

# THE WESTERN RECORDER

BAPTIST BANNER AND PIONEER

HANNA & CO., PRINTERS.

J. OTIS, EDITOR AND PROPRIETOR.

"ON EARTH PEACE, GOOD WILL TOWARDS MEN."

TERMS—\$2 PER ANNUM, IN ADVANCE.

VOL. XXVI.

MIDDLETOWN, KY., NOVEMBER 10, 1987

NO. 10.

## Bible Revision.

JAMES EDMUNDS, Cor. Sec'y,  
LOUISVILLE, KY.

### North American Review on Revision.

The portion of the article upon Bible Revision in the North American Review, which we have transferred to our columns, is being fair and accurate.

er inadmissible might be their demands touching one or two words, would be able to render service towards the better translation of sundry other words in which their sectarian possessions have no separate interest. Of one thing he may be assured,—that should the enterprise ever become general in this country, there are 'so-called Baptists' whose learning and skill could be dispensed with only to the serious loss of all parties.

## Communications.

(For the Western Recorder.)

### A Conversation.

M. Bro. B. the religious

Don't you think so?

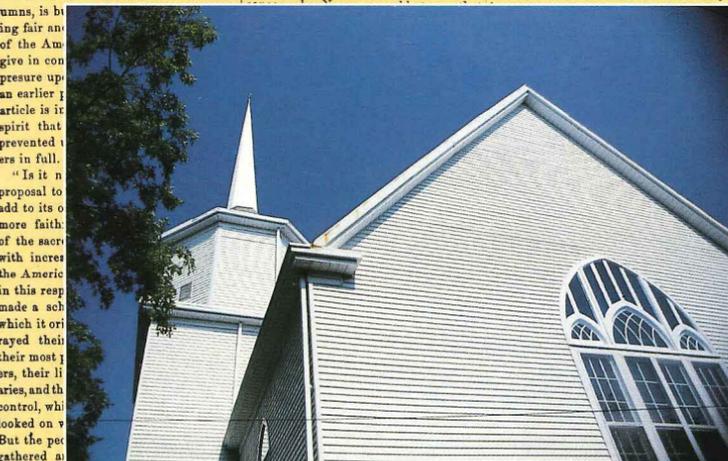
like the import of language. Were you to direct half a dozen men in your employ to do a certain piece of work, and they were to perform half a dozen different things, you would regard it as a burlesque upon common sense, to write them, and talk them, and use all situated that the understood

We compromise any part of his truth. We are under an obligation, which it is sinful to violate, to teach the whole truth. I believe that Baptist principles

it is with the deepest and humblest submission to the will of God. Said old Jacob, when the angel bid him to let him go, "I will not let thee go, except thou bless me." His faith takes no detour, but turns every repulse into an argument, as did the importunate widow, in the parable of the unjust judge.

Joseph Flavius has been added to that of the three texts cited on account of its antiquity and authority. These have all been examined, studied, and expounded, and according to Bolingbroke's appropriate expression, like enchanted castles, vanish into nothing by the dissolution of the clouds of nearer consideration.

How many times the sentiment has been uttered, that the greatest blessings may be converted into curses. Its frequent illustration doubtless leads to its repeated utterance. From this remark newspapers, the nuclei of advanced thought, are not to be excluded, as they may be excluded for basest purposes. I have seen a newspaper, whatever may be its name, which has been published for years, and which has been common knowledge, and which has been the basis of the politics of his country, who dares suggest that it should be burnt to ashes.



with funds, and its operations have hardly been impeded for a day. Its influence has overleaped sectarian boundaries. Men of high and deserved reputation, who were hostile or indifferent, have come to identify themselves with the enterprise. It has not, indeed, attained to a flattering popularity. The opposition to it is very great. But it is steadily gaining friends. The progress, though not rapid, is mainly in the form of success.

What duty is incumbent upon us in the face of these facts? It is our duty to content with things as they are, and to attempt a revision must be an unwelcome, as it must be a difficult duty. We might perhaps prefer that the question had never been raised. But it is here, and it claims to be soberly dealt with. It is not by the American Bible Union, nor Mr. Ellicott, nor any other man, or body of men, that the duty is laid upon us, but by Divine Providence, by the inflexible logic of events. When fast tending, which the Bible part with a family Bible, which is the sacred clothe of liturgy of prayer, not, in the authoritative Bible. It is a commentary in the interpretation, less regarded as a religious process from it, to a reverence of the Bible.

The duty of the Revision is to the illustrations, irrepressible, sneer at Baptists.

favor of the English church is thus disposed of:

"He would land take the co-operation and from non in England. intimate, she merely—imp of the nation other and makes two so-called Bay cause they dition, but the word; those accord with Church of E the account, ceptions, it very reverent country 'the so-called Baptists' in great numbers have repudiated the revision movement in the gross, and have particularly protested against any change of the version in respect to the terms descriptive of the right of baptism. It might also, we should suppose, occur to his mind, that some of that set, however,

Second. Her duties are the same as those commanded by the Apostle Paul to be performed by every other Christian woman in the married state—no more or no less.

Third. When she performs these to the best of her ability, nobody ought to complain.

to all believe the same thing—is to say that Christ prayed for an impossibility: for he prayed that those who believe on his name may be one, as he and the Father are one. And surely there are no discordant sentiments entertained by them. Men are not so differently constituted that they can not understand

man reason in opposition to the teachings of Divine Wisdom. Obedience belongs to man, and consequences to God. He commands us to teach all things in his word,—to teach the whole truth,—to contend earnestly for the faith. It is not optional with us how much we teach. We can not be faithful to Christ, while

pitied and wept over by his most malicious enemies. All true believers possess very same spirit of obedience. In short, Christ was absorbed in the will of his Father. In all his addresses to his Father, his language is, "Not my will, but thine be done." Luke xxiii. 42.

When the true believer prays in faith,

we bow at the feet, nor breathe words." Hence work thrown making patronage, unmet flourishes, etc.

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Again: This author says, "The designations of these people, and the names are making the inspired writers contradict themselves—a song which infidels delight to sing—it is one of the strongest pillars of the Christian religion." He deems it a disgrace, that the sacred books of these sacred books, the Hebrew, Samaritan, and Greek text of the seventy interpreters. All these differ from one another; in particular in the Hebrew original, the patriarch Cainan is not found, whom the seventy introduce after Arphaxad. The chronology of

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gin of the American Bible Union, justice requires that we should not dismiss it without some further notice. At the outset it suffered all the disadvantages, without the compensating helps of sectarian origin. That was against it in the eyes of the general public, while the sect with which it was popularly identified was hostile to it.

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## CELEBRATION '87

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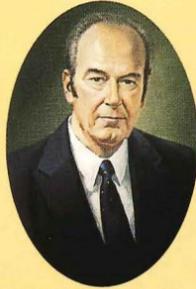
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# Kentucky Baptist Executive Secretary-Treasurers, 150 years



William Walter Marshall  
1983-present



Franklin Pearce Owen  
1972-1982



Harold Glenn Sanders  
1961-1972



William Cooke Boone  
1946-1961



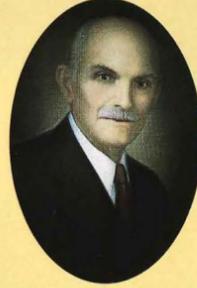
John William Black  
1939-1945



Calvin Miles Thompson  
1921-1938



O. E. Bryan  
1917-1921



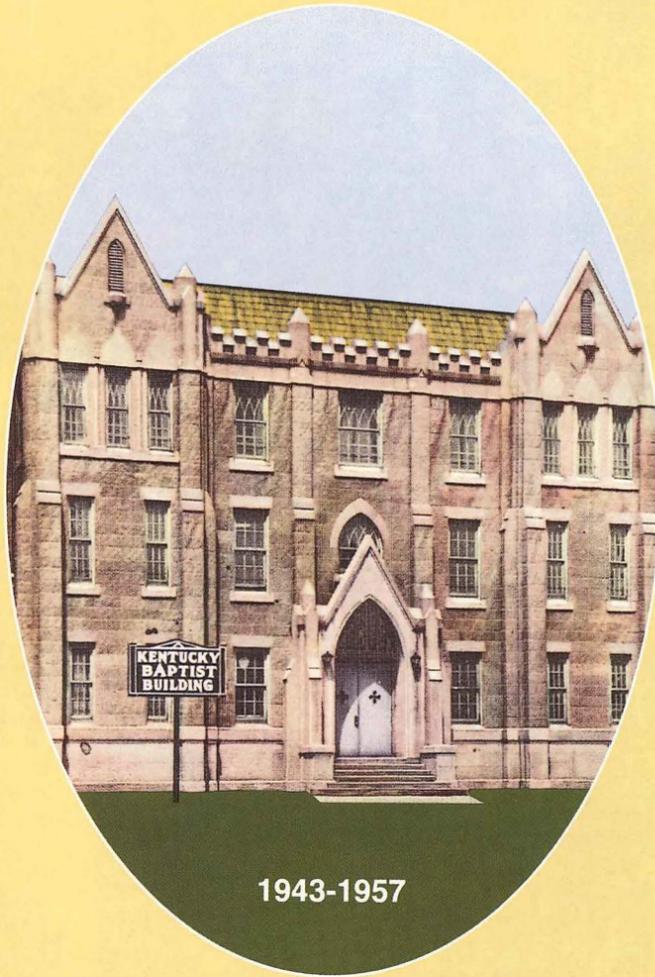
William David Powell  
1907-1917



John Gaines Bow  
1901-1907



John W. Warder  
1880-1900



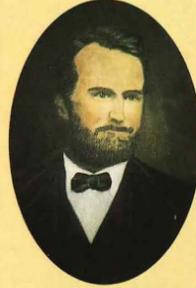
J. R. Ware  
1879-1880



S. F. Thompson  
1867-1871



R. L. Thurman  
1861,64,66



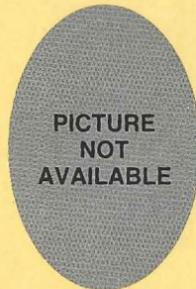
A. B. Cabiniss  
1871-1878



William Moody Pratt  
1862,63,65

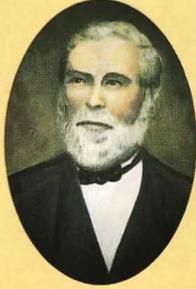


Andrew Broaddus  
1857-1860

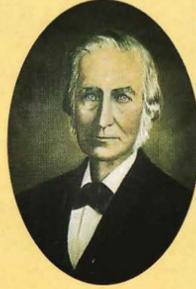


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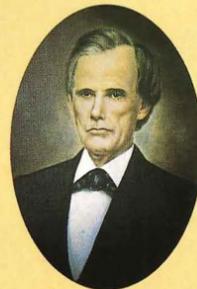
J. H. Brown  
1854-1856



Virgil Edwin Kirtley  
1852-1854



William W. Gardner  
1851



A. D. Sears  
1849-1850



PICTURE  
NOT  
AVAILABLE

James Black  
1848



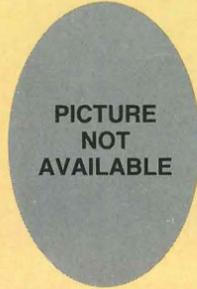
Younger R. Pitts  
1846-1847



James Madison Frost Sr.  
1844-1845



John L. Waller  
1837-38, 1840-43



PICTURE  
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George Matthews  
1839



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W. C. Buck  
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# Celebration cites state Baptists heritage and hope

by James H. Cox, Associate Editor

Kentucky Baptists by the thousands were expected to converge on Louisville this week to signify the passing of 150 years of working together.

It was Oct. 20, 1837 that the General Association of Baptists in Kentucky was formed from a handfull of regional associations. At the annual meeting in 1961 the General Association changed its name to Kentucky Baptist Convention.

The agenda for the 150th annual session of the state convention has been pared from the usual seven sessions to six, ending with a mammoth celebration extravaganza in Louisville's downtown Commonwealth Convention Center Wednesday evening, Nov. 11, starting at 6:30 p.m. The convention hall accommodates an estimated 7800 persons and Kentucky Baptist Convention officials are optimistic that every seat could be filled.

The celebration program is divided into three sections: the present, the past and the future of Kentucky Baptists.

The evening will begin with a parade of Kentucky Baptists' 77 associations carrying banners, entering the meeting hall in sequence of their date of origin. A simultaneous visual presentation will identify each association, its date of organization and its location in the state.

The processional will be followed by a series of tableaux illustrating life in Kentucky Baptist churches, introduced by a bard singing in free verse.

Former presidents of the convention

will be honored.

Links between Kentucky Baptists and home and foreign missions, with particular emphasis on the Ohio and Kenya partnerships, both concluding this year, will be highlighted. KBC executive secretary-treasurer William W. Marshall will be recognized during this emphasis.

A dramatic presentation will spell out state Baptists' accomplishments in history, celebrating "who we have been."

Finally, A. B. Colvin, retired long-term convention staffer who is completing his presidential year, will draw the evening to a close with brief remarks moving from the convention's heritage to its hope for the future. The program ends with music by the Kentucky Baptist Chorale and an orchestra directed by G. Douglas Smith, professor of church music at Southern Baptist Theological Seminary, Louisville.

Staging for the anniversary event is under the direction of Tom Smoot, University of Louisville Baptist campus minister. Jim Cordell, associate director of the convention's Church Music Department, is music coordinator.

The Wednesday night event at Commonwealth Convention Center is the culmination of several years of planning by state convention staffers and officers.

Prior to the celebration, Kentucky Baptists will have attended the annual meeting of their state convention and auxiliary sessions.

Host for the convention this year is Louisville's Walnut Street Baptist Church. The convention has met here

seven times in its last 24 conventions, considerably more than in any other church.

Sessions were to begin at 9 a.m. Tuesday, Nov. 10, ending in the late afternoon Wednesday, Nov. 11, before the celebration event that evening.

The Walnut Street sessions included three major addresses, election of a president to succeed Colvin, reports from the convention's agencies and institutions, adoption of a budget for 1988-89, election of other officers, spec-

ial music and additional features.

Monday, Nov. 9 the convention proper was preceded by the annual meetings of the Kentucky Baptist Pastor's Conference, Kentucky Baptist Music Association and Kentucky Baptist Religious Education Association, plus the pre-convention meeting of the Kentucky Baptist Convention executive board.

Full reports on the convention's actions, the auxiliary groups and the celebration '87 event will be included in next week's Western Recorder.



Commonwealth Convention Center, in downtown Louisville, is site of Kentucky Baptists' 150th anniversary celebration Wednesday, Nov. 11, at 6:30 p.m.

## western recorder

Kentucky Baptist Convention  
Vol. 161, No. 44, November 10, 1987

### The way we were: Kentucky Baptist beginnings

by Joy Jordan, Staff Writer

"Crude as he was, at times, illiterate and unclean, lips stained with tobacco and tongue thick with white liquor, he was nevertheless the saving salt of the whole situation. Was there drinking and carousing, fighting, gambling, killing, horse-stealing or (what was worse) horse-racing? He fought it, tempered it with his stern code, stood for law and order if he had to stand alone.... When he dropped on the wilderness trail, the churches he'd left behind him carried on," wrote Frank S. Mead.

Such was the character of the circuit rider, the kingdom builders who blazed through the wilds of Kentucky evangelizing and exploring. Rugged, often ragged, and uneducated, they preached to pioneers as raucous and vehemently independent as themselves.

Among these was Squire Boone, coonskin-capped Daniel's younger brother, the first Baptist preacher in Louisville and the first in Kentucky to perform a marriage ceremony.

Frontiersman William Hickman, born in 1747 and raised in a rather disreputable environment, depicted his first encounter with Baptists: "Curiosity led me to go some distance to hear these babblers.... I went home heavy hearted, knowing myself in a wicked state; I informed my wife what I had seen and heard—she was much disgusted for fear I should be dipped...."

Ironically, Hickman "shook off the awful feelings" while his wife became intrigued with the eccentric Baptists. Irritated, Hickman demanded that she confer with the Episcopalian parson

who would convince her of the "right" mode (infant baptism), to which she retorted she "would not pin her faith to his sleeves." Baptized the spring after his wife, William Hickman became a prominent early preacher.

As more and more settlers began to respond to these Baptist preachers, the organization of churches became increasingly desirable and necessary. Samuel Haycraft painted the backdrop for Kentucky's first Baptist church, Severns Valley, in June of 1781: "...under the shade of some spreading tree, the humble disciples met...surrounded by dangers in a forest of unknown boundary, not knowing at what moment the savages would break in upon them." Indians, in fact, eventually did capture the pastor, John Gerrard, whose ultimate fate remains unknown.

Early Kentucky congregations usually gathered only once a month, meeting for "business" on Saturday and preaching on Sunday. "Business," however, predominantly focused on soundly rebuking one another for transgressions—in Christian love, of course!

Some congregations paid their pastors, mostly in produce; however, some pastors, such as Elijah Craig, propounded preaching, like salvation, should be a free gift. Thus, preachers should "travel the same thorny way of the laity."

Because Kentucky Baptists inherited their predecessors' spirit of fierce independence and determination, bonds among the churches continually were strained and often broken in tangled webs of controversy.

As early as 1787, for instance, power struggles ensued over such issues as

#### HISTORICAL ANALYSIS

"feet washing." Elkhorn, Kentucky's oldest association, debated its right to dictate practices of or coerce the individual church. By 1888 it had agreed "the association has no right to interfere with the internal affairs of an orderly church."

Antagonisms between Separate and Regular Baptists built walls precluding unity and coordinated effort. Highlighting their differences and minimizing their common beliefs and goals, both sides verbally fired upon one another for years. The Regular Baptists preferred well-educated clergy, precise doctrines, formal worship services and interdependence among churches. By contrast Separate Baptists, from whom the Southern Baptist Convention took its character, was exemplified by rejection of creeds, zealous evangelism, independence of individual churches and favoring women preachers. Support of women preachers became unconventional only after the 1801 union of the two groups. Even then women continued as deaconesses and elderesses.

Leaving devastating wounds in many families, churches and associations, the Campbellite controversy of the early 1800s nearly destroyed Kentucky Baptist unity. A charismatic writer and speaker, Alexander Campbell attacked basic baptistic doctrines in his paper *The Christian Baptist*. Espousing baptismal regeneration and anti-missionism and demanding conformity to his own views, Campbell gathered around himself an extensive flock of zealous followers.

The issue of slavery too drew bloody battle lines among Kentucky Baptists, particularly in the early 1800s. When Salem Association tried to evade the problem, Rolling Creek and Mill Creek Churches seceded. In 1808 a group of antislavery churches organized in Woodford County, dubbing themselves "Friends of Humanity." One of the members, David Barrows, freed his slaves, wrote a pamphlet on the evils of system—and was promptly booted out of North District Association. Other associations either ignored or wrote polemical resolutions against them.

By the 1830s Kentucky Baptists desperately needed coordination on the state level. Formed in 1832, the original Kentucky Baptist Convention had collapsed within five years. Finally, 1837 saw the birth of the General Association of Baptists in Kentucky (now the Kentucky Baptist Convention), a child of both bitter controversy and shared dreams.

As J. L. Burrows reflected in 1887, "there were many godly and peace-loving disciples who longed and strove for unity and mutual fellowship...but there were also men, ambitious to be leaders...who magnified some one particular doctrine out of all due proportion with the wholeness of faith...."

Kentucky Baptist history has never been devoid of conflict. Yet, hospitals, colleges, children's homes, home and foreign partnerships, growing churches and myriads of other ministries exemplify the effectiveness of selfless cooperation among followers of Christ.

As we celebrate together our 150th anniversary may we open our eyes to the lessons implicit in our history.

# sanford's perspectives

## A door of opportunity is open



Jack D. Sanford

As we Kentucky Baptists gather for the 150th anniversary celebration of our existence as an organized body of believers, there is set before us a door of opportunity which we must enter before that door closes.

The door of opportunity is the chance to tell the story of Christ in an atmosphere of peace in our state. An atmosphere of peace largely characterizes our convention at this time but it may not be so for too long if we succumb to the pressures now stirring all across the country and laying waste the testimony of some of our Baptist brethren.

Those pressures often take the form of forced conformity to a certain pre-determined point of view without regard to personal convictions nor personal rights in a society which professes belief in the great concept of the priesthood of believers.

**For example, a seminary president and dean were forced to resign because the atmosphere created by new trustee regulations seriously curtailed their ability to minister in good conscience. Where is peace in this?**

A Baptist state paper editor was forced to resign because he could not in good faith work under the restrictive strictures placed upon him by members of the same state convention where he has served the Lord for a quarter-of-a-century. Where is peace in this?

The president of a Baptist college in another state was forced to resign because of what was described as his "autocratic management style." Where is peace in this?

A church in another state forced the resignation of the pastor because of what was reported as his "leadership style." Where is peace in this?

A church in another state was thrown out of the association because they called a woman to serve as pastor. Where is peace in this?

A church in another state was thrown out of the association because they called a man to serve as pastor who had been divorced and remarried. Where is peace in this?

**These are the troublesome events which have made the headlines in both the secular and religious press.** There is little in the press reports to indicate very much effort at reconciliation by either parties to the conflict. The people involved were not up to expectations and did not exert much energy in trying to change the expectations or change their own way to accommodate their fellow believers. So, termination of the relationship was the way to go.

However these stories of severed relationships are but the tip of the iceberg, for there must be hundreds of other instances of ruptured fellowship and harsh treatment of brothers and sisters known only to the few who are involved.

"Cut it off and throw it away" seems to be the pattern all too often followed even in Baptist life and even toward servants and brothers. This does not mean we must tolerate non-Christian conduct

nor support non-Baptist practices simply to have peace. That kind of peace would be worthless. However it does mean we have missed something in our relationship to Christ and to each other when we allow that relationship to be broken.

What all of this says to Christians who are serious about living out the gospel before a lost world is that we are still "babes in Christ," without spiritual maturity and often lacking any semblance of Christlikeness in our relationship to one another, even though we speak the language of Zion and pontificate about how we seek the Lord's will.

### Where is the peace Christ gives?

Where is the passion to be peacemakers whom the Bible says are "blessed?"

Where is the ministry of reconciliation to which all Christians are called?

As we celebrate together the 150th anniversary of our beginnings as a state convention, let all of us pause a moment to confess our own sin to Christ and turn from our selfish pride and arrogance. Let us determine to be doers of the word and not hearers only. And let us pledge our best efforts to make our Kentucky Baptist Convention an island of hope and peace in a dark sea of discouragement and anger.

We have a good spirit in our convention now and we must guard that spirit lest we too get caught up in the hysteria which is tearing our people apart in other sections of the nation.

There will be areas of our common life in which we have disagreements and do not see things in the same way. It has always been that way in Baptist life.

Yet we must not let our differences pit us against each other as enemies. We are brothers and sisters in Christ for we have all been saved from sin by his blood. He has called us to walk together and see that the light of the gospel goes out to a lost world.

The responsibility for peace rests with each of us. We must one day render an account of our stewardship to God and part of that stewardship is in our relations with other believers. Let none of us be ashamed in that day because we were guilty of bringing pain and distress to a single one of his children by our own prideful actions.

**We Kentuckians have walked together for 150 years, sometimes in stormy sessions, not always in full agreement, but still together.**

Now we have before us the door of opportunity to establish new churches, reach many people for Christ and literally touch the world through volunteer missions and increased giving. It is a wonderful opportunity and we would be fools to allow ourselves to be sidetracked from the great work of Christ.

May the Lord who saved us and called us to be his children now move on us to draw us closer to each other and closer to him as we step into the future together.

**western recorder**

(ISSN 0043-4132)

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Western Recorder is published weekly by Western Recorder, Inc., Box 43969, Middletown, KY, except for one week in July and December. Second class postage paid at Louisville, KY.

**Postmaster:** Send address changes to Western Recorder, Box 43969, Middletown, KY 40243.

**Subscriptions:** Single, \$7.35; foreign, \$8.00; church budget, \$5.50. Payable in advance, except church accounts, which require tax exemption number.

**Advertising:** Rates available upon request. Institutional columns on an inside page are paid space.

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

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## Presidential address

## Who are we?

We have met to observe the 150th anniversary of our beginning on Oct. 20, 1837.

We want to commemorate our past, to evaluate our present and to contemplate our prospects as the Kentucky Baptist Convention.

Like Paul on his way to Rome, we want to thank God, we want to see the people and we must take courage.

We need to consider a most important question, Who are we?

## I. WE ARE WHO THEY WERE, THEN.

As we thank God for the past, we realize that we are the product of our past, both by heredity and by environment. While there are no spiritual grandchildren, we thank God for the people through whom the grace of God came to us. We thank God for the heritage by which we are enriched.

Physically, mentally, culturally, socially, spiritually and theologically we are blessed by our progenitors. We thank God for reminding us from whence we came. We look both to the "rock whence" we "are hewn" and to the hole of the pit whence we "are digged." We look back and we thank God.

Those who have gone before us experienced both poverty and prosperity. They knew both war and peace. On their way to certain triumph they encountered both deep trouble and severe testing.

When Kentucky Baptists met Oct. 20, 1837 to organize the General Association of Baptists in Kentucky, they knew about Squire Boone, Thomas Tinsley, William Hickman, Lewis Craig and many other stalwart Baptist leaders.

Some of them were well acquainted with the revivals of 1800-03, from which the number of churches more than doubled, the number of associations almost doubled and the number of church members more than tripled.

They remembered the great prosperity among Kentucky Baptists in 1820. They knew there was a greater liberality in the support of foreign missions in Kentucky than in any other portion of the nation. They knew Kentuckians who had gone to Ohio, Indiana and Tennessee to assist in mission efforts. They were contributing to the work of home missions. They were aware of a corps of Baptist ministers in Kentucky who ranked favorably with any on the continent. They had seen Baptist church membership rise above all others combined.

These same people had witnessed the devastating effects of the false doctrine and the splits of the early 1830s. They knew that Silas Noel had labored for a quarter century to effect a working organization of Baptists in Kentucky; that he had worked ceaselessly to bring efficiency to the Kentucky Baptist Convention from 1832-37 and that he had witnessed its failure.

When those early Baptists met in Oct. 1837 they numbered one for every 20 total population in Kentucky. Their membership had been reduced from 45,000 to 28,000. Their 664 churches were enjoying fellowship in 43 associations, of which 20 remain to this day.

By the time they met to celebrate the semicentennial in 1887 Kentucky Baptists numbered one to every 13 total population in Kentucky. These 140,000 members were in 1400 churches and en-

joyed the fellowship of 41 of our present associations. The churches reported baptizing one person for every 17 church members.

These faithful Baptists, many of whom had lived through the Civil War (between the states), had seen total receipts of the General Association decline from \$14,000 in 1859-60 to \$2000 in 1861-62. They had seen the phenomenal rise to \$33,000 by 1865-66. There were still approximately a score of our county seat towns without a missionary Baptist church.

During the special jubilee session of 1887 six men who had been present at the organizational meeting in 1837 were recognized and were appointed vice presidents of the meeting.

When they met in the centennial meeting, 50 years ago, Baptists numbered one to every seven total population in Kentucky. More than 358,000 members were in 2000 churches. They contributed \$375,000 to all mission causes that year. They were rejoicing in the work of the Baptist Ministers' Aid Society, founded in 1888; the Kentucky Baptist Children's Home, 1915; and the Kentucky Baptist Hospital, 1924.

They remembered well the dark days of World War I and the terrifying effects of the influenza epidemic. They remembered most vividly the devastation wrought by the Ohio River flood of January 1937.

They also remembered having played a significant role in the 75 Million Campaign, a tremendous triumph in the face of a deadening financial depression. Kentucky Baptists had contributed \$6,225,499.14 toward total pledges of \$7,454,000.

By use of the Unified Budget Plan in many of their churches they were well prepared for its application to the Cooperative Program in 1925. Emerging from another deep financial depression, they contributed only \$3.58 per capita to all causes in 1937 but they sent \$1.05, or 29.3% of their total contributions, to missions and benevolences.

