

Stubblefield resigns Walnut St. pastorate for Shreveport First

by Jack Sanford, Editor

Jon Stubblefield resigned as pastor of Walnut Street Baptist Church, Louisville, Long Run Association, effective Feb. 15. He has accepted the call to be pastor of First Baptist Church, Shreveport, La.

Stubblefield went to Walnut Street Baptist Church Apr. 16, 1986 from the pastorate of Central Baptist Church, Magnolia, Ark., a position he held nearly nine years. Prior to his service at Magnolia he was pastor of Little Mount Baptist Church, Taylorsville, Ky., 1967-75 and Bethel Baptist Church, Fayetteville, Ark., 1963-67.

During his brief ministry in Kentucky Stubblefield was called upon to preach in revival meetings in several churches, the Kentucky Baptist Convention Pastor's Conference and he was to be on the program of this year's evangelism conference. He has asked to be relieved of that responsibility. He was a member of the Boyce Bible School faculty and was active in Long Run Association work.

He is a graduate of the University of Arkansas where he earned both the BA and MA. He earned a MDiv and PhD at Southern Seminary, Louisville.

During his college days Stubblefield was a student summer missionary to Thailand and student president of Arkansas Baptist Student Union. He was instructor of speech at the University of Arkansas and instructor at Indiana University Southeast, New Albany, Ind.

He served two terms as president of the Arkansas Baptist Convention, one term as president of the Arkansas Baptist Pastor's Conference and president of the board of directors of the Arkansas Baptist Newsmagazine, the state paper of the Arkansas Baptist Convention. He also represented Arkansas Baptists as a member of the SBC committee on committees in 1978.

He and his wife, the former Jacqueline Virginia Stevens, are parents of two sons, Jon Michael and Steven Benjamin.

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First missionary to the deaf

Kentucky appointee to translate silent sounds to 'gestures of love'

by Joy Jordan, Staff Writer

But how are people to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can people preach unless they are sent? (Rom. 10:14)

How, indeed? How will they believe if they have never heard—or if they cannot hear?

How do we shed God's light in the darkness if no voice of concern sounds in the silence? Lonely, alienating silence.

For Olinda "Lin" Wilson the dilemma of sharing God's love with the deaf posed a serious dilemma—serious enough to dedicate her life to finding solutions.

A recent graduate of Southern Baptist Theological Seminary, Louisville, Miss Wilson was commissioned Sunday, Jan. 17 as the first Southern Baptist missionary to the deaf. Surrounded by a supportive home church, Lyndon Baptist, Louisville, including its 40-plus member deaf congregation, Miss Wilson celebrated the realization of a dream she had nurtured since going to seminary in 1984.

Despite repeated discouragement, she had persisted stubbornly in pursuing her call of ministry to deaf persons outside the United States. Louis Cobb, Foreign Mission Board candidate consultant, voiced the "first word of hope," she intimates. "He made the difference. . . . He encouraged me to hang in there for by the time I finished seminary a request from the field might come through."

And it did. "I still can't believe it," she confesses. "I'm walking around in shock!"

Stationed in Port-of-Spain, she will be part of a Foreign Mission Board pilot project in the English-speaking country of Trinidad and Tobago. Though planned as a two-year stint, her work may be extended for a third year. With more than 4000 deaf in Trinidad and Tobago the door of possibility is flung "wide open": leading sign language classes, training church leaders in implementing deaf ministries, instigating assistance programs for the hearing impaired. . . . "Guess I'll be paving the way as I go," she laughs a bit nervously.

Evangelism Department amends state meet agenda

by James H. Cox, Associate Editor

Following last week's published announcement of the program for the 1988 Kentucky Baptist Convention evangelism conference, that program has been amended by the convention's Evangelism Department in Middletown.

That became necessary when one of the key speakers, Jon Stubblefield, withdrew from the conference. About the time the published agenda was appearing, he was resigning from the pulpit of the host church, Walnut Street, Louisville, effective Feb. 15. (See related story above.) The evangelism conference is slated Feb. 22-23 at Walnut Street.

Stubblefield's assignments have been redistributed to two other persons who



Lin Wilson

Trinidad reports 264 deaf persons waiting to be admitted into schools for the deaf. Since only three such schools exist in the country, two government-operated and one denominational, many deaf may be illiterate, Miss Wilson explains.

Although schools predominantly use signed exact English, "most deaf don't like it," she notes. Instead she will use American Sign Language (ASL). "I suppose I'll have a new dialect to learn, though." She quips, "You know we don't have a sign here for 'mango.'"

The 33-year-old Mississippi native remembers her first contact with non-hearing persons: while on a 1974 William Carey College choir tour she visited Mississippi School for the Deaf—and was intrigued.

The summer of 1976 saw Miss Wilson work with both mentally ill and deaf persons in an Indiana state hospital. "My sign language skills were less than weak," she chuckles. "It's amazing anything got done!"

Obviously something does get done when Lin Wilson attacks a problem. Her jobs while in seminary included utilizing both social work and sign language skills at the Salvation Army inner city shelter, Kentucky State Reformatory and Luther Lockett Correctional Complex.

"She has an amazing amount of energy," relates Billy Thomas, minister of youth at Lyndon Baptist. "She knows how to live where people are, how to

reach them as they are." He pauses. "And there's not a condescending bone in her body."

Vernon Gordon, fellow Mississippian and presently a student at Boyce Bible School, Louisville, played a significant part in training and refining her skills. Gordon and the rest of Lyndon Baptist's deaf congregation were her caring but persistent teachers. "They adopted me. I was so stupid. But they understood. They were patient with me," she recalls. "They took me in."

Lyndon's deaf members reflect the same attachment to and appreciation for her. Kathy Wickersham and Dwight Swim, two who during her commissioning service gave testimonials affectionately described her as "very enthusiastic," a strong, aggressive young woman who "has worked very hard" and "improved a lot." "We can't thank you enough," articulated Swim, "and, Lin, we love you."

"I'm sad to leave—but I'm happy to leave," Miss Wilson responded, speaking and signing simultaneously. "There's nothing more satisfying than to know you're in God's will. I know I have a lot to learn about deaf culture. I know I'm not the perfect signer. But," she added wryly, "I think God will feel sorry for me."

While requesting prayers for her own ministry, she announced the Dominican Republic had just issued to the Foreign Mission Board a need for two ministers to the deaf. "Doors are opening," declared the newly appointed missionary. "Pray that God will call someone to go. . . . So many deaf don't know the name Jesus," she said, consecutively touching both middle fingers to the opposite palm.

Reflecting on her ministry goals, she described a point made by Glenn Stassen, professor of Christian ethics, Southern Seminary, which has impacted her life: as followers of Christ, our call is to break down the barriers that preclude relationship—with one another and with God.

In a tangible way Lin Wilson has been reaching across a chasm of alienation, building bridges in her native country.

Now among the deaf of Trinidad and Tobago she will use her talents that not only light may shine in the darkness, but also God's voice may echo in the quiet.

The revised list of speakers, by session, includes:

Monday, 2 p.m.—Sullivan; Short; Harold Carter, pastor, New Shiloh Baptist Church, Baltimore, Md.

Monday, 7 p.m.—Short; Ed Young, pastor, Second Baptist Church, Houston, Tex.; Sullivan.

Tuesday, 9 a.m.—Jack Smith, associate director, Personnel Evangelism Department, Home Mission Board, Atlanta, Ga.; Sullivan; Young.

Tuesday, 2 p.m.—Bryant Hicks, M. Theron Rankin professor of foreign missions, Southern Baptist Theological Seminary, Louisville; Carter; Richard Jackson, pastor, North Phoenix (Ariz.) Baptist Church.

Tuesday, 7 p.m.—Hicks; Jackson; Young.

sanford's perspectives

Lack of money stops Baptist paper



Jack D. Sanford

The Rocky Mountain Baptist, newsjournal of the Colorado Baptist General Convention (CBGC), has gone out of business.

Continuing financial problems have plagued the CBGC for the past several years. These problems came about when the Colorado Baptist Foundation and the Colorado Church Loan Corporation suffered significant financial losses. A poor return on "over-the-counter" stock investments was the culprit.

All of us can understand how a budget crunch can force hard decisions. Perhaps no person reading these lines has been absolutely free from some sort of tight money situation where unpleasant decisions had to be made. We have all wrestled with the problem of too little money.

However, to end the ministry of a Baptist state paper is hard not only for the decision makers, but for everyone else. Colorado Baptists have depended upon the Rocky Mountain Baptist for information since the convention began in 1956. This is especially hard to take since the paper itself was in no way responsible for the money problems in the state convention.

Now Colorado Southern Baptists who subscribed to the paper will have no single source of information, no unifying force to support the af-

fairs of Southern Baptists and no central place where ideas can be shared openly and freely across the state.

To conserve funds CBGC will publish a monthly mail out instead of the newsjournal. This "in house" publication will be promotional with limited ability to keep Colorado Baptists informed of what is happening across the Southern Baptist Convention and with Baptists in other countries.

