



1985: year of prayer for season of rain in Africa

Three Southern Baptist executives have joined in urging 14.3 million Southern Baptists and Baptists on 105 foreign mission fields to make 1985 a year of prayer for rain in drought-stricken Africa.

"Starving millions of Africans in some 30 countries have long since passed the point at which human wisdom alone can find a solution to their agony," declared Foreign Mission Board president R. Keith Parks.

"Water is life. Pray for rain in Africa." Parks joined with Rheubin L. South of Missouri, chairman-elect of the Southern Baptist Association of State Executive Directors, and J. Everett Sneed of Arkansas, president of the Southern Baptist Press Association, in issuing the call to prayer.

Sneed, editor in Arkansas, said Southern Baptists who care about the physical and spiritual lives of starving millions should do more than just give and pray in passing. "It's time to remember the power of God can change things when we can't," he said.

"All the resources we have wouldn't be enough to solve this crisis alone," added South, Missouri executive director, speaking in the absence of association chairman Earl Kelly of Mississippi, currently on an overseas trip. "Too often we just tip our hat to prayer and then get down to cold hard dollars and act as if that's the only solution. We mustn't forget that God is the source of our power."

Parks sent a mailgram Jan. 7 to executive directors, evangelism directors and editors in 37 state Baptist conventions. In it he asked them to use evangelism conferences and other meetings to urge pastors, evangelists and others to influence church members to begin the effort as soon as possible.

The Foreign Mission Board will also urge its staff, more than 3400 foreign missionaries and some 1.8 million national Baptists with whom missionaries work in 105 countries to join in the prayer effort.

Parks said a year of prayer for rain is

necessary because it will take months of rain to break the drought and time after that to experience successful growing and harvesting seasons. Africa, he said, needs a season of rain to save it from utter devastation. "Africa needs more than our dollars and our manpower," Parks said. "It needs life-giving rain and crops. Only God can stop the desert which relentlessly continues to devour huge chunks of Africa and its human and animal life."

Parks also urged prayer that "God also will use Southern Baptist missionaries, as they minister to physical needs in the crisis, to bring a saving knowledge of Jesus Christ, the living water of life, to thousands of people."

Mission board leaders pointed out Southern Baptist missionaries will continue to bring food and developmental aid to the world's hungry people. Last year the board appropriated some \$8.5 million in hunger and relief funds, including more than \$4 million for Africa. Parks said the missionaries were able to use 100 percent of the hunger and relief funds for their designated purpose because Southern Baptists provide ongoing support to foreign missions through the SBC Cooperative Program unified budget and the Lottie Moon Christmas offering.

"The missionaries will continue to need the resources, concern and prayers of the people who send them," Parks said, "but they especially need the prayer."

Parks said Southern Baptist missionary Jerry Bedsole summed it up after looking into the eyes of an Ethiopian mother holding an emaciated baby and sobbing for food. "I've lived here a long time and seen a lot, but that's a sight I can hardly bear," Bedsole said. "Only God can control this situation."

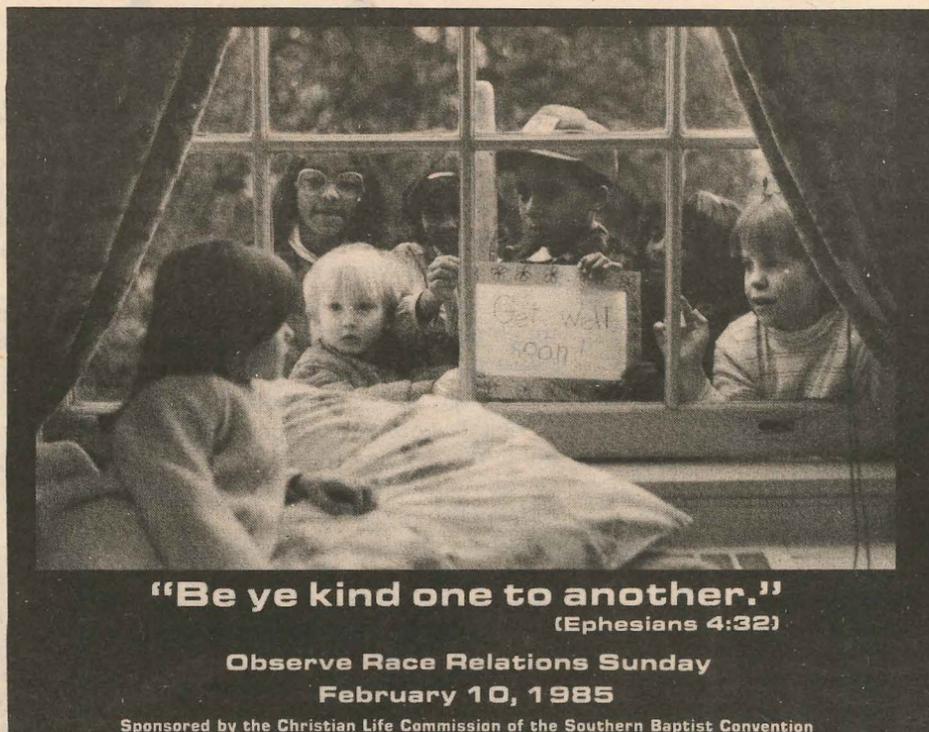
\$50,000 donation extends church's mission outreach, giving

by Janis Whipple, Staff Writer

A \$50,000 anonymous donation has allowed a Kentucky church to extend its mission reach and expand its missions giving farther than its previous capacity. Ballardville Baptist Church, Crestwood, received the donation Dec. 16 and immediately began plans for dispersing the funds.

The church's missions committee met to discuss division of the money among mission concerns of the church. The 550-member congregation in turn voted to divide the funds as follows:

- \$25,000 to the Foreign Mission Board's world hunger relief fund;
- \$5000 to Oneida Baptist Institute;
- \$5000 for expenses and materials for the church's mission project to Honduras, Feb. 16-Mar. 3. Seven of the last eight years the church has sent laypersons to work with Leslie Keys, missionary to Honduras, especially in mission construction projects;
- \$5000 to the Detroit Rescue Mission where a former church member is director. The downtown mission provides beds, clothing, food and chapel services for street people in Detroit;
- \$2500 to Paul Justice, former pas-



Kentuckians help plant seeds in Brazilian evangelism project

Four Kentuckians joined a team of 91 Southern Baptists in an 11-state partnership evangelism team which has "planted the basis for 11 new New Testament churches" in Campinas, Brazil.

The team spent 10 days working with Central Baptist Church, Campinas and its 13 missions, according to Southern Baptist missionary Dan Burt, project coordinator. In that short time, more than 1080 people made decisions for Christ, 10,000 New Testaments were presented and 100,000 each of tracts and invitations were handed out.

The Kentucky team members, from Olivet Baptist Church, Paducah, said they were "impressed with the Brazil-

ian believers—their dedication and willingness to witness openly." But, Olivet pastor and team leader Horry Dungan added, "Baptists in the United States now need to undergird and support that follow-up work of Central Baptist Church."

The Brazilian church has over 1800 members, 13 missions, three preaching points, a Baptist school, a clinic and a camp. Two of the missions in which the 16 teams worked are expected to be constituted the early part of 1985.

The Kentucky Baptists had 10 full days of work. Each day they witnessed in downtown Campinas in the morning, conducted outdoor worship services in a large park at noon, went to Central Baptist Church for an afternoon worship service, left for their respective missions with Brazilian coworkers in the early afternoon for visitation on the field and evening services, and didn't return to the hotel until after midnight.

Burt said the open-air meetings each day at noon were "very impressive . . . a hundred Southern Baptists and a hundred Brazilian Baptists witnessing to thousands" in the city's park.

The great response to the gospel, witnessed by the Kentuckians, let them see "a world which is lost but would accept if they were told about Christ," said Dungan. The Olivet pastor pointed out that Southern Baptists have 3300 missionaries overseas and "that sounds like a lot. But divide that out among 105 countries and see how small (a number) it really is."

There were 17 Southern Baptist missionaries involved in the work, the largest partnership evangelism project in Campinas, a city of 1.5 million. Missionaries said the personal evangelism of the Brazilians "was one of the most rewarding aspects" of the campaign.

For the Kentuckians, Dungan said they saw "missions in a different light. They saw what really happens on the mission field—the tremendous need." He said the team members "are taking that concept back with them" to the Olivet Church. "We have a greater view of missions."

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sanford's perspectives

Southern Baptist scandal

It is sad to grow old. It is bad to be old and sick. It is tragic to be old and sick and poor. For thousands of retired church staff members throughout the Southern Baptist Convention the grim specter of oldness, ill health and poverty are realities.

We can do nothing about growing old, nor can we do much about failing health. These are the natural conditions of our common life.

But we can do something about the poverty which devastates our retired pastors and church staff members. We can see to it that these servants of God have adequate income to meet basic needs during their retirement years.

The conditions under which a lot of retired church staff people live has been called a "Southern Baptist scandal." For instance, there are 13,000 annuitants who receive benefits from the SBC Annuity Board. For about one-third of them their combined income from all sources is less than \$5100 per year. Thus many of our faithful brothers and sisters live below the poverty line.

Fully one-half of the annuitants receive less than \$100 per month from the Annuity Board, and the average for all annuitants is only \$142 per month.

The figures for Kentucky should cause us to hang our collective head in shame. The average check sent by the Annuity Board to our fellow Kentucky retirees is \$145 per month, according to Byrd Ison, director of the Annuity Department of the KBC.

Ison reports that approximately 35 percent of the churches in the KBC do not participate in pastoral retirement programs offered by the Annuity Board of the convention. That means nearly 800 churches are making no provision for retirement income for pastors and other staff members who are now serving these churches. The upshot of this figure is that we are now producing another generation of old preachers who can expect to live in poverty if they survive until retirement.

If it were not for social security many of our former leaders would be on welfare simply because we have not done what is right.

There is not a church in our state which could not participate in the basic annuity plan. In fact, the great majority of our churches could contribute the suggested 10 percent of the pastor's salary and assure him a decent retirement. If a church contributes 10 percent to the Annuity Board the staff member for whom the contribution is made can expect to receive about 60 percent of his salary at retirement time. This, plus social security, would be more than adequate for most of our people.

The scandalous situation in our midst has developed not because the churches want to penalize their staff people. We are in trouble at this point through sheer neglect and lack of knowledge. Many churches would be shocked if they knew how little is being done to provide for staff retirement years. They have assumed things were right and not many felt the need to make waves about what is often perceived as someone else's business.

Staff people have a hard time beating the drum in their own behalf. They fear the congregation will consider them mercenary or materialistic. Thus little information is given the church members and the march to poverty-stricken old age goes on unabated.

Someone needs to sound the alarm and awaken the churches. Deacon chairmen, church treasurers, finance committee chairpersons or a sensitive lay person from the congregation must take responsibility for trying to change the church. Many pastors and other staff members are on subsistence salaries and cannot supplement their retirement contributions. If anything is done, the church will have to act.

The SBC Annuity Board has been forced to establish an endowment fund in an effort to help those of our people who retire without adequate income. The purpose of the fund is to build a large sum of money to be used to assist those who are in desperate need. The goal is to get annuitants up to the poverty level at least. The fund needs \$200 million and now has about \$6 million.

Who of us can take pride in the tragic plight of so many of our retired fellow pilgrims? All of them are old, many of them are old and sick. Far too many of them are old and sick and poor.

Do not let your pastor and staff face the future without enough money to meet basic needs. Get your church involved in the annuity program right now. Begin with at least an annual contribution of 10 percent of salary. If you do not do it, it will not get done and the people who serve you now in the name of Christ may one day be in line for food stamps. It is a "Southern Baptist scandal" that never should have been.

Christian generosity

The Christmas season always brings out the best in people. For a brief time we lay aside our aggressive self interest and turn to others who are in need.

A happening in Louisville just before Christmas impressed me. William Hancock, pastor of Highview Baptist Church in Louisville, told the story in his church newsletter. He has given me permission to print his words, and here they are as Hancock wrote them: "Wednesday, December 19, I received my greatest inspiration in a public school since 1965. About 1600 students reverently assembled in Moore's gym. They delivered to the playing floor enough canned goods to fill a pick-up truck and \$700 for meat and staple foods. Dr. Donald Ingwerson (Louisville school superintendent), along with Father Bertrand Rapp, St. Barnards, Reverend William Baker, Newberg Church of Christ, and I were present to receive the food for distribution. Then the students read the Christmas story and sang carols. We thanked the Creator for it all. Blacks and whites, people from all religious backgrounds worshiping and reaching out to help mankind. What a blessed experience."

Hancock's church, along with the others he mentioned, took the food and money given by the high school students, and distributed it to needy families in the community. This unified effort to put the gospel into action is a grace we do not practice as much as we ought.

Bill Hancock's final comment to his congregation about this event is worth quoting and heeding. He declared, "The Christmas spirit calls us to get our heads out of the sand, into the world, feeding the hungry, touching the hurting, and we will soon be healed of our own hurting egos." Amen and amen.



Jack D. Sanford

western recorder

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JACK D. SANFORD, Editor
JAMES H. COX, Associate Editor
C. R. DALEY, Editor Emeritus

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

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GOOD NEWS AMERICA



GOD LOVES YOU.



Kentucky Baptist churches invite you.

A right Jolly old elf

by James H. Cox, Associate Editor

Just 15 months hence—in April 1986—United States television, radio, billboards, newspapers, telephones and mail services are going to be flooded with this theme: "Good News America, God Loves You."

For three weeks, a national advertising campaign to the secular markets, the first ever used by a Southern Baptist entity, will bombard Americans with the gospel through contemporary, attention-getting messages.

The man most directly responsible for what the public will hear and see presides over a small creative advertising shop only one mile from the Kentucky Baptist Convention's headquarters in eastern Jefferson County.

Alan G. Jolly, known to friends and clients simply as Al, has been the driving force behind an ad agency founded four years ago. To do it, he left the state's largest advertising firm after 17 years where he had risen to senior vice president and director of public relations. In part, he did so because he could not conscientiously work on accounts for distilleries and tobacco firms and remain true to his own convictions.

