



Evangelism meet set in Louisville Feb. 24-25

by James H. Cox, Associate Editor

Program personalities for the state evangelism conference were announced this week by Jay Brown, director of the Kentucky Baptist Convention's Evangelism Department.

The two-day event will be held Feb. 24-25 at Walnut Street Baptist Church, Louisville.

Sessions are set for Monday at 2 and 6:30 p.m. and Tuesday at 9 a.m., 2 and 6:30 p.m.

Three speakers will address the conference at each session, rotating among the various sessions. Most of them will speak three times.

They include Herman Rios, Bob John Norman, Manuel L. Scott, Wayne Bristow, Harry M. Piland, Ted Sisk and Ronnie Sivells.

Rios, of Atlanta, Ga., is a missionary of the Home Mission Board, serving with the Evangelism Development Department as a national consultant in evangelism with ethnics. Before appointment in 1978 he was a full time evangelist and staff evangelist at Exchange Avenue Baptist Church, Oklahoma City, Okla. From 1970-73 he was a missionary associate/student working with the Home Mission Board in Grapevine, Tex. while attending Southwestern Baptist Theological Seminary, Ft. Worth. He is a native of Puerto Rico.

Norman was born in Birmingham, Ala. and is also a Southwestern Seminary graduate. He recently resigned the pastorate of Northway Baptist Church, Dallas, Tex., to accept the pastorate of a congregation recently formed near Franklin, Tenn. He earlier served pastorates in Alabama and in Nashville, and was on church staffs in Alabama and Texas.

Scott, a native of Waco, Tex., holds the DD degrees from both Bishop and Texas colleges. He is presently pastor of St. John Missionary Baptist Church, Dallas, Tex. From 1950-82 he was pastor of Calvary Baptist Church, Los Angeles, Cal.

Bristow is associate enlistment director of the Foreign Mission Board, Richmond, Va.

Sisk, pastor of Immanuel Baptist Church, Lexington, has been in Kentucky since 1970. Earlier he served



Rios



Scott



Bristow



Piland



Sisk



Sivells

pastorates in his native Georgia and West Virginia. He is a graduate of Southern Baptist Theological Seminary, Louisville, and is a former president of the Kentucky Baptist Convention.

Sivells graduated from Mid-Continent Baptist Bible College, Mayfield.

He is an evangelist living at Princeton, and earlier served pastorates at Canton and East Cadiz Baptist churches, both in Little River Association.

Several musicians will be featured during the two-day evangelism conference, according to Brown. They include

Phil Quinn, Erlaner; Miss Robin Flood, Cincinnati, Oh.; Jim and Joyce Cordell and Eugene F. Quinn, all of Middletown; Ron Wilburn, Lexington; Susan Arnold, Louisville; and the Kentucky Baptist Choral.

Ft. Campbell chaplains struggle with own grief

After visiting the nearly 71 families grieving for the lost children, spouses and parents, the nine Southern Baptist Army chaplains at Ft. Campbell confronted their own grief.

"I'm so tired," admitted Southern Baptist chaplain Lt. Tom Preston. "I don't feel there's much emotion left in me."

Preston, a native of Chattanooga,

Tenn., along with the 32 chaplains assigned to Ft. Campbell, spent the week after the crash visiting families, planning and conducting memorial services for each unit.

A chartered Arrow Air DC-8 plane crashed in Newfoundland Dec. 12, killing 248 Ft. Campbell soldiers who were returning from a six month peace-keeping mission on the Sinai Peninsula.

"We (chaplains) spent the first morning with the families. We prayed, held their hands and gave out Kleenex's. At that time I didn't have time to deal with my feelings," said Preston.

Preston visited a family with an 18-month-old girl. For weeks she had been told her daddy was coming home. When Preston walked in the room, her face lit up and she cried, "Daddy! Daddy! She grabbed my neck and hugged me," Preston said. "And she wouldn't let go. When it was time to leave I had to pull her off."

Going to his own home wasn't easy for Preston. "My wife met me at the door. We held each other and I cried."

"Even my own daughter has been affected," said Preston, explaining that during her bedtime prayers, she prayed, "God, please help the children who have lost their daddies."

The 32 chaplains also have had to work through the grief of losing a fellow chaplain in the crash. Major Troy Carter, a Pentecostal Church of God, had been scheduled to return a week before the crash, but switched places with his assistant, a younger soldier who needed to spend more time with his family.

"I've had to begin to come to grips with my own mortality," said Preston. "It hasn't challenged my faith, but I've had to reach deeper for it."

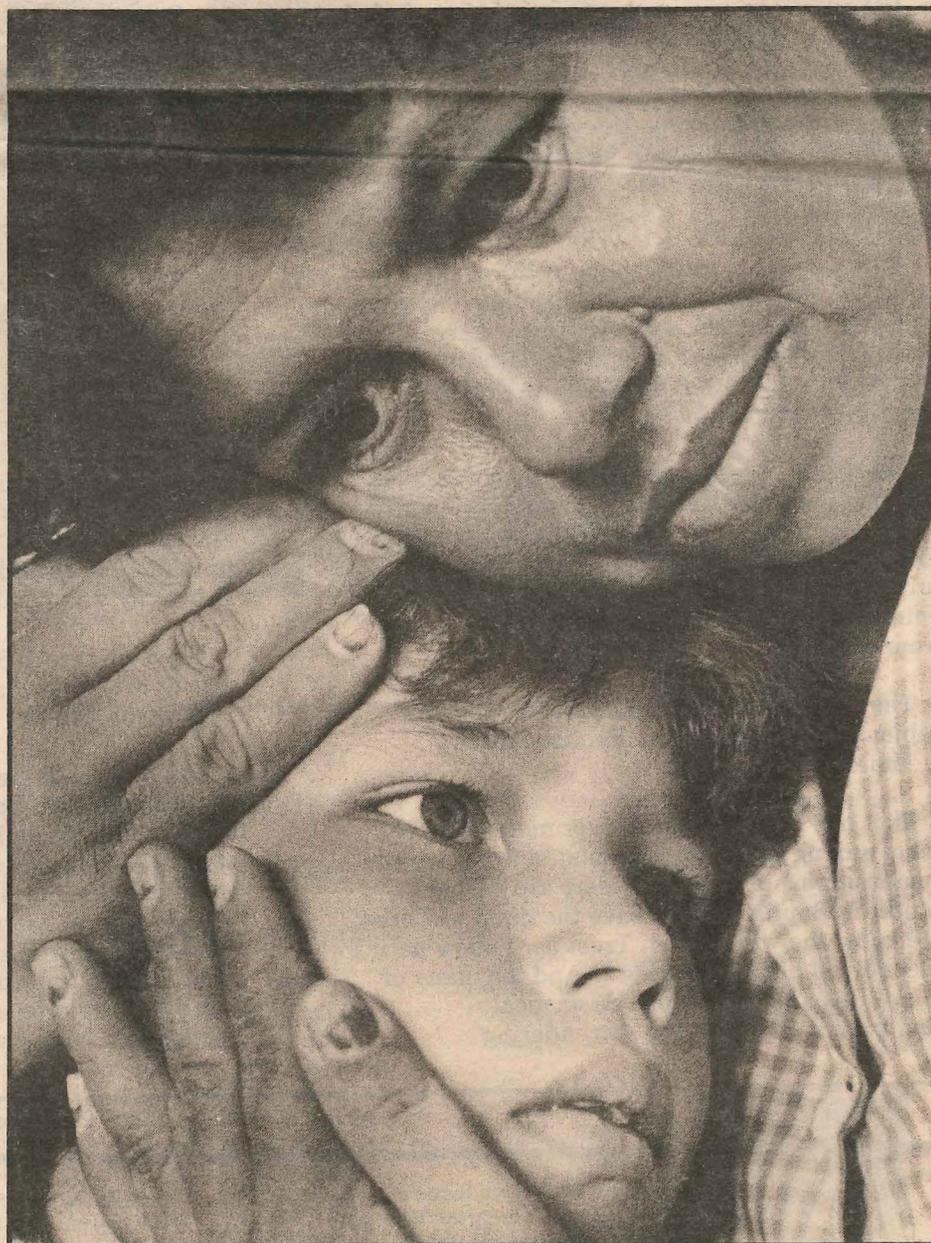
"I've also had to decide how committed I am to my calling. Because I know there is a possibility of this happening to me," he continued. "But when someone says, 'I don't know what I'd do without you,' it affirms my call."

