

## SBC messengers face flurry of issues, smaller crowds

by Dan Martin

Messengers will face a host of issues when they assemble in St. Louis June 16-18 for the 1987 meeting of the SBC.

One thing which figured prominently in the last two conventions—1985 in Dallas and 1986 in Atlanta—will be conspicuously absent: huge crowds. The last two conventions have been the largest in the history of the 142-year-old convention, with Dallas drawing 45,519 registered messengers and Atlanta 40,987.

Convention planners are preparing for 25,000 to 28,000 messengers, although some experts predict the totals could go even lower, to around 23,000 or 24,000.

They point to lessened interest in the 1987 annual meeting, smaller facilities and the fact gatherings of the SBC in St. Louis have always featured smaller crowds.

However, the expected lower attendance probably will be offset by the relatively small size of the Cervantes Convention Center. Even with the reduced size of the convention, the facilities may feel as crowded as mammoth meeting halls of Dallas or Atlanta.

In the previous years, political rallies, activities and rhetoric blazed in advance of the June meetings. This year, there is a marked absence of "drum-beating" sessions but conservatives and moderates to turn out the vote.

The 1987 annual meeting is the ninth in an announced 10-year effort to turn the convention to a more conservative stance which began in 1979 in Houston.

The conservative campaign has focused on four main planks: elect a conservative president who will appoint a conservative Committee on Committees, which will nominate conservatives to places on the Committee on Boards. The Committee on Boards, in turn, will nominate like-minded people to serve in places of responsibility on the 20 boards of trust of the SBC.

If the report of the 1987 Committee on Boards is accepted, the effort to gain conservative control of the national boards will be successful, as by most counts conservatives will have a voting majority on all but one national entity. Only on the board of Southern Baptist

Theological Seminary, Louisville, will moderates still maintain a fractional majority.

Highlights facing messengers will be:

**Presidency.** SBC President Adrian P. Rogers, Memphis, Tenn., has announced his willingness to be nominated for a new term as president. If he is elected, Rogers will be the first man in nearly 40 years to serve three terms as president. He served in 1979, but declined a second term. He was elected again in 1986 and has announced his willingness to serve again "if the brethren want me."

Expected to be nominated against Rogers is Richard Jackson, pastor of North Phoenix (Ariz.) Baptist Church, who is not an announced candidate but has said he will allow anyone to nominate him who feels he can make a contribution to the convention. Charles Redmon, pastor of First Baptist Church, Sulphur Springs, Tex., will nominate Jackson.

**Peace Committee.** The 22-member committee will make its final report during the 1987 meeting. The group,

created in 1985 to seek the sources of the controversy and make recommendations for ways to bring reconciliation, will report Tuesday evening. The report is expected to contain about 10 recommendations.

**Baptist Joint Committee on Public Affairs.** An effort was made in 1986 to strip SBC funding from the BJCPA and establish "an exclusive Southern Baptist presence in Washington, D. C." The motion was referred to the Executive Committee for a year of study.

The committee, which will report to the Executive Committee, is expected to recommend retaining ties between the SBC and the BJCPA, but with significant changes in the structure of Southern Baptist representation on the nine-denomination religious liberty/separation of church and state watchdog organization.

**Bylaw 16.** Messengers also will be asked to revise Bylaw 16, under which the Committee on Boards, Commissions and Standing Committees would be re-

named the Committee on Nominations.

**Representation.** Messengers will be asked to approve six state and/or territories for representation on convention boards. Under bylaw revisions adopted in 1986, a "tiered" system was established to give smaller conventions representation.

The new states gaining representation include Alaska, Nevada, New England, New York, Pennsylvania-South Jersey and Utah-Idaho. Three conventions—Northern Plains, Hawaii, Minnesota-Wisconsin and Wyoming—still do not have the membership to qualify.

**Budget.** Messengers will be asked to approve a \$140 million Cooperative Program allocation budget, which will fund the work of the 20 national agencies for 1987-88. The budget is up from \$136 million in 1986-87.

**Resolutions and Motions.** Messengers are expected to introduce a number of resolutions and motions relating to stands on various issues and instructions to convention agencies.(BP)

## Mountain rising, missions rejoicing at Oneida

by Gregory L. Hancock

Some say it's the altitude and clear air that make music sound so good at Oneida. Those who participate in the annual Mountain Missions Conference, however, believe fellowship in the presence of the Holy Spirit gets all the credit.

They come from isolated ridges; from the hills and hollows of Appalachia; and from the knoblands that border the bluegrass to fine tune their techniques of ministry in the company of fellow mountain ministers. They are pastors and pastors' wives, directors of missions and their wives, denominational servants and laypeople. They serve the cities, the coal fields, the rural congregations and the city churches. They characterize the moral strength and integrity mountain folks demand of their spiritual leaders.

For 39 years this conference has met at Oneida. Preston Baker boasts perfect attendance. Of course, he grew up at Oneida: serving, among other things, as work supervisor, principal and dean before he retired, eight years ago. "He's like Barkley (Moore)," Baker's pastor at Oneida church, Joel Rackley, contends. "He gives everything he has to the school and to this community."

It is difficult to get an accurate count of Mountain Mission conferees. They keep coming and going. Many must bend heavy schedules to make room for a portion of the conference. "Part is better than nothing at all," announced one pastor who preached a funeral Monday afternoon and drove to Oneida Tuesday morning. "I couldn't miss this. It does me more good than a vacation!"

More than one conference participant describes the event as a "working vacation." Most of the day is crowded with learning experiences that springboard off early morning meditation and Bible study and prefix an evening worship service. There's afternoon free time to take Barkley Moore's famous "tour of the Oneida facilities, browse through the craft shop, wander a mountain trail or go for a swim in Oneida's pool. When the worship service ends, around 9 each evening, impromptu fellowships take the form of discussions and singalongs under the stars.



Catherine Aldridge leads the Mountain Missions Conference session on "Women in the Church" at Oneida Baptist Institute.

Benny Williams has become a fixture at the Mountain Missions Conference, courtesy of the Baptist Book Store, Louisville. Williams spends much of the year scouting literature and material to meet the particular needs of those who attend the Mountain Missions Conference. His gleanings are displayed for sale in the Oneida dining room "at prices you can't beat anywhere." Indeed, some conferees take advantage of Williams' "special deals" to buy everything from personal library additions to birthday and graduation presents.

Old timers at the conference wait 'til the last day to do most of their book store purchasing. They say Williams cuts prices even further that day because "he doesn't want to have to haul all that stuff back to Louisville."

"That's not so," Williams argues with a twinkle in his eye. "The people who tell you that just want you to put off shopping until they've gotten all the best deals themselves."

The issue is not all that important, really. First day or last day, Williams' customers dicker with him like shoppers in a mid-east bazaar. Seldom does anyone walk away without a bargain.

In the mornings Williams wears another hat. Just after breakfast, when the missions conference group assembles in the sanctuary of Oneida church,

Williams raises the curtain on the day's activities with a time of meditation.

Gary Farley, Rural/Urban Missions Department, Home Mission Board, is this year's Bible study leader and takes the smooth handoff from Williams' meditation to challenge the assembly through an intensive study of the 2nd and 3rd chapters of Revelation.

When the group breaks at 9:45, they will have 15 minutes to climb the hill from the church to the Oneida campus where individual seminars on literacy, small churches, computers, women, clowning, and new work await them.

Conference preacher William W. Marshall, executive secretary-treasurer, Kentucky Baptist Convention, caps off the day with his intensely personal preaching style.

Ross Figart, Mountain Missions director, KBC, spends each day drifting from conference to conference; talking with participants about their needs and the needs of their local churches; or presiding over the group, at large. "This is good for our people," he observes. "It's good to have this fellowship—to get to know each other."

"I've only heard one complaint about this conference and it concerns the meeting place, Oneida. Someone said they give us too much food!"

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June 9, 1987

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Jack D. Sanford

## sanford's perspectives

### A new venture for ministers' wives

Ministers' wives often have been left out in the cold when it comes to recognition, affirmation and support. Yet most of them go right on, day after day, without complaint, doing what they feel God has called them to do.

Concerned leaders in the Kentucky Baptist Convention have taken note and decided to address the problem in the hope of strengthening ministers' wives and lifting their spirits.

October 30-31, 1987 has been set aside as the time for a "Staff/Ministers' Wives Retreat" at Cedarmore. The event is one of those landmark events celebrating our sesquicentennial. This will be the first such event in Kentucky Baptist history and came about because ministers' wives across Kentucky have expressed a need for such a time of exploration, discovery and affirmation.

William H. Rogers, director of the Minister/Church Support Division and Guy Futral, consultant in the Minister/Church Relations Department developed the idea for such a retreat after several brainstorming sessions. Futral's extensive contact with pastors across the state helped him know the stress many ministers' wives feel.

Nancy Futral was asked to develop a plan for the retreat. Using the theme, "Come Celebrate Our Heritage," she planned an agenda designed to allow ministers' wives some time for personal expression and reflection in a supportive atmosphere.

A planning group was put together by Rogers which included Chairperson Nancy Futral, Dee Gilliland, Alice Marshall, Peggy Hicks, Ginny Sisk and Rogers.

The plan was endorsed by William Marshall, Executive Secretary-Treasurer of the KBC and Dolores Gilliland, Executive Director-Treasurer of the Kentucky WMU. The plan was approved by the Executive Board of WMU and funding came from the WMU and the Minister/Church Support

Division of the KBC.

Leaders for the retreat include Dorothy Sample, a psychologist, educator and mother, who will be the keynote speaker. Her husband is a bi-vocational pastor which uniquely qualifies her to speak to ministers' wives about the stress of their position.

Also on the program is another pastor's wife, Harolyn Sharpe, who is also a dramatist, educator and mother. She will interpret the theme at each session.