From humble beginnings as a family-operated enterprise, Jolly Communications now includes seven full time and 15 part time employes and has 125 nationwide consultants "on call."

Jolly has been successful in landing all or part of the advertising load in the Kentuckiana area for such clients as Wayne Supply, General Electric, Arvin Industries, Georgetown College, Kentucky Independent College Fund, Kentucky Council on Economic Education, March of Dimes, Kentucky Education Association, Blue Cross and Blue Shield and the Southern Baptist Annu-



ity Board.

But its largest contract to date is one signed a few weeks ago with the SBC Home Mission Board in Atlanta for "Good News America, God Loves You."

Simultaneous revivals will be held using this theme in thousands of Southern Baptist churches all over the country in April 1986. The focus of the campaign is to make U. S. citizens of all descriptions aware of their need for a savior, and that a local Southern Baptist congregation is anxious to welcome and share with them God's plan of salvation. This undergirds Southern Baptists' commitment to Bold Mission Thrust, an attempt to reach every person in the world with the gospel between 1977-2000.

In a sidebar on this page, you may read what the thrust of the advertising campaign reaching the public through the airwaves and in print will be like. The purpose of this article is to introduce the man who is shaping that message more than any other—Al Jolly.

Jolly was born 54 years ago at Bowling Green. Graduating in three years from high school, he received the BA degree in three years from Colgate University, Hamilton, N. Y. He has since met half the requirements for a MA degree at the University of Louisville.

Jolly began his career as a salesman, copywriter and announcer for Bowling Green Broadcasting Company from 1947-50. He then served a 13-year stint in advertising, public relations and marketing with the General Electric Co., living in Schenectady and Syracuse, N. Y., Bridgeport, Conn. and Louisville.

For 17 years he was in various capacities with Zimmer-McClaskey-Lewis Inc. ad firm in Louisville, until opening Jolly Communications in October 1980.

Those who know Al Jolly well say his family and his church have played vital roles in his life in addition to his career.

He married Martha Beverly Logan of Bowling Green 33 years ago. Today, Martha Jolly is a major part of Jolly Communications, serving as Jolly's chief adviser, office manager and administrative assistant. Theirs is a team approach in the communications business.

They have two children, Brent Alan, 26, and Beverlee, 24, both of whom have worked in the business, too.

The Jollys are charter members of Louisville's Westport Road Baptist Church, where Kentucky Baptist Convention president James B. Lewis is pastor.

Currently moderator and an adult Sunday school teacher, Jolly has held about every office a layman can in a church. He has frequently been a deacon and on most of the committees of the church at one time or other.

Martha Jolly has been a children's teacher, director and division director, and committeewoman.

The Jollys take their churchmanship seriously, practicing their beliefs not only through their local congregation but through their community as well. Jolly has contributed considerable service through Long Run Baptist Association and businessmen's prayer groups, and holds membership in the Penderis Club, Executives Club of Louisville, Better Business Bureau, Public Rela-

tions Society of America and Baptist Public Relations Association.

Jolly's captivating smile is almost as familiar to friends as the Jolly Rancher candy in his coat pocket he carries to dole out wherever he goes. Giving away candy has become his trademark and he has rightly been dubbed "the candy man" by some. At Westport Road Baptist Church, he dispenses a bag of Jolly Ranchers each Sunday morning in the halls to Sunday school attenders.

A \$200,000 Home Mission Board contract has allowed him to develop three "Good News America, God Loves You" television and six radio commercials, and numerous print and billboard ads, along with other forms of communicating the message, to conduct surveys and produce a newsletter. He is also allowed two trips to each state Baptist convention headquarters to meet with evangelism directors, media personnel and other officials to present his company's services. The individual states will fund the purchase of air time, print media space, etc. Placement of advertising will be handled by Jolly's firm.

The agency normally charges a commission on purchased space/time to its clients of 15 percent. In this case, however, it will return 7.5 percent of that fee to the state conventions that employ Jolly Communications for whatever use the states may wish to make of it.

Next year when you see and hear "Good News America, God Loves You," recall that the man who gave life to the message is an active Kentucky Baptist layman who believes in the message as much as you do.

The Jolly approach to 'Good News'

The "Good News America, God Loves You" creative strategy is a simple one. It will concentrate on the "YOU's" which make up America.

We want to "acclimate persons to God's presence" in every day human lives. We want to appeal to all persons 10 years of age and above: non white (black, Oriental, Hispanic, Indian, other) and white (regardless of national origin, plus every day Americans).

The approach should be one which is very open, exciting and warmly inviting. We will accentuate the positive (not negative) attitude of Christians. We will choose from situations reflecting key factors in faith development: birth, achievement (i.e. graduation), marriage, every day living and loving, business, worship, prayer, Bible read-

ing, illness, death and optimistic persons successfully fighting heavy odds.

We will use beauty in nature and human life to make our background points. However, the illustrations used must be universally applicable. They must not be "regional" or "parochial."

Finally, the persons used will contain a mixture of children, youth, adult and mature persons in single as well as married environments. Persons will be ethical, loving, warm, believable, conveying hope, cleverness and a "uniqueness" of individuality which we know is the gift of God our father, our savior and our sustaining spirit.

The close will show a "Good News America, God Loves You" logo identification.

—Alan G. Jolly

GOOD NEWS AMERICA



GOD LOVES YOU.



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

homes for children

A million dollars?

What would you do if you had a million dollars? The U. S. Postal Service is delivering sweepstakes and give-away schemes to multitudes of American families. People are filling out the forms and entering these contests by the thousands.

If you were a big winner, you probably would pay off your debts. Then likely you would buy some things you had wanted but couldn't afford; i.e., a new car, some new clothes, furnishings for the house, etc.

However, you suddenly would become concerned about the future. You probably would think, "If something happened to me, would my spouse be sure to get my newly acquired estate? Also, what about my children; and would my church and favorite charity get any help from my estate?"

Most of us would like to be rich so we could give more to worthy benevolent causes. However, many of us know we will never be rich. So the question is: am I doing the best with what I have? Can I give more and still provide for my family?

One disturbing thought, however, is that many believe only wealthy people need a will. No so—everyone should have a will. Apart from the distribution of material goods, a will provides for the care of minor children. If you and your spouse should die in a common disaster, the choice of a guardian for your children would be highly significant. Therefore, a will is extremely important.

Of course the state has a will for all persons who do not have their own will prepared. However, the state's will may not fit your plans. Indeed, it could even contradict your wishes.

A will can save much money that otherwise would be spent in court costs and taxes. Also, a will enables you to be certain your estate will be taken care of orderly and according to your wishes.

Your will can save your family a lot of heartaches and problems, and it shows your love and concern for them as you provide for their welfare. It also enables you to extend your Christian influence through gifts of cash or property to Christian causes.

If you want your estate, no matter how small, to be used as you desire, you need an up to date will. Preparing a will is not a do-it-yourself job. You need help so it can be properly planned. Write us at Baptist Homes for Children, 10801 Shelbyville Road, Louisville, KY 40243 for helpful material. Then go see a competent attorney who will help prepare your will properly.

Partnership pays double dividends

A Kentucky church reaches out to help one, two, now three Ohio congregations

by Richard F. Hale,
State Correspondent

The Kentucky and Ohio church partnership began early for New Hope Baptist Church, Simpson Association. The working relationship they have with Woodlawn Baptist Church, Lima, resulted from a pulpit exchange in 1977. The exchange, involving 15 churches in Bethel and Logan associations in Kentucky and Ohio's Northwestern Association, sent New Hope pastor Tom Lawhon to Lima and Woodlawn pastor William Nichols to Kentucky.

Sixteen New Home members went to Lima in the summer of 1978 to help with a religious census and to lead backyard Bible clubs. With the exception of one year this northward pilgrimage has been made annually since that initial trip. Between 12 and 16 members from New Hope have been involved each year.

The first four years of this joint venture focused on the area around the church in Lima and in American township, the target area for a future mission. The two most recent trips have been to Bluffton, 17 miles from Lima. Bluffton Baptist Chapel is a mission of Woodlawn. As in Lima, the work here has been in surveying and backyard Bible clubs.

New Hope is a rural church located on the Simpson-Logan county line between Franklin and Adairville. Woodlawn is located in a city of 50,000 with another 60,000 in adjoining communities. Bluffton is a small town with a large Mennonite population and is the location of a Mennonite college. The diversities of location and people have been bridged to form a unique working relationship. This partnership for spreading the gospel has produced growth in all three churches.

Large churches with several staff members are often involved in mission trips under the leadership of a paid staff member. Youth choirs travel the country each summer on joint pleasure and mission ventures.

What is unexpected is the involvement of lay people from a small rural church with a church in a midwestern industrial city. This has been the case with New Hope. Almost 10 percent of the resident membership goes each year to assist in the work in Ohio. About one of every five Sunday school members have been on at least one mission trip.

This type of involvement has had a great effect on the mission heartbeat of the church. Lawhon explained, "The personal linkup with Woodlawn and its mission outreach on a continual basis has been a mission revival for our church."

This feeling is echoed by team members. WMU officer Mildred Harris commented, "Until I became directly involved in missions other than in my own community I did not fully realize the importance of the great commission."

Bernice Joyce was 68 when she went on the first of her six trips. She called her involvement "one of the greatest . . . I have ever experienced in my 62 years as a Christian."

The individual commitment to mis-

sions on the part of youth and adults has been the most significant result for New Hope members. Most of the team members have expressed a positive effect on their own lives. They have become stronger in their faith. They have learned to witness effectively. Their eyes have been opened to a world in need of Christ and as a result their lives will never be the same.

The impact on the two churches in Ohio has been equally dramatic. Nichols and Bluffton pastor Steve Renfrow were quick to acknowledge the benefits of the mission partnership.

Renfrow commented, "They have helped us do in a short time what we could not have done alone." The prospects discovered through surveys and Bible clubs have allowed Woodlawn and Bluffton members to spend their time visiting prospects instead of trying to locate them.

The location of prospects is essential in this area where there are 15,500 people for every Southern Baptist church. Within one mile of Woodlawn are 4660 unchurched people. (These figures are from the latest Home Mission Board study of the area which also shows that almost 70 percent of the population of the county is unsaved.)

While the population grew at a rate of one percent between 1970 and 1980, the membership of Southern Baptist churches in Lima increased by 42 percent. This growth was due in large part to the assistance and prayer support of New Hope and other Kentucky Baptist churches. Nichols recognized the significance of this outside help.

"We could not have accomplished this without the partnership," he said. The Woodlawn congregation is now larger than the one at New Hope. Sunday school enrolment has increased to 115 with an average attendance of 65.

Not only are there visible results, groundwork has been laid for outreach of the church for the years ahead. Nichols mentioned "two growing, tithing, faithful families" reached as a direct result of New Hope's efforts.

He continued, "I am convinced that a great deal of the success in this effort has been brought about through a long term commitment—evaluated each year by the people at New Hope."

Bluffton Chapel has grown rapidly since New Hope became involved with its work. New Hope member Charles Harris reflected, "We have been involved with the mission at Bluffton and have seen it grow from the first year we

went when our church had more there than they did, to this year when they had about as many attending Sunday school as we do."

Bluffton Chapel is still growing and on a recent Sunday had 85 in Sunday school and 49 in Church Training. They are now as large as New Hope and Woodlawn. They have recently approved the budget for the coming year. The new budget calls for a 75 percent increase. Church pastoral aid from the Home Mission Board will be discontinued this year.

In 1979, when Lawhon preached in Bluffton's revival, serious consideration was being given to closing the mission. With the faithful work of those in the partnership the mission plans to constitute as a church in April.

As pastor of the supporting church Nichols commented, "Bluffton would not be where it is now without the prayer and financial support of New Hope and other KBC churches."

Renfrow attributed their effectiveness to several factors.

"They were sympathetic to the local situation," Renfrow said. "That is something that any group coming from Kentucky to help must be." He also noted their flexibility and willingness to do anything asked of them.

Then he added, "They didn't get discouraged." Discouragement is a commodity in great supply when working in a pioneer area. Nichols commented, "As a pastor for 10 years I have been challenged, discouraged and sometimes frustrated that we are reaching so few . . ."

Those who have gone from New Hope each year have provided much needed encouragement, inspiration and help. They have helped alleviate discouragement and frustration. They have given new courage to step forward. Renfrow stated, "I have learned not to underestimate the degree of commitment and involvement a smaller church might make. It is a mistake to assume a church running less than 100 in attendance will make only a minimal effort."

Bluffton and Woodlawn do not believe in minimal effort. They are continuing to step forward in faith. The two groups are jointly sponsoring a new mission in Ada, about 13 miles from both churches. They have called a Kentuckian, Lee Warf, to serve as pastor of the new mission work. Warf will be a church planter assistant with the Home Mission Board for his first two years at Ada. He will also receive support from the Ohio Baptist Convention.

The mission at Ada will need additional financial assistance for operating expenses. The two supporting churches will need continued prayer support. All three groups will also need the on-site help of churches like New Hope.

The Kentucky and Ohio Baptist conventions have agreed to continue this church partnership plan for at least three more years. Nichols echoed the sentiments of many Ohio pastors when he said, "We look forward to a renewed partnership as God leads in this outreach."

As God leads, dividends will continue to come—double, triple or, as in this case, quadruple.

Their eyes have been opened to a world in need of Christ and, as a result, their lives will never be the same.

Flight to the SBC

by Patrick Cole, Staff Writer

Western Recorder's fifth annual tour to the Southern Baptist Convention takes on a new dimension this year—air travel to the convention city.

The Western Recorder Chartered Air Bonanza will have two flights from Louisville's Standiford Field to Dallas, Tex., the host city for this year's convention. The first departure will be Saturday, June 8, and a second departure will be late Sunday afternoon, June 9.

Preconvention meetings and conferences will begin Sunday, June 9. The convention begins Tuesday, June 11 and concludes Thursday evening. The tour will make the return trip to Louisville Friday.