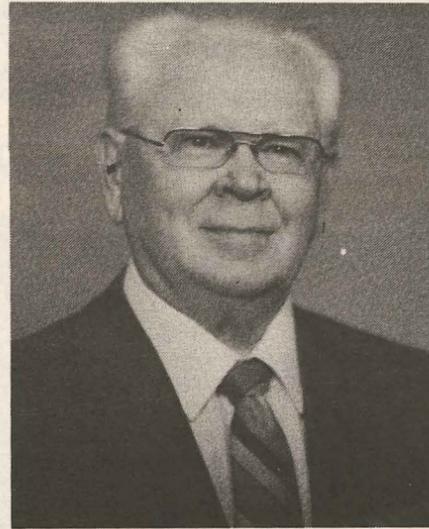
Some of us entered our Christian ministry shortly before our Centennial year of 1937. Many have closed their active ministry since 1937. Of all the pastors who were active in 1937, only a few score remain alive today. All of us have served sometime during these strategic years in the life of our convention.

What have we experienced during these last 50 years: Who have we been? What is our heritage from this half century?

We have served and witnessed during three major wars and teetered always on the brink of others. We have seen many of our churches move to the state organizations of Ohio, Indiana and West Virginia. We have labored in at least a half-dozen major simultaneous revival campaigns. We have seen a low of baptisms of 13,778 in the midst of World War II and a high of 28,183 during our first and greatest simultaneous revival of 1950-51, with respective ratios of 1:30 and 1:19.

We have witnessed strong development and growth in our institutions. We have rejoiced in the new work started during the 30,000 Movement. We have built new facilities at our schools, hospitals, children's homes, camps and assemblies and at the Baptist Building.

Strange trends in three areas demand our attention. The areas are church membership, Sunday school enrolment



and financial stewardship response. While we gained 216,000 in Sunday school enrolment from 1937-54 we have lost 48,000 since the high point of "A Million More in '54." Church membership has increased from 368,000 to 765,000 for an increase of 407,000.

Our financial stewardship has grown from total contributions of \$1,283,000 to \$127,164,000, almost 10,000%. Missions income has risen from \$375,000 to \$26,286,000, almost 7000%. We must note, however, that mission receipts in 1937 amounted to 29% while today they amount to less than 21%.

The obvious conclusion is that our record as "People of the Book" or faithful stewards of financial capabilities is not altogether commendable. It is apparent that evangelism and Bible study results are not affected by inflation as are our currency and the resulting stewardship record.

Highlights at the close of this era were the Kenya and Ohio partnerships and Mission Kentucky, involving hundreds of Kentucky Baptists.

This brief and fleeting glimpse of the people who were, their hardship, their triumphs, their failures and their faithfulness causes us to thank God for what has been and the place from whence we came. It must be noted that not only on the occasion of our founding and at 50-year intervals but also in many of the intervening years we have been beset by serious differences, confrontations and divisions, as well as many glorious victories.

## II. WE ARE WHO WE ARE, TODAY.

We are not only who they were *then* but also who we are *today*. The present is an instant between the past and the future. Yesterday is past and tomorrow is future. Even a breath ago is past while seconds from now is the future. We must be in tune with God's now if we are to meet our responsibilities and rejoice in our opportunities. Neither considering our past nor contemplating our prospects can remove the responsibility of facing our stewardship of the present.

Realizing that God never does for us what we can do for ourselves, we must go beyond our own capabilities to experience the blessings of his presence and power. We are encouraged by hope.

We must spend less time and effort in criticizing others and more in self examination. We must be less concerned with what people say about the Bible and more concerned with a deep and determined desire to proclaim what the Bible says to and about people. We must

## A. B. Colvin, Middletown

spend less time on our own behalf, or on enlisting our mothers, as did the sons of Zebedee, in attempting to exact a promise from our Lord that we should be given the privilege of sitting either on his right hand or on his left hand. We must be less concerned about having our own way and more desirous of bearing the fellowship of his suffering.

There is no victory in our convention except that which is experienced by individuals who are operating within the will of God. We must accept our personal responsibilities as members of the team before there can be a team victory. We must permit our Lord to lead us into a continuing exercise of self examination. It must be done daily.

If none but you, in the world today,

Had tried to live in a Christlike way;  
Could the rest of the world look close to you

And find the path that is straight and true?

If none but you, in the world so wide,  
Had found the Christ as his daily guide;  
Would the things you do and the things you say  
Lead others to follow in his blessed way?

Ah, friend of Christ, in the world today,

There are many who watch you on your way;  
By the things you say and the things you do  
They measure the Christ who lives in you.

Then guard this treasure that you possess,

The power to help, or hurt, or bless;  
And live so close to the standard true  
That others may safely follow you.

## III. WE ARE WHO THEY WILL BE, TOMORROW

The grace of God has come to us on its way to others. We cannot add to it; we must not detract from it. We must be channels through which the blessings of God flow, uninhibited, to a coming generation.

What have we to offer those who are following us?

We have the power of the Spirit of God. As to Zerubbabel, so to us, "Not by might nor by power, but by my spirit," saith the Lord of hosts.

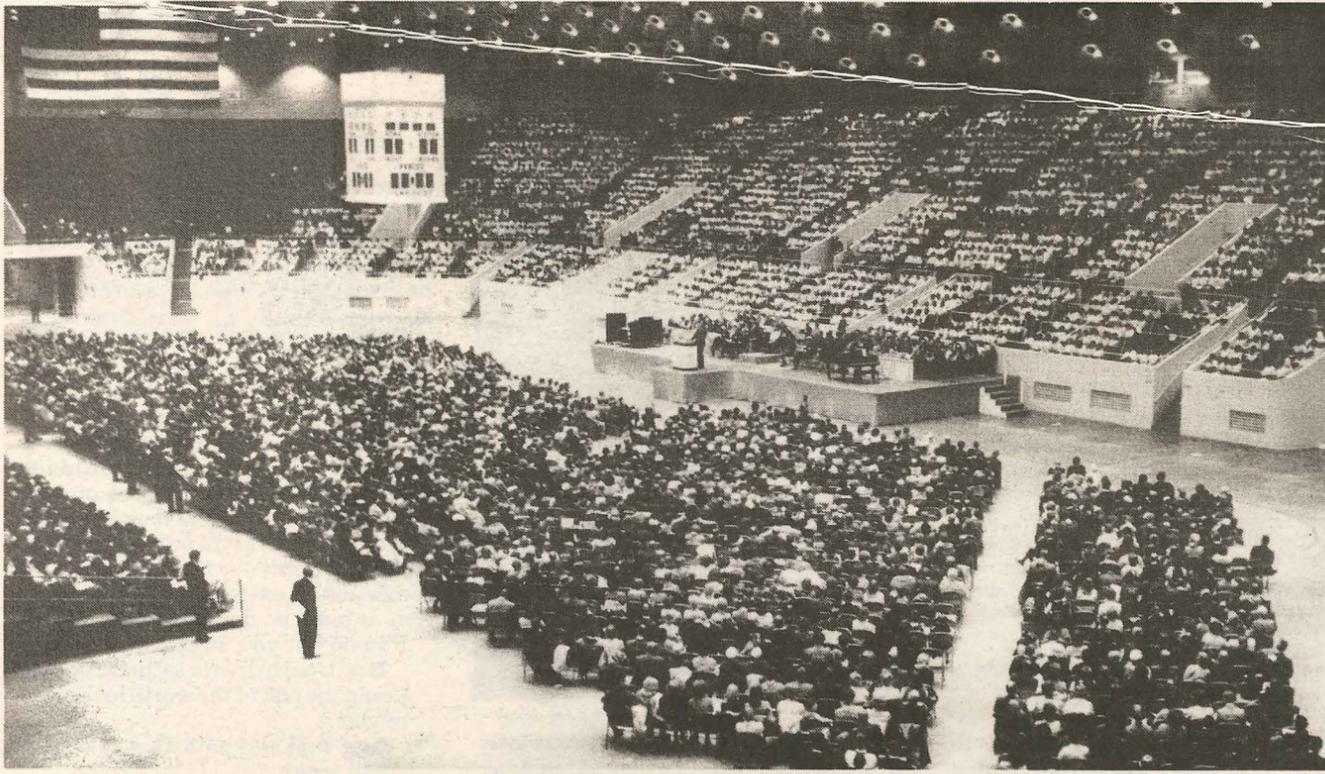
We have the permanence of "Jesus Christ the same yesterday, and today, and forever." We must say, "Now thanks be unto God, which always causeth us to triumph in Christ."

We have the presence of the Holy Spirit, "the Spirit of truth" who "dwelleth with you, and shall be in you," who "will guide you into all truth."

We have the promise of God: "I will build my church; and the gates of hell shall not prevail against it."

We have the prospect of meeting with those who have been and those who are and those who will be at "the glorious appearing of the great God and our saviour Jesus Christ; who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

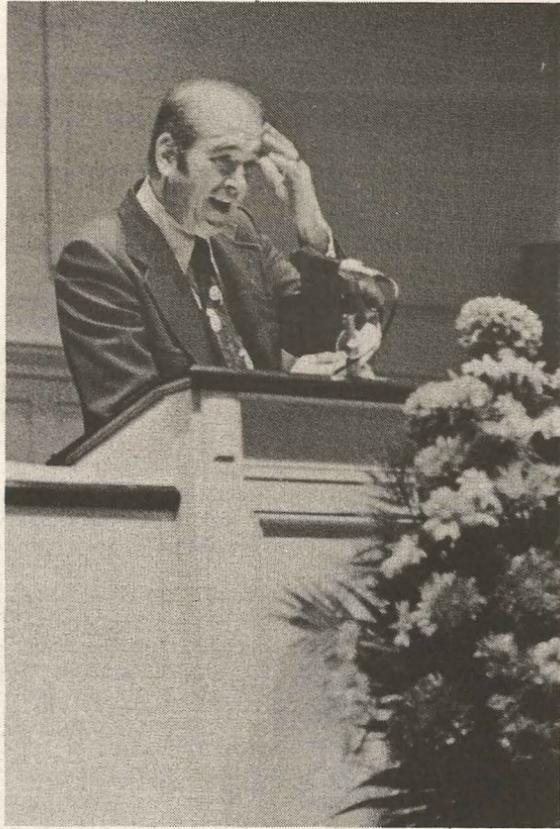
We have seen whence we came, enriched by heritage; we have seen why we are here, encouraged by hope; and we have seen whither we go, empowered to minister.



The youth rally was popular at several KBC meetings. Begun by Harold G. Sanders, executive secretary-treasurer, the rally concept drew this crowd to Louisville's Kentucky Fair and Exposition Center in 1967.



Strategizing a little bit, perhaps, are executive secretary-treasurer William W. Marshall (l) and Louisville layman Henry B. Huff, a former KBC president, during the 1983 Paducah convention.



"That reminds me of a story" was an oft repeated phrase by executive secretary-treasurer Franklin Owen. The beloved storyteller recalls another from an endless repertoire at 1975's E'town meeting.



Right: For nine years Leo T. Crismon (l) and A. W. Walker recorded convention proceedings alongside one another. They are seen here in 1977 at Florence. Crismon was a KBC secretary 28 years.



Seven KBC presidents pose with 1975 speaker Grady C. Cothen, executive secretary-treasurer of the Baptist Sunday School Board at E'town (l-r): T. L. McSwain, Verlin C. Kruschwitz, J. T. Miller, Franklin Owen, Cothen, Eldred M. Taylor, J. Chester Badgett, John A. Wood.

# GLIMPSES OF OUR HERITAGE:

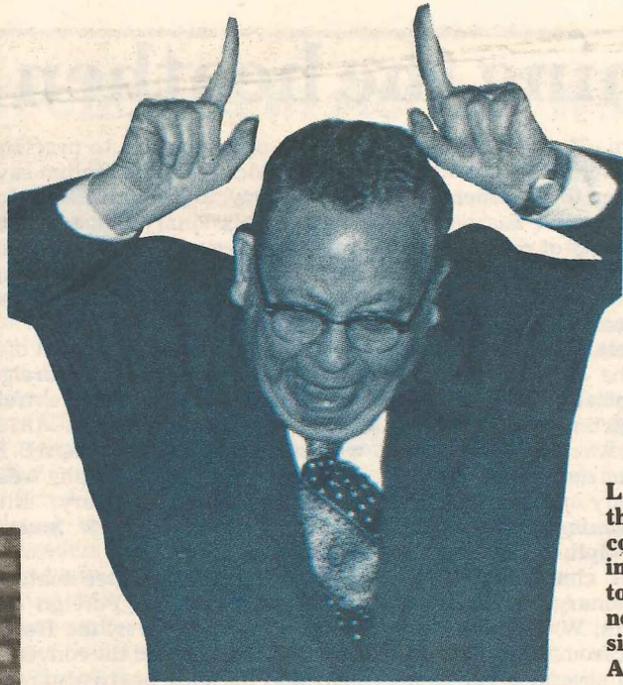
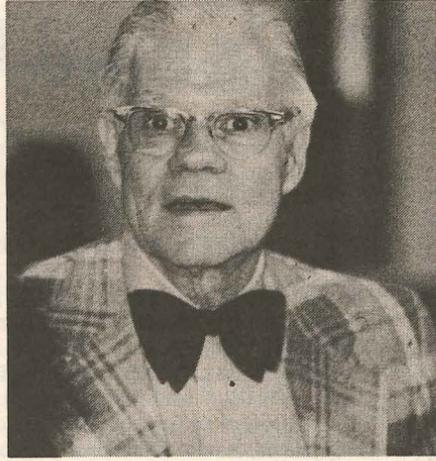
Top L: Richm

Top R: his day

Above: 1982 p Brothe

Cool h Forme Robert T. L. M

tw



L. Harold Lee, ever the cut-up, makes a couple of points during the 1976 Lexington meeting. He is now director of missions in White's Run Association.



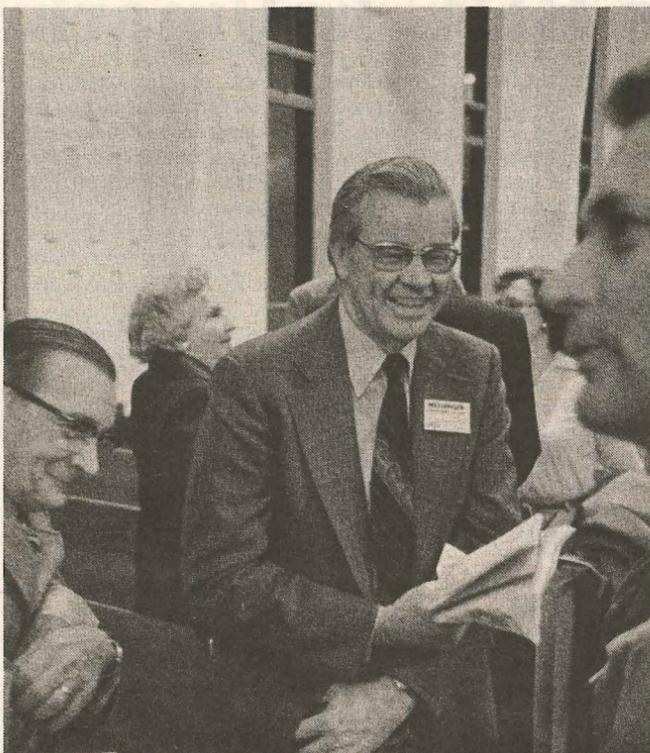
Top L: The convention's most infectious smile? It must surely belong to Curtis H. Warf, Richmond pastor, who presided in 1983 at Paducah and is still smiling.

Top R: Kentucky Baptists' best known jogger sported some well recognized bow ties in his day, too. Shown in 1974 at Paducah is Cumberland College president J. M. Boswell.

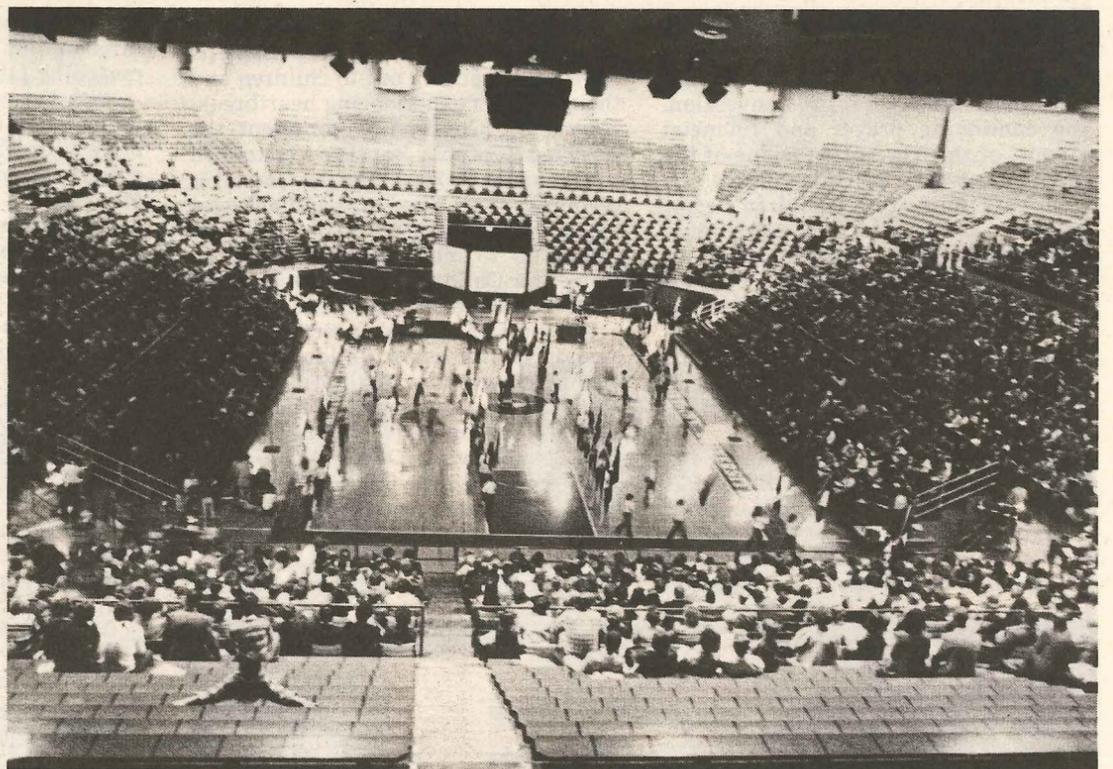
Above: 'Somber, retired but not forgotten, three former executive board staffers observe 1982 proceedings in Lexington (l-r): Roy Boatwright, Sunday School; Forrest R. Sawyer, Brotherhood; T. Hicks Shelton, Evangelism.



Agree or disagree? Outgoing current KBC president A. B. Colvin (l) isn't so sure as he hears Louisville pastor James B. Lewis, of Westport Road Church, also a president, make a point during the 1982 Lexington meeting.



Cool heads prevail in this candid from Florence in 1977. Former leaders (l-r) C. R. Daley, Western Recorder editor; Robert L. Mills, Georgetown College president; and pastor T. L. McSwain chat at a break in convention sessions.



We rallied again at a missions night at Western Kentucky University's mammoth Diddle Arena in 1980 at Bowling Green.

# two decades of convention sessions

## Reaching the heathen WMU's goal from the start

Kentucky Southern Baptist women have long been concerned about missions reaching the heathen for Christ. Several female missionary societies under a variety of names were functioning in Kentucky when the Southern Baptist Convention was formed in 1845. Records are limited so exact names and details are uncertain. However, one of the earliest was the Baptist Female Society, Georgetown Baptist Church, which according to its 1819 constitution was organized to "provide religious instructions to the Indians of Scott County and Kentucky," according to *Proclaiming Christ 1878-1978* by Dixie Bale Mylum.

Kentucky Baptist churches tell of other female missionary societies as early as 1832. In fact, W. C. Buck was listed as a messenger from the Louisville Female Society and several other men were listed as messengers representing various female missionary societies, states Mrs. Mylum.

A report in the 1840 minutes of the General Association of Baptists in Kentucky states, "It would also result in great good to have organized, as far as practicable, *Female Auxiliary Societies*, for experience was proven that in works of benevolence, the female's hand knows no miser's grip, but moves in obedience to the generous impulses of a female's heart."

The offerings recorded from the female societies for missions far surpassed what many of the churches gave to the general fund of the General Association.

New societies were formed across the state as women recognized the organiza-

tions as opportunities to practice their missions as desired. Mrs. Mylum says they "met to pray, to study the Bible, to share precious missionary boxes and barrels for the American frontier and foreign countries, and to bring an offering from their limited funds for missionary causes."

Heeding the encouragement of Dr. H. A. Tupper, secretary of the Foreign Mission Board, the Kentucky central committee was organized in 1878. Six women were appointed: Leora B. Robinson, president; Lou Delph, treasurer; Agnes Osborne, secretary; Eliza S. Broadus; Emma Krock and Susan Lucas.

In 1884 the committee sent \$225 to Indian missions, a Foreign Mission Board cause. However, the Home Mission Board petitioned the convention for help, and the state board also requested monies. Eliza Broadus said, "For many years we sent half our undesignated contributions to foreign missions, one-fourth to home and one-fourth to state missions."

The total mission program became a vital concern, until in 1885 the central committee reported, "Your committee has concluded to try to engage the women of every Baptist church in Kentucky to labor for the saviour by organizing missionary societies whose contributions may be given to home, foreign or state missions, as each society may choose."

With this purpose in mind, letters to about 100 pastors were written.

From these small but noteworthy beginnings, WMU, auxiliary to the Ken-

tucky Baptist Convention, has grown to an organization of nearly 59,000 members, women, girls and preschoolers involved in missions education.

### HEATHEN HELPER PUBLISHED

The Kentucky central committee published the first issue of its monthly newspaper, *Heathen Helper* in November 1882. Contributing editors were top leaders among women.

The Baptist philanthropist, Thomas D. Osborne, backed the publication financially. Agnes Osborne, his sister and secretary of the Kentucky central committee, was a competent journalist and became editor.

The pages of the *Heathen Helper* were used to relate information about women missionaries. News of the progress of the various state organizations was also shared.

Catherine Allen, writing in *A Century to Celebrate, History of WMU*, says, "For the first time, a woman could leaf through the well-edited pages of one publication and see the worldwide network that had been woven by women."

### LEGACY CONTINUES

Janie Cree Bose, a young widow with a son, Fredrick, was hired May 21, 1913 by the central committee of Kentucky WMU to be half time WMU office secretary for \$25 per month. In January 1914 her work was expanded to full time at \$10 per week. The following year her salary was increased to \$50 per month "as long as funds permit." Meanwhile,

the salary of the corresponding secretary (now executive director), Kate Coleman Hinkle, was also increased to \$60 per month.

Following the resignation of Miss Hinkle, Janie Cree Bose "was elected to that position and led Kentucky WMU to new heights during her term of office (1916-23)."

Five years later she left the principalship "enticed...and carried off by a royal prince." James H. Anderson and Janie Cree Bose were united in marriage June 10, 1930 in Louisville. The couple resided in Tennessee where their interest in missions and the Southern Baptist denomination flourished.

In 1952 a trust fund was set up for Frederick Bose and Mrs. Anderson's three sisters. Following the death of the last of these four survivors, Kentucky Baptist Foundation was notified in January 1885 that the Foundation was named as trustee for WMU of Kentucky to receive one-fourth of the estate, which amounted to \$93,390.55. The interest earned on this money is to be used "to provide scholarships for young women preparing for Christian service or for the development of WMU work in Kentucky."

Through her foresight, WMU is enabled to assist in these two worthy areas: students preparing for Christian service and developing further the organization Janie Cree Bose Anderson loved and recognized as the vehicle for continued missions support.

Prepared by Kentucky Woman's Missionary Union.

## Christian caring, compassion is BHC hallmark

Kentucky Baptist Homes for Children's significant history has been undergirded by a deep and abiding relationship with the Kentucky Baptist Convention. The continuing prayer and financial support of the convention is one of the agency's most cherished traditions.

Baptists' ministry to children began following the trauma of the American Civil War when a dedicated group of Christian women committed themselves to God and each other to see that the needs of orphaned, dependent and neglected children would be met. This commitment bore fruit in 1869 when the Child Care Program of Kentucky Baptists was begun.

From these humble beginnings, Kentucky Baptists' ministry to children has grown to include temporary care and emergency shelters, campus-type homes at Glen Dale and Spring Meadows, foster family care, adoption services,

unwed mother counseling and other family ministries. Kentucky Baptists have been reaching out to children and their families experiencing heartbreak. Homes for Children is confident the Lord led Kentucky Baptists to establish this ministry in 1869. Furthermore, it is certain he has placed his hand of blessing on the work since that time. Staffers' resolve is to make Kentucky Baptist Homes for Children an even greater and more effective ministry.

Kentucky Baptists' interest in and support of Homes for Children has enabled it to grow in quality, depth and effectiveness. As a result of the annual support of Cooperative Program giving, the Thanksgiving Offering and gifts from scores of individuals, needy children have been and are being helped through some of life's most demanding and crucial trials.

On the average, a father spends only

37 seconds per day with his infant, and three million children are not now supported by fathers.

With the continued disintegration of the home, this Baptist agency is seeing more "throwaway children" whose parents are saying "I can't handle this. You take them."

There are hundreds of children in jails in Kentucky who do not need to be there. Many are there because they have no place else to go.

All of this means that the need has never been greater for ministries such as Kentucky Baptist Homes for Children. And, although our task is increasingly demanding and costly, we are encouraged about our successes.

This ministry touches the lives of children like:

Bonnie, who has been neglected by divorced parents all her life, and whose constant expression of thanks since coming to Baptist Homes for Children is that she never goes to bed hungry....

Billy, who is thankful for being able to stay in school long enough finally to learn to read....

Karen, who is thankful to be at the home where her father will never molest her again....

Jimmy, who is thankful for his cottage parents being home every night....

Sue, who is thankful to be off the streets and safe for the first time in her life....

Betty Jo, who is thankful for a home and family—she was abandoned at birth and does not know who her parents are....

And George, a "special" adult who as

an infant was left on the steps of the Louisville Baptist Orphan's Home (now Spring Meadows) and has been cared for by the loving ministry of Baptist Homes for Children all of his 59 years.

Baptist Homes for Children is grateful indeed for the many ways our state-supported child care agencies help children and their families who have special needs.

As a matter of fact, state-supported agencies are able to do an excellent job in feeding, teaching, encouraging their education, teaching social skills and acceptable behavior and by providing needed psychological and psychiatric assistance when these are needed.

**There is one thing, however, that the state cannot and will not do. That is to share with these children the plan of salvation, to lead them to Jesus and nurture them in the faith.**

Every child involved in this program is in Sunday school, church (a.m. and p.m.), Wednesday night services, plus other religious activities, both on and off campus.

Though facilities have changed and the program has expanded to meet the increasing needs of children experiencing crisis, the spirit of Baptist Homes for Children remains the same. The basic goal of this ministry is, through Christian love, compassion and guidance, to bring children to a saving knowledge of Jesus Christ and to help them find his plan and purpose for their lives.

Prepared by PR Department, Baptist Homes for Children.



Kellie J. Campbell  
Pleasant  
Rev. B.

Katherine Hardin  
Hites R.  
Rev. W.

Stephan Goshier  
Maple  
Rev. J.

Marvin Campbell  
Green  
Rev. D.

Kathy Danville  
First B.  
Rev. D.

# Campbellsville College salutes 'Excellence in Action' winners

by Joan C. McKinney  
public relations assistant

Campbellsville College is saluting its first groups of "Excellence in Action" Scholarship winners.

Thirty-three students from Campbellsville, in Kentucky and out of the state have been chosen to receive the scholarship which is based strictly on merit.

Philip Hanna, director of admissions, said the scholarship "provides significant financial aid and recognition to young people who are actively demonstrating their commitment to our Lord."

Hanna said Campbellsville College's "Excellence in Action" Scholarships are "specifically intended to encourage our finest Baptist youth and to bring them to Campbellsville College."

"We want these future leaders in our churches, businesses and professions to be alumni of Campbellsville College," he said.