Let us pray for a quick, permanent solution to the financial problems of Colorado Baptists. Let us also pray the Lord will open a door for a new, stronger newsjournal. History teaches that a strong, free press is the best way to thwart excess and advance freedom, precious Baptist principles.

Without a Baptist state paper, the CBGC is weakened at a time when all of us need to be strong. Yet the common action among many Southern Baptists is to eliminate the state paper when money is short. That is tragic and never pays lasting dividends.

May the Lord help our brothers and sisters who must make these hard decisions and may he provide for their every need according to his riches in glory. May he also give all of us eyes to see the need for a strong, free newsjournal in every area of our Southern Baptist Convention.

Doing the first things

A hallmark of Southern Baptist churches the world over has been the passion to extend the work of Christ by establishing new churches.

This noble drive is part of the Mission Kentucky project which must assume a prominent place in our thinking and action. We have set a high goal for ourselves—400 new work starts by 1990—but we have the resources to accomplish that goal if we have the will.

Several encouraging actions in recent weeks bring new excitement and hope for success. One of them is the report by Bill Jagers which revealed 120 new starts since the emphasis began in 1985. That is impressive, especially since 32 of those starts have occurred since Sept. 1, 1987.

The problem is that many Baptist churches do not believe there is need for another church in their area. Growth statistics and demographic studies, however, reveal a growing population in several Kentucky counties where no new Baptist

church has been started for years.

Perhaps it is time for all of us to take a hard look at our area to determine if indeed we could join other Kentucky Baptists in starting a new work for the Lord. It is a matter of record that new churches reach people faster than older churches. This should be motivation enough, but we also have the motivation of our missionary heritage which compels us to "bring them in" to hear the word of God and accept the Lordship of Christ. That is our first priority and must be the passion of our pilgrimage.

New church starts are costly in time, money and people resources. To do the job right a church must be willing to give up some of its best people as "seed members" of the new work. I know from personal experience how difficult it is to see loyal members go away. But the cost of God's work is always high and we must be willing to pay the price if we are faithful to what we say we believe.

One more lottery note

A chilling note was published in the Louisville Courier-Journal Jan. 20. The article stated that Scientific Games, a part of Bally Corporation which manufactures gaming devices including lottery paraphernalia, had contributed \$10,000 to help pass lottery legislation in Kentucky.

Thus we see the first, but not the last, thrust from outside the state to see that Kentucky is saddled with a lottery.

The profits are enormous for game machine manufacturers, ticket outlets and fringe people. While profits to the state treasury are never near what the politicians claim they will be. In fact several states have now joined together to form a

multi-state lottery principally because the income to the state from local lotteries has been so poor.

Perhaps it is not alarming to most Kentuckians that an outside manufacturer is willing to put money in the pot to help insure a lottery in our state. It is alarming to us simply because it suggests outsiders will not only make contributions to a Kentucky lottery but will also skim off profits and control the game.

Again we remind all readers that time is of the essence. Letters and phone calls to legislators urging defeat of the lottery bill must be made by Baptists now if we have any chance of seeing this cruel joke stopped.

western recorder

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

mountains to the mississippi



Reynolds



Woolums

personnel

Bill McGibney was called as music director by Horse Cave Baptist Church, Liberty Association. Russell Lievers is pastor.

Thomas Gray has resigned the pastorate of Laurel Chapel Baptist, Laurel River Association.

Jimmy Clem accepted the call as pastor of Coxton Baptist Church, Upper Cumberland Association.

Kimberly Willis joined the staff of Victory Memorial Baptist Church, Long Run Association, as minister to children. William H. Marret is pastor.

Dennis Woods resigned as pastor of South Fariston Baptist Church, Laurel River Association.

Bill Moore resigned as pastor of Pounding Mill Baptist Church, Upper Cumberland Association.

Michael Farmer was called to the pastorate of Baltimore Baptist Church, Graves County Association.

Bill Vaught was called as pastor of Epley Baptist Church, Logan Association.

Adaburg Baptist Church, Ohio County Association, called **William Edgell** as pastor.

Bob Blevins has been named director of missions for Booneville and Irvine associations.

A native Ohioan, Blevins now lives in Laurel County near the Bush Community. He has been a pastor in Kentucky and Ohio and was a Southern Baptist foreign missionary in South West Africa and Grenado, West Indies.

Blevins is a graduate of Clear Creek Baptist Bible College, Cumberland College and Southern Baptist Theological Seminary. He and his wife consider themselves products of Kentucky Baptist mission efforts.

H. Ralph Gill began duties as pastor of Park Avenue Baptist Church, Madisonville, Little Bethel Association, Jan. 1.

Hobart N. Reynolds retired as pastor of First Baptist Church, Inez, Enterprise Association, Jan. 3. He concludes a ministry of 12 years at the church.

Reynolds, a graduate of Campbellsville College, Georgetown College and Southern Seminary, will be available for supply, interim, revival and other ministries. His address is Rte. 1, Box 19B, Munfordville 42765.

James Simpson resigned the pastorate of Pulaski Baptist Church, Pulaski Association.

Salem Baptist Church, Salem Association, has called **Donald R. Cole** as pastor. Cole was previously pastor at Eastview Baptist Church, Green Valley Association.

Heston Hatcher resigned the pastorate of Slate Hill Baptist Church, Laurel River Association.

King Bee Baptist Church, Pulaski Association, has called **Dormis L. Baker** as pastor.

Thomas Gray resigned as pastor of Laurel Chapel Baptist Church, Laurel River Association.

William Rogers accepted the call to the pastorate of South Union Baptist Church, South District Association.

Doug Dortch tendered his resignation as pastor of Lebanon Baptist Church, Central Association. He has accepted the call to pastor First Baptist Church, Elba, Ala.

First Baptist Church, Smithland, Ohio River Association, has called **Ray Gilliland** as pastor. Gilliland leaves the pastorate of East Union Baptist, Muhlenberg County.

Loren Camfield was called as pastor of Williams Memorial Baptist Church, Boone's Creek Association.

Kuttawa First Baptist Church, Caldwell-Lyon Association, has called **Tony Tench** as pastor. Tench resigned the associate pastorate of Bethany Baptist Church, Long Run Association.

D. Robert Petersen is pastor of Emmanuel Baptist Chapel, a mission of First Baptist Church, Bowling Green, Warren Association. Petersen goes to Emmanuel from Raymond Baptist Church, Webster, Salem Association. Richard W. Bridges is pastor of First, Bowling Green.

Howard Reuter retired as pastor of Sharpsburg Baptist Church, Bracken Association.

James Woolums Jr. accepted the pastorate of First Baptist Church, Lexington, Elkhorn Association.

Woolums is a graduate of Asbury College and Asbury Theological Seminary. He is currently pursuing a degree from Southern Seminary. An installation service was to be held Jan. 24 at the church.



Frank Dorris, director of missions in Warren Association, presents a \$5000 check from the KBC to **Jim Johnson**, Warren's missions development program director. Money from the KBC's "Mission Kentucky" program purchased a 12-acre site in a fast growing area. A mission church will begin in the spring where more than 700 families live.

John L. Haynes has retired from the pastorate of Olivet Baptist Church, Christian County. Haynes will be available for supply work, interim and Bible studies (2601 Nelson Dr., Hopkinsville, KY 42220).

ordinations

Mona West was ordained to the ministry by Highland Baptist Church, Long Run Association. She is chaplain of Austin College, Sherman, Tex. Philip Christopher is pastor.

Carolyn Simpson was ordained a deacon by Audubon Baptist Church, Long Run Association. David W. Green is pastor.

Harold Holt and **Jeff Dame** were ordained deacons by Buena Vista Baptist Church, Daviess-McLean Association. Jewel R. Pruitt is pastor.

Scot Hutcheson and **Ken Hartzakorzian** were ordained deacons by First Baptist Church, Hopkinsville, Christian County Association. James S. McKenzie is pastor.

Calvary Baptist Church, South District Association, ordained **R. Vaughn Wilson** and **Don Helton** as deacons Dec. 13, 1987. Ernest L. Martin is pastor.

Corinth Baptist Church, Laurel River Association, ordained **Walter T. Heulett** and **Barry Crowley** as deacons. Gabriel Collett is pastor.



Leon Simpson
President
Clear Creek Bible College
Pineville, KY 40977

clear creek comment

Is God's will in your will?

Are you aware that more than 50% of all adults in America die without a will? I am convinced that it is not God's will for a Christian to die without a will. January is **Make Your Will Month** and I am impressed with the importance of a Christian having a well-planned and current will.

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8. Should I review the will with my attorney?

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

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

If we can be of any assistance in this matter, please write to me or Carvin Bryant, vice-president of advancement, Clear Creek Baptist Bible College, Pineville, KY 40977 (or phone 606/337-3196). Perhaps we can help you to find God's will in your will!

