



'Baptist' road in Ethiopia could mean light at the end of the tunnel for some

by Robert O'Brien

Southern Baptists gained permission in a pivotal meeting to bulldoze a 40-mile road through 10,000-foot mountains to salvage thousands of starving people in Ethiopia's Menz-Gishe area.

Officials of the Marxist nation also approved an offer from Southern Baptist missionaries in Ethiopia to survey the area where they once worked and design programs of short range relief and long range development.

The opportunity to return to rural Menz-Gishe represented an emotional moment for the missionaries who lived and worked there for 10 years before the government moved them out of the troubled area and into the capital city of Addis Ababa in 1977.

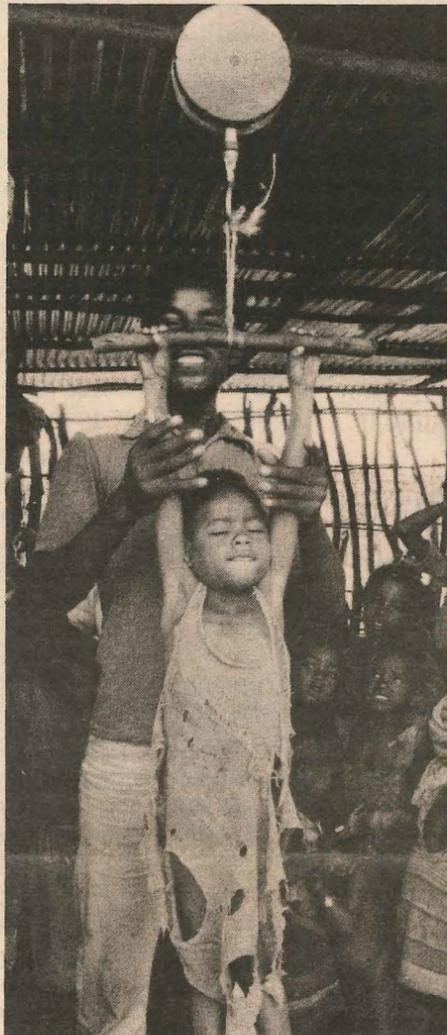
It also provides a chance to preserve countless lives before Menz-Gishe gets as bad as the highly publicized situation to the north.

Already reports out of Menz-Gishe, located on the southern perimeter of famine-stricken north Ethiopia, indicate at least 500 people and 159,000 animals have died in the area, populated by an estimated 250,000 persons.

The government's decision to allow the mission to reenter Menz-Gishe came with stunning speed after a delegation from the Baptist Mission of Ethiopia and the Foreign Mission Board met with Debele Densa, first secretary of the Workers' Party of Ethiopia for the Shoa region.

Approval came within 24 hours after Densa took the request to higher authorities Nov. 29. By that time the missionaries and Foreign Mission Board human needs consultant John Cheyne had already begun planning the difficult return to Menz-Gishe. Cheyne, a former missionary to Ethiopia, planned the original development program which made it possible for Southern Baptists to first enter the country in 1967.

Within two weeks of the decision a mission-financed bulldozer will join 12,000 Ethiopians trying vainly to



Physical rebirth

A long-suffering Ethiopian child, once on the verge of starvation, submits to being weighed at a feeding center in the Woleta area of southern Ethiopia, where a team of medical personnel from the Sudan Interior Mission [SIM] has pulled children back from the brink of starvation during the past five months. The Baptist Mission of Ethiopia has contributed \$50,000 in Southern Baptist hunger funds to keep the SIM project on track.

reopen the road to Menz-Gishe with crude hand tools. The journey into Menz-Gishe takes nearly seven hours in a four-wheel drive vehicle, even when the road is open.

The Foreign Mission Board approved a mission request for \$150,000 in hunger funds to rent a bulldozer and purchase the relief vehicles and supplies necessary for immediate hunger relief. It will only be enough to get the relief operation underway.

Earlier the mission received another \$50,000 from the FMB to help the Sudan Interior Mission (SIM) finance a feeding and health care program in Woleta in the south.

Cheyne and the missionaries expressed amazement at events which seemed to miraculously link to propel Southern Baptists out of Addis Ababa and into the thick of famine relief. Each piece fell into place as they moved among government offices, relief agencies and equipment suppliers to gain crucial information, promises of cooperation and equipment.

Three career couples and two single

personnel, already deeply involved in spiritual and physical ministries in Addis Ababa, faced their opportunity enthusiastically but realistically.

"We've taken on a long term need," missionary agriculturist Lynn Groce told Cheyne during a special called meeting of the mission. "Can we count on Southern Baptists and the Foreign Mission Board for backing?"

"If this country misses another rainy season, you 'ain't seen nuthin' yet'," missionary veterinarian Jerry Bedsole added with emphasis.

Cheyne responded \$5.6 million in unfunded hunger and relief requests from around the world waited on his desk at the Foreign Mission Board but he expected Southern Baptists to respond to the crisis.

With that assurance and an acute sense of urgency for the desperate situation the small mission voted to stretch itself thin and go full speed ahead in isolated Menz-Gishe, while numerous other relief agencies handle the problems farther north.

The mission believes many marginal areas throughout the country must receive help before they too turn into famine dustbowl where people die by the thousands as they have in the north. Even though famine and drought have hit hard, Ethiopia is a patchwork of pockets of drought and fertility because of inconsistent rainfall. Some areas starve while others, such as Addis Ababa and vicinity, have experienced good rainfall and crops.

The SIM feeding and health care project already has impacted Woleta, a marginal area in the south. SIM relief workers and nurses, including Southern Baptist nurse practitioner Sharon Smith of South Carolina, report the food has raised nutritional levels dramatically and brought numerous children back from the brink of starvation in just five months.

The Baptist Mission of Ethiopia's initial request for Menz-Gishe includes a call for two volunteers to help handle logistics.

Cheyne and the mission believe a feeding and grain distribution program they hope to launch in January may need to involve primary health care to deal with medical needs which affect the critically malnourished.

The long range development will likely include agriculture, animal health, irrigation, community health and sheep breeding.

The mission provided most of those services in the Menz-Gishe area before the government advised them to move to Addis Ababa in 1977 because of guerrilla activity in the area.

All the missionaries left Ethiopia in mid 1977 because of unsettled political conditions, but work reopened in Addis Ababa in March 1978 and has continued to operate with a small staff since then. Besides veterans Jerry and Rosie Bedsole and Lynn and Suzanne Groce, the mission is staffed by four newcomers, career missionaries Troy and Jewell Waldron, journeyman teacher Mary Lou Jackson and volunteer veterinarian John Lawrence.

Their work in agriculture, animal health, relief, education and discipleship training ministries has had a growing impact.

Every state adopts plan to offer dignity in retirement years

State conventions aligned with the Southern Baptist Convention unanimously approved in their fall meetings the allocation of Cooperative Program funds to a new retirement plan for ministers, but they were divided on the inclusion of church employees.

Thirteen state conventions adopted the version of the new Church Annuity Plan which will channel these funds into the retirement accounts of ministers and employes serving church which cooperate with the state convention.

State conventions which voted to include ministers and lay employes in 1988 are: Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, Missouri, New England, New York, Northern Plains, Oklahoma, Virginia and Wyoming.

The conventions which voted to make only ministers eligible for state contributions are: Alaska, Arizona, Arkansas, California, Colorado, District of Columbia, Illinois, Indiana, Kansas-Nebraska, Maryland/Delaware, Michigan, Minnesota/Wisconsin, Nevada, New Mexico, North Carolina, Northwest, Ohio, Pennsylvania/South Jersey, South Carolina, Tennessee, Texas, Utah/Idaho and West Virginia. The Hawaii convention is expected to complete the state convention adoption process next March.

Effective Jan. 1, 1988 the plan will contain a matching feature which will allow ministers the possibility of generating three dollars for each dollar they contribute. The church will match the individual's initial contribution on a two-for-one basis, up to 10 percent of pay. After the required contributions are made by the individual and the church, the state convention will match one-half of the church's contribution up to \$35 per month for each participant.

All contributions made by the member and the church will be channeled to the member's account. The first \$210 contributed each year by the state convention will find supplemental disability and survivor benefits for the member. All monies exceeding \$210 will be added to the member's retirement income account.

Lay employes will be afforded the same matching feature if they work 20 hours per week and have been employed by the church three years. Those conventions that did not vote to include the lay employes in 1988 will include them no later than 1988.

The new plan will improve retirement benefits for those persons who devote their lives to serving Southern Baptist churches.

Annuity Board president Darold H. Morgan said the plan is a result of the concern among the Annuity Board trustees, staff and state executive directors over the large numbers of retired ministers, missionaries and their families who are living in poverty.

Morgan said the unanimous approval of the state conventions is encouraging. "Their approval indicates Baptists are ready to do something to assure their ministers can live with dignity when they retire," he said.

The adoption of the new retirement plan by the churches is set for 1986 so ministers and eligible employes may enroll by Jan. 1, 1988.

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sanford's perspectives

Proposed race track

Efforts are under way to establish a quarter horse race track in rural Simpson County. This is another example of the drive to make gambling in Kentucky an acceptable part of our community life. The Kentucky Quarter Horse, Appaloosa and Arabian Racing Commission has already granted the proposed Simpson County track racing dates, which could begin as early as Mar. 21. However, it now seems the \$6 million track, with grandstands and stables, could not be ready to open before Aug. 15. Land has not been purchased, though options have been taken by the out-of-state developers.

In conversation with several pastors in Simpson County and the surrounding area, I learned these men fear an increase in liquor sales and consumption if a race track is built in the area. Simpson is now a dry county, but David Crocker, pastor of First Baptist, Franklin, said pressure to legalize liquor in the county is a certainty if the track is built.

The Baptist voice is frequently the one most often heard in such debates. In point of fact, Richard Bridges, pastor of First Baptist, Bowling Green, said local opposition to a proposed race track in Bowling Green a few years ago was led by the Warren Baptist Association. The influence of this strong body of Christians was a significant factor in keeping the track out of Warren County.

Of course, opposition to gambling and related activities stigmatizes Baptists as narrow minded clods whose mentality is still in the Middle Ages. Be that as it may, the voice of decency, honor and civic righteousness must not be stifled because of criticism. The Baptist folks of Simpson County need the strong prayer support of all Kentucky Baptists if they are to preserve Christian standards of life in their community. These high standards are hard to maintain under ideal conditions, but whenever a community wants the parasite of gambling and related activities, those standards inevitably drop as the quality of life goes down.

I know from personal experience. When I was pastor at Florence the Latonia Race Course was moved to our town. Liquor sales jumped and the resultant traffic congestion and nuisance of large, unruly crowds made the life less than it had been before the track came to town.

In a related matter, the Kentucky Baptist Convention went on record in opposition to Sunday racing in our state, thus lending moral support to pastors and churches in Louisville who are still in a fight with Churchill Downs. Baptist pastors in Louisville are leading the fight against the Sunday racing program now in effect at Churchill Downs. Among them are LaVern Butler, Ninth and O; Eugene Enlow, Beechmont; Bill Merritt, Victory Memorial; Rich Hutchens, Southside; and Ferrell Gardner, Carlisle Avenue. The Louisville people seem to have a better chance of success than do those in Simpson County.

In the case of Sunday racing the Kentucky Racing Commission can respond to local pressure and opinion and not assign Sunday dates. There is no such recourse available to the Simpson County folks, since the establishment of a race track is done along legal lines. The land for the proposed track in Simpson County is zoned light industrial, which is how race tracks are classified. All the developers need do is meet the zoning and building codes. If this is done there is no legal way to stop the construction of the race track.

Strong expressions of public opinion are a potent force in all of life, and this is especially true whenever moral issues are in debate. For those of us who live outside the affected areas we can pray for our brothers and sisters who are in the fray. All of us know there is added strength and renewed determination if we are assured our fellow pilgrims are with us. So let us join as concerned Baptists to pray for the people of Simpson County who do not want a race track in their community, and for the people of south Louisville who see Sunday racing as a gross disruption of their community on the day of worship.

Alarming figures

As 1984 comes to a close our record in kingdom service does not look as good as we had hoped. The Research Services Department of our Baptist Sunday School Board has released projections based on reports from about 26,000 SBC churches. The projections predict the final figures for 1984 will reveal a 6.5 percent decline in baptisms, a 0.6 percent loss in Church Training enrolment and a 0.7 percent loss in WMU enrolment for 1984.

The only bright spots in the projections are in church music where a 1.0 percent gain is expected and in mission expenditures with a 6.7 percent increase and total receipts with a 7.9 percent increase. Both these figures represent less increase than 1983, though more dollars were given.

What do the statistics mean? It has been said that statistics can mean what you want them to mean or they can mean anything or nothing. But a 6.5 percent drop in baptisms for a people who believe evangelism is primary is an alarming figure. Have we lost our zeal for souls? Have we turned inward rather than outward to a lost

world? Have we used our energy for selfish reasons rather than giving away our faith? Have the troubles in our convention diverted us from the main task?

The statistics represent the cumulative effort of more than 36,000 churches. However, the answers to the questions I raise will be answered by each local church. You know why you set the record you did last year in your church. Was it because you have lost your zeal? Or have you been faithful and done well? Each of us must face the record we set and decide, under God's leadership, what course we will pursue in 1985. My prayer is that all of us will put primary effort into winning the lost to Christ.

It seems to me that is the first business of every Christian. When we are doing evangelism, all other efforts are blessed and gains in every other area of our work are almost guaranteed. Any decline in baptisms is alarming, but to drop 6.5 percent in one year should make all of us pause and take another look at our priorities.



Jack D. Sanford

western recorder

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

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christian education



Grand Ole Opry performer Minnie Pearl was given a Campbellsville College sweat shirt and cap following an address to the alumni banquet during the college's homecoming celebration last month. Miss Pearl, while sharing her Christian testimony with the alumni, told them her philosophy for living is: "What you do speaks so loudly that I can't hear what you say." Lori Mounts, a senior from Slaughters, was crowned homecoming queen during the weekend festivities.

Duke McCall to address 225 SBTS graduates

More than 225 graduates will receive degrees in commencement exercises at Southern Baptist Theological Seminary Friday, Dec. 14.

Duke K. McCall, president of the seminary for more than 30 years and now the institution's first chancellor, will present the commencement address.

The commencement, the 154th for the 125-year-old seminary, will be held at 10 a.m. in Alumni Chapel. Roy L. Honeycutt, the seminary's eighth president, will present diplomas to the graduates.

An additional 21 persons will graduate from Boyce Bible School, a division of Southern Seminary, in that school's 21st commencement. The exercises are scheduled at 8 p.m. in WMU Hall.