Campbellsville College's pastors belonging to the Church Relations Council chose the first 33 recipients. The award

winners have numerous activities in their church—an important consideration when the scholarship winners were chosen.

This year's group of winners are active Baptist Young Women, work with the youth in the church, are active in Sunday School and sing in the youth choir.

The winners are also selected, in addition to their outstanding Christian achievements, on merit and accomplishments in their school and community.

"Excellence in Action" Scholarship winners are also in the Young Historians, Future Business Leaders of America, "Who's Who Among American High School Students," Junior Achievement, Beta Club, Future Homemakers of America and National Honor Society at their high schools. They're among the top leaders from their high school.

They are also active in athletics including basketball, football, track, tennis and other sports.

The top award is a full-tuition scholarship, valued at \$14,000 over four years. There are two half-tuition scholarships valued at \$7000 over four years,

and 30 scholarships are each worth \$750 which is \$3000 over four years.

The student's pastor nominated one senior for every 250 church membership or fraction thereof. Pastors are encouraged by Hanna to keep this scholarship in mind as young people look for colleges to attend.

Some of the winners of Campbellsville College's "Excellence in Action" Scholarships sum up why Campbellsville College and Christian education is important to them.

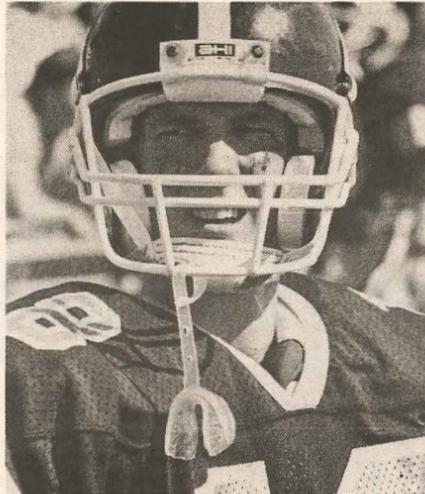
Kathy Ann Kirtley of Campbellsville said, "A college education is important to me because I want to be a school teacher. As a school teacher, I will have an opportunity to be a good Christian influence on the children that I teach."

Troy Edelen of Campbellsville said, "My hopes and plans are to live a good Christian life as God would have me to live. Without a college education today, it's hard to be successful in life. But if I live a good Christian life, with God following and watching over me, I know I'll be successful in whatever I do."

<b>Full-tuition scholarship</b> Kellie Jo Richerson Campbellsville, Ky. Pleasant Hill Baptist Church Rev. Bob E. Martin	Nancie Lynn Canada Princeton, Ky. Northside Baptist Church Rev. David L. Royalty	Troy H. Edelen Campbellsville, Ky. Friendship Baptist Church Rev. David L. Turner	Penny Jerene Graham Campbellsville, Ky. Pleasant Hill Baptist Church Rev. Bob E. Martin	Kelly Jo Meier Greentown, Ind. First Baptist Church Rev. Sheldon E. Meier Jr.
<b>Half-tuition scholarship</b> Katherine Adair Akridge Hardinburg, Ky. Hites Run Baptist Church Rev. William Bruce McBrayer	Christine Rene Casey Evansville, Ind. Keck Avenue Baptist Church Rev. William H. Casey	Steven Joseph Embry Louisville, Ky. Hillsdale Baptist Church Rev. Edgar Frank Lumpkins	Thomas Lewis Gregory Liberty, Ky. First Baptist Church Rev. L. Michael Lanway	Tracy Lynette Nailey Bardstow, Ky. New Salem Baptist Church (Cox's Creek) Rev. Jeff Clark
Stephanie J. Dolph Goshen, Ind. Maple City Baptist Church Rev. J. Stuart Cundiff	Reymond James Coffey Louisville, Ky. Farmdale Baptist Church Dr. C. Wyman Copass	Christy Ann Forman Florence, Ky. Greenview Baptist Church Rev. Ernest M. Harris	Beth Ann Hays Campbellsville, Ky. Campbellsville Baptist Church Dr. James E. Jones	Mathew W. Ramage Paducah, Ky. Lone Oak First Baptist Church Dr. Willis W. Henson
<b>\$750 scholarship</b> Marvin Lee Akridge Campbellsville, Ky. Green River Memorial Baptist Church Rev. Donald H. Gowin	Jonathan Coyle New Albany, Ind. Graceland Baptist Church Rev. Jeff Barbour Rev. Steve Marcum	Marchetta Dawn Gilpin Campbellsville, Ky. Pleasant Hill Baptist Church Rev. Bob E. Martin	John Kent Holloway Dayton, Ky. Rev. Johnnie L. Holloway	Shannon W. Shackelford Louisville, Ky. Beargrass Missionary Baptist Church Rev. Calvin D. White
Kathy Anne Bryant Danville, Ky. First Baptist Church (Junction City) Rev. David L. Simpson	Jessica Kaye Davenport Campbellsville, Ky. Palestine Baptist Church Rev. Mike Moynahan	Michael James Godbey Danville, Ky. Immanuel Baptist Church Rev. Barry Mitchell Jeffries	Kathy Kay Kirtley Campbellsville, Ky. Green River Memorial Baptist Church Rev. Donald H. Gowin	Christy Adelle Schammert Lake Station, Ind. First Baptist Church Rev. Louis C. Minner
	Charles Lisle Drury Lebanon Junction, Ky. Mt. Carmel Baptist Church Rev. Preston G. Siler	Pamela Sharpe Gowin Campbellsville, Ky. Green River Memorial Baptist Church Rev. Donald Gowin	Tammy Renee Luttrell Bronston, Ky. Quinton Baptist Church Rev. Kenneth E. Sanders	Melissa Ann Sprowls Hodgenville, Ky. Mt. Tabor Baptist Church (Buffalo) Rev. Roger Lee Weddle Sr.
			Randy Joe Walter McPheron Brodhead, Ky. Freedom Baptist Church (Mt. Vernon) Rev. Lewis Mershon Walter	Kevin Thomas Young Murray, Ky. Sinking Spring Baptist Church Rev. Eddie Glen Young



Kellie Jo Richerson, right, was the top "Excellence in Action" scholarship winner at Campbellsville College. She and Marchetta Gilpin, center, also an "Excellence in Action" winner, meet with their Baptist Young Women leader Regina Graham, a 1969 graduate of Campbellsville College, at Pleasant Hill Baptist Church.



Lew Gregory of Liberty plays football at Campbellsville College. He is also an "Excellence in Action" winner.



Stephanie J. Dolph of Goshen, Ind. plays in the Handbell Choir at Campbellsville Baptist Church.

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## Serving Appalachia is Cumberland's 1st priority

In southeastern Kentucky the Cumberland Mountains—magnificent mountains that march row upon row to form part of the Appalachian Mountain chain—raise their rugged countenances daily, praising the God of all creation who made them.

In the autumn they display a medley of bright red, gold, yellow and purple, like a child's splattered coloring book. In the winter they stand dark and solid, except for the times when pure white snow covers their scars and makes them seem new again. In the spring they bring forth the many bright colors and hues of green that reaffirm the beginning of new life. In the summer the deep greens and the blue skies promise the fruition of all that is right and good.

Any story about the people of the mountains must begin with the mountains themselves. For it is the mountains that have most influenced the life here, have shaped and molded the people, their culture, their daily way of life.

From among these mountains, in the town of Williamsburg, which sits quietly in a bend of the Cumberland River surrounded on all sides by the Cumberland Mountains, a group of concerned individuals saw the great need for a Christian college that would provide a quality education for mountain students at prices they could afford. The group included such men as Gen. Green Clay Smith, the man who almost succeeded Abraham Lincoln as President of the United States, and R. C. Medaris, the fiery minister after whom novelist John Fox Jr. patterned the character

Sherd Rains in three of his novels, and others such as Dr. Ancil Gatliff, J. P. Mahan, T. B. Mahan and John Siler.

From the beginning, the founders looked to Kentucky Baptists for support and guidance.

R. C. Medaris worked to bring the college into existence. At the 1887 session of the association, the committee on education requested the board of trustees of the institute to retain Medaris as the financial agent. He continued in this work until the opening of the institute the following January.



Medaris was the first of a series of pastors of First Baptist Church, Williamsburg, who would be associated with and supportive of the college. The Williamsburg church and the college have been entwined, interwoven and inter-related since the beginning.

Gen. Green Clay Smith gave such encouragement to the movement, meeting at the Williamsburg church Dec. 31, 1887, that \$4005 was subscribed. Simultaneously, articles of incorporation were drafted and a charter drawn, and these were approved by the legislature Apr. 6, 1888. The institute was given the authority to award BA, BS and MA degrees.

From the beginning Cumberland has

been a special purpose college serving a particularly deserving group of students. A review of Cumberland's catalog bears witness to its commitment to students primarily from Appalachia. A statement from one of the earliest catalogs reads: "It is the purpose of Williamsburg Institute to furnish thorough instruction and to give an opportunity for a first-class education at rates that are compatible with the means of mountain people."

A story contained in the Cumberland College saga and related in *A Bright Shining City Set On A Hill*, a history of the college compiled and written by current president Jim Taylor, illustrates the dedication, desire and hard work that have become synonymous with Cumberland College.

The story is told about Dr. Ancil Gatliff, a medical doctor and businessman, who had long had a dream about the founding of the educational institution that would become Cumberland College.

Dr. Gatliff and a neighbor, Jim Mahan, were watching a piece of coal burn on the grate. Gatliff said, "If that turns out all right we can build that college, can't we?" From that time on, Gatliff's one concern was the college.

Gatliff subscribed \$1000 to the institution, encouraging others to give. At that time, his gift was the largest ever made to any cause in this section of Kentucky, and in proportion to his resources at the time was the largest gift he would ever make.

That burning ember did turn out all

right and Jan. 7, 1889, Williamsburg Institute, later to become Cumberland College, opened its doors with 199 students and two teachers.

Since its founding Cumberland College has been served by seven full time and two acting presidents. They are William James Johnson (1889-90); E. E. Wood (1890-93, 1898-1910 and 1912-19); John Newton Prestridge (1893-97); Gorman Jones, acting president (1910-12); A. R. Evans, acting president (1919-21); Charles William Eley (1921-25); James Lloyd Creech (1925-45); J. M. Boswell (1945-80); and James H. Taylor (1980-present).

The past is but a prologue. The best is yet to be.

There are many increasing needs at Cumberland College but for almost 100 years Cumberland has never failed the youth of Appalachia, the United States and the world in educational needs.

As Cumberland College enters its second century of providing quality Christian education it will remain as a bright, shining city set on a hill, illuminating the way for all who come truly seeking a quality, Christian education and lighting the hills and hollows of the southeastern Kentucky mountains that surround it.

*This article contains material which appears in A Bright Shining City Set On A Hill, a history of Cumberland College compiled and written by Cumberland College president Jim Taylor, and was prepared by PR Department, Cumberland College.*

## Preparing ministers still Clear Creek's objective

As Clear Creek begins its seventh decade of Bible-based ministerial training, two major changes are evident. First, in October 1986 the school became fully accredited with the American Association of Bible Colleges. Second, the name of the school has become Clear Creek Baptist Bible College. The original purpose for which the school was founded has not changed.

In 1982 Leon C. Simpson became the third president of Clear Creek. He came well qualified for the assignment, having been an associate pastor of First Baptist Church, Dallas, Tex. and director of ministerial training at Cumberland College, Williamsburg, Ky. A graduate of Texas Technological University,

Moody Bible Institute and Southwestern Baptist Theological Seminary, Simpson brings a broad educational perspective and a basic Bible-believing outlook to Clear Creek.

Under Simpson's leadership not only has the school become accredited but the curriculum has been restructured to more thoroughly equip men preparing to minister in small Southern Baptist churches. The million-dollar Dudley Thomas and Jean Asher Pomeroy Family Life Center has been completed.

D. M. Aldridge, the second president, served Clear Creek 28 years. During his tenure the school became a formal agency of the Kentucky Baptist Convention. Aldridge was instrumental in in-

creasing financial support for the school. During his administration a radio ministry began and the first four-year degrees were granted.

The spiritual father of Clear Creek Baptist Bible College was its first president, L. C. Kelly. He formally organized the institution as Clear Creek Mountain Preacher's School in 1926. In the early years school was held one to four months at a time. Since 1946, when the school was chartered by the Kentucky state legislature, it began five- to nine-month school years. For many years the campus of Clear Creek served as summer camp grounds for Kentucky Baptists.

The 700-acre campus of Clear Creek Baptist Bible College located at the

forks of the Clear Creek near Pineville is the home of over 600 residents. Professors, staff, students and their families compose the academic community of this thriving college for ministerial training.

### DENOMINATIONAL AFFILIATION

In 1946 Clear Creek Baptist School became a recognized member of the family of Kentucky Baptist schools. It shares in the money allocated to Christian education by the Kentucky Baptist Convention. The convention nominates and elects the 18 trustees of the school. The school is in complete harmony with the policies, plans and programs of Kentucky Baptists and the Southern Baptist Convention. The ministry of the school serves the needs and interests of the denomination.

### PHILOSOPHY AND PURPOSE

Clear Creek Baptist Bible College was founded for the purpose of fostering and maintaining a school to teach the Bible and other subjects needed for ministry preparation. As God calls individuals into church-related vocations, Clear Creek believes it is also in the providence of God that these persons be thoroughly prepared to effectively carry out this call. Therefore, the program of the school is primarily planned to provide for Christians an education which increases their commitment to Christ and equips them for full time ministry in Southern Baptist churches.

*Prepared by PR Department, Clear Creek Baptist Bible College.*



## Convention sermon

## Pastors equipping the people of God for ministry

J. Bill Jones, Princeton

All my ministry I have found it difficult to preach a sermon unless I felt a compelling need. When I first became aware I was to preach this sermon, I didn't feel such a need. But about three months ago the Spirit of God laid a burden on my heart. I woke up in the middle of the night praying about ways to help an association, with 57.81% lost people, meet eight priority needs for new work.

Four months had passed since these needs were discovered by local pastors with the help of our Home Mission Board and Direct Missions Department. Most of them could be met with a small group approach, such as home Bible fellowships, looking toward a new church start, special ministries in mobile home parks and government housing, etc.

It occurred to me that if these and hundreds of similar ministries were to be started, it wouldn't be by overloaded church staffs, but by dedicated lay persons who were encouraged by their pastors to share the burden and become an arm of the church in ministering to them.

Right then I had God's message from Eph. 4:11-12, "Pastors Equipping the People of God for Ministry."

So this message is directed toward pastors to equip the people of God for ministry. And toward the people of God to become equipped to minister in the name of Jesus. Only then will the church be fulfilling the commission of Christ and only then will the world be able to see Jesus in his people.

As the Spirit of God spoke to me through Ephesians 4 about this, I hope he will speak to all of you.

First, let's look at the work of ministry. A close layman friend said to me, "Brother Bill, the average church member wants to minister, but they don't know how or where."

A lot of emphasis has been given to ministry today. We call our church staffs ministers and I'm thankful for the emphasis on discipleship in the last few years. The nominating committee in the church where I am a member spent a month in prayer and several more to involve more people in ministry. I called our minister of education and asked him what percentage of the total membership was elected workers. He said 7% or 8% at the most. I had figured 6% from my past experience. I want to say that Christian ministry is for more than 8%. Is there not a ministry for the 92% of God's people? I believe there is!

Most of our church programs are not set up to involve the 92% in anything but listening and giving. All too often we recognize the super Christians who make most of us feel inferior. A few years ago the church I pastored had a weekend lay witness revival. It consisted of lay persons who gave their testimonies. Many of our people said to me, "I believe I could minister the way they do." They had previously admired the life of evangelists, but could not identify with them. They could identify with a fellow layman.

What then, is the work of ministry? Generally, it is anything done in Jesus' name from giving a cold cup of water to preaching a sermon. To better understand how all can be involved in ministry I want to make a distinction between "ministry of" and "ministry to".

"Ministry of" is a noun and implies a position such as a pastor or staff minister. The emphasis is on what one does.

"Ministry to" is a verb and the emphasis is on the person to whom you minister.

Much of our church life has become institutionalized instead of personalized. Jesus is our example in "ministry to." He said, "the Son of Man came not to be ministered to but to minister and to give his life a ransom for many" (Mk. 10:45).

Look at any part of Jesus' life and you will recognize a ministry lifestyle. Let me illustrate what I mean by ministry lifestyle.

In all of my ministry I can recall only three great revivals. By "great" I mean they consisted of confession of sin and cleansing of God's people. Many were brought under conviction and saved who were not on our prospect list and God's Spirit continued moving for months. One key factor I recognized was the spiritual awakening and renewal of our lay people and their sharing the joy of their faith at work, at home and everywhere they went. You can't program that.

My plea is for a new mindset on the part of pastor and people to recognize that all have a divine call to ministry. The pastor is called to function as an overseer to inspire and coordinate. But all the people who are called to salvation through faith in Jesus Christ are also called to a place of ministry in the body of Christ.

In verse one is the exhortation to "walk worthy of the calling with which you are called." The biblical basis of this call is the doctrine of the priesthood of the believer. Each can be a priest in his own behalf through Jesus Christ as an intercessor on behalf of others.

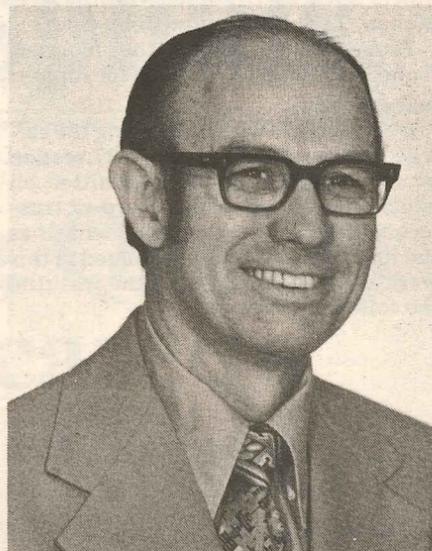
When each member of the church functions as God purposes, verse 13 declares they will "all come to unity (or harmony) of the faith and the knowledge of the Son of God, to a perfect man, to the measure of the fulness of Christ." Others will see Jesus in and through his church.

Let us look at the roles of pastor and people in the equipping process.

First, the people of God. Paul calls them saints, not super Christians, but simply real live children of God. Notice the epistle is addressed in chapter 1:1 "To the saints who are at Ephesus and faithful in Christ Jesus." It is not addressed to those faithful to the church, or faithful to the Word of God, or even to those faithful to Jesus, but to the faithful IN Christ. Is he not trying to awaken them to the realization of who they really are and what God in Christ has purposed them to be and in him can become? This is made even more clear in the word "perfecting" or "equipping." It is the same word used in Matt. 4:21 for mending nets and Gal. 6:1 for restoring one taken in sin. Simply put—it is restoring a believer to what he was, when he was first saved in order that he can live a Christ controlled and Christ-like life.

Now, a word about the pastor's role in equipping the people of God. I believe every pastor accepts this responsibility with fear and trembling but with thanksgiving that it is a work of God. He is privileged to call their attention to God's call and oversee their ministry under the direction of the Holy Spirit.

First, the pastor's attitude must be one of humility and submission to God and to the people of God. He must unself-



ishly be willing to share his pastoral ministries not only with the deacons but also with the people.

Secondly, the pastor's first opportunity is to in love help every member feel his worth in God's sight. Unwanted children grow up with a low self esteem. This may have happened to many of our church members. The pastor is the key to leading the people to receive one another.

Thirdly, the pastor can be used to help members discover and use their spiritual gifts. The Bible teaches that every believer has a gift that is given to be blended with others for the profit of all. I have some reservations about courses to help people find their gifts. My experience has shown when our hearts are set upon fulfilling God's purpose for his church and when, with Christ, we see the work to be done we will naturally respond to fill in where we best fit. You're more likely to discover your gift in a ministry situation than in a class-

room. God will use the pastor to have vision of where new work is needed and to encourage the people to respond.

Fourthly, the pastor's greatest opportunity is in the proclamation of God's Word with a call to faith and commitment to Jesus Christ in ministry. Recently I was convicted by a remark Chuck Swindol made. He said, "Our commitment to Christ isn't measured by how much you have given up to follow him or how many hours you devote to him, but in what it takes for you to not obey him."

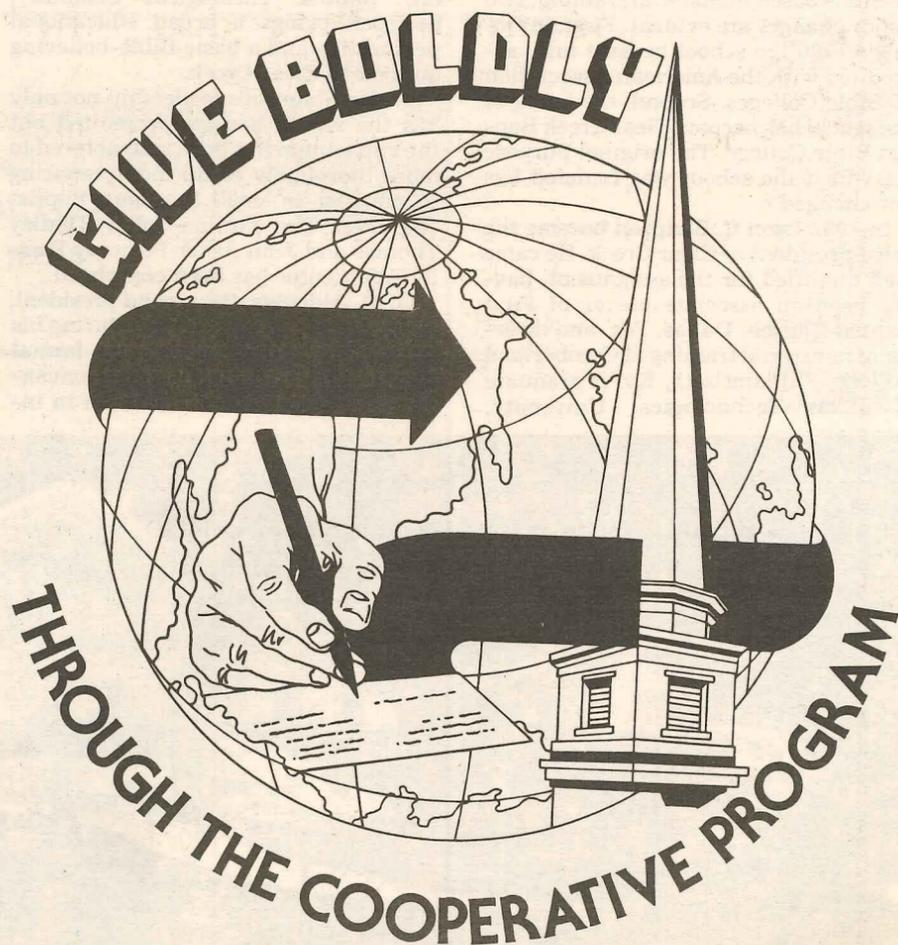
I conclude with a personal testimony based on the plea in chapter 8:17, "that Christ may dwell in your hearts through faith." It doesn't matter how well you minister: unless your heart's in it, little will be accomplished.

In the church where we had the lay witness revival God spoke to my heart in an unusual way. We had not wanted to go to that church. The Sunday morning of the revival God convicted me and I shared with the deacons that we had moved our furniture but not our hearts.

Now I wanted to lay my heart on God's altar there. At the invitation time I shared this with the church. Ginny joined me. Before long over 200 had come forward to lay their hearts on the altar. For nearly six months professions of faith were made every Sunday.

Over 75 young people met at our house every Monday night and would bring friends by to share Christ. There was a joy and freedom that blessed all our hearts, and gave good expression to the likeness of Jesus Christ.

As we celebrate our sesquicentennial year and enter into the Year of the Laity and look toward Bold Mission Thrust, join with me in submission to God and in a prayer that all God's people would become ministers of the Lord Jesus Christ.





*Georgetown College Faculty and Student Body 1893*

## God Has Blessed Us All The Way

Georgetown College, in its 159th year of Christian service, extends cordial greetings to the Kentucky Baptist Convention, which celebrates its sesquicentennial anniversary this autumn.

These years together have been filled with many reasons for thanksgiving. God through His abundant mercy has given the work of Kentucky Baptists a twenty-fold increase since 1837, and He continues to pour out His blessings upon us.

The spirit and labor of love in our Kingdom togetherness are and have been evident all about us for a century and a half.

Our two Baptist bodies have shared in

the enrichment of many ministries serving in the Convention's local churches. The Convention has augmented the college's resources to enable it to teach and train in an effective way. Georgetown has worked diligently to satisfy the calls for Christian leadership from those early formative days until now, and we are committed to the common goals of Christian service which bind us to one another.

Georgetown College salutes the 150-year-old Kentucky Baptist Convention for this long and uninterrupted Kingdom march together through bad times and good times into a new era of love, progress, and strength by God's grace.

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# baptist news in brief

## Congregation fires San Antonio minister

First Baptist Church, San Antonio, Tex., voted 623 to 614 Oct. 25 to dismiss David C. Walker as pastor of the 126-year-old church.

Citing problems with the pastor's "leadership style" that resulted in divisions in the church, the deacons voted Oct. 18 to ask for Walker's resignation. When he failed to resign, the deacons sent a recommendation to the church's personnel committee that Walker be dismissed, effective immediately. Joyce Williams, chairman of the personnel committee, presented the motion to the church.

After the vote was taken, Walker led the church in a hymn and invited anyone interested in forming a new congregation to meet with him in the church's chapel. Observers reported more than 300 people attended that meeting. Participants were invited to attend the first service of the new congregation at 11 a.m. Nov. 1 at the San Antonio Ecconolodge.

The 34-year-old Vicksburg, Miss. native went to the San Antonio church in 1984 after being pastor of San Jacinto Baptist Church, Amarillo, Tex., and First Baptist Church, Hobart, Okla. He also had worked on the staff of Sagamore Hill Baptist Church, Ft. Worth, Tex.; First Baptist Church, Houston; and Garden Oaks Baptist Church, Houston.

First Baptist Church of San Antonio led Texas Baptist churches with 1182 baptisms in 1986. The church ranked

15th statewide in Cooperative Program missions giving with \$262,000 contributed.

The church, which had an average Sunday school attendance of 2153 in

## Oklahoma associate resigns journal post

Norman Jameson, an associate editor of Oklahoma's Baptist Messenger since Jan. 1, 1984, has resigned to become director of communications for the Baptist Children's Homes of North Carolina Inc. Dec. 1.

Jameson, a Southern Baptist journalist since 1977 when he became feature editor of Baptist Press, will move to North Carolina with his wife, Sue Ellen, and their three children.

While at the Messenger, weekly newspaper of the Baptist General Convention of Oklahoma, Jameson has been responsible for much of the feature, news and photography content, as well as page makeup and advertising of Southern Baptists' fifth-largest state newspaper, with a circulation of 117,000.

A Wisconsin native, he will graduate from Southwestern Baptist Theological Seminary in December with a MDiv degree.

In North Carolina, Jameson will edit the 100-year-old Charity and Children newspaper and establish employee communications and development support for the homes' work in 23 locations. (BP)

1986, has averaged 1465 in recent months. Weekly receipts have run about \$38,000, or 10 to 15 percent below offerings at the same time last year. Offerings have been almost \$6000 per week behind requirements for the amended church budget.

Jim Stone, chairman of the deacons at First Baptist Church, described the church's action as traumatic and painful for everyone involved. "We wish David nothing but the best and pray God's richest blessings upon him," he said. (BP)

## Two debate atonement in New Orleans forum

Two Southern Baptist theologians discussed their long-standing differences of opinion on the death of Jesus Christ in a public forum at New Orleans (La.) Baptist Theological Seminary before 300 onlookers.

Fisher Humphreys, professor of theology at New Orleans Seminary, and Paige Patterson, president of Criswell Center for Biblical Studies, Dallas, Tex., talked for more than three hours. They covered what Jesus accomplished on the cross and how he accomplished it, the question of the necessity of the cross as the means of salvation and the place of the penal substitution theory of the cross, which holds that Jesus saved persons by bearing the penalty or punishment of their sins.