"All of us recognize it could have been me," said Southern Baptist chaplain Capt. Douglas Carver of Rome, Ga. "When I see children without fathers, I wonder how it would be if it had been me."

It was Carver's child who made him realize he must deal with the reality of life, even during the tragedy of death. "I didn't feel like decorating our Christmas tree after all this," admitted Carver, "so we put it off."

But his nine-year-old daughter refused to give up the tradition of a Christmas tree. She hung a paper tree she made with ornaments and popcorn balls taped to it on her bedroom wall. "We've got to have a tree," she told her father.

"Not only do we have to deal with death, but we also have to deal with the reality of life," said Carver. (BF)



LATER: THERE WERE THREE—Rosa Valderrama comforts her daughter, Anna, 10, after telling Southern Baptist missionaries she lost her husband and three other children in the mudslide in west-central Colombia that claimed up to 40,000 lives. Within a week, however, missionary Mary Nell Giles had facilitated a reunion with Rosa's five-year-old son, Deison. Still missing are two teen-age daughters.

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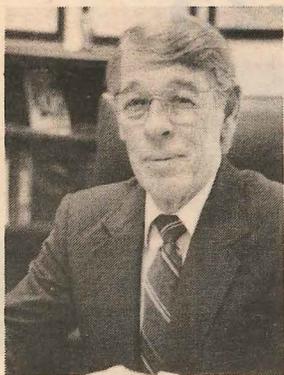
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sanford's perspectives



Jack D. Sanford

In search of Baptist identity

An aphorism firmly fixed in the traditions of a democratic people is the saying, "The price of liberty is eternal vigilance." We Southern Baptists need to hear and heed this ancient wisdom lest we lose something of vital importance to our existence as free people.

As we begin the unpredictable journey into 1986 the liberty we Baptists cherish is under relentless attack from many quarters, not the least of which is our own lack of interest, or lack of knowledge, about our heritage. Thus many Baptists have lost a sense of identity which once distinguished our spiritual forefathers. With that loss is the possible and terrible loss of liberty as a free, democratic people.

Our historic identity has rested on common doctrines and, for the most part, on three great concepts we share with many Baptists in other cultures around the world. Those concepts are:

1. **The autonomy of the local church.** This Baptist distinctive has given us identity as a democratic society of believers.
2. **The priesthood of believers.** This biblical doctrine has given us identity as people answerable to God alone.
3. **The separation of church and state.** The American founding fathers wrote this concept into the national constitution and the idea was embraced by Baptists in the very beginning of our history in America. It has given us identity as people dependent upon God alone in every phase of life.

With a general swing to the political right in America, and with a strong conservative current running through our entire society, many Southern Baptists are caught up in these movements and are floundering in search of identity as 1986 unfolds.

There is a struggle among Southern Baptists with regard to the autonomy of the local church. We have always believed this concept means the local church operates through democratic processes under the lordship of Christ without being subject to outside pressure nor coercion from within.

The local church is responsible to God and subject to God and fellow Baptist church members.

That has been the pattern for more than 140 years among Southern Baptists, but now we see a new emphasis. Strong leaders are saying to Southern Baptists, "We have the mind of Christ. We know the will of God. Trust us. Follow us and we will do the thinking." And too many of us are listening to these ecclesiastical pied-pipers. Thus we are surrendering

responsibility for the direction of the local church to persons who claim a corner on the mind of God.

We also struggle with regard to the concept of the priesthood of the believer. Priesthood of the believer means every person who believes in Jesus Christ as savior and lord has the right, the opportunity and the responsibility to approach God without any earthly intermediary. This has always been Baptist doctrine, fiercely defended in years gone by.

For 140 years Southern Baptists have said any and every believer can and must determine for himself what scripture is, what scripture teaches and how scripture directs him to live his daily life. This is part of the concept of the priesthood of the believer which is under attack today.

There is now, and has been for several years, a strong movement in Southern Baptist life to establish a standard of faith which develops specific, creedal statements to which all Southern Baptists must subscribe if they are to stay in fellowship with other Southern Baptists. Nothing should be as abhorrent to a true Bible believer than this attempt to usurp his right to formulate his own faith from his own study of scripture.

There is continuing struggle with regard to separation of church and state. Separation of church and state has meant, during our 140 years existence as Southern Baptists, that government stays out of the affairs of the church and the church remains aloof from all government entanglements. But now there is a blurred concept about rendering to God and to Caesar what is due each.

There is now, and has been for several years, a subtle shifting of the tide. Some Southern Baptists are now in the forefront of such movements as government aid to parochial schools and government sanction of prayer in public schools. Most of the leadership which sought to have the 10 commandments posted in government-owned public school buildings in Kentucky was furnished by Southern Baptists.

Thus we face 1986 locked in a struggle to clarify who and what we are as Southern Baptists in at least three critical areas.

Out of our allegiance to the great concepts of the autonomy of the local church, the priesthood of the believers and the separation of church and state, we have forged a strong, free church tradition which God has used in mighty ways. We are now in danger of turning from our heritage, and who knows where it will end and what identity we will shape for ourselves in the future? It could be an identity without liberty because we have lost the will to be vigilant.

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Southern, Boyce graduate 238 in fall commencement exercises

Pointing to the 12 disciples as the "original manuscripts," Randall Lolley, president of Southeastern Baptist Theological Seminary, reminded a capacity commencement crowd at Southern Baptist Theological Seminary, Louisville, of the relationship those initial "incarnators and conveyors of the word" shared with Christ.

More than 220 Southern Seminary graduates received degrees from president Roy L. Honeycutt during the annual December ceremony.

Lolley described Christ's disciples as "human documents read by the world." Together, he asserted, they constituted the first seminary. Though they were a group marked by wide diversity, Lolley said, Christ's lordship was the factor which "riveted them to him in that ecclesia (church). His lordship was more important than their likeness."

Of that diverse group, Jesus lost only one. He would have lost more, Lolley conjectured, but Jesus taught them the cardinal rule: "Jesus does not shoot his wounded."

Thirty-one students from Kentucky were awarded degrees. Kentucky graduates included the following:

Master of Arts in Christian Education—Floyd Wayne Carter, Paducah; Roberta Jane Coyer, Wickliffe; Joel Lucas Day, London; Peggy Lisembee Monroe, Crofton; William L. Stovall Jr., Eddyville;

Doctor of Ministry—Jimmy Wayne Morrison, Louisville; Randal Taylor Pollock, Mayfield;

Master of Church Music—Brian Keith Sanderson, Henderson; Susan Randall Wilkes, Mayfield;

Master of Divinity—Louis Ray Hill, Louisville; Wyndee Kaye Holbrook, Louisville; Christopher Jay Johnson, Louisville; Marian Lou Love, Owensboro; Allen King Lowe, Lexington; John Andrew McTyre, Louisville; David Edward Miller, Elizabethtown; David

Alan Mullins, Corbin; Lawrence Eugene Palmer, Louisville; Zelma Mullins Pattillo, Louisville; Larry Wayne Polston, Louisville; Michael Stewart Rodgers, Elizabethtown; Robert Franklin Sexton, Louisville; Larry D. Simpson, Harlan; Nanci Diane Thomas, Louisville; Deborah Jane Watts, Hopkinsville; Gary Neil Wilson, Erlanger;

Doctor of Philosophy—John Eric Hurtgen, Louisville.

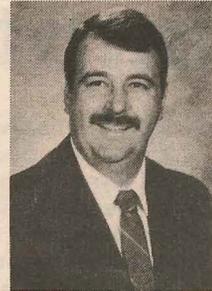
Boyce graduation
Boyce Bible School, a division of Southern Seminary, awarded 18 diplomas at commencement exercises Dec. 20.