"By having two departure times we can accommodate a lot of pastors and other people with church responsibilities," said Ray Hayes, coordinator for the Western Recorder tour. Hayes explained by having the later departure time church staff members will miss no morning worship service while on the convention trip.

Normally, Western Recorder's tour travels by bus, but because the bus trip would have required two additional days, the tour's organizers opted for the convenience of air travel.

"It cost more to travel by plane but the time saved justifies taking the plane," noted Hayes.

The cost of the tour is \$525 for four to a room. Included in the price are air

fare, six nights lodging, transportation to the convention meetings and a tour of the Dallas area.

The tour will stay at Howard Johnson's Motor Lodge, 311 Stemmons Frwy., about 3.5 miles from the convention site. Other tour rates are \$550 (three to a room), \$575 (two to a room) and \$650 (one to a room).

"We want to provide the best possible service for the lowest cost to the most people," said Hayes.

Three advantages of going on the Western Recorder tour include:

- Those on the tour will have transportation home provided to them at any time should an emergency require them to leave Dallas early.

- Elected messengers can deduct the cost of the tour from their income taxes. Western Recorder will supply the proper receipts so the deduction may be taken.

- Persons on the tour will not have to be concerned with transportation to convention functions. Transportation will be provided to every convention meeting and conference.

Persons who have traveled on the Western Recorder bus in previous years have been complimentary about the service and accommodations.

Herschel Morgan, pastor of First Baptist Church, Benton, said, "Things couldn't have gone better. The accommodations were excellent, the fellowship superb and it was good for us to not have to worry about traffic, parking,

motel reservations, etc."

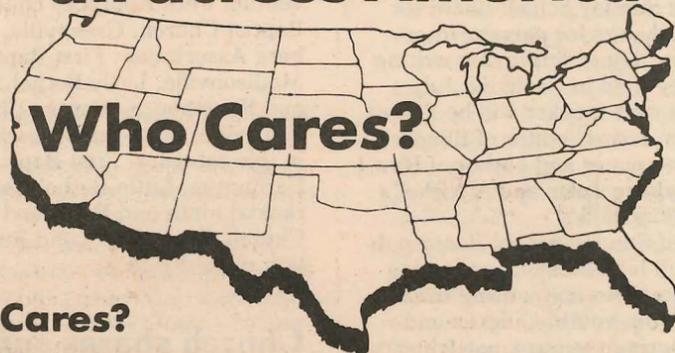
"You had made good and complete arrangements," shared Rowena Sullivan of Franklin. "It was so convenient to have the bus drop us off at the right doors and pick us up."

Larry Rowell, pastor of First Baptist Church, Lyons, Ga., observed, "Your preparation beforehand proved faultless; the tours were excellent, the buses marvelous."

Hayes advised that reservations be submitted early. He noted several reservations have already been received. Those interested in going on the Western Recorder Chartered Air Bonanza should send their name, address and a \$100 deposit to Western Recorder - SBC, Box 43401, Middletown, KY 40243.

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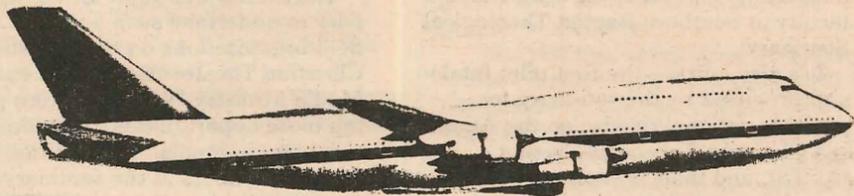
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baptist news in brief

Southern Regional RA Congress location change

The Southern Regional Royal Ambassador Congress scheduled for Feb. 14 will be held at Scottsville Baptist Church, Allen Association, rather than at First Baptist Church, Scottsville as originally promoted.

The church's address is 301 East Main Street, Scottsville.

Hastings to speak at BSSB writer's conference

The annual Sunday School Board's writers' workshop for persons interested in learning or improving writing skills will be held in Nashville July 15-19. Featured speaker will be Robert J. Hastings, retired editor of Illinois Baptist state paper and author of *How I Write*, *Tinyburg Tales* and *A Nickel's Worth of Skim Milk*.

Editors of Sunday School Board publications will lead sessions on writing devotional articles and writing materials for adults, youth, children and families. During the week participants will have an opportunity to have their writing evaluated.

The \$55 registration fee or requests for additional information should be sent to Church Program Training Center, Box 24001, Nashville, TN 37203 or phone 615-252-2294.

Kentucky churches high in church music awards

During 1983-84 Kentucky churches ranked high in the Southern Baptist Convention for church music study course training awards.

Kentucky was third in the number of church music diplomas earned during the year and second in the number of awards earned in the church music category of the Southern Baptist Convention church study course system.



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

It's a new year!

Christmas is past for another year. I hope you had a good one and that God blessed you with the sense of his own peace and joy.

Now the new year has dawned and it's 1985. Each new year is traditionally a time for introspection, evaluation, projection and resolution.

For us at Campbellsville College the coming of January means many things.

It's time for the students to return to campus from their semester break and Christmas holiday. A new term will begin with new classes, new challenges and new opportunities. Some new students will enrol for the first time and will encounter the newness of surroundings, activities and professors.

New friends will be made and for many God will open new vistas for thinking as

In the area of church music leadership, Muhlenberg Association ranked second in the nation; Little Bethel Association, fourth; and Long Run Association, seventh.

First Baptist Church, Greenville, Muhlenberg Association, topped the list of all churches in the convention in total awards earned in the subject area of church music with 184 awards. Richardson Missionary Baptist Church, Louisa, Greenup Association ranked fifth in the nation and East Pittsburg Baptist Church, London, Laurel River Association ranked 11th.

In the number of awards earned in church music leadership, the top three churches in the Southern Baptist Convention were Kentucky churches: First Baptist Church, Greenville, Muhlenberg Association; First Baptist Church, Madisonville, Little Bethel Association; and Hurstbourne Baptist Church, Louisville, Long Run Association. Also in this category, First Baptist Church, Earlington, Little Bethel Association ranked ninth and Parkwood Baptist Church, Louisville, Long Run Association ranked 18th.

Church shares surplus through Coop Program

A Kentucky church has given a generous part of its 1984 budget surplus through the Cooperative Program.

First Baptist Church, Owensboro, after reaching its 1984 church budget, gave 20 percent of its overage through the Cooperative Program. The overage amounted to \$7,746.42.

However, that was not the end of First Baptist's 1984 giving. The church had accumulated additional money in its mission budget from unexpended funds and interest earned during the year. Of that balance, the church gave \$3,245.98 through the Cooperative Program.

The total amount the church gave through the Cooperative program in 1984 was \$146,155.95.

they progress in their development and in his grace.

A new year with its new college term is also a time for every member of our faculty and staff to reassess our purpose in being involved in a Baptist college—in Campbellsville College—and in the lives of these young people. It is a time for us to renew our own commitments to God, to the most noble concepts of Christian higher education and to those who are our students. Ours is a great calling and ours is a significantly responsible assignment!

I'm grateful for the day I sensed God's call upon my own life to serve him as a teacher and educator. While that occurred 38 years ago, it is as fresh today as then. When a new year comes and I take stock, I also want my commitment to be as fresh and vibrant as it was then.

Pray for us as we serve you at Campbellsville College in the new year and may God give you of his choicest blessings in 1985.

Baptist Joint Committee joins Vatican challenge

Insisting President Reagan is bound by the First Amendment's ban on an establishing of religion, the Baptist Joint Committee on Public Affairs has asked a federal district court to strike down as unconstitutional Reagan's appointment last year of an ambassador to the Vatican.

The Washington-based agency, representing the church-state interests of eight U. S. Baptist bodies—including the Southern Baptist Convention—submitted its views Jan. 7 in a case brought by Americans United for Sepa-

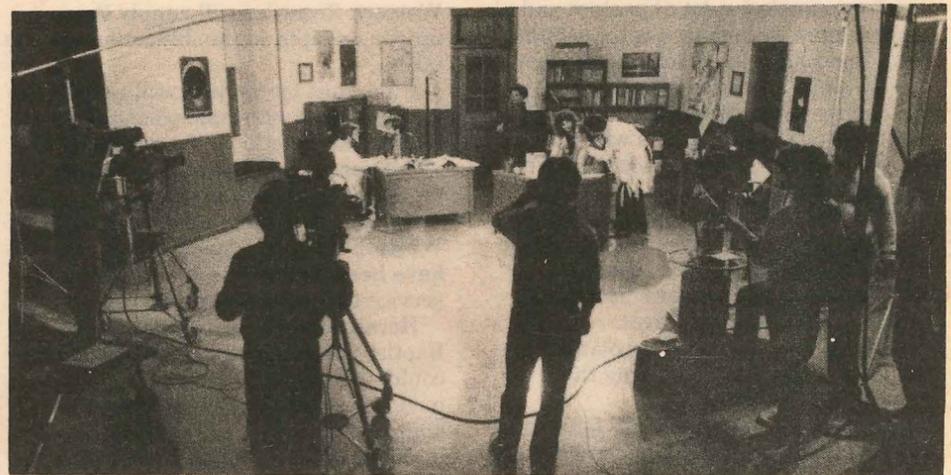
ration of Church and State, more than 15 religious bodies and numerous individuals challenging diplomatic relations between the U. S. and the Holy See.

In a dramatic reversal of policy, the White House and the Holy See jointly announced in January 1984 they were immediately establishing full diplomatic relations.

Although several recent U. S. presidents, including Reagan, have stationed personal representatives at the Vatican, the move followed congressional reversal of an 1867 ban against formal diplomatic recognition.

That ban followed a 60-year period at the beginning of U. S. history of full diplomatic relations, a period which

Southern Seminary produces 'sitcom' pilot for ACTS



by Janis Whipple, Staff Writer

Three demons trying to tempt people into "rational human behavior" form the basis of a television pilot called "Irrational Acts" written, produced, directed by and featuring students and faculty at Southern Baptist Theological Seminary.

It's also a first—the first pilot funded and produced by the seminary for possible national release on the American Christian Television System (ACTS), and their first attempt at the use of the situation comedy format as a gospel medium.

The title "Irrational Acts" is based on the idea that Christian acts such as love, care, forgiveness and self-denial are viewed by the world as irrational. In the 30-minute situation comedy the "supervisor" sends three of his demons to Wilburton College, a small Christian school, to report on and tempt an English professor and those around him into RHB—rational human behavior.

Unfortunately, Russell—portrayed by seminary professor Ragan Courtney—is not as easy to coerce as the demons had hoped. He seems stubbornly willing to exhibit "irrational acts" of kindness and forgiveness in spite of all the unfolding temptations to do otherwise.

The premise of the show, according to producer-director and seminary professor Bob Hughes, was to create a satirical comedy aimed at young adults, carrying the gospel message "in a form that will be heard."

"We know from sociological studies that non-church people don't watch preaching services," explained Hughes, associate professor of mass media at the seminary. "If we really want to reach people with the gospel, we must take the same gospel and put it into a different format."

The whole project began over a year ago with a conversation between

Hughes and Jimmy Allen, president of the Southern Baptist Convention's Radio and Television Commission which sponsors ACTS. "I asked Jimmy Allen what the ACTS network would be interested in," remembered Hughes, "and he said a 'sitcom'."

The timing was right for the seminary to undertake such a project. Student organizations on campus such as a Christian Theater Association and Media Ministry Workshop were providing more opportunities for student participation in media. The addition of new faculty members at the seminary—Courtney in church drama, William Hendricks in theology and the arts, and Mozelle Sherman in church music drama—brought together a wealth of experience.

The event has been significant, according to Courtney, well known across the convention as a writer and actor, "because the seminary admits that drama is a valid medium to communicate the gospel and recognizes that through video we can reach a much wider audience."

One of the most important elements in the production was the student involvement. Students participated in every aspect of production, from acting, set-building, make-up and props to public relations, directing, producing and editing. Those involved were members of a seminary class taught for credit.

Such experience is at the root of the media program at the seminary. "We are trying to give major opportunities for students," Hughes noted.

The support that participants felt from the seminary throughout the project has been significant.

"It illustrates that Southern Seminary wants to address the world where the world is," concluded Hughes, "and also that Southern wants to support the ACTS network and what Southern Baptists are doing in television nationwide."

ended in 1848 when the papal states ceased to exist and the Vatican became a 108-acre enclave in the heart of Rome.

Jimmy Carter receives award from Methodists

Former President Jimmy Carter, a Southern Baptist, has been named to receive the World Methodist Peace Prize for 1985. Carter, President from 1976-80, will receive the award Mar. 13 at Emory University in Atlanta.

Joe Hale, general secretary of the council, said the award recognizes Carter's long commitment to the goal of world peace; his concern for increased understanding among the peoples of the earth, his vision evidenced through the establishment of the Carter Center of Emory University for the reduction of conflict; his work with Habitat for Humanity, which sponsors projects to provide low-cost housing for the poor, and the personal example of his own life as one who is committed to the "things that make for peace."

Hale said Carter is the first American citizen to receive the award. Among the other recipients is the late Anwar Sadat, president of Egypt, whose efforts for peace were interrelated with those of Carter.

The Peace Award is given periodically by the World Methodist Council, a representative world body of 64 Methodist and related united churches in 90 countries on six continents. Member denominations in the United States include African Methodist Episcopal, African Methodist Episcopal Zion, Christian Methodist Episcopal, Wesleyan and United Methodist.

Claude Cone named New Mexico executive

Claude Cone, pastor of First Baptist Church, Pampa, Tex. since 1972, was elected executive director of the Baptist Convention of New Mexico Jan. 7 at a special called meeting of the convention. He will assume his duties Mar. 1.

He succeeds Chester O'Brien who headed the convention for 10 years before resigning to become associate pastor of First Baptist Church of Amarillo, Tex.

Cone, 49, grew up in western Texas and eastern New Mexico. He was saved at Riverside Baptist Church in Albuquerque in 1945 and surrendered to the ministry while a student at New Mexico State University in Las Cruces in 1954.