The discussion was part of an ongoing debate between the two men—both of whom were doctoral students at New Orleans Seminary at the same time—which began when Humphreys published a book in 1979, *The Death of Christ*.

At the end of the discussion, Humphreys produced a document of affirmation outlining areas of agreement, but Patterson declined to sign the paper without writing a section outlining the points on which the two men disagree. (BP)

## Memphis church installs woman as its minister

In services likened more to a wedding celebration than ceremony, Prescott Memorial Baptist Church, Memphis, Tenn., installed Nancy Hastings Sehested as its pastor Nov. 1.

She is the first woman pastor in the 71-year history of the church and first woman pastor of a Southern Baptist church in Tennessee. Four Southern Baptist churches currently have female pastors, including Mrs. Sehested. With 236 members, Prescott is the largest.

The church has been a center of controversy since calling her. The controversy culminated when Shelby County Baptist Association voted to exclude the church from the association membership at its Oct. 19 annual meeting.

In an emotional service attended mostly by members and friends of the church, 300 people packed the church for communion. Representatives of Southern Baptist churches from Kentucky, Louisiana and North Carolina brought greetings, affirming Mrs. Sehested and her call by Prescott.

Recounting Christ's first miracle, the wedding celebration at Cana, Mrs. Sehested called this their wedding day, our own miracle day.

"Christ's first miracle is a miracle to remember this day, at this wedding." So Prescott Memorial Baptist Church, friends of this community, taste and drink. God still turns water into wine."

In jeans and sneakers and three-piece suits, church members came for communion. Black and white, oriental and Asian Indian, they hugged and cried, reluctant to leave the communion table.

"Stay here," said Mrs. Sehested. "At this table we lay aside all differences... of creed or belief... all things that separate us."

The mood held for the afternoon installation service attended by 350 people. Children from the church brought symbols of ministry for their new pastor: salt, bread, rose, a Bible, a towel and basin and a cup. A representative of the youth expressed hope they would never forget the model of their church and remain open to the will of God.

Harold Davis of Oakland, Cal., president-elect of the American Baptist Churches, one of the two conventions Prescott is affiliated with, pledged his convention's support. "The American Baptist Churches stand by you today," he said. "You will not be separated from God by anything. Not by bigotry, nor by discrimination, or dogmatism... or any other philosophical inveciveness of man."

A young woman from Bellevue Baptist Church expressed hope that someday Mrs. Sehested would speak at her church. Adrian Rogers, pastor of Bellevue and Southern Baptist Convention president, had spoken in favor of excluding Prescott from the association at the annual meeting.

At a brief news conference following the service, Mrs. Sehested said: "Prescott in calling me has made visible the strong feeling of call many women have. We are not issues. We are people with a strong sense of call."

"This is a discouraging time to be a Southern Baptist. We have to look for some alternative structures and alternative ways of service. It may be a time to listen to new winds of the spirit." (BP)

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### Missionary teacher killed by drunk driver

Gloria Brinks, a Southern Baptist missionary teacher who also carved a niche in church planting in Peru, was killed in a head-on auto accident Oct. 29 about 40 miles southwest of Redlands, Cal.

The driver of the other car has been charged with driving under the influence of alcohol. He is Sacramento R. Arevalo, 20, of Paris, Cal., who is in a local hospital with major chest injuries, according to a spokesman at the California Highway Patrol's office in Banning.

Brinks, 41, had addressed a Woman's Missionary Union meeting at First Baptist Church, San Jacinto, and was returning to Redlands, where she had lived during her furlough with her parents, John and Marie Brinks.

The San Jacinto church's WMU had given her a surprise Christmas party, complete with presents, because Miss Brinks was scheduled to return to Peru before Christmas.

She was to have eaten that night with Gayle Thomas, a former missionary to Tanzania whose husband, Larry, died of cancer in 1982. The food was ready and the table set when Mrs. Thomas received a call from the Brinkses saying their daughter had been killed in an accident about 1 p.m.

Miss Brinks' assignment in Peru involved teaching grade school children of missionaries in Trujillo and supervising the schooling of older missionary children there as well as missionary children throughout the country in correspondence study. She worked with more than 20 such children and their parents. Her supervisory work took her throughout the country.

She is survived by her parents, a sister and a brother. (BP)

### 30% ok ordination for women?

Women ministers are experiencing both "the best of times and the worst of times" in their pursuit of church vocations within the Southern Baptist Convention, according to a Southern Baptist sociologist.

Larry McSwain, professor of church and community at Southern Baptist Theological Seminary, Louisville, said there is an "organized, vociferous effort to thwart" the ministry ambitions of Southern Baptist women. But that opposition, he said, stems from the "remarkable advances" made by women in Southern Baptist life.

"I started seminary in 1963 and if you had told me then there would be ordained women as pastors of Southern Baptist churches I would have said 'you

are crazy,'" said McSwain. At that time, he said, the role of women ministers was limited to children and youth workers and campus ministers.

McSwain noted that during the 1970s Southern Baptist churches began ordaining women as deacons and church staff ministers. Now most of the opposition is concentrated on keeping women from being pastors of churches, he acknowledged. The major issue is no longer "female giftedness" or "female proclamation" but has shifted to "female authority."

The ordination of women has gained some foothold among Southern Baptists, McSwain said, citing a 1985 poll that revealed 30 percent of Southern Baptists favored the ordination of women.

McSwain said women should not pursue a ministry that requires ordination unless they sense a definite call to that vocation: "If you're not called, don't bother with it (ordination). I don't see why women (who are not called) would put themselves through what they have to go through in the Southern Baptist Convention."

In the meantime, McSwain said, women ministers can best advance their cause by tapping the "experiential faith" of Southern Baptists. "The best thing that will help Southern Baptists (to accept women ministers) is for them to hear and experience the testimonies and the faith experiences of women ministers," he said. (BP)

### Stability is assured, Annuity trustees told

Amid the stormy atmosphere of unstable stock markets, trustees of the Southern Baptist Annuity Board were assured the Southern Baptist agency remains a stable and safe financial institution. Trustees also reaffirmed hiring policies of officers in response to the report of the peace committee.

The volatile growth in the stock market had to contain the potential for a major loss, Annuity Board president Darold H. Morgan told trustees. "I am not a prophet, but I think there will be more losses before we see an upturn in the market," Morgan said.

But despite the stock losses, Morgan encouraged trustees to caution members from moving their money from the retirement plan funds that contain stocks: "We never give advice on which fund to choose but we must caution our people against panic reactions. Members in the variable and balanced funds have incurred paper losses. But if they start moving their money out now they will incur real losses. In the pension world, we are in the market for the long term. We don't panic over drops, and we don't get overly excited during a bull market."

In response to the peace committee recommendations, the trustees unanimously approved a resolution that states, "All of the officers of the Annuity Board are active members of local Southern Baptist churches and all subscribe fully to the 1963 Baptist Faith and Message Statement." (BP)

### Taiwan typhoon damages churches

Typhoon Lynn brought floods, destruction and death in late October to the people of Taiwan, including Baptists.

The typhoon hit southern Taiwan Oct. 24 but caused the most serious damage as it moved north toward Taipei. The capital city was hit by the worst flooding in 40 years as the overflowing Keelung River swept through streets and homes. Wire reports said 49 people had died by Oct. 26. The typhoon dumped 68 inches of rain on the Taipei area in 72 hours.

Hardest hit was the town of Hsichih, north of Taipei. The whole town was flooded as the river overflowed its banks. Police rescued 3000 stranded residents. The Hsichih Baptist Chapel, where Southern Baptist missionaries Herbert and Alice Barrett of Missouri work, was flooded with six feet of water.

Many Baptists' homes were damaged by flooding in Taipei. Ten Baptist churches are located close to the Keelung River. Several churches were damaged extensively by flooding, and at least two seminarians and a pastor were evacuated from churches where they were stranded by high water. No damage to missionary homes and property was reported. (BP)



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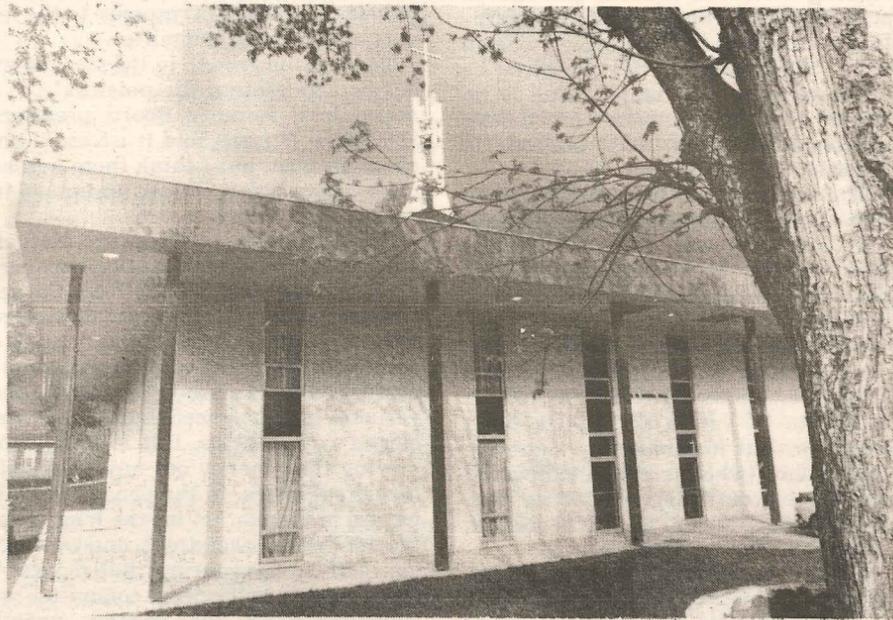
On Sunday, July 28, 1985 Dr. Bill Marshall unveiled the Cooperative Program Historical Marker, which commemorates the role of First Baptist Church, Murray and her pastor H. Boyce Taylor in the development of the Cooperative Program.

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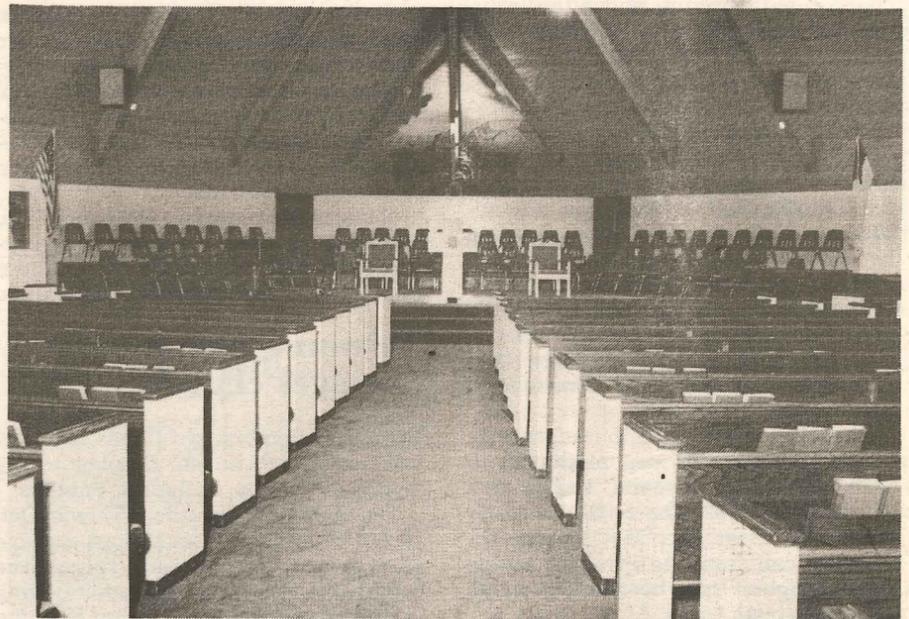
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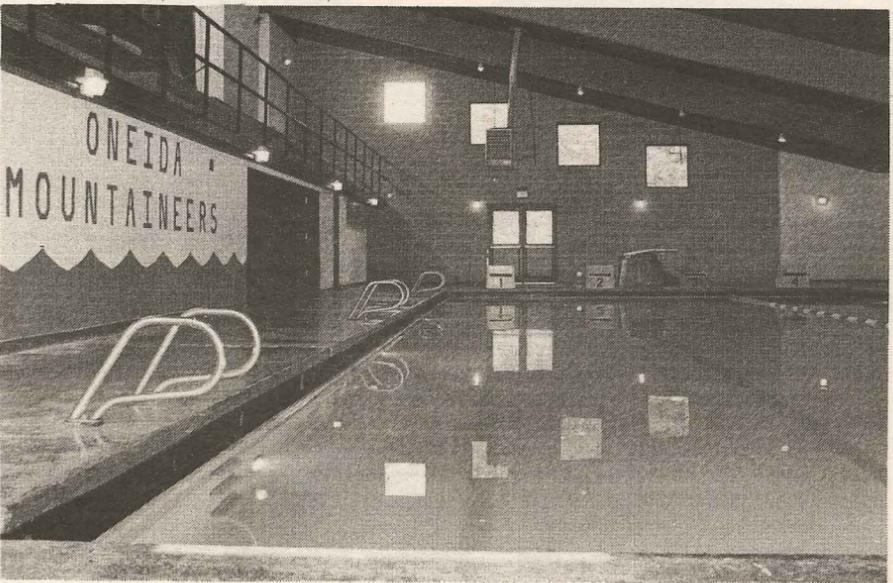
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### clear creek comment

#### Big footprints

Kentucky Baptists are 150 years young! A great celebration is planned to recognize God's blessings on Kentucky Baptists for the last 150 years.

Kentucky Baptist history has been marked by great pastors and outstanding leaders. During times of crisis and other unique periods, God has raised up people of vision and spiritual depth to declare, "This is the right way for Kentucky Baptists. Let us walk in it."

In "The Psalm of Life," Henry Wadsworth Longfellow writes these words: *Lives of great men all remind us*

*We can make our lives sublime,  
And, departing, leave behind us  
Footprints on the sands of time.*

I am reminded of classic statements like this one when I think of Dr. H. C. Chiles. He is what the ideal pastor (and ideal professor at Clear Creek Bible College) ought to be. He is, first of all, a preacher and a caring Christian man. He is stable, persevering and dependable. He pastored First Baptist Church, Barbourville, for almost fifteen years and First Baptist Church, Murray, for more than 22 years.

Dr. Chiles is a native of Pendleton County and a graduate of Georgetown College and Southern Seminary. He worked on the executive board several years and was president of the Kentucky Baptist Convention from 1955 to 1956. He has been a trustee of Georgetown college for 12 years and a trustee of Golden Gate Seminary for 10 years. He has also been on the executive committee of the Southern Baptist Convention for six years.

Mrs. Chiles (nee Elizabeth Mitchell) is a native of Georgetown and also a graduate of Georgetown College. She is a gracious, considerate and kind Christian lady. The Chiles have one daughter, Mrs. R. G. Humphreys, who resides in Lexington. Her husband is a full time Christian counselor and she is organist at Nicholasville Baptist Church.

Since 'retiring' (?) from the pastorate Chiles has been professor of New Testament Interpretation at Boyce Bible School and Distinguished Professor of New Testament at Clear Creek. He continues to supply as interim pastor as well as preaching Bible conferences and revivals. He is into his 39th consecutive year of writing "Comments on the Sunday School Lesson" for *Western Recorder*.

Let us honor the significant accomplishments of the great people who led Kentucky Baptists for the last 150 years....They leave us some big footprints!

### Two join Southwestern music faculty

Trustees of Southwestern Baptist Theological Seminary elected James Stanley Moore and Frank D. Stovall to faculty positions in the School of Church Music Oct. 21.

Stovall's election marks a homecoming. He previously taught at Southwestern from 1956-84. He currently heads the department of music at Mississippi College.

Stovall and his wife, Sara, will return to Ft. Worth, Tex. in January. He holds degrees from Mississippi College, University of Alabama and University of Texas.

Moore, 35, also has a previous relation to Southwestern. He earned two degrees from the seminary and is a candidate for the DMA degree. He also is a graduate of University of New Mexico.

Currently Moore is under appointment of the Foreign Mission Board as

director of the School of Sacred Music at the South Brazil Baptist Theological Seminary in Rio de Janeiro.

Moore and his wife, Mary, and two children will move to Ft. Worth in December.

### Georgetown benefits from scholarship fund

Georgetown College has been granted gifts totaling \$400,000 by a long time friend of the school, Mrs. Margaret Fields of Florence, announced president W. Morgan Patterson.

The gifts have been dedicated to a scholarship fund that will benefit youth from needy families and young people committed to church ministries. The fund is named for Margaret McCoy Fields.

Georgetown's president Patterson termed the gift "a generous example of faith in college bound young people which will provide benefit for untold generations to come. We are deeply moved by this experience."

The donor is a native of Holbrook in Grant County.

After her schooling she taught two years before establishing a real estate business in Northern Kentucky a half century ago.

She and her late husband O. A. Fields worked as a successful realty team until his death in 1967 after which she continued the business on her own.

### Linkletter to make Georgetown appearances

Art Linkletter, popular television and radio personality for more than 45 years, will make two appearances at Georgetown College Nov. 17 at an 11 a.m. convocation and an 8 p.m. lecture in the John L. Hill Chapel.

Linkletter will give special attention to career issues at the morning convocation when he addresses the subject "Making a Career Choice."

The popular entertainer will spend his evening experience at Georgetown overlooking some of his life's highlights.

Art Linkletter has performed in two of the longest-running shows in broadcasting history: House Party, on daytime CBS television and radio, five days a week, 52 weeks a year for 25 years; and People are Funny, on nighttime NBC television and radio, weekly for 52 weeks a year for 19 years.

He won an Emmy Award for best daytime show and had seven other Emmy nominations.

Two major motion pictures and a half-dozen television dramas are part of his acting career.

He has been writing books since 1950, and the list now includes 16, of which *Kids Say The Darndest Things* is best known.



### Kresge Foundation awards Cumberland

The Kresge Foundation has awarded a \$350,000 challenge grant to Cumberland College toward the renovation and expansion of a convocation and physical education center, according to Cumberland College president Jim Taylor.

Taylor said, "We at Cumberland College are greatly honored the Kresge Foundation has chosen to extend this opportunity to the college. This challenge will encourage our many alumni, faculty, staff, parents and friends to help meet our goal of raising the remaining \$675,000 needed for the project by Sept. 1, 1988."

The gift is presented as a "challenge." That means in order to receive the \$350,000 the college must raise the remaining \$675,000 needed to complete full funding for the project.

So far, the foundation has awarded 119 grants in 1987 for a total of \$38,520,000. It will continue to make new grant commitments during the balance of the year.

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# The Africa experience

## Kenya project stirs 'new breeze' in Kentucky

by Todd Deaton, Staff Writer

There's a new breeze of missions awareness stirring across the Kentucky mountains that originated deep in the broiling sun and scrub brushes of a small east African country.

Three years ago, at the request of executive secretary-treasurer William W. Marshall, a task force of five Kentucky Baptist Convention officials went on a three-week trek across Kenya. The team—comprised of Robert C. Jones, Jay Brown, Marshall Phillips, William L. Kaufman and Anna Mary Byrdwell—was assigned to explore the needs of Kenya Baptists and determine priorities for an imminent missions partnership. James H. Cox, associate editor of Western Recorder, and W. Mark Snowden, then director of the KBC Media Department, accompanied the steering committee as they set into motion what may be termed as the first "Great Awakening" of Kenya.

The group's tour took them to cities and villages throughout Kenya: Nairobi, Limuru, Kilimanjaro, Wundanyi, Mombasa, Malindi, Kilifi, Machakos, Rumuruti, and many others. They visited with scores of Southern Baptist missionaries and national Baptist pastors, collecting requests for volunteers to aid them in evangelism and outreach.

The Kentuckians returned to their native land with reports of opportunities for construction teams, water and soil conservationists, veterinarians, architects, seminary teachers, lay witnesses, music directors, Woman's Missionary Union leaders and pastoral evangelists. The steering committee had high hopes of involving approximately 400 more Kentuckians in the Kenya project, but the results of their pleas startled even the most optimistic leaders at the Foreign Mission Board who envisioned the state-country linkup.

**By the close of the three-year missions adventure more than 750 lay persons and Kentucky pastors will have volunteered to make similar journeys to serve in Kenya, each bringing back incredible stories of masses won to the Lord during their brief visit and in turn bringing a revival of mission awareness in the bluegrass state.**

And, each of the members of the original steering committee, as well as the other KBC officials who have become involved in the project, can give incredible accounts of how God's spirit is active at home and abroad.

C. Benton Williams, director of the KBC's Missions and Church Services Division, is convinced "the experience of Kentucky volunteers and Kenya Baptist missionaries has started something that will never end in their country.

"There is a new spirit of revival and evangelism and a desire to learn and teach God's word that is pervading all Kenya," he explains.

"During my second trip to Kenya, my wife and I went into the jungle near Malindi to spend two weeks visiting some of the villages," Williams shares. "On that one crusade about 350 people made personal decisions for Christ.



Members of the Kenya task force included (front, l-r) James Cox, Anna Mary Byrdwell, Robert Jones, Bill Kaufman; (back) Mark Snowden, Marshall Phillips and Jay Brown.

"I went into one village of about 15 mud huts and met their chief. Through an interpreter, a local pastor and I told him we were there to tell him about Jesus Christ," he continues.

"The chief replied, 'I heard something about Jesus many years ago as a child, and all my life I have been searching for someone who could tell me that story. You mean to tell me that God sent you here just to tell me about Jesus?'" Williams narrates.

Through that encounter the chief and 22 members of his family were led to the Lord. "This proves to me God's spirit is at work even in foreign countries," he asserts.

Williams also cites the goal of Clay and Pat Coursey, missionaries to Kenya, to reach 100 people a week for Christ this year. According to him, the couple has exceeded its goal because of volunteers Kentucky sent to share Christ.

But, the effects of the project have not been confined to the southern side of the equator.

"These nearly 700 people have come back and told their story at their churches, associations and with their families," Williams suggests. "Now, they have a desire to do the same thing over here. Some were not effective witnesses prior to the challenges they encountered in Kenya, but they have returned to become an active force, helping Kentucky Baptists reach their goal of 400 church starts by 1990."

The KBC staffer claims the 88 new church starts and preaching points are a direct result of Kentucky's participation in the partnership. "I also think that it is one reason we reached our Eliza Broadus State Missions Offering for the first time in a number of years."

The Woman's Missionary Union voted to designate all of the overage to mission efforts in Kentucky and Kenya. In addition to the regular \$25,000 allotment, Kentucky Baptists gave almost \$39,000 for missions, netting more than \$63,000 for new church development.

"There's a new breeze blowing in Kentucky as far as missions awareness is concerned," Williams concludes.

Jay Brown, retiring state director of evangelism, focuses on how the Kenya project affected the work of his department.

"We've begun to realize the necessity of a discipleship follow-up program for evangelism to be meaningful both in Kenya and here in Kentucky," he states. "The Kenya leaders are bright people who are quick and willing to learn, but many don't have the orientation we have of the basic principles of sharing the gospel with others. Thus, evangelism was a top priority for them.

"We wanted them to understand that the primary resource Kentucky Baptists could offer was not money or material goods, but people. One of our joint objectives with the Kenya Baptist Convention involved witness training to foster local lay-led revivals," Brown comments.

"Perhaps the main result of the Kenya project was that people saw for the first time the results of missions money," he claims. "Gifts to missions will increase because some of our fellow Baptists possess first hand knowledge of a mission field."

Marshall Phillips, manager of Cedar-moore Baptist Assembly, echoed Brown's concern for evangelism in Kenya.

"I felt from the very beginning the greatest needs were in the area of leadership training, one-on-one evangelism and assistance in building churches," he shares. "Everything I hoped to see was done, except in the medical areas. Doctors, nurses and dentists did not respond as anticipated perhaps because of professional difficulties in acquiring visas."

Phillips had two advantages that his peers on the steering committee and most of the volunteers did not have. He was a missionary in Kenya 13 years and was familiar with Swahili, the predominant native language, and the trip offered a chance for him to renew acquaintances with old friends.

"This project fulfilled a dream for me. I had to resign the missionary appointment because of family medical problems," he elaborates. "Then I thought I'd never have an opportunity to return. But, in the past three years, I've made more than 700 trips!" he exclaims.

"Actually, I have only made two visits to Kenya, but I feel a part of the other 700-plus volunteers who participated in the missions project," explains Phillips, who was asked to help orient the volun-

teers in adjusting to the Kenyan culture prior to their journeys. "It's exciting to know I have shared a part in what each of them has accomplished for Christ over there—far more than I could have done alone if I had stayed."

Phillips also had a unique experience on one of his visits to Kenya that he feels conveys the true significance of the partnership.

"My wife and I did two projects with a host pastor while I was there. I had baptized this minister in 1964 and had not seen him since I left Kenya," he relates.

Explaining the importance of the encounter, Phillips reflects, "It's fascinating how sometimes a seemingly insignificant event, like one of many baptisms performed during a ministry in Kenya, turns out to be so important in God's work. This man is now a leader among Kenyan Baptists, 30 years later.

"Sometime in the future these Kentucky volunteers may return to Kenya only to discover that someone they won to the Lord is in a position of Christian leadership," he predicts. "Their impact will be phenomenal perhaps in the history of an entire nation."

Yet, Phillips' greatest surprise was the number of churches that were started as a result of the project.

"I had expected some," he claims. "But, according to Dr. Marshall's column, in a six-month period Kenya averaged starting a church a day. That's better than 180 churches started because of the work of Kentucky Baptists. Although I am really not certain, I would estimate the total to be more than 400."

William L. Kaufman, state Brotherhood director until his retirement last summer, emphasized the partnership as an opportunity for Baptist laymen involvement in Kenya that would carry over into the life of the local church.

Kaufman recalls a lay person and a pastor who went to the Kairabangi area of Nairobi.

"These two men went door-to-door talking to people, sharing Christ and inviting them to a local church. They saw 100-plus conversions through their visitation efforts.

"Later, another pastor was sent to the same area and repeated the witnessing process, recording more than 600 additions in one week's time," says Kaufman. "In Kenya, it seems you can go to the same city or village and what was planted the first time continues to bear fruit for many years."

Although Kaufman was extremely pleased with the accomplishments for Christ in Kenya, he, too, would have liked to have seen more laymen become involved in digging much needed wells, building churches and providing medical assistance. "It bothered me that we weren't able to fulfill all of their needs, especially with the resources of people in Kentucky churches.

"The Kenya Baptist partnership was encouraging not just to ministers but also with the Kenyan Baptist people. Kentucky Baptists did not minister to Kenya Baptists, but with them in an effort to reach other nationals for Christ," he explains. "The nationals seemed to be impressed that Kentuckians would

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come all that way just to share Christ with them."

One of the best things, according to Kaufman, that came out of the project was a new appreciation for missionaries and the sacrifices they make in their work. "All of the volunteers returned with a deeper satisfaction for the work of the Foreign Mission Board. They have a good impression of what is involved in missions work in today's world. Another positive result is that it has strengthened the Cooperative Program giving in the churches where the volunteers have been allowed to share their experiences," he concludes.

**Anna Mary Byrdwell**, state WMU Baptist Women and Baptist Young Women consultant, discovered a Kenya of contrasts awaited her.

On the one hand, Mrs. Byrdwell saw people "open and seeking to discover what Kentuckians had to offer as well as some who were anxious to share their needs and hopes with the committee. And, it was exciting to help them see Kentucky people were not rich people; they were just people who wanted to share who Jesus is with others."

But, in Rumuruti she saw a child with sores on his legs that were covered by flies and was deeply disturbed because she did not have the resources to help that child.

"In one sense, I was thrilled that Southern Baptists were doing all they could to meet the needs—digging wells and providing grain for hunger relief. Yet, I was frustrated because we were not able to meet all of their needs," she states.

Mrs. Byrdwell believes Kentucky Baptists have planted seeds all over Kenya. "The volunteers have done things they cannot nurture or see grow," she comments. This fact, she contends, will stretch one's dependence on the Holy Spirit to bless what Kentucky Baptists have done.