Legacies

*"Unto my friends I give my thoughts/
Unto my God my soul/Unto my foe I
leave my love/These are of life the
whole."*

Ethelwyn Wetherald

SEVEN REASONS
SOUTHERN BAPTISTS SUPPORT MISSIONS THROUGH THE COOPERATIVE PROGRAM

'No,' Mexican National Baptists tell Genesis group

Mexican Baptist leaders say they will not support the work of the Genesis Commission, a church-starting organization launched by Southern Baptist conservatives in 1986.

The decision by the coordinating board of the National Baptist Convention of Mexico was made public in a statement in the January issue of the convention's periodical, "La Luz Bautista." It was followed by a similar declaration from leaders of the Central Baptist Association of churches in the Mexico City area.

The association's board voted unanimously Jan. 9 "not to have any relationship of any kind with the Genesis Commission while the Genesis Commission refuses to integrate itself to the national convention or to this association."

The convention statement was signed by program coordinator Roberto Torres Liceaja. Three 1987 meetings of convention leaders with Genesis Commission executive director Bill Darnell and Manuel Martinez Garibay, the commission's representative in Mexico, yielded no agreement for cooperation, he said.

Contacted in Houston for his reaction, Darnell said he had not received a copy of the statement and expressed surprise at its content.

"I personally have spent a lot of time and a lot of money going down there attempting to coordinate our work with

them and do everything possible to cooperate," he said.

Darnell, former pastor of Kirby Woods Baptist Church, Memphis, Tenn., started the Genesis Commission in late 1986 with John Morgan, pastor of Sagemont Baptist Church, Houston, layman Randy Best of Houston and other conservative Southern Baptists.

Genesis Commission leaders hope eventually to start thousands of churches in several countries, but they decided to begin in Mexico, Darnell said shortly after the commission was created. He also pledged not to compete with the Southern Baptist Foreign Mission Board and its missionaries: "We're not in competition with the Foreign Mission Board. That's false. We just want to win people to Jesus. We're not wanting to run ahead of anyone or do something that is counterproductive. If there's a lack of cooperation, it will not be from our end."

The new statement issued by the Mexican convention said Genesis Commission leaders were invited "to work through the national program for missions in the convention in order to have only one missionary program." But in the final meeting, it said, "the Genesis Commission communicated...its decision not to integrate its work with the National Baptist Convention of Mexico."

"Integration" is a term used by Mexican Baptists to describe joint mission planning, programs and budgeting. Southern Baptist missionary work and funding in Mexico have been merged with the national convention's program during the last two decades.

The Genesis Commission's plans for working directly with local churches to start and subsidize new churches "do not encourage unity among the Baptists in this country," the statement said. The "best way to advance in the mission field is working together, coordinating the efforts and the actions of both entities for the benefit of the extension of the gospel in Mexico."

The statement said the Genesis Commission also "used the convention platform and three national events" to promote its activities among churches in 1987 while commission and convention leaders were still in a "period of negotiations." It also objected to the commission's publicity among Southern Baptist churches in the United States.

Caught in the middle of the convention's dispute with the Genesis Commission are the Southern Baptist missionaries. Their representatives attended only one of the three meetings between Genesis Commission representatives and Mexican Baptist leaders, and were asked by the Mexican leaders not to attend one closed-door session in October. The leaders indicated they wanted to make it clear neither the missionaries in Mexico nor the Southern Baptist Foreign Mission Board was influencing their dealings with the Genesis Commission.

Allen Alexander, chairman of the mission organization, said the missionaries would support the convention: "Our

position will be the convention position because we have an agreement with the convention to work in an integrated program so there will be one program of work, trying to draw all the churches into unity. That's the position we have officially taken as a mission. We are going to work in harmony with the National Baptist Convention and its entities. We would be supportive of (the convention's) statement."

Don Kammerdiener, the Foreign Mission Board's vice president for the Americas, said the dispute boils down to a difference in mission philosophy: "The Baptist mission has been committed to the approach of working with and under the direction of the convention. I think the Genesis Commission approach is weaker because it does not build indigenous churches. We've tried it, and it doesn't work. When you subsidize a church with foreign funds, you have a weaker church."

Darnell said he "believes in our Foreign Mission Board work and what we are doing. I have no problem with that. What we would like to be is just a complementary arm that says, 'Here's a group of guys who are interested in starting churches in Mexico and ultimately all these will be Baptist churches.' I guess I wish it could be that simple. But for some reason—I can't quite get my finger on the reason—it's not that simple."

"Everywhere I've turned to have cooperation, people are just slapping me down. I don't know what to do at this point. I still want to be Christian about it. We feel like the Great Commission came from our Lord, not from the Foreign Mission Board or the Mexico Baptist Convention." (BP)

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Friends fete ousted state editor

Jack U. Harwell, recently retired editor of Georgia Baptists' Christian Index weekly newspaper, was lauded and honored Jan. 15 at a testimonial banquet sponsored by Smoke Rise Baptist Church where he is a member.

Harwell had worked with the Christian Index for 30 years before retiring Dec. 31 after the Georgia Baptist Convention's executive committee voted 57-54 against a motion to allow him to continue as editor.

Convention officials were absent as speakers at the retirement banquet sponsored by Harwell's church, although many were present among 500 participants.

—classified ads—

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J. Truett Gannon, pastor of Smoke Rise Church in Stone Mountain, an Atlanta suburb, called the occasion "a night that should never have been, but a night that has to be."

R. G. Puckett, editor of the Biblical Recorder, weekly newspaper of North Carolina Baptists, called Harwell a martyr for the cause of truth, freedom and integrity. History has proven that "the blood of the martyrs is the seed of the faith," Puckett added.

He called on other Baptists to take a stand for the issues Harwell supported: "The time has come for us to say we will oppose any enemy, support any friend, bear any burden, endure any hardship, or pay any price" for truth, integrity and freedom.

Floyd Roebuck, pastor of First Baptist Church of Rome, Ga., and former president of the Georgia Baptist Convention, described Harwell as a "great servant-leader" and "prophet" recognized nationwide for his courage and convictions.

Roebuck drew sustained applause when he said, "A large part of the Georgia Baptist Convention family would still prefer that Jack Harwell be editor of the Christian Index."

In response, Harwell expressed gratitude for 30 years with the Christian Index. "I love the Christian Index. I love Georgia Baptists. And that love will continue," Harwell said. Harwell's remarks prompted two standing ovations.

He asked for Georgia Baptists to pray for him as he seeks direction for the future, saying he is considering 20 job offers he has received. (BP)

RTVC will tap staff, trustees in pursuit of \$

Trustees of the Southern Baptist Radio and Television asked the commission staff to conduct a fund-raising event aimed at trustees and staffers.

The trustees, during their Jan. 12, meeting, heard a report from the development committee which indicated fund-raising efforts in December had exceeded projections, but still were below budget for the first quarter of the fiscal year.

The board requested the development staff to conduct a fund-raising dinner at the next trustee meeting in April "with a goal of 100 percent participation" by trustees and senior staffers. Preliminary plans call for a dinner based on the telemissions dinner format, in which prospective donors are presented facts about American Christian Television System (ACTS) and asked to donate to the network.

Trustee Laverne Butler, pastor of Ninth and O Baptist Church in Louisville, told fellow trustees it would greatly strengthen efforts to raise funds if the development staff could report to potential donors that every trustee and employe is supporting the commission's work with development gifts.

During the meeting, trustees were told December development efforts produced \$102,000, a gain of \$16,000 over the \$86,000 projected for the month. For the first quarter, however, budget projections called for \$216,000, but efforts generated only \$166,000. (BP)

CLC requests study of program change

The Southern Baptist Convention Christian Life Commission's executive committee has voted to ask the SBC Executive Committee to study the expansion of the commission's responsibilities if the convention severs ties with the Baptist Joint Committee on Public Affairs.

The CLC executive committee, acting on behalf of the 31-member commission, approved the request 3-2 during its winter meeting Jan. 19 in Nashville. The proposal would ask the SBC Executive Committee to "undertake a study of the feasibility and advisability" of expanding the CLC program statement to include responsibilities of both the Baptist Joint Committee and the Southern Baptist Public Affairs Committee.

Three CLC officers and four PAC leaders originally met Dec. 12 in Nashville to consider the possibility of merging the two organizations. They developed a proposal that asked the SBC Executive Committee to study the feasibility and advisability of:

- Expanding the CLC program statement to include responsibilities of the PAC and the Baptist Joint Committee.
- Dissolving the PAC.
- Expanding the CLC trustee membership to include the 12 at-large members of the PAC.
- Dissolving "formal organizational and financial ties" with the Baptist Joint Committee.

• Affirming cooperation with "other Baptist denominations and others of good will" and encouraging the expanded CLC to work "when advisable and possible" with the Baptist Joint Committee and others on religious liberty and church-state issues.

