The Foreign Mission Board is not content just to keep meeting crisis needs, says Mills. People in much of

West Africa always live on a fine line between life and death. Whereas a crop failure may be a temporary setback for a U. S. farmer, it may mean death for an African farmer who is able to raise only enough to get by each year.

Helping Africans raise their production so there's a little extra in good years to be saved for crisis years is an aim of Southern Baptist development programs such as that planned for the Kenieba area of Mali. And for that more career missionaries will be needed—an agriculturalist, a public health worker and a nutritionist.

Because Southern Baptists are in many places where people need help, Mills says they should look to the biblical account of Joseph dealing with an earlier African famine. "We need to be as wise as he was—to see things coming—and set up warehouses, start early," says Mills.

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