W. Morgan Patterson, president of Georgetown College, will be commencement speaker.

Golden Gate installs new computer facility

Golden Gate Baptist Theological Seminary, Mill Valley, Cal., has installed a state-of-the-art computer laboratory to provide students with hands-on learning experiences in the application of computers to ministry and church administration.

The new lab features six IBM PC microcomputer systems using software from Membership Services Inc. It was financed by a \$15,000 gift from an anonymous donor. The lab, the first

such facility at a Southern Baptist theological institution to teach computer literacy, will help students learn cost effective, automated methods of church records management, including membership, stewardship, general ledger, word processing and an electronic spreadsheet.

The software package will show students how to add precision and timeliness to the management of records and assets, while retaining simplicity of operation. The membership package will provide administrative help in attendance records, outreach emphases, staff access to membership information and leadership enlistment, development and support. In addition, the stewardship package will help in directing, recording, monitoring and reporting the stewardship of the church.

The first seminary course to be taught in the lab is scheduled for February and will focus on church record keeping. "It is our feeling that the new computer facility will help our future pastors and our churches in the west be able to use the computer to make them better stewards of the resources they have available," noted Dan Boling, professor of religious education.

3000 students register to attend Mission 85

Nearly 3000 students have registered for Mission 85, a four day national missions conference at Opryland Hotel in Nashville Dec. 28-31. More than 100 home and foreign missionaries will participate in Mission 85 to help the students learn more about Southern Bap-

tist missions efforts.

The conference is sponsored by National Student Ministries of the Baptist Sunday School Board, Home Mission Board, Foreign Mission Board, Woman's Missionary Union, Brotherhood Commission and the six Southern Baptist seminaries.

"Mission 85 should be a time of exploration and reflection on how students might fit in mission activities at their church, BSU or individually," said Bill Lee, assistant director of the Special Mission Ministries Department at the Home Mission Board.

"There is an urgency for this generation to realize a need for personal involvement in missions," said Charles Beckett, assistant to the vice president of human resources at the Foreign Mission Board.

"No other conference will be more significant in producing future leadership for the accomplishment of Bold Mission Thrust," said Charles Johnson, secretary of National Student Ministries of the Sunday School Board.

During the last nationwide student missions conference held in December 1979 more than 500 participants committed themselves to short-term or career missions.

Journeyman application deadline set at Jan. 15

Those who want to be included in the next group of journeymen from the Foreign Mission Board must have their applications postmarked by Jan. 15.

The journeyman program seeks four-year college graduates age 26 and under who are interested in using their skills on overseas mission fields for two years.

Applicants must be active Southern Baptists, U. S. citizens and qualified for specific mission tasks. If not single, they must be childless and married at

least one year. Also, they must be in good physical and emotional health.

More than 140 requests for journeymen have come from missionaries all over the world. Especially needed are teachers and youth and student workers. Other assignments are open for secretaries and business workers, nurses, agriculturalists, musicians and others.

Applicants selected will begin training June 13 at the Cauthen Missionary Learning Center in Rockville, Va., and go to the field upon successful completion of training, after a July 19 commissioning service.

Those interested in applying for the 1985-87 journeyman program should contact the Foreign Mission Board immediately. Call Wendy Norvelle in the board's Personnel Selection Department at (804) 353-0151.

200 attend Cumberland's church relations meeting

More than 200 pastors, wives and friends met on the Cumberland College campus recently for the pastors' church relations advisory board meeting. In attendance were pastors from Kentucky, Tennessee, West Virginia, Michigan, Ohio, Illinois, Georgia, Indiana and Virginia.

Bill J. Turner, Stearns, was elected president; Don Mathis, Corbin, vice president; and Dallas Vincent, Louisville, secretary.



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

campbellsville college today

The Baptist college—laboratory for leadership

A few weeks ago we had Sunday dinner on Monday night! Through the years as our children were at home, the traditional noon meal for Sunday was a beef roast, potatoes, carrots, gravy and various other trimmings. The kids are gone now and Janet seldom prepares that familiar meal.

The other night the table was again surrounded by young people and Janet served Sunday dinner in traditional style. Our family was different though. The "children" around the table were the officers of our Campbellsville College Student Government Association.

What a delightful evening for a college president! As I relaxed at dinner with the young men and woman who are giving leadership to our campus government, I became newly aware of the values of such learning opportunities within the campus life. In many

ways the campus is a laboratory in which to develop the best approaches to life's problems. As students like these deal with and direct the affairs of campus government they become much more adequately prepared to handle the broader issues of the larger society in which they will take their places after college.

Integrating Christian faith with academic learning and with the practical realities of living is a distinguishing characteristic of the educational program of Campbellsville College. As we talked over dinner about their plans, dreams and aspirations, my faith in God and in young people committed to him was strengthened. These young leaders—president Dana Ford of Greenville, vice president Kelvin Bailey of Columbia, secretary Sue Fee of Cincinnati, Oh., treasurer David Harris of Cannelton, Ind., chief justice Lori Mounts of Slaughters—are both learning it well and doing it well as they develop their God-given abilities. I will be pleased for leaders like these to take over!

Your investment of prayers and gifts make possible this laboratory for Christian leadership development at Campbellsville College.

baptist forum



James H. Cox
Associate Editor

fourth estate

How to be blessed

I credit my friend Maynard Head of Cumberland College for this story.

Approaching his last days on earth, a prosperous man whose only relatives included three nephews requested the three young men to pay him a visit.

"Fellows," said the wealthy man, "I don't have long to live. I worked hard for what I have and now it's time to dispose of it. I'd like for you to have my estate, but I must know if you can handle it properly and not waste it."

The older man then gave each nephew an envelope containing an equal sum of money. As he did so, he instructed them to "purchase something that will fill this room."

"Before long the first nephew returned. 'I have something I believe will fill this room, Uncle,' he said. In his arms he carried a large bale of straw. He dismantled the bale, tossing the straw all over the room. Hay flew everywhere—on the floor, on the furniture and on the two men. But soon it settled—without filling the room.

Shortly afterward, the second nephew appeared, carrying a very large sack. "I think I've found it," he exclaimed. When he opened the bag, which was filled with down, he began pouring feathers everywhere. For a moment the feathers blocked the sunlight from the windows. But they, too, soon settled near the floor, without filling the room.

Darkness had arrived by the time the third nephew returned. In his hand he carried nothing, and his uncle sighed in disappointment. "My son, what did you do with the money I gave you?"

"Well, Uncle," he replied, "when I left here I passed a hungry man in the street. I bought him some food.

"On my way to town I saw an old woman in rags who was very cold. I bought her a sweater to keep her warm.

"Then there was a lad crying by the side of the road. He had lost the money his dad had given him to go to the market. He said his drunken father would beat him when he returned and told his story. I replaced the money the boy had lost.

"With the few coins I had left, I purchased this."

The young man reached into his pocket and pulled a small candle from it. Taking a match, he lit the candle.

The bright flame from the candle filled the dark room with a flickering light!

Surely it is better to light candles than to curse the darkness. By deed let us affirm our commitment this Christmas to doing God's will on earth, instead of merely talking about it.

Oh come to my heart Lord Jesus, there is room in my heart for thee.

Resolution asks Honeycutt to apologize

The following resolution was adopted at the last session of the 93rd annual meeting of West Kentucky Baptist Association, Oct. 23, 1984, meeting at Oak Grove Baptist Church, Arlington.

Whereas, we the messengers to the West Kentucky Baptist Association annual meeting, recognize the authority of scripture in all matters of faith and practice; and

Whereas, the Bible provides only for the ordination of men; and

Whereas, Roy L. Honeycutt, president of our Southern Baptist Theological Seminary in Louisville, Ky., has made public statements encouraging the ordination of women; and

Whereas, Roy Honeycutt has recently called for a "holy war" concerning this issue;

Therefore, be it resolved, that we, the West Kentucky Baptist Association, assembled in annual session, request Dr. Honeycutt apologize for his intemperate and improper language in this matter; and

Be it resolved further, that we strongly encourage Dr. Honeycutt and ANY seminary or other convention personnel who might agree with his views on the ordination of women to prayerfully and seriously reconsider their position in light of both historic and current Baptist convictions on this matter; and

Be it further resolved, that we, the West Kentucky Baptist Association, affirm our support for Resolution Number Three on the ordination and the role of women in ministry adopted by the messengers to the Southern Baptist Convention in Kansas City, Mo., June 12-14, 1984.

Resolutions Committee
Granville Terry, Chairman

Editor's note: Charles Blair, director of missions for West Kentucky Association, stated the association is aware the 'holy war' phrase was not used in reference to women's ordination.

Roy Honeycutt responded to the West Kentucky Association in the following manner:

I do want to place two matters in clear focus with regard to the accuracy of the association's resolution. First, I have made no public statement to encourage the ordination of women. . . . I do believe that it is a local church matter and that a local church has the right to act within the context of its interpretation of the Bible in all matters of local church polity.

Also, I have not called for a "holy war" on anyone to say nothing of calling for such a conflict concerning the ordination of women. What I did do, as you may know, was to use the Old Testament focus on "holy war" (which was one of the finer theological emphases of the early Old Testament period and is the antecedent of both the concept of the Kingdom of God and the Lordship of Christ) to state that the Southern Baptist Convention has been in battle since Mr. Pressler and Dr. Patterson set out in 1979 to replace the trustees of the agencies and institutions of the Southern Baptist Convention.

Sincerely yours,
Roy L. Honeycutt, President

'False teachers' have crept into SBC

It is time for someone to say, "Will the real Southern Baptists please stand up." There are false teachers who have crept in among us over the past years

who "privily bring in damnable heresies." These false prophets pose as "angels of light" and claim to be our friends. But do we need friends like the Sanballats of Nehemiah's day who are trying to stop the work that God has blessed for many years because Southern Baptists have been true to the Bible?

Now these false prophets claim to be the thought of mainstream Baptists. But are they? Baptists have always been able to work even in diversity. What these false prophets are offering is not diversity but destruction. They are wanting to destroy the very fundamentals of Southern Baptist belief. They are not only wanting to be accepted with their wrong philosophies, but they are out to change Southern Baptists. The majority of Southern Baptists have always believed in an infallible Bible. They have never accepted the ordination of women as scriptural. They have always only accepted missionary Baptist baptism as scriptural. If we change these and other Baptist distinctives, we might as well change our name.

Stand up Southern Baptists and contend for the faith or be prepared to go the way of other liberal religious organizations which have gone into apostasy.

Clark A. Brown, Madisonville

Another look at the fall

In Baptist Forum, Oct. 30, 1984, under the heading "Resolutions 'against plain statements'," Mr. Bill Hall expresses amazement that churches, associations and individual Baptists, have passed resolutions which are in opposition to the recent SBC resolution concerning women. Mr. Hall then quotes, "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression" (1 Tim. 2:13-14).

Laying aside the main thrust of the article for a moment, let us think about Adam and Eve.

First, consider Satan who is completely evil, as evidenced by his presence in the world today. He is the world's most powerful being. His power is surpassed by none except God. He is a liar, a deceiver and in total opposition to God.

Second, it is impossible for the scriptures to relate all that occurred. We are left to wonder about many things. The original sin is one of these things we often ponder.

Third, let us ask ourselves some questions:

If Adam was not deceived by the serpent, was it because he was not approached first? If, being first in creation, he was tempted first and withstood such temptation, it was not to his credit that God's creation from his rib, a mere woman, was able to cause his downfall.

Let us consider the tempter's design on Eve. Was Eve Satan's second try, after Adam? If so, after her fall she would appear to be a greater tempter than Lucifer himself since she gave Adam the forbidden fruit, "and he did eat" (Gen. 3:6). Was Eve tempted first? If so, was she tempted first because she was the most likely to fall or because she was the most unlikely to do so? Surely Beelzebub would not tempt the weaker one first and risk winning only half the battle. That brings us to the possibility that Eve was the least likely to sin and Adam was considered easy prey.

In conclusion, if this appears silly, that is just how all of the "hubbub" sounds about who is blackest, the pot or

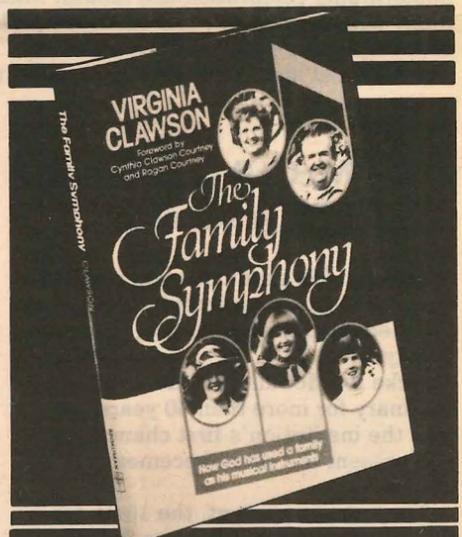
the kettle, and who does God call for what work. We are all called (male and female). Through faithful seeking of God's will, we learn when, where and what to do. That is his decision—not ours. Dare we question God about who he calls to what task?

Mildred Catron Dickison, Falmouth

Milepost marker 77

Because I have been "on the trail" 55 years, challenging youth groups and churches to finer Christian living—first on a college campus, later in a wider, full time lay ministry, many people normally assume that surely I am retired, if not actually deceased! I shared Mark Twain's feeling that the report of his death was a gross exaggeration, since he was still very much alive, when someone, upon hearing of my approaching appointment in a Texas church, said, "Surely not Chester Swor; he's been dead 20 years." So many others, in having contact with me after many years often say, "We wish you could let us know of your continuing work, because we heard you first 20-30-40 years ago. In complying with that frequent request I am sharing with our Baptist papers this information.

Although now between Mileposts 77 and 78, thanks to reasonably good health, I am still filling and enjoying an intense schedule on campuses, in churches, in conventions and in retreats. During 1983 and 1984 my schedule has included 64 college and university appointments, 24 full length church appointments, 34 one time re-



The Family Symphony is an uplifting autobiographical story of the Tom Clawson family. It is a warm, intensely human, sometimes humorous account of family togetherness and love. Not without discord, for with the joyful sounds—laughter, triumphs, and spiritual growth—there were sour notes—near death, death, sorrows, upsets, defeats; but mostly, daughter Cynthia Clawson Courtney writes, there was "joy unspeakable."

A gift of treasured memories—

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Virginia Clawson is a freelance writer and church leader from Conroe, Texas. She and her husband, Evangelist Tom Clawson, minister together.

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sponsibilities and 26 conventions and conferences. The 1985 schedule promises to be as full and as exciting.