Churches need to be cautioned, however, according to Mrs. Byrdwell. "The churches who were involved in the Kenya project need to realize that there are 110 other missions fields besides Kenya. Congregations should not focus exclusively on Kenya, but accept the full challenge of foreign missions and realize that all countries need our prayers and financial assistance.

"Perhaps the greatest awareness Kentucky volunteers should come to is realizing missionaries are committed Christians in a place where God has put them, and God has simply asked us to be committed Christians wherever he put us," she advocates.

**Robert C. Jones**, director of the KBC's Direct Missions Department and director of the Kentucky-Kenya project, cites his most satisfying experience as seeing the reluctant people who volunteered to go to Kenya come back on fire for God. One of his responsibilities during the last three years has been doing the logistics work for Kentucky Baptists with the Foreign Mission Board, removing obstacles like obtaining passports, visas and health immunization records so people could go to Africa.

"I love to go and meet the folks before they leave and then see the volunteers again in the airport when they return," he reveals. "They try to verbalize what the trip means to them to their peers, but somehow the experience eludes words.

"Without exception their world vision has broadened and lifted to a deeper appreciation for missionaries and for foreign mission work in general. They have seen the Cooperative Program at

work first hand and the offering is no longer just money. It is also people," Jones confides.

Several couples that were involved in the partnership found their experiences solidified their beliefs they should be on a foreign mission field as career missionaries, according to Jones. As a result, many of these are seeking FMB appointment.

But, Jones also has plans for the other returnees. "My dream is that these approximately 750 people who have been to Kenya will become a moving force for evangelism in our own state in local church projects, starting new works in eastern Kentucky with their new found zeal for missions, and being involved again in future partnerships with other states and countries," he confesses.

Jones is careful to credit the success of the partnership not simply with the work of the Kentuckians, but, more significantly, with the warmth and friendliness of the Kenyan nationals.

**James H. Cox**, who was reporter for the steering committee's first trip to Kenya, could not say enough good things about the missions opportunity during the past three years.

"I could not be more positive about anything that we, as a state, have done," he declares. "This project has changed lives not only in Kenya, but also in Kentucky.

"The Kenya project has widened our horizons and perspectives and caused many Kentuckians to share a deep concern for people of other lands, both for their spiritual welfare and their physical well-being.

"Even from my limited perspective of two visits, I became convinced that people are hungry for the good news of Jesus Christ," he claims.

Cox's favorite recollection is of Scheme ("farm") Baptist Church near Malindi, an hour's drive from the Indian Ocean.

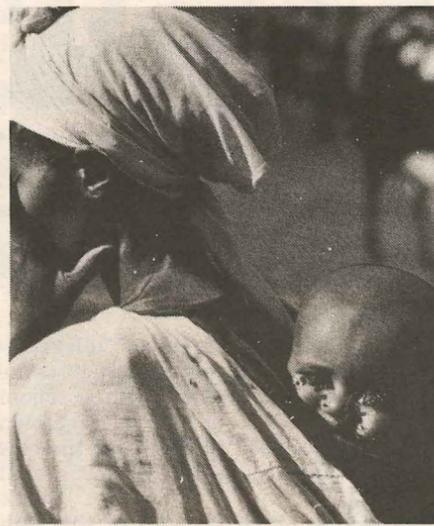
"In the morning service as I looked around the mud hut that was the church building into the black faces of men, women and children, it hit me that they worship the same Lord as I do and that Lot-tie Moon lived there," he explains.

"If Southern Baptists had not given through the Cooperative Program, these people probably would not have been sitting there. Southern Baptists provided and trained a missionary to go share the gospel and start that church.

"I saw for the first time where our money is spent—our nickels and dimes—to lead people to Christ," Cox

elaborates. "I'm thankful for the power of a unified giving program like Southern Baptists have for I have seen the other side of the offering plate where the aid is being received."

Western Recorder has tried to be a cooperative agent with the Kentucky-Kenya program and has run scores of articles and pictures related to the project, he says.

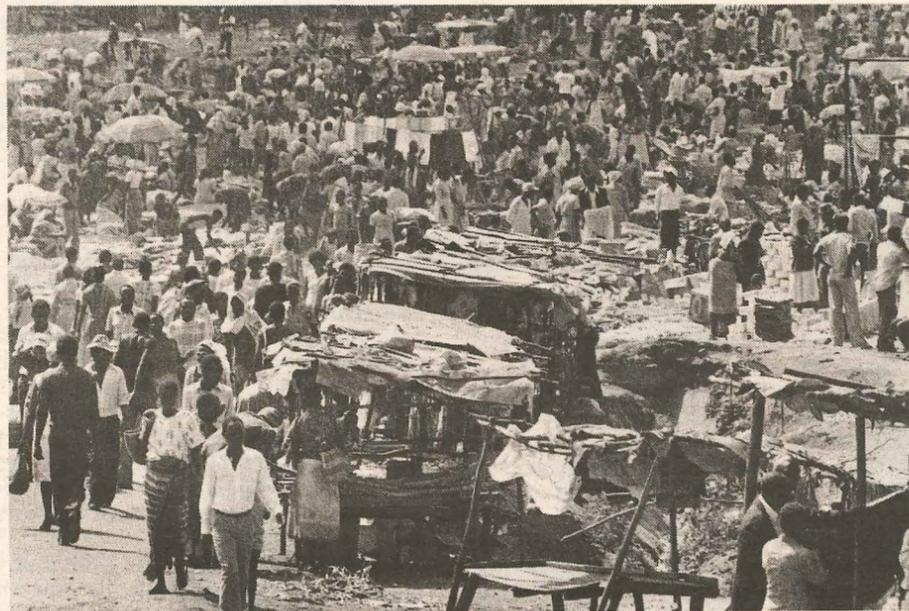


Kenyan woman and child

"We have grown a new generation of Kentucky Baptists who have now been exposed to what life is like on a mission field in a foreign country. Many want to participate in another partnership and their desire will not be quenched until Jesus comes."

**G. Allen West**, associate director of the Kentucky-Kenya partnership who was appointed in February 1985, summarizes what the project has meant to Kentucky Baptists thus:

- "Most of the volunteers have returned with a sense of ecstatic joy. There is the wonder of a new land visited, a new culture encountered and a new light on the power of the gospel to appeal to people.
- Most have returned with a desire to do more for our Lord and his kingdom.
- They have returned with a deepened appreciation for our missionaries and the FMB.
- Most have returned home with a hope and desire to serve again in Kenya or some other country.
- They have been amazed at what God could do with and through them when they gave their witness of Christ to the Kenyan people."



An overview of the Kario Bangi market in Nairobi.

According to West, almost universally, the volunteers have praised God for the warmth and friendliness of the people who welcomed them so completely to Kenya.

He also notes several ways the project has affected Kentucky churches. "Missions has come alive.

"All of a sudden missions and the Cooperative Program have been personalized to these churches and they have been enriched by the testimonies of those who went," West says. "There is a renewed sense of concern for the lost and greater intensity in prayer for them."

He cites an example of a small, rural church with a mission-minded pastor that sent three of its members. They went further and wanted to send money to construct church buildings and to have a greater part in the work of spreading the word among the Kenyan people. A new sense of mission has been felt among the people in this church, he contends.

"While it is still too early for us to get an objective account of the meaning of the Kenya partnership to our Kentucky churches, we can point to some of the joys pastors and laymen are telling us," West allows. "There is a renewal of interest in missions."

**William W. Marshall**, KBC executive secretary-treasurer, who was a primary catalyst for Kentucky's involvement in the foreign missions project, confirms that the partnership has far outdistanced even the highest expectations.

Marshall lists several unique features of the partnership. KBC personnel planned for every association in the state to participate. The convention provided half of the cost for each of the 55 directors of missions to go. Although some did not go, the majority did.

More significantly, 73 of the 78 associations have had at least one person participate. That means 93 percent of Kentucky's associations have been impacted by the Kenya project.

He also notes that nearly 200 of the state's "cooperating" churches, or almost 10 percent, became involved.

The success is partially due to Marshall's own familiarity with overseas partnerships from the perspectives of both a field missionary and a FMB staff person responsible for developing a Volunteer Enlistment Department.

"It is probably true that with my own experience, the experience of two former missionaries on the KBC staff who had lead roles—Benton Williams and Marshall Phillips—we were in a position to work out many problems before they arose," he acknowledges.

Marshall also credits the placement of Kentucky personnel, James and Wilma Whaley, as field coordinators. This couple greatly facilitated not only the work of the volunteers but aided in the actual project planning and locations. He also acknowledges that having a person, G. Allen West, recruiting and matching people with needs, gave a base of operations which helped make the partnership a success.

"Kentucky Baptists have entered a new era of 'mission partnerships' which will involve an even greater number of Kentucky Baptists in a hands-on mission experience," Marshall claims.

"Perhaps the greatest affirmation of God's blessing upon the Kentucky-Kenya partnership is that even though the planning and executions have been outstanding, the results have far exceeded our original dreams and have opened up a new day of expectations among the Kenya Baptist nationals and missionaries."

## Georgetown's legacy touches two centuries

Georgetown College is a coeducational liberal arts college providing students with a climate for achievement within a Christian context. Now approaching its 159th year, the college has been known as a community of rich tradition, high ideals and academic excellence. The relationships between students, faculty and administration are personal and the community is dedicated to discovering ways in which Christian men and women may serve most effectively in contemporary society.

**The college and members of its faculty and staff are committed to a fourfold purpose: maintenance of an atmosphere of Christian sensitivity; quest for correlation of spiritual sensitivity with academic excellence; adherence of basic studies in the humanities and sciences; and healthy development of interest in the professions, with the common consent that these areas of interest are concurrently dedicated to producing a liberally educated man or woman.**

In 1787, five years before Kentucky became a state, Elijah Craig, a Baptist minister, opened a classical school. Jan. 15, 1829 an act to the 37th General Assembly of the Commonwealth of Kentucky was approved incorporating the trustees of the Kentucky Baptist Education Society.

Later that year the small classical school became the first Baptist college west of the Alleghenies. Its facilities, consisting of a single frame structure, opened to 30 students and four professors. During the years that followed the institution flourished despite the difficulties of sectional conflict, Civil War



and reconstruction.

Prior to 1892 Georgetown College degrees were granted only to male students but after consolidation with a school formerly known as the Georgetown Female Seminary in that year the college assumed its present coeducational status.

The first three decades of the 20th century brought continued expansion of the college's physical facilities and curriculum along with growth of the student body and faculty.

However, a disastrous fire Apr. 26, 1930 destroyed the chapel and most of the library, foreshadowing hard times of the great depression. These were, perhaps, the most arduous years in the history of the college; money was scarce, enrolment declined, and yet dedicated trustees, administration and faculty managed to keep the institution alive.

During the quarter century following World War II, national priorities and cultural emphases on higher education combined with administrative foresight and a resurgence of vigor to bring about what can only be termed phenomenal expansion.

**The recent history of Georgetown College particularly since 1955 has been marked by rapid growth and development in every area. Even, so, and while responding to the rapidly changing needs of a society constantly transformed by scientific and technological innovation, the historic purposes of Georgetown College remain essentially the same: to foster the discovery and critical appraisal of knowledge, and to promote the understanding and communication of ethical and spiritual values.**

The campus is situated on 52 gently roll-

ing acres, blending colonial red brick buildings with the beauty of the Kentucky bluegrass. There are four antebellum buildings as well as eight other more modern structures for classroom and administrative functions. A new residential park, or south campus areas, consists of 12 mini-dorms, housing between 40-86 students each. In addition, two larger dormitories are located to the north of the academic commons on College Street.

The college is located in the heart of Kentucky. It can be reached by automobile, air and bus. Georgetown is on Interstate 75, a few miles from the junction of Interstates 64 and 75. The community is also served by U. S. highways 25, 62 and 460. Bluegrass Field in nearby Lexington (15 miles) is a terminal for Delta, Frontier, Tennessee Airways, Piedmont, U. S. Air and United airlines.

Georgetown College is accredited by the Southern Association of Colleges and Schools. It is approved by the Commonwealth of Kentucky's Department of Education for the certification of teachers. Its affiliations include the National Commission on Accrediting; American Council on Education; American Association of Colleges for Teacher Education; Association of American Colleges; Association of Governing Boards of Universities and Colleges; Council of Independent Kentucky Colleges and Universities; Kentucky Independent College Foundation and the Association of Southern Baptist Colleges.

Prepared by PR Department Georgetown College.

## Oneida is a boarding school with love

Oneida Baptist Institute was founded in 1899 by James Anderson Burns. Serving young people in grades 6-12, Oneida is the only boarding school ministering to and in behalf of Kentucky Baptists. The school's 200-acre campus and farm is located in Clay County, 40 miles east of London and I-75, and 40 miles west of Hazard.

A teaching and support staff of 102 minister to the school's 555 girls and boys. The larger portion of Oneida's students are from Kentucky but students are also enrolled from 28 other states and 10 foreign countries.

**Eight men and one woman have served Oneida as presidents.**

Founder and president from 1899 was James Anderson Burns.

Thomas Leonard Adams was Oneida's second president, 1917-21.

Sylvia W. Russell was president from 1922-28.

Founder Burns again worked actively as president from 1928-34 followed by Charles Goins, 1934-41.

Saul Houchell became Oneida's fifth president through the war years 1941-46 followed by Eri J. Shumaker 1946-48.

D. Chester Sparks served 14 years 1948-62, followed by David Jackson, 1962-72.

Barkley Moore became Oneida's president in 1972 and is now in his 16th year.

Oneida Baptist Institute is large enough today to provide a superior and well-rounded Christian education. OBI is small enough that each child can have an active part in the varying activities, and be worked with as individuals.

Oneida accepts any child that is men-

tally, physically and emotionally competent to be away from his family. Oneida accepts any child regardless of race, nationality, religion or economic condition, first come, first served to the limit of its capacity.

The academic, athletic, extra-curricular, and spiritual programs of Oneida, as well as the student work program, are all predicated on the idea that *everybody is somebody*. While preparing young people for higher training and a career, the emphasis is on Christian character.

All Oneida students and teaching staff attend daily chapel including each day of the summer school program. Oneida's is a year-round program. The regular school year is divided into four academic quarters, as is the summer term.

The yearly operating cost of Oneida is in excess of \$2.5 million. The largest single gift is approximately \$275,000 from the Cooperative Program. That leaves nearly \$2.3 million that comes from other sources, largely individual donors. Approximately one-fifth comes from student fees.

What are the needs of 1987 that justify the continuing existence of a Christian institution such as Oneida?

Christian education will always be a need. That is timeless. Christian schools are more needed than ever before. Formerly every public school, was, in effect, a Christian school. Each had chapel, prayer and Bible study. But not so today. But such spiritual training is still possible in Christian schools which are not tax-supported. And such schools are

more needed because there is no longer such training in all the schools as in decades gone by.

**When the Oneida school began its work most children were reared in a rural setting.** Each had daily chores feeding the pigs, milking the cows, watering the stock, gathering eggs, harvesting the crops. This was all excellent preparation for the adult world and each child knew he was a contributing member of their household. This gave each a feeling of self respect, of 'belonging.' Today, most children live in urban areas. They have little or no daily responsibilities. There is much idle time and a consequent boredom that leads to drug usage, alcoholism and even thousands of teenage suicides annually. At Oneida Baptist Institute children still have chores and activities to productively consume their time.

When Oneida was founded divorce was nearly unheard of. Today 40 percent of America's teenagers live in a single parent home during their teenage years. The structure, the 'home' atmosphere, both male and female staff on which Oneida boys and girls can 'role' model, the more positive peer pressure that is possible in the more controlled atmosphere of a boarding school, a loving yet firm discipline, the many activities available in a campus setting are a thousand times more needed than 88 years ago.

The scope and nature and philosophy of Oneida Baptist Institute, its concern for meeting the needs of each generation makes Oneida as needed as vital, as relevant as it was for that first generation

served. In fact, relatively speaking, Oneida is more needed than ever before. Most social change, on a national scale, has only added to the need.

Today, Oneida has an importance far beyond physical size and the breadth of its program. It is important because it is dealing with the two most important things of this world, the souls and minds of men and women. If ever there was a need for educated people and for strong Christian character, today is the day. Christian education gives hope to the hopeless, power to the weak and ambition to follow the ray of hope and exercise the power given.

In 1987 when the world teeters on the brink of disaster and we seek and search for the key to world peace, the words of Oneida's founder written in 1928 come to mind: 'Peace can never be secured by drastic laws, battleships and big guns. But when the children of the world are taught to love each other, then strife and rapine will cease.'

Souls won. Lives changed for eternity. That is the single most important responsibility shared by every institution that professes to be Christian.

One that is filled with Christian love is one that wants to minister to needy and suffering humanity in the spirit of Jesus who came not to be ministered unto but to minister.

Prepared by PR Department, Oneida Baptist Institute.

# MEET CLEAR CREEK BAPTIST BIBLE COLLEGE

## The School of Yesterday, Today and Tomorrow

### Clear Creek's Unique Beginning

Clear Creek Mountain Preachers Bible School came into existence through the efforts of Dr. Lloyd Caswell Kelly, pastor of the First Baptist Church of Pineville in the 1920's. He discovered that of 115 ordained Baptist preachers in this area, only four had as much as a high school education. Keenly sensitive to the need for the proper preaching of the gospel in the mountains, Dr. Kelly, upon first seeing the forks of Clear Creek, was inspired to dream aloud, "Surely God must have made this beautiful spot for the moral and spiritual benefit of the mountain people." In 1923, he prevailed upon a group of Baptist laymen for Pineville and Middlesboro to back him in purchasing the Clear Creek Mountain Springs property, consisting then of 450 acres of land and six cottages.



The first two assemblies of 1924 and 1925 were held under a tent. In 1926, the Alice Rains Memorial Auditorium was erected, and the first session of the Preacher's Bible School was held that summer. A two-week session with twelve students met with Dr. Robert P. Mahon, who at that time was on the faculty of the Baptist Institute (now New Orleans Baptist Theological Seminary).

In the early years school was held one-to-four months at a time. Since 1946, when the school was chartered by the Kentucky State Legislature, it began five- to nine-month school years. For many years the campus of Clear Creek served as summer camp grounds for Kentucky Baptists.



### Our Commitment to Excellence

Primary among the changes at Clear Creek is its growth from a meager beginning of a tent and six cottages to over sixty buildings and 700 acres. The physical growth was matched by growth from an initial enrolment of twelve to more than 200 students and their families annually.

A newly revised curriculum leading to a Bachelor of Ministry degree is now in operation. Every student majors in Bible and chooses an emphasis from one of the following areas: preaching, pastoral care, church administration, or church music.

The need to provide education to adults who cannot attend classes at the "normal" time makes it necessary for Clear Creek to adopt a more flexible schedule. The new three day/two day schedule, the only one of its kind, was implemented in 1986. Giving the busy pastor options in ministerial training, the three day/two day schedule groups classes into Monday/Tuesday/Wednesday and Thursday/Friday sessions.

When coupled with evening classes, the new schedule allows a student who attends classes on Monday through Wednesday to receive up to sixteen hours credit. A student who attends on Thursday and Friday may receive up to twelve hours credit. The composition of the student body is changing. When the school began, it drew its students only from the mountains of Kentucky. Now we have students from twenty-five states and three foreign countries.

### Building for the Future

It is unusual for a college beginning its seventh decade to have had only three presidents. This stability adds to the institution's commitment of "training adults for ministry in local Baptist churches." Growing out of this stability are the following unique characteristics:

1. Clear Creek is a family-centered institution. The average student age is thirty-one years. Ninety percent of the students are married and we consider the entire family in every area of planning.
2. School costs are very minimal and the campus workshop program, local job opportunities, and remuneration from church work help eliminate some of the financial barriers to education.
3. Clear Creek is the only Southern Baptist college affiliated with the American Association of Bible Colleges. Ours is the only accredited Bible college receiving Cooperative Program funds. We loyally teach the education and mission programs of our sponsoring convention.

Selection of Clear Creek faculty emphasizes ministerial and professional experience, as well as character, academic competence, teaching ability, and personality. Every professor is required to have at least five years of local church ministry experience. A twenty-eight member faculty provides a student ratio of 1:8. Of the twenty-eight faculty members, twenty-four have their master's degree or above in their field of expertise. Twenty-five percent of these hold earned doctorates.

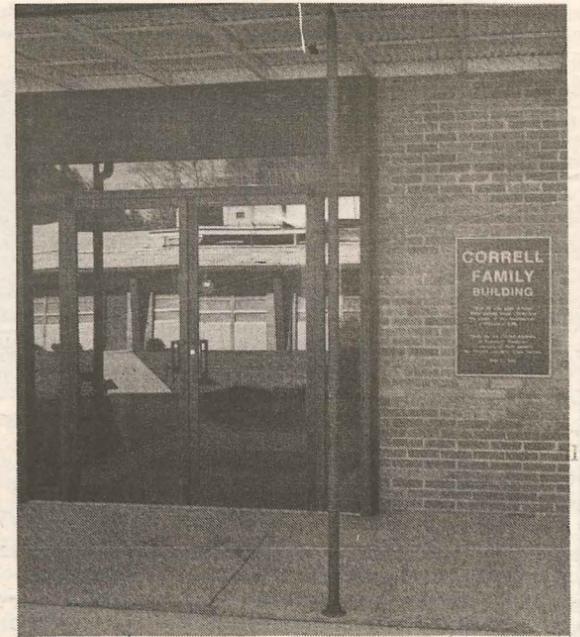
Our strong academic support program allows us to accept students regardless of education and help them attain their G.E.D. before enrolling in our diploma program.

Clear Creek is the only four-year, fully accredited Bible college in Kentucky maintaining the organizations found in Baptist churches. Preschool through adult choirs and a complete program of missions involving our students and staff assure continuity with the local church.

A well-rounded ministerial student is one who involves himself in worship and recreational and social activities outside the classroom. The typical Clear Creek Baptist College is married with two school age children (typically, over 200 children live with their parents on the campus). Therefore, the student life program must include activities for all age groups.

The student life program at Clear Creek has as its purpose, "to minister to the total person, seeking to help each administrative, faculty and staff member, student, and each family member to maintain a healthy mental, physical, and spiritual lifestyle."

A foundational and exceptional aspect of student of life at Clear Creek is the daily chapel service. During this worship experience students interact with each other, faculty, staff, and local, state, and national Southern Baptist leadership.

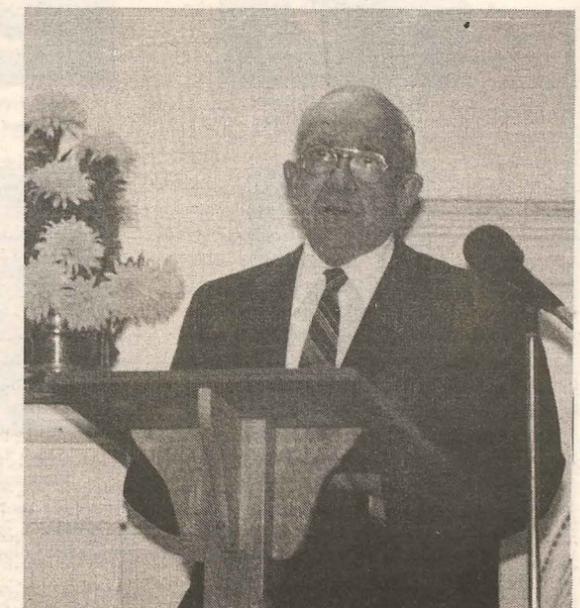


### Preparing to Change the World

Our graduates serve in forty-six states and six foreign countries. Clear Creek's blend of theory and application in training provides our graduates with the skills necessary to serve "successfully" in the Lord's church. Success is measured by time. Clear Creek's success withstands the test of time.

Clear Creek welcomes students from other denominations, but our distinctively Southern Baptist character makes our student body predominately Southern Baptist. Requirements for admission include a minimum age of twenty-one years, a call to full-time ministry, and active membership in a local church for one year prior to admission.

Clear Creek attracts students from many different backgrounds and interests but they soon become part of the Clear Creek family. Because of the age and maturity of the students, we have an exceptionally high retention and graduation rate. Because of their life experience, our students bring to the classroom an excitement about and anticipation of learning. This helps to create an atmosphere very conducive to teaching.



# Cumberland College

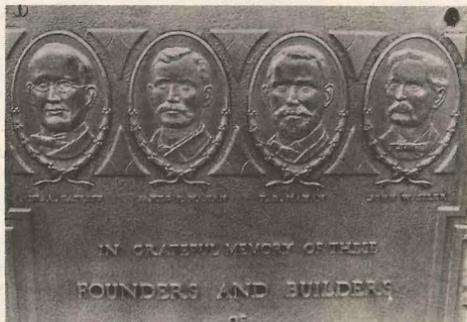
Williamsburg, Kentucky  
CENTENNIAL HISTORY



A few short decades after the Civil War, there gathered in September of the year 1887 in a little weather-beaten country church in the mountains of Eastern Kentucky a few men representing eighteen Baptist Churches. It was the annual meeting of the Mount Zion Association in a region having only one or two small schools that offered as much as a high school education.

Though these few men had only a meager common school education themselves, and some scarcely that, they, nevertheless, felt the responsibility of providing some means of higher education for the children of the Kentucky mountains.

The Association minutes show the founders were poor — \$366 was the total amount contributed by their eighteen churches during the year 1887-1888 to pastors' salaries. They, nonetheless, solemnly passed a resolution, through the encouragement of General Green Clay Smith and under the leadership of R.C. Medaris, looking toward the founding of a college then called Williamsburg Institute. The Articles of Incorporation were approved by the State Legislature on April 6, 1888, although the doors did not open until January 7, 1889, the date from which the College celebrates its founding.



Founders Plaque

Like Abraham of old the founding fathers began their journey with precious little more than faith and a promise. Little did they know that their vision would shortly catch the eye of men like John D. Rockefeller and Andrew Carnegie, both of whom initially supported the College through their philanthropy.

This was but the beginning of famous names associated with the College including William Jennings Bryan, Duncan Hines, Bing Crosby, Henry Clay Frick, and the list goes on.

Actually Dr. Ancil Gatliff, a local physician, along with other local residents such as J.P. Mahan, J.W. Siler, E.S. Moss, T.B. Mahan, R.C. Medaris, and A.T. Siler must be given much credit for getting the College underway.



Williamsburg Institute First Opened Its Doors in January 1889

These founding fathers envisioned young people from humble homes filling the halls and coming forth from the portals, their faces radiant with the light of learning.

In 1913 with the acquisition of Highland College, Williamsburg Institute's name was changed to Cumberland College.

This Institution has produced two governors, five military generals, an admiral, five college and university presidents, a congressman, ministers, missionaries, legislators, judges, a host of medical doctors and attorneys, teachers, and the list goes on.

Undaunted by recessions and depressions, The Spanish American War and two World Wars, the College has continued to serve Appalachia.



Governor Edwin P. Morrow  
Cumberland College Alumnus



Congressman Eugene Siler, Sr.  
Cumberland College Alumnus



Governor Bert T. Combs  
Cumberland College Alumnus

Nine presidents have served the College including William James Johnson, E.E. Wood, John Newton Prestridge, Gorman Jones, acting president; A.R. Evans, acting president; Charles William Elsey, James Lloyd Creech, J.M. Boswell, and James H. Taylor.

At a meeting in Harlan County, Kentucky in 1959 the General Association of Baptists voted to allow Cumberland College to resume four year status, having previously awarded the bachelor's degree until 1913.

The Cumberland College campus is nestled in the Kentucky mountains and located on four

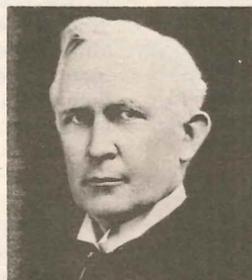
hills in the city of Williamsburg.

This College, one of America's unique institutions, is located near the Cumberland River, Cumberland Falls, and Cumberland Gap.

The green, manicured campus is old, spacious, and pastoral, with twenty buildings, most of which were built or acquired in the last thirty years and five of which are older but well kept. The buildings are a blend of Antebellum, Edwardian, and historic Williamsburg architecture.