He graduated from Wayland Baptist University in Plainview, Tex. and

earned two degrees including the doctor of ministry from Southwestern Baptist Theological Seminary in Ft. Worth, Tex. All of his pastorates have been in Texas. He was ordained at Slide Baptist Church in Lubbock in 1957 and also was pastor of churches in Crandall, Howe, Dennison and Lubbock.

A strong supporter of missions, Cone led the Pampa church to increase its Cooperative Program giving (the Southern Baptist unified budget) to 23 percent of all budgeted income. During his 12-year tenure at the church, Cooperative Program giving increased from \$41,000 to \$297,000 annually. Total mission gifts during the same period increased from \$75,000 to \$632,000 annually.

The search committee reported it received about 60 resumes. All had been "prayerfully" considered and Cone was the unanimous recommendation from the committee.

Cone and his wife, Jeannie, have two children. A daughter, Cathy, is pursuing a PhD degree at Texas A&M University, and a son, Craig, is a corporate pilot flying for a Pampa firm.

The Cones also sponsor Wanne Silva, a Brazilian student currently attending Wayland Baptist University.

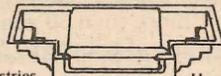
Northcentral states affirm goal to double churches

More than 430 participants from seven northcentral states reaffirmed their commitment to double the number of churches in the region by 1990.

The pastors and laypersons from the seven northcentral states—Indiana, Illinois, Iowa, Michigan, Minnesota, Ohio and Wisconsin—met at Far Hills Baptist Church, Dayton, Oh., Jan. 3-5 to hear an update on Southern Baptists' work in the region and to train for church starting in the country's mid-section.

R. V. Haygood, executive director of the Indiana Baptist Convention, told participants that Southern Baptists had only 625 churches in northcentral and northeastern states in 1946. By 1973, the number in the northcentral region alone had increased to 1758, he added.

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baptist forum

Secular humanism in public schools

Christian beliefs and principles of moral righteousness are coming under increasing attack in books that are being used in state universities and schools across America. The reason for this attack is that most state universities and schools have become temples of secular humanism where students are taught situational ethics and other immoral humanistic philosophies.

I hold in my hand a book entitled **Summerhill—A Radical Approach to Child Rearing**, by A. S. Neill. This book is used in education courses, and it has been used in teacher education classes in some of the universities in Kentucky.

On page 241 of the Summerhill book Christianity is named, and on pages 243 and 244 the Christian doctrine of sin and salvation is treated with contempt. On other pages throughout the book sinful humanistic practices and freedoms without moral restraints are advocated.

The evil humanistic philosophies are also found in books that are used in high schools and even in elementary schools.

I have before me a book which is used at the high school level. Under a section entitled "Materials and Teaching Suggestions," the authors suggest that gay liberation groups will supply speakers for high school classes. They list pamphlets and books on homosex-

uality and give addresses where they may be obtained, and they suggest that students should be given the opportunity to interact with homosexuals. (I don't give the title of the book because children might get a copy and send for the suggested materials.)

The two books I have mentioned are among hundreds of humanistic books that are being used in state universities and schools to prejudice the minds of young people and children against Christian teachings and against principles of right living.

There are some questions that need to be asked and answered. Would it be fair for Christians to advocate Christian doctrines in state universities and schools at the taxpayers' expense? No, because it would violate the principle of separation of church and state. Is it fair for secular humanists (advocates of a religion without God), to continue to advocate humanistic dogma in state universities and schools at the taxpayers' expense? No, because it violates the principle of separation of church and state.

We have a just and righteous reason to rise up in our legislatures and courts and put a stop to what the secular humanists are doing to our children and grandchildren. And I am not talking about censorship. I am talking fairness under the Constitution of the United States.

William R. Hagan, Taylorsville

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A 'history box':

Collecting and storing the past

by Beth Wyatt, State Correspondent

First Baptist Williamsburg's Woman's Mission Union has been a history making group and is now making more history.

In one corner of the library stands what looks like an ordinary file cabinet but it is not ordinary! It is the "history box."

During the September 1983 WMU Happening a thought came to Matilda Waddle, the church's WMU director. That idea took seed and began to grow.

Looking for historical material they came to find out how little they had. She thought it expedient and imperative that something be done to correct the problem.

The church's WMU began in 1891 with Mrs. John (Debbie) Siler as president. Minutes were available until 1893 and then nothing until 1908. Finding so little and knowing the church had so much history, something had to be done.

The church is located near the campus of Cumberland College, so obviously the WMU has been graced with the presence of the first ladies of the school and other newsmaking persons to say nothing of the children who were always in the sports pages.

Mrs. Waddle, not a native of the area and a busy registered nurse in surgery at Corbin's Southeast Kentucky Baptist Hospital, came up with the idea of the history box. She suggested making a file on each calendar year and a file on each WMU member. Great idea; hard labor!

The files began to grow and soon outgrew their box.

Mrs. Jo Florence Cordell, chairman of one of the six circles of the church, purchased a file cabinet in honor of her mother, the late Mrs. Allamae Renfroe Buhl, former president of the church's WMU and the associational WMU.

"I recall when the group's attend-

ance was 90-100. Mother believed in having everyone she could to speak here. We had the state WMU president and others from the Kentucky Baptist Convention building to come and spend the night in our home and speak for her WMU. It meant so much to me and encouraged me to continue in the work of the church's organizations," she commented.

According to Mrs. Waddle it is amazing what this "history box" has accomplished. The unity of the group is much closer as they work toward a goal they all have a part in. Many persons have brought clippings from newspapers of the area and Western Recorder. Others have sought out copies of the yearbooks of the early 1900's, which were most elaborate.

On the financial side the women found in some of the minutes that an endowment had been set up with an amount to be given to the WMU each year. This was done in the late 1950's and the group had ceased to collect from it. This gave them a needed burst of strength.

Mrs. Waddle, mother of three and grandmother of two, served for a number of years with her husband as resident parents in one of Cumberland College's dormitories. She is a graduate of a Christian Bible school with a degree in Christian ministries. She attended the school with her husband after they reached age 50 and wanted to further equip themselves for better service.

She admits to the enormous task she is pursuing in adding to the history box but quickly adds there is nothing in it for her.

"I see so much around our church to be proud of and so much that generations in the future need to know, I just love it and can spend all my free time working on it," she beams.

A history box is a most interesting way to collect and store the past that might catch on in many of our Kentucky Baptist churches.



Mrs. Matilda Waddle scans files in the Williamsburg First Baptist "history box," a growing project of the church's WMU circles.

congregations

Walnut Street Baptist Church, Louisville, Long Run Association, is being featured on the American Christian Television System.

The congregation's Sunday morning worship service appears on the "Great Churches of America" series on ACTS, Southern Baptists' national TV network.

The services air Tuesdays at 9 p.m. and Wednesdays at 1:30 a.m. and 3 p.m. during January. Wayne Dehoney is pastor of Walnut Street.

Green River Baptist Church, Ohio County Association, dedicated a new sanctuary and Sunday school rooms Nov. 18. Roy Boatwright of Louisville brought the dedicatory message.

Second Baptist Church, Salem, Ohio River Association, presented a plaque to Ruth Clark in recognition of her 29 years as organist.

Chevrolet Baptist Church, Ohio River Association, celebrated 23 decisions in a recent service. Of that number, 14 were for baptism. Randy Hoskins is pastor of Chevrolet.

Erlanger Baptist Church, Northern Kentucky Association, will have dedicatory services for its new sanctuary, Saturday, Mar. 2 at 7 p.m. and Sunday, Mar. 3 at 3 p.m.

Lexington Avenue Baptist Church, South District Association, held a commissioning service Dec. 16 for Mike and Debi Rogers, newly appointed missionaries to Venezuela.

Sutton Baptist Church, Pike Association, was constituted as an autonomous church Jan. 13. Edward L. Gardner is pastor of Sutton.

Its mother church is Grace Baptist Church, Pike Association. Tom Moore is pastor of Grace.

First Baptist Church, Stearns, McCreary County Association, honored its pastor, B. J. Turner, and his wife with a reception on their 10th anniversary with the church.

Highpoint Baptist Church, Graves County Association, recognized the 100th birthday of Annie Cross during a service Dec. 9. James Tharp, her minister for more than 30 years, delivered a message of tribute to Mrs. Cross.

Al Cobb is pastor of Highpoint.

Ninth and 0 Baptist Church, Louisville, Long Run Association, held a commissioning service Dec. 9 for two newly appointed missionary couples from the church. The couples are Bill and LaVerne Arnold, missionaries to Nigeria, and David and Linda Jackson, who will go to Senegal, France.

Antioch Baptist Church, Knob Lick, Liberty Association, was destroyed by fire on Dec. 6.

The congregation has moved its services to a rented house. Neighboring churches have donated needed items such as a piano, hymn books and pews, but the congregation is still in need of more chairs, hymn books and a pulpit stand.

The church has formed a building committee which has met with the Church Architecture Department of the Baptist Sunday School Board.

Ken Murphy is pastor of Antioch.

New Hope Baptist Church, Muhlenberg

Association, celebrated Old Fashion Day Oct. 15.

James F. (Pete) Baxter is pastor of New Hope.

First Baptist Church, Whitley City, McCreary County Association, gave its pastor, William Goodan, a new automobile for Christmas in appreciation for 25 years of service.

Mt. Pleasant Baptist Church, West Union Association, honored its minister of music, George Crice, with a reception in appreciation of his 33 years of service.

J. M. Boldry is pastor of Mt. Pleasant.

First Baptist Church, London, Laurel River Association, presented a plaque of appreciation to Mr. and Mrs. Cecil Yearly. Yearly has been the church treasurer 30 years. Mrs. Yearly has been active in WMU work and the church library and has been a GA leader.

J. Bill Jones is First Baptist's pastor.

First Baptist Church, Franklin, raised \$371,697.68 in cash gifts and three-year commitments during a recent 13-week Together We Build program.

John Taylor Butts was the program director. David Crocker is pastor of First Baptist.

Warfield Missionary Baptist Church, Enterprise Association, had a high attendance day crowd of 131 Oct. 28. A goal of 100 had been set.

personnel

James Stom has accepted the call as pastor of Owen's Chapel Baptist Church, Blood River Association.

Raymond Flynn began duties as interim pastor of First Baptist Church, Irvine. He retired Nov. 11 as pastor of Annville Baptist Church, Irvine Association.

Virthel Taylor accepted the call as interim pastor of Oak Grove Baptist Church #1, Pulaski Association.

Rick Clark began duties as pastor of Grafenburg Baptist Church, Waddy, Shelby County Association. He had been pastor of Campground Baptist Church, Somerset, Pulaski County Association.

Darrell Gentry, a student at Eastern Kentucky University, Richmond, is the new pastor of Oak Grove Baptist Church #2, Pulaski County Association.

John Weaver was called to pastor Danleyton Baptist Church, Greenup Association.

Jeff Litton has accepted the call as minister of recreation, First Baptist Church, Fulton, Fulton Association. He resigned as director of youth and recreation, Dawson Baptist Church, Philpot, Daviess-McLean Association, effective Jan. 20.

David Nelson began his 24th year as pastor of First Baptist Church, Owensboro, Daviess-McLean Association, Jan. 6.

During his tenure as pastor 2150 people have joined the church, 798 of them by baptism. The church has also given over \$2.3 million to mission causes over the past 23 years.

W. Max Anderson accepted the pastorate of the Mt. Haven Baptist Church,

to the mississippi



Martin



Adamson

Graves County Association.

Daniel J. Martin (see photo) has been called to pastor Lynn Acres Baptist Church, Louisville, Long Run Association.

Martin previously pastored Hawthorne Baptist Church, Dyersburg, Tenn. He is a graduate of Belmont College, Nashville.

Jerry Adamson (see photo) resigned as pastor of Chaplin Baptist Church, Nelson County Association, to accept the call to pastor Chapelwood Baptist Church, Indianapolis, Ind.

A native of Louisville, Adamson attended Western Kentucky University, Bowling Green, and Southern Baptist Theological Seminary, Louisville.

Carl Ray Peevy has been called as minister of education and youth, Grace Baptist Church, Lexington, Elkhorn Association. He will graduate in May from Southern Baptist Theological Seminary.

Paul Taulman has been called as part time minister of music, Grace Baptist Church, Lexington, Elkhorn Association. He is a student at Southern Baptist Theological Seminary.

Lawrence Rice accepted the call as associate pastor of Chadwick's Creek Baptist Church, Greenup Association.

Jeff Cox is the new pastor of New Liberty Baptist Church, Graves County Association.

John Ross began duties as staff associate of First Baptist Church, Ashland, Greenup Association.

James T. Emerson was called to pastor West Broadway Baptist Church, Graves County Association.

Emory Riley resigned his position at First Baptist Church, Russell, Greenup Association, to become director of music and youth at Rockford Lane Baptist Church, Louisville, Long Run Association.

Gilmer D. Fauber Jr. has been called to pastor First Baptist Church, Ft. Thomas, Northern Kentucky Association. He comes to the position from a pastorate in Floyd, Va.

Jesse A. Hatfield has been interim pastor at Ft. Thomas for five months.

Paul Hatfield accepted the call to pastor Eddyville Baptist, Caldwell-Lyon Association. He previously was pastor of Moline Baptist Church, St. Louis.

He is a native of Nashville and a graduate of the University of Tennessee.

James Mills is the new pastor of Liberty Baptist Church, Caldwell-Lyon Association.

Steve Forsythe has accepted the call as minister of music at Victory Baptist Church, Little Bethel Association.

William Brown was called to pastor Liberty Baptist Church, Pulaski Association.

Larry Wishon resigned as pastor of Slate Hill Baptist Church, Laurel River Association.

Robert Simmons accepted the call to pastor Tidal Wave Baptist Church, Mt. Zion Association.

Billy Dugan resigned as pastor of Williams Memorial Baptist Church, Boone's Creek Association.

Bill Fee is the new pastor at Blackmont Baptist Church, Bell Association.