I am encouraged in remembering that Moses did not receive his main assignment until he was 80 years of age and wonder if I dare to hope to be as fortunate. Meanwhile, I shall be "minding his sheep" on the campuses and in churches, returning occasionally for brief time out to my little cottage at 902 Whitworth Street in Jackson, Mississippi. This is my report to the "Stockholders" who have invested thought, prayer and many good wishes in my work through these wonderful years.

Chester E. Swor, Jackson, Miss.

Reader 'aghast' over abortion stance

I was so upset over the letter in Western Recorder of Nov. 6, 1984 on page 3 written by M. Geneva Jones of Hopkinsville that I just could not believe any one of the Baptist faith could have written it; and that a Baptist newspaper could have printed it.

I am aghast still. I think any re-deemed person would disagree with her. How does she prove this by using the third chapter of John's gospel?

Mrs. Edith T. Howard, Louisville

Association's resolution backs Stanley

The following resolution was adopted by Logan Baptist Association in its annual meeting Oct. 8-9, 1984:

Whereas, Southern Baptists have been involved in debates; controversies

for the past several years.

Whereas, these conflicts and accusations have hindered the work of Bold Mission Thrust.

Whereas, this spirit of negativism has permeated every aspect of Southern Baptist Convention work, thus hindering the fulfillment of the great commission.

Be it resolved that the messengers of Logan Baptist Association go on record in full prayerful support of our president, Charles Stanley.

Be it further resolved that we wholeheartedly support and pray for our Southern Baptist Convention.

Be it further resolved that we go on record in full support of all resolutions as presented at the 1984 Southern Baptist Convention which met in Kansas City, Mo.

We further resolve that upon passage of this resolution it be sent to Western Recorder as a positive affirmation of our support as Logan Baptist Association of the Southern Baptist Convention.

James P. Gifford, Moderator

Pastors deserve more respect

I write today because my church has fired our pastor and because of other dismissals I have heard about. I feel it is time for individuals to take a firm stand on what is happening.

I have been through the valley and that is where my soul was restored. I have felt for Jesus and I know he is there. I have walked in the garden with him more than once. I am strengthened. I am convinced each church member should examine himself. How

much time do you spend with Jesus just to talk to him and let him talk to you? I have learned I cannot say a prayer, I must pray a prayer. There is a difference.

To understand the word of God you must have a common denominator, and that is the Holy Spirit. Natural minds cannot comprehend spiritual things so I am saying pray for an understanding. I say also that there is an order in which God comes to his church. It is written and has not been changed, no modification, no amendments. You will find in Ephesians it is stated that gifts were given to me. He gave some apostles, some prophets, some evangelists and some pastors and teachers. This was all for the edifying of the body of Christ. Until we all come in the unity of the faith and of the knowledge of the son of God that we be no more children tossed to and fro carried about with every wind of doctrine, cunning craftiness lying in wait to deceive.

I am well aware that many churches today make it very hard to preach the true word of God because it is sharper than a two edged sword. It is hard to find churches today with respect for their pastors. The trend today is move the pastor when the congregation gets restless. The churches today have leaned toward people pleasers and are operating instead of worship. Is your church mostly a business organization? Have you lost respect for the order of God through his gifted men?

I tremble with fear at the lack of respect for the present day God-called teachers, pastors, evangelists who are feathered about by restless people, passed about by people's command and not knowing from week to week if they will have a place to preach the precious word of God.

I am opposed to Christianity becoming so commercial. That is not what Jesus came here and was crucified for. Now I will let the dead bury the dead. I will not be a vulture flying around a dead carcass. I have found life. It is here for all who seek it. I will go where I can live mine for him.

(Name withheld by request)

Ministry open to all who will serve

We, the deacons of Central Baptist Church, Lexington, Ky., would like to express our disappointment and dismay over the actions of the Southern Baptist Convention regarding the role of women in the church. To suggest that women are somehow "second class" Christians by denying them ordination, is a slap in the face to all Christians and to Christian tradition. Use of selected scriptures to justify a prejudice is a gross misuse of God's word. This approach to scripture has been used to justify everything from slavery to anti-semitism.

Clearly, from reading all scripture, it can be seen that roles for Christians are not defined by age, sex, race or class. The history of the early church, in fact, shows that as Christianity spread across the Mediterranean, women were essential to the establishment of new churches. Often men would be led by their wives to Christianity. In the New Testament, women are seen in many forms of ministry—from speaking, to ministering to the sick and downtrodden. The women of the early church must have been pretty special for these accounts to have been included, having been written by men in a male dominated society. Putting God into a box so small as to suggest that over 50 percent of the world's population is ineligible for certain types of ministry, is so presumptuous that it deserves no further

comment.

Fortunately, Baptist churches do not subscribe to a hierarchic system of denominational governance. Therefore, we may all judge this decision as we see fit. Unfortunately, the perception of our denomination by the Christian and non-Christian world has been affected by this decision, and this has an effect on our ministry.

We affirm the idea that all forms of ministry must be open to all who will serve. To paraphrase the children's song, "Jesus loves all the people, all the people of the world, red and yellow, black and white, male and female, rich and poor, young and old, they are precious in his sight. Jesus loves all the people of the world."

Deacons of Central Baptist Church, Lexington

Student grateful for seminary

I am a student at Southern Baptist Theological Seminary and I am writing to express my feelings regarding the current controversy raging in the Southern Baptist Convention.

I come from a long line of Baptist pastors, including my father and both grandfathers—each of whom studied at Southern. I am proud to carry on the family tradition.

In spite of this strong heritage, in my teen years I began to doubt the authority of scripture. It was not really scripture I rejected, but the interpretations of such alleged scholars and Hal Lindsey, Harold Lindsell and, let it be said, W. A. Criswell. I simply could not believe the things they told me were in the scriptures. Still, Christ would not let me go.

When I arrived on campus at Southern it was appropriate to say I was a liberal. But as I began to study under the direction of the devoted, loving, caring scholars at Southern I began to see that my rejection of biblical authority had been premature. There was, after all, another point of view. I went through an experience which I can describe in the same words used by the theologian Karl Barth: I discovered "the strange new world of the Bible."

My professors at Southern introduced me to the works of great scholars both past and present. I was challenged and stimulated as never before in my life. Through my studies I was able to rediscover the gospel in the biblical record. I was converted from liberalism to a belief in the full authority of scripture and its unerring witness to the good news of Jesus Christ! I might have come to this on my own, but God used the faithful scholars at Southern Seminary to renew my faith.

When I hear the seminary I love being attacked as "liberal," I don't know whether to laugh or cry. I do know that the words and tactics of the attackers often make me feel like Mary Magdalene in the garden: "They have taken away my Lord, and I don't know where they have laid him" (John 20:13). Whatever happens to the convention as a result of these attacks, I will go to my grave rejoicing for the opportunity I have had to study at Southern Seminary. The devoted scholars at Southern have taught me that studying theology is a process of "faith seeking understanding."

Many times as I have read the words of scholars in my studies I have had to pause because I have been overwhelmed by the presence and reality of God in my life. I'm sure that Judge Pressler and Paige Patterson will not mind if I say: "Thank God for Southern Seminary! It has enabled me to love God with my heart, my soul and my mind!"

D. Timothy Estes, Louisville



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viewpoint

Why I believe in Southern Baptist theological seminaries

by Ben C. Fisher
Campbell University
Buies Creek, N. C.

For almost 40 years I have devoted my ministry, with a clear sense of calling, to Christian higher education. I have been directly associated with every type of educational institution which we Southern Baptists have. I have taught in junior college, senior college, university and seminary. I was graduated from a Baptist high school and during my years with the Education Commission worked with all the Bible schools in the Southern Baptist Convention.

It has also been my privilege during the last three decades to be personally acquainted with the presidents and other administrative personnel and many of the faculty members of our seminaries.

These men and women have felt the pull of God's purpose and the leadership of the Holy Spirit. In a world that has seen more changes in the last 50 years than in the whole span of time from Moses to the present day—in all that affects man in his existence: his values, his security, his hopes and his destiny—these seminaries have stood like rocks in the shifting sands of a growing secular culture. In an age when powerful voices were proclaiming that God is dead, that religion is no longer necessary; that absolute Christian values can be replaced by situation ethics, Southern Baptist theological seminaries have been reaffirming God's three mighty acts in history: creation, redemption and consummation. Central to all teachings has been their undiminished affirmation of God's unique revelation in the scriptures and in the crucified and resurrected Lord.

These affirmations are not merely perfunctory academic exercises, expressed in syllabi and bibliographies, and confined to the classroom; but they represent personal commitment in a living, witnessing Christian community. Out of these communities have poured endless streams of young men and young women with deep concern to bear witness to the good news.

Moreover, when many of the older, better known theological schools were shifting their interest more to scholarly research and less to the preparation of men and women for the pastoral ministry, all Southern Baptist theological seminaries, while achieving high academic standards and professional competence, were at the same time emphasizing the centrality of preparing students for effective leadership in the local churches.

While many of the mainline denominations have encountered difficulty in recruiting pastors and have had to close some seminaries, Southern Baptists have been blessed with large and enthusiastic student bodies, most of whom leave the campus every weekend to witness and to evangelize, and to work in hospitals, prisons, mental health programs, community youth programs and many other vital fields of endeavor.

I am convinced these institutions are doctrinally sound, biblically oriented and zealous for the cause of Christ. It is worthy of note that many student pastors have won more people to Christ and seen greater ingatherings than some of their detractors.

When I became a member of the fac-

ulty at Southeastern Seminary, I stood before the student body, faculty and trustees, and publicly and gladly affixed my signature to the Articles of Faith. This act is required by all Southern Baptist seminaries. I did not then, nor do I now, conceive the Articles of Faith to be a creed, but rather guidelines affirming that general body of faith and practice which Baptists have always held dear. I signed them in the secure knowledge that Baptists uphold the priesthood of the believer and in the faith that my ultimate commitment would be my understanding, led by the Holy Spirit, of scripture itself.

The inspiration of the scriptures has always, particularly since the time of the Reformation, been a subject of controversy, but the great Reformation leaders such as Luther, Calvin and Knox, made it quite clear that differing views on the inspiration of the scriptures should not be the cause for schism, and Luther would most certainly have been horrified at the thought of any doctrinal statement generated by man which would supersede the scriptures and an individual's right to search the holy word.

In an age when a frantic fanaticism threatens both civil and religious liberties, when political speakers are shouted down—not only on the hustings but on college campuses, when both radical liberalism and radical fundamentalism are inhibiting the free exercise of religion, we surely must ask for the type of moderation and insight which will heal wounds and bring us back to health and sanity.

Indeed, there is more at stake here than six seminaries. Baptist polity itself is under enormous pressure. Messengers to the conventions are now by some termed delegates and instructed to represent a particular view. Under historic Baptist polity the messenger is an uninstructed free agent who speaks his conscience and votes his convictions after he has heard all sides. The local church—and the local church alone—determines who shall be or shall not be ordained, and under Baptist polity no other churches or institutions of the churches have any right to interfere in the affairs of the local body. However, to whatever extent disagreements may arise, schism is not called for.

Thus historic Baptist freedoms are being threatened on three fronts: 1. by those who would turn our Articles of Faith into binding, inflexible creedal statements, thereby making the creedal statement—not the Bible—the test of faith and practice; 2. by those also who have lost the meaning or perverted the historic view of Baptist polity and wish to dictate to the local church; and 3. by those who have deliberately or through misunderstanding changed the independent convention messenger to a committed representative of a predetermined point of view.

If these changes in Baptist polity are accepted, then what will continue to happen will be the election of trustees to the various agencies of the Southern Baptist Convention, not to carry out the stated, approved purpose of these agencies but to force upon these institutions a narrow and particular view.

Our seminaries are carrying out what is indeed their central task: to search the scriptures diligently for new truth, new understanding, reassurance, fresh inspiration and a message of hope for

They offered to feed the whole town

by Glenn Mollette,
State Correspondent

Imagine preparing a meal for your entire neighborhood. The very thought of such an endeavor might tire you. Suppose your neighborhood was an eastern Kentucky city with a population of about 9000 and a county population of 85,000. Chances are you would merely chuckle at such a thought; or raise your eyebrows in bewilderment as to how you might accomplish such a feat.

First Baptist Church, Pikeville thought about it and then did it Nov. 10.

The idea was introduced to the staff in early September by pastor Glenn Mollette. Mollette encouraged each staff member to spend the next week in prayer about such a huge endeavor. Assignments were made to check into food costs, possible attendance and other concerns for such a project.

The next week the staff concluded a citywide dinner would be possible. The idea and specifics were then shared with the deacons who supported the venture and recommended it to the church for approval.

From the outset organization was the key. Committees were established for various functions. Committees were to serve the food, keep the tables set and



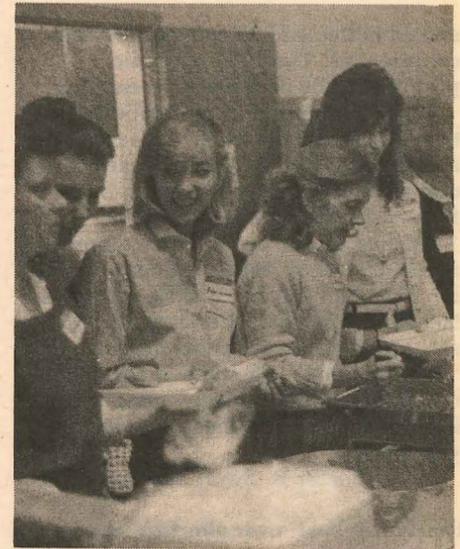
Homemade pies lined the table ready to complete the fellowship meal shared by many residents of Pikeville.

an age of growing materialism. They are sending forth men and women equipped to bear personal witness to the love of God in Christ, to the authority of the scriptures, to the work of the Holy Spirit, and to the centrality of a broad evangelism which includes not only the word spoken from the pulpit but the word enacted in the many diverse ministries of our Baptist churches.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:11-13).



Members of First Baptist Church, Pikeville dish out plates to those who attended the "Because We Care" dinner.

clean-up after the meal.

Others included a welcome committee, registration committee, publicity committee and cooking committee. A team of 14 women began arriving at the church at 5:30 a.m. to prepare the food for the 11:30 a.m. to 3:30 p.m. schedule. By 11:30 enough turkey, dressing, green beans, yams, rolls, pumpkin and apple pies had been prepared to serve 750 people. Food warmers from the local Methodist hospital and city schools were borrowed to keep plenty of entrees warmed and ready to be served.

At 10:30 a live broadcast was conducted over two local radio stations, WDHR and WPKE. From 10:30 to 2:20 live interviews were conducted with workers as well as with those who came to eat the meal.

Mollette periodically went on the air to explain the nature of the occasion and to invite all who could to share in the free meal offered by First Baptist Church.

Two thousand people were expected to attend, but heavy rains cut into that total.