Other program personalities include Linda Bridges, a former missionary; Pat Cole, currently serving a Kentucky Baptist church as minister of music; Juanita Denton, author; and Peggy Hester, an educator and conference leader.

Such items as fitness, stress management, effective communication and development of spiritual maturity will be discussion and study matters for those who attend the retreat. There will be times for celebration of each woman's creativity with displays and discussion of such handiwork activities as quilts, needlepoint and cross-stitch.

Nancy Futral stated, "We hope to provide fellowship and develop a viable support system for women who must cope with the role and stress of being a minister's wife."

Information and costs are available from Cedarmore Baptist Assembly, P. O. Box 37, Bagdad, 40003.

An early inquiry will not only assure a reservation, but will also help those planning the retreat make better preparations for success. Write Cedarmore today and be a part of what surely is a significant venture designed to help important people who often serve practically unnoticed in the life and ministry of the church.

It is well past time we recognized the women who serve with honor but little recognition in the work God has given them.

### The pastor faces a hard situation

George Clark, a veteran of the church administration department of the Sunday School Board, has written about "The Red Brick Church" for many years in Church Administration magazine. He has outlined himself in a June issue with a provocative piece about a real situation all pastors face.

In that issue Clark, in his own delightful style, tells the story of a hard day in the life of Brother Goodbody. It is the kind of day every pastor has had. It is a story every church member should read because few people know how deeply pastors struggle with their humanity in the face of ministry demands.

Brother Goodbody, pastor of the Red Brick Church, must spend the day in the hospital because one of his church members is having surgery. This in itself is rather commonplace, since all pastors do this sort of thing daily. What is different in this particular case is the fact that Brother Goodbody and the husband of the patient are at odds with each other. Is there one among us who has not been there?

Clark details the emotions, the anger, the frustration and the guilt such a situation creates for all parties. In the end, Goodbody does what every conscientious pastor must do . . . he puts aside his personal concerns and ministers in the name of Christ to fearful church members whom God has given to him for pastoral care.

It is an interesting article which places the emphasis where it is needed in this troubled day. It spotlights pastors in their true role as shepherds, servants in the spirit of their Lord. Personal concerns must be put in the background if true ministry and reconciliation is achieved anywhere in our world. It is the pastor who must make the first gesture and take the first step toward that reconciliation. Goodbody does it as a model for all of us.

A tip of the hat to George Clark and his character, Brother Goodbody, for showing us the inside of a pastor's heart. That is a picture every church member should see, for it is the measure of a man that he can do what is right when his instincts tell him to do something else.

**western recorder**

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**JACK D. SANFORD, Editor**  
**JAMES H. COX, Associate Editor**  
**RAY L. HAYES, Business Manager**  
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## CLC group seeks to unite forces against abortion

A diverse group of Southern Baptists have formed a statement on the sacredness of human life designed to unite SBC forces against abortion.

The pastors, laypeople and denominational workers hammered out the statement—designed to set aside differences which have caused division in the denomination and to move beyond disagreements on allowances for abortion under certain circumstances—in order to call all Southern Baptists to action on the issue. The group voted 27-2 to adopt the following statement on abortion:

“Human life from conception is sacred and must be protected and nurtured in all its aspects. Abortion at any stage of pregnancy is ending human life and is a grave act with tragic spiritual, emotional, physical and social consequences. In those incidents in which this divine ideal is not fulfilled, there can be redemption in God’s grace. Therefore:

—“Let us speak forcefully and unequivocally against abortion on demand and with all vigor encourage alternatives to abortion.

—“Let us pledge ourselves to be compassionate, aggressive agents of God’s grace in nurturing human life and in taking God’s grace to those caught in the tragedy of abortion.”

Prior to the vote, CLC Chairman Lynn P. Clayton called the statement “a declaration of war against abortion” that can be moved on by all Southern Baptists. “If we pass this statement, we can stop fighting each other over exceptions and start fighting together against abortion,” Clayton added.

CLC executive director N. Larry

Baker told participants the statement simply is an expression of participants in the consultation but will be used by the commission as “a call to concern to galvanize Southern Baptists around the abortion issue.”

Baker also announced the following actions the commission will take in coming months:

— A national conference on abortion Aug. 31-Sept. 1, 1987 in Nashville and publication of proceedings for distribution to Southern Baptists.

— A special October/November 1987 issue of *Light*, the commission’s ethics



Baker



Clayton

publication, on alternatives to abortion.

— New resource guides and videotapes on alternatives to abortion.

— National seminars in Washington in March 1988 on Christian citizenship, including issues related to abortion, and in Kansas City, Mo. in 1989 on abortion and other life-and-death issues.(BP)

## Attorneys argue lawsuit appeal

The appeal of a lawsuit against the Southern Baptist Convention and its Executive Committee was argued at the 11th U. S. Court of Appeals May 27.

The appeal, which has been pending for more than a year, concerns a lawsuit filed Dec. 5, 1985, by four messengers to the 1985 annual meeting of the SBC who said their rights had been violated by rulings made concerning the election of the 1986 Committee on Boards, Commissions and Standing Committees.

Robert S. and Julia Crowder, Birmingham, Ala.; Henry Cooper, Windsor, Mo.; and H. Allen McCartney, Vero Beach, Fla., had asked the U. S. District Court for the Northern District of Georgia to interpret SBC bylaws, direct the SBC to comply with that interpretation and to vacate the 1986 Committee on Boards.

U. S. District Judge Robert Hall decided the suit in favor of the SBC, ruling

May 5, 1986, that federal courts have no jurisdiction over the internal affairs of religious bodies and that the First Amendment shields matters of church governance, polity and administration from civil jurisdiction.

He declined to go into the “merits of the case,” noting the question of whether the rulings “were correct or patently incorrect is irrelevant because a decision as to validity of (the) rulings would involve this court in the internal affairs of the Southern Baptist Convention, a position the court cannot assume.”

Perry E. Pearce, an associate to former U. S. Attorney General Griffin Bell in the Atlanta lawfirm of King and Spalding, which represents the SBC, argued the appeals court “should affirm the lower court decision that the First Amendment prohibits courts from involvement in internal church affairs.”

Jane F. Vehko, an associate with the Atlanta lawfirm of Bondurant, Mixson and Elmore, said the district court had made an “overbroad” interpretation of the First Amendment and asked that the case be remanded to the district court for a rehearing on the merits of the case.

The panel did not announce when it will render a decision, but court observers indicate a conclusion to the suit should be made within the next 90-120 days—August or September.(BP)

## Fire destroys Missouri sanctuary

A spectacular two-alarm fire destroyed the sanctuary and top floor of the adjoining administrative building of the First Baptist Church, Jefferson City, Mo., May 24.

More than 250 people were attending the church’s Sunday evening worship service when the fire was discovered about 7:25. It raged for more than six hours before firefighters from Jefferson City, Columbia and Boone County could bring it under control.

The flames could be seen for miles around the capital city and drew hundreds of spectators. Jefferson City fire chief Robert Renick described the blaze as “the most expensive fire in the history of Jefferson City.” He said his men had never fought a more difficult fire.

Fire marshals said the fire started beneath the choir loft in the 1200-seat auditorium. The \$3 million auditorium facility, dedicated in October 1985, was among the newest and largest in Missouri.

Cause of the fire was listed as accidental, although fire officials refused to rule out faulty electrical wiring. Renick said the fire had probably been burning at least 30 minutes before it was discovered. He explained that worshipers would not have noticed the fire because the air flow “created a natural chimney effect” which took the blaze upward, where it spread between the sanctuary’s chimney and roof and into the adjoining administrative building.

Workers from the Union Pacific Railroad, about a block from the church, noticed a thick, black pillar of smoke coming from the church roof and called

in the alarm. Before the alarm could be conveyed to pastor G. Nelson Duke, the smoke alarm sounded and the congregation evacuated the building without incident.

Renick said firemen were unable to contain the blaze from inside the building, abandoning hundreds of feet of hose and other equipment. “It was close,” he said. “The ceiling fell right behind them as they came out.”

Firemen were able to keep the fire out of the adjoining four-story educational building, but not the roof of the administrative building. The steel beams buckled from the heat and collapsed, sending a fireball hundreds of feet into the air. The fire was contained to the top floor of the three-story building.

Officials feared the walls of the auditorium would give way, but they did not. The extent of structural damage to the walls of both the auditorium and administrative buildings is yet to be determined.

A temporary office complex has been set up in a church-owned house adjoining the church complex. The family life center will be converted into a worship center for use while the buildings are rebuilt. The family life center was not damaged in the fire.

The church plans to continue its programs. Its two worship services will be held on Sunday as usual; Sunday school will be rearranged, with adults meeting together in the worship center and youth and children in the Missouri Baptist Convention building nearby; daycare will be housed temporarily at Concord Baptist Church.(BP)

## Texas Baptists assist victims of tornado

Baptists provided disaster relief immediately to victims of the tornado which nearly leveled the West Texas town of Saragosa, killing 20 people and injuring 121.

Jerry Bob Taylor, manager of the Circle Six Baptist Encampment near Stanton and regional disaster relief director for Texas Baptists, led a crew of four volunteers from Westside Baptist Church in Odessa in feeding breakfast to about 100 people in the disaster area the morning after the tornado.

The only churches in the community were Catholic and Seventh-Day Adventist, but “Baptist disaster relief volunteers go wherever people are hurting to minister in the name of Jesus,” said Bob Dixon, director of the emergency task force for Texas Baptist disaster relief.

Because the quick response of local volunteers met the needs of the disaster victims, the Texas Baptist disaster relief mobile unit was not requested, said Dixon. The big field kitchen and other emergency facilities carried on an 18-wheel tractor-trailer has been used in disaster relief as far away as Honduras and in Mexico City following the earthquake in 1985.