David Bickers resigned as minister of education and youth at High Street Baptist Church, Pulaski Association, to assume a position in Florida.

Dale Johnson accepted the call to pastor Cedar Gap Baptist Church, Mt. Zion Association.

James T. Sasser is the interim pastor at Clover Bottom Baptist Church, Irvine Association.

Truman Partin resigned as pastor of East Pineville Baptist Church, Bell Association.

Dale Johnson was called as pastor of Cedar Gap Baptist Church, Mt. Zion Association.

Wilmer Evans is the new pastor at Mt. Zion Baptist Church, Irvine Association.

Deboyce Givens resigned as pastor of Pine Grove Baptist Church, Bell Association.

James Dixon accepted the call to pastor Mill Creek Baptist Church, Severns Valley Association.

He attended Carson-Newman College, Jefferson City, Tenn., and the University of Tennessee, Knoxville. He is a graduate of Southern Baptist Theological Seminary, Louisville.

Danny Robbins resigned as pastor of Arjay Baptist Church, Bell Association.

Harold Reynierson resigned as minister of music at First Baptist Church, Danville, South District Association, effective Dec. 23.

Reynierson was the church's minister of music 16½ years. He has been involved in music ministry 36 years.

ordinations

Otis McConnell was licensed to the ministry by McHenry Baptist Church, Ohio County Association.

Cary Chidestar, Luther M. Galloway Jr. and Jay Johnson were ordained as deacons by Calvary Baptist Church, Danville, South District Association.

Ernest L. Martin is pastor of Calvary.

Jimmy Robinson was ordained as a deacon by First Baptist Church, Jenkins, Pike Association.

Kenneth Morgan was ordained to the ministry by Walnut Street Baptist Church, Owensboro, Daviess-McLean Association.

A joint ordination service was held with Sorgho Baptist Church where Morgan has been called to pastor.

Roger Gibson and Henry Lockhart were

ordained as deacons by Clear Fork Baptist Church, Warren Association. James Riley is pastor of Clear Fork.

David Hardison was ordained to the ministry by High Point Baptist Church, Mayfield, Graves County Association, Dec. 2. James Tharp preached the ordination message.

Hardison is a graduate of Mid-Century Baptist Bible College, Mayfield. He has accepted the pastorate of Washington (Vt.) Baptist Church.

Ed Trammel was ordained as a deacon by Baptist Tabernacle, Paducah, West Union Association.

Kenneth A. Brown is pastor of Baptist Tabernacle.

Doug Canada, Ronnie Coleman, George Oliver and Bill Sell were ordained as deacons by Northside Baptist Church, Princeton, Caldwell-Lyon Association.

David Royalty is pastor of Northside.

deaths

Dewitt Williams, retired pastor of Dwarf Baptist Church, Three Forks Association, died Nov. 10 in St. Joseph's Hospital, Lexington.

Williams was pastor of Dwarf Baptist Church from 1967-82. He had also pastored Hardburly Baptist Church, Three Forks Association.

Wade Cunningham, 79, pastor of Calvary Baptist Church, Caldwell-Lyon Association, died Nov. 29. He had pastored several churches in Little River Association and Grand Rivers Baptist Church, Ohio River Association.

The Calvary congregation recently named its new fellowship hall in his honor.

Lewis A. Pippin, chairman of deacons, Providence Baptist Church, West Union Association, died Dec. 4.

Pippin was a member of the West Union Association executive board.

missions

Mr. and Mrs. Ronnie L. Adams, missionaries to Venezuela, have arrived in Costa Rica for language study (Apartado 100, 2350 San Francisco de Dos Rios, San Jose, Costa Rica).

He was born in Cairo, Ill. and considers Cunningham his home town. The former Frieda Gupton, she was born in Paducah and grew up in Cunningham. They were commissioned by the Foreign Mission Board in 1984.

Mr. and Mrs. William Arnold, recently reappointed missionaries to Nigeria, have arrived on the field (PMB 5113, Ibadan, Nigeria).

He is from Louisville and she is the former LaVerne Hutchens of Bowling Green. They were appointed by the Foreign Mission Board in 1956, resigned in 1967 and reappointed in 1984.

Mr. and Mrs. James D. Dobbins, missionaries to Chile, have completed furlough and returned to the field (Casilla 280, Antogagasta, Chile).

He is a native of Durant, Okla. The former Wanda Carpenter, she was born in Logan County and also lived in Bowling Green while growing up. They were appointed by the Foreign Mission Board in 1978.

Nadine Lovan, missionary to Ghana, has returned to the field (Box 1933 Kumasi, Ghana). Born in Calhoun, Ky.,

she was appointed by the Foreign Mission Board in 1958.

Mr. and Mrs. Michael C. Rogers, missionaries to Venezuela, have arrived in Costa Rica for language study (Apartado 100, 2350 San Francisco de Dos Rios, San Jose, Costa Rica).

He was born in Atlanta and considers Danville his home town. The former Deborah Smith, she was born in Glasgow and considers Danville her home town. They were appointed by the Foreign Mission Board in 1984.

Mr. and Mrs. H. Eldon Sturgeon, Baptist representatives to Mexico, have arrived in the states for furlough (Rte. 1, Box 202, Sonora, KY 42776).

Born in Milton he also lived in North Carolina while growing up. She is the former Jo Ann Ferguson of Sonora. They were appointed by the Foreign Mission Board in 1957.

Williamstown Baptist Church, Crittenden Association, had eight of its Pioneers and several adults travel to Williamstown, Vt., to help mission churches.

The group spent a week conducting community surveys, leading backyard Bible studies, putting on puppet shows and visiting nursing homes.

Mr. and Mrs. William N. McElrath, missionaries to Indonesia, are in the states on furlough (1616 Pineview Dr., Raleigh, NC 27606).

He is a native of Murray. The former Elizabeth Henricks of North Carolina, she was born in Winston-Salem, N. C. and lived in several towns before settling in Greensboro, N. C. They were appointed by the Foreign Mission Board in 1964.

Mr. and Mrs. David Mein, missionaries to Brazil, have arrived in the states for furlough (334 S. Birchwood Ave., Louisville, KY 40206).

He was born in Grand Rapids, Mich., but spent his childhood in Brazil with his missionary parents. She is the former Lou Demie Segers of Cornelia, Ga. They were appointed by the Foreign Mission Board in 1944.

Karen S. Wright, missionary to Chile, has completed language study and arrived on her field of service (Casilla 551 Puerto Montt, Chile).

A native of Louisville, she was appointed by the Foreign Mission Board in 1983.

The Donald G. Duvalls, missionary doctors to Indonesia, have arrived in the states on furlough (310 Evergreen Ave., Birmingham, AL 35209).

He is a native of Lexington. The daughter of missionaries, she was born in Tiberias, Palestine, and grew up in New Orleans, La., Louisville and Georgetown.

Mr. and Mrs. Daniel R. Cobb, missionaries to Thailand, recently received 30-year missionary service pins. They may be addressed at Box 6, Chanthaburi, Thailand 22000.

He is a native of Ware Shoals, S. C., and she is the former Fannie Morris of Versailles. They were appointed by the Foreign Mission Board in 1954.

revivals

Piney Grove Baptist Church, #2, Pulaski Association, had 17 additions during a recent revival. Lloyd Senters was the evangelist. Earl Davidson is pastor of Piney Grove.

viewpoint

'Women's ordination' response

by Edwin K. Broadhead
2825 Lexington Rd.
Louisville, Ky.

The recent Viewpoint article entitled "Women's ordination" demands a response. The article is hardly an adequate account of the biblical portrait of woman. Although the article contains numerous citations, I find it interesting and most revealing that there is no mention of Jesus. While the author elevates the domestic code of the early church to a universal standard and gives it priority over even the teachings of Jesus, why does he not take all of the early domestic code seriously? Those who hold forth the domestic code as the standard for the church of today do not take seriously the command to veil a woman (1 Cor. 11:4-6), the forbidding of braided hair, jewelry and fine cloth-

ing (1 Pet. 3:3), the exclusion of women from the role of teacher (1 Tim. 2:12), the command to silence (1 Cor. 14:34; 1 Tim. 2:11) and the acceptance of slavery (Eph. 6:5-9; Col. 3:22-41; 1 Tim. 6:1-2; Titus 2:9-10; 1 Pet. 2:18). What we have here is a careful selectivity that retains only those sections of the early domestic code which suit the bias of those who resist women in ministry. The same approach was used in the last century to justify slavery. The article is a dangerous distortion of the biblical portrait of woman.

What does scripture say about woman and ministry? It has been long recognized that there are at least two creation narratives in Gen. 1-2. It is most important to note that Jesus never cites the second creation narrative of Genesis, (except for the earrarian of 2:24), but draws instead from Gen. 1

and its clear portrait of the equal nature of male and female created in the image of God.

Strangely, the recent article makes no reference to the prophets. The call of the prophets came from God and it was not mediated by man nor by human institutions—not even by the temple or the government. The calling of the prophet lies closest to the way in which Baptists have traditionally understood their calling. Significantly, the Old Testament knows of women prophets (Deborah in Judges 4-5, Huldah in 2 Kings 22:14-19, the wife of Isaiah in Isa. 8:3). The Bible offers no apology for the prophetic activity of these women.

Of course, the most crucial issue for the church is the stance of Jesus toward women and ministry. Strangely, the recent article says nothing of Jesus. The evidence of Jesus' egalitarian treatment of women and of women ministers is large. One should refer to *Woman in the World of Jesus* by Frank and Evelyn Stagg for a comprehensive treatment. The gospel of Mark is typical. Mark portrays women as believers (5:25-34; 7:24-30; 14:1-9; 15:40-41; 16:1-8), women as students of Jesus (3:31-34; 7:24-30; 14:1-9), women as teachers (7:24-30; 12:41-44; 14:1-9). Most importantly, Mark presents women as servants (1:29-31; 12:41-44; 14:1-9; 15:40-41, 47; 16:1-8). The terms for servant (diakonos) and for service (diakoneo) are the most crucial terms in the gospel of Mark. Jesus came to be a servant (10:42-45) and he calls disciples to follow him in suffering and in service (9:31-38). In all of Mark's gospel no member of the 12, no religious authority, no male, not even Peter is designated as "servant"; it is a title and a role that falls in an extraordinary way to women who are faithful in service to Jesus.

No passage is more crucial to the issue of Christian calling than the resurrection narrative. In all four gospels, women were the first to find the tomb of Jesus empty. In Mark and Luke the announcement of the resurrection was first made to women. In Matthew and John, Jesus appeared first to women. Most significantly, all four gospels tell that it was women who were first commissioned to tell the most important message of the Christian faith—the crucified Jesus is risen from the dead!

The gospels agree that the first evangelists of the Christian gospel were women. Acts 21:9 knows of four women who are prophets. The New Testament knows of women who are "deacons" (Mk. 1:31, 15:40-41; Rom. 16:1). The biblical role of women as ministers called and commissioned by God is firmly established within the pages of the scriptures. This affirmation comes to its highest point in Jesus. Our commitment to the centrality of the scriptures and to the Lordship of Jesus Christ demands that we both accept

and support women who are called of God.

Now the crucial question—what is ordination and how should it be applied in Baptist life? Surprisingly, little is said of ordination in the New Testament. The most prominent form of ordination is to social ministry (Acts 6:1-6) and to missionary service (Acts 13:1-3). Timothy is perhaps the lone example of ordination to the pastorate in the New Testament (1 Tim. 4:14). In the New Testament, then, ordination appears to be the blessing of the church as it sets apart one called to a particular, specific task of service. In all truth our missionary commissioning services probably lie closer to the New Testament pattern than do our pastoral ordinations. Baptists commission more women than men to missionary service.

Ordination of women is supported by the Baptist view on both prophecy and the priesthood. Baptists have focused on a prophetic view of calling—a call comes from God and lies beyond the control of government or institution. This calling requires no defense nor justification, only fulfillment. Baptists have replaced the institutional priesthood based on heritage and rank with the priesthood of every believer. All Baptists are priests—priests before God and priests in service unto each other. Our understanding of both prophecy and priesthood demands that we extend the symbol of ordination to all whom God has called—both male and female.

If there are ministers in the New Testament, then the women at the tomb are the first and foremost of them—no New Testament or church would exist without them. If there are church leaders in the New Testament, then Lydia (Acts 16:11-40) cannot be ignored or excluded. If there is one minister among us Baptists, it is Lottie Moon. It is she who best personifies what Baptists mean by ministry and it is no accident that our most important offering bears the name of a woman.

We have no right to exclude those whom God has called and commissioned. The church's task in ordination is that of support and affirmation of each one whom God has called. I shall be eternally grateful for the love and prayers and support of those who set me apart to the ministry of Jesus Christ. Surely we must extend this support to all whom God has set forth as servants of the word of God. We have the support, indeed the demand, of the Old Testament, of the New Testament and of our Baptist heritage in setting apart faithful women to the service of God. To one, male or female, to whom God has said "Go and tell," we have no right nor authority to say, "Veil yourself in silence."

A Baptist church cannot call any more than it can create. We can only support with prayers, with blessings and with the symbol of ordination those whom God has called. To do otherwise is not to judge the servants and prophets of God—it is to judge ourselves.

baptist forum

Ode to doctrine

Inerrancy—beautiful doctrinal term—

How do you cause some believers to squirm;
Teachers and preachers and those in the pew
All claim a corner on knowledge of you!
The trouble, of course, still lies in the fact
That no two alike will ever react
When plumbing your depths and giving their view,
While claiming to know all there is about you.

And then, ordination—another sweet term!
You give some believers the urge to affirm
Just who can receive you—and, too, who cannot—
I thought that I knew—but, shucks, I forgot.
The furor you cause—unseemly, at best!
The time is now here to lay you at rest
And get back to matters deserving more care,
For instance, just how to meet God to prepare.

And then there's the question of where we should pray—
At home or in church or in school day-by-day;
Now why should you cause such a feud and a fuss
When everyone knows that God always hears us?
Rancor you cause just makes my blood boil,
My sweet, lovely spirit you just have to spoil;
I frankly don't care if the kids pray in school,
As long as to do so is not made the rule.