"This is a wonderful thing you folks are doing," was the observation of one man as he filled in a registration card. Another commented, "This is the best meal I've had in a long time."

"Because We Care, Pikeville" was made possible by a \$3200 special offering to completely underwrite all the costs by First Baptist Church.

Packets which consisted of the book of Romans, a brochure of the church, a Broadman tract about Thanksgiving and a letter from the pastor were handed to every family as they left.

The "Because We Care" meal was for the whole community. Rich or poor, church member or prospect, all were invited.

"This was a very nice way to fellowship with folks from all over our town," commented one fellow from the Methodist church as he exited. Another interjected, "We ought to get together like this more often."

"This was a great project for our church," exclaimed David Hale, a member of the staff. "This was a project that brought a lot of our folks together."

Many people were fed and over \$2000 was spent. Some long hard hours were given toward the success of the project. Yet the attitude of Parker Tiller, assistant superintendent of Pikeville city schools and a Sunday school teacher, was shared among the church. "We were the greatest recipients of this meal. It cost us some money and work but we received the greatest blessing."

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Eldred M. Taylor
Executive Director
10801 Shelbyville Road
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homes for children

Sights and sounds

Several years ago in Athens, Greece, my wife and I were privileged to experience "Light and Sound," an outdoor presentation, at night. With the use of dramatic lighting against a natural backdrop of rocks and cliffs, beautiful music and an effective narrator, the history of Greece unfolds. Before it is over, one feels engulfed with the sights, sounds and events that have written the story of Greece, both ancient and modern.

You are now surrounded with the sights and sounds of Christmas. When you go to town, whether small or large, Christmas music fills the air. The stores are crowded with shoppers. Christmas trees are being selected, presents purchased and greeting cards mailed. Homes are being decorated with greenery, candles and nativity scenes. Special musical programs and Christmas dramas have been prepared by churches and enjoyed by many. The sights and sounds of Christmas surround us.

In all the beauty of Christmas, what is the most beautiful sight one can see? I believe it is to see a youth make a profession of faith in the Christ of Christmas and follow that profession in believer's baptism. Some youth who come to live with us in Baptist Homes for Children have already professed faith in Christ. It is a beautiful sight to see them grow spiritually and deepen their commitment to Christ. Others come not having trusted Jesus as savior. What a joy to see many of them make a personal decision to trust Jesus and be saved. Just recently six children made professions of faith, and we rejoiced with the angels of heaven.

What does such a decision mean to youth in our care? Will it erase all of their problems? Of course not! But it means they now have a new inner strength from which to draw. While an earthly father may have failed, they now have a heavenly father who understands, loves and will not fail.

What a joy and blessing this is to those who work with our youth. It puts the true spirit of Christmas in their hearts, too. Sights and sounds of Christmas are seasonal, but the savior and salvation light up a life forever. Thank God for the sights and sounds that call our attention to Jesus and the true meaning of Christmas.

Byrd sanctuary

Dealing with dignity, privilege and responsibility

by James H. Cox, Associate Editor

Picture the scene in your mind:

Byrd Ison, owner of the local Packard dealership, and ace mechanic, is under a car one day, only his feet sticking out.

A fellow comes in, comes over, kick's Ison's feet, and inquires, "Are you Byrd Ison?"

With grease clinging to his uniform, Ison sticks his head out and says, "Yeah."

The visitor introduces himself and says, "I'm the pulpit committee chairman at Thomas Baptist Church. And our church called you unanimously as its pastor last night in prayer meeting."

Ison responds, "I never heard of your church, I don't know where it is, and I've never been a pastor."

His visitor assures him that's all right. A mutual friend who has heard Ison preach a time or two has vouched for him highly, and the church trusts the friend's recommendation.

Too unbelievable to be true? Well, that's how Byrd R. Ison, retiring soon as Kentucky Baptists' Annuity Department director, got into the ministry.

He remembers going to "supply" for Thomas Church, Irvine, the following Sunday, even though the pulpit committee chairman insisted Ison "was" the pastor. At the evening service, Ison called for another vote; it was unanimous again, and he did become the congregation's pastor.

Now 66, Ison had actually felt the call to preach "nearly a decade before I surrendered." A native of Letcher County, he had been a businessman until that first pastorate came along in Irvine in 1953.

For 18 months he served the little congregation, leaving it to become pastor of Silas Baptist Church, Paris. He was bivocational during 5½ years there, operating an insurance business

at the same time. When a third call came—to pastor Midway (Ky.) Baptist Church—Ison sold his business to devote full time to his church.

It was during this pastorate he completed a degree at the University of Kentucky and acquired Seminary Extension training.

In March 1972 he accepted the invitation of then KBC executive secretary-treasurer Harold G. Sanders to become Annuity Department director. He will officially retire from the post Dec. 31, although at the request of William W. Marshall, current executive secretary-treasurer, he will remain on the payroll as a consultant an additional three months.

Ison says most Kentucky Baptists have now "become aware" of the annuity needs of their pastors and church staff, and the benefits that are derived from adequate protection. The Annuity Board's image has "greatly improved" as a result. He also has seen greater involvement of the federal government in retirement programs, resulting in "greater encouragement" and "more retirement program possibilities."

Ison has considered it his "responsibility and privilege" to personally deliver insurance checks from the Annuity Board to beneficiaries upon the death or incapacitation of church employees. Regardless of the location, or the size of the check, Ison goes on a mission of mercy which he believes in firmly. It is a ministry to him to be able to personally answer questions recipients may have.

Sometimes he is the bearer of bad tidings.

The "hardest part of the job," he allows, is to "try to help a widow understand why there is not more available." He says it's "hard emotionally" to have to explain "why there is no more." Often, he may face the circumstances of a widow, perhaps with a

couple of children, who is being moved out of her house because the church "didn't adequately provide for the minister's family," and the check is so small.

But most of the time, fortunately, the news Ison carries is good.

"The 'high water mark,'" he intones, is to sit down with a disabled pastor and say "you'll be taken care of because your church provided for you in advance." Or, to sit down with a widow, even though it's a very sad time, and deliver an insurance check from the Annuity Board that will "provide a home for her and an education for the children" and a retirement benefit that will "let her live in dignity."

Ison's own family is very important to him. He married the former Elnora Trimble of Paintsville in 1942, and they raised three daughters: Marcia Endicott, 37, Midway; Melanie Carol Hillock, 30, Newburgh, Ind.; and Elizabeth Ann, 27, Lexington.

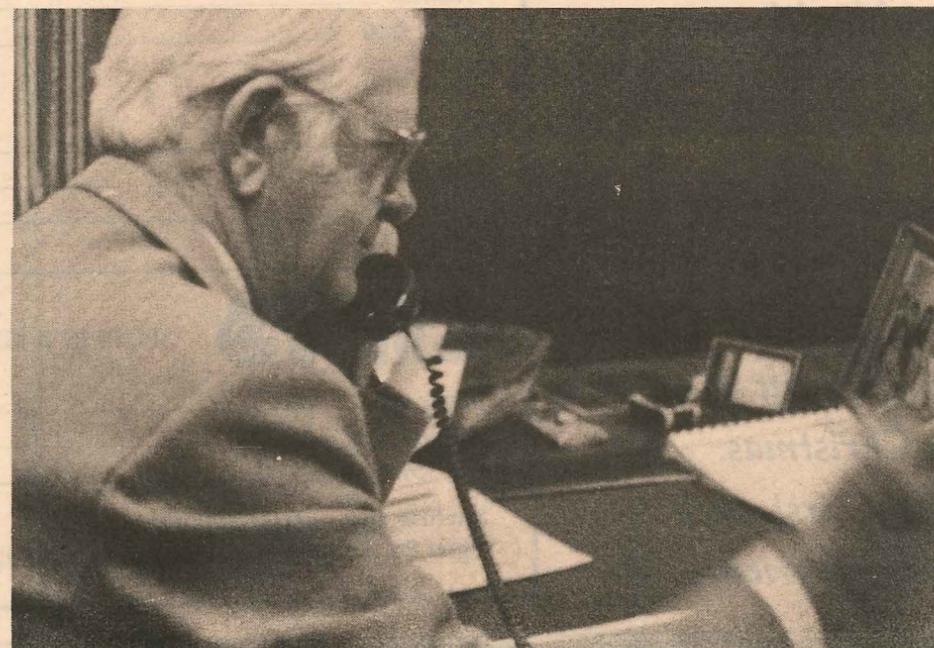
He also thoughtfully calls attention to the two secretaries he has had while in service at the Baptist Building, Peggy Long and Anne Johnson. Both are "tremendous Christians," he avers. Much of the work of the Annuity Department has been accomplished "because of them," he adds.

A pastor at heart, Ison would welcome an opportunity to be a pastor again, or an associate. He's available for "whatever service" in the Lord's work comes his way. He plans to "stay active" in convention life, too.

It's not your average pastor who is unanimously called (from under a car, yet!) to his first pastorate, without having heard of the church before. But then, Byrd Ison isn't your typical pastor, either.

If he is called to another church, wonder what he'll be doing at the time.

Our guess is, he won't be under a Packard.



Byrd Ison has brought the good news as well as the bad news to Baptist widows and disabled ministers for nearly 33 years. As he looks toward retirement, he can personally appreciate some of the benefits he has promoted.

JIM WHALEY

Loyalist, churchman, family man

by James H. Cox, Associate Editor

James Whaley is a "company man."

He makes no apology for it.

He's always been proud to support "whomever the convention elects" as executive secretary-treasurer.

In 31 years, he's worked with four of them (executive secretaries), and thinks he's probably been "about as close to all four" as "anybody in the (Baptist) Building."

James H. Whaley Sr., 65, will retire in January after a tenure which has seen him climb from department to division level to the executive office. He joined the Middletown staff Nov. 1, 1953 when it was still the Louisville staff (before it moved to "the wide open spaces" of Jefferson County).

Whaley was Training Union Department director in those days, having come from an associate's position in the same department in the Alabama Baptist State Convention.

As a small lad growing up in Adel, Ga., Whaley felt "the call" to a church related vocation. But he let his family persuade him to enter premed at Emory University, Atlanta.

Before Christmas that year, however, he had "begged off," changing his major to marketing. For four years following his college graduation in 1940 Whaley was a mess officer in the service of his country. Returning to Adel, he opened a restaurant, which he operated for two years.

He was "uncomfortable" with it, however, feeling there was "more to do" than run a diner. He moved on to a job with Pet Milk Co. as a salesman. One night during a revival service a speaker "opened up a whole new world to me" for opportunities in church related vocations which he had "never thought about."

In two weeks he resigned his sales position and enrolled at New Orleans (La.) Baptist Theological Seminary. "They asked me why I came," he remembers. "I told them I didn't want to preach, and I couldn't sing, so they told me that left religious education."

Whaley was fortunate to land summertime posts in the Louisiana Baptist Convention's state Sunday School Department while a student. This gave him background for a denominational career.

Jim Whaley claims his retirement means switching locations and omitting pay, but he'll still be in the Lord's service, albeit 8500 miles east. He reflects on 33 years of denominational service, 31 in Kentucky.

Upon graduation in 1951 he had four invitations awaiting him—two churches and two state conventions. He felt led to accept the one in Alabama, the one he resigned in 1953 to come to Kentucky.

Meanwhile, he had met a Louisiana girl named Wilma Coburn while they were at seminary. They began writing following his graduation. By January 1953 he had persuaded her to be his wife.

Almost 32 years later she is still by his side, and their family includes Jimmy, 25, of Middletown, who will be married Dec. 22 this year; Alan, 21, a Georgetown College junior; and Janet, 18, a Georgetown freshman.

James Whaley served Kentucky Baptists as their Training Union (now Church Training) director for 21 years. In 1974, he became an assistant to the executive secretary-treasurer, eventually adding the duties of coordinating the Church Services Division. A year ago, his duties changed again when he became executive associate in the executive office.

Thirty years ago, Whaley recalls, "every church program stood by itself and fought for its turf." Today, he thinks, "we've found we must work together for the good of the church." He explains that now "everything is so interrelated." We've quit working "for the good of an organization" and instead work "for the good of a church," he allows.

Whaley has put that belief into practice in his own life.

Not an ordained minister, he calls himself "a churchman," working in "all phases." This, he believes, has "broadened" his views.

The "hardest job" in his local congregation at Woodland Baptist Church, Middletown, was in being chairman of the building committee, he remembers. Meanwhile, Whaley has worked in all the age groups, "nursery through general officers," believing that has helped him more effectively "get a grasp" of what his job was all about.

Happy times: There have been many.

Some of his greatest satisfactions, he recalls, have been in "seeing individuals I've worked with grow, develop and move on." He is particularly proud that all of the eight associates he hired are "success stories"—six became state

Training Union Department directors, another had never had the opportunity to become a pastor and became one, and the other moved to the Sunday School Board as an editor. Whaley believes that's the most state department directors "ever to come from a single department."

He has been proud of associational directors who likewise distinguished themselves in their efforts to succeed. He's also grateful that many of his ideas and procedures in training leaders were adopted in other states, a testimony to his creative leadership.

Finally, James Whaley has been "a family man." Those who know him best attest to the fact that "sharing, traveling and camping together" with his wife, two sons, their fiancées and daughter is still a "top priority" with him. They've gone to beaches as a family each summer for all the years most of them can remember, and they still do it.

There'll be some changes made in the immediate future, however. Whaley shares five emotional stresses coming his way in the next month: the first wedding in the family, Christmas, his retirement, he and Wilma will be leaving the country and they will start a new job. All in a month!

As most readers realize, Whaley is merely shifting gears in his denominational service upon retirement, although he'll be doing it without salary. He and Wilma will be project coordinator-host and hostess to Kentuckians going to Kenya during the state's three-year partnership project beginning Jan. 1. They'll meet the people at the plane, help them get oriented to the country and their assignment, send them on their way to service, debrief them ("even carry them to buy souvenirs before leaving") and put them on the plane for home at the end of their stay.

There will be lots of administration and coordination connected with it, too, Whaley believes. But his 31 years with Kentucky Baptists would seem to have prepared him as well as any man for such a role. Thus, he "anticipates" the future, calling it simply "a change in location and remuneration."

The boy from Adel has done well. And who knows? Perhaps the best is yet to be.



Leon Simpson
President
Clear Creek Baptist School
Pineville, KY 40977

clear creek comment

God rest you merry

Some years ago this old carol took on new meaning for me when it was pointed out that most people do not punctuate the first line correctly. Most of us sing, "God rest you, merry gentlemen." However, the proper punctuation is "God rest you merry, gentlemen" which means, "May God keep you happy, gentlemen." Therefore, our Christmas wish for you from all of us at Clear Creek is that God will rest you merry.

