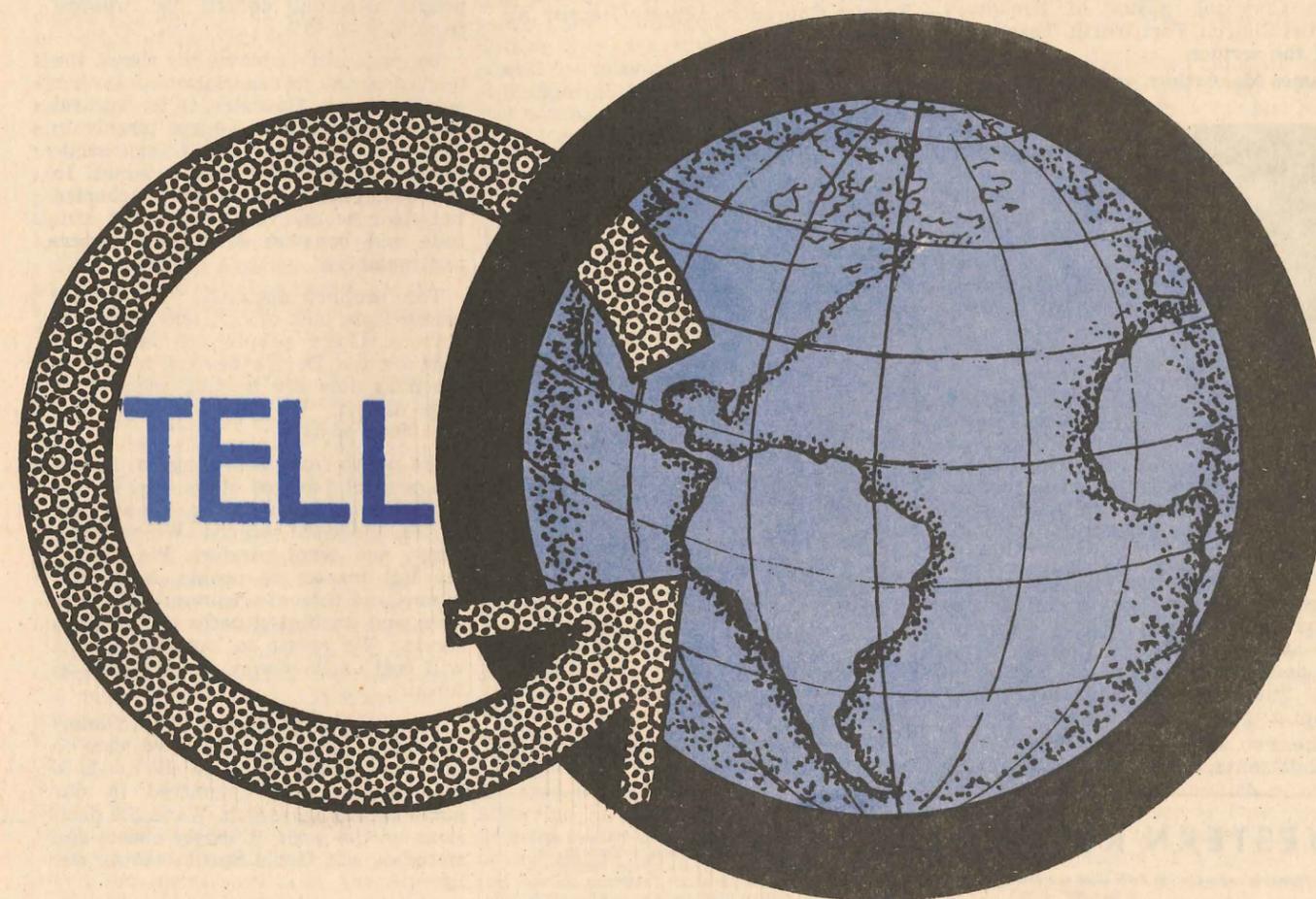




WESTERN

RECORDER

MARCH 18, 1972



Theme Of The 1972 Annual Convention Of

Kentucky Woman's Missionary Union,

Florence Baptist Church, April 6-8

People And Places

Don J. Burke, pastor of the Highland Baptist Church, Louisville, has been invited by Knox College, the theological college of the Presbyterian Church in Canada affiliated with the University of Toronto, to be the preacher at their annual alumni retreat, April 19 through April 21, 1972. According to the report, this is the first time a Southern Baptist has been invited to be a speaker for a Knox College organization.

"**Sunday in Galilee**," a special television worship service produced by the Southern Baptist Radio-Television Commission and NBC, will be shown nationwide by the network at 4 p.m. - 5 p.m. EST, Easter Sunday, April 2. Paul M. Stevens, director of the commission; Charles Fuller, pastor of First Baptist Church, Roanoke, Virginia, and John Claypool, pastor of Broadway Baptist Church, Fort Worth, Texas, will lead the service.

James MacArthur, who has a starring role in the television series Hawaii Five-O, was featured as the keynote speaker at the kickoff dinner launching the Community Division of Kentucky Baptist Hospital's Second Mile Campaign which was held on March 9 at the Riverbluff Holiday Inn, Louisville.

Continuing with his theme, "Rocks of the Ages," a review of the basic truths of the Bible, **Herschel Hobbs** will relate Christian doctrine to the practicalities of daily life in his April sermons on "The Baptist Hour" radio program.