Oh please just get lost—you doctrines and terms—
You only just open a rank can of worms,
And cause theologians and preachers and me
To waste all our time being made, don't you see?
And if you can touch them—the ones who must scheme—
Those leaders who rattle the swords of extreme,
Rattle their brains with a strong two-by-four
And tell them thus gently—noth the pew—nevermore!

James L. Clark, Danville



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baptist forum

Will it be millennialism?

The word millennial is not in the Bible. Neither is it in our articles of faith. In our statements of faith, Baptists subscribe to belief in the coming of Christ, the resurrection, the judgment and the end of the world. Among laity, pastors, faculty members and writers there have always been those holding divergent views on eschatology. Men sound in the faith have differed from each other on the doctrine of last things.

In classes at Clear Creek Baptist School I had teachers of both pre and post millennial views. This personal eschatological freedom did not affect the fellowship or policy of the school. No one cried, "Heresy in the school!"

In Campbellsville College I found about the same situation. A teacher in New Testament sent us to the library most every week to read Larkin on pre millennialism. Other professors and many students didn't subscribe to this school of thought concerning the kingdom and last things; yet again, this academic liberty didn't affect the fellowship, cooperation, policy and objective of the school. No one was ever heard to complain that his money was helping to pay a professor with whom he didn't agree. Love, respect and courtesy seemed to prevail.

In our seminaries will be found scholarly, dedicated teachers of different persuasions on this question. (I found it to be this way.) Some of them have given us great books on eschatology which shall become a part of the cherished heritage of our posterity.

A person may be a sound scriptural Baptist in his faith and know but little about millennialism. I heard a fellow pastor say one time, "I wish I knew whether or not I am a pre or a post—I don't know." This man was an orthodox Baptist preacher. I believe he was honest in what he said. He had read and heard enough about the millennium to be confused, but he was not confused about the basic tenets of the Baptist faith.

Through the years in serving as an evangelist, or in seeking an evangelist, I never raised the question of a man's views on millennialism. I have worked with fine men of different views.

The foregoing is not to say that there may not be heresy in our ranks, and that it should not be eliminated. It should be dealt with wherever it is found. But this is to say that if one's millennial position is the decisive factor in eligibility for fellowship, position and service, it is a sad day for Southern Baptists.

When the present conflict and controversy in the Southern Baptist Convention is settled (and it most certainly will be), I trust we will not have to say the emerging, divisive and decisive issue was millennialism.

Carl Loy, Columbia

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Storytellers

Uncovering the truth, bringing stories to life

by Denise George, State Correspondent

Vicki Ragsdell and John Styron are storytellers. Truthful storytellers.

"I've had people come up to me and say, 'You say you're a storyteller? Well, my momma always said a storyteller is a liar'."

To those people, Mrs. Ragsdell quotes Jagaboo Jones (from the Broadway play of the same name): "A liar is one who tries to cover things up; a storyteller is one who tries to uncover things so that all can see the truth."

Styron and Mrs. Ragsdell are the founders, writers and actors of StorySource, a Christian drama group based in Louisville.

They use stories as a tool for interpreting the gospel.

"Jesus taught with stories," Styron explains. "Afterwards people would come up and ask 'what does this mean?'"

The two dramatists, both members of Crest Hill Baptist Church, write their own material and present it with the use of a few props.

Using scripture, Mrs. Ragsdell and Styron offer a fresh and colorful approach to ministry.

"Storytelling, rather than preaching, creates something we can come to and participate in," Styron allows. Mrs. Ragsdell agrees: "When you hear a story you tend to step into the character's shoes and see yourself in another context."

Just what makes a good storyteller?

"One thing we believe about storytellers as ministers is that we need to know the story in a very personal way," Mrs. Ragsdell admits. "And, we need to know our audience and our craft."

So far, the most ambitious and difficult project for the team is a drama entitled "Testament." In "Testament," they present 10 testimonies and revive five folk hymns written by lay persons through 20 centuries of Christian history. With the help of researcher and Southern Baptist Theological Seminary student Brian Craig, they uncovered over 200 testimonies.

"'Testament' is like an open book," explains Styron. "We open the play by saying: 'Welcome to the past, welcome to the present. It is all of ours.'"

Then the two actors go through history and tell the stories—reliving discoveries of faith, conversions, last words of martyrs and calls to preach.

Their realistic storytelling technique makes church history come alive for their audiences.

"The Bible is a collection of stories," Mrs. Ragsdell acknowledges. "But it is told by grandparents rather than parents because it shows both the negative and the positive struggles that humans go through. We feel that 'Testament' is kind of an extension of Christian world history—as told by

grandparents."

Mrs. Ragsdell explains the effect of a story on an audience.

"There was a woman at Princeton University, where we performed, who was very open about not being a believer in God. But by the end of the retreat weekend, she came to me and said, 'This is so beautiful, this story you told. I just wish it were true.' At that point, I believe she came a lot closer to believing in God."

Mrs. Ragsdell and Styron bring individual gifts to StorySource. Styron, who calls himself "a down home kind of homebred preacher," has been a pastor, has preached numerous revivals and has sung in a gospel quartet.

"I found myself always looking at the scriptures and reading the stories," he admits. "Even then, I would preach from the stories more than anything else. I would relate the stories to life."

Mrs. Ragsdell comes from a non-church background. She feels her ministerial gifts lie in pointing out and explaining religious jargon often used by Christians but not readily understood by non believers.

Blending their talents, they proclaim the gospel message in a way their audience will understand, and one in which their hearers will respond to and participate.

The two met in 1978 when they attended the University of Missouri. Both were active in the Baptist Student Union there.

"This was my first contact with church, since I didn't go as a child," Mrs. Ragsdell admits. The campus minister introduced her to the fine arts team, and in five years she staged 37 plays for them.

Both Mrs. Ragsdell and Styron wrote and produced skits at the university for the Thursday night student programs. In preparations for these presentations, Styron would read the scriptures and try to think of a unique way to present them. The result was Bible-based drama.

After graduation, John Styron and his wife Cindy and Vicki Ragsdell and her husband Blake (both married in 1979) moved to Louisville. Styron and Mrs. Ragsdell enrolled in Southern Baptist Theological Seminary.

Dedicated to continuing their work together, they produced the drama magazine "Prologue." Although the magazine was short lived, requests for their performances have not been. During the past eight months, they have appeared before more than 12,000 people at universities and churches, at retreats and revivals.

In February they will be presenting another ambitious program: a five-part drama for children using the theme of "covenant," and what it means.

What's in the future for StorySource? A new magazine, they hope.

"It will be a magazine that will contain original stories that will cover the range of history, fantasy, fiction, whatever you can think of," Styron states.

Drama, mime, puppetry, clowning and other ways of interpreting the gospel will be included. The magazine will also seek to explain how people can draw meanings from the stories they see and read. Styron sums up the magazine's intention as "a resource and guide in narrative ministry."

John Styron and Vicki Ragsdell—storytellers. "... A storyteller is one who tries to uncover things so that all can see the truth," echoes Jagaboo Jones.

And that's just what they're trying to do.

[If you are interested in knowing more about StorySource, please contact Vicki Ragsdell or John Styron at 502-896-2494.]



Vicki Ragsdell [l] and John Styron, founders of StorySource, a Christian drama group, perform one of the vignettes from "Testament," a storytelling walk through Christian history.



For Robin Childers, campus minister to five eastern Kentucky colleges, his job is on the road. He sometimes logs 25,000 to 30,000 miles a year in driving to a different campus each day of the week.

Modern day circuit preacher Divides his time, but multiplies results

by Glenn Mollette,
State Correspondent

A common saying is "My job keeps me going." This expression could be taken more ways than one but to Robin Childers it means going, going and going.

Robin Childers is a campus minister employed by the Kentucky Baptist Convention. His responsibility is to provide a ministry to students at Alice Lloyd College in Pippa Passes, Ky. However, this is to be done one day per week. The other four days he is responsible for the Ashland Community College ministry located three hours north of Alice Lloyd College, Hazard Community College, Pikeville College and Prestonsburg Community College where he resides.

To say his home is the road might be an understatement. "I'll drive about 25,000 to 30,000 miles per year," observed Childers, who further explained, "I'm a circuit preacher with numerous colleges to look after rather than several churches."

"Look after" might be putting it mildly when one considers the awesome responsibility on Childers' shoulders. He is the only campus minister for each of the five colleges. "It's a great thing for our state convention to be on each of these campuses," remarked Childers.

Because of this situation Childers has opportunity to minister to many students from various denominational backgrounds. "Many come to our meetings not simply because we are the Baptist Student Union but because we offer the only opportunity on these campuses for spiritual enrichment," exclaimed Childers.

Universities throughout the country have a wide array of religious groups meeting on campuses. Mormons, Islamic groups and others are beginning to get established on campuses. So far, Southern Baptists are the only ones of any denomination or religion of any kind on each of the five campuses Childers serves.

"The fact that Kentucky Baptists

have a ministry on these campuses is a great credit to the convention and Don Blaylock, the Student Department director for Kentucky Baptists," exclaimed Childers.

Childers sees his ministry as one of "new beginnings." "Three of the colleges are strictly two year schools. This makes it difficult to have a long term building ministry. New students come and soon they're gone for the University of Kentucky or Eastern University."

However, with all the travel and the great tasks of his work, Childers is extremely dedicated and enthusiastic concerning the work. "Our ministry is helping Southern Baptists to be visible in an area where they have been shunned. For years Primitive and Regular Baptists have been skeptical of Southern Baptists and their Sunday schools, paid preachers and mission efforts. This ministry allows us to meet young students one on one and help them to see Southern Baptists are great people."

Childers also places a great deal of emphasis on helping students make the transition from high school to college. "We are helping students to put their academic and spiritual lives together. Our philosophy is that academics and spiritual life go together. Some come to school thinking the gospel is only for the hollows. We're teaching them the gospel is a lifestyle."

Participation and activity are words that describe what Childers is doing on the campuses. At three locations local churches take turns in preparing lunch for the students who come to participate. Childers pointed out, "This gives our local lay people a chance to see our work in action."

An area newsletter for all five colleges has been started under Childers' ministry. Dawn Haddix is the editor and is a student at Hazard Community College. The newsletter keeps each of the five Baptist student unions in touch with one another as well as students posted to upcoming events.

*"We're helping students put their
academic and spiritual lives together ...
We're teaching them the gospel is
a lifestyle."*

The groups from all five of the colleges periodically get together for a retreat, a banquet or even a special mission project. One recent project was in Manhattan, N. Y. where students spent a week working with the Home Mission Board in a project to develop housing for the needy. Other trips have taken students to Brooklyn and South Bronx to participate in other home mission activities.

Childers sees tremendous good stemming from the BSU work. "We are developing leaders. These young adults will go on to churches to become responsible and capable Baptist lay

leaders. Many of them will soon be professional people and will make a difference in their respective fields because of what they are experiencing now. Some will go on to the seminary and become pastors or missionaries. "The particular period of life these students are going through are decision making years. Some might think Christianity and service for Christ is not too important; and might reserve their Christian commitment only to when they go back to their home church. Thus, our presence says the Christian life goes on and permeates every aspect of who we are and what we do."

After 32 years she's not just a run-of-the-mill secretary

by Bob C. Hardison,
State Correspondent

Alice Hood, who retired Nov. 30 after nearly 32 years as secretary at First Baptist Church, Greenville, was something special! She wasn't just the run-of-the-mill office help.

Alice was truly the pastor's "right arm." She could, according to former pastor Robert F. Martin, "answer the telephone, give directions, corral youth groups and at the same time put out a church newspaper without a hitch."

"To work with Mrs. Hood was one of the delights of my ministry," recalls W. C. Campbell, former pastor now serving at First Baptist Church in Roanoke Rapids, N. C. He reflected, "She knew how to protect the pastor's time without being offensive. She always kept the pastor in the best light. She was never critical of former pastors to me."

The key to Mrs. Hood's many years of service was seeing her work as a calling, not a job. If printing the weekly newsletter meant staying late she never hesitated. Should the pastor find it necessary to schedule an appointment after hours for which it was better that another person be in the office, she always obliged.

Her concern for others was always apparent. "Mrs. Hood was a good secretary," fellow worker Wanda Anderson recalled, "because she was patient and understanding of individuals



Alice Hood retired Nov. 30, completing nearly 32 years of service at First Baptist Church, Greenville. She began at the church Jan. 28, 1953. Charles W. Midkiff is her present pastor.

whether they be yellow, black or white. She willingly offered assistance over and above what was expected to individuals who just walked into the office. She went the extra mile."

Campbell tells of one incident where Mrs. Hood competently rendered help at a vital time. "I always made certain Mrs. Hood knew where I could be reached, even during the evening hours. One evening the family and I were invited to the home of one of the families in the membership. Mrs. Hood was the only person who knew where I could be reached. The 21-year-old son of one of our families was killed that evening. Someone had to inform the parents. The funeral director called Mrs. Hood. She called me at the family where we were visiting and I delivered the message to the family."

Alice Hood is a distinguished lady in the Greenville community and is highly respected by her friends. Beyond that, she is a woman of strength, courage and model Christianity.

I wish Alice Hood a very happy and healthy retirement. She deserves it. One day her Lord will receive her home with the words, "Well done thou good and faithful servant."

Kentuckians graduate from Southern Baptist seminaries

Golden Gate Baptist Theological Seminary

John Albert Martin of Crittenden was awarded a master of divinity degree during the Dec. 19 commencement at Golden Gate Baptist Theological Seminary, Mill Valley, Cal. Martin was one of 40 students graduating with degrees ranging from diploma of Christian ministries to master of divinity.

Martin also holds a BA from Eastern Kentucky University, Richmond.

Russell R. Tuck, recently elected president of California Baptist College, Riverside, delivered the graduation address to a capacity crowd in the school's John A. Broadus Hall Chapel.