Disaster relief volunteers from First Baptist Church, Pecos, 25 miles away, mobilized immediately, said their pastor, Gary W. Boyd. At the hospital, some volunteers assisted tornado victims and their families.

Others, using a 40-foot enclosed trailer van, began around-the-clock feeding operations to storm victims, utility and cleanup crews and law enforcement officials. They issued rain gear and flash lights and then began collecting loads of food and clothing. Other churches used the Pecos church as a collection point.

The church has set up a food and clothing bank and is taking applications for assistance. During the first two days after the tornado, about \$13,000 was collected through the Baptist Saragosa Relief Fund set up by First Baptist of Pecos. Three days after the storm, volunteers from the church were helping to rebuild homes of disaster victims.(BP)

## Early messengers received instructions, historian says

Some of the early Southern Baptist churches told their messengers how to vote at the convention’s annual meetings, a church historian said.

However, that practice has been viewed as unacceptable for most of the 20th century, Hugh Wamble wrote in an article in the April issue of *Baptist History and Heritage*, published by the Southern Baptist Historical Commission.

Throughout our history, Baptist churches have not been uniform in their practice of instructing or not instructing their “messengers,” said Wamble, professor of church history at Midwestern Baptist Theological Seminary, Kansas City, Mo.

During the current century, instruction of messengers has been seen negatively because it implies “a delegation of the church’s power to the appointees, something which a church cannot do,” he said.

Nevertheless a church does have

“the power” to instruct messengers, he added. The Southern Baptist Convention “does not prohibit a church from instructing its messengers and it would find it difficult to enforce such a policy,” he said.

But prudence may argue against a church’s instruction of messengers, he noted: “A church, when electing messengers, rarely knows the details of business items to come before a denominational body. Instruction given in the absence of knowledge is prejudgment based on ignorance.”

The related practice of electing messengers based on how they will vote on partisan matters within the current SBC theological/political controversy fosters “partisanship, distrust of those who differ and a divisive spirit,” Wamble said. However, such election “is beyond the denominational body’s power to prevent or correct.”(BP)

# Southern, Boyce graduate 43 Kentuckians



Frazee



Brian



Carter



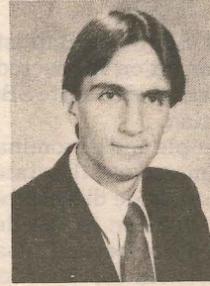
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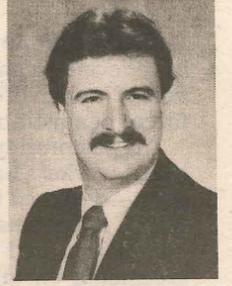
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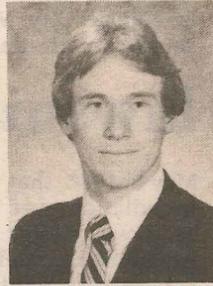
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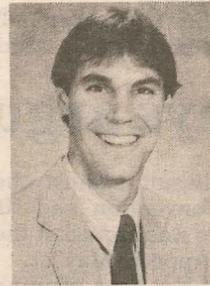
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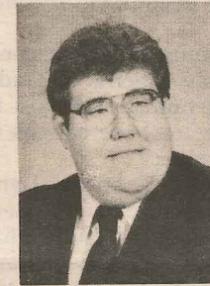
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Barnette



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Simmons



Hawkins



Johnson

Thirty-seven Kentucky students were awarded degrees from the Southern Baptist Theological Seminary during the school's 159th commencement May 22.

The Kentucky students were among approximately 290 persons to receive degrees from the schools of theology, church music, Christian education and social work.

William Hull, provost-elect at Samford University, delivered the commencement address.

The Kentucky graduates included the following:

**Seminary Certificates** — Joseph Donald Franke, Louisville, and Tamra Dawn Sluder, Erlanger.

**Diploma in Christian Education** — Janelle Marie Frazee, Louisville.

**Doctor of Musical Arts** — Sandra Chucalo Turner, Louisville.

**Doctor of Ministry** — Robert Louis Coons, Owensboro.

**Master of Arts in Christian Education** — Ronald Edward Boden, Georgetown; Kevin Wayne Brian, Louisville; Keevin Shouse Carter, Lawrenceburg; Allen Parker Clark, Louisville; Dwight Alan Clark, Louisville; Alan Walter Jackson,

Louisville; and Robert Edward Bickford of Harrodsburg.

**Master of Church Music** — Alice Mae Cooper, Richmond; David Louis Gregory, Manchester; Christopher A. Tolliver, Carrollton; Richard Kevin West, Louisville; and Phillip Ray Bradley, Birmingham, Ala.

**Master of Divinity** — Jane Kendrick Lites, Arkadelphia, Ark.; Max Howard Cooper, Corbin; Ronald Troy Fordham, Louisville; Brad Scott Johnson, Springfield; James Randolph Barnette, Louisville; Dottie Dean Brown, Louisville; Christopher C. Chapman, Louisville; Robert Barrett Creech, Louisville; Bruce Wayne Hardy, Louisville; David Warren Harris, Lexington; David Alan Hockney, Bellevue; David Wallace

Leist, Louisville; Christopher Alan Rieber, Louisville; David Gale Shephard, Louisville; Marion Keith Tingle Jr., Georgetown; Johnie Mark Toby, Somerset; Kevin Glenn Traugber, Paducah; and Steve Todd Wigginton, Louisville.

**Master of Social Work** — Erlene Grise-Owens, Quality.

**Doctor of Philosophy** — Donald Kent Berry, Philpot.

Six Kentucky students were awarded diplomas from Boyce Bible School during the school's 26th commencement May 22.

Ray E. Roberts, second vice-president for the Southern Baptist Convention, delivered the commencement address.

The Kentucky students included:

**Diploma in Christian Ministry** — A. Vernon Hawkins Jr., Eastwood; Timothy B. Kirby Sr., Mechanicsville; Joseph Earl Newton, Louisville; and Tony Glenn Poiles, Louisville.

Boyce Bible School, a division of Southern Seminary, was founded in 1974 to provide ministerial training for persons without a college degree. More than 400 persons are presently enrolled in the school and its 11 off-campus centers.

**Photos not available:** Franke, Sluder, Lites, Browne, Stache, Kirby, Newton, Poiles and Stephenson.



# baptist forum

## SBC: time for a change in direction

It is time for a change. It is time for a change in direction and emphasis in the Southern Baptist Convention. Since 1979 our convention has been polarized and fragmented. This year in St. Louis we can make a change by electing new leadership. I do hope Richard Jackson will be nominated and elected. He offers opportunity for healing and peace in our great denomination.

YES, it is time for a change.

Bill Messer  
Ashland

## Eolia challenges Kentucky Baptists

I cannot describe the joy I felt as I picked up my Western Recorder and saw the picture and read the article about our Eolia Baptist Mission on the front page. I pray this will remind us all that even with the negatives in our convention, God's mission goes on.

I want to challenge all Kentucky Baptists to let the Eolia project be an impetus to do what God has called us to

do. We are not alone. He empowers us, leads us and indwells us.

Thank God we have each other. This church has four missions. But without the help of Kentucky Baptists and other Baptists, we could not do all our mission work. Every summer groups from Baptist churches throughout the southeast come and lead Vacation Bible Schools and Backyard Bible Clubs. Colson Mission, as well as Linefork Mission, has received mission money from the Kentucky Baptist Convention. In addition we have always received advice and encouragement. Mission work takes both labor and patience, but it is God's will and he always finds a way to get it done.

Thanks to Western Recorder for the fine coverage. Also, thanks to the KBC.

If your church would care to come "drive a nail for Jesus," call or write us. We could use some more help. If it is God's will for you, he will provide the way. You just have to be willing.

Please allow me to thank you all for the prayers, calls and cards I have received following my accident. I am still mending but hope to be back in the pul-

pit soon. I know now what Paul meant by rejoicing in trials. Considering how hard my fall was, I could have easily been paralyzed. Indeed, lying there in the rocks waiting for help to arrive, I prayed, "thank you, Jesus, for the pain I feel." I wish I had time and space to tell you how my church has responded in love. They have proved missions begins at home.

Tom Stokes, pastor  
First Baptist Church  
Whitesburg

## correction

In the feature "Congregation blessed by purchase from sister church" on page 4 of the May 26 issue, Kima Jude credited the Kentucky Baptist Convention with lending the money to Unity Baptist Church, Tates Creek Association, for its building project. The Home Mission Board financed the loan.

Also, Ray Cooper was not fully identified in print. He is pastor at Unity.



Leon Simpson  
President  
Clear Creek Baptist School  
Pineville, KY 40977

# clear creek comment

## Three C's for the SBC

It is time for our annual pilgrimage to the Southern Baptist Convention (this year meeting in St. Louis). Clear Creek will have a booth and be well represented this year.

What will you take to the SBC annual meeting? I am going to take 'Three C's'! This does not stand for 'Three Cheers' although I thank God for all that Southern Baptists accomplish for Christ and for his Kingdom.

Rather my 'Three C's' represent the best of all that the words 'Southern Baptists' stand for. It is my wish that every messenger will bring these 'Three C's' to St. Louis and that we will bear witness to the world in our annual meeting as to who we are, what we believe and what we stand for.

I am going to carry my *conservative* faith to St. Louis. Southern Baptists have always been people of 'The Book' who preach the gospel and honor Christ as savior and eternal Son of God. May it always be so! There should be no suspicion of liberalism or 'double talk' of neo-orthodoxy in our Southern Baptist witness. Our message must be clear and unmistakable for Christ.