However, the CLC-approved version limited itself to the first and fifth items. It specified the request is being made only "if the SBC does...sever ties with the Baptist Joint Committee." (BP)

Baptist political activist sticking with a 'winner'

Veteran conservative political organizer E. E. McAteer, a Southern Baptist layman, has endorsed George Bush for president and joined the incumbent vice president's campaign for the White House as national director of the Coalition of Christians and Jews for George Bush.

The Memphis, Tenn. activist, whose support also had been sought by Republican presidential candidates Robert J. Dole and Marion G. (Pat) Robertson, told Baptist Press he decided to join the Bush campaign over Robertson because Bush is more experienced and more electable.

Robertson, McAteer said, "never has

'Citizenship' to be theme of CLC Washington meet

Christian citizenship will be the focus Mar. 14-16 as Southern Baptist church leaders and lay persons from throughout the country gather in Washington, D. C. for a national seminar on "Addressing the Nation's Agenda: Christian Citizenship '88."

The meeting, sponsored by the Southern Baptist Christian Life Commission, will be at the Mayflower Hotel.

Major speakers include Jean Gallo-way Bissel, circuit judge, United States Court of Appeals for the Federal Circuit, Washington, D. C.; Ginny Britt, executive director, Crisis Control Ministry Inc., Winston-Salem, North Carolina; Newt Gingrich, Republican Congressman from Georgia; William H. Gray, III, Democratic Congressman from Pennsylvania, and a leading spokesman on African policy; William E. Hull, provost, Samford University, Birmingham, Ala.; Jerry R. Kirk, president, National Coalition Against Pornography, Cincinnati, Oh.; Robert Linder, Fulbright professor of history, Kansas State University, Manhattan; Roger L. Shinn, Reinhold Niebuhr professor emeritus, social ethics, Union Theological Seminary, New York City; Vernon Grounds, president emeritus, Conservative Baptist Theological Seminary, Denver, Col., and president, Evangelicals for Social Action; and Cal Thomas, columnist, television commentator and author, Manassas, Va.

Registration is \$35 per person and \$17.50 for spouses of registrants and students. Details about special rates at the hotel are available from the Christian Life Commission, Box 25266, Nashville, TN 37202-5266.

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held any political office." Bush, in contrast, "has vast experience."

McAteer, who helped sponsor a Robertson reception during last year's annual meeting of the Southern Baptist Convention in St. Louis, said he hosted the gathering "because he (Robertson) asked me to." One of the other sponsors of the St. Louis reception, former SBC President Jimmy R. Draper, has endorsed Robertson, as has another former president of the 14.7-million-member denomination, Charles F. Stanley.

McAteer, who had been rumored in recent weeks as on the verge of endorsing Senate Minority Leader Dole over both Bush and Robertson, acknowledged he had talked with Dole advisers about joining that campaign. In the end, he said, he chose Bush over Dole because of the vice president's broader experience, electability and the fact that Dole still would have a job if he lost the nomination.

"Winability," McAteer stressed, "is the absolute, bottom line."

McAteer first became widely known within the SBC in 1982, when he lobbied the SBC resolutions committee at that year's annual meeting in New Orleans for endorsements of causes on Reagan's social agenda. Among resolution recommended by the committee and passed by the convention were a first-ever endorsement of a school prayer amendment to the U. S. Constitution and the most conservative antiabortion statement to date.

Narrowly defeated on a 5-4 vote by the resolutions panel was a separate statement endorsing the third key element of Reagan's social agenda, legislation in Congress that would have provided tuition tax credits to parents who send their children to sectarian schools.

McAteer was present with the committee throughout its deliberations and later told Baptist Press he was there at the expressed request of the White House. (BP)

Alliance pursues study of new seminary idea

The directors of the Southern Baptist Alliance, meeting in Charlotte, N. C., Jan. 11-13, have voted to proceed with a study which could result in the starting of a new seminary for Southern Baptists.

The SBA had created a task force on theological education after the announced resignations of president W. Randall Lolley, dean Morris Ashcraft and three other key administrators of Southeastern Baptist Theological Seminary, Wake Forest, N. C., in the final months of 1987. The resignations came in reaction to changes at the seminary due to conservative control of the trustees.

The board also changed its bylaws to restructure the alliance, creating a 33-member board and 11-member executive committee with representation determined by geography and number of members, as well as considering sex and clergy/laity ratios.

The literature committee announced the publication of a book, expected to be released at the Macon, Ga., convocation Mar. 21-23 under the title "Being Baptist Means Freedom."

A budget of \$158,565 was adopted for 1988, including funds for an executive director and two office workers.

An executive director for the alliance, now reporting a membership of more than 15,000, will be elected by the board in its meeting just before the convocation. A new slate of officers also will be elected by all members attending the convocation.

The convocation will meet on the campus of Mercer University under the theme "Integrity of Missions." Keynote speaker will be Millard Fuller, founder of Habitat for Humanity. The meeting will also include 14 workshops on such diverse subjects as: spirituality, conflict management, the servant as healer, preaching and inclusive management. (BP)

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Who will teach them love comes in all colors?

by Ken Perkins

Have you ever had a father snatch his child from you and tell you to get out of town? And all because you were trying to show God's love to that child? It's an experience I'll never forget.

The father took his small daughter... and pulled her away, saying, "Come girl; white people don't really love you."

After more than three months we had almost completed all the physical work in the black South African township of Mlungisi.

Thousands of dollars had been spent repairing and replacing damaged roofing and windows destroyed in three devastating hail storms. Residents had looked at us in disbelief as we told them we wanted to fix their homes with money sent in love by our churches in America.

We spent a lot of time telling the people why, in the name of Jesus, we wanted to do such a thing. I personally spent hours and dozens of bags of candy trying to convince the hordes of small kids that a white man was someone to love and trust—not someone to run away from in absolute terror.

The project was rewarding, illuminating and heartwarming. But never easy.

Along with our five-day-a-week relief effort, we coupled an evangelistic outreach. The two seemed to fit together like identical twins. Many people opened their hearts to us as we blocked the rain, wind and cold from their homes, with no strings attached. Weeks were filled with replacing roofs, windows and doing surveys; weekends were filled with door-to-door witnessing and Bible and tract distribution.

Many souls were saved—that's the good news.

The bad news is we still feel like a small drop of rain in a very large, hot and dry desert. Even while our visits were bearing fruit, trouble brewed once again in the township.

One Saturday, on my way to the township for visitation, I found my black church family blocking the only entrance to the area. They begged me not to enter because of a disturbance taking place.

By the next Tuesday things had quieted down, but the whole mood of

the township had changed. Distrust and wariness seemed to be almost tangible as we walked among the small homes, revisiting and checking the repair work. As usual, dozens of kids clung to me, begging for candy and pleading with me to play soccer or jump rope with them. As we joked and laughed, the crowd

slowly got quiet and a black man grabbed a little girl's hand from mine. "Don't teach my little girl that white people care anything for her," he shouted at me. "You're confusing my daughter. Get out of my township!"

Quickly a crowd gathered. But miraculously the Lord allowed us to change the tone of the encounter from black-white racial problems to the question of what those gathered were going to do with Jesus and eternal life.

Still, dozens of people expressed a lot of bitterness in those few minutes and shared a lot of gloom in their future opportunities.

Finally, with a glare, the angry father took his small daughter by the hand and pulled her away, saying, "Come girl; white people don't really love you."

Looking over her shoulder, the little girl said in Xhosa, "Bye, bye, Mfundisi Ngandaganda," (my Xhosa name) and she was gone.

Few pastors, weak churches, no missionaries in the whole area, and I was just on temporary loan for the duration of the project.

Who is going to teach that little black girl by their example that white people really do love her?



Ken and Beth Perkins

Ken Perkins is a Southern Baptist missionary in Transkei. His home is Owenton, Ky. He is married to the former Beth Stricker of Middletown, Ky.

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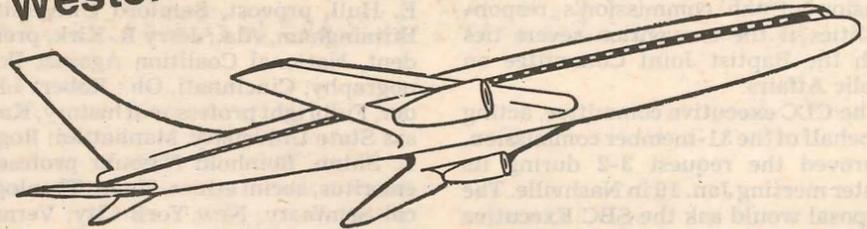


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Jeff Litton—(502) 472-2358
- Corbin, Central Baptist—Feb. 5-6
Jim McGee—(606) 528-6650
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Looking for U. S. short term mission project? Arizona eager to have Kentucky Baptist volunteers

by Todd Deaton, Staff Writer

Most people probably associate Phoenix, Ariz. with a scorching sun and scrubby evergreens. But the heat Rick Reynolds feels is a burning desire to share Christ with people. And he'd love to see some of those trees used as lumber to build churches.