William James Johnson  
President (1889-1890)



John Newton Prestridge  
President (1893-1897)



Gorman Jones  
Acting President (1910-1912)



Edwin Ellworth Wood  
President  
(1890-1893, 1898-1910 and 1912-1919)



Albert Robinson Evans  
Acting President (1919-1921)



Charles William Elsey  
President (1921-1925)



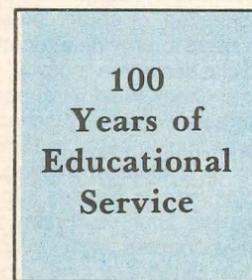
James Lloyd Creech  
President (1925-1945)



James Malcolm Boswell  
President (1945-1980)



James Taylor  
President (1980-Present)



The campus is unsurpassed with steeples sweeping up to the glory of God. At times clouds almost seem to surround the campus. Cumberland is one of those almost extinct colleges: a small college intimate and concerned in a setting of almost incomparable beauty. Meticulous would be the key word to describe the physical facilities, largely because of a dedicated maintenance staff supported by student labor. The College has remained true to its founding purpose: "To provide a first class education at rates that are compatible with the means of mountain people."

Adapted from the history of Cumberland College entitled *A Bright Shining City Set On A Hill* by James H. Taylor, President of Cumberland College.

## Doing Jesus' healing ministry is hospital's theme

Baptist Hospitals Inc. is presently composed of approximately 4000 employees statewide. They serve at Western Baptist Hospital, Paducah; Louisville Baptist Hospitals, Louisville; Central Baptist Hospital, Lexington; Baptist Regional Medical Center, Corbin; Health Data Network, Louisville; and Baptist Hospitals Corporate Offices, Louisville.

What these employees have in common is that they serve a not-for-profit multi-hospital system that has thrived on change. The BHI Corporate Complex, 4007 Kresge Way, Louisville, was built in 1987. It serves as the offices for the president of BHI, financial services, purchasing services, risk management, corporate legal counsel, Baptist Hospitals Foundation and Health Data Network. The Corporate Complex was constructed to place all the corporate services into one location providing more services with quicker turn around time to its hospitals.

In the summer of 1986 the 210-bed Baptist Regional Medical Center at Corbin was occupied introducing the latest in health care services to southeastern Kentucky. Prior to its construction, the medical services were housed in a structure built in 1952, a facility BHI began managing in 1982. The residents of southeastern Kentucky can say they have the latest in medical technology and health care convenience at Baptist Regional Medical Center. The center's motto "Quality Close to Home" says it all.

**In 1983 Baptist Hospitals Foundation was established to assist all of BHI's**

**components in obtaining and managing philanthropic gifts.** The foundation's theme, "The magic of giving," introduces Kentuckians to its objectives.

In 1975 Baptist Hospital East was opened in Louisville. It gave Louisville

Baptist Hospitals a suburban location on a 48-acre campus. The hospital has recently added 98 beds. Its motto is "Family Spoken Here."

A need was realized in 1969 when Health Data Network, the Data Proces-

sing entity of Baptist Hospitals Inc., was established. Health Data Network has been able to provide with computer systems all the patient information necessary to assist doctors and staffs as they work toward giving ultimate care.

Lexington became the home of Central Baptist Hospital in 1954. Through the years Central has been the number one hospital for newborns in Kentucky. In recent years it has introduced new products and services for the Lexington area. Included is its Sports Medicine Program with a theme of "Where Your Needs Are Central."

In 1953 Western Baptist Hospital opened in Paducah. It has continued to be a tri-state service hospital and has provided medically and technically advanced services. It is currently working toward completion of a Cancer Treatment Center. This is another example of Western's motto, "Where Your Needs Come First."

In 1951 BHI was organized.

A group of dedicated Baptist lay persons in 1924 introduced Kentucky Baptist Hospitals, Inc.

**Today the hospitals are committed to continue endorsing Jesus' healing ministry while implementing sound management necessary, backed up by in-depth strategic planning, to make BHI an ever viable entity in the health care market place. Baptist Hospitals Inc. proudly carries the motto "Providing Quality Health Care to America's Heartland."**

*Prepared by PR Department, Baptist Hospitals Inc.*



## Campbellsville remains unapologetically Christian

Campbellsville College, in the geographical center of Kentucky, is also deep in the hearts of its administration, faculty, staff and students.

This small, Christian, four-year liberal arts institution takes its name from its home, Campbellsville, a beautiful little city of approximately 10,000. Spread over 35 acres, the college is four miles from Green River Lake with 10,000 acres of water and facilities for fishing and aquatic sports.

Campbellsville College actually opened in 1907 as Russell Creek Academy in a one-building school. It was not "just another school" but one with a specified program and definite ideals. Russell Creek Academy attained junior college status by 1923.

A year later it was renamed Campbellsville College. The college was accredited by the University of Kentucky, the Kentucky Association of Colleges and Secondary schools and the Southern Association of Secondary Schools and Colleges before being approved for a four-year teacher education program by the state board of education in June 1959.

Today the campus includes 14 major buildings, including a three-floor Fine Arts Center added in 1978, newly renovated Montgomery Library with approximately 100,000 volumes including 25,000 in an educational collection, 2000 in a juvenile collection and 3000 in a curriculum collection. The Alumni Building is also now undergoing complete renovation.

Approximately 118 faculty and staff serve the school.

The college has had a distinguished history of presidents. Beginning with W. G. Welbron in 1907 through W. R. Davenport, who became president in August 1969. Progress under Davenport's administration has centered around anchoring the administration and faculty in the consciousness of the Christian college's reason for existence, encouraging the transmission of Christian values from faculty to students and expounding upon the values of a truly *Christian* liberal arts education. Campbellsville has enjoyed a steady financial state under Davenport's guidance.

His goals for the future of Campbellsville College include at least five areas: —**continuation of quality education within the best framework of Christian reasons for being,** —**continual improvement of a strong faculty,** —**financial assistance to qualified students in numerous areas that will support deserving young people,** —**respectable salaries for a dedicated faculty and staff, and** —**adequate buildings which glorify God and are worthy for an educational program that bears the name of Christian.**

The academic program of Campbellsville College is subdivided into six divisions: Christian Studies, Fine Arts, Humanities, Natural Sciences, Professional Studies and Social Sciences. Majors are offered in art, basic business, biology, business administration, chemistry, Christian studies, church music, church recreation, computer information systems, early elementary grades K-4, elementary education, Eng-

lish, economics, history, mathematics, medical technology, middle grades 5-8, music, physical education, political science, psychology, religious education, secretarial studies, sociology and social work. Minors are awarded in accounting, art, athletic coaching, biology, chemistry, Christian studies, church music, computer information systems, criminal justice, data processing, drama, economics, English, general business, health, history, journalism, mathematics, music, physical education, political science, psychology, religious education, secretarial studies, sociology and social work.

Two-year programs are provided in business administration, administrative office services, legal secretarial studies, data processing and corrections.

Pre-professional study is available in engineering, law, medicine, dentistry, nursing and pharmacy. Dual degree programs with Georgia Institute of Technology are in engineering, computer science, physics, economics, industrial management and management science.

The college also has a new evening degree program with which a student can earn an Associate of Science degree in business administration or data processing in five semesters.

Enrollment averages between 650 and 700 per semester. Programs for student development include an extensive intramural program for men and women in such varied sports and hobbies as basketball, football, softball, ping pong and soccer.

The college has intercollegiate varsity

teams in basketball for men and women, baseball for men, softball for women, tennis for men and women, golf and junior varsity football for men this year and varsity football next year.

Religious organizations for students include Baptist Student Union, Baptist Young Women, Ministerial Association and Fellowship of Christian Athletes. Vespers, Bible study, mission opportunities, church and other religious activities are available to any student.

Academic clubs for most of the offered majors continue to be active on campus. Official college music organizations include the Collegiate Chorale, Concert Chorus, Concert Band, Jazz Ensemble and the Campbellsville Singers.

Tuition at Campbellsville College is comparatively low in relation to other private schools in Kentucky. A growing financial aid program makes quality education at Campbellsville College equally available to all economic levels.

**Campbellsville College is academically strong and unapologetically Christian.** The college's faculty, administration and staff challenge students to study for the glory of God, to master the learning process, to increase knowledge and intellectual competence through general education and to develop skills in special fields. This has been Campbellsville College's heritage and is part of the college's future.

*Prepared by PR Department, Campbellsville College.*

# mountains to the mississippi

## congregations

**Rineyville Baptist Church**, Severns Valley Association, honored Stan Patterson Oct. 18 when he retired after 30 years as Sunday school director.

The church presented Patterson with a plaque noting his "faithful service" and held a dinner in his honor after the morning worship service. Raymond Thomas Ward is pastor of Rineyville.

**Faith Baptist Church** has been fully accepted into Mercer Association.

## personnel

Pleasant Run Baptist, Booneville Association, has called **Marty and Bonnie Elliston** as music and youth leaders. The Ellistons come from Clear Creek Baptist School. Lloyd Senters is pastor.

**Bill Miller** has resigned as pastor of Sinking Valley Baptist Church, Laurel River Association. The church has called **Howard Mounce** as pastor.

**Carlton Francis** has resigned the pastorate of Tiline Baptist Church, Ohio River Association.

In September **Lloyd Rodgers**, a student at Southern Baptist Theological Seminary, Louisville, attended the third annual Royal Ambassador Writer's Conference in Memphis, Tenn. Rodgers is one of 19 people writing 1989 Royal Ambassador curriculum, including Royal Ambassador Leadership, Lad, Crusader and Pioneer magazines.

**Timothy Lacey** has been called as minister of music by Northside Baptist Church, Caldwell-Lyon Association. David Royalty is pastor.

Mt. Pleasant Baptist Church, Shelby Association, has called **Chester C. Irvin** as pastor. He comes from Gethsemane Baptist Church, Long Run Association.

**Jim Downey**, pastor of Mt. Tabor Baptist, Bates Creek Association, resigned to accept a call from First Baptist, Waterville, Oh.

Pastor **Terry Lester** of Red House Baptist, Bates Creek Association, resigned to accept the call of First Baptist, London.



**Tim Bearden, Pioneer Royal Ambassador Editor; Lloyd Rodgers; Tim Seanor, Royal Ambassador Editorial Department Director; and James Warren, Lad and Crusader Royal Ambassador Editor attended RA Writer's Conference**

Lawrenceburg Baptist Church, Anderson Association, has called **Joel Samuels** as minister of youth. Bob C. Jones is pastor.

After 21 years **W. A. Clutts** has retired as pastor of Woodlawn Baptist Church, Central Association. Clutts will be director of missions for Central Association effective this month.

**Walter Robinson** has been called as pastor to Good Hope Baptist Church, Bates Creek Association.

## ordinations

Lily Baptist Church, Laurel River Association, ordained **Dennis Engle** to the ministry Oct. 28. Engle has accepted the call as pastor of Slate Lick Baptist of the same association.

**Bob Iery** was ordained as a deacon by Aberdeen Baptist Church, Bracken Association. Dana Hakes is pastor.

**Bobby Wesley** and **Tommy Criswell** were ordained as deacons by Calvary Baptist Church, Pulaski Association. Doyle Searcy is pastor.

Rosedale Baptist, Bates Creek Association, ordained deacons **Bruce Huntzinger** and **Vernon Stubblefield** in September.

**Garland Brinson** and **James Sowder** were ordained as deacons by Rock Lick Baptist Church, Pulaski Association. Jimmie McKinney is pastor.

Wallaceton Baptist, Bates Creek Association, ordained their pastor, **Richard Prassel**, Sept. 27.

**Rawleigh Dale Boren** was ordained as a deacon of New Hope Baptist Church, Little River Association, Sept. 27. Hal Shipley, pastor of Oak Grove Baptist Church, Cadiz, and Ralph Benningfield, director of missions for Little River Association, preached the ordination sermons.

Dewey M. Dick is pastor.

## missions

**Lillian Blanche Johnson** was approved by the Foreign Mission Board to work in Liberia for six months. A member of Campbellsville Baptist Church, Taylor County Association, she is a library ad-

ministrator, living at Box 1416, Monrovia, Liberia.

On a five-month assignment in West Germany, **Dr. and Mrs. Luther Joe Thompson** will be working in general evangelism. Since 1982 he has been senior professor of preaching at Southern Baptist Theological Seminary, Louisville. The Thompsons are members of Broadway Baptist Church, Long Run Association.

**Howard and Libby Atkinson**, missionaries to Colombia, have returned to the field following medical leave (Apartado Aereo 51687, Bogota, Colombia). A native of Kentucky, he was born in Madisonville, also living in Paducah and Earlington. The former Elizabeth Sweet, she was born in London. They were appointed by the Foreign Mission Board in 1979.

Both natives of Ashland, **Asa and Lydia Greear** have recently been appointed as missionaries to Benin. They have arrived in France for language study (2, rue Louis Pasteur, 37520 La Riche, France). She is the former Lydia Patton.

**Richard and Marilyn Curtis**, missionaries to Japan, report a change of address (18-6 Kamiyama-cho, Shibuyaku, Tokyo 150, Japan). They were appointed by the Foreign Mission Board in 1980.

**Larry and Becky Doyle**, missionaries to Ecuador, have arrived in the states for furlough (Rte. 1, Box 151, Park City, KY 42160). A native of Kentucky, he was born in Park City and grew up in Horse Cave and Cave City. She is the former Rebekah Hill of Greensboro, N. C. They were appointed in 1980.

Missionaries to France **Eric and Natalie Fruge** have completed furlough and returned to the field (5, rue de Noisay, 37300 Joue-Les-Tours, France). He was born in Washington, Ind. and grew up in Owensboro. The former Natalie McCloskey, she was born in Williamsport, Pa. but considers Lexington her hometown. They were appointed in 1982.

**Eldon and Jo Ann Sturgeon**, Baptist representatives to Mexico, report a change of furlough address (308 N. Pollock St., Selma, NC 27576). He was born in Milton and she, the former Jo Ann Ferguson, near Sonora. The Sturgeons were appointed in 1957.



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

## homes for children

### Enriched by heritage encouraged by hope

From all parts of Kentucky, Baptists gather this week at the historic Walnut Street Baptist Church in Louisville. But this meeting is not just an annual meeting; it is **Celebration '87**. Celebration '87 is an appropriate recognition of 150 years of organized cooperation as Baptists in Kentucky have worked on mission together.

At this convention we are still "On Mission Together," conducting busi-

ness, hearing reports, singing songs, hearing sermons and enjoying fellowship.

The climax comes on Wednesday night in the service of celebration. As we think of our small beginnings, thank God for those who led us in days gone by and reflect on what we have accomplished, we are reminded of our rich heritage. But we must remember that a rich heritage places heavy demands upon us. Our rich heritage demands we recognize the urgency of getting the gospel to every person on the face of this earth. Therefore, we turn to face the future with renewed energy pouring into Bold Mission Thrust. Let us truly be encouraged by hope and may the power of the Holy Spirit be upon our witness and the blessing of God's peace be upon our fellowship.

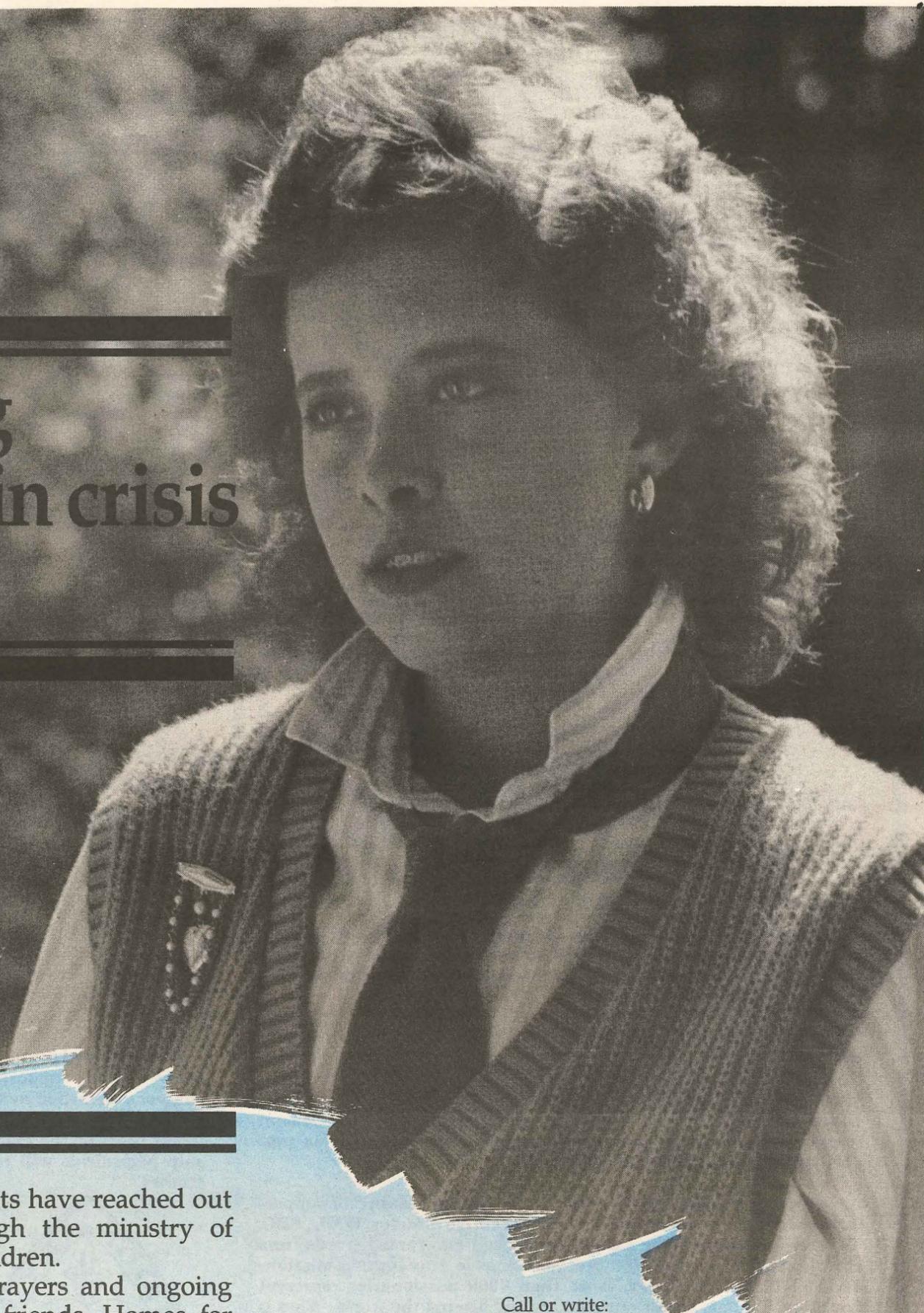
For 118 years Baptist Homes for Children has been a significant part of our Baptist march together. Born weak and wobbly, this ministry to dependent, neglected children had its beginnings out

of Walnut Street Baptist Church. From an urgent sense of mission and earnest prayer, the Louisville Baptist Orphan's Home (now Spring Meadows) was opened. In 1915 Kentucky Baptists opened Glen Dale Children's Home. These two homes, plus other phases of this ministry, have served over 46,000 children.

A review of our past reveals men and women who have loved God and children and have served heroically. It also reveals multitudes of children who have been blessed. Indeed, we too are enriched by our heritage. Now, with our society producing so many broken homes and more deeply troubled children, our task of ministry is demanding and challenging. However, as we see these troubled lives turn to Christ and put the broken pieces together, we are encouraged by hope.

Remember the Thanksgiving Offering in your church and help make it the best ever. Remember, too, it will bless children.

# Ministering to children in crisis since 1869



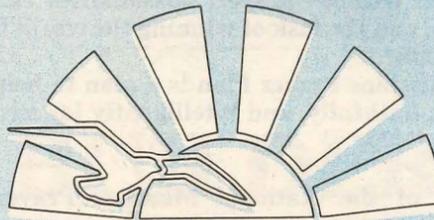
**S**INCE 1869, Kentucky Baptists have reached out to children in crisis through the ministry of Kentucky Baptist Homes for Children.

As a result of the loving prayers and ongoing financial support of concerned friends, Homes for Children is helping troubled young people find hope and encouragement through some of life's most demanding and crucial trials. More than 47,000 boys and girls have been touched by the loving outreach and Christian care of Baptist Homes for Children in its 118 year history.

We are confident the Lord led Kentucky Baptists to establish this ministry to children. Furthermore, we are certain He has placed His hand of blessing on this work from its earliest days.

Our resolve is to make Kentucky Baptist Homes for Children an even greater ministry for the sake of children and to the glory of God.

Call or write:  
Eldred M. Taylor, Executive Director



**KBHC**  
**KENTUCKY BAPTIST HOMES  
FOR CHILDREN**

10801 Shelbyville Road  
Middletown, Kentucky 40243

502/245-2101



"Prayer is not a fringe benefit for missionaries. It is a necessity," states Nancy Parks, Southern Baptist missionary to Egypt, speaking for more than 3700 missionaries serving in 108 countries and approximately 3792 serving here at home.

The National Missions Prayer Plan is a plan to lead church members to develop the habit of prayer daily for missions. Launched during November 1987 and continuing through September 1990, the three-year prayer plan supports the Bold Mission Thrust goal: Every church with continuing intercessory prayer activities. The plan is carried out in the church, but will have associational and state convention support and high national visibility.

"Woman's Missionary Union was born out of a desire to support missions," said Carolyn Weatherford, executive director, WMU, SBC. "Women gathered in the early days to read and reread words from a missionary letter. They left their meetings to pray for that missionary and her work. Today, more than 7000 missionaries represent Southern Baptists across our country and around the world. What is their number one request from us? According to Bobbie Sorrill, in *I Can Have a Part*, 'Without prayer, missionaries claim their work would be fruitless, and the task of winning the world for Jesus Christ would not be possible.'

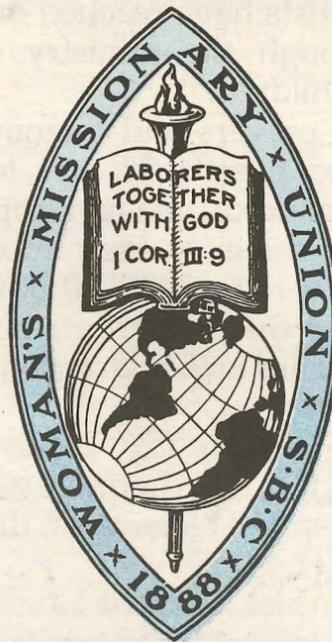
The National Missions Prayer Plan is a plan to help facilitate our praying regularly, faithfully, and intelligently for missions and missionaries.

The objectives of the National Missions Prayer Plan are to strengthen missions:

1. By leading persons in churches to reaffirm or make new commitments to develop habits of daily praying for missions.
2. By establishing identity as a part of a nationwide network of prayer for missions.
3. By churches reporting to the state WMU or Brotherhood office the number of persons who will pray daily for missions.
4. Through a concerted prayer thrust for missions by all Southern Baptist Convention agencies.

The church WMU director and Brotherhood director are responsible for planning the launch, promoting, distributing, collecting, and counting the \*cards; and publicizing the number of pray-ers. They will periodically send the number of pray-ers to the state WMU and Brotherhood offices for publicity through *Western Recorder*.

Throughout the year WMU and Brotherhood magazines will give major ongoing support, refer to the plan, and carry missions prayer concerns identified by the plan's logo each issue, and feature persons who are missions pray-ers. The October-November-December, 1987 issues focus on the launch of the plan. Sunday School Board leadership periodicals will refer to the plan regularly and carry mission studies.



Dee Gilliland, Kentucky Woman's Missionary Union executive director, encourages each Kentucky Baptist to "make a personal commitment. Develop the habit of praying daily for missions. Through this plan we can have a part in Bold Missions Thrust. Pray that all people throughout the world will have an opportunity to hear the Gospel."

\*The National Missions Prayer Plan Commitment Cards may be ordered free of charge from Woman's Missionary Union, P. O. Box 43433, Louisville, KY 40243-0433.

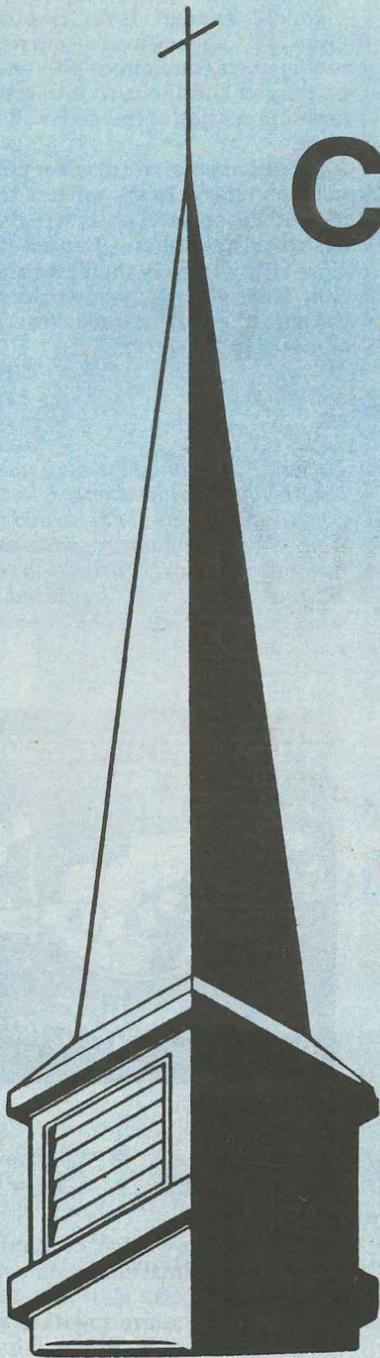
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# baptist forum

## Support to Prescott Memorial Church

We, your sisters and brothers in Christ at Crescent Hill Baptist Church, unanimously voted in our business session Oct. 28 to send this letter of support to you upon the occasion of your call and installation of Rev. Nancy Hastings Sehested to be your pastor.

You are living in a sea of hostility but we want you to know there are churches who care about you and rejoice in your choice to call Rev. Sehested. Your local association has disfellowshipped you, but know that we are proud to be in deep association with you, a deeper association than any vote can signify.

Crescent Hill Baptist Church  
Louisville

## Association affirms women in ministry

Oct. 10, 1987 White's Run Association passed the following resolution regarding women in ministry.

"Whereas, the Bible declares we have been created in the image of God, and equality exists among each of us, and

"Whereas, we are also taught that through the grace of God there is 'neither Jew nor Greek, male nor female,' and

"Whereas, the White's Run Association has been blessed and continues to be blessed by the ministry of women within our churches, and

"Whereas, recent action in the Southern Baptist Convention has tried to stifle the ministry of women within our convention;

"Therefore, be it resolved, that we will continue to support women in ministry, and

"Be it further resolved, that we will continue through our missions organizations and other ministries of our

churches to promote and encourage women in ministry, and

"Be it finally resolved, that we go on record as opposing any denominational activity which seeks to limit the possibility of women in ministry."

Samuel P. Roberts  
Resolutions Committee  
White's Run Association

## Join the Southern Baptist Alliance now

Within the past two weeks my home church, Prescott Memorial, Memphis, Tenn., has been expelled from its local association for calling a woman as pastor and Randall Lolley, president of Southeastern Seminary, and Jack Harwell, editor of the Georgia Baptist Index, resigned under pressure. Lee Roberts launched a distorted attack against Mercer University.

Southern Baptist life is being gutted under the pressure of a right wing fundamentalist movement of which Adrian Rogers is a major leader. We now see the SBC passing "non-binding" resolutions that are then used by conformist-minded fundamentalists as clubs against conscience and as the pretext to expel a church from its local association.

It is clear to those SBC mainliners who hoped the ardor of the "takeover" movement would cool, that there was some hope in the Peace Committee and that a low key moderate response would in the long run win out were simply wrong.

We Southern Baptists are in the process of becoming what our forefathers went to jail to resist—a church with lines of ecclesiastical authority designed to suppress diversity, conscience and the individual investigation of truth.