I hope you can see some of our Clear Creek professors and staff in St. Louis. When you talk with them, you will immediately sense that they love the Lord and believe his Word. There is no doubt about Clear Creek's conservative stand.

I am going to take a *cooperative* spirit to the SBC. I am going to speak the truth in love and honor and respect all my brethren (and sisters too!). Clear Creek is a part of Southern Baptist's *Cooperative* Program way of doing missions. We believe in standing for the truth at Clear Creek but not fighting other Christians. May the Lord help us to come together in the unity of the Spirit.

Finally, I am going to the Southern Baptist Convention as a *committed* Christian, committed to following Christ, to obeying his commands and especially to carrying out the Great Commission. Clear Creek's heaven-sent commission is to help, encourage and train those whom God has called so that they may go out into all the world to preach, teach and disciple. We have been fulfilling this golden purpose for more than 60 years. More than 1200 of our graduates minister in 46 states and several foreign countries.

Clear Creek is *conservative, cooperative* and *committed*. These are the 'Three C's' every Southern Baptist should take to St. Louis this year!

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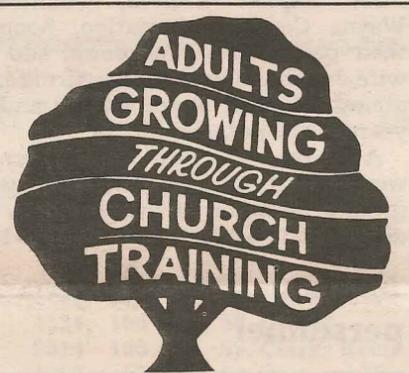
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## associations

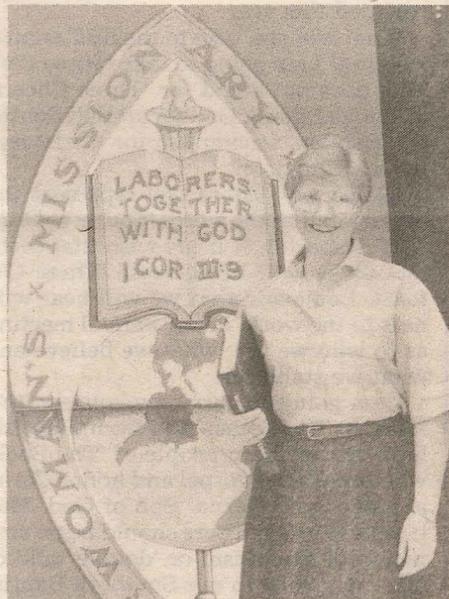
**Daviess-McLean** has passed a resolution expressing strong opposition to the establishment of a state lottery.

Referring to the lottery as "an industry which produces no necessary good nor services," the resolution calls upon Kentucky voters to consider only those political candidates "who will not promote gambling through lifestyle or promising to support legislation for a state lottery."

## congregations

**Hillcrest Baptist Church**, Hopkinsville, Christian County Association, honored their pastor, Wayne Newby, and his wife Ruby on May 3 for 15 years of service to the church.

They were presented with a plaque and a gift during the worship service. The education and music building



**Kay Richardson** of Louisville recently attended a writer's conference at Woman's Missionary Union, SBC, in Birmingham, Ala. More than 60 writers from all over the U. S. participated in workshops which gave instruction and preparation for writing materials for 1988-89.

now under construction will bear their name.

It is the second facility built during their ministry. The 7400 square foot building will provide additional education space, music facilities, a kitchen and fellowship hall.

**Walnut Street Baptist Church**, Louisville, Long Run Association, an affiliate of the American Christian Television System (ACTS), was honored recently at the second annual ACTS awards. Ceremonies were held May 8 at Southwestern Theological Seminary, Ft. Worth, Tex.

Walnut Street's winning entry was a 60-second spot entitled, "Forgiveness," which won the award for the Best Christian Message Spot.

Jon Stubblefield, pastor, and Bill Hoff, minister of media, wrote the script and produced the spot. They were assisted by Lonnie McNorrill, formerly with the Media Department of the Kentucky Baptist Convention.

**First Baptist Church**, Monticello, Wayne County Association, honored their pastor, L. C. Meadows, and his wife, Joanne, May 31. He is retiring after almost 16 years at the church and 30 years in the gospel ministry.

After receiving gifts in the morning worship service, the Meadows' were given a reception at the church in the afternoon.

## personnel

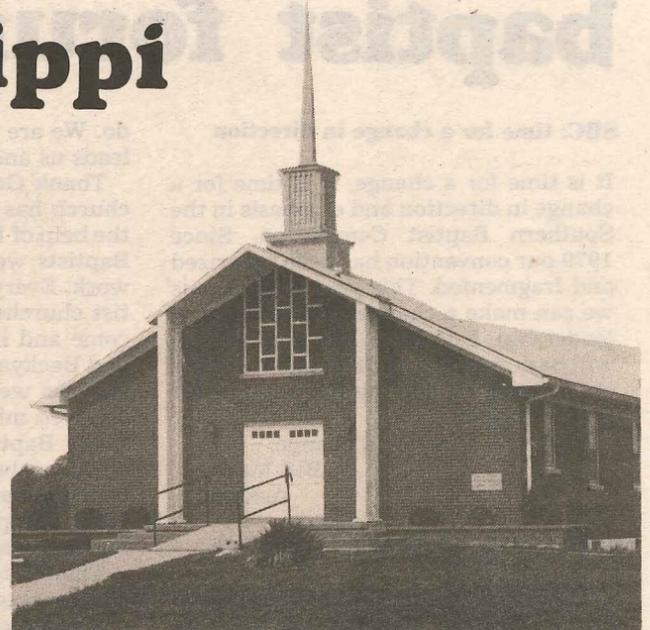
**Don McConaughay** has resigned as pastor of Hillview Heights Baptist Church, Bowling Green, Warren Association, June 1.

After attending military chaplaincy school at Ft. Monmouth, N. J. he will be assigned as a chaplain at Ft. Drum, N. Y.

**Bill Kisner** has resigned as minister of youth and activities at Lone Oak First Baptist Church, Paducah, West Union Association. He has accepted the position of minister of youth at First Baptist Church, Millington, Tenn.

**Marvin Freeman**, pastor of Park Avenue Baptist Church, Little Bethel Association will retire June 14. He has been a pastor of Park Avenue twice for a total of 13 and one-half years.

**Rock Haven Community Baptist Church**, Salem Association, has contracted its own parishioners to build a 7500 square foot addition to the church. By contracting its members, Rock Haven has saved \$70,000, according to pastor Charles Summers. (picture by Michael Benham, Meade County Messenger)



Under his leadership the church built a new sanctuary and educational building which was dedicated Mar. 1, 1987.

Freeman and his wife will move to Henderson, Ky. He will be available for revivals, interims and supply work.

**Jim Hensley** accepted the pastorate of Salvisa Baptist Church, Mercer Association. He is a graduate of Georgetown College and Southern Baptist Theological Seminary.

**Steve Clos** is the new pastor of Heselton Baptist Church, Bracken Association.

**Joe Metts**, minister of education and outreach at Harlan Baptist Church, Upper Cumberland Association resigned May 31 to accept a call to serve on the staff of Metropolitan Baptist Church, Wichita, Kan.

**Gene Willett** accepted the pastorate of Liberty Baptist Church, Allen Association. He moved to the church field the last week of May.

**Michael Farmer** resigned the pastorate of Pleasant Grove Baptist Church, Graves County Association.

**Don Daniel** resigned from Hardyville Baptist Church, Liberty Association. He will begin as pastor of Mt. Elmira Baptist Church, Long Run Association, June 21.

**Norvin E. Forester Jr.** will be the new minister of education at First Baptist Church, Mayfield, Graves County Association. He goes to Mayfield from Eud-

ora Baptist Church, Memphis, Tenn., where he has been minister of education and administration since 1983.

**Jack Geurin** has been called as pastor of Buffalo Lick Baptist Church, Cadiz, Little River Association.

**Bruce Beck** resigned as minister of music/youth at Macedonia Baptist Church, Owensboro, Daviess-McLean Association.

## deaths

**Robert E. Whitt**, died, Apr. 27 1987 from a rare liver cancer, carcinoid syndrome. Whitt was one of the youngest cases in the nation to have had this disease, which strikes one person out of every 400,000.

A member of First Baptist Church, Paintsville, Whitt is survived by his father and mother, Mr. and Mrs. Calvin L. Whitt, former associate for church relations at Cumberland College.

Contributions are now being collected by First Baptist Church of Paintsville toward the Robert E. Whitt Christian Memorial Fund.

Monies from this fund will be divided among specific Southern Baptist ministry and missions programs.

**A. C. Traugher**, pastor of Fairview Baptist Church, Mayfield, Graves County Association died last month.



**Eldred M. Taylor**  
Executive Director  
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## homes for children

## Children Have Needs

Of course we have a regular payroll to meet. Although our staff members are dedicated and love children, they must still work to earn a livelihood. House parents who live in the cottages and provide Christian parenting for children expect to receive their pay. Social workers, secretaries, maintenance staff and

administrators are due their paychecks on time.

Yes, there are utility bills to pay, and buildings need to be painted. Often there are major building repairs to be done such as a new roof or a heating system. It would be disastrous to be without insurance, and it is costly. Food, clothing, school supplies and medical costs add up rapidly and call for a big slice of the budget. Even so, Baptist Homes for Children has no needs. Children have needs.

Children have needs! Why do they have needs? They must depend on adults to provide for them, guide them and love them. Today there are many children in Kentucky who do not have suitable family situations in which to live. They are at the mercy of others to love and care for them. Children who are dependent and neglected need a safe place to live where love permeates the atmosphere; they need guidance and training; and they need to come in contact with the

love of God. These are the needs of children. Baptist Homes as an institution has no needs—we have solutions. We have solutions for children in need. If there were no hurting children in need, there would be no need for Baptist Homes for Children.