Reynolds, pastor of Star Valley Baptist Church in nearby Payson, Ariz., is concerned about the influx of more than 30,000 people annually into the mid-western metropolis, which nets a population surge of almost 87 people a day.

Apache Association, where he pastors, has set a goal of starting two missions every year to keep pace with the third fastest growing city in the nation. But, they need help.

According to Reynolds, the churches in Apache Association do not have the financial and material resources to meet the rapidly growing demands.

Mark Daniel, director of missions for Apache Association 26 years, has been steadily recruiting volunteers statewide to construct churches. He has also created an associational fund to channel financial aid directly to the missions field. Yet, the needs are much greater.

Reynolds relays requests for prayer for Apache Association's mission projects, money for costly building materials to construct churches, short-term volunteer carpenters and bricklayers to join construction teams, and retired couples and vacationing church workers to assist in visitation, vacation Bible schools and Bible studies.

"This is not my need, it's God's need.

It's a way Kentucky Baptists can help Arizona Baptists reach out to win a lost world," claims the Payson pastor who started the Star Valley congregation in a community fire station after graduating from Southern Baptist Theological Seminary.

"Kentuckians have a vision for missions, reaching out to people in Kenya, Ohio and around the world," Reynolds explains. He hopes that when Kentuckians become aware of the great need for workers in a different part of the country, they will respond.

"Virtually any job you are doing in Kentucky needs to be done in Arizona and we can desperately use your help," Reynolds exhorts.

"If you can't swing a hammer, you are still needed to knock on doors," he elaborates. "If you can't saw a board to make a pew, you can witness to others and fill that pew. And, if you can't push a wheelbarrow full of cement, you can gather children under a tree for Bible study."

Most of the East Phoenix Valley newcomers are from different ethnic backgrounds, particularly from Latin American countries. The majority of these are young, Hispanic families—25 percent having elementary age children, Reynolds believes.

Many of these are what the Arizona natives call "foot people"—those who

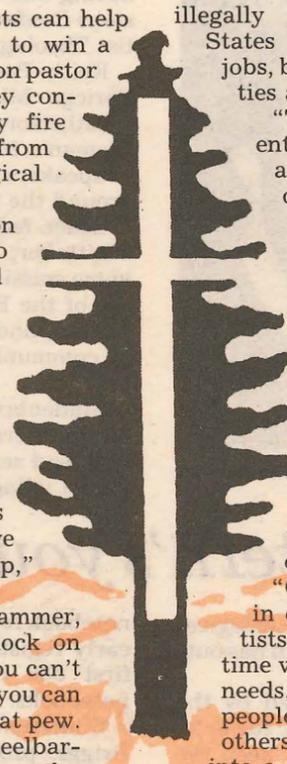
illegally cross the Mexico-United States border on foot in search of jobs, better educational opportunities and milder climates.

"These people are illegally entering the country," Reynolds acknowledges, "but they are often hungry, naked, sick and extremely poor. Many of them live in cardboard boxes for shelter and wear potato sacks as clothing.

"When we minister unto them, we are ministering unto Christ. Just because what they are doing is wrong doesn't mean we can shun our responsibility to help," he declares.

Reynolds recognizes a huge potential for evangelism to ethnic groups in Phoenix. "God is putting all these people in our hands so Southern Baptists can reach out to them at a time when we can minister to their needs. There is an urgent need for people who care about the lives of others and are willing to lead them into a relationship with the God of faith Christians talk about," Reynolds asserts.

He also sees a need for more youth groups and Baptist student unions to work in the nearby resort areas. "People in these campgrounds and state parks often observe the wonders of creation but fail to worship the creator. Puppet ministries, dramas, campfire activities and musical programs can often be opportunities to win people to Christ.



WANTED: Missionaries in word and deed

by O. Wyndell Jones
Executive Director
Iowa Southern Baptist Fellowship

Perhaps the one thing about Southern Baptists which sets us apart from being another status quo denomination is the way we do missions. We have a mindset to view the whole world as needing to know Christ. We promote mission efforts which range from a choir tour with a group of young people to the fully appointed missionary who will spend his or her life as a career missionary.

We care for our missionaries. We pray for them daily and give through the

Cooperative Program, Lottie Moon Foreign Missions Offering, Annie Armstrong Home Missions Offering and the State Missions Offering. Southern Baptists are strongly committed to missions. We urge the churches to give generously through the above mentioned offerings.

The confidence we have in our missionaries is unquestioned and our support is beyond reproach. However where is the line which separates us from them? Who is really the missionary? What distinguishes one Baptist from another when it comes to missions? I shall leave the answers to you.

When Southern Baptists are transferred from one state to another what happens to the missionary zeal? If, indeed, we are missionary in heart and soul then the size of the church would not make a difference.

During the years I was pastor of a rather large church in another state, the response received from many newcomers was, "We like the atmosphere of a small church." These days when every member makes such a difference for every church in Iowa, the response is, "We are looking for a large church where our children will have more activities." We measure our missionary zeal in various ways.

We thank God for the many Southern Baptists who do search for a Southern Baptist church and join it when they are transferred. Many of the churches in what is called the "new work" areas would not exist were it not for this nucleus. These Baptists are missionary both in word and deed. We also need the great

host of Southern Baptists who have joined other denominations because of a larger church.

Our plea is as it is recorded in the Book of Acts, "Come over and help us in body and spirit."

We praise God for the great host of career missionaries and for those who are willing to go for a season, but we desperately need those who move from one area to another to practice the missionary spirit which they have promoted in the home church.

We would challenge the local church to commission each member who moves away to be their personal missionary on mission where the new residence is located. Our Lord gave the mandate to be on mission as we go. Loyalty to our risen Lord and his Command should be our priority, then to be missionary in word should be in deed also.

Editor's note: In a letter to the editor Brother Jones stated, "...a family visited one of our churches which is really alive with mission action, but they united with a church of another denomination nearby. The wife in this family had been the WMU president in her church before moving to Iowa. This problem is a serious matter...." Thus we print this viewpoint to call attention to the need of our sister churches in "new work" areas. Here is an opportunity to educate our mobile people and help them continue in our tradition whenever they move out of Southern Baptist territory. New work area churches need the witness, experience and dedication many of our people take with them to a new locale.

"My heart is with migrant ministries," the 25-year resident of East Phoenix Valley confides. "But, there are a lot of unchurched people camping in our parks. Christians can worship God on a lake, in a forest, or on a mountain top, but many are not doing it at all.

"If youth and senior adult groups could provide their own transportation and meals and are willing to sleep on the floor if necessary, the 25 churches in Apache Association would welcome their help," Reynolds urges. "The small works these groups do can often make a great difference."

Any churches, associations or individuals interested in helping construct buildings or contributing financial aid for purchasing land and supplementing mission pastors should contact Rick Reynolds at HCR Box 38L, Payson, AZ 85541, (602) 474-5557.

Seminarians resurrect New Orleans church

Out of a dead church, New Orleans Baptist theological Seminary students have built a thriving ministry.

Victory Baptist Church, led by seminary students in the Faubourg Marigny neighborhood on the edge of New Orleans' French Quarter, has seen more than 100 professions of faith in the past year. With special ministries for youth and children, classes in English as second language and outreach Bible studies, the doors stay open seven days a week.

Victory Baptist has not always been so victorious, however. In past years, it ministered to a small Anglo congregation that dwindled and eventually dissolved as its members moved away and lapsed in their attendance.

Originally, the church was to sell its 100-year-old building. But the Spanish congregation of Grace Baptist Church in New Orleans stepped in to take the property and fill the ministry void.

"When I found out they didn't have a pastor, I asked to move my congregation there," said pastor Jorge Zayasbazan.

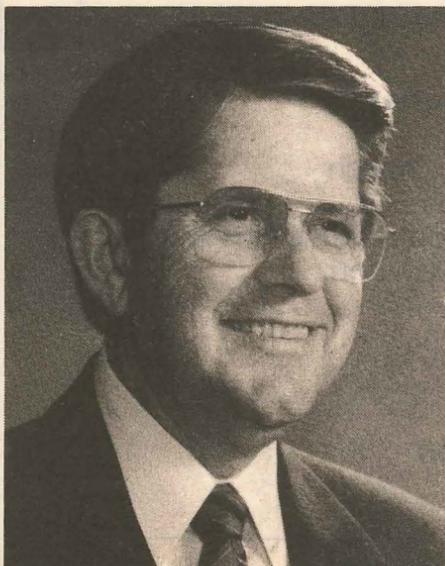
So the Miami, Fla., native and another seminary student, Lonnie Nelson, from Pensacola, Fla., opened the doors of Victory Baptist again in January 1987; this time with services in Spanish and English and a dream to minister to the community as never before.

"The influence of the church goes beyond the doors of the church," said Zayasbazan. In a largely Catholic neighborhood, many still "recognize me as their pastor, even though they don't come to church. In a way, I've become a chaplain in the neighborhood."