"God rest you merry, gentlemen,
Let nothing you dismay,
For Jesus Christ, our savior,
Was born upon this day."

The Christmas season at Clear Creek makes us all so happy. We celebrate Christ's birth in many ways. Our children's choir (more than 100 strong) presents a Christmas program and our youth choir and campus choir lead us in worship in our annual Christmas concert.

Each class has a Christmas party and our faculty and staff and their families get together for Christmas dinner. Most of our 12 housing areas on campus gather their families together for a Christmas meal or celebration and our campus wide night of caroling is a highlight.

We thank the Lord and all of our friends for our annual shopping spree. Mrs. Simpson begins in September contacting pastors, churches and WMUs about our need for new toys at Christmas for our 250 children at Clear Creek. Many respond and enable us to provide the only Christmas some of our student families will have. God has blessed our efforts and people have responded so wonderfully this year that every person in each of our families will receive more than \$20 worth of useful gifts. Thank all of you who helped in any way.

The Christmas season at Clear Creek is climaxed by our annual turkey day, a project sponsored by Clear Creek alumni. Each year they provide a turkey for each family at Clear Creek so Christmas will be beautiful and honoring to our Lord. We try to arrange it so no student family is lonely or destitute at Christmas.

Christmas is a wonderful time at Clear Creek. We want everyone to see how we love and praise our Lord by the way we celebrate his birth. We are grateful for God's blessings and provisions for us and thankful for all of our friends who support this great school. Our prayer at this time is "may God rest you merry!"



baptist news in brief

C. R. Daley named emeritus by WR directors

Western Recorder directors have bestowed on C. R. Daley of Anchorage the title "editor emeritus," effective with this issue. Daley was, until his retirement June 30, 1984, editor of the paper for 27 years.

He was recognized by the directors at a banquet in Louisville for directors and staff last week.

At their semiannual business session last week, the directors reelected Glenn Durham of Harlan as chairman and John Christian of Hopkinsville as secretary. Robert DeFoor of Harrodsburg is the newly elected vice chairman of the board.

D. C. convention to buy BWA building interest

Delegates to a special session of the District of Columbia Convention have authorized a campaign to raise \$1.25 million to buy out the interest of the Baptist World Alliance in a downtown Washington building housing both organizations.

According to James A. Langley, executive director of the D. C. convention, the \$1.25 million figure will include renovations to the building and surrounding property. "We're attempting to stay where we are," Langley declared.

Langley noted discussions regarding whether to stay or move out of the residential style downtown location have been going on since 1977, when the convention formed a facilities committee. That panel has investigated several options in the intervening years but has made no recommendation to move. Pressure on the convention began to build in July, when the BWA general council voted in Berlin to sell its one-half interest and move to a suburban northern Virginia location.

Louisville will be new home of Pulpit Digest

Mr. and Mrs. David A. Farmer have purchased *Pulpit Digest*, an ecumenical preaching journal published since 1936.

Farmer, until October was pastor of Harrison Hills Baptist Church, Lanesville, Ind. He is publisher and editorial

director of *Pulpit Digest*. Mrs. Farmer is business and circulation manager.

The Farmers now reside in Louisville, Ky., having moved the offices of *Pulpit Digest* there from its former location in Jackson, Miss.

Farmer is a native of Knoxville, Tenn. He is a graduate of Carson-Newman College, Jefferson City, Tenn., and Southern Baptist Theological Seminary, Louisville. He is adjunct professor of Christian preaching at Southern Seminary.

Mrs. Farmer, the former Lindon Fowler, was born in Asuncion, Paraguay, to medical missionary parents. She is a graduate of Campbell University and Southern Seminary.

Pulpit Digest, published on a bi-monthly basis, serves ministers of many denominations, seeking to enhance their creativity in preaching. There are more than 6000 subscribers from every state in this country and from many foreign countries including South Africa, Israel, Switzerland, the Philippines, Italy, New Zealand, Portugal and Northern Ireland.

The sermons and feature material which appear in *Pulpit Digest* are largely unsolicited. A core of the material, however, comes from an appointed editor and a group of contributing editors who provide material on a regular basis. James W. Cox, professor of Christian preaching at Southern Seminary, is editor.

Contributing editors include Joan Delaplane, assistant professor of homiletics at the Aquinas Institute, St. Louis, Mo.; John Killinger, pastor of First Presbyterian Church, Lynchburg, Va.; Donald Macleod, professor emeritus of preaching and worship, Princeton Theological Seminary; and Robert Shannon, a missionary to Eastern Europe.

RTVCs Eldon Sparrow joins fundraising firm

Eldon K. Sparrow, former director of the Southern Baptist Radio and Television Commission's broadcast engineering department, has joined Cargill Associates as a consultant.

In his new position Sparrow will direct capital campaigns for Christian-oriented institutions. Cargill Associates, a Ft. Worth-based consulting firm which has worked in 43 states and two foreign countries, specializes in fund raising for Christian institutions and churches.



The Planned Growth in Giving task force at the recent Kentucky Baptist Convention meeting in Louisville.

Planned Growth in Giving begins 15-year giving plan

The Planned Growth in Giving state task force and Kentucky Baptist Convention elected officers launched a chain of commitment at the recent Kentucky Baptist Convention which met at Walnut Street Baptist Church, Louisville.

This group (pictured above) modeled a commitment to a 15 year, 15 step consideration to grow in giving through their local church by some amount or percentage each year until the year 2000.

Then convention president Willis Henson shared the commitment he and his wife plan to follow in the 15 year Planned Growth in Giving emphasis.

Each of the 14-member task force and the five elected convention officers signed a card of commitment to prayerfully consider the 15 year, 15 step goals.

In the Planned Growth in Giving emphasis, the objective is that each Kentuckian will make a commitment to deepen their support through their local congregation by some percentage through the year 2000.

Twenty-one seminars are being planned in the early part of next year to prepare the pastor and a lay person from each church to lead their congregation in this type of commitment in the fall of 1985.

A five-member team will conduct each of the 21 seminars. The team will be composed of two pastors, directors of missions or lay people, two Kentucky Baptist staff members and one person from the Southern Baptist Convention. The seminars will be five-session, two-day events in 21 locations around Kentucky.

As director of broadcast engineering for the RTVC, Sparrow traveled to churches across the Southern Baptist Convention consulting with them in acoustics, house and broadcast sound, lighting and video. He had been with the RTVC nearly 14 years.

Sparrow, a native of California, was graduated from the University of Mississippi and attended graduate school there. He also has attended Southwestern Baptist Theological Seminary in Ft. Worth. He is married to Bonita Sparrow, director of promotion for the RTVC.

KBC president's sister dies Dec. 4 in Virginia

Edith Bott, sister of Kentucky Baptist Convention president James B. Lewis, died Dec. 4 in Virginia.

Memorial services were held Sunday, Dec. 9, at Westport Road Baptist Church, Louisville, where Lewis is pastor. The body has been donated to cancer research.

Baptist professor wins parochial aid lawsuit

Allowing federally-funded teachers to conduct classes in Missouri's parochial schools is a violation of the separation of church and state, according to a ruling by U. S. district judge Joseph E. Stevens Jr. of Kansas City Nov. 28 in the case of Wamble v. Bell.

The suit, filed in 1977 by Midwestern Baptist Theological Seminary professor G. Hugh Wamble, focused on the constitutionality of "Title I of the Federal Elementary and Secondary Act of 1965 as amended."

A "bypass" provision applicable to Title I was adopted by the U. S. Congress in 1974. It allowed the federal government to bypass state departments of education in order to provide specific services to parochial school children. The particular program in question involves remedial classes in reading, language arts and mathematics to low-income students who receive below-average scores on standardized tests.

The bypass provision specifically allows the federal government to pay a third part which, in turn, hires teachers to conduct classes at parochial schools during regular school hours.

Judge Stevens ruled the instruction at parochial schools offers a risk of excessive entanglement of church and state. He stayed the injunction, however, until the U. S. Supreme Court rules on a similar New York case on which it is scheduled to hear oral arguments Dec. 5.

Wamble, who personally argued the case before Stevens, described the ruling as "basically a strong decision."

However, the seminary professor questioned both the excessive length of time before the ruling was made and the decision to stay the injunction pending the outcome of another case.

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baptist news in brief

Baptist leaders join pleas for famine response

Six Southern Baptist Convention officials have signed a statement urging the mobilization of an emergency U. S. airlift of food and transportation equipment to Ethiopia and other beleaguered African nations where millions face severe food shortages and starvation.

The airlift is one of several actions proposed in a statement to President Reagan and Congress signed by leaders of more than 55 national religious bodies and agencies. Southern Baptist signees were James Dunn, executive director-treasurer, Baptist Joint Committee on Public Affairs; Foy Valentine, executive director, and David Lockard, director of organization, Christian Life Commission; and Keith Parks, president, Bill O'Brien, executive vice president, and John Cheyne, human needs ministries consultant, Foreign Mission Board.

The FMB's O'Brien, one of the spokesmen at a Capitol Hill news conference, called upon the President and Congress "to bring to bear the most intensely ordered and innovative approaches possible to enter into a global partnership to defuse the moral dilemma of the wasting of human life, thereby securing its future and honoring its sanctity."

At a second news conference in Nashville, the CLC's Lockard sounded a similar theme. Pointing to the "stark contrast" between U. S. military aid and appropriations for hunger relief and economic development, Lockard said the Africa crisis "calls attention to our government to get our national priorities in order."

Despite highly-publicized American response in recent weeks, the statement expressed concern "that three years after the onset of the drought, assistance still has not reached the majority of the seven million facing starvation in Ethiopia or many of the 150 million people suffering in all of sub-Saharan Africa." Many hunger experts believe an airlift is crucial because food already approved by the U. S. government for Ethiopia and other African nations will not arrive until the end of the year. By that time, they argue, millions of additional lives will be lost.

Baptist doctor leads Mexico fire relief effort

A Baptist doctor is helping Mexican churches and Southern Baptist representatives respond effectively to the disastrous natural gas explosions that destroyed a poor section of Mexico City Nov. 19.

Sergio Rodriguez Maldonado, a member of Good Shepherd Baptist Church in nearby Cuautitlan Izcalli, got involved almost immediately in relief efforts. When his pastor called for action on the night of the disaster, Rodriguez suggested the church join in work already begun by the Lions Club he belongs to. Many members went straight from church to the Lions Club that night to help sort and deliver clothing, food and other donations. Rodriguez and his wife worked until 4 a.m.

Women in the church prepared food for some of the homeless, but access to the refugee area was blocked. Rodriguez gained permission for them to enter through contacts he developed several years ago as a medical service coordinator for the police. He took his pastor into the area to offer consolation

and spiritual help for homeless families.

Rodriguez also channeled food, medicine and clothing from other Mexican Baptist churches and Southern Baptist representatives. Southern Baptist representatives David Daniell of Houston and Larry Gay of Birmingham bought blankets and medical supplies with Foreign Mission Board relief funds. The medical supplies were given to two government hospitals treating burn victims. The blankets will be distributed along with gospels and tracts to needy families when the disaster area is opened.

Southern Baptist personnel requested \$3500 in relief funds from the Foreign Mission Board Nov. 29 for more blankets, medicine and food. Additional requests are expected.

Rodriguez has traveled through the restricted areas of Zacatengo and Tlalnepantla, where he estimates 29,000 refugees from the disaster have been sheltered until they can be relocated in government housing.

East Asia director Hays will retire at end of 1985

George Hays, director for the Foreign Mission Board's work in east Asia, will retire at the end of 1985.

Hays, who turns 65 next October, is liaison between the board and almost 500 Southern Baptist missionaries in Japan, South Korea, Taiwan, Hong Kong and Macao. He came to the assignment nearly a decade ago with 25 years' experience as a missionary teacher and administrator in Japan.

Former radio executive joins ACTS as volunteer

After 37 years in broadcasting, Wayne Hudson has at least one challenge left—to use the knowledge and skills he has accumulated over the years to get the gospel message on the air.

That's why Hudson, former president of Plough Broadcasting Company, signed up as a Mission Service Corp volunteer to donate his time and talents to the American Christian Television System, Southern Baptists' new television network.

Hudson has distinguished himself in broadcasting as a leader in the National Association of Broadcasters while operating 12 radio stations from his company's base in Memphis, Tenn. But when Plough sold its holdings in October, Hudson wasn't tempted to retire.

Hudson said he was attracted to ACTS because of its emphasis on local churches and deemphasis on pleas for money over the air. "ACTS is, for the first time, going to present the church on television as it should be presented," he said.

Hudson will serve as management and operations consultant for low-power television, developing procedures for operating the low-power stations that are licensed to ACTS. He has already written an operations manual for the networks' stations, drawing on his years of management experience in radio.

Cauthen receiving therapy at home

Baker James Cauthen is receiving outpatient therapy at his apartment near Golden Gate Baptist Theological Seminary in Mill Valley, Cal., after being released from a rehabilitation hospital Nov. 23.

The executive director-emeritus of the Foreign Mission Board is making good progress following a mild stroke he suffered Oct. 22, according to Mrs. Cauthen. He is walking outside some with a cane and exercising to help regain strength in his left hand and arm, she said.

The Cauthens plan to fly to their son's home in Greensboro, N. C., Dec. 16 and then drive to their home in Richmond, Va., a few days. Cauthen has cancelled his speaking engagements for the rest of the year. He had been teaching two classes as visiting professor of missions at Golden Gate Seminary.

Projections indicate mixed statistical results

Statistical projections for Southern Baptists for 1984 indicate a sluggish, mixed year when compared to the last four years of strong gains.

Small gains are predicted this year in church membership, Sunday school enrolment, church music enrolment and Brotherhood enrolment. Better increases are predicted for mission expenditures and total receipts. All of the predicted gains are smaller than increases last year.

Three areas are projected to decrease this year including baptisms, which is predicted to have a loss of 6.5 percent, or 25,649. The projected total of 368,957 baptisms would be the lowest total since 1979 and the second decrease in two years. Small losses also are predicted in Church Training enrolment and Woman's Missionary Union enrolment.

Both areas of giving in Southern Baptist churches registered gains for the year which are higher than inflation rates, but lower than the increases last year. Mission expenditures are projected to increase by 6.7 percent, or \$35,461,980. This would increase the total for mission expenditures to \$564,745,269. Last year's increase in mission expenditures was 8.7 percent, or \$42,348,203.

Total receipts are predicted to increase by 7.9 percent, or \$26,265,599, bringing the total of \$3,636,716,214. Last year's gain was 8.1 percent, or \$253,063,465.