Currently we are working in a campaign to raise \$3 million for endowment. This campaign is not for Baptist Homes, it is for children. Seeing the deep hurts and disturbing conditions for many children, we are asking Kentucky Baptists to "Hear their Cries" and respond to the needs of children now and "Beyond This Time."

Remember, when you give to support this ministry, you are not giving to the children's homes—the institution has no needs—you are giving to and for children. Your gifts through the Thanksgiving Offering meet the needs of children. Your Beyond This Time endowment gifts meet the needs of children, not of an institution.

# "Can you afford a Baptist college education?"

by Dave Forman

Two more families are sending their fourth student to Georgetown next fall. Believe it or not, that happens a lot at our Baptist schools.

You may think these families are "well to do," but usually that's not the case. They are middle income families—sometimes lower income families.

What is true is that these families have discovered two things. The first is that our Baptist institutions provide a combination of academic setting, spiritual emphasis and leadership opportunity. That comprises the very best educational program available for most young people.

The second is that Baptist colleges are **affordable**.

One of the saddest things I hear from time to time is, "Our kids wanted to go to a Baptist college, but we just didn't think we could afford it."

Sometimes that idea is planted in children's minds at an early age and when the time comes, they don't even consider a Baptist college. But the truth is, more than 75 percent of the students in these schools receive financial assistance of some kind to help them realize their dreams for a college education.

There is a vast network of private, state and federal aid sources that helps make this possible for nearly any family. Why should yours be the exception?

The basic question in determining how much financial aid a student can get is "Approximately how much can the family contribute toward a year of college?"

The answer to this question will be



the same whether the student attends an expensive school or a cheap one.

Financial aid programs are designed to make up the difference between what the student's family can afford and what it costs to attend college; therefore, in theory the figure that changes is not what the family pays, but how much aid the student receives.

The "family contribution" is determined by estimating an amount of the family's discretionary income which is available for educational expenses, tak-

ing into account family size, a portion of equity in assets, the number of family members in college. The likelihood of demonstrating need increases as family size increases, more family members go to college, or cost of the college attended increases.

What all this means is that students whose families earn even a middle or upper-middle income, or who have not particularly distinguished themselves academically (or athletically) often still qualify for significant amounts of financial aid making it possible for them to attend a Baptist college for no more than they would pay at a state school.

Only a few weeks ago a student from a family in the \$40-45,000 income bracket was not likely to receive aid of any kind. Today average families even in this category who file a Financial Aid Form with a Baptist college do show a "need" for some aid funds.

Types of aid which students may receive can include all kinds of college scholarships and need-based grants,

federal and state grants or scholarships, low interest loans and campus jobs.

One of the keys to getting what you need is to start early. We award aid as long as funds last, but early applications get the best shake at most places.

We already have more than 3000 admissions inquiries for fall 1988 and in January the needs analysis forms will start arriving, so you can see it is not too soon to start now.

If you have questions about all this, why don't you visit with the people at your nearest Baptist college. They want to be of service to you.

You won't find a Baptist college that claims to be perfect, but you will find them to be places where values you think are important are cherished and where Christian young people are in the majority. And you will find them to be more affordable than you may think!

**Editor's note:** Dave Forman is dean of admissions and financial aid at Georgetown College.

## Top Kentucky churches in baptisms

The following are the top churches in baptisms in Kentucky (1985-86), listed by church, association, total membership and recorded baptisms.

1. Highview	Long Run	4748	171	51. Macedonia	Booneville	386	37
2. Ninth and O	Long Run	4534	156	52. Gilead	Severns Valley	400	37
3. Central	Mt. Zion	2514	105	53. Clarks River	Graves Co.	740	36
4. Oneida	Booneville	2092	97	54. Pleasant View	Lincoln	644	36
5. Binghamtown	Bell Co.	2356	92	55. Carlisle Avenue	Long Run	1966	36
6. Glasgow	Liberty	2316	90	56. Gethsemane	South District	1135	36
7. Valley View	Long Run	2512	90	57. Lewisport, 1st	Blackford	189	35
8. Glendale	Warren	3049	80	58. Carpenter	East Union	165	35
9. Severns Valley	Severns Valley	3171	72	59. Ormsby Heights	Long Run	1393	35
10. Vine Grove	Severns Valley	2412	70	60. Lawrenceburg, 1st	Anderson	1172	34
11. Gardenside	Elkhorn	1634	66	61. Walnut Street	Long Run	6355	34
12. Meta	Pike	641	65	62. Eilers Memorial	Mercer	318	34
13. Camp Pleasant	Franklin	385	63	63. Tompkinsville	Monroe	527	34
14. Artemus	No. Concord	862	61	64. Mercer	Muhlenberg	256	34
15. Florence	No. Kentucky	1672	60	65. Southside	No. Kentucky	534	34
16. Kento Boo	No. Kentucky	540	59	66. Henderson, 1st	Green Valley	1329	33
17. Porter Memorial	Elkhorn	3055	58	67. Olive Hill, 1st	Greenup	441	33
18. Whitesburg, 1st	Three Forks	1651	57	68. Main Street	Mt. Zion	691	33
19. Evarts	Upper Cumb.	358	55	69. Cedar Grove	Muhlenberg	710	33
20. Owensboro, 1st	Daviess-McLean	2564	54	70. Erlanger	No. Kentucky	1479	33
21. Southside	Caldwell-Lyon	890	53	71. Oakwood	Union	346	33
22. Immanuel	Elkhorn	3602	52	72. Hardin	Blood River	319	32
23. Stithton	Severns Valley	1759	52	73. Unity	Greenup	2375	32
24. Shively Heights	Long Run	1484	51	74. Westport Road	Long Run	850	32
25. Brushy Fork	Elkhorn	99	50	75. Friendship	Muhlenberg	405	32
26. Shively	Long Run	2512	50	76. Dehaven Mem.	Sulphur Fork	1357	32
27. Hickory Grove	No. Kentucky	1517	50	77. Central	Boone's Creek	1878	31
28. Crestwood	Sulphur Fork	1411	50	78. Northside	Graves Co.	1567	31
29. Hopkinsville, 2nd	Christian Co.	2403	48	79. Bethlehem	Long Run	2216	31
30. Yellow Creek	Daviess-McLean	1127	48	80. Kings	Long Run	813	31
31. Madisonville, 1st	Little Bethel	3067	47	81. St. Matthews	Long Run	2921	31
32. Bullitt Lick	Nelson	694	46	82. Immanuel	Long Run	497	31
33. Post Oak	Bethel	1535	45	83. Montgomery Creek	Three Forks	582	31
34. Rose Hill	Greenup	1770	45	84. Sandusky Chapel	Wayne	1186	31
35. Paducah, First	West Union	2970	45	85. Edgewood	Elkhorn	743	30
36. New Life	Graves Co.	236	44	86. West Point	Salem	466	30
37. Victory Memorial	Long Run	968	44	87. Campbellsville	Taylor Co.	2197	30
38. Bowling Green, 1st	Warren	3064	44	88. Hazard, 1st	Three Forks	1295	30
39. Bethlehem	Russell Creek	644	43	89. Meadow Creek	Wayne	347	30
40. Hall Street	Daviess-McLean	1374	42	90. Scottsville, 1st	Allen	914	29
41. Calvary	Muhlenberg	714	42	91. Crabtree Ave.	Daviess-McLean	1427	29
42. Lone Oak, First	West Union	2041	42	92. Eaton Memorial	Daviess-McLean	639	29
43. Lyttleton	Booneville	392	40	93. Owensboro, 3rd	Daviess-McLean	1992	29
44. Bennetts Fork	Bell Co.	383	39	94. Grayson, 1st	Greenup	584	29
45. Providence, 2nd	Little Bethel	493	39	95. Ludlow, 1st	No. Kentucky	1091	29
46. Greenville, 2nd	Muhlenberg	785	39	96. Feds Creek	Pike	327	29
47. Tunnel Hill	Severns Valley	436	39	97. Cedar Grove	Simpson	229	29
48. Shelbyville, 1st	Shelby Co.	1661	39	98. Saloma	Taylor Co.	180	29
49. Cedar Creek, 1st	Nelson	579	38	99. Pineville, 1st	Bell Co.	1241	28
50. Bellevue, 1st	No. Kentucky	1064	38	100. Harrodsburg	Mercer	2054	28

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# Kentucky students respond to missions opportunity in Brazil

by Todd Deaton, Staff Writer

The Student Department of the Kentucky Baptist Convention recently agreed to double its involvement in the Brazil-USA '88 project for college students from across the United States and Brazil.

Brazil-USA '88 is a mission action opportunity sponsored by the Baptist Sunday School Board's National Student Ministries in cooperation with the



Foreign Mission Board and the National Brazilian Baptist Convention. The project, scheduled Dec. 28, 1987 - Jan. 13, 1988, anticipates American and Brazilian students joining together to share their faith in Jesus Christ with Brazilian nationals.

"Initially, we accepted the challenge of selecting five students from our Baptist Student Union groups for the mis-

sions project," says Ralph Hopkins, associate director of the KBC's Student Department. "But, after seeing the interest and excitement of the college students, we asked National Student Ministries if they would increase Kentucky's allotment."

Based on the conservative estimates of state BSU directors, Charles H. Johnson, director of NSM, made a commitment for approximately 100 students joining forces with the Brazilians when the FMB first approached him with the partnership. But, with the increasing response to the program in many states, Johnson raised the ceiling of participants to 150 people, matching the original expectations of the Brazilian convention.