As pastor of Victory Baptist, Zayasbazan ministers in unique ways, such as going to the post office to translate for a woman who cannot speak English, helping someone who cannot read fill out an application for food stamps or giving someone a ride to the bus station at midnight.

Zayasbazan, who lives on the second floor of the church, said, "I have the opportunity to be there when they need me: when they need to talk or when they need food."

I'd like to see a church that meets the community's needs, both socially and spiritually, and I'd like the church to show the make-up of the racial backgrounds of the neighborhood," he noted.



O. Wyndell Jones

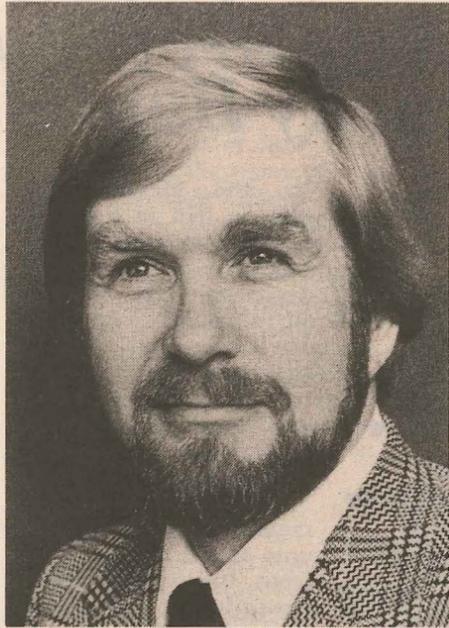
christian education

Cumberland College presents comic opera *The Elixir of Love*

The Cumberland College Opera-Theatre presented Gaetano Donizetti's comic opera *The Elixir of Love* Thursday, Jan. 21 and Saturday, Jan. 23 in the Recital Hall of the McGaw Music Building.

In this, Cumberland College's first in-house full scale major opera production, the cast included both faculty and student soloists supported by a student chorus. The Orchestra of the Cumberland provided the instrumental accompaniment. Sets and lighting were designed and implemented by H. Dean Shotwell while the costumes were borrowed from the Kentucky Opera Association in Louisville.

The orchestra was directed by W. Edwin Bingham, assisted by Harold Wortman, who was also rehearsal accompanist. Joseph Tarry, music department chairman, sang the comic role of Dulcamara, a loveable quack. Gale Heard, a new member of the music faculty, sang the lead female role, Adina. The lead male role, Nemarino, was performed by Keenan Franklin, who has had leading roles in the last two opera productions. The saucy role of Gianetta was sung by Kim Perkins, last seen in the role of Daisy Mae in the Cumberland Lyric Theatre production "Li'l Abner." Russell Hosler, director of opera theatre performed the baritone role of Sergeant Belcore. Senior Marvin West was the stage manager.



Joseph Tarry played Dulcamara in *Elixir of Love*.

SWBTS features 'love in any language'

Approximately 800 college students from across the United States will hear that God is "Love in Any Language" during the 39th annual Student Missions Conference at Southwestern Baptist Theological Seminary March 4-6.

Keith Parks, president of the SBC Foreign Mission Board, and Carolyn Weatherford, executive director of SBC Woman's Missionary Union, top a list of speakers and missionary guests from around the world.

Other featured speakers are Fermin Whittaker, former Southern Baptist home missionary; Victor Davis, manager of the FMB black church relations section; and Dennis Parrish, instructor in communications arts at Southwestern.

Students will dialogue with more than 30 Southern Baptist missionaries who will lead seminars and participate in a global village on Saturday.

Southwestern's World Missions and Evangelism Center hosts the annual conference. Through the conference students become aware of the foreign mission challenge and realize their responsibilities to help meet world needs, according to Monte Clendenning, conference coordinator for the mission center.

The conference is planned and executed by about 300 current seminary students.

Registration is \$10 per student before Feb. 20 or \$12 per student at the conference. Housing is provided by seminary students. Conference participants are responsible for their own meals.

For group or individual registration, contact the World Mission Center, Southwestern Baptist Theological Seminary, Box 22000, Fort Worth, TX 76122.

Southwestern's youth lab outgrows its teens

Southwestern Baptist Theological Seminary's Youth Ministry Lab has outgrown its teens.

The annual event sponsored by the school of religious education turns 20 this spring. But age will not keep the workshop from having "Strength to Soar," the conference theme based on Isaiah 40:30-31.

Registration for the April 8-10 meeting is \$25 per person or \$35 per couple and includes a specially prepared

notebook for youth leaders. Deadline for early registration is Mar. 29. Only the first 380 registrants are guaranteed notebooks.

Conference leaders include Philip Briggs, professor of youth education; Rosemary Hoover, Christian communicator and homemaker from Kansas City, Mo.; and Ester Burroughs, Home Mission Board consultant.

Small-group conferences will be led by youth ministers and denominational

leaders in youth work. Doug Wood, youth minister at First Baptist Church of Dallas, will lead fellowship times.

Lab participants receive practical advice for planning youth ministries calendars. The lab notebook contains suggestions for everything from games to discipleship and is compiled by Southwestern faculty.

For registration information, write to Youth Lab, Box 22328, Fort Worth, TX 76122.

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Without a will, your estate rests in a precarious state

Most of us are acquainted with the pressure and self-denial we experience through a lifetime of providing the essentials of life. For the majority of us, the savings we have accumulated seem very small, but some part of our savings usually remain. Because these savings represent our life's hopes, and our achievements we should be concerned that they be used to the greatest of their effectiveness.

If the statistics are correct, a very large number of individuals have not made any provision for directed use of their savings. Everyone has good intentions, but so often they keep putting off making a will.

It is sad, yet true that 56 percent of those with good intentions neglect acting on those good intentions until it is too late. Then the intestacy laws (laws that go into effect concerning your life's savings when you die without a will) take over and the state distributes your possessions as prescribed by these laws.

Without a will, the state will divide your property as follows:

1. When the death of a husband or wife takes place and there are no descendants, parents, brothers, sisters or their descendants, all property goes to the surviving spouse.

2. When the death of husband or wife takes place and they have one child, all property is divided equally with one-half going to the surviving spouse and one-half going to the child (descendants of a deceased child taking the deceased child's share.)

3. When the death of husband or wife takes place and they have two or more children, one-half goes to the surviving spouse; one-half is divided among the children (descendants of a deceased child taking the deceased child's share.)

4. When the death of husband or wife takes place and there are no descendants except mother and father, one-half goes to the surviving spouse; one-quarter to the father, one-quarter to the mother. If only one parent survives, then one-half goes to the surviving parent.

5. When the death of husband or wife takes place and they have no descendants and no parents but

have brothers and/or sisters, one-half goes to the surviving spouse; one-half is divided among brothers and sisters with descendants of deceased brothers and sisters taking his or her share.

6. When the death of a widow or widower or single person takes place and they have no descendants other than father or mother, one-half goes to the father; one-half to the mother unless only one parent survives in which case, the entire estate goes to the surviving parent.

7. When the death of a widow or widower or single person takes place and no parents or descendants other than brothers or sisters exist, all property goes to the brothers and sisters with descendants of deceased siblings taking that share.

8. When the death of a widow or widower takes place where there is a child or children, the estate is divided equally among the children.

9. When the death of a widow, widower, or single person takes place and there are no descendants, parents, brothers, sisters or their descendants, all property goes to the next of kin.

The following may give rise for thought as you consider whether your will needs revision:

1. Changes in Estate Values.
a. Change in property holdings
b. Fluctuations in property holdings.

2. Changes in Income Requirements.
a. Those properties, securities and monies held in trust for income purposes should be examined in light of the returns from these investments and new tax implications.

b. What was deemed as adequate five or 10 years ago for your spouse, children or other beneficiaries will be found to be inadequate later.

c. During this time of re-evaluation of such trust, one might wisely choose to explore the benefits of a charitable trust.

3. Changes in the Family Situation.

a. Any alteration in the family structure will alter the nature of the gifts to be made.

b. New beneficiaries may need to be named.

4. Changes in Tax Laws

a. It very well might be that changes under the tax laws may call for changing the entire estate plan.

b. Due to the changes that have been made in the charitable field, you may wish to change your existing will to include charitable trusts as an advantage to your family's future.

Other changes requiring possible revision are:

1. Changes in the state of owner's residence.

2. For various reasons, the executor or trustee of the estate can no longer serve and should be replaced.

To write your will or bring it up-to-date may be one of the most important things you will do for yourself and your family this year.

If you want your influence to live forever, remember us in your will! Whether your estate is small or large, your heirs would not be adversely affected by your leaving five or 10 percent to the Kentucky

Baptist Homes for Children. Your gift will provide a link in the chain of hope for many children and young people helped by Kentucky Baptist Homes for Children.