Bryant Hicks, M. Theron Rankin professor of foreign missions at Southern Seminary, delivered the commencement address.

Kentuckians graduating from Boyce included the following: Tommy Ryan Coffey, Mt. Vernon; Charles Eugene Hill, Louisville; Miriam Lee, Louisville; Gregory Keith Nimmo, Louisville; and Benny Frank Warford, Louisville.



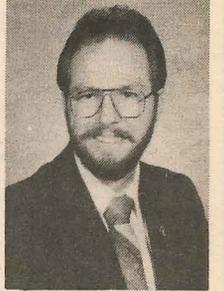
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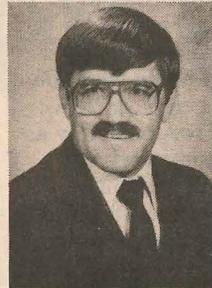
Coffey



Coyer



C. Hill



L. Hill



Holbrook



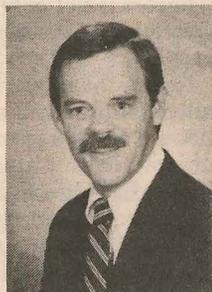
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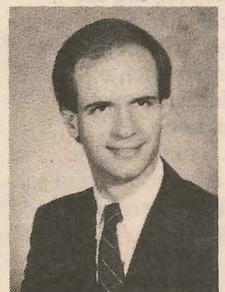
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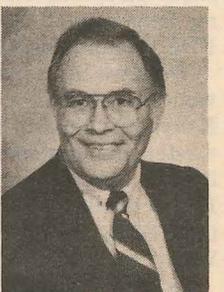
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Lowe



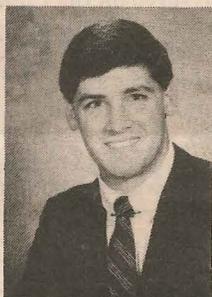
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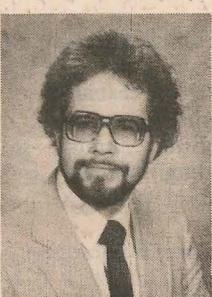
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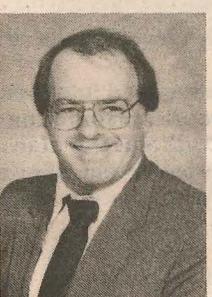
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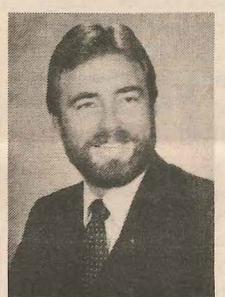
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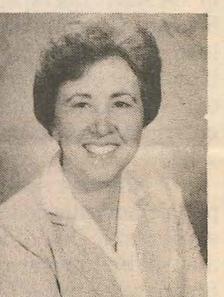
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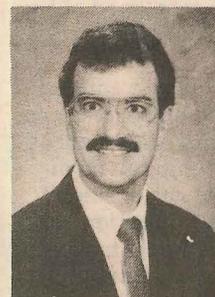
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Polston



Rodgers



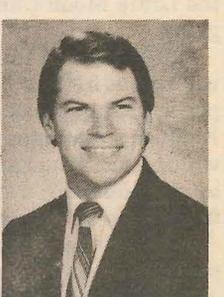
Stovall



Warford



Watts



Wilson

Cumberland president delivers address at SWBTS graduation

Southwestern Seminary graduates were challenged at fall commencement to choose the risk of servanthood rather than seek position, power and prestige.

Commencement speaker James H. Taylor urged graduates to ask, "What do I have to offer life?" rather than "What can I get from life?" Taylor is president of Cumberland College, Williamsburg.

At the Dec. 20 ceremony Southwestern president Russell H. Dilday conferred degrees on 307 graduates, including five Kentuckians.

The commencement address pointed out a best of times/worst of times paradox. Despite being "increasingly confronted with humanism, self-interest and self-indulgence," Taylor said,

"there is a hunger for deeper personal relationships.

"There is a changeless gospel in these changing times. Yes, these are the best of times because we have an answer to the gnawing at the heart of man, and it is Jesus Christ," he said. To reverse disturbing trends, Taylor challenged graduates to be more concerned about people than about programs, projects and profit margins.

"Our vocabulary needs to be revised to include old-time words like stewardship, morals, ethics and commitment," he said. Taylor applauded Southwestern and other Baptist institutions of higher learning for their Christ-centeredness and commitment to academic excellence.

Kentucky graduates included the following:

Master of Arts in Religious Education—Larry Curtis Harmon, Mt. Vernon; Mary Ellen Langley, Elizabethtown;

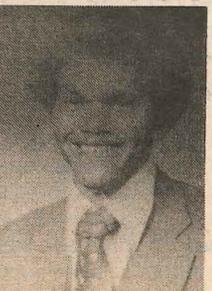
Master of Divinity—James Randolph Boulware, Radcliff; David Elliott Georgetown; James Bassett Burton, Madisonville.



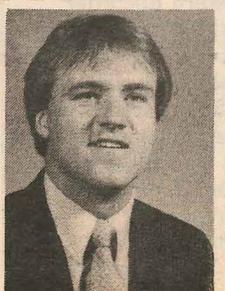
Ford



Burton



Boulware



Harmon



Langley



James H. Cox
Associate Editor

fourth estate

Melting hearts, touching lives

As you read this I am in Nairobi, Kenya beginning a six-week tour of Southern Baptist mission work across eastern and southern Africa. Accompanying me is my longtime pal Greg Hancock, new KBC Communications Division director.

We have been planning such a venture longer than the Kentucky-Kenya partnership has been in existence. Greg spent a month in Nigeria several years ago, and I went to Kenya in 1984. Both of us were deeply touched by our experiences in Third World nations.

I want to thank Bill Marshall and the executive board, the board of directors of Western Recorder and editor Jack Sanford for granting me (us) the privilege of representing you. I trust we will be worthy of that confidence. Through our eyes perhaps many of you will see enlarged mission possibilities in our world.

We will visit some of the Kenyan people and missionaries I met on the earlier trip. One of the highlights for me will be to return to Malindi. There I first saw for myself where those gifts that we've been giving all of our lives to the Lottie Moon Christmas offering are going.

After covering the countryside we will be out in the "bush" a few days participating in a team project with Kentucky volunteers. We hope our written and visual accounts will melt hearts, touch lives and bring responses from many of the readers.

Greg will have opportunities to preach and I will share my testimony. I offered to lead singing but Allen West told me the nationals could do it better! I've sung to the beat of their homemade instruments and I quite agree. Their gusto would gladden any heart!

The capstone of this mission will be under auspices of Baptist Publications House, Nairobi, serving Baptists with the printed word in many languages throughout eastern and southern Africa. They've invited me to conduct three-day communications workshops in Kenya and in Zimbabwe for nationals and missionary press reps. These participants will come from a dozen or more countries. The hoped-for result will be the creation of several national Baptist newspapers. These journals will operate with a stringer system similar to that enjoyed by Western Recorder. What a thrill to be on the cutting edge! To God be the glory!

We covet your prayers—for our families at home, for those persons we encounter and for us as we travel.

And be assured that we will be praying for you, dear reader. God may be able to accomplish a great work in Kenya through the skills that you possess. Be open to it. God may just be trying to reach you.

Kawheri. (Goodby, in Swahili.)

baptist forum

Priesthood of believer affirmed

Baptist laypeople in Kentucky and throughout the convention owe you a tremendous thanks for your editorial comments concerning the priesthood of the believer. Your statement was strong and accurate, and desperately needed. More and more I am concerned with those of us, (the laos, the people of God) who are the real losers in our convention infighting. I stand with you in asserting I will not, I cannot, relinquish my freedom and responsibility as a disciple of Christ to some self-ordained high priest. I will continue to cling tightly to the belief that in Christ I too have God's spirit and can discern his leadership for my life. The spiritual arrogance of those who claim to know the specifics of God's will for fellow believers is not only angering but an aberration of the gospel they claim to preach.