These projections are based on statistics from 26,039 church letters received before Nov. 13, 1984, in the Research Services Department at the Baptist Sunday School Board. Martin Bradley, secretary of the department, said caution should be exercised in making final conclusions regarding changes because statistical sampling error could cause the estimates to differ either up or down by three- or four-tenths of one percent.

Churches in Greenville, Lexington win awards

Porter Memorial Baptist Church, Lexington, and First Baptist Church, Greenville, led the Kentucky Baptist Convention in church study course awards for 1983-84 with 355 awards each, according to statistics compiled in the church study course records office at the Baptist Sunday School Board.

Other leading Kentucky churches were Ninth and O Baptist Church, Louisville, 351; Lone Oak First Baptist Church, Paducah, 333; and Highview Baptist Church, Louisville, 331.

First Baptist Church, Montgomery, Ala., led all Southern Baptist churches

in awards with 1317. Brainerd Baptist Church, Chattanooga, Tenn., was second with 1021, followed by Spender Memorial Baptist Church, Tampa, Fla., 915.

For the year, persons enrolled in the study course system increased 58 percent, an increase from 370,930 to 586,734, according to William R. Cox, church study course coordinator.

Cox noted that awards are up for the sixth consecutive year, following a 19-year decline from 1950 to 1978. This year, 659,108 awards were requested, a gain of 7,630 from last year.

Bob C. Hardison named WR state correspondent

Bob C. Hardison, pastor of First Baptist Church, Sebree, has joined Western Recorder as state correspondent for Green Valley, Ohio, Little Bethel and Muhlenberg associations.



Hardison, 37, a native of Greenville, received the MDiv. and DMin. degrees from Golden Gate Baptist Theological Seminary, Mill Valley, Cal. He did his undergraduate studies at Mississippi College, Clinton.

He has pastored churches in Nashville, Tenn., and Modesto, Cal. For the past five years he has been writing a weekly newspaper column that appears in eight Kentucky publications.

He and his wife, Violet, have two sons, Joe, 13, and Curt, 9.

Hardison succeeds Russ Stephens as state correspondent for the four western Kentucky associations.

Joe L. Ingram rescinds retirement announcement

Joe L. Ingram, executive director-treasurer of the Baptist General Convention of Oklahoma since 1971, has rescinded his retirement announcement of November.

When Ingram announced he wanted the apparatus put into motion to find his successor, messengers to the annual convention voted overwhelmingly to ask him to reconsider and bring his decision to the executive board meeting Dec. 4.

In his regularly scheduled address Dec. 4, Ingram said: "I have carefully assessed my physical strength and honestly sought God's will in this matter of continuing to serve in my present capacity. In feeling the assurance of his wisdom, his strength, I announce to you today that I will continue to serve as executive director-treasurer of this convention. I walk in the light of a limitless horizon leaning on his everlasting arms, confident of the leadership of his spirit and depending on the continuing cooperative support of the Baptist people of this state."

he then brought a message on love and said only love can overcome the factions in the SBC. He is not concerned about division in his state, he said, because Oklahoma Baptists know how to get along with each other. But he has great concern about the SBC, he said.

Ingram will be 65 in January. A motion at the state convention in November rescinded normal retirement age of 65 for Ingram alone. The state convention has a mandatory retirement age of 70. Ingram did not indicate how long he intended to continue to serve.

Media (and) minister: Bob Adams does both

by Janis Whipple, Staff Writer

Pioneer—Noun—a person who goes before, preparing the way for others—adj.—being one of the first of its kind.

Under Webster's definition, Bob Adams is a pioneer—the first full time minister of media in Kentucky and one of only a few vocational media ministers in the state. He is definitely breaking new ground, preparing the way for others to follow.

Although Adams may realize he is on the edge of a new wave of ministry, he sees himself as a minister like any other, using the gifts and talents God has given him in the area of media and communication arts.

As minister of media at Highview Baptist Church, Louisville, Adams' main function is "to communicate the gospel in whatever method I can to the people of the church and the community."

In so doing his work covers the whole range "from the complexity of television to the simplicity of a poster about a revival."

With such a wide range of responsibility, Adams puts in long hours to meet the communication needs of a church the size of Highview (the church has a current membership of 4344). But he is also a full time minister like any other on the church staff, handling his share of ministry responsibilities for the church—visiting the sick and those who are prospects, "shepherding" 131 families in the church and seeking to meet the personal needs of the people with whom he works.

Adams believes Highview has come to understand the validity of a media ministry and the need for giving attention to all areas of communication.

"You have to have a balanced output," he explains. "On one hand we are trying to increase our community awareness. On the other hand, we have the responsibility to keep the church body informed, making them aware of opportunities to serve, fellowship and commune together," Adams continued. "In a church this big, that takes a lot of doing. It takes creativity and repetition."

Such communication goals require Adams to utilize all possible media tools. His specific responsibilities include supervising the church's television ministry, keeping track of a daily radio broadcast, coordinating advertising and public relations for the church, creating three weekly church publications and doing layout for anything else the church has printed, such as hand-outs, posters and fliers.

In coordinating publications, Adams writes, designs and prepares a Sunday bulletin, a Wednesday night bulletin and Higher Views, a weekly newspaper.

For the pastor's daily radio show, Adams' responsibilities are mostly confined to trouble shooting in case of problems and to finding a replacement if the pastor is out of town.

The most evident responsibility Adams handles is the church's television ministry, although he stresses, it is not any more important than his other responsibilities. He oversees all programming for the church, including

televised worship services, special programs such as Bible studies, revival services and musical specials, and the daily broadcast of "Knee High Views," a one-hour educational children's program.

Since 1982, Highview Baptist Church has broadcast "Knee High Views." The program is basically a kindergarten class in action covering group learning as well as individual pupil-teacher learning activities. The camera crew tapes 55 minutes each morning in the five-year-old kindergarten class at Highview's school. Its purpose is to show viewers a good kindergarten situation.

The program has also enhanced the church's relationship to the community, to the cable company which carries the show and to local business sponsors which help fund the project.

Highview has also tried other television approaches to communicate with viewers, such as televised sporting events. These efforts can increase community awareness of the church's concern for the total person, Adams believes.

"My desire is to get the viewers' attention focused on the church," Adams relates. "This is not always best done through only televising worship services."

With such a broad and expanding television ministry, Adams must rely on volunteers to get the job done. He coordinates a team of 30 people who work in some capacity with him, mostly in the area of television. Adams also trains volunteers to do their jobs, conducting sessions twice a year, qualifying volunteers to work on different levels. "These volunteers don't have previous experience," Adams stresses. "They were just interested in becoming involved with the media ministry of the church."

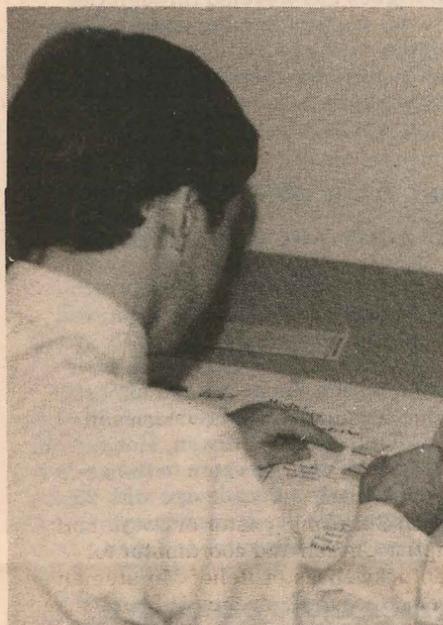
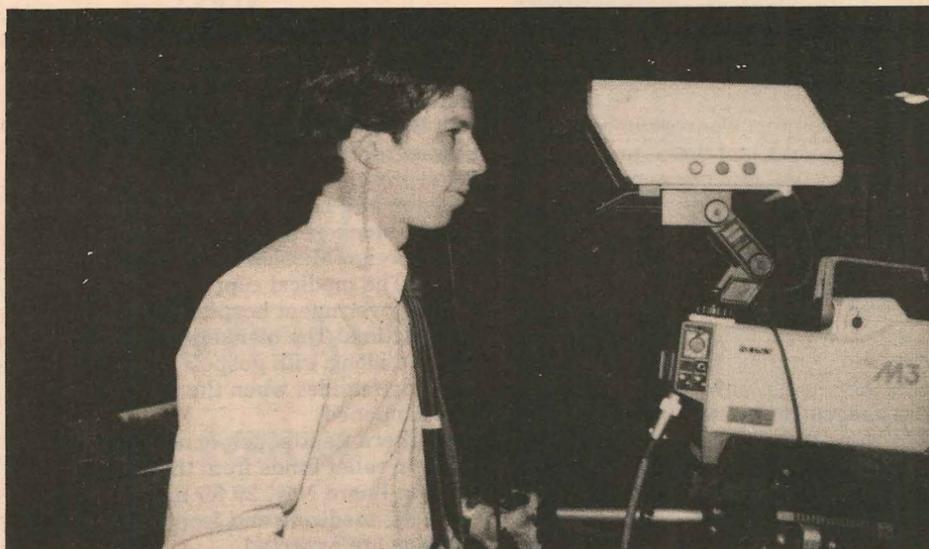
With all of these job responsibilities, Adams keeps a hectic pace. He is quick to point out the support he receives from his family. "My wife Anita is very supportive and involved in all programs. I consult her on almost everything," he emphasized. "I couldn't have done as much as I have without her physical, emotional and spiritual support."

Adams is the father of two sons, Jonathan, almost four, and Jason, three months old. He must spend a lot of time away from his family and that is difficult. But, Adams reflected, "I appreciate what they're giving up of me in order for me to give to others."

Adams began his full time ministry with Highview Jan. 1, 1984, after graduating in December from Southern Baptist Theological Seminary with an MRE degree. But the path to this current position began years ago for Adams and was lined with affirmation along the way.

While an accounting student at Tennessee Tech University in Cookeville, he added student work at Ridgecrest (N. C.) Baptist Conference Center, where he committed himself to full time ministry through Christian communications. He had been working as sound technician for his BSU.

The next step took him to Cleveland, Oh., as a summer missionary where he had the opportunity to work closely with



As full time minister of media at Highview Baptist Church, Louisville, Bob Adams draws upon the entire scope of communication skills, from operating a camera for the church's broad television ministry [top], to laying out the copy for the church's three weekly publications [left]. But Adams is quick to point out he is first a minister.

sible for all media except printing, advertising and public relations. By March, he had full control of all media functions. Now any type of communication passes through his office.

What has media ministry done for Highview Baptist Church? Adams pointed out it has "quickened the process of the church becoming more than just a community church to involving the entire city."

Adams also feels media ministry has impacted other church ministries by bringing in new people to expand them.

Adams is enthusiastic as he reflects on the rise of media ministry across the convention. "We are on the verge of a communication breakthrough," he states. "The world is not going to communicate like it used to. We have the most important message the world will ever hear and we have to use the tools of the world to share it with them."

The most important ingredient in media ministry, in Adams' opinion, is "vision." A church should "be prepared for anything and look ahead to the possibilities," Adams explains.

Pastor Bill Hancock reinforces Adams' belief in the importance of media for the church. "Media ministry is helping us to use communication tools to get the gospel out to our immediate community," he said.

"Our staff is a team of total ministers whose first calling is to spread the gospel of Christ to the world and then to minister to the body of Christ through the church," Hancock continued. "Bob Adams is a total minister whose skills and responsibilities are in the area of media."

What has being a full time minister of media meant to Adams?

"Without a doubt, God has called me to be in this place at this time," he answered.

Since much of what he does is deadlines and "nuts and bolts," Adams doesn't have as many opportunities to get out and be with the people. "That's frustrating for me," he admitted.

But the gratification he receives in seeing the appreciation people express for a television program or particular issue of the newspaper helps balance that frustration.

"The more I do, the more the doors are open and the more I can see I am doing what God wants me to do," Adams concluded.

a Home Mission Board photographer. Being an amateur photographer himself, that experience narrowed down his vocational choices.

He then became heavily involved as a media volunteer in his college church which produced its worship services live and taped a weekly children's program for cable.

As Adams shifted into church work, his interest in video and television increased. As an entering seminary student, he found a part time job as an audiovisual technician with the seminary, where he "fell in love with all types of ministry."

"Through the whole process," Adams recalled, "I could see the Lord's guidance. I received a broad base of experience, not restricted to just one area of media."

Adams and his family moved into a house near Highview upon arrival in Louisville. Upon their first visit to Highview as prospective members, the Adamses knew they had found their church home, before Adams even knew the church had a television ministry.

After joining on his second visit in the fall of 1981, Adams noticed the television cameras. Within a month he was working as a volunteer with the church's television ministry.

"In the summer of 1982," Adams remembered, "the pastor talked to me about part time work as the television ministry expanded. I worked full time in the summer and part time during school."

During the fall of that year "Knee High Views" began production and Adams' work began to grow. "As graduation approached," said Adams, "I knew my position would be full time. We began to move media responsibilities from the other staff members."

By Jan. 1, 1984, Adams was respon-

Ky. Minutemen

Disaster relief workers gear up for emergencies

by Sherry Hall, State Correspondent

South Fork Baptist Church, Hodgenville, was the site of the first disaster relief training for Kentucky Baptist Minutemen. All areas of the state were represented by 25 men and women who attended.

Gale Lyon, pastor of Calvary Baptist Church, Oak Ridge, Tenn., taught the morning session from "Involving Baptist Men in Disaster Relief," a book published by the Brotherhood Commission. Lyon spiced his lecture with personal examples of ministry through Tennessee disaster relief work, as his church is deeply committed to this phase of Brotherhood.

Lyon also related accounts of unexpected blessing brought about by aiding disaster victims one-on-one. The Tennessee disaster relief team has already worked in Tennessee, North Carolina, Illinois, Missouri and other states.

Kentucky received this ministry directly this past spring when floods inundated parts of eastern Kentucky. Tennessee's team was on the scene immediately working with Kentucky Brotherhood and local churches to feed, clothe and minister to more than 3500 homeless. Lyon stressed that local churches in disaster areas have noticed effects of the disaster relief's ministry long after the team moved out. "Growth and renewed dedication of church members are two of the after effects which linger," he said.

Lyon further related how our Kentucky churches can be directly involved. Any member of a Southern Baptist church who receives disaster relief training and certification may serve on the state team.

Also, churches can give shelter and assistance to persons in their own area during times of disaster by providing their facilities and services. Groups within the church can provide special "clean-up packets" containing such items as soap, a washcloth, toothbrush and toothpaste for distribution to disaster victims.

Lyon then gave a slide presentation showing areas where the Tennessee team has been. Hot meals are served to persons who are able to come to a feeding station and meals were carried by vehicle to persons outside the immediate area. Clean-up crews with chain saws and shovels were shown clearing debris from roadways and private homes.