If you would like to make a bequest to the Kentucky Baptist Homes for Children and would like to discuss the matter, I will be more than happy to assist you. You can be assured that everything you discuss with me will be held in strict confidence and of course my services are without any obligation on your part.

We have materials which will be helpful to you in writing your will.

I hope you will write for them. They will be sent to you without cost. Please use the coupon below or write me: Tom Moore, 10801 Shelbyville Road, Middletown, Ky., 40243. Or call toll free, 1-800-292-9440.

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Kentucky Baptist Homes for Children
10801 Shelbyville Road
Middletown, Kentucky 40243

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Barkley Moore
President
Oneida Baptist Institute
Oneida, KY 40972

oneida journal

"Major surgery"

It has been QUIET.

With over 550 teenage boys and girls away two weeks for the Christmas holiday, it was very quiet. That was wonderful for a few days, but we missed each one of them. For my part, I like the sound of young people at work and play.

With the students gone, the main events here were the usual church worship services. Special services were held Christmas Eve and through midnight of New Year's Eve.

Two of our hardest working staff members had surgery during the holidays. Both had been in pain for months and should have had their operations much sooner. Both had been told that when they had their surgery they could expect to be away from work up to six weeks. Without my knowledge initially of their plans, each delayed their operations until near the two-week Christmas holiday so as to miss as little work time with the students as possible.

Anyone knowing Larry Gritton or Bud Underwood can picture them doing such. The happy news is that both made such rapid recoveries that they were back at work at the end of the two-week "break."

Principal Larry Gritton came to our work 15 years ago as teacher of French and basketball and baseball coach. For a number of years he has also been the cross-country coach (with someone else doing baseball) and also the athletic di-

rector. When Mr. Gritton came to Oneida, we had two varsity sports. Today we have 17 differing varsity teams, and a number of junior varsity, freshman and middle school teams. He supervises eight other varsity coaches.

Still continuing his French teaching, his varsity coaching and athletic director work, he also assumed the duties of head principal two years ago. He does all these duties superbly and has taught Sunday school, generally the senior boys class, nearly every Sunday for the past 16 years.

His wife Linda is an outstanding middle school teacher and coordinator of our middle school program. Two sons have been born to the Grittons while at Oneida, and their oldest child and only daughter, Holly is 16 years old.

Mr. Gritton has turned down offers, as much as \$30,000 more than we can pay him yearly, to do a fraction of the work he does here daily.

Bud Underwood works a 12-hour shift nightly directly responsible for the safety, health, study time, recreation time, and sleeping time of 218 boys. He must counsel, discipline, make change, sell concessions, talk to parents, etc. He works for 12 nights straight and is then off two nights. In daylight hours he regularly puts in at least four hours daily as boys work supervisor, and quite often as much as six hours.

He put in those kind of hours even as a student of Oneida 26 years ago. He put in those kind of hours for 19 years as owner of a large store, 13-bay garage and three tow trucks. Selling out nearly four years ago he and his wife Kay (Atto), whom he met while both were OBI students, returned to serve the Lord and the boys and girls of Oneida. Selling their nine room house in which they had lived for 16 years, they took a tremendous cut in income and assumed far greater responsibilities.

Kay, a devoted wife and mother, puts in a full day in the office as our admissions director, helping me greet and tour scores of guests weekly, and a variety of tasks. She is off only about four days monthly. After teaching her Sunday school class and playing the piano at the first of the three necessary morning worship services in our local church, she is generally greeting guests the remainder of the day. Most Sundays I am away speaking. If I am here, the volume of guests is often so great as to take both of us anyway. On Sundays, before going on his 12-hour night shift, Mr. Underwood often helps with guests also especially in my absence.



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

sunday school lessons

LESSONS FOR JAN. 31, 1988

Life and work series

Keep his day holy

Exodus 20:8-11 Since the Jewish Sabbath was designated as a day of rest and worship the principles surrounding it are applicable to our day. The Lord's Day is a day on which God wants Christians to sanctify his day by resting from our labors, studying the scriptures, meditating, praying and engaging in public worship. It is our privilege and duty to worship God personally, adoringly and devoutly on the Lord's Day. In the life in which work, rest and worship are kept in proper balance there will be an inner peace and various splendid achievements.

Deuteronomy 5:15 On the Lord's Day one may give God time and attention through private meditation and public worship. Indulgence in private meditation and public worship can be exceedingly enjoyable so far as the individual Christian is concerned, and at the same time be highly pleasing to God.

Mark 2:27-28 One Sabbath Christ's disciples were walking through a field of grain. The hungry disciples began to pluck the heads of grain, rub out the grain and eat it, which was permissible (Deuteronomy 23-25). Attempting to hold Christ responsible for what his disciples were doing, hypocritical and fanatical Pharisees sought to make it appear that plucking, shelling and masticating the grain were equivalent to

reaping, harvesting and grinding. These labors were forbidden on the Sabbath. Christ defended his disciples by referring the self-appointed fault-finders to the Old Testament scriptures which related how David had eaten the shewbread when he and his men were hungry. Then, Christ emphasized that he was the Lord of the Sabbath.

I Corinthians 16:2 Every Christian is required to give of that which the Lord has entrusted to him for the support of his work. Paul wrote: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

God's children should bring his money into his house on the Lord's Day for the support of his work and for the glory of his name.

International series

Carrying on Jesus' work

Matthew 10:1 Christ always calls people to himself before he sends them forth to work for him. Having called the twelve to discipleship and to intimate fellowship with him, Christ called them to apostleship. After the twelve had received the proper training Christ wanted them to go forth and put into practice what he had taught them.

Matthew 10:5-8 Christ gave the twelve specific instructions as to the field in which they should work—preaching, healing, cleansing the lepers, casting out demons and raising the dead. In his charge to those whom he called, Christ told them where to go. He forbade them to go to the Gentiles, and commanded them to go "to the lost sheep of the house of Israel." The message which he charged them to proclaim as they went was "the kingdom of heaven is at hand."

Matthew 10:9-20 Christ informed the twelve they would encounter the opposition of those who were not aware of any need for the gospel. In order to prepare his followers for the opposition Christ assured them of his presence with them and suggested ways to meet their opposition effectively.

Christ informed the apostles they would be tried before religious councils, scourged in synagogues and arraigned before governors and kings. After warning them that they would experience ostracism, slander, persecution and misrepresentation, Christ encouraged them with the knowledge that the love, wisdom and power of God would be available to them when the need arose.



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

homes for children

Willing to make a will, I give directions beyond my time

"I, being now of full age and of sound mind and memory, do make, publish and declare this to be my Last Will and Tes-

tament. I direct that all my just debts and funeral expenses shall first be paid.... All my property, wherever located and whatever nature, I give, bequeath and devise as follows...." This is the way a portion of my will reads.

By having my will prepared I rest assured that the business of disposing of my earthly possessions will be in accord with my wishes, even though I will not be here to attend to these matters. In this way I am able to direct into the future and thus give protection and care for my wife and our loved ones. My will not only gives security for my family, but it is a wonderful and sure vehicle for giving to the Lord's work beyond my time.

Do you have a will? If you do not, the state of Kentucky has one for you and you won't like it. Therefore, it is important for you to have a will in order for it to do what you want done. If you have a will, have you checked it lately? Wills need to be kept up to date because circumstances change. Therefore, it is

sometimes necessary to add a codicil to one's will or even rewrite it.

Every Christian is called of God to be a good steward. Part of being a good steward is not only one's giving while living, but the proper use of one's possessions after death. Therefore, every Christian needs a will, and every Christian's will ought to reflect the fact that he or she is a Christian. Some part of every Christian's will ought to direct a portion of the estate toward the kingdom work of our Lord.

Through the years dedicated Christians have remembered Kentucky Baptist Homes for Children in their wills. Thus, they have touched and blessed children beyond their time. We do not prepare wills for people. However, we provide professional counsel to help you know how to do what you want to do in your will. Then your own attorney can write your will.

If you are willing to make a will, you can give directions beyond your time. Do it at once, before it is too late.



Russell Dilday, president of Southwestern Baptist Theological Seminary, Ft. Worth, Tex., marks his 10th anniversary as seminary president and the school's 80th anniversary in 1988. Southwestern, now the world's largest theological school, was founded March 14, 1908 by Texas Baptist B. H. Carroll.

Dilday reflects on past 10 years at Southwestern's 80th anniversary

by Mark Wingfield

On his 10th anniversary as president of Southwestern Baptist Theological Seminary, Russell Dilday believes the man who founded the school 80 years ago would be pleased with its progress.

B. H. Carroll founded Southwestern Mar. 14, 1908, in Waco, Tex. to provide trained leadership for Baptist churches in the Southwest. Dilday said he believes Carroll "would be just as thrilled as he could be with what has happened to his dream over these 80 years."

Southwestern has become the kind of institution Carroll envisioned, Dilday said. In fact, Carroll "world probably be surprised the dream has expanded to the entire world."

Dilday said he has built upon Carroll's founding vision. Continued progress has been possible because of a unique spirit found at Southwestern.