Again, thank you for calling us to the individual freedom and responsibility that are so vital to us as Baptists. I pray for more lives to stand strongly for our Baptist heritage of the priesthood of each believer and stand strongly against those who are attempting to rule our minds and hearts and co-opt our very souls.

Mark Brock, Lexington

Reader applauds editorial, church

Although I have heard many cracking good sermons during my 60 plus years, never was the urge to shout "amen" stronger than after reading Sanford's Perspectives in the Dec. 17 Western Recorder.

His condemnation of two illustrations of sanctimonious "super" church pastors who demand sheeplike following from their laymen is well stated to say the least. He cited two more evidences of the insidious infiltration of Satan into Southern Baptist thinking.

Thank God that super-spiritual arrogance is not practiced in Edgewood Baptist Church. Our pastor, Gayle Toole, actively seeks the thinking, prayers and assistance of his laymen and women.

But then, Edgewood Baptist Church could hardly be classed as a "super church" in terms of size and budget.

Ray Peck, Nicholasville

Editorial sparks heated response

After having read your editorials for the past few months I feel compelled to write to you about a matter which causes me great concern. I refer especially to your column in the Dec. 17 issue of Western Recorder.

You have repeatedly taken every opportunity to berate those whom you have labeled "conservative." You express indignation at their "insults" which "flies in the face of historic Baptist thought." You are distressed over the so-called arrogance of our brethren, and the demise of our freedom and democracy.

Mr. Sanford, why don't you show at least an equivalent measure of concern for the issues which are of eternal significance? There apparently are those in our denomination who believe the Bible is full of factual and theological errors. I personally know several pastors who have said our Baptist seminaries have some instructors who teach just that. Instead of maligning the conservatives week after week, why

don't you do something worthwhile and go after those who teach our faith is a farce?

Those who would teach the word of God contains errors pose a grave and present danger to our faith. Mr. Sanford, you do us a great disservice by persistently attacking those who oppose this danger. If you are really concerned about our churches and our faith, why on earth don't you stand up for them instead of blasting those who do?

Your columns serve only as a smoke screen which obscures the truly important issues. While you rail on about the arrogance of the conservatives, you divert our attention from those who can destroy us from within.

I propose our position of the Bible is vastly more important than parliamentary procedure. I urge you to start thinking and writing about the real issues with an appropriate vigor.

Michael A. Cook, Lexington

Bylaws proposal raises questions

I commend the Bylaws Workgroup of the Executive Committee for proposing an amendment to Bylaw 16.1 to clarify that there may be "further nominations . . . from the floor" when the Committee on Committees nominates persons to serve on the Committee on Boards. This is consistent with our parliamentary authority, Roberts Rules of Order, which requires, as I read it, an opportunity for nominations from the assembly whenever any nominating committee brings its report.

However, another proposal from the workgroup—"No messenger shall be allowed to nominate more than one person for election to the committee on boards"—raises serious questions.

Does this proposal imply that a messenger is entitled to be concerned about only one position on the 52-member Committee on Boards?

Inasmuch as a messenger is entitled to vote for persons to fill all positions on the Committee on Boards, why should bylaws permit the messenger to nominate someone to fill only one position? On what theory can the convention justify a bylaw provision which makes the power to nominate more narrow than the power to vote for nominees to all positions?

No other provision of the current Constitution and Bylaws, as I read them, restricts the rights of messengers who constitute the convention. If we adopt this second proposal, what precedential effect will it have in restricting other rights of messengers?

If the purpose of the proposal is to permit nominations on a position-by-position basis only, it is possible to achieve this purpose without limiting messengers' rights. The proposed wording, in my opinion, is infelicitous at best and, when literally interpreted, contains serious implications.

Hugh Wamble, Kansas City, Mo.

Honesty and love needed in SBC

As a native Floridian I was grieved to read the article on page one of the Dec. 17 Western Recorder. Perhaps nowhere else have I read an article which so clearly brings to light the personality and spirit of so-called "conservatives."

Reading through the article I was struck by some of the statements from several well-respected and influential pastors within Florida. While Adrian

Rogers claims to be seeking the leadership of God concerning running for the top office in the SBC, others have presumably found God's face for him and are acting on that presumption. Who really believes that having gone public Rogers will back out?

I believe we need to be honest with one another and cease clothing political rhetoric in the robes of spirituality. Let's call it what it is and move on from there.

Other statements had to do with the election of messengers to the upcoming convention in Atlanta. I was deeply troubled by the comments of Hunter and Lindsay. I always understood that churches elected messengers who were then free to attend the convention and vote as they felt led by the Holy Spirit. It appears conservatives have improved upon this unreliable system by recruiting, screening and instructing delegates (sorry, messengers).

Can we no longer trust lay people to think and pray for themselves? Has it come to the point where pastors are brokers of power as well as the Spirit of God? Come now, whatever happened to soul competency and the priesthood of the believer?

Along this line, one more statement should not escape without comment. Did Harold Hunter really mean to say that "liberals are mean as snakes. Anybody who denies the word of God doesn't even know God?" What useful purpose does that kind of statement serve? It surely advances Christian love, fellowship and witness which, I am sure, is his aim.

A final thought concerning vocabularies and dictionaries. In Col. 3:12-15 Paul gives us a pretty good vocabulary. He mentions sympathy, kindness, humility, meekness, longsuffering, forbearance, forgiveness, love and peace. Nowhere in these verses does Paul's vocabularies include any of the theological buzzwords being currently bandied about.

I feel like Jerry Vines is describing the fellow who used to shoot at his barn and then drew circles around the bullet holes. He hit the bullseye every time. Perhaps we would do well to throw the dictionaries away and develop more inclusive vocabularies.

If men such as Lindsay, Vines and Hunter are typical of "conservative" leaders in Florida and elsewhere in the SBC, I fear for the future should such men have their way. We would have conformity, perhaps, but at what cost: congregations where everyone would have to toe the pastor's line; educational institutions where indoctrination would be in and academic freedom out; a denomination moving in the direction of rigid hierarchy and away from a democratic polity with open meetings? I pray it isn't so.

Charles M. Darland, Independence

Victory is our name

We are a new Southern Baptist church. We are named "Victory." Our address is 204 2nd St., Cynthiana, KY 41031. Our pastor is Allen McQueen.

We purchased a church building and moved into it Oct. 1. We dedicated the building Sunday, Dec. 1. Steve Cook was guest speaker.

We have 40 charter members, but since we have organized we have had five come by letter and two by baptism. We are under the watchcare of Crittenden Association.

Loretta Fryman, Cynthiana

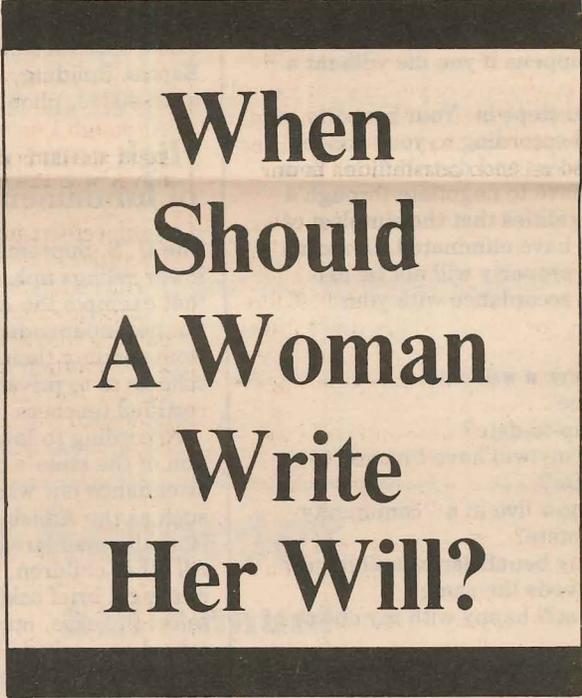
When should a woman write her will?

Many people think a woman needs a will only in very unusual circumstances.

But what circumstances?

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baptist news in brief

Baptist secretaries plan regional meetings

The steering committee for the Association of Southern Baptist Secretaries in Kentucky met in Lexington Nov. 12 and dates for four regional meetings of the association were set.