Kentucky will name 10 of the 150 USA students at its annual student convention in September. "Five of these will be assisted financially by the statewide BSU summer missions program," claims Hopkins. "The other five will have to seek the aid of their BSU groups, churches and friends."

The American students will begin their involvement with an orientation in Miami, Fla. Dec. 28-29, and they will join their Brazilian counterparts Dec. 30 for a joint commissioning service in Brasilia, the nation's capital.

This is a pilot project for NSM and the FMB that will lead to the 1988 National Brazilian Convention and play an active role in evangelistic work in Brasilia. The Brazil-USA teams will also assist foreign missionaries in rural areas and in heavily populated cities like São Paulo, which is comparable to New York City in size and progress.

The students will be involved in ministry with children, construction work, revivals, teaching personal hygiene, giving medical aid, working in community centers, meeting malnutrition needs and sharing drug abuse education with teens.

Hopkins admitted the FMB has already confirmed five sites for the Kentucky assignments. The students will work in evangelism in Charqueadas, Rio Grande do Sul; start a Baptist church in São Sebastião do Paraíso, Minas Gerais; assist with drug addicts near Tabatinga, Amazonas; care for children at a community center in Bonito, Pernambuco; and lead urban missions

in Cuiabá, Mato Grosso.

Applications for the Brazil-USA '88 assignments are being accepted from college BSU groups in the state by the KBC's Student Department until Sept. 1. The participants will be recommended to the student convention for approval by a committee comprised of five college students; two campus ministers; Don Blaylock, department director; and Hopkins.

Minimum requirements for participation in the Global Student Missions Encounter program are: The student must be in good health; prepare a biographical form and sign a responsibility release; reach 18 years of age by Oct. 1; be a member of a local Southern Baptist church; obtain the recommendation of the state office; and have the required immunization records with visa application and passport by Oct. 30.

Interested persons should contact their BSU campus minister, pastor and the KBC Student Department immediately.

## St. Louis area churches invite messengers to Sunday services

Several churches in the St. Louis area have invited Kentucky Baptist messengers to the Southern Baptist Convention to worship with them Sunday, June 14.

The members of **Edmundson Road Baptist Church** have extended an invitation to hear Keith Parks, president of the Foreign Mission Board. Music will be provided by the Community Girls Chorus, Paris, Tenn.

Edmundson is located three blocks south of Natural Bridge Road due south

of the Lambert Airport terminal building. Larry L. Howard is pastor.

**First Baptist Church**, Ellisville, invites SBC messengers to a special worship celebration at 9:30 a.m., featuring the Centurymen in concert. The church is hosting the SBC Music Conference June 13-15. Charles B. Murry is pastor.

First Ellisville is located at 137 Clarkson Road. Take U. S. 40 west from downtown St. Louis and turn south on the Clarkson-Olive Road exit. The church is approximately four miles south of U. S. 40.

**Concord Baptist Church** invites all messengers to attend their pre-convention services. Saturday at 7:30 p.m. the Centurymen will present a concert of sacred music. Sunday morning, Dan Kong, executive director of the Hawaii Baptist Convention, will preach at 8:15; and Winfred Moore, First Baptist Church, Amarillo, Tex. will preach at the 11:00 service.

Concord is located in South County at 5293 South Lindbergh between Sappington and Baptist Church Roads. Roger L. Abington is pastor.

The members of **Southwest Baptist Church** invite messengers from Kentucky to worship with them June 14. Jimmy Allen, president of the Radio and Television Commission, will be guest speaker. Rudy Pulido is pastor.

A country bar-b-que will follow the morning service. Reservations are requested for the luncheon and may be made through June 8 by contacting the church at 314-647-4567. The church is located at 6401 Scanlan.

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## BSSB productions include meeting needs

# Putting words on paper only begins publishing process

In the eyes of James W. Clark, putting words on paper is only the beginning of the publishing process.

What begins with the discovery of a customer's need months or years earlier is completed when a product is placed in the customer's hands, explained Clark, who recently was named senior vice president of publishing and distribution at the board.

Clark, a 33-year veteran of the board, is convinced the impact of published materials goes one important step further. When people read something which helps them, they tell a friend, who tells someone else, making the publishing process an unending flow of ministry.

As head of the office of publishing and distribution, Clark oversees the publishing of non-curriculum materials through the Broadman and Holman divisions; the music publishing department (Genevox Music Group); and the distribution of materials through Baptist Book Stores.

"The Sunday School Board has been the primary publisher for Southern Baptists since 1891 because we base our materials strictly on the needs of churches and individuals," Clark said.

"We seek to meet the needs of Southern Baptists through inspirational, motivational and methodological materials," he continued. "And, we operate in a service role to the denomination and agencies by informing people about the history and contributions of those agencies."

Clark said all materials published by Broadman, Holman and Genevox are based on guidelines to meet the needs of Southern Baptists and other Christians in accordance with the Baptist Faith and Message, and broad enough to appeal to Baptists and others.

"More than 50 percent of our books and materials are sold outside Southern Baptist circles," Clark said. "Southern Baptists actually benefit because of larger product runs and lower costs than if we published strictly for Baptists."

Clark estimated that approximately one-third of the materials in Baptist Book Stores is from Broadman, Holman and Convention Press. Other materials are added to make it possible to meet the needs of as many customers as possible on their first visit to a store.

Through the publishing of Bibles, Holman has allowed the denomination to have available Bibles and other Scripture portions at prices lower than ever before. It also has made available Bibles with study notes prepared by Southern Baptists.

A good example is the upcoming publication by Broadman of the newly-approved multi-volume commentary written by persons who are inerrantists.

"This is an exciting new project for the Sunday School Board," Clark said. "It will meet the needs of many Southern Baptists who have wanted a commentary which approaches Scripture from the perspective of traditional authorship and from a more traditional approach to interpretation."

"Like the other commentaries pub-



The publishing process is not complete until someone's life has been impacted by the resource, according to Jim Clark, senior vice president for publishing and distribution at the BSSB.

lished by the board, this commentary will not represent all Southern Baptists believe, nor will it contain what every Baptist believes," he continued. "I believe the writers will be like those who contributed to the Broadman and Layman's Bible Book Commentaries—committed to the Bible as the authentic and authoritative Word of God. It will fill a void for Southern Baptists."

In his time at the board, Clark has been in several different positions in Broadman, including division director

from 1971-76. He served as executive vice president of the board for 10 years prior to moving to senior vice president of publishing and distribution March 1.

Clark first came to the board because he felt that it was where God wanted him to be.

"I can't think of any other place on earth I would have enjoyed more than the Sunday School Board," he said. "When I retire from the board, it will be with the idea of giving two or three years to the Foreign Mission Board."

## BWA to give 100,000 Russian Bibles

The Baptist World Alliance will make the largest gift ever of Russian-language Bibles to Christians in the Soviet Union.

The gift, which would mark the thousandth anniversary of the Russian Orthodox Church next year, was jointly announced in Budapest by Alexei M. Bichkov, the general secretary of the Soviet All-Union Council of Evangelical Christians-Baptists (AUCECB), and in Washington, D. C., by Vasily Logvinenko, AUCECB president.

Bichkov said permission to import the Bibles will be forthcoming. Logvinenko, in a visit to the BWA's Washington of-

fice in May, verified that the permit was made "in principle," although the signed importation documents would not be drawn up until delivery arrangements and dates are worked out.

The action follows by only a few weeks the granting of a permit to the AUCECB to import 75,000 volumes of a Russian-language translation of the "William Barclay Commentary on the New Testament." The translation is a joint project of BWA's division of Baptist World Aid and the Mennonite Central Committee.(BWA)

## Clay Countian graduates from Georgetown after 33-year delay

Malla Hacker, a 1941 graduate of Oneida Baptist Institute, never gave up on her determination to earn an undergraduate degree from Georgetown College.

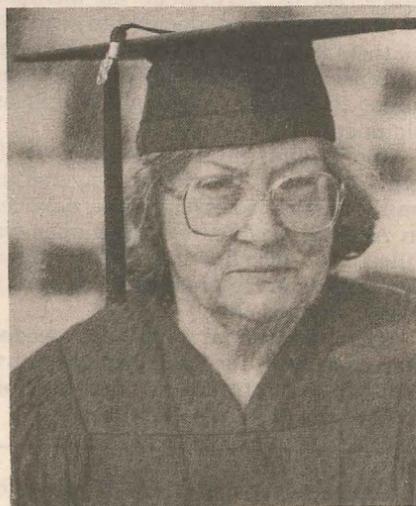
The 66-year-old native of Clay County, whose health took a turn for the worse in 1953, was among the 283 Georgetown degree recipients gathered on the lawn of Giddings Hall to receive a 1987 diploma.

She displayed all of the marks of achievement to the 3000 gathered for the 158th anniversary event at the school. When asked about the lengthy delay, she said, "Getting my degree has been one of my major goals."

Miss Hacker was awarded a junior college associate's diploma in the spring of 1943 and decided then to continue her work toward a bachelor's degree that fall at Georgetown.

She worked her college schedule around her career as a teacher. She taught school eight years, five of which were dedicated to children in a one-room school in the hills of southeastern Kentucky.

A 33-year delay was ended two years ago when arrangements were made by her to satisfy the remaining



Miss Hacker

requirements for her degree. She arranged to do six of the 15 hours of work by correspondence at the University of Kentucky.

Last year she wrote and called the school's registrar Winnie Bratcher seeking help with her degree plan. Arrangements were made with a faculty committee of Ralph Curry, Macy Wyatt and Lou Polsgrove to develop a curriculum in her major and supervise her assignments.

Completing the degree program was a challenging and painful ordeal for Miss Hacker because of rheumatoid arthritis afflicting her hands. But, those who witnessed her trip in a wheelchair across the commencement stage saw the new confidence in her face as she met her lifelong goal, overcoming years of disappointing obstacles.