That spirit is the result of the concentration in one place of thousands of people who share the same ideals and values, Dilday said. "They are believers in the Lord Jesus, they've been saved, they all know that God has called them. That creates kind of an invisible field of unity."

"This concentration of conservative, biblical scholarship in one place... creates an environment where faith grows, where positive attitudes about the Lord, his will and his word are reinforced," he said. "Whatever persons bring to this campus in the way of a relationship to the Lord is inevitably strengthened and nurtured."

Dilday said Southwestern has "an enormous inner strength by its very nature and heritage and purpose. But it also has been reinforced by an external strength. And I can only identify that as the presence of the Lord himself, undergirding what obviously is a very important factor in his kingdom."

The power of God's spirit working on Southwestern's campus enables Dilday to fulfill his goals as president, he said. In reviewing these goals Dilday marvels at how much has been accomplished.

"Southwestern did not need radical changes when I came," Dilday said. "It was not a matter of a failing enterprise

needing a new life. It was a matter of reinforcing the great strength that was here and redirecting the vision for the 1980s."

In many ways, Southwestern is "exactly the same school it was when I came," he said.

But in the specific areas Dilday first targeted, Southwestern is even stronger now, he said: The faculty now has wider recognition for its academic contributions and is more adequately compensated; Southwestern has earned more of a reputation for producing intellectual, conservative biblical thought; there is an even stronger missions emphasis; endowment has increased; and the seminary is more effective in matching graduates with places of service.

Despite these advances, Dilday still hopes to extend Southwestern's influence.

"I believe we will find a new vision coming to Southwestern...that may help us and the denomination move out of the morass of conflict," Dilday said.

That new vision will call for returning to the "old-fashioned laws of church growth" that Southern Baptists have traditionally done best, he said. "It will combine missions, evangelism and practical scholarship in a re-emphasis of church growth."

"It is my hope that Southwestern might recapture that vision that has been one of our great strengths as Baptists," Dilday said. Already a seminary task force is defining how to accomplish this vision.

Yet Dilday realizes the task will be difficult. "Trying to anticipate the future needs of our convention and our world as we come to the end of the 20th century is an almost impossible challenge," he said. "We must rely in prayer on that spiritual leadership that seems to have been the secret of the school."

Continuing the Southwestern spirit is the guarantee of the school's future, Dilday said. "I don't see any set of circumstances that would keep this school from maintaining its purpose. God has invested too much of his people here, too much of his blessing and strength here to in any way let that be diminished or destroyed."

Seminary couple shares home, work and homework

by Elizabeth Watson

Jim and Becky Bricker believe a couple that studies together, stays together.

The Brickers are Master of Divinity students from Ohio who have taken every course together at Southwestern Baptist Theological Seminary. Jim and Becky, who plan to graduate this May, say they took classes together to improve their grades.

But in the process they discovered the togetherness has improved more than grades. "Our relationship is stronger because of it," Jim said. "Taking the same classes gives us a lot in common which we can share."

Becky agreed. "We can go home and discuss all the things that happened that day. We share everything from the new friends we meet in class to the deep discussions about lectures and reading assignments."

"We grow together as we learn together," Jim said.

And having identical class schedules offers other benefits, too.

It cuts book costs in half. "Since we usually only have one set of books, we carefully schedule alternate study times," Becky said.

Also, Jim said having a live-in study partner is like having a safety net. "What I miss in class or fail to understand, Becky usually gets and vice versa."

Who has the highest grade point average? They're reluctant to say.

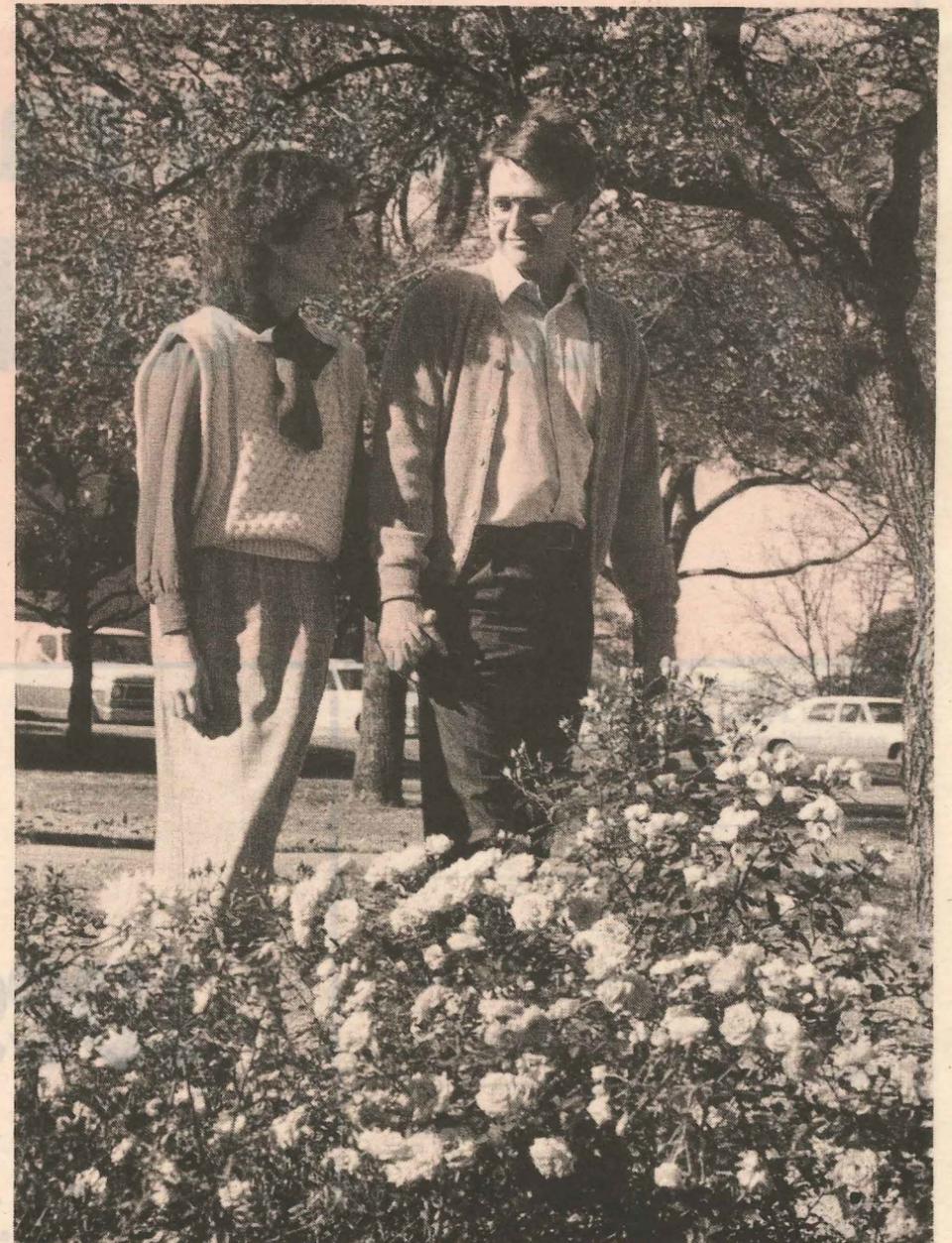
"We promised ourselves when we first enrolled in seminary we wouldn't disclose to anyone, especially our parents what our grades are so that things wouldn't be competitive," Becky said.

"Not only are we best friends, we are partners in ministry...."

Becky said she and Jim never get tired of each other—which is a good thing since they also work at the same place. Both are employed by John Peter Smith Hospital. Jim is a pharmacy technician, and Becky is assistant patient care coordinator on the psychiatric wing. They both work weekend shifts and see each other often at the hospital.

Jim and Becky also work together in Travis Avenue Baptist Church's house-church ministry. Jim is co-pastor of the Hemphill Mission House Church, and Becky leads evangelism training classes. After graduation this spring the Brickers plan to become missionaries.

"Not only are we best friends, we are partners in ministry," Jim said.



Becky and Jim Bricker walk together between classes at Southwestern Seminary where they are both students. The Brickers, who will graduate this May, have taken every course together. They even work at the same hospital when not in classes.

If you're thinking you could combine your church newsletter into Western Recorder and save a bundle, you could be right.

Remember in Prayer

Wednesday, September 24, 1988
Spaghetti/Meat Sauce
Tossed Salad with Thousand Island Dressing
French Bread
Milk Tea Coffee

LAS VEGAS SUNDAY REPORT
SUNDAY, September 21
Sunday School.....
Budget.....
of.....

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine Heart that God hath raised him from the dead, thou shalt be saved.
—Romans 10:9

Oklahomans assaulted during mission trip

Blindfolded and beaten in Zambia, two Oklahoma Baptists learned the difference between easy faith and the tested by fire.
Don Striver and
of eight



western recorder

All you wanted in a state paper

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