The regional meetings will be held Aug. 11-14. Details of the meetings will be finalized this month and a promotional advisement will be sent to Southern Baptist secretaries in the state.

The purpose of the new association is "to provide fellowship and encouragement, to foster individual growth and professional excellence, and to provide continuing training opportunities and spiritual enrichment for its members."

The association is accepting memberships for both regular and associate members. Annual dues are \$10 for regular members and \$5 for associate members.

Secretaries interested in the association are asked to contact one of the following with any questions, comments, suggestions or dues: Jennie Smither (interim chairman), First Baptist Church, Drawer Q, Frankfort 40602, phone (502) 227-4526 office, (502) 223-0367 home; or Paula Collingwood (interim treasurer), Kentucky Baptist Building, Box 43433, Middletown 40243, phone (502) 245-4101.

High court rejects appeal of fundamentalist school

The U. S. Supreme Court has let stand lower rulings upholding an Iowa law that exempts the Amish community, but not independent fundamentalists, from sending their children to public schools or to private schools with state-certified teachers.

According to Iowa officials, that portion of the state's compulsory school attendance law was designed for groups such as the Amish who are "isolated from the mainstream of American life." All other children, the state contended in a legal brief asking the high court to reject the case, must attend a public school or a private institution with certified teachers because of the state's "compelling interest" in insuring the education of its citizens.

Ten parents of children enrolled in a Christian day school operated by the Calvary Baptist Church, Charles City, Iowa, brought a suit challenging the law after the state board of education approved a recommendation by super-

intendent of public instruction Robert Benton to reject the parents' application for exemption from the statute.

They contended that by limiting the exemption to groups such as the Amish, the state unconstitutionally established religion by creating a "suspect classification" of religions. Exclusively entitled to be exempted. But at trial in a state district court and in the Iowa Supreme Court, the parents lost. Their unsuccessful appeal to the nation's high court marks the end of a three-year battle for exemption. (BP)

House turns down report containing postal subsidy

The House of Representatives has rejected the conference report on a continuing resolution to provide funds for a number of federal agencies, including the U. S. Postal Service.

House leaders cited defense spending increases and the possibility of a pay raise for congressional members as major reasons for the conference report's rejection during a late-night session Dec. 16.

Senate and House conferees spent nearly a week attempting to reconcile differences in the two houses' versions of the continuing resolution. Following its defeat in the House, the measure will have to return to conference for further reconciliation.

Among the various issues reconciled during the resolution's first round in conference was the level of federal subsidy to provide reduced mailing rates for non-profit publications, including state Baptist newspapers and some church newsletters. The Senate had proposed a subsidy of \$748 million, while the House called for \$820 million.

The conference committee agreed to include the Senate's figure, which was consistent with Congress' Budget Reconciliation Act, said a Senate Appropriations Committee aide. The \$748 million figure, however, would have

fallen \$233 million short of what the Postal Service says it needs to maintain the present level of subsidy. (BP)

Wake Forest trustees will elect own members

Trustees of Wake Forest University, in a regular December session, voted to elect all their successors—thus establishing a self-perpetuating board of trustees which would not be elected by the Baptist State Convention of North Carolina.

According to Russell Brantley, spokesman for the university, the action by voice vote passed by "a large majority." All but two of the 36 trustees were present.

WFU trustees took the action in response to action last month when messengers to the annual meeting of the Baptist State Convention of North Carolina approved a new covenant relationship with the university but failed to give the two-thirds majority necessary to change some language in the convention's constitution to accommodate the new provisions of the covenant.

The convention and the university have been functioning with a covenant relationship which was approved in 1979 and was subject to review and evaluation each five years. The review in 1985 resulted in a change whereby one-third of the trustees would be elected by the university's trustees and the remaining two-thirds would be elected by the convention.

"The trustees have an inordinate desire to maintain close ties with the Baptist State Convention," president Thomas K. Hearn Jr. told the Biblical Recorder, the newsjournal of the state convention. "They committed themselves to maintain programs and services to Baptists and Baptist churches.

The number of trustees will be increased from 36 to 40 and will include



Leon Simpson
President
Clear Creek Baptist School
Pineville, KY 40977

clear creek comment

Is God's will in your will?

Are you aware that more than 50 percent of all adults in America die without a will? The coming of O. R. Rice to Clear Creek last fall as assistant to the president for planned giving has impressed upon me the importance of a Christian having a well-planned and current will. He provided the following material at my request.

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II If you have a will now

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2. Since my will have I moved to another state?
3. Do I now live in a "community property" state?
4. Are my beneficiaries still living? Are their needs the same?
5. Am I still happy with my choice of executor?
6. Will my estate receive the full advantages of the marital deductions?
7. Am I able and willing to add bequests to Christian causes I support?
8. Should I review the will with my attorney?

III. Your will can help you make a charitable gift of lasting value

Some suggestions:

1. Help the causes you have supported . . . the ones that will miss your assistance.
2. Help those you have always admired, but never been able to help.
3. Consider a gift to a Christian institution as a living memorial for a loved one.
4. Remember that gifts of property are often appropriate and welcome.
5. You may designate a specific amount of money—or a specific percentage of your estate—or the remainder of your estate, after other bequests are satisfied.

If we at Clear Creek can be of assistance in this matter, please phone or write O. R. Rice, Clear Creek Baptist School, Pineville, KY 40977, (606) 337-3196. We can help you find God's will in your will!

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the general secretary-treasurer of the convention, the executive secretary of the Christian Higher Education Council and four ministers of churches cooperating with the convention. Two-thirds of the trustees will be residents of North Carolina and members of churches cooperating with the convention.

Roy J. Smith, general secretary-treasurer of the Baptist State Convention of North Carolina, said, "I have two reactions in this matter. First I am sorry that our convention, meeting in Charlotte, did not complete the constitution and bylaw provisions for the renewed covenant relationship with Wake Forest University. The revised covenant was approved by 63.4 percent of the messengers, just short of the necessary two-thirds. The disappointment of our friends at the university is shared by convention leadership.

"Second, I regret the decision of the Wake Forest trustees. Many of us have labored faithfully to make the covenant relationship work to the advantage of both Wake Forest and the convention."

T. Robert Mullinax, executive secretary of the Council on Christian Higher Education, said, "I am disappointed in the decision of the Wake Forest trustees. Serious questions must now be addressed, as they were in 1978, when similar unilateral action would have removed the convention from its historic role in the election of trustees.

"The critical question is whether the trustees have the legal right to alter the university's relationship with the Baptist State Convention." (BP)

Foreign Mission Board unveils China deeds

The Foreign Mission Board has six file boxes full of deeds to property in China, and it hopes the documents will help Chinese Christians as they continue to reopen churches and expand their activities.

The documents, which have lain dormant in the board's archives for three decades, include deeds to land, churches, schools, hospitals, residences and other buildings spanning eastern China, plus numerous photographs, drawings and brittle handwritten maps of properties.

A 1924 appraisal valued the properties at almost \$3.4 million. Their current value is anybody's guess. Many of the buildings no longer exist. Much of the property was nationalized by the government after 1949 when it was no longer possible for missionaries to work in China.

The FMB has never formally sought compensation for the properties—hoping instead that Chinese Christians might one day regain use of them. Any money that might have been realized from property settlements paled in comparison.

Open churches in China now reportedly number more than 4000, and the Chinese government has in numerous cases restored and returned church buildings, used for other purposes for many years, to the congregations which once worshiped in them. If restoration is impossible or impractical, the government sometimes provides alternate properties or arranges for rental payments.

The Foreign Mission Board's deeds will be cataloged, computerized and made available on request to Chinese Christian leaders, according to Lewis Myers, director of Cooperative Services International, Southern Baptists' new liaison program with China.