New Orleans Baptist Theological Seminary

Two Kentuckians were among the 125 fall graduates at New Orleans Baptist Theological Seminary. Mrs. Jo Elizabeth Osborne Wytttenbach (see photo) of Marion earned the master of religious education degree with a major in social work. L. Frank Roby (see photo) of Louisville received the master of divinity degree with a major in biblical studies.

Mrs. Wytttenbach is married to Matthew S. Wytttenbach of Marion. She holds a BS degree from Cumberland College, Williamsburg.

Roby is married to the former Catherine Gaines of Lexington. He also has a BS degree from the University of Kentucky, Lexington.

Southeastern Baptist Theological Seminary

Southeastern Baptist Theological Seminary, Wake Forest, N. C., graduated three Kentuckians among its fall commencement class of 105.

Daniel Wade Davis (see photo) of Williamsburg was awarded the master of divinity degree.

Mrs. Carolyn Jenkins McCracken (see photo) of Fulton received her master of divinity degree.

Thomas Eugene Stevens (see photo) of Ashland was awarded his master of divinity degree.

Campbellsville reaffirmed as accredited institution

Campbellsville College has been reaffirmed as a fully accredited college by the Southern Association of Colleges and Schools (SACS), according to W. R. Davenport, president. SACS is the accrediting body that is the lifeline of educational institutions in the south.

The self-study of Campbellsville College began in 1981 and took many hours to complete. Members of the college analyzed the entire college and made a comprehensive report. A team of 13 people visited the campus and evaluated the completed self-study in April. The accreditation was announced at the SACS annual meeting in Atlanta Dec. 11.

Davenport said accreditation by this body constitutes recognition by the academic world that the college's programs are of top quality and merit their stamp of approval.

He stated, "Obviously we hold such peer review and accreditation to be of extremely high value. It assures our students and all supporters of the college that the quality of programs at Campbellsville is safeguarded by this significant evaluation process."

"Naturally I'm extremely pleased to announce our continued approval by the Southern Association of Colleges and Schools."

The college was studied using nine standards: purpose, organization and administration, educational program, financial resources, faculty, library, student development, physical resources and special activities.

The Southern Association of Colleges and Schools is the largest of six regional accrediting associations in the



Mrs. Wytttenbach



Roby



Davis



Mrs. McCracken



Stevens

United States. SACS requires a self-study of its members every 10 years.

Mid-Continent granted candidate status by SACS

The Southern Association of Colleges and Schools (SACS) meeting in Atlanta Dec. 11 approved candidate status for accreditation to Mid-Continent Baptist Bible College, Mayfield.

Raymond Lawrence is president of Mid-Continent and George Redding is head of the Department of Bible. The college is located on a new and expanding campus between Mayfield and Paducah and is owned and operated by 15 Southern Baptist associations in Kentucky, Illinois, Tennessee and Missouri.

Recent endowment gifts boost seminary resources

Two recent endowment gifts have added important resources to Southern Baptist Theological Seminary's student financial aid program.

Marcia S. White, daughter of seminary professor and Mrs. Ernest O. White, has established an endowed scholarship in their honor. Professor White, a 1959 graduate, is the Gaines S. Dobbins professor of church administration. He and his wife, the former Bonnie Wayland, came to the seminary in 1980 from Wyatt Park Baptist Church in St. Joseph, Mo., where he was pastor and she was in the music ministry. Their daughter is an executive with McConnell Douglas Corporation.

Charles K. Sharpe, a 1958 graduate of the seminary, has begun an endowed scholarship program which will provide bold mission grants to students in mission activities such as the north-central states van ministry, inner city and church planting work, and other supervised church employment which requires supplemental funding by the seminary to be viable.

Sharpe's initial gift, to be matched by the Nationwide Foundation, will be enlarged by a significant contribution from the accumulated funds of First Baptist Church, Bowie, Md.



Leon Simpson
President
Clear Creek Baptist School
Pineville, KY 40977

clear creek comment

The family of God

"I'm so glad I'm a part of the family of God," says a familiar gospel song. My heart (and your heart) echoes that commitment and satisfaction expressed in this glad refrain.

Upon hearing this song recently, I asked myself, "Why am I glad to be a part of the family of God?"

I am glad to be a part of God's people simply because they belong to God—we are talking about the family of God!

I love Thy Church, O God,
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

I am glad to be a part of God's church because of the mission we have been given—the most important mission in life.

Go! Church of God! thy Charter
of Salvation
Take to all nations torn by war
and hate.
Thy mission high is to all God's
creation
Until God's peace shall rule each
land and state.
Go! Church of God! and by thy
consecration
God's blessing bring, and world-
wide love create.

George A. Clarke

I am glad to be a part of God's family because of the love and fellowship we share. By the grace of the Lord (and your faithful gifts and support) we were able to make this past Christmas especially meaningful for each Clear Creek family. Here is one letter of response which I cherish:

"It is hard to find words to express our appreciation for the generous gift bestowed upon us and our children. We've been here for a year, and it has been the happiest one we have ever had. I'm sure part of that happiness and peace has to do with finally surrendering everything to the Lord, but part of it has been living in the Clear Creek Christian atmosphere and enjoying the fellowship of other believers.

Thank you so very much for helping us to continue here, and may God bless you richly."

How beautiful is this expression of the love and fellowship we enjoy at God's great school. Yes, I'm glad to be a part of the family of God and of our family at Clear Creek!

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WILLIAM L. HENDRICKS

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William L. Hendricks is director of graduate studies and professor of theology at The Southern Baptist Theological Seminary, Louisville, Kentucky. He is the author of *The Harrowing of Hell* and *A Theology for Children*.

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Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Christmas revisited

Some months ago the WMU of Rose Hill Baptist Church, Ashland, proposed to the church that they give each Oneida child a gift for Christmas. They were under the impression we had only 75 students. The church voted to undertake the project. Then they called to tell us what they were doing and to ask exactly how many students we have. They were stunned to learn we care for over 500 girls and boys!

The church did not falter! They proceeded to fill plastic stockings for every OBI student. A large group of WMU ladies, Acteens, GA's and the assistant pastor brought the gifts to us on Saturday, Dec. 15. None of them had ever been here before. They had lunch with us and spent several hours looking around the campus.

The following Wednesday we revived a 60-year-old Oneida tradition that had last been done 20 years ago for Christmas 1964. We had a 20-foot Christmas tree decorated on the chapel platform. It was beautiful. We sang many Christmas favorites and then each student got their gift. Thank you Rose Hill.

Our formal Christmas season began with a Clay County wide community choir singing "The Messiah" in our church on Friday evening, Dec. 7. Many of our staff and alumni, and one of our students, were in the choir conducted by our music teacher, Jeff Minor. We are very proud of Jeff. He was our valedictorian in 1978 and this is his third year back as a teacher. The choir had practiced weekly for three

months. It was a superb performance. Oneida '54 graduate Mrs. Betty Hensley Bowling did a great job as pianist.

A reception followed in beautifully decorated Anderson Hall. This old home was built in 1911, houses four of our staff and has beds for 12 guests nightly. I did not stay for the reception, but left immediately after "The Messiah" for Knott County where the Three Rivers Conference championship basketball invitational was underway at Cordia. Our Lady Mountaineers had already defeated Buckhorn and I got there in time for the second half of the boys' game and their victory over Buckhorn, 59-52. Buckhorn, now a public school, was a Presbyterian boarding school for nearly 50 years. Our athletic rivalry began about 1910 or earlier.

Saturday night our girls defeated Cordia to win their first conference championship in 10 years. Our boys have won the conference championship each year and did so this year in a heart-stopping 52-50 finish against the Red Bird Cardinals. They represent the Methodist boarding school of Kentucky. Our middle school building is named "Cardinal Hall" in honor of these long time rivals. The building was donated to us by the Methodist Missionary Conference.

The following Thursday night, our drama class presented "Her Majesty, Miss Jones." It was an amusing play and ably directed by Miss Sizemore, in her sixth year with us. Work has already begun for a springtime two-night performance of "The Sound of Music." Four of the past six years, our young people have won the regional drama championship.

The Clay County Homemakers had their annual Christmas dinner in our dining room on Friday evening.

The annual Oneida Baptist Church Christmas dinner for our international students was held on Monday evening, and pastor and Mrs. Rackley had a reception in their home the next night.

That week our dorms had special get-togethers and students prepared for exams. It was HOME for the holidays after a worship service Thursday afternoon, Dec. 20, and our student choir sang beautifully in an hour long concert. Many parents and guests were here. Friday our staff busily averaged end-of-quarter grades and had a faculty meeting.

Saturday evening pastors and board members of Booneville Association came here for their annual Christmas dinner.



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

sunday school lessons

LESSONS FOR JAN. 20, 1985

International Series

The water of life

John 7:30-44 Thousands of pilgrims made their way to Jerusalem for the Feast of Tabernacles, the last of three annual Jewish festivals. It was designed as an occasion of thanksgiving for the harvest, as a commemoration of their wanderings in the wilderness, and as a celebration of their deliverance from Egypt and settlement in the Promised Land.

John 7:37-39 Observing the multitude moving about, Christ selected an elevated spot from which he could be seen easily, took a standing position thereon and spoke earnestly and loudly in order that he might gain the attention of and be heard by the multitude. Christ spoke of their chief spiritual need in terms of one of their greatest physical necessities saying, "If any man thirst, let him come unto me and drink."

The expression "If any man" marks the universality and the individuality of the appeal. This appeal is extended to every person who hears it and thirsts, regardless of his race, country, condition, age or the enormity of his sins. "If any man thirsts" denotes a real and intense desire. Here Christ is referring to that intense longing for himself which only the Holy Spirit can create in the soul. "Let him come unto me" signifies an approach to Christ. One who thirsts for salvation must come to Christ

and fully trust him if his thirst is to be quenched. The expression "and drink" simply means to appropriate individually.

John 7:40-44 A controversy arose as to the identity of Christ and what should be done with him. Many were impressed with the words he spoke and said, "Of a truth this is the prophet." Some thought he was the Christ. Others contended otherwise, asserting that the Messiah would come from Bethlehem, according to the scriptures. Still others wanted to arrest him and take him before the Sanhedrin. Although they had the desire, they did not have the ability to do so. Men could not do to Christ what God the father would not permit.

Life and Work Series

Love for the excluded

John 4:6-10 About noon Christ and his disciples arrived at Jacob's well, hot, hungry, thirsty and weary from the journey. Christ sat down at the well while the disciples went into Sychar to buy bread.

Before long a Samaritan woman came to the well to draw water for household needs. In spite of her dense ignorance, racial prejudice and terrible wickedness, Christ was anxious to save her. Christ asked her to give him a drink. In the conversation which ensued, Christ told the woman that those who drank water from Jacob's well would thirst again. He told her the water which he offered completely satisfied all who would drink it.

John 4:13-15 Without fully understanding, this needy woman asked him to give her this water for which she would not continually thirst. Christ proceeded to show her that knowledge of one's sinful condition must precede salvation. When she tried to change the subject and avoid discussion of her sins, Christ refused to be sidetracked.

John 4:27-30 When the disciples returned they were astonished to find Christ engaged in conversation with this Samaritan woman. Nevertheless, Christ refused to turn his back on a sinful and lost woman who was bound for eternal destruction simply to conform to the social standards of that day.

When the woman accepted Christ as her personal savior, her soul was saved and her life was transformed.



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

on mission together

Sour-dough pancakes: A gift of love

Anyone visiting the Kentucky Baptist Building last Wednesday around the lunch hour would immediately have been enamored by the smell of what was cooking in the nearby portion of the building. Had they followed their noses no more than a hundred feet from the entrance, they would have walked

upon a delightful time of fellowship hosted by James and Wilma Whaley and two of their grandchildren, Alan and Janet. As a parting gift to the more than 60 persons who office in the Kentucky Baptist Building, James and Wilma prepared, cooked and served a delicious meal of sour-dough pancakes and sausage. This Saturday, James and Wilma will bid farewell to a while to all of us as they board their plane at 1:00 p.m. enroute to Nairobi, Kenya with a stopover in Amsterdam. In his 30 years of life and ministry among Kentucky Baptists, James has left his fingerprints on just about everything that has been done. Let the reader note I did not say "signature" on everything—for in most cases someone else received credit for the ultimate product, plan, program or procedure. Kentucky Baptist executive board members would be amazed to know how much of what we have in written form by way of policy and procedure are unmistakably

interwoven with James' bright thinking. Though he has many more friends, most of whom he has known longer, none will miss him more than I.

As he and Wilma begin to write a new chapter in their productive lives, we in Kentucky are both delighted and privileged to have their continued contribution to Kentucky Baptist life as "Project Coordinator and Host/Hostess" for the Kentucky-Kenya Partnership.

I have never tried sausage gravy over sour-dough pancakes until James and Wilma Whaley served it last Wednesday. As I left the building at 2:45 p.m. that afternoon, headed for another appointment, James, Wilma, Alan and Janet were still cleaning up the mess that all of us had made. How symbolic of the kind of work to which James Whaley committed among Kentucky Baptists these many years: A faithful servant from start to finish. Indeed, "Sour-dough pancakes: A gift of love."

Obscenity: a societal problem of great cost

by Harry N. Hollis Jr.

Obscenity costs too much! Even if it were distributed free, it would still be far too costly. Not long ago Penthouse magazine clearly demonstrated this by picturing perverted photos of the former Miss America. The highly publicized incident cost her the Miss America crown.

Such dehumanizing photos in such low class magazines cost a lot more. They cost many in our society a sense of respect for females and males as human beings. They cost many a healthy understanding of God's beautiful gift of sexuality. They often cost young adolescents a responsible introduction to the wonderful mystery of "the way of a man with a maid." They cost many innocent children the pain of being abused by deviant, often violent persons caught up in pornography.

Penthouse is not the only immoral magazine readily available at many "convenience" markets in our midst. Hustler, Oui, Cheri, Playboy and dozens more are published by a sorry assortment of greedy, cynical people who seem to know the cost of everything and the value of nothing. And, of course, in X-rated movie houses and in so-called "adult" book stores even more perverted videotapes, books, magazines and movies can be found.