## CHRISTIAN-LIFE RALLY

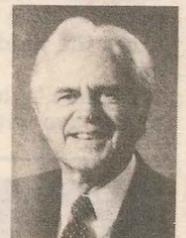
First Baptist Church  
Mayfield, Kentucky

June 13, 7:00 p.m.

Speaker: Dr. Stephen F. Olford

Dr. Roger D. Willmore, Pastor

For information call 502-247-2992



OLFORD

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

## oneida journal

### Oneida Worn Out!

I thought the evening worship service in our Oneida Baptist Church was especially good tonight. Pastor Joel Rackley had an excellent message on being "broken" for Christ. He was referring to our spirits that we might be more useful servants of the Lord, as a horse must be broken if useful to man.

I noticed how attentively our students followed the message. In the 2½ weeks between the end of school and the start of summer studies, approximately 50 of them have been hard at work.

I don't recall more being accomplished in such a short period of time. They have given each dorm room a special spring cleaning. They have washed walls and windows, scrubbed drawers and closets, thoroughly mopped and waxed each floor. All the curtains have been washed and rehung, beds have been painted, bedsprings repaired, some mattresses recovered.

Many others have been busy baling hay, planting in the garden and gathering. We have been eating from our gardens for three weeks. Fresh lettuce daily, delicious onions, peas, asparagus, etc. Later on there will be other vegetables, melons, sweet corn, green beans, potatoes. We anticipate having 3-4 times the production of just a summer ago.

I wrote a large corporation over a month ago with which we have had no

previous contact. I told them of our gardens and how we needed 340 more square feet of freezer space to take care of the food for winter. An unasssembled freezer was delivered to our campus this past Friday for the very dimensions I had requested! This represents a donation of approximately \$25,000.

I worshiped with a thankful heart reflecting upon our God, mighty to provide for our every need, so long as we are within his will.

Leaving our church, how beautiful to look up under the eave of the chimes tower at the lighted stained glass window of Christ at prayer in Gethsemane, land the soft light filtering through all the stained glass windows that are memorials to OBI students, staff and benefactors.

I have worshiped in that building 29 of the 38 years since it was built. I was only eight, but I remember the excitement of the dedication service and the great dinner afterwards.

Our church building had the first kitchen, the first indoor restrooms, the first baptistry, the first chimes of any church in Clay County. That was largely due to the foresight and leadership of pastor and Mrs. Lyn Claybrook, who labored so mightily here 1948-56.

The building has been renovated in the past six months. Our sanctuary is newly painted, ceiling lights installed, the floor carpeted, the pews padded, and a stairway to the basement added.

I remember hanging over the picket fence on the campus side of the church that noon in 1949 when the chimes were first played. Oh what wonder! An hour later a man ran into our village. He was in a state of high excitement, gasping for breath. When finally he could be understood, he hoarsely rasped, "I've just heard my mother singing straight from heaven!" He had been gathering corn in his valley that autumn day when he heard the Oneida chimes echoing in these hollows and hills. It was a new sound and one that is still a thrill as our hearts are lifted heavenward each morning, noon and early evening.

The first baptisms I ever witnessed were where the waters of Bullsken Creek, Goose Creek and Red Bird Creek mingle to make the South Fork of the Kentucky.

Then we had our new baptistry. Thousands have been baptized in it these 38 years, including myself. But we now have a problem. Recently all the baptistry water wound up in the kitchen below. Our baptistry is literally worn out! Isn't that a wonderful problem to have? Yes, we must build a new one.



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

## sunday school lessons

### LESSON FOR JUNE 14, 1987

#### Life and work series

#### A missionary church

**Acts 11:19-24** Driven from Jerusalem following the martyrdom of Stephen, certain unnamed disciples entered the populous city of Antioch, the capital of Syria, which was infamous for its worldliness, licentiousness and wickedness, and faithfully preached the gospel, whereupon many were saved and the first Gentile church was established.

The Lord placed his stamp of approval upon their witnessing, and the church became one of the leading ones in the Roman Empire. God crowns with blessing and success the efforts of those who obey him and share his message with those who need it so much.

When the tidings of the triumphs of grace reached Jerusalem, the members of the church there decided to send one of their members to inspect the work and ascertain what should be done about it. Barnabas was given that assignment.

Upon seeing the manifestations of the grace of God in the chaste conversation and transformed lives of the believers in Antioch, the heart of Barnabas was filled to overflowing with joyous thanksgiving. He promoted the work in every way possible.

When additional help was needed, Barnabas went for Saul, brought him to Antioch, and introduced him to his work as the apostle to the Gentiles.

**Acts 13:2-3** While the members of the church at Antioch were in the pathway of Christian duty, the Holy Spirit said to them: "Separate me Barnabas and Saul for the work whereunto I have called them." Unlike many present-day church members, who would try to hold on to their most capable members, they gave their best without complaint, aware God always deserves the best from his children.

**Acts 14:26-27** Paul and Barnabas made a dangerous missionary journey. On their return they visited cities where they had been shamefully treated, there to bear testimony again to the grace of God and to confirm the souls whom they had won to Christ.

They encouraged their converts and exhorted them to steadfastness, assisted them in securing church leaders, promised them abundant trials, but also the presence and blessing of the Lord.

#### International Series

#### Sin and divine wrath

**Romans 1:18-23** Romans deals with man's need of righteousness. If man is to come into possession of righteousness which makes him right with the Lord and his fellows, it must be imputed to him. Man has been given the choice between the righteousness of God which was revealed in his son and the wrath of God which must fall upon those who refuse to believe on Christ.

The two forms of sin which God hates are ungodliness, which is living as if there were no God, and unrighteousness, which is living in wrong relationship with God and with one's fellowmen.

God made himself known to the Gentiles through conscience (v19) and creation (v20), but they abused their privileges through irreverence (v21a), ingratitude (v21b), imagination (v21c), irrationality (v22), and idolatry (v23).

**Romans 1:24-32** As a result of their plunge into sin and shame, God withdrew his restraints from the Gentiles and delivered them to the consequences of the sinful course they chose.

Abandoning them, God's action was described in this fashion: God gave them over to uncleanness (v24-25), to vile affections or sensuality (v26-27), and to a reprobate mind (verses 28-32). These statements are among the saddest in the literature of the ages.

Nothing is any more terrible than being abandoned by God as were the people described in these verses.



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

## on mission together

### Not yet done

I have never met "Mrs. R" though I called her once and we talked by phone. It is through her poetry which she sometimes shares with me that I have come to know her.

On May 13 she responded to one of my recent columns "Toward Evening"—in which I expressed some thoughts on "loving life" and not being anxious to leave it. She wrote:

**"It is not surprising that you want to live. You have a wife and children that you love and a good job promoting the cause of Christ.**

**"But if you suffered constantly from kidney stones and there was no hope of relief, you might change your mind."**

Over these few years I have retained her letters and the poetry she has shared. Her poetry reveals a person of deep and sensitive feelings.

In her letter, she also stated:

**"I write my poems to myself and try to live up to them but I never quite succeed. I couldn't have written my poems earlier in life. They are not something I**

**could have learned except by living."**

Among the years of her living, she has accumulated many memories and has captured some of them in the creation of her poetry. A thing of beauty, poetry is meant to be shared. And so as she has shared with me, I now pass along to you a poem she wrote just after her 95th birthday.

**"I'm 95 and one-half today.  
Time rushes on—does not delay;  
rushing on toward that Elysian Place  
Where live the people saved by grace.  
"I know God won't leave me here  
after my work is done.  
And most of the time I can truly say;  
My Lord, thy will be done.  
"But then I'll feel like a prisoner  
In this crumbling house of clay  
And I'll long to be with Jesus  
In the land of Endless Day."**

On Feb. 6, 1988, "Mrs. R" will celebrate her 100th birthday and her work is not yet done.

For three years I have had the pleasure of exchanging correspondence with a special Baptist lady.

## South African couple learns the painful side of love

by Robert O'Brien

The more Pete and Liz Pieter have learned to love non-whites in South Africa, the more they've gained—and lost.

Though gains have outweighed losses, they have merged into a bittersweet blend in the lives of the Pieters (not their real name).

The Pieters, both Afrikaners, teach school, and he's pastor of an interracial church in a South African city suburb. But they grew up in the heartland of Afrikaners, whites mainly of Dutch descent who carved out a place for themselves in South Africa in the 17th century.

The couple's spiritual metamorphosis from the racial exclusivism characteristic of many Afrikaners has caused love and joy to blossom in their lives.

But it's also fueled some pain—turning them into "lepers" in the eyes of their families and other Afrikaners back in their home province. Their folks, who live in the heart of the "verkramp" (narrow) view of white supremacy in South Africa, just can't understand their children's "verligte" (openminded) approach to racial relations.

That's a real and poignant part of the South African tragedy—the conflict among whites over whether to take the

"verkramp" or "verligte" stance on relations with non-whites.

Many around the world oversimplify the conflict into a black-white confrontation, with the blacks as the good guys and the whites as the bad guys. In fact, there's black-on-black prejudice and white-on-white prejudice to add to all the other varieties of prejudice.

Anything you say about the complex situation oversimplifies it, but many South African whites, especially those of British descent, yearn for openness between the races. A growing number of Afrikaners, who have been called the "white tribe of Africa," are beginning to feel that way, too.

But many Afrikaners cling stubbornly to their Old Testament-filtered convictions that they are modern "Israelites" to whom God gave the land, and that he created blacks on a lower level as water carriers and woodcutters.

Question marks nagged at the Pieters over the years as they grew up in that mindset.

But a New Testament-oriented view—that God looks on the heart and man on the outward appearance—assumed control after a growing encounter with Jesus Christ and an opportunity to see people of color as human beings.