It is now time for "real mainline" Southern Baptists to go public, to speak up or lose the privilege of speaking as

Southern Baptists for a generation. It is time to join the Southern Baptist Alliance, Box 15391, Charlotte, NC 28211.

James W. Watkins  
Louisville

## Enough is Enough

Enough! When will the carnage end? How far will the fundamentalist blood bath of Southern Baptist institutional leaders go?

William Tanner, president of the HMB resigned after constant harassment by the fundamentalist majority of the board. Next Foy Valentine, long time head of the Southern Baptist CLC.

The next martyr was Randall Lolley, Southeastern Seminary. Now Georgia fundamentalists have succeeded in purging Jack Harwell, editor of the Christian Index.

James Dunn, target of vicious fundamentalist critics, is hanging by a thin thread and would already be gone were he a staff member of the Southern Baptist Public Affairs Committee instead of the Baptist Joint Committee.

More fatalities can be expected. Treatment of tried and proven Southern Baptist leaders resembles a totalitarian purge more than a disagreement among fellow children in the family of God.

How long will messengers remain under the spell of fundamentalists and believe their false charges? When will messengers stand up and be counted in support of trustworthy denominational leaders?

In years to come many sad Baptists will ask, "Where were we when fundamentalists took over the convention? Why did we not lift a finger while our denomination was destroyed and replaced by another?"

This is exactly what's happening. We

are not, as fundamentalist architects claim, going back to anything Southern Baptists ever were or ought ever to be.

Unless enough loyal Baptists say, "Enough," agency heads who won't surrender their convictions will one by one be purged and the rush into creedalism and suppression of freedom will be complete.

A fundamentalist takeover could be a hollow victory. In the process the spirit of brotherhood and unity will have been destroyed, Southern Baptist institutional life will be in shambles and financial undergirding for world mission through the Cooperative Program will be but a sad memory.

C.R. Daley  
Louisville

Letters for baptist forum: maximum length, 300 words. Longer letters will be edited for space or returned for revision. Writer's signature, address, phone number and church affiliation required. No form letters will be printed. Letters must deal with issues and not make personal attacks.



## WR has been published continuously since 1825

by Jack Sanford, Editor

Western Recorder is the official newspaper of the Kentucky Baptist Convention and has been published by a variety of owners since its origin in 1825.

Western Recorder developed from several predecessor papers, the first of which was The Baptist Register, which was succeeded in 1830 by The Baptist Chronicle and Georgetown Literary Register. This paper succumbed to hard times in 1832 and was followed in 1834 by The Baptist Banner, published from Shelbyville and, after 1836, from Louisville.

The paper merged with The Baptist of Nashville, Tenn., and The Western Pioneer of Rock Spring, Ill. The merged paper was continued at Louisville under the name The Baptist Banner and Western Pioneer and served as the denominational organ for Baptists in Kentucky, Tennessee, Mississippi, Indiana, Illinois and Missouri.

In 1851 the name was changed to Western Recorder and has been so called ever since, making it the second oldest Baptist paper in America.

Western Recorder was purchased by the General Association of Baptists in Kentucky in 1919. The General Association of Baptists in Kentucky bought three papers, The Baptist World, The Kentucky Mission Monthly and the Western Recorder, merging them under the name of the latter.

The General Association of Baptists in Kentucky paid \$20,000 for the paper, its printing equipment, mailing addresses and all other assets. In the August 28, 1919 edition of Western Recorder

O. E. Bryan, General Secretary at the time, stated the "purchase of these papers puts the State Board of Missions under heavy obligation." He went on to declare, "As the paper is the child of the denomination it has the right to claim denominational support. The claim cannot be made that the paper is a private enterprise, and that it is run for personal or financial reasons. It is purely and solely a denominational institution and whether published at a profit or at a loss, it will be of, for and by the denomination."

Purpose statements have been made at various times which reflect the con-

### Board of directors, 1987-89

#### Terms ending 1987:

Clarence Benedict, Highland Heights;  
John Christian, Trenton;  
H. Gary Coltharp, Madisonville;  
George W. Smith, Leitchfield.

#### Terms ending 1988:

W. Robert DeFoor, Harrodsburg;  
Jerry Davis, Pippa Passes;  
Paul Godsey, Burlington;  
Glenn Mollette, Pikeville.

#### Terms ending 1989:

Garnett Hulette, Frankfort;  
Greg Earwood, Murray;  
Alan Jolly, Louisville;  
Richard Bridges, Bowling Green.

tinuing philosophy of the convention when the paper was brought into the state Baptist family. The sum of those policy statements indicates the paper is to further the cause of Christ, to inform Baptists in Kentucky about matters of general interest to the churches and to promote and support the programs and ministries of the Kentucky Baptist Convention. In addition Western Recorder has the obligation to provide all Kentucky Baptists a forum for the exchange of ideas of interest to all Kentucky Baptists.

Editorial policy has not changed since the purchase of the paper in 1919. That policy clearly affirms the freedom and responsibility of the editor to speak as he believes God leads. His responsibility is to interpret the events of Baptist life to the churches of the Kentucky Baptist Convention in such a way that the denomination moves forward in the work of missions, Christian education and evangelism.

The editorial policy further states the editor will have the obligation and responsibility to speak in support of minority views held by Kentucky Baptists without fear of censorship or suppression by the convention or the directors in keeping with the Baptist tradition of a free press.

Since its purchase in 1919 the paper has been the property of the General Association of Baptists in Kentucky (now the Kentucky Baptist Convention). It is managed by a Board of Directors composed of 12 persons elected to serve on the board by the Kentucky Baptist Convention. Directors are chosen with regard to their commitment to Baptist

principles, knowledge of Baptist programs and ministries, membership in Kentucky Baptist churches and their willingness to serve together with the editor and staff in producing a paper which will advance the work of the Kentucky Baptist Convention in missions, education and evangelism.

The paper has had only six editors since its purchase by the convention in 1919 and only eight since 1887. Beginning in 1887 editors include T. T. Eaton, J. M. Weaver, J. W. Porter, V. I. Masters, J. D. Freeman, R. T. Skinner, C. R. Daley and Jack D. Sanford. A study of the history of the paper reveals the comparative long tenure of editors. V. I. Masters served 21 years, R. T. Skinner 11 years and C. R. Daley 27 years. Jack D. Sanford has been editor since July 1984.

The paper is supported by subscriptions from interested persons and churches, the sale of advertising space, gifts from friends and from an allocation of Cooperative Program funds from the annual budget of the Kentucky Baptist Convention. At the present time subscriptions, advertising and gifts from various sources account for about 60 percent of the annual operating budget of the paper and Cooperative Program allocations make up the rest of the budget.

Continued support of the paper through prayer for those who produce it and purchase of subscriptions is essential to its continued existence as an arm of the Kentucky Baptist Convention. All members of the staff of the paper pledge to Kentucky Baptists the best effort to give the news in a spirit of Christian love.

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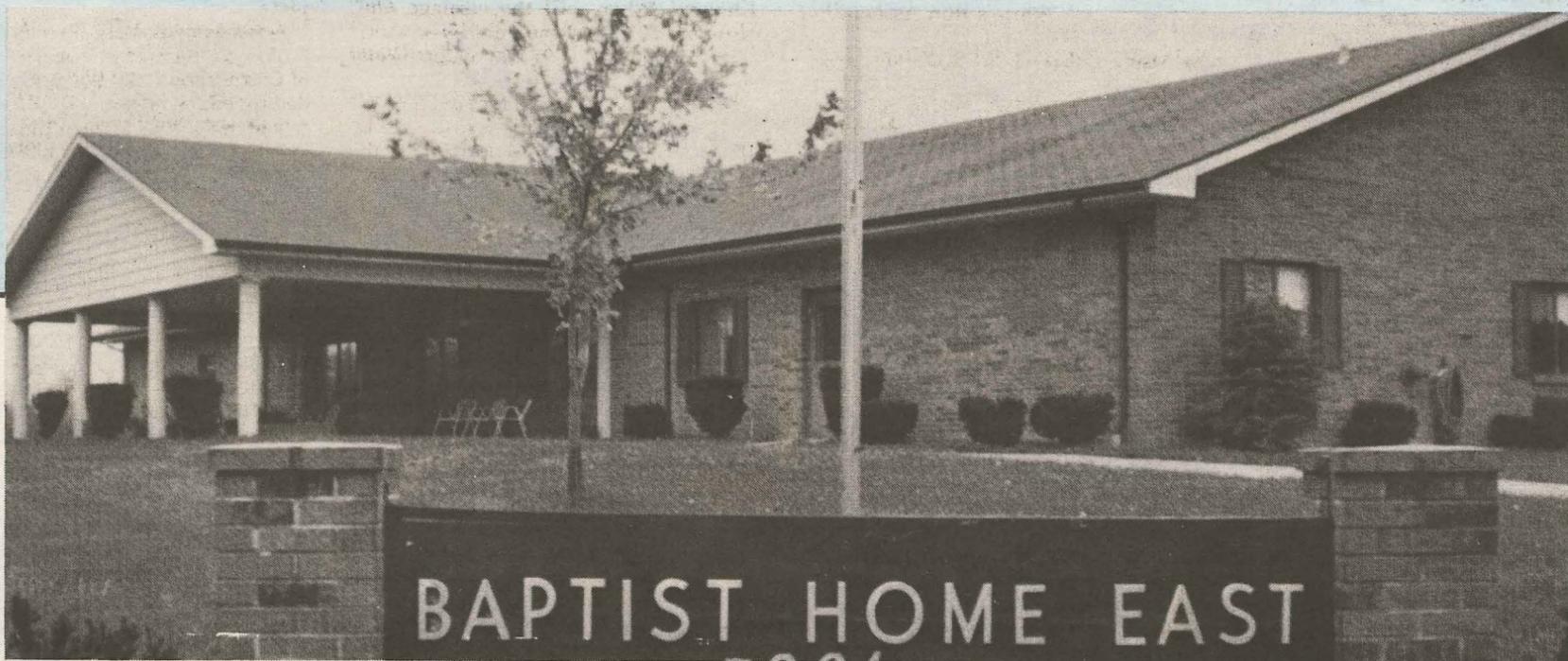
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# Baptist Home East



*Long Term Care That's Long On Caring*

## The History

Baptist Home East is the result of efforts undertaken by Jefferson County Baptists, begun in 1953.

The facility is owned by Baptist Homes for the Elderly, Inc. which secured their charter in May of 1962, to establish long-term care facilities.

Baptist Home East admitted their first resident on June 26, 1979, and the facility represents the first of a planned series of homes for the elderly to eventually serve the entire state.

The personal and intermediate care complex was made possible through the creation of a trust fund by the will of Mrs. Sarah H. Wigginton, the donation of ten acres of land adjoining Westport Road Baptist Church, and private contributions raised through the Baptist Long Run Association churches.

## The Facility

Baptist Home East is a 110-bed facility that has been designed to ensure the greatest efficiency in nursing care. Residents' rooms at Baptist Home East are cheerfully decorated, bright and airy. Both single and double occupancy rooms are available, each with its own exterior window with many overlooking a scenic courtyard. Rooms feature such customized amenities as private closets, private telephone hook-ups, and individual climate control. On each of Baptist Home East's patient wings, residents can enjoy a spacious lounge furnished with comfortable furniture for relaxing and socializing.

A large pleasant dining room provides a home-like atmosphere where residents can meet for meals and socializing. All meals are prepared under the supervision of a licensed dietician and are tailored to individual dietary requirements.

## The Concept

Baptist Home East offers a total care environment dedicated to meeting the patient's needs on many levels: medical, spiritual, and social. Patient care of Baptist Home East is an individual, personal process, devoted to helping each patient achieve his or her maximum potential in the shortest possible time.

Under the attending physician's supervision, Baptist Home East's professional staff work together to design and carry out a comprehensive care program structured to meet each patient's unique requirements. Long-term care involves more than just medication and therapy, and at Baptist Home East we're prepared to deal with the total spectrum of our patient's needs. Our Activities department devotes full time and attention to programs appealing to a wide variety of interests as well as planning special events.

## Baptist Homes For The Elderly, Inc.

3001 Hounz Lane

Louisville, Ky. 40222

502-426-5531

# Expressing Christ's compassion to a wounded generation



## KBHC

KENTUCKY BAPTIST HOMES  
FOR CHILDREN

10801 SHELBYVILLE ROAD - MIDDLETOWN, KY 40243

**THANKSGIVING OFFERING SUNDAY**  
**NOVEMBER 22**  
**STATEWIDE GOAL—\$750,000**

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# Child care leader Eldred Taylor sets retirement

Eldred Taylor, executive director of Kentucky Baptist Homes for Children since 1981, has announced his plans to retire from that position June 30, 1988. Taylor made the announcement in Middletown during the quarterly meeting of the agency's board of trustees.

Dramatic changes have taken place under Taylor's leadership at Baptist Homes for Children. A large operating deficit has been eliminated while Baptist support of the Thanksgiving Offering has increased substantially reaching a record \$725,000 last year. Support of many other agency-related projects has also enjoyed impressive growth.

A number of important physical improvements have been realized during the Taylor years. An attractive, functional temporary shelter has been constructed at Dixon, while an existing building has been purchased as a temporary shelter near Elizabethtown; another such shelter is now under construction near Morehead.

During 1987 Taylor led Baptist Homes for Children in an endowment campaign, the first of its kind in the agency's 118-year history. The statewide campaign organization has involved nearly 1100 volunteer workers while campaign dinner meetings have attracted approximately 2650 Kentuckians to hear the story of Baptist Homes for Children. As of early November the campaign had generated more than \$2,300,000 towards a \$3,000,000 goal.

In announcing his retirement plans

Taylor said, "When I came (to Baptist Home of Children) in 1981 I planned to retire at age 65. Now that the campaign is practically behind us, the time has come for us to plan for another phase of this great ministry and therefore seek another leader.

"I have no desire to retire from the ministry and plan to continue serving our Lord as long as health and life permit. However, I would like to plan with you for retirement as your executive director effective June 30, 1988. I will be almost 67 years old and will have fulfilled 45 years in the ministry with 28 years in the pastorate and 17 years in denominational work, of which almost seven years will have been in this office.

"This plan to retire is announced with deep appreciation to this board for your tremendous encouragement and support. I am grateful for a cooperative staff and for the confidence of Kentucky Baptists who have entrusted so much responsibility to me. I express my deep love for my wife, Marjorie, who has been my constant companion, encourager and friend. And I thank my God for his guidance and strength to do what I never could have done without him."

Taylor also said, "When I accepted God's call to this ministry I determined to lead Baptist Homes for Children in becoming a more effective arm of the church; to enhance the spiritual quality of our program; to improve communication channels with Kentucky Baptists; and to strengthen the financial founda-



**Eldred Taylor, executive director of Kentucky Baptist Homes for Children since 1981, has announced plans to retire from that position next June.**

tion of our agency. I believe each of these goals has been reached."

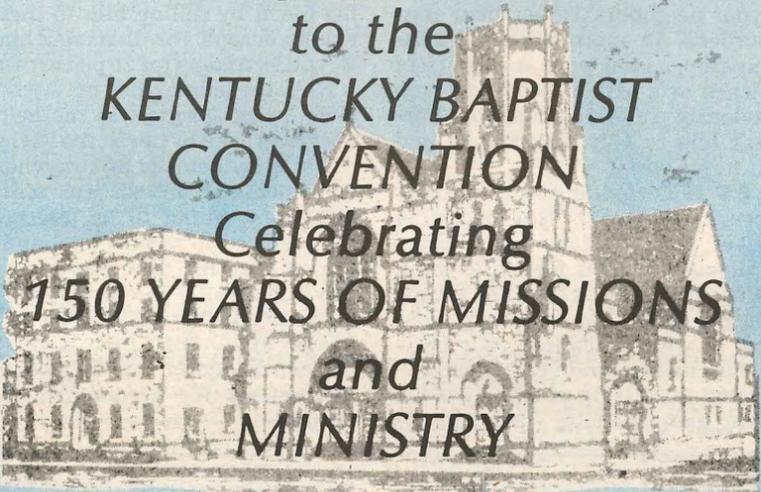
Curtis Warf, pastor of First Baptist Church, Richmond, and KBHC board president, said, "God blessed us when he sent Eldred Taylor to direct Kentucky Baptist Homes for Children. Eldred's Christian commitment, ability as a leader and respect for Kentucky Baptists enabled him to be the leader that was necessary for our ministry to children to move forward. Because of his vision and hard work many hurting children have been and will be helped for years to come."

Taylor was pastor of Rosedale Baptist

Church, Richmond, during his student days. He was later associational missionary of Tates Creek and then Daviess-McLean associations. In 1951 he was named superintendent of missions and evangelism for Kentucky Baptists until he was called as pastor of First Baptist, Somerset, where he served 23 years.

Taylor was president of the Kentucky Baptist Convention in 1967-68. He has served two terms on the Foreign Mission Board and was its vice president in 1973-74. He has also been a member of the executive committee of the Southern Baptist Convention.

**Congratulations**  
**to the**  
**KENTUCKY BAPTIST**  
**CONVENTION**  
**Celebrating**  
**150 YEARS OF MISSIONS**  
**and**  
**MINISTRY**



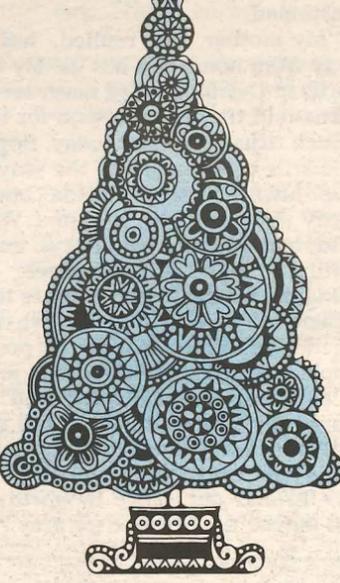
*First Baptist Church*  
*Mayfield, Ky.*

First Baptist Church, Mayfield, which was established in 1844, historically has been a strong supporter of the Kentucky Baptist Convention and its various ministries. We have been honored to have two of our previous pastors to serve as President of the Kentucky Baptist Convention: Dr. W. H. Horton, 1936-37; and Dr. John C. Huffman, 1967.



**Dr. Roger D. Willmore**  
**Pastor**

The First Baptist Family joins me in congratulating the Kentucky Baptist Convention on this significant occasion of its 150th Anniversary.



**THE 1987 LIVING CHRISTMAS TREE**  
**10TH ANNIVERSARY CELEBRATION**

PRESENTED BY THE  
**WALNUT STREET BAPTIST CHURCH**  
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**THE LIVING CHRISTMAS TREE**  
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**SUNDAY, DEC. 20 - 8 P.M.**  
**THURSDAY, DEC. 24 - 8 P.M.**

**WALNUT STREET**  
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**3RD & ST. CATHERINE**      **LOU., KY**



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

## oneida journal

### Because we pray

Always ministering to young people in a boarding school setting, Oneida now has over 550 students grades 6-12.

Each day of each week of each month of each year has always been a fight for financial survival. There has been no day in the history of the school when more than 15% of the financial costs were assured. Yet no student has been turned away, for financial reasons, that had legitimate need. No student has ever paid the actual cost. In fact, a relative few have paid as much as half the true cost. Literally some thousands never paid anything. They did not have it to pay.

Yet it has always been the determination of everyone associated with the school to minister to as many as there is a bed for.

When a child applies, the Oneida school does not look at how many outstanding bills there are. Nor does the school weigh how little is in the checking account. If the child is mentally and emotionally competent, and physically fit enough to get from one building to another, the boy or girl is accepted, when a bed is available.

Oneida has always worked in simple FAITH. The school has always reached out to young people in a spirit of LOVE. James M. Stifler writing in The Sunday School Times more than 60 years ago told of the spirit of Oneida. The incident he wrote of involved Oneida's founder, James Anderson Burns:

"I was a witness to a scene in Mr. Burns' office one morning. A tall pleasant-faced mountain man came in, followed by a round-faced ruddy lad of about eleven years. He briefly stated that this was a boy who was all alone in the world and had nobody to look after him. Mr. Burns and the man spoke briefly about the case. I looked at the boy. His face and physique would have made glad the heart of any lover of eugenics, though his clothes would have broken the heart of any child's outfitter. The shirt was a man's shirt snipped off a little in the sleeves, and the trousers were for a boy at least four years older and they hung disconsolately to his ankles. He was not abashed, not cringing but was not smiling.

"Finally Burns said, 'All right, put him in the day school for the summer and in the fall we will see what we can do for him.'

"The tall man bowed and started out of the door and the boy with him. But just at the doorway the lad turned and with a look of fearless confidence at Burns said, 'But Mr. Burns, I ain't got no clothes.'

"That's all right my boy, I guess we can take care of the clothes.' That is the spirit of Burns. These people are God's children and he has the faith to think that God will use him to take care of them and lead them to a better day."

Darrell Richardson recorded in Mountain Rising: "A girl of 15 came to Burns and said, 'There are four of us children here in school, and I would like to get my little brother a place here. He is only nine years old and he just lives around with the neighbors. We want him here at Oneida with the rest of us.'

"Where are your parents?' Burns questioned.

"My mother,' she replied, 'has gone away from home and left us. My father works in Detroit and we never see him.' Burns told the sister to send for him."

Such situations exist today. Boys and girls still come in much the way they have always come. Oneida operates nearly at capacity all the time. When a child leaves there is always another waiting to take his or her place.

Oneida, financially, continues to be a miracle of loaves and fishes. We do not solicit face to face. We do not pressure people. We just try to do a good job day by day with our 550 girls and boys. People seeing and knowing tell others and, somehow, enough money comes. As Burns once said "We get on because we have to and our cause is worthwhile. And maybe it's because we pray."



**H. C. Chiles**  
Clear Creek Bible College  
Pineville, KY 40977

## sunday school lessons

### LESSONS FOR NOV. 15, 1987

#### Life and work series

#### Rightly related to others

**Gal. 6:1** When a believer in Christ yields to temptation and is guilty of wrongdoing, a true Christian has a splendid opportunity to prove the genuineness of his spirituality by his attitude and behavior toward the fallen one. Instead of rejoicing that he has fallen into sin, or of displaying an arrogant spirit toward him, it is the duty of the Christian to deal tactfully, sympathetically, prayerfully and lovingly with him.

**Gal. 6:2-6** There is an endless variety of burdens—physical, mental, social and spiritual—and sooner or later everyone has them. Paul urged Christians to bear their own burdens. Consider your neighbors' rather than your own burdens. An approving smile, a little sympathy, a kind word, a message of condolence or a gift in need will help tremendously. Tell God about your burden, ask him to help you bear it, and submit to his will.

**Gal. 6:7-10** Forbidding an action that was occurring Paul said: "Stop deceiving yourselves: God is not mocked," meaning "ridiculed." One is foolish to think that he can break God's laws and escape the consequences. You will reap what you sow in your education, your business, your children and your friends.

Knowing that tiring of doing good is prevalent and injurious, Paul admon-

ished believers not to cease. Listen to his plea: "Let us not be weary in well-doing." Don't forget the promise: "For in due season we shall reap." The proviso is clear: "If we faint not."

#### International series

#### Conflict among the brothers

**Genesis 37:3-4, 17b-28** Joseph was the favorite son of Jacob. He was born after his father had passed the age of 90.

When Joseph was 17 years of age, Jacob gave him a coat of many colors as a token of affection. That partiality alienated the affections of his brothers.

In a dream Joseph saw himself and his brothers binding sheaves in the field; his own sheaf was standing upright, while the sheaves of his brethren were bowed toward him, suggesting some day they would make obeisance to him. Joseph's talking too freely about his dream deepened his brothers' hatred for him.

Desiring information about his 10 sons who were caring for his flocks near Shechem, Jacob sent trustworthy Joseph to ask about their welfare. The brothers saw him approaching and "they conspired against him to slay him."

Two of Joseph's brothers manifested a spirit of compassion toward him. At the suggestion of Reuben, they decided not to kill Joseph, but to cast him into a pit or bottle-shaped cistern, which did not have water in it.

While the brothers were eating and discussing the likelihood that Joseph would remain in the pit until hunger, thirst and exposure brought death, a caravan of Egyptian traders came along. Thrifty and compassionate Judah advanced the idea they might get rid of the dreamer without actually shedding his blood by selling him to these merchants. Joseph's brothers sold him to the Egyptian traders for 20 peices of silver.

Note the similarities between Joseph and Christ. Joseph was the beloved of his father, and of Christ the Father said: "This is my beloved Son in whom I am well pleased." Joseph was sent on an important errand to his brethren but they refused to receive him, and Christ "came unto his own, and his own received him not." Joseph was sold for 20 pieces of silver and Christ for 30 pieces. Joseph and Jesus Christ were rejected by their brethren, but they became the instruments for accomplishing God's purposes.



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

## on mission together

### The Tree of Togetherness

Oct. 20, 1837 something happened among a handful of Kentucky Baptists which would give a permanent characteristic to their "future" and our "present."

That permanent "characteristic" may now be appropriately entitled "togetherness."

The word "togetherness" is probably a contemporary invention; a new word, coined perhaps by someone in my lifetime.

But I like the word and what it implies: strength, friendship, warmth, unity, purpose, strong family ties. I don't like the antithesis—fracturedness, hostility, distrust, disunity!

When those 57 representatives of Kentucky Baptist churches and associations gathered 150 years ago to organize the General Association of Baptists in Kentucky, the idea had already struggled for five years. "Togetherness" for

Baptists was not at first welcomed because, for some, it smacked of hierarchical structures and "man's (rather than God's) invention." That strategic meeting in First Baptist Church of Louisville was but a tender shoot, springing forth in hope, yet not to be shielded from the inevitable weathering of a young, maturing Baptist people.

"Togetherness" among Kentucky Baptists would withstand even the storm of the Civil War. Somehow, though divided on the issues of slavery and secession, when the war ended, the Association stood—bleeding of heart, but alive. It would recover and the tender plant would become a tree.

Issues theological and political have through the years stressed this now strong, old tree and occasionally, like a tornado, an issue will break a limb, strip its leaves and punish the trunk. But when the storm has passed, the tree remains, roots deep in the soil of Kentucky heritage; held by hands of the past and present, defying those individuals

and movers who would test the power of **Kentucky Baptist Togetherness.**

I have read, several times now, the excellent little booklet **Kentucky Baptist: 150 Years on Mission Together**, by Jack Birdwhistell, campus minister at Georgetown College. Dr. Birdwhistell has done us all a great service by condensing our past into such a readable document.

After 150 years of "aging" one might expect to see signs of decay in this "Tree of Togetherness." Instead, it is even more alive with a more extensive root system, and best of all—more fruit to gather.

As we this year visit the "Tree" to celebrate its 150th birthday, let us take a moment to sit beneath its branches and listen to the courageous voices of the past, whose hopes have been passed on to us.