We have every right to work vigorously to get such obscenity off the scene. Indeed, the word obscenity comes from a root word that refers to actions in drama too indecent to show on the stage; thus they were only referred to "off the scene."

Obscenity is not only a religious issue; it is a social problem—a costly social problem. Anyone who wants to protect the moral health of our society

News analysis

How we can help Africa's starving

by Robert O'Brien

When you look into the eyes of starving children you can't help but wonder what will happen in Ethiopia and other famine-stricken African nations when memory of them fades and the world gets back to business as usual.

Horrified by the sight of children dying on the TV screens, the Western world has unleashed a torrent of concern, dollars and grain toward Ethiopia. A multitude of relief agencies—from government to the private sector—practically stumble over each other to plug into the scene.

It's like turning a fire hose toward the desert. While the torrent lasts, the earth will soak up the moisture. But when the hose runs dry the arid sand, lacking any independent source of life, remains.

So, too, will starving Africans remain—in their same dilemma—when the torrent of concern ceases. It's happened before and it'll happen again unless developed world and Third World leaders design a global partnership to deal with root causes before complete deterioration has set in. Short-term relief has great value when it's needed, but it doesn't solve the long-range developmental needs which plague Ethiopia and countries through-

out the Third World.

Southern Baptists and others who care about the world's crises can push for solutions to the root causes on at least two levels. They can take a look at what their government can do and what the private sector—especially their own denomination—can do.

Concerned people should urge their public officials to seek legislation on foreign food aid programs which do at least three things: (1) help people rather than make food a weapon in political, military or economic strategy; (2) deal quickly with crises rather than wait until public opinion forces the issue; (3) combine temporary short-term relief with ongoing long-range development in such areas as agriculture, community health, water development, irrigation and animal health and breeding.

That will help people help themselves. The U. S. spends millions to put stop-gap band-aids on desperate situations. Why not use the same funds to get to the root of the problem?

What can we do? Short-term and long-term solutions must be pursued. Immediately we can complain personally to store managers about the sale of sexually exploitive magazines, books and materials. We can send handwritten notes to companies that operate these stores. We can call or write local government officials asking for legislation against obscenity which the Supreme Court has ruled is not protected by the First Amendment. We can put pressure on the local district attorney to prosecute obscenity cases.

Southern Baptists can respond through the Cooperative Program funded Christian Life Commission which has been vigorously fighting obscenity for decades. (Write the Christian Life Commission at 901 Commerce, #550, Nashville, TN 37203-3620, for "The Naked Truth About Pornography," a free reprint from LIGHT.)

In the long-term we can battle the pornographers by sharing with society through preaching and Bible teaching the Christian good news that sexuality will only bring the fulfillment we seek when it is properly expressed as God intends. Through strengthening families and supporting healthy parenting, the church can help Christians put into practice a discipleship which counters the appeal of obscenity.

We must not be slowed by the apathy of some or silenced by the opposition of others. We must act now to get obscenity off the scene.

[Hollis is associate executive director and director of family and special moral concerns for the Christian Life Commission.]

[O'Brien wrote this analysis on the basis of a recent trip to survey Ethiopia's famine problem with John Cheyne, the FMB's human needs consultant.]



Preparing To Answer God's Call

OBSERVE

BAPTIST SEMINARY, COLLEGE AND SCHOOL DAY
Sunday, February 17, 1985

Sponsored by the Education Commission of the Southern Baptist Convention

SBC educational institutions need active support from Baptists

by Arthur L. Walker Jr.

Southern Baptist educational institutions are often taken for granted or misunderstood. The fact that supporters of Southern Baptist colleges, seminaries and schools become complacent about their institutions may contribute to the misunderstanding. Too often the supporters of Southern Baptist higher education do not vocalize the importance of Christian education, not realizing that some Baptists do not recognize the significant role of all Southern Baptist educational institutions.

Many of the recent attacks on Baptist schools are based on isolated events or situations that might have emerged some time ago and have in most cases been resolved. Other situations reflect concerns also felt by Baptist educators.

Despite the negativism sometimes expressed about Southern Baptist education, many positive facts have recently come to light.

A recent survey by the public relations office of the Baptist General Convention of Texas revealed that Texas Baptists have confidence in their eight universities. Ninety-nine percent of the 1554 participants in the survey said Christian education should remain a high priority in Texas life. More than 90 percent stated that the quality of education at a Texas Baptist university was superior or equal to an education offered at a state school.

Also, according to the survey, more than 90 percent would strongly recommend or encourage a child or grandchild to attend a Texas Baptist school.

I believe surveys in other states with Baptist educational institutions would reveal similar feelings and attitudes.

Southern Baptists have reason to be proud of their educational institutions. A 1983 study of the educational attainment of Southern Baptist pastors indicated, of those attending college, 52 percent attended a Southern Baptist institution. Of those attending seminary, 94 percent attended one sponsored by the Southern Baptist Convention.

Of course, Baptist schools are not only for those persons interested in church-related careers. Baptist schools offer quality training for many professions and graduates in those professions become vital laypersons in tomorrow's Baptist churches. In addition, students at Baptist schools have opportunities for contact with denominational leaders unavailable at most state schools.

The 63 universities, colleges, academies and Bible schools sponsored by state Baptist conventions and the six seminaries and Bible school (American Baptist Theological Seminary which is sponsored jointly by the Southern Baptist Convention and the National Baptist Convention, U.S.A., Inc.) have a vital role to fulfill. Without trained Baptist leaders, Southern Baptists cannot carry out the goal of Bold Mission Thrust to educate the world about Christ by the year 2000.

These institutions cannot work alone. They need a partner—the local church. Both college or seminary and the church will benefit from working together. In addition to financial support, colleges and seminaries need the prayers and loyalty of Southern Baptists.

[Walker is executive director/treasurer of the Education Commission.]

Kentucky Baptist Foundation

Where there's

a will...

there's a way

In reviewing the history of the Kentucky Baptist Foundation and the manner in which it does its work, it is essential that we present the ways and means through which people make contributions through the services of the Foundation.

The Foundation receives assets from individuals, institutions and agencies. Those assets that come from individuals come as outright gifts of cash, stocks, bonds or other properties. They also may come through a will or some form of a charitable trust. This article will be a study in some detail of these ways to make charitable gifts.

Where there's a will there's a way

A prominent saying among estate planners is that "every estate plan needs a will; it may or may not need a trust." The will is a basic instrument of every estate plan and may be the only instrument in many cases.

Another basic premise in dealing with wills is that writing a will requires the services of a competent attorney.

Even though by law you can write your own will, it is usually not wise to do so. Someone has observed that "he who writes his own will has a fool for a client." Since wills are governed by state law, it follows logically that the person writing the will should be competent to interpret those laws. Get a good lawyer. It could be the best move you have ever made in planning your estate.

In preparing to work with an attorney in structuring your estate plan, there are some very simple but basic steps to take.

First, have an inventory of everything you own, regardless of its value. Make a list. Second, have some idea what you want done with your assets. That is what a will is: a statement of what you want done with what you have. As a Christian steward, seek the leadership of the Lord in this matter. Be sure to clarify the ownership of those assets. Do you own them in your name or do you own them jointly with someone else? You can't give away by will that which you do not own.

Finally, when the will is completed and properly executed, be sure the document is in a safe but accessible place. Someone other than yourself should know where your will is located. Often the bank has a wills file which is fireproof and accessible where the original copy could be kept. For your own use, keep an unsigned copy.

Through the years more assets have come to the Foundation by wills than through any other method. The testator has taken care of family and others for whom he feels some responsibility, and now he is able to do more for the cause of Christ than ever before in his entire life.

Giving through the will extends one's life beyond the span of years lived on this earth. The causes of Christ will continue unabated because of this effort.

A properly drawn will also benefits the family. The settling of the estate after death is less complicated and less costly than if no will exists. Taxes are often determined by the way the will is written so, again, a properly drawn will may well save taxes.

A will should be used to solve problems, not create them. So be sure close members of the family have some knowledge of what your plans are. Don't drop any "bomb shells" at the time your will is read.

Beneficiaries should be clearly identified and the present addresses should be given. This gives the executor a starting place in the probate process. Charitable causes should be correctly identified by their legal names. These names can be secured from your Baptist Foundation office or the pastor of your church.

What happens when it is not clear as to what cause gets the charitable bequest? The worst thing that could happen is that the bequest is not granted and the gift denied. The executor may make a valiant effort to discover the charitable intent or the charitable beneficiary may go to court to establish their claim. Both of these options can be time consuming and expensive for the estate.

An example of this is the testator who made a bequest to "foreign missions" and another to the "Baptist orphanage." The attorney, a Baptist, with the aid of the Baptist Foundation was able to claim these bequests for the Foreign Mission Board, SBC and the Kentucky Baptist Homes for Children. Institutions and agencies of the convention often change their names. Stay abreast of these changes and adjust your will accordingly.

It is obvious from this presentation that a will must be amended from time to time. This amendment is called a "codicil." The same rules that govern the writing of a will also apply to the writing of a codicil.

The codicil should do at least two things. One, it rescinds the section or paragraph of the will that you want changed. Two, the codicil contains the change you desire to make. The execution of a codicil is the same as for the will.

Often it is better to write a new will rather than a codicil. However, your legal counsel can advise you as to the wisdom of this.

A will should be changed when there are new laws enacted that would affect your estate. A will should be changed when a beneficiary dies or situations develop that indicates they should no longer be in the will. A will should be changed when one's estate decreases or increases and those asset changes make the old will impractical. A will should be changed in the case of a death, divorce or remarriage. A will should be changed when one moves into another state.

Remember, the will is probated in the state and county that is considered the testator's legal residence, even though he may own property in different states.

The execution of a will in the proper

WHERE THERE'S A WILL ...
THERE'S A WAY



MAKE YOUR WILL MONTH

manner is very important. In the state of Kentucky two witnesses are required. It is also a good idea to have each page of a will initialed by the testator and the witnesses.

Many attorneys are preparing what they call "self-proving" wills. There is a self-proving affidavit which can be executed by the witnesses at the time the will is formally executed, thereby relieving the subscribing witnesses of the burden of appearing in court to give testimony when the will is offered for probate. This process saves time in the probate process.

A will that is not properly executed in all probability will not be judged by the court as a valid will. In that case, the assets of the deceased would be distributed according to the laws of the state. Keep in mind that state laws do not provide for any charitable bequest.

The selection of the executor is of primary importance. Often one will follow the rule of naming the oldest child or a close friend or neighbor. A prior consideration is the qualification of that person to carry out this responsibility. A younger child may demonstrate greater skill and responsibility than an older child. A trusted friend could be totally frustrated with this kind of responsibility. This person should be the type that can handle business affairs efficiently and promptly.

Who can serve legally as an executor in Kentucky? Anyone of legal age, who is a resident of Kentucky, a blood relative or the spouse of a blood relative who lives out of the state, or a corporate executor such as a bank with trust powers.

No one should be named as executor in a will without their consent. This is a great responsibility and the utmost care should be taken to name the right person.

Where there's a will, there's a way! That is a basic premise in estate planning. There is a way to determine the final distribution of your assets. There is a way to take care of your family and loved ones. There is a way to expand your life beyond the grave by giving financial support to those causes that have an eternal dimension.

Having your cake and eating it too

This statement is more than a cliché. It is a statement that sets forth other methods and means of supporting Christian causes. "I would like to give something to a Christian cause, but I can't do it now," you say. "I need the earnings from my savings and investments for my livelihood."

Well you can accomplish your goal!

There are a number of charitable agreements and trusts that will enable one to make a gift to charity now and retain the income interest for your lifetime. At your death, the income from the remainder of that gift will go to support the Christian cause of your choice.

1. **The charitable gift annuity.** This is an agreement between the donor and the charity. A certain sum of money or property is placed with a qualified charity. That charity agrees to pay you a percentage of income for the remainder of your life. The percentage paid is based on the actuarial tables approved by the Internal Revenue Service. A second benefit from this type of agreement is the favorable gift and estate tax on a charitable gift.

This type gift is illustrated by a Christian lady who lived on a modest income. There was never a time when she could give more than a tithe from her small income. One day she inherited some money from her sister's estate. She placed that money with the Foundation under the terms of a gift annuity. For 14 years she received an income from the Foundation. At her death there was \$8500 left for the Cooperative Program. There was never a time in this woman's life that she could have made this kind of gift. She had her cake!

2. **The charitable remainder annuity trust.** This is a trust that may be entered into between the donor and the Baptist Foundation or some other qualified trustee. You may give money, securities or other trust property to the trustee and retain a life income benefit.

The charitable remainder annuity trust gives the donor the opportunity to make a larger than usual donation to his favorite charitable cause and retain the income interest. Another feature of this trust is that it relieves you of management responsibility, while at the same time it provides for your security and the security of your named survivor. Tax savings can be significant. For example, when this annuity is funded with appreciated property, neither you nor the trust pay the capital gains tax.

The annuity trust, as well as the gift annuity and the charitable remainder unitrust reduces the size of the estate at the time of death and thus probate costs and taxes are greatly reduced. This leaves more of the estate for the family. So, you can have your cake and eat it too!

3. A third way to "have your cake and eat it too" is through the **charitable remainder unitrust.** Again, this is a method whereby an individual can place with a qualified charity a sum of money or other property in return for a life income. At the death of the income beneficiary, the principal of the trust passes to the charity. The assets of this type of trust are valued annually and the amount of the income is based on that evaluation. New funds may be added to the unitrust, whereas an annuity trust is a one time gift. The tax and gift benefits of a unitrust are similar to those described for the annuity trust.

Both the annuity trust and the unitrust have very strict guidelines set forth in the IRS code and only a qualified person should write them. There are many details about these instruments that cannot be covered here. However, the use of a unitrust is another way that a donor can "have his cake and eat it too."

The Kentucky Baptist Foundation uses all of the approved methods of estate planning and deferred giving to help people in their charitable giving plans.