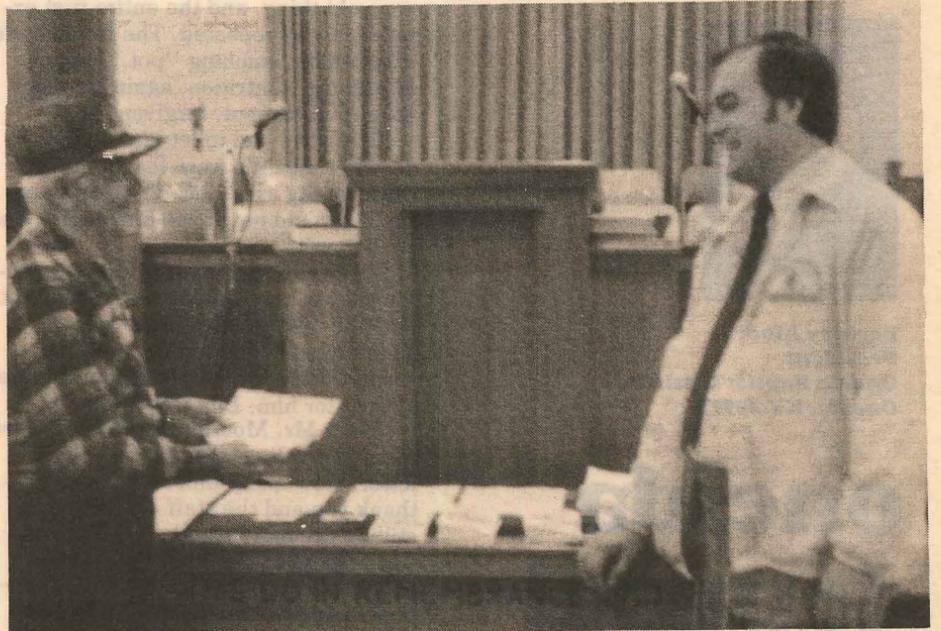
Lyon recounted numerous occasions when persons were won to Christ just because someone on the disaster relief team took time to witness.

The afternoon session was addressed by William Kaufman, Kentucky Baptist Brotherhood Director. Kaufman believes in the importance of Kentucky disaster relief as a force which will unify Baptists statewide and provide an unlimited potential to minister to other states as well.

Bob Simpkins, pastor of South Fork Baptist Church and coordinator for Kentucky Disaster Relief Minuteman Team, recounted events which occurred this spring in Pike County. As the Tennessee disaster relief team manned the situation, Simpkins took charge working alongside other Kentucky Brotherhood members and local churches to assist relief efforts.

He told how attitudes toward Southern Baptists were changed as flood victims were aided by the "Yellow Jackets and Yellow Hats," as teams are referred to nationally. The yellow hats and jackets bearing SBC emblems are a source of help and hope to which disaster victims can identify. Word spreads quickly that food, clothing and clean-up assistance can be obtained from these team members, he noted. This confidence, bolstered by the integrity and Christ-centered motivation of the team, is an invaluable witness to disaster victims, he believes.

Simpkins announced that Kentucky ranks third in nationally declared disasters behind California and Texas. He also pointed out that Kentucky would be the northernmost state of all Southern Baptist disaster relief teams except



State Brotherhood director William Kaufman [l] and Bob Simpkins, coordinator for Kentucky Disaster Relief Minuteman Team.

Illinois and Indiana.

Jobs within the team should be interchangeable so that all facets of disaster relief operations are ready to move expeditiously and so that personnel can be utilized to the maximum, Simpkins said.

Concluding the session, Simpkins stated his belief that total church involvement in Kentucky Baptist Minuteman disaster relief team can open doors

of ministry which have heretofore served only the small community circle or church family.

Any member of a Southern Baptist church can participate by contacting the Brotherhood Department and registering for training. Interested groups of 10 or more can make arrangements for trained personnel to come to their church for instruction in the disaster relief manual.

Quick response is the goal for Ky. Minutemen

by Sherry Hall, State Correspondent

Kentucky Baptists now have the opportunity to respond to disaster situations within Kentucky and surrounding states. Under the direction of the Kentucky Baptist Brotherhood and the Home Mission Board, the Kentucky Baptist Minuteman Disaster Relief Team is currently aiming towards the goal of providing assistance to persons and churches victimized by disasters.

The disaster relief idea is not new. Southern Baptists in Alabama, Alaska, Arkansas, California, Florida, Georgia, Illinois, Indiana, Kansas, Mississippi, Missouri, Nebraska, North Carolina, Louisiana, Tennessee, Texas and Virginia have already assisted thousands of disaster victims with food, clothing and encouragement at times when these were desperately needed.

Just this past spring when sections of eastern Kentucky were devastated by flooding, Tennessee's disaster relief team was on the scene immediately to provide hot meals, clothing and counseling. Kentucky Brotherhood members also shared in the efforts and were thereby encouraged to get Kentucky's disaster relief team underway.

The initial purpose of disaster relief is to respond to disaster situations immediately and provide vital services. Shortly after a disaster occurs, relief agencies such as Red Cross or Salvation Army are unable to respond quickly. The greatest needs are for food, drinking water and clean-up crews on the scene showing victims someone cares.

To activate Kentucky Baptist Minutemen for in-state disasters, the Kentucky Baptist coordinator would make a survey of needs. Together with the executive secretary of the Kentucky

Baptist Convention, the state Brotherhood director and representatives in the affected area, the decision would be made to activate the team.

For out-of-state disasters, calls must come through the executive secretary as represented by the state Brotherhood director. Coordination of efforts will be made through the Brotherhood representative for disasters. Upon decision to assist another state, the Kentucky coordinator will activate the callout.

Kentucky Baptist Minuteman disaster relief team will be made up of trained volunteers statewide. Teams will be activated as needed depending upon location and extent of the disaster. The state will be divided into three regions: east, central and west. Units will be equipped with radio receivers and transmitters tuned to a common frequency with other Southern Baptist relief teams.

The following are plans set forth in the Kentucky disaster relief manual:

1. Statewide trained volunteers
2. Feeding units strategically placed
3. Debris units (clean-up crews)
4. Child care units
5. Crisis closets
6. Food pantries
7. To support local church and association in disaster relief.

If you or your church are interested in becoming a member of the Kentucky Baptist Minuteman Team and would like more information, please contact:

Brotherhood Department
Kentucky Baptist Convention
10701 Shelbyville Rd.
Box 43433
Middletown, KY 40243-0433



Twenty-five people attended the first Kentucky training session.



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

What price for salvation?

Some years ago I accepted a teenage boy into our school. He was troubled and I was fully aware of the many scrapes he had been in. Don had lived with his natural mother. He also had lived with his father and stepmother.

Don had a drug problem, a serious one. He once shared with me that his problem had begun with his natural mother. She introduced him to marijuana smoking. His own mother gave him his first "joints."

Don had a lot of things going for him, however. He had a Christian father, a spiritual man who loved his son, and other Christian relatives who prayed for him. He was handsome. He was intelligent. Drugs, outwardly, had not yet ravaged him physically. But they had done so emotionally. Very pleasant in personality, suddenly he could be in an emotional tantrum that was frightening to behold. We feared he would do harm to himself or to others.

We did not give up easily. We struggled. We fought for his life physically and we fought for his soul.

We counseled. We talked. He heard at least one sermon daily. In our love we had to correct and to punish Don many times. We gave him many chances.

Then we had to expel him. He was gone for months. He begged to come back. Several times I turned him down. Finally I relented. Things seemed to go well for a time. But then it was the

same old thing, and the entire first experience was repeated. The whole cycle of rebellion, smoking "pot," anger, disrespect, contrition, again disobedience, punishment, forgiveness.

Finally we had to let him go that second time. We were fearful for his physical life as he left, thinking possibly we would never see him again. And we haven't.

But a letter came this morning. I rejoiced just to see the name, to know at least he is alive after these years. Thinking and wondering about him many times, and a prayer now and then offered for him. Don writes:

"Dear Mr. Moore: I don't know how many times I've tried to write this letter. How many times I've tried to thank you and the staff at OBI for instilling the morals and disciplines of Christianity into a heart that didn't consciously accept them. I don't know how to express all the gratitude and thanks that I feel.

"I realize you probably don't even remember who I am. But I would find it hard to believe you have entirely forgotten either. I wasn't exactly a scholastic wizard or a perfectly behaved young man. Thanks for putting up with me as long as you did. The debt could never be repaid.

"After all, what kind of price could any man put on salvation and self-esteem?"

"Here are a few dollars to help out. I know it is not much but a whole lot of 'not muches' add up. And I realize that if it wasn't for some 'not muches' I wouldn't have had a chance. Thanks again for everything!"

Don's "not much" totaled \$103. That is a tremendous gift for us—most folks give much, much less. But no gift is too small to be unappreciated or too large to be unneeded.

I don't know when I have appreciated a letter so much. For many reasons.

Don is ALIVE, yes, physically alive. More importantly his letter is testimony he is SPIRITUALLY alive. It is good to know we did NOT fail. I have assumed defeat with every painful thought and memory of Don over the years. It is good to know our patience and struggle was NOT in vain.

Yes, we rejoice this day. God has given us the victory. The Lord Jesus Christ has been honored and his sacrifice accepted.

Those who invested financially in Don now have their dividend and what a return! Yes, "What kind of price can any man put on salvation and self-esteem?"



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

sunday school lessons

LESSONS FOR DEC. 16, 1984

Life and Work Series

Mary

Luke 1:38 Gabriel informed Mary that through the grace of God she had been chosen by God as the one to conceive and become the mother of a child whose name would be "Jesus." Believing God's promise and trusting him to fulfill it, Mary promptly and submissively presented herself to God as the human channel through which his son might come and be the redeemer, savior and Lord of sinners. She said, "Behold the handmaid of the Lord; be it unto me according to thy word."

Luke 1:42-55 Mary went to visit her cousin Elizabeth, who resided in the hill country of Judea. When Mary arrived Elizabeth greeted her as "the mother of my Lord." Filled with the Holy Spirit, Elizabeth was able to recognize the important role Mary was to have in God's will.

In response to Elizabeth's greeting, Mary broke forth in the words of the song of joy, adoration and praise, usually called "the Magnificat." It was worshipful; it was confessional; it was prophetic.

Through her song Mary praised God for salvation, for the divine character—almighty power, absolute holiness and abundant mercy. She praised God for the assurance that the savior would be merciful and patient, even though he would scatter the rebellious and the

proud. She knew God would exalt those who would repent and exercise faith in his son. She revealed that God's faithfulness is sufficient reason for praising, loving and obeying him.

International Series

Witness to good news

Acts 8:26-40 When the enemies of Christ launched a campaign to exterminate all Christians, Philip, a dedicated layman, fled to Samaria to escape a violent death. There he faithfully proclaimed the good news of Christ crucified on the cross, buried in the tomb and raised from the dead, whereupon many were saved and baptized into the fellowship of the church.

Acts 8:26 Just when Philip's evangelistic efforts were meeting with signal success in Samaria and prospects for the immediate future looked most promising, an "angel of the Lord spoke unto Philip, saying, 'Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert'."

Acts 8:27-29 Philip promptly obeyed the divine command and departed without knowing the real purpose of his journey. While complying with the Lord's will, Philip saw a chariot approaching and heard the Holy Spirit say, "Go near, and join thyself to this chariot." In that chariot was an Ethiopian eunuch, a man of great prominence, prestige, position, pomp, possessions and power, but he was far from being satisfied with his condition. Wending his way homeward, this man of distinction was reading aloud Isa. 53.

Acts 8:30-35 Philip ran to his chariot and asked the eunuch if he understood what he was reading. He confessed he did not, but invited Philip to enter the chariot with him. Seated by the eunuch, Philip seized his golden opportunity by tactfully beginning with the very scripture being read and preached the gospel of Christ to him. After Christ saved him, Philip informed him that Christ wanted all whom he saved to follow their Lord in baptism.

Acts 8:36-40 When they came to a place where there was ample water in which to be baptized, he requested Philip to baptize him and Philip did so. The eunuch rejoiced greatly that Christ had saved him and he had followed his Lord in baptism. Great joy filled his soul as he anticipated exercising the glorious privilege of witnessing to others.



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

on mission together

Over the river . . . but not to Grandmother's house

Two weekends ago, I spent a night and two days with 170 spiritually excited men at the annual prayer retreat for Ohio Baptist Men, sponsored by their Brotherhood. The excitement was generated by the sharing of first-hand experiences in volunteer missions, overseas and locally.

Such was the excitement that on the two occasions I spoke I felt I was pouring water into cups already overflowing.

There was no "amen corner"—the whole place was one.

Among the most exciting stories I heard came, not from one of the speakers, but over a meal from the pastor of what has been labeled "the miracle church."

So I asked its pastor, Steve Eremisch, for details.

In 1979 three Baptist families in north Canton felt led to establish a church. One of the families included Steve, who was then a Kroger meat-cutter.

They had very little money; were turned down on loan requests by five different banks; and were given an estimate of \$22,000 to excavate the land for building. Enter God: The Home Mission Board (Cooperative Program) provided a loan, and an excavating company removed the dirt and prepared the land for \$2000! "Builders for Christ" from Alabama came and built their building in four days and God made generous the hearts of several local business. Enter Kentucky: In April 1982 Salem Missionary Baptist Church of Mortons Gap, Ky. linked up with this fledgling they named Pittsburg Avenue Baptist Church.

The Salem church helped them meet some of their financial obligations and spent a week in the church helping with community outreach. By 1983 this new

church led the entire Ohio convention with over 100 baptisms. During a two year period there were more than 194 additions, and meat-cutter Steve became full time pastor July 1, 1984. They have already outgrown their first building and have built a second to seat more than 350. In 1979 their first operating budget was \$12,000. This year it is over \$125,000. The little church experienced 72 consecutive Sundays during which someone made a profession of faith.

There are hundreds of places in Ohio waiting for another miracle. And there are hundreds of churches in the state of Kentucky which could be a part of such a miracle through the Kentucky-Ohio church partnership.

The Ohio-Kentucky linkup obliterates the idea that there are certain churches and associations which have "no where" to start a church. Ohio is loaded with "where" and there are at least nine bridges to take us across the river!

After 87 years Granny's still giving

When Miss "Granny" Jewell Westerman was growing up on a farm outside San Antonio, Tex., in the early 1900s, she used to carry her nickel offering, tied in the corner of her handkerchief, to Fairview Baptist Church.

One week her church took up a special collection for Buckner's Orphans Home and she sold a dozen eggs to make an extra dime to give. "I just wanted to put some in because the children didn't have any mama or papa," she remembered recently.