"In some places the presence of the deed in the hands of the Christian leaders talking to the (government)

Bureau of Religious Affairs could probably help restore property to be used," Myers said. "In other cases, if it isn't already nailed down as property belonging to a church or religious group, they might register it as such and get paid fair rental value for the use the government is making of it." (BP)

J. Winston Pearce dies Thanksgiving day

J. Winston Pearce, 78, a retired minister, seminary professor and writer-in-residence at Campbell University, Buies Creek, N. C., died Thanksgiving Day.

A North Carolina native, Pearce began his pastoral ministry at First Baptist Church, Nevada, Mo. in 1937.

From 1961-70 he was professor of preaching at Golden Gate Baptist

Theological Seminary, Mill Valley, Cal. Following early retirement from the seminary, Pearce and his wife, Winnie, went to Ruschlikon, Switzerland, for a year where he was guest professor at the Baptist seminary.

Pearce was a graduate of Campbell (Junior) College, Wake Forest College, University of Chicago, and Southern Baptist Theological Seminary, Louisville.

During his ministry, Pearce was active in North Carolina life. He was president of the general board, chairman of the executive committee, and a trustee of Wake Forest University. Pearce also was a member of the Southern Baptist Convention Executive Committee and a preacher for "Baptist Hour."

Memorial donations may be made to the J. Winston and Winnie R. Pearce Scholarship Fund, Campbell University, Buies Creek, NC 27506. (BP)



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February 8, 1986

12:00-1:30 P.M. CST

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- Interviews with home missionaries
- Theme interpretation which can be taped and used during the week of prayer
- Spotlight on a church which promotes strongly the Week of Prayer for Home Missions and the Annie Armstrong Easter Offering
- Questions called in from teleconference viewers answered by missions leaders

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Tatesbrook Church

Loving people to Jesus

by Robin Oldham, *State Correspondent*

A love for and deep commitment to missions were planted in the heart of Steven Smith during his boyhood days in Indiana where his father was a lay minister involved in early Southern Baptist work in that state.

Steven Smith learned from pastoral experience the rewards and frustrations of home mission work while gaining special insight into ways to witness for Christ.

A graduate of Campbell University in North Carolina, Smith became pastor of Boone's Creek Baptist Church, Boone's Creek Association, in 1979. He, his wife Johanna, and their two daughters, Cheryl and Patricia, remained at Boone's Creek for a year before being invited by a group of Baptists in Lexington to start work in the southern part of the city.

Called the Missionary Baptist Fellowship, the 40-member congregation met originally in a shopping center building before moving to Tates Creek High School. The fellowship later became a mission of Porter Memorial

Baptist Church, Elkhorn Association, before being constituted as Tatesbrook Baptist Church on Oct. 3, 1982.

The church had its first groundbreaking ceremony seven months later and in June 1984 Tatesbrook dedicated its sanctuary and education unit. Plans for expansion are already on the drawing board.

Doug Sibcy, a Campbellsville College student, has been called as youth minister to help meet the needs of the growing church.

Enthusiasm for missions has captured the hearts of the young congregation. Though one of Elkhorn Association's newest churches, Tatesbrook has helped start another Southern Baptist ministry in the rapidly growing Richmond Road area of Lexington. Constituted in October 1984, Heritage Baptist Church is led by Doug Woodall who also serves as chaplain in the Fayette County sheriff's department.

Steven Smith's exceptional talent is readily recognizable. Named to Elkhorn's new works committee, his philosophy is a simple one: "We go more than invite people to church, we



Tatesbrook Church is located in one of Lexington's fastest growing areas. Many children from the area heard the gospel during last summer's vacation Bible school at Tatesbrook.

invite them to Jesus.

"At Tatesbrook we emphasize Christianity is more than a 'Sunday experience,' it is a way of life," he stresses.

"We are committed to discipling our people by emphasizing the importance of personal prayer life and devotions."

Without hesitancy, the 36-year-old pastor states, "We have a dream of reaching this entire area of Fayette

County for Jesus Christ. We are confident God will continue to bless us as we seek his will and are obedient to him.

"Our successes at Tatesbrook can and should be attributed directly to the Lord," Smith says.

"All we are doing at Tatesbrook Church is reaching out and loving people to Jesus.

"All the glory should go to God."

Second, Hopkinsville celebrates diamond jubilee

by Pauline Stegall, *State Correspondent*

The word "diamond" is exciting. Add "jubilee." That's what the heart-stirring times were about at Hopkinsville Second Baptist the last of September: a four-day diamond jubilee.

John Christian and his congregation celebrated the past 75 years with days of feasting—feasting on preaching, praising, worshiping, reminiscing, music making, fellowship and food.

Special people took part in the rejoicing. A. J. Spurlin, the first minister to be ordained by Second, preached. So did Ralph Hodge, pastor of First Baptist, mother church of Second.

Ed Rawlins of Pennyville Village Mission, a Second Baptist project, was on the program. Others, related to missions started by Second, took part. There was Roy Field, Henderson Memorial, a former mission; E. D. Helton and Mrs. Helton, Edgewood Baptist, another mission church; and Garlon Sills, former pastor of Henderson Memorial.

William Turner, historian from Hopkinsville Community College, gave the church history. Former associate pastor Fred Richardson and wife Juanita gave a concert. Songs were presented by Desmond Hargis, former minister of music and education, and Harvey Britton, once minister of activities.

The church has been blessed with a consistent growth pattern. From its humble beginnings in 1910 in a two-room apartment with 53 members, the membership has grown to approximately 2000. The present complex of buildings were well-filled on Jubilee Sunday when 1175 attended Sunday school.

Second has always reached out to the community. In addition to establishing mission churches, it now has a TV ministry with potential of going into 12,000 homes.

Mrs. Eula Armstrong is the only per-

son currently a member who attended the dedication of the church. She remembers being there with her twin sister at the age of four. Mrs. Armstrong, the first child to play the piano at Second, also vividly remembers the deep snow the day of the first Christmas program, and the red mittens she

wore when she said her "piece."

Other bits of nostalgia: the church met in a tent while the first building was under construction. In one month during the early days, the church had only one cent in the treasury. Fourth of July picnics were organized and the young people would ride wagons

through town yelling, "Rah, rah, rah, sis, boom, bang, Second Baptist Sunday school picnic gang!" There were severe winter storms in 1978 and the church, as an emergency shelter, was opened to stranded travelers. Second has had only eight pastors during the 75-year history.

Liberty Baptist Church

A country church with a progressive edge

by Kima Jude, *State Correspondent*

To some observers, there is little to differentiate the facilities of Liberty Baptist Church, located on a rural country road in Taylor County, with a church building situated in a more metropolitan setting.

Not since the church acquired its newest addition to its 97-year-old building.

"We moved from an old-time country church to the modern," said pastor Gilbert Sapp, after the church's new educational facility was dedicated during a

service the Sunday before Thanksgiving.

The educational facility became the largest addition to facilities of the church, which was organized in 1888. Since that time major renovations have been completed to the 97-year-old structure until today it boasts a baptistry, kitchen facilities, fellowship hall, and enough Sunday school space to allow room for growth.

"Our people have a desire for missions," said Sapp, explaining why a church that has only 114 persons enrolled in Sunday school and one that

is located in the country where the population is more sparse, would undertake the expansion of existing facilities in the form of a 3300 square foot educational building.

The \$70,000 structure was subsidized largely through the desires of late mission-minded members, who willed donations to the church specifically for capital outlay purposes.

Only three years ago when Sapp assumed pastorate of the church, about 35 people belonged to its Sunday school.

But last year the church voted to move ahead in a "spirit of growth and fellowship" to the planning stages of an educational building which could host larger Sunday school classes and provide room for fellowship activities.

When the building was dedicated, 75 people showed up for Sunday school and nearly 120 were present for the morning dedication service, preached by Sapp with remarks from other church leaders.

As their mission-minded forebears had evidently intended, the modernization of the church's facilities and ensuing progress, is the current church body's legacy to the future.

They have insured that tomorrow's church goers may worship at facilities that offer every practical advantage, even in the heart of the country.



Liberty Baptist Church dedicated its new educational facility Sunday, Nov. 24, with special services conducted by church leaders. In front are Stanley McCubbin, Ed Bush and J. C. Majors. In the back, from left, are Brian Wise, Paul Edward Witham, Gilbert Sapp, Kermit Murray, Robert L. Wise, Ed McGuire and Charles Lacey.



Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

Off and running

Our students returned this past Sunday to begin a new academic quarter. Several completed their graduation requirements with their exams before Christmas "break." They will return in May for their graduation ceremony. Others were asked not to return because of poor effort or for disciplinary reasons. A few, for reasons of their own, chose not to come back.

But still we have a full house. Several score new students have arrived including a few here last year or several years ago who asked the privilege of returning.

The two-week Christmas "break" is a very busy time for my office staff and myself. The volume of mail is the heaviest of anytime during the year. There are many visitors even though most of our students and staff are away. Many, many hours are spent in interviewing and orienting students coming to begin work with the new quarter after the holidays.

Also very busy was our maintenance staff. Each man gets off a few days, but everyone works most of the time that students are away. There are so many things to do that can only be done, or best be done, when most of our people are gone. That only happens two weeks at Christmas, a week in March, a week in October.

Even in "break" time the routine of water purification, sewerage treatment, garbage disposal must go forward on a daily basis for many of our staff are still here. Also, the heating system must be checked on and regulated so that pipes

do not freeze in the various buildings and houses while people are away.

During the "break" work proceeded on replacing wooden outside walls with concrete block for three classrooms, and also new doors to the outside walk. The same work is being done in our swimming pool area. The constant humidity from the heated indoor pool has, over many years, done much damage to the wood. Also, at times doors swell until they are difficult to open. At other times, the doors shrink until they are difficult to lock.

So we are solving the problem with a colored concrete block wall that will not require periodic painting or staining. The wooden doors are being replaced with heavy aluminum doors that will not rust, shrink or swell because of humidity. This is our next major project. If you can help defray the cost, we certainly can use the help.

The building is named Goins-Houchell Hall for two alumni of Oneida who served over 41 years as teachers here. Also, both were presidents of the school a total of 12 years through much of the Great Depression and World War II.

Goins-Houchell Hall houses a large heated indoor swimming pool with a balcony for swim meets, a coach's office, two dressing-shower-restroom areas, several storerooms, an efficiency apartment, a classroom for Bible, a middle school classroom, and a large art department including a pottery room and kiln.

Also, during the "break" we installed two large new stoves in our school kitchen. These commercial stoves cost us several thousand dollars and are yet to be paid for. Approximately 1800 meals are prepared daily in our kitchen most days of the year.

Another recently completed project is a new gutter system for Sparks Hall. That building contains our large gym and the largest of our classroom areas. We also have classrooms in five other buildings. The old guttering had rusted through. But that will not happen with the new guttering because it is made of aluminum. That building is named for Chester Sparks, born 93 years ago today. Orphaned, he came to Oneida when he was 16 and returned decades later to serve as president for 14 years. He was a minister 56 years.

Our one-room school, old Double Creek, where our history classes are taught, recently required a new heat-pump under the floor as winter has come.

Yes, we are off running in 1986! Will you help us keep up the work?



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

sunday school lessons

LESSONS FOR JAN. 12, 1986

International Series

The inwardness of morality

Mark 7:1-5 Having heard of the miracles which Christ performed in Galilee, scribes and Pharisees came to Christ to hear what he was saying, see what he was doing, and ask him questions. They sought to ascertain whether he was complying with the "tradition of the elders." Seeking for an opportunity to embarrass Christ, the Pharisees charged that his disciples had neglected to wash their hands before they ate bread. They sought to blame Christ indirectly for the failure of his disciples to observe ceremonial washings.

Mark 7:14-23 Christ called the crowd around him and urged them to pay close attention to what he was about to say. Christ told them the things which defile a person are not from without but within. Defilement is not a matter of the food which has been consumed, but of the thoughts, motives and intentions of the heart which find their expression in words and in deeds. As always, Christ emphasized the importance and great value of right motives and attitudes. One must be right in his mind and heart, or at the center of his life, before he can be right at the circumference. The condition of the heart de-

termines the quality of the life. That accounts for the scriptural statement: "Keep thy heart with all thy diligence; for out of it are the issues of life."

Christ taught that the old sinful nature which we inherited from Adam gets us into all kinds of difficulties and troubles. That depraved nature produces "evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." To those who have believed on Christ he has given a new nature, and through the power of the Holy Spirit they have been empowered to live triumphantly for the Lord Jesus Christ.

Life and Work Series

A new sense of mission

Zechariah 8:13-17 In submission to God's will and in obedience to his commandments, Zechariah earnestly appealed to the people to repent of their sins, to receive forgiveness for them, to get right with God, and to enjoy the peace he would impart to them. God's prophet predicted Jerusalem would become a city of peace, purity and prosperity. He promised when Christ shall reign in Jerusalem the aged can appear on the streets without fear of harm and the children can play there without being in danger. This is in striking contrast with the conditions which prevail in many cities today, where assault, robbery and murder have become so commonplace. During the reign of Christ in Jerusalem, sin will be banished from the city, men will not be self-willed and displeasing to God, but they will live in unbroken fellowship with him and enjoy complete security. God wants those he saved and blessed to be a blessing to others and to share with them the knowledge and grace they have received from him.

Zechariah 8:20-23 God was desirous that his people should put much of their past behind them and devote much of their attention, interest and plans to the future. He told them he wanted them to live like children of God. Above all else, God wanted them to be channels of blessings to all of those with whom they would be associating. God wanted his people to conduct themselves in such a manner as to bring honor to him, to use their influence for the benefit of those who were strangers to God's grace, and to radiate such peace and joy that their observers would become interested in acquiring those spiritual qualities.



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

on mission together

A new year: Sometimes I'd rather be a middle-class hobo

Bill Marshall

Before all our children were out of bed on New Year's day, and after Alice and I had downed our usual cups of coffee, I sat in "dad's chair" contemplating what I should write for my first column of the New Year.

I picked up the book I had been reading by Stephen Graham on loan from the public library. I had waited several months to get it. Surprising, really, since the book was published in 1924. It had been referenced in *Pilgrim at Tinker Creek*, a book Alice had given me last Christmas.

Graham could be described, in the

modern vernacular, as a "middle-class hobo." Such persons were called "Bohemians" in his day. The poet Vachael Lindsay was such a one, and a good "tramping" friend of Graham's.

The book, *The Gentle Art of Tramping*, is a blend of instructions on how to survive in the out-of-doors, and the philosophical and romantic insights to be found while alone with nature.

Looking at my 1986 calendar I considered the inevitability of problems and conflicts along with the many exciting opportunities. I reflected painfully upon the increasing brokenness of the fellowship within our larger SBC family. The year 1986 could be a rough year, I thought.

And so I found inviting some of the words in one of Graham's chapters.

"Life is like a road; you hurry, and the end of it is a grave. Life's quality is in moments, not in distance.

"Fallen trees are to be sat on, laddered trees to climb, flowers to be picked, nests to be looked into, song

birds to hear, falcons to be watched. The green roof of the mole's track is to be followed till you find the gentleman in velvet in his home. You approach gently the deer who, in a group, wait for you with startled eyes. The birds will hop on you and sing as you lie in the grass."

I wonder if there were occasions in the life of Jesus, as his days grew more intense, when he might have been tempted to cut loose from his mission. And when he pled with his Father, "Let this cup pass . . ." if he might not have been remembering those better nights around the fire with his friends, the joy of a wedding feast or a walk through Galilee in the spring when the anemones were in bloom.

There are times when most of us would like to withdraw from the mission. There are times when I would prefer to be a "middle-class hobo."

But we were called for the "hard times" as well as the easy and 1986 is dead ahead. Let's get on with it!

Missionary to Japan

Hays' retirement hints end of postwar missions era

by Erich Bridges

George and Helen Hays first arrived by ship in Japan in 1948. During the 30-mile car trip from Yokohama to Tokyo, the two new Southern Baptist missionaries didn't see a single standing building. Japan had paid dearly for its war in the Pacific.