That opportunity came during a year they lived as caretakers on an Afrikaner-run farm while working their way through theological training.

They started a Sunday school among the so-called "coloreds" working on the farm. As they prayed with them, visited them, and ministered to their needs, things began to change.

"It came gradually," Liz Pieter said. "We began to love them as people."

Then they began to confront the

### Proclaim liberty: God's desire for all

by Larry Braidfoot

Liberty was God's desire for Israel and it is his desire for human beings today.

God liberated the Israelites from their captivity in Egypt. He gave them the promised land. But his work of liberation was not finished. God set limits to the bondage which some people would create for others.

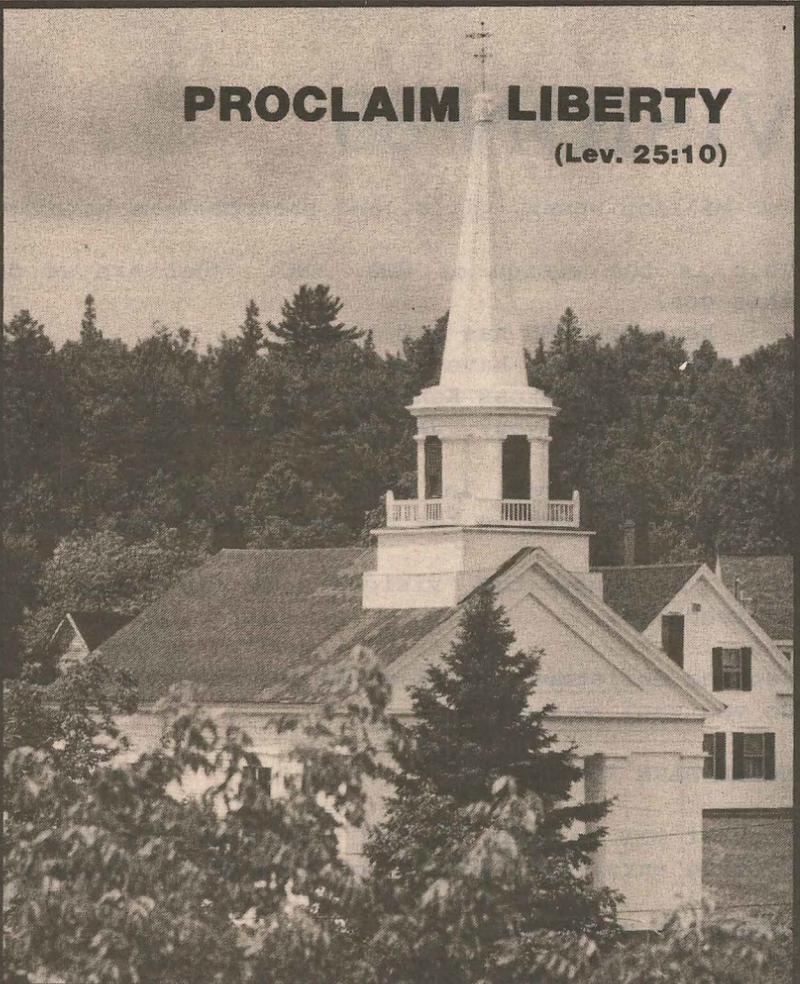
To ensure limits to this bondage, God established the year of the Jubilee. Liberty was to be proclaimed boldly with loud trumpets throughout all the land. And it was to be proclaimed for all the inhabitants.

Our forefathers wanted freedom from both political and religious oppression. They sought a land with the resources which would allow the destitute and the hopeless to find a new beginning, even as the year of Jubilee was for the Israelites.

Rooted in the biblical heritage and living in the "land of the free," the challenge for Christians is not only to proclaim liberty for all but to work so that the many forms of bondage—such as poverty, racism, extremism and militarism—do not permanently ensnare "all the inhabitants of the land."

Christian Citizenship Sunday is a day to give thanks for the liberty which we possess, to pray for the liberation of those who are oppressed, and to commit ourselves to work as God's servants in the mighty work of liberation.

*Braidfoot is general counsel and director of Christian citizenship development for the Christian Life Commission of the Southern Baptist Convention.*



**PROCLAIM LIBERTY**  
(Lev. 25:10)

**Observe Christian Citizenship Sunday**  
**June 28, 1987**

Sponsored by the Christian Life Commission  
of the Southern Baptist Convention

owner and foreman of the farm about treatment of the "colored," South African term for people of mixed race.

"We became 'lepers' and were asked to leave," she said.

It was the final transition—the cutoff point with their cultural roots.

"We can only speak with our parents on a superficial love," she added.

"It's heartbreaking. We love them and the communities where we grew up.

"We pray that someday God's love will break that down. The solution for South Africa is spiritual revival."

## Lay people make Christian impact in north Thailand

by Maxine Stewart

Missionaries used six Southern Baptist lay people to break into the upper crust of northern Thai society, exposing a new side of the gospel to government officials, health care professionals and educators, including a provincial governor.

The Americans, professionals from various fields, went behind government office doors and into influential clubs and colleges in March to share their Christian testimony.

"As a result of this week, our problem has changed from how to find a handle to get into the business and professional

community, to which handle to grab first," said missionary Ronald Hill of Spindale, N. C.

Three Thais decided to trust Jesus Christ as their savior during the week. One is the first teacher at the Lampang College of Commerce and Technology ever to become a Christian.

"God showed us Southern Baptist lay people can help make an impact in opening work in new cities, especially in gaining entrance into hard-to-reach business and professional groups," said Hill. "We now have entrance to government offices, schools and service institutions, with ministry possibilities and

chances to witness personally as well as in Bible studies."

As a group, team members visited the Woman's Rehabilitation and Disease Control centers and talked of their life and faith at local meetings of the Rotary and Lions clubs, Jaycees, Provincial Medical Society and Dentists of Lampang.

Two of the Americans were invited to talk about dentistry and medicine in the United States and explained how they used Christianity in treating patients. And a college official was invited to two Thai colleges and explained to faculty and students how God had worked in his life as an educator.

One Southern Baptist had the chance to speak to the entire student body of 2500 at a vocational college.

The group also spoke about their faith in Jesus for several hours with the governor of Uttaradit Province, Thawat Mokrapong, and his wife, who are both professing Christians but not yet baptized.

Those participating in the campaign included dentist Joe Craig and his wife, Margaret, from Charlotte, N. C.; physician Ernest Stines and his wife, Lib, from Canton, N. C.; educator Hal Buchanan and his wife, Dot, from Tupalo, Miss.; veterinary professor Paul Smith, Auburn, Ala.; and businessmen Ralph Shanafelt, Seguin, Tex. and Lionel Fox, Atlanta, Ga.



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# WOMAN'S MISSIONARY UNION

Auxiliary to Kentucky Baptist Convention



## VISION 88

Two million women, girls, and preschoolers enrolled in quality missions education by September 1988!

This is the vision of WMU, SBC. What are we doing about it? They are counting on us to help them reach this goal.

- Kentucky WMU has set a goal.
- Associations have set goals.
- Churches across Kentucky and the nation have set goals.
- What about you? Has your church set a goal?

The "Vision" began in 1984. At that time, we were told that to make the vision a reality, the number of WMU organizations in the convention and the convention-wide WMU membership would have to double.

Have you caught the "vision?" It isn't too late. All it takes is setting a goal and making every effort to reach it.

Setting enlistment goals calls for answering three questions: Where have you been? Where are you now? Where do you want to go?

### WHERE HAVE YOU BEEN?

Look at WMU records to find your rate of growth for the past five years. Make a chart for each organization, showing enrollment totals for each year. Check your progress. Is there a growth pattern?

### WHERE ARE YOU NOW?

Compare your current WMU enrollment figures with your potential. One way to determine your potential is to count all women, girls, and preschoolers enrolled in Sunday School and/or other church program organizations. From this number, subtract the number enrolled in WMU organizations. This tells you how many prospects you have -- your potential.

### WHERE DO YOU WANT TO GO?

Now you are ready to set goals. Goals need to be challenging, measurable, and reachable. Based on your rate of growth and your potential, consider a goal to double enrollment in each organization.

Think VISION 88! Think Centennial! One of the Centennial goals is for each church WMU to reach 50% of its potential.

Setting goals is but the first step in getting where you want to go. The next step is to plan specific actions to increase enrollment.

For each action, decide who will do what by when.

Consider enlargement through beginning new organizations for unreached people; for example, language groups, black professionals, working women.

Check your progress each time the WMU or age-level council meets.

Setting enlistment goals is as simple as looking back, looking around, and looking ahead.

Reaching enlistment goals requires action. Action that gets results. And this calls for celebration. Look toward, and work toward, this happening in time for the Centennial, when WMU celebrates the first 100 years -- May 14, 1988!

### ***Royal Service for the Blind***

ROYAL SERVICE for the Blind cassette tapes (produced monthly) are provided free on request for blind persons in Alabama, Georgia, Kentucky, Louisiana, Mississippi, South Carolina, and Tennessee. These state conventions will pay for the tapes. To be put on the mailing list, write Kentucky Woman's Missionary Union, P.O. Box 43433, Middletown, KY 40243. The tapes must be returned each month so they can be reused.

### **WMU Summer Conferences**

**Glorieta,  
New Mexico  
July 25-31, 1987**

**Ridgecrest,  
North Carolina  
August 22-28, 1987**

Conferences will equip WMU leaders to do their jobs for 1987-88, and provide opportunities to meet missionaries and fellow WMU members from other states.

Glorieta Baptist Conference Center  
Box 8  
Glorieta, New Mexico 87535

Ridgecrest Baptist Conference Center  
Box 128  
Ridgecrest, North Carolina 28770