There is no Fairview Baptist Church anymore and the name of the children's home has been changed. But throughout the rest of Granny Westerman's 87 years, one thing hasn't changed—her attitude toward giving to advance God's work.

Those who know her characterize Granny Westerman as a warrior of prayer whose encouragement reaches into lives of Christian servants across the globe. "She's just a giving person," said her former pastor, Mark

Briggs.

"I believe all she thinks about is the kingdom of God and how she can get other people into it," he remarked.

To that end, Granny Westerman maintains a simple lifestyle in a small old home. "She lives simply," said Southern Baptist missionary Rebecca Phifer, who visited her last November. She brushes her teeth with a bar of Ivory soap and washes dishes with bar Ivory.

The last couple of years she has given away half of what she made from farm rent on 300 acres of family land, interest on certificates and \$41.47 a month from the Southern Baptist Annuity Board.

While growing up, her mother always kept track of her profits from selling butter and eggs and then tithed a portion every week. "So when I started teaching school, I got \$50 a month and I tithed, too," Granny said. "Then I started paying two tithes. I don't have a lot of expenses. I don't dress fine and I eat plenty, but I don't eat fancy food that costs a lot."

Miss Westerman graduated from Baylor College and in 1926 earned a master's degree in religious education from Southwestern Baptist Theological Seminary, Ft. Worth, Tex. She taught for 47 years, including 19 years in Baptist schools. She was a teacher and librarian at the Baptist University of Corpus Christi in Texas before retiring.

It was during her work at Corpus Christi that she took on the name "Granny." Riding to a Baptist Student Union convention one year she played a make believe game. "On the way home, we were a family and I was Grandma and when we got back to the university I was still Grandma. After a while it got down to Granny.

"I'm the only old maid in Texas with 900 grandchildren," she claimed. "A lot of my college kids call me Granny, and they still come to see me. Isn't that something? I love those college kids."

Many are now pastors and missionaries all over the world. "I get letters

all the time addressed to Granny Westerman," she declared. "I keep up with my students pretty well."

Missionary Phifer in Malawi tells how her "granny" sent her and several other Southern Baptist missionaries \$50 each to buy Bibles. Someone had offered Granny \$250 for an old phone but because of sentiment she rejected the offer. One day she looked at the phone and seemed to hear the Lord saying, "Jewel, that phone could pay for a lot of Bibles on the foreign mission field." Now when she sees that space on the wall she remembers God's word is getting into the hands of people in Africa.

Granny enjoys a deep intimacy through prayer with the 15 missionary couples she writes regularly. "Don't just say, 'God bless the missionaries'," she explained. "Pray for individual missionaries. Every morning before breakfast I sit down and read my Bible and I've got all 15 on my prayer list. It takes me a long time to get around to all of them, but I do."

Many of Miss Westerman's "grandchildren" are men who went through Teen Challenge, a program to get kids off drugs and alcohol. Though she met community opposition from local people who feared the influence corrupted youth might have in the community, Granny gave Teen Challenge a "little farm" of about 91 acres. About 900 boys have gone through the program there in the last 15 years, she said.

Granny Jewell first became interested in missions as a teenager by reading Foreign Missions Journal (now The Commission). "We didn't have too many magazines and I loved to read. I read everything I could get hold of. I just felt like the Lord wanted me to do something for missions."

Miss Westerman herself worked in missions. In early 1920 she was riding a train when she ran into a local Mexican mission director whose school teacher had just resigned in mid-term. Granny Jewell finished the term for him.

Granny Jewell Westerman's life has been an unending stream of examples in providing such support for people.

A soldier in two armies

In 1961 a 14-year-old barefoot boy, Don Arwood, was helping his father with the chores on dairy farms in several counties of eastern Tennessee where they lived.

In 1961 in Bardstown, Ky., a struggling little church was organized as Wickland Baptist Church.

In 1964 after graduation from high school in Madisonville, Tenn., Clarence Donald Arwood joined the United States Army. At that time the church was adding to the first building and the congregation was growing.

Arwood began his basic training at Ft. Jackson, S. C., and had advanced infantry training and airborne training in Georgia. He served one year in the 2nd Battalion 54th Infantry (mechanized) in Germany.

While on furlough he returned to the states and married his childhood sweetheart, Jo Tilson of Oakdale, Tenn., and training for his future life started.

Mar. 2, 1966, the day he was married at age 19, he accepted Jesus Christ as his savior.

In 1966 Wickland Baptist Church retired its debt on the first unit of the present building.

On completion of his tour of duty in

Germany, Arwood served on two posts in the states and then was shipped to Vietnam in 1968, serving one year with the Straightleg infantry. He returned to the states with war wounds and a purple heart medal—and separation from the service.

In 1969 while recuperating from the war wounds he worked in a hosiery mill for six months, then reenlisted and was assigned to Turkey. While there he visited a number of places where Paul established churches in his ministry.

During this time Wickland Baptist Church began to grow and the Arwood family began to grow. Daughter Donna Joe was born in 1970. James Barron was serving as the first full time pastor at Wickland. Charles Daniel was Nelson County director of missions and interim pastor when needed.

After serving one year in Turkey, Arwood was assigned to Ft. Knox where he was a drill instructor from 1970-75. Then he was assigned to the 25th Infantry Division in Hawaii. While there he studied criminology at the University of Hawaii. His growing family, now including son Don Jr., joined him there.

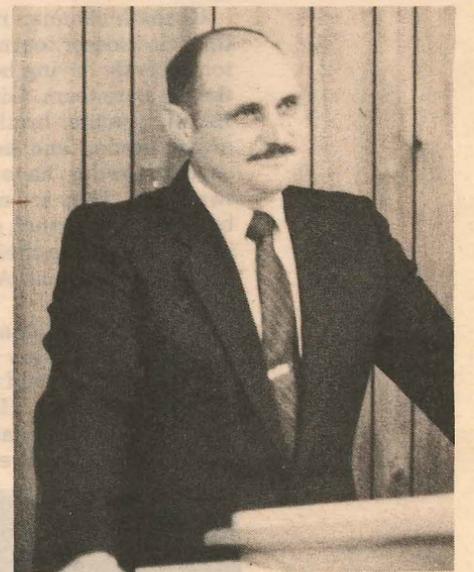
During his military career, Arwood attended numerous military schools. In

1978 he was back at Ft. Knox as senior instructor for the combat indoctrination committee group. He had met the enemy in Vietnam, so now he came back to train soldiers in military techniques.

In 1978 Wickland Church was aware of the enemies on the church field, and Arwood was made aware of the enemy of his soul. During his military tour of duty he was devoting himself to the ways of the world. Then in 1978 he was ready for a new assignment and a different loyalty. He felt the hand of God lay heavily upon his shoulders and felt God leading him into his service as a minister of the gospel.

In 1980 he was in Intelligence NCO at Ft. Knox and that year was licensed by Calvary Baptist Church, Elizabethtown, as a minister of the gospel. In 1981 he was ordained as a minister of the gospel by the same church and he put on the gospel armor.

In 1982 Arwood became first sergeant of Company C United States Army Reception Station at Ft. Knox. Also in 1982 the pastor of Wickland Baptist Church resigned his pastorate. In September 1982, Don Arwood received a new assignment in the army of the Lord. His first assignment as a full



Arwood

time pastor was to be at Wickland Baptist Church. At that time he was studying at Boyce Bible School of Southern Seminary, Louisville.

Arwood has served two years as pastor at Wickland Baptist Church. In July 1985 he will take off his military uniform, accept his honorable discharge, and give full time to his other military service. He will put on the royal armor of a soldier of Jesus Christ and serve the rest of his life in the army of our Lord and savior.

Oneida:

Doing foreign missions in Kentucky

Martin and Anthony Mapona are brothers from the Zambia, an African nation. Merrill Aldridge, former president of Clear Creek Baptist School, personally brought them to our campus. He had been their pastor for two years in the International Baptist Church of Lusaka while serving in foreign missions.

The father of the Mapona brothers has a doctorate in music from UCLA and is associated with the University of Zambia. All the family are Christians and the father is a deacon and music director of his church.

Martin and Anthony are two of 41 boys and girls from 18 differing countries being ministered to just now at Oneida. The majority who come to us from foreign lands do not know Jesus as savior. But many have been led to the Lord here.

When we think of foreign missions, we think of going or sending money to distant lands. But one can also go to Oneida Baptist Institute in the eastern Kentucky mountains and be very involved in foreign missions. Or one can send money to Oneida and know that many foreign young people are being ministered to on a 24-hour basis, as well as 475 American children. Every Oneida boy and girl hears the gospel message preached at least once daily.

Tunji and Ayo Olaniyan have been with us two years from Nigeria. Both of these young men had heard of Jesus daily for many years. But they never accepted him as their personal savior and Lord until they came to Oneida. Here they made their decisions and were received into our church with baptism. Their father is director of the Baptist Brotherhood for the entire nation of Nigeria and supervises the RA work as well. He came to visit Oneida last summer, preached on an hour's notice, and there were 11 professions of faith.

Girma Makonnen received a medal at the state soccer tournament at Lexington recently having been selected for the all-state team. Girma is a senior. He and younger brother Solomon, an eighth grader, and sister Ester, a seventh grader, have been with us for two years. They are natives of Ethiopia but they spent much of their childhood in Senegal where their father works for the United Nations. All the Makonnens are Christians.

Ali is not a Christian. He is a Moslem from Iraq. He is very handsome, very fluent in English and has lived in many different countries. His father is an Iraqi diplomat and has served in 10 different embassies. Presently he is

ambassador to the Zambia.

Hi Joon, a junior, and his 9th grade sister came to us this year. Let me quote from the letter I received when I first heard of these children: "They are the cruel victims of circumstances. Their parents were both South Koreans. Soon after their marriage in 1967, their father, a pioneering spirit, left Korea for Indonesia in search of a job and a better future. He found a timber mill job and their mother joined him with then four-month old Hi Joon. Two daughters were born later. In 1981 they moved to Singapore. Then their father, the sole bread winner, died of cancer in the same year. Suddenly they found themselves in the awkward position of people without a country. By law they are Koreans. But the children brought up Indonesia and Singapore cannot read nor write Korean. To return to Korea would doom their fate. They cannot go back to Indonesia because they are no longer engaged in business there. They can't stay in Singapore indefinitely for they will be bankrupt in several years.

"The irony isn't that they will be out of money soon, but that they have nowhere to go to build their future. I am a naturalized U. S. citizen, a businessman assigned to Singapore temporarily. When I heard their story, I felt I had to do something. I thought of Kentucky where I went in 1959 with \$35 and subsequently earned my college degree.

"They are good people, devout Baptists, stateless citizens like the Vietnamese boat people. I have been informed that Oneida Baptist Institute is a very good school and will accept foreign students. Their coming there would buy them a few more years. Opportunities may open up in the meantime."

So these two Korean children are with us, fluent in English, and Hee Sung was one of four students in the entire school with straight A's the first nine week academic quarter.

Watheq is a young Christian from Jordan where he knew Southern Baptist missionaries. He is a nephew of the former president of the Jordanian Baptist Convention and graduate from Oneida in 1978. Watheq's father was a colonel in the Jordanian army. He became close friends with Oneida graduates Clayton and Shirley Arnett, when they served in Jordan with the U. S. Army mission there. The Arnetts are now retired and live in the village of Oneida. When Watheq's father wrote asking them to help him find a good boarding school in the U. S., naturally

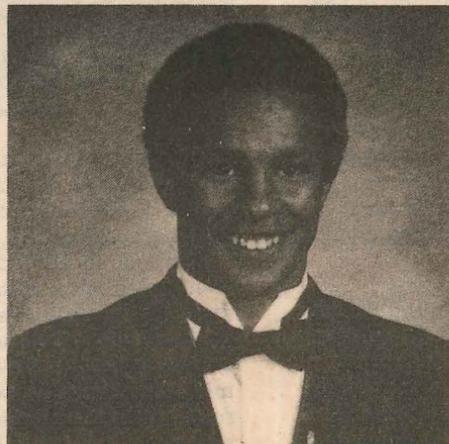
they recommended Oneida. Shortly before the boy was to leave for here his father died of a heart attack. The mother writes: "Be of help to my son. This is the first time he leaves home to go to such a faraway place. Losing his father he will need you. It is hard for him and me. I depend on you and God to care for my son."

Luci and Phon are two remarkable students. They are refugees along with other older brothers and sisters and their parents. The entire family escaped over a period of several years after the communist takeover of Laos. The father was a colonel in the Laotian army. About 5'2" Luci will soon be 18. Because of the war in his country and subsequent escaping to America, he was out of school for years. He is in our eighth grade. Phon will soon be 20. She is a freshman and on the "B" average honor roll.

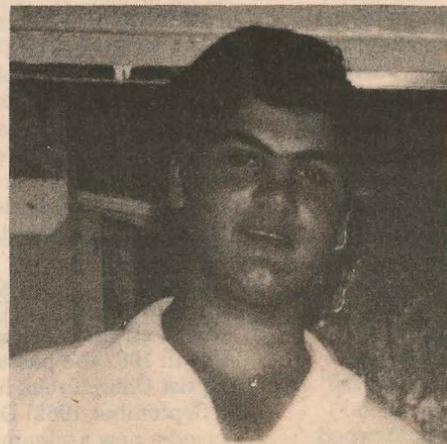
Elmer is the son of a native Brazilian Baptist pastor, Eduardo Lessa. Elmer came to us in the eighth grade last spring. He spoke only his native Portuguese. But his ever ready smile needed no interpreter. He has learned English quickly and with a charming accent. But occasionally he still doesn't understand something. He was rather downcast after one of Oneida's soccer games this fall. He was puzzled that the other boys were so happy. The next day he realized Oneida had won not lost. Then he was all smiles.

Elmer's sister Ethel also came to us on full scholarship, knowing no English but with that winning smile. She is now in her third year at college. She has done much mission work. She is full of fun and wit. Helping Elmer to fill out his papers she came to the question "bloodtype?" Her instant reply with a mischievous look, "Blue, of course!"

Makoto is from Japan. He is a Christian. Knowing no English he arrived in time to see his sister Kiryomi graduate in 1982. She had known no English when she came but developed into one of our most remarkable students and a pianist of concert quality. Now she is in her second year at Campbellsville. Makoto, a sophomore, speaks English well and is on the soccer team. Their sailor father died of a heart attack last year. Their mother traveled to the U. S. and Oneida for the first time to personally inform her children of their father's passing. Unable to speak English, she bowed low to our students as we presented her to them in the chapel. It was a very moving moment as we shed "the sympathizing tear" and our students responded with a standing ovation for her.



Makonnen



Watheq



Phon