Thirty-seven years later, Hays is retiring as director of the Southern Baptist Foreign Mission Board's operation in East Asia, which includes more than 500 missionaries in Japan, South Korea, Taiwan, Hong Kong and Macao. His departure is a symbol of the gradual end of an era: the postwar generation of Asia missionaries.

That generation includes a host of veteran missionaries forced to leave China after the Communists came to power, and another host of young idealists who, like Hays, never reached China at all. They scattered throughout the Pacific region instead, answering the call for postwar aid in places like the Philippines, Indonesia, South Korea and Japan.

Hays remembers that first ride to Tokyo, three years after the war, when "people were living in thousands of corrugated shacks, with bricks or stones on top to hold the roof on. People were living under trestles or bridges, anyplace where they could get out of the elements."

Hays gladly went to Japan, even though his oldest brother died in the attack on Pearl Harbor. "There are many dastardly deeds in war, and you can't fault a whole people for that kind of act," he says.

Hays committed his life to Christ at age 11 and later sensed a call from God to preach. A college education seemed an impossible goal financially. But he quietly made it through college, seminary and doctoral studies with 50 hard-earned dollars from his parents, scholarships and jobs on the side.

He met the former Helen Mathis of Louisville, Ky., while at Southern Baptist Theological Seminary. They married in 1946 and he led two small churches as pastor while completing his



George Hays is happily trading missionary budgets for building blocks. As he retires from 37 years with the Foreign Mission Board—27 as a missionary in Japan and 10 as director for all East Asia work—he'll have a lot more time for woodworking, a favorite hobby. Here he refinishes his son's old set of wooden blocks as a gift for his grandson.

studies.

The couple aimed for missions in China. But by the time they were appointed in 1948, China was rapidly closing to missionaries.

Hays originally intended to evangelize rural areas. The Japan missionaries had different plans. They sent him to teach in the seminary at Seinan Gakuin, the university founded by Baptists in Fukuoka (a 26-hour train trip from Tokyo in those days, on straight-backed seats in unheated cars).

Hays enjoyed teaching and working with churches in the Fukuoka area. He would have happily stayed at the seminary throughout his missionary career. But the other missionaries called on him to handle numerous jobs, including the mission organization chairmanship and a six-year stint as missions treasurer in Tokyo, which made him responsible for missionary property, finances and business affairs nationwide. He

took on the latter task with much hesitation.

"My father is the most unambitious high achiever I've ever known," quips Hays' son, Howard, now a physician in Columbia, Mo. His family and colleagues agree that Hays has never sought or even desired a "promotion." But others have sought him regularly for leadership posts because of the integrity and character they observed in him. The Japan missionaries eventually adopted a half-humorous, half-serious phrase: "Let George do it."

Hays returned in 1966 to teaching and became dean of the seminary at Seinan Gakuin. It was to be the hardest period of his ministry, as anti-establishment, anti-Vietnam War student protests rocked Japanese university campuses. Student unrest nearly closed the small seminary.

Hays decided to turn seminary leadership over to a Japanese faculty member, but he stayed on as a teacher.

"From September (1970) until the end of the year there were no classes," he says. "We met nearly every day as a faculty, either talking among ourselves or meeting the students for the most intense period and one of the most distressing, agonizing experiences of all my life."

The seminary survived. Hays went on to serve as field representative for then-East Asia director James Belote. When Belote died of a heart attack in 1975, the Foreign Mission Board called on Hays. He moved to Richmond that year to administer all East Asia missionary work.

In the decade since, career and associate missionary forces in the region have grown from 366 to nearly 500, despite more than 160 retirements and resignations. The Baptist churches they work with baptized more than 70,000 new believers, and church membership climbed from some 79,000 to more than 136,000. Congregations multiplied from about 700 to almost 1300.

This year's budget for Japan alone topped the entire regional budget of a decade ago. But given East Asia's huge population and crucial social and economic importance, Hays says "the necessity of continuing a strong evangelism program in these countries is beyond question."

Now 65, Hays suffered a severe heart attack while in Hong Kong in the summer of 1981, and spent several months there recovering. But he returned to a full time schedule in 1982 by following his doctor's list of "four don'ts": don't hurry, don't worry, don't get angry, don't get tired.

He'll carry that philosophy into retirement. He plans to do some traveling and preaching, maybe a little teaching, and spend a lot of time enjoying his two favorite hobbies, woodworking and golf. Meanwhile, former missionary to South Vietnam Sam James takes over in January as director for East Asia.

Hays suggests with a smile that it's time for East Asia missionaries to adopt a new policy: "Let Sam do it." (BP)

Campbellsville dorm mother 'loves' her work

by Alice L. Biskey

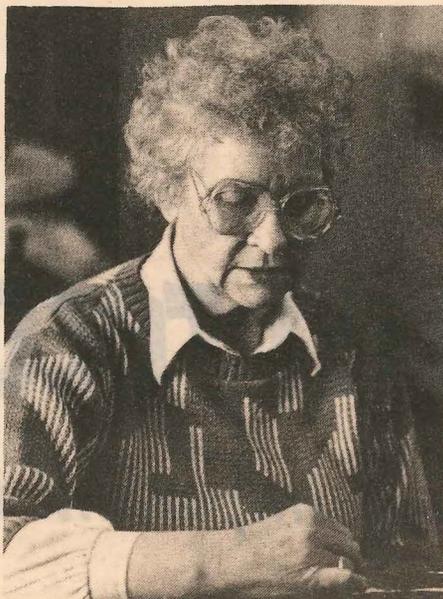
After her first semester as women's residence hall director at Campbellsville College, Lillian Camfield can say "I still love it."

"The new may wear off the crystal chandelier, but so far it hasn't," says "Miss Lillian," as she is known on campus.

She knows all 138 girls in Stapp Hall and feels close to most of them, as close as each one will let her anyway, she says.

"I loan out thread and needles, and the girls can cry on my shoulder if they need to," Miss Lillian said. "And they can tell me what they want to, just like mom." Her philosophy is to "be as good and understanding and patient as possible."

From the time she gets up and dressed in the morning until the time she is ready to go to bed at night, Miss Lillian's door is open to anyone who wants to talk.



'Miss Lillian'

She said she relates well with "the guys" on campus, too, and really ap-

preciates them.

Quilting is a hobby she can often be found working on in her apartment. "I love to quilt, even if I prick my fingers all the time. A lot of the girls have said I remind them of their grandma," Miss Lillian said.

She is working on quilting the tops of two new quilts her "adopted" daughter's mother had made. Miss Lillian spent Christmas with that "adopted" daughter, Adaline Johnson, in Freemanspur, Ill.

Some other hobbies include embroidery, crotchet and reading. She likes to embroider pillowcases to give as gifts, and along with the Bible, a Kathleen Norris book is always good reading for her.

Connie Newton, a sophomore from Lebanon, Ky., spoke of Miss Lillian as "a good dorm mother. She's the first dorm mother we've had that has known me on a first-name basis," Miss Newton said. "She seems really interested in how you're doing, in school and even

with personal problems."

Sophomore Theresa Hendrickson from Cincinnati, Ohio, said, "A lot of the girls call her affectionate names, like mom or grandma. Girls don't freely give affectionate names to people, so that is a good sign."

"What amazes me is how quickly she learned the names of the girls, where they're from and even who their roommate was!" Miss Hendrickson said.

"She really makes an effort to relate with the girls. She goes out of her way to show real love and concern," Miss Hendrickson shared. "I consider her a personal friend."

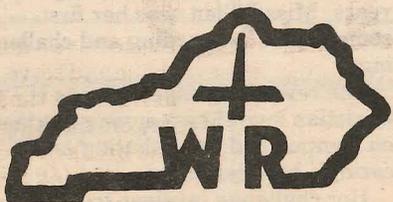
Retired from school teaching after 30 years, Miss Lillian sees her first semester as "rewarding and challenging."

The rewarding aspect comes in "the Christian love shown among students" on campus and the "sharing and caring" between them.

Her challenge involves trying to be able to advise in the right way when students come to her. In her words, it "keeps me on my toes." Laughing, she said, "I've had a lot of girls say, 'do men every change?'"

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