And let no one depart without a renewed commitment to the nurture and care of that great old tree of...**Kentucky Baptist Togetherness.**

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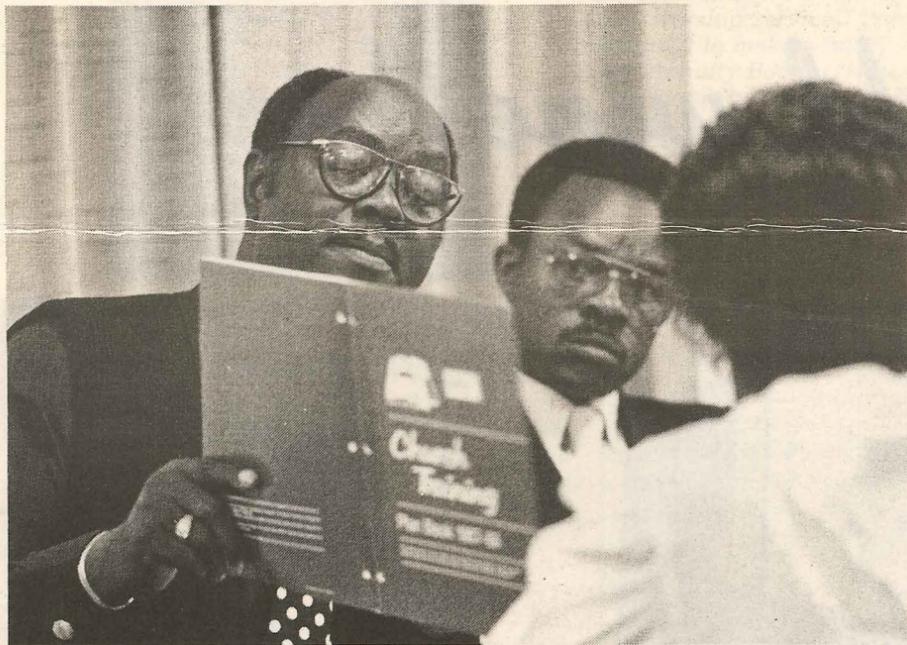
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Lewis Griffin, (l) pastor of St. Stephen Baptist Church, San Antonio, Tex., and William McCann, St. Stephen member, look over a Church Training planning magazine during a discipleship growth campaign held in mid October. The campaign was sponsored by the Baptist Sunday School Board Church Training Department and the San Antonio Baptist Association of the Baptist General Convention of Texas.

## San Antonio black congregation emphasize discipleship training

by Terri Lackey

Lewis Griffin and Robert Miller are black pastors of black churches with a clear purpose—strengthening their church training programs, and thereby their members, through better organization.

St. Stephen and Calvary Baptist churches located in San Antonio, are hoping to set an example as congregations thirsty for knowledge of church training materials which can fortify them in the Baptist faith.

Both churches were participants in a mid-October San Antonio discipleship growth campaign sponsored jointly by the San Antonio Baptist Association and the Baptist Sunday School Board's Church Training Department.

Lewis Griffin, pastor of St. Stephen Church, said he hopes other black Southern Baptist churches will follow the lead of his and Miller's churches and request information about church training materials.

*Lack of knowledge of materials or inability to use them properly were the most frequent reasons churches cited for not establishing strong Church Training programs.*

"I have known about most of these materials. I just haven't known how to use them," Griffin said.

He said the primary reason he and his congregation of 143 members decided to enter the growth campaign was to

"establish structure and organization in our existing church training program."

Both pastors said the growth campaign ignited member enthusiasm. Now what must follow is hard work, they said.

Miller and Griffin said once their members gain a fuller understanding of the Baptist faith, heritage and polity, they will then send them out to reach their surrounding neighborhoods, both of which are predominantly Spanish, for Christ.

Lack of knowledge of church training materials or inability to properly use them were the most frequent reasons churches participating in the campaign cited for not establishing a strong church training program.

For instance, Parenting by Grace, a 13-week Lay Institute for Equipping course designed to teach Christian parenting skills, met with enthusiastic 'Amens' and 'my Lords' from the St. Stephen group as did the Covenant Marriage course.

They also responded positively to the member training and new member training literature, which lays down guidelines as to what new members and members making recent decisions for Christ should know about their church and the Baptist faith.

"Black churches are a lot more up front about receiving new members than most Southern Baptist churches," said Luell Smith, consultant in the BSSB Church Training Department's growth section, and administrator of the San Antonio project for the board.

"Sometimes our concern is with the number of decisions instead of discipling," he added.

Milton Boyd, a black pastor of two churches (Westside and Central) in Montgomery, Ala., and the consultant who worked with St. Stephen Church, said new member training will not help a church "grow by leaps and bounds. It will grow very slowly, but very substantially."

Boyd said he is an advocate of giving every member of the church a specific task. "One reason people do not do much is because we don't require much," he said.

## Workers with disabled persons 'walk a mile' in wheelchair

by Sherri Brown

Eight resource workers with disabled people met to discover better ways to minister while experiencing life in wheelchairs themselves.

The eight workers, including workshop leader Cecil Etheredge, Home Mission Board national consultant for ministry with disabled persons, spent the two-day conference including evenings in wheelchairs.

Even though all participants work with disabled people—including some who teach wheelchair safety—none had ever experienced extended time in a wheelchair.

They quickly learned several hazards for the wheelchair-bound.

"Be careful when you lean over to pick up something from the floor," warned Lynn Talley of Fairmont, W. Va., after she fell onto the floor trying to pick up her purse.

"The doors are too heavy and hard to manage. When you push on the door, your chair rolls backward," complained Gayla Sherman-Koch, a Southern Baptist Theological Seminary social work student.

The evening lesson included a three-block uphill trek to a nearby Atlanta restaurant. Managing curb cuts and driveway entrances while avoiding heavy evening traffic pointed out new hazards to the group.

Moments after rolling into the street in front of oncoming traffic, Etheredge pointed out, "These curb-cuts are too steep."

After being ignored throughout most of the day, it was a surprise when passersby stopped to help the struggling group.

"After a whole group of well-dressed business men and women walked in front of me, keeping me from crossing the street, a 'punker' with spiked hair and leather clothes asked if I needed help," recalled Sherman-Koch. The unlikely rescuer pushed Sherman-Koch up the hill to the entrance of the restaurant.

The handicapped-accessible hotel rooms brought a flurry of resentment from the group.

"The bathroom door was unbelievably difficult to handle," complained Jane Gibbons, a training coordinator for the Huntington, W. Va., Center for Independent Living. In order to get to the sink, the wheelchair had to be maneuvered into the far corner so the door

could be opened. The move had to be repeated to get out of the room.

"And the mirror was too far away," said Mike Haywood, director of youth and family services for Peninsula Baptist Association in Newport News, Va. "I couldn't get close enough to see to shave."

*Eight resource workers spent a two-day conference in wheelchairs. Although none had ever experienced extended time in a chair, they quickly learned several hazards....*

Recognizing the difficulty in a room designed for disabled people, several voiced concern over many churches with no accessibility beyond handicapped parking and a ramp.

"Put your pastor in a wheelchair and see if he can get in and out of the pulpit," suggested Joe Thomas, associate pastor of First Baptist Church of Milledgeville, Ga.

After struggling through the ordeal, the group convened to discuss their observations.

"Even though we've been able to recognize some of the difficulties brought on by being in a wheelchair, we must remember we will never know what it's really like to be disabled, because we can get up and walk," pointed out Sherman-Koch.

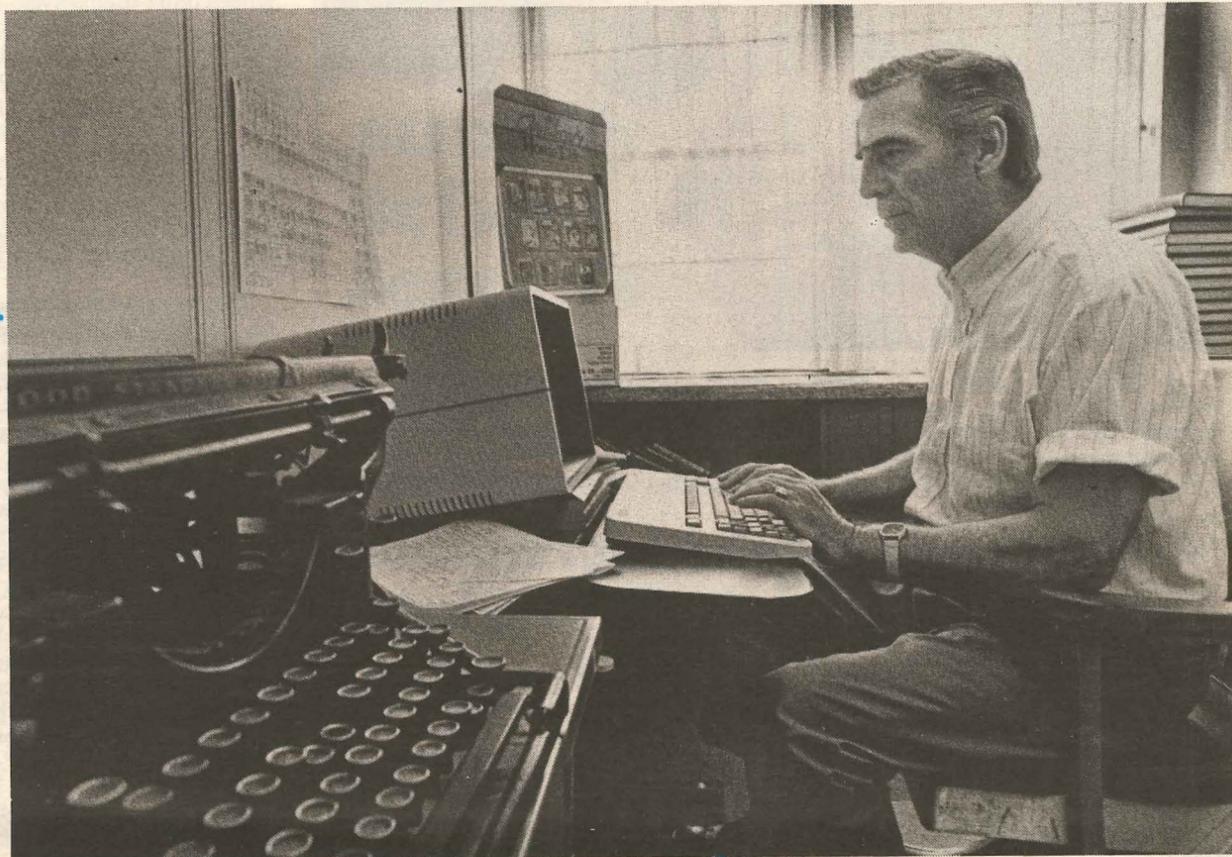
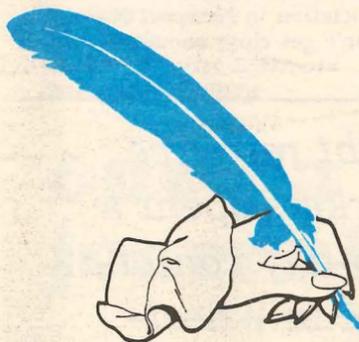
"If I ever repeat this experience, I want a disabled person to teach me a few maneuvers in this chair. I'd certainly feel more confident with a veteran along," she added.

The group also helped develop a resource manual for ministry with the disabled. It will be available next year.

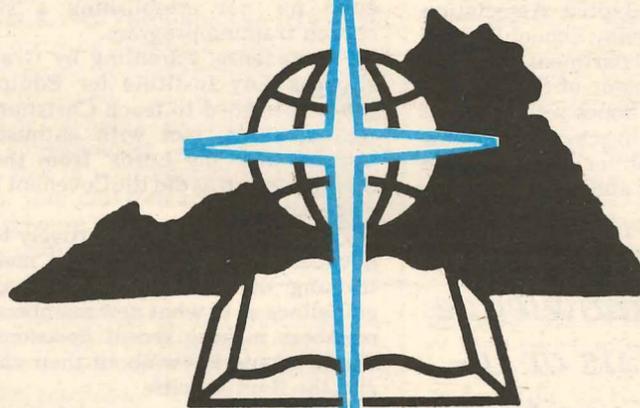


William W. Marshall, executive director of the Kentucky Baptist Convention, and his wife Alice were among 26 state convention executive directors and their spouses who visited the Woman's Missionary Union headquarters in Birmingham recently. Hosting them for a tour and a series of briefings were Carolyn Weatherford (l), executive director of national WMU, and Marjorie J. McCullough (r), national WMU president.

# New wine for old wineskins



For decades the manual typewriter was standard equipment in preparing the editorials, news, features, columns, letters and advertising appearing in the pages of Western Recorder. But that's history. Today those old typewriters have been retired, replaced by high-tech computers which capture stories fed in by telephone lines from around the globe, and printing them in a fraction of the old time, speeding the news to you. At Western Recorder, we're constantly seeking creative ways to make a familiar old friend even better.



## western recorder

*All you wanted in a state paper*

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Don Spencer  
KBC Annuity Representative

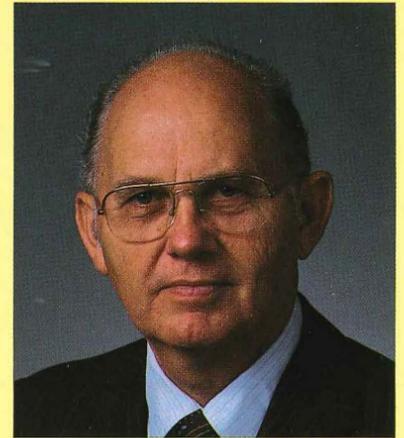
## Congratulations Kentucky

When the General Association of Baptists in Kentucky was organized October 20, 1837, the state had just one church with a full-time pastor on adequate salary. Though there were 500 congregations, only 200 had regular worship services. But courageous, skillful leaders seized the opportunity to make a future.

Your Annuity Board is honored to be associated with both your history and your bright future. We celebrate with you the leadership of such persons as Dr. William Marshall and Don Spencer. We congratulate the churches listed below who have adopted the expanded Church Annuity Plan for insurance of adequate retirement income for all of God's servants in the churches.

*Don H. Morgan*

President, Annuity Board SBC



Darold H. Morgan  
President

## Churches that have adopted the expanded Church Annuity Plan

Congratulations to ALL churches who have and who will be adopting this plan. Listed below are those churches having already adopted the plan (indicated by a signed Cooperative Agreement) as of October 19. By December 31, many more will have joined the list.

Allen Assoc.\*\*—Bays Fork, Scottsville, Glensboro, Bell Co. Assoc.\*\*—Hosman, Old Yellow Creek, Bethel Assoc.\*\*—Grace, Guthrie, Mt. Gilead, Tiny Town, New Union, Walnut Grove, Whipperwill, Woodlawn, Blackford Assoc.\*\*—Blackford, Central, Hawesville, Lewisport, Newton Springs, Union, Booneville Assoc.\*\*—Altona, Briensburg, Calvert City First, Cherry Corner, First Missionary, Grace, Hamlet, Hardin, Hazel, Kirksey, Locust Grove, New Bethel, New Harmony, New Mt. Carmel, Olive, Salem, Sharpe, Westside, Zions Cause, Boone's Creek Assoc.\*\*—Allansville, Corinth, Kiddville, Macedonia, Booneville Assoc.\*\*—Big Creek, Booneville, Garrard, Lyttleton, Manchester, Oneida, Pleasant Point, Bracken Assoc.\*\*—Carlisle First, Central, Flemingsburg, Mayslick, Sharpsburg, Breckinridge Assoc.\*\*—Garfield, Hites Run, Macedonia, New Bethel, New Clover Creek, Caldwell-Lyon Assoc.\*\*—Creswell, Eddy Creek, Eddyville First, Hebron, Kuttawa First, Macedonia, New Bethel, Northside, Piney Grove, Walnut Grove, Central Assoc.\*\*—Central, Lebanon, Woodlawn, Christian Co. Assoc.\*\*—Casky, Concord, Edgewood, Gracey West Union, Hillcrest, Hopkinsville First, LaFayette, New Barren Springs, Oak Grove First, Olivet, Pembroke, Salem, Sinking Fork, Crittenden Assoc.\*\*—Bethany, Crittenden, Dry Ridge, Knoxville, Trinity So., Turner Ridge, Unity, Williamstown, Daviess-McLean Assoc.\*\*—Calhoun, Crabtree, Avenue, Dawson, Eaton Memorial, Glenville, Karns Grove, Macedonia, Owensboro First, Owensboro Third, Pleasant Grove, Pleasant Ridge, Ridgeway, Seven Hills, Temple, Yellow Creek, Walnut Street, Wing Avenue, East Lynn Assoc.\*\*—Corinth, Green Hill, Mt. Carmel, Elkhorn Assoc.\*\*—Central Lexington, Central Paris, Durbin Memorial, Gano Avenue, Glens Creek, Grace, Highlands, Hillsboro, Immanuel, Millville, Mt. Freedom, New Hope, Porter Memorial, Rosemont, Spears Mill, Versailles, Enterprise Assoc.\*\*—Fitzpatrick First, Lancer, Licking River, Martin First, Paintsville First, Saylersville First, Franklin Assoc.\*\*—Buck Run, Evergreen, Frankfort First, Immanuel, Freedom Assoc.\*\*—Albany First, Cave Springs, Gasper River Assoc.\*\*—Aberdeen, Barnetts Lick, Monticello, Richland, Graves Co. Assoc.\*\*—Farmington, Hardmoney, Hickory, High Point, Liberty, Mt. Olivet, New Hope, Northside, Oak Grove, Pilot Oak, Sedalia, Sharon, Viola, West Broadway, Grayson Assoc.\*\*—Leitchfield First, Shrewsbury, Green Valley Assoc.\*\*—Airline, Bellfield, Bethel, Calvary, Cash Creek, Cherry Hill, Dupuy, Finley, Henderson First, Hyland, Morganfield First, Robards, Spottsville, Watson Lane, Zion, Greenup Assoc.\*\*—Belmont, Cannonsburg, Central, Fairview, Grayson First, Kirk Memorial, Louisa First, Oakland Avenue, Olive Hill First, Raceland, First, Rose Hill, Sandy Hook First, Summit Wayside, Worthington First, Irvine Assoc.\*\*—Annville, McKee, Oak Grove, Tyner, Laurel River Assoc.\*\*—Liberty, London First, Long Branch, Liberty Assoc.\*\*—Park City, Pleasant Valley, Three Springs, Lincoln Co. Assoc.\*\*—Calvary Hill, McKinney, Pleasant View, Little Bethel Assoc.\*\*—Dawson Springs First, Earlington First, Liberty, Madisonville 1st, Madisonville 2nd, New Salem, Salem, Little River Assoc.\*\*—Cadiz, Delmont, East Cadiz, Hurricane, Locust Grove, New Hope, Oak Grove, Logan Co. Assoc.\*\*—Antioch, Center, Elk Lick, Green Ridge, Mt. Tabor, Oak Grove, Long Run Assoc.\*\*—Arcade, Baptist Tabernacle, Baxter Ave., Beechmont, Buechel Park, Carlisle Avenue, Chenoweth Park, Clifton, Cloverleaf, Crescent Hill, Davis Memorial, Deer Park, Fairdale First, Farmdale, Fern Creek, Foster Avenue, Fourth Avenue, Grace, Green Acres, Highview, Hillcrest, Hopewell, Immanuel, Kenwood, Kings, Lyndon, Milton Ave., Minors Lane, Ormsby Heights, Plum Creek, Taylorsville First, Valley Station, Vine Street, Walnut Street, West Broadway, Lynn Assoc.\*\*—Leitchfield Crossing, Lucas Grove, Mt. Olivet, Mundfordville, Three Forks Bacon Creek, Lynn Camp Assoc.\*\*—Piney Grove, Robinson Creek, McCreary Co. Assoc.\*\*—Stearns First, Mercer Assoc.\*\*—Burgin, Fellowship, Harrodsburg, Shawnee Run, Monroe Assoc.\*\*—Gamaliel, Indian Creek, Mt. Zion Assoc.\*\*—Central, Corbin First, Greenland, Main Street, Park Hill, Pleasant Grove, Williamsburg First, Muhlenberg Assoc.\*\*—Beechmont, Calvary, Cedar Grove, Dunmor, East Union, Forest Grove, Graham, Greenville First, Mt. Pisgah, New Cypress, Penrod, Powderly, Woodland, Nelson Assoc.\*\*—Chaplin, Cox's Creek, Eagle Heights, Lebanon Junction First, New Salem, River View, Shepherdsville First, Wickland, North Concord Assoc.\*\*—Barbourville First, East Barbourville, Northern Ky. Assoc.\*\*—Ashland Avenue, Bullittsburg, Burlington, Covington First, Crescent Springs, Fairlane, Ft. Thomas First, Grant's Lick, Hebron, Hickory Grove, Highland Hills, Kento-Boo, Ludlow First, New Banklick, Newport First, Piner, Second 12 Mile, Silver Grove First, Trinity, Walton First, Wilmington, Woodhaven, Ohio Co. Assoc.\*\*—Bells Run, Centertown, East Hartford, Fordsville, Hartford, Ridgcrest, Zion, Ohio River Assoc.\*\*—Baker, Caldwell Springs, Deer Creek, Friendship, Lake City, Marion Second, Mexico, Mint Springs, Ohio Valley, Repton, Salem, Sulphur Springs, Union, Ohio Valley Assoc.\*\*—Blackford, Clay First, Sturgis First, Sullivan, Owen Co. Assoc.\*\*—Beech Grove, Cedar Hill, Dallasburg, Lusby Mill, New Columbus, Owenton First, Pike Assoc.\*\*—Elkhorn City, Forest Hills, McVeigh, Pikeville First, Sidney, Virgie, Pine Mountain Assoc.\*\*—Cumberland, Pulaski Co. Assoc.\*\*—Barnesburg, Barentta, Burnside First, Eden, Ferguson, Flat Lick, New Enterprise, Pleasant Run, Quinton, Rock Lick, Somerset First, Woodstock, Red River Assoc.\*\*—Campton, Faith, West Liberty First, Rockcastle Assoc.\*\*—Brodhead, Mt. Pleasant, Mt. Vernon First, Northside, Russell Co. Assoc.\*\*—Mt. Vernon, Windsor First, Russell Creek Assoc.\*\*—Columbia, Fry, Greasy Creek, Greensburg, Macedonia, Pierces Chapel, South Greensburg, Trammell Creek, Salem Assoc.\*\*—Brandenburg First, Buck Grove, Cold Spring, Ekron, Hill Grove, Raymond, Rock Haven, Severns Valley Assoc.\*\*—Berea, Blue Ball, Buffalo, Cecilia, Central Ave., Immanuel, Locust Grove, Severns Valley, Sonoro First, Valley View, Shelby Co. Assoc.\*\*—Christiansburg, Cropper, Finchville, Hempridge, Highland, Salem, Shelbyville First, Simpson Assoc.\*\*—Calvary, Middleton, South District Assoc.\*\*—Beech Grove, Hedgeville, Hyattsville, Junction City 1st, Perryville, South Union Assoc.\*\*—Tannery Hollow, Sulphur Fork Assoc.\*\*—Bedford, Crestwood, Harrods Creek, Tates Creek Assoc.\*\*—Berea, Calvary, Peytontown, Richmond First, Rosedale, Union City, Unity, Waco, White Lick, Taylor Assoc.\*\*—Campbellsville, Green River, Lowell Avenue, Pleasant Hill, Raikes Hill, Ten Mile Assoc.\*\*—Macedonia, Mt. Zion, New Bethel, Three Forks Assoc.\*\*—Airpost Gardens, Caney, Emmanuel, Hazard First, Hindman First, Rockhouse, Wooton First, Union Assoc.\*\*—Beaver, Blanket Creek, Brooksville, Butler, Powersville, Upper Cumberland Assoc.\*\*—Central, Dione, Evarts, Friendship, Loyall First, Sunshine, Wallins Creek, Warren Assoc.\*\*—Bethany, Brownsville, Burton Memorial, Calvary, Glen Lily, Greenwood, Hillvue Heights, Oakland, Plano, Providence Knob, Smiths Grove, Wayne Co. Assoc.\*\*—Mt. Zion, West Kentucky Assoc.\*\*—Bardwell, Bethlehem, Clinton First, Hickman First, West Union Assoc.\*\*—Antioch, Bandana, Baptist Tabernacle, Bellview, Bethlehem, Faith, Kevil, LaCenter First, Lone Oak First, Mt. Pleasant, Paducah First, Twelfth Street, Whites Run Assoc.\*\*—Carrollton First, Cove Hill, Ghent, Worthville, Special Grouping—Middlesboro First

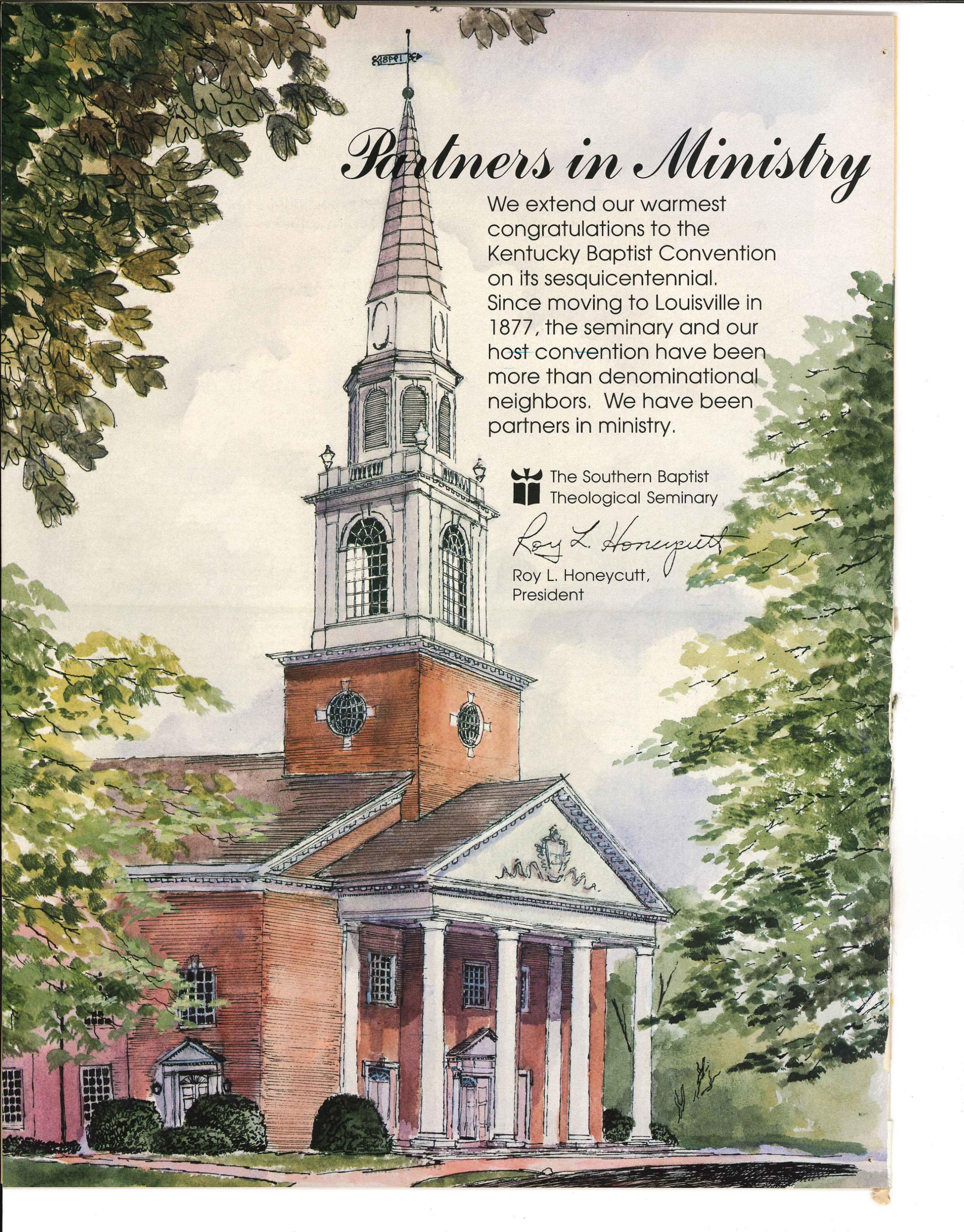
Total adoptions as of October 19, 1987: 499 Churches, 46 Associations

\*\*Associations that have adopted the plan for their employees.

HURRY!  
HURRY!!

JANUARY 1 IS  
ALMOST HERE!



A watercolor illustration of a large, multi-story brick building, likely a seminary or church. The building features a prominent steeple with a cross on top. The steeple has a square base with arched windows and a smaller square section above it. The main body of the building has a portico with four white columns. The illustration is set against a background of green trees and a light sky.

# Partners in Ministry

We extend our warmest congratulations to the Kentucky Baptist Convention on its sesquicentennial. Since moving to Louisville in 1877, the seminary and our host convention have been more than denominational neighbors. We have been partners in ministry.



The Southern Baptist  
Theological Seminary

*Roy L. Honeycutt*

Roy L. Honeycutt,  
President