Warren Association of Baptists enrolled 71 persons from 10 churches in Associational Music School February 7-10 at Calvary Baptist Church. Three two-hour sessions were held on Monday, Tuesday, and Thursday nights, comprising five music classes.

The two adult classes taught were "Fundamentals of Music," taught by E.

F. Quinn, and "Music In The Bible," taught by associational missionary O. G. Lawless.

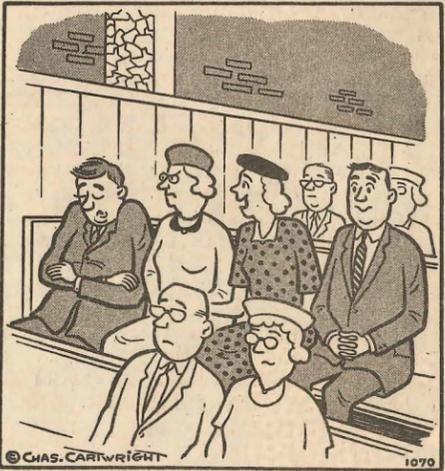
A music school at the **First Baptist Church** of Clay, Kentucky, sponsored by the Ohio Valley Baptist Association, enrolled 26 persons from six churches in two associations. E. F. Quinn, state music director, taught "Fundamentals of Music" in the February sessions.

Carl W. Spillman of Hanover, Indiana, father of Mrs. Michael H. Wilson, missionary to Taiwan, died December 22, 1971. Mrs. Wilson is the former Catherine Spillman of Trimble County, Kentucky. Her husband is a native of Chillicothe, Ohio. They may be addressed at Box 133, Taichung, Taiwan 400, Republic of China.

Mrs. Buelah Curtis passed away Tuesday, February 29, 1972, following an extended illness. She was the wife of G. N. Curtis, pastor of Coral Hill Baptist Church in Liberty Baptist Association.

J. Lonnie Bradley, pastor of the Springfield Baptist Church, Springfield, Kentucky, has suffered a stroke and is now a patient at Norton Memorial Infirmary in Louisville. His condition is described as serious. The stroke occurred Thursday, February 24, 1972.

Church Chuckles by CARTWRIGHT



"Talk him into doubling your pledge. He'll stay awake to be sure of getting his money's worth!"

DEVOTIONAL



Jim Highland
Pastor, First Baptist Church, Williamsburg

Sunday's paper quoted a respected poll that showed that church attendance was consistently declining. In the past twenty years, the percentage of people attending church has dropped from 56% to 40%.

We may like to blame the times, the television, the transportation and other outside things. However, to be truthful is to recognize that we are largely to blame. God's people aren't very exciting or helpful to be with at times! In the past twenty years the uncharted but clear decline has been in the attitude and behavior of church leaders and members.

The prophet declared, "My people perish from lack of . . .", and he is still current. God's people are not being hurt by the Devil's devices nearly as much as they are hurting themselves. Pogo said it; "We have found the enemy. They is us!"

We perish from lack of vision, just as the prophet declared of his day. We see obstacles, no opportunities. We see sacrifices, and want security. We see challenge, and want comfort. We do not see lost masses of people, unclaimed talents and time of uncommitted Christians and uncharted paths of Christian service. We refuse to look, for fear it will cost us in money, energy and interest.

We perish from lack of faith. Claiming to be a people of faith, we want to take no chances. We want the deeds to the promise land registered in our name before we march. We make decisions on the basis of ledger sheets and statistics, not God's Spirit leading our life.

We perish from lack of commitment. We look for Christianity that doesn't cost, for salvation which demands no sacrifice. Commitment has been defined as convenience, and dedication means only decency. Our crosses are ornamented and our stripes are candy-coated.

With the disciples on the stormy sea, I cry, "Carest thou not that we perish?"

The term *glossolalia* is a compound of two Greek words: *glossa*, meaning "tongue," and *lalia*, meaning "speech" or "speaking." Though the term itself never appears in the New Testament, the phenomenon which it describes does. It was particularly in evidence in ancient Corinth; thus it happens that the most complete text for its study is I Corinthians 12-14.

We need to be well-informed about this passage because glossolalia is increasing as a feature of the current religious scene. At one time it was associated almost exclusively with the various Pentecostal or Holiness congregations but this is no longer true. Now it has penetrated the ranks of the so-called mainline denominations: the Episcopalians, Presbyterians, Methodists, Baptists and others.

Permit me to indicate that I am not nearly so concerned about glossolalia itself as I am about the extra-Biblical claims that some of its advocates make in behalf of it. This is to distort the Holy Spirit. I am equally concerned about the non-glossolalists who overreact against it. In doing so they reveal an attitude which cannot be harmonized with the love that is asked of all in I Corinthians 13, the heart of the passage. This is to quench the Holy Spirit. Perhaps God will use our study to enable us to avoid both errors.

Let's seek the answers to two basic questions. First, what is glossolalia? We find the larger context of our answer in I Corinthians 12. In verses 8-10 we learn that it is one of nine spiritual gifts or *charismata* which Paul enumerated: "To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues."

This is not an exhaustive list. In I Corinthians 7:7 he described celibacy, the capacity to live an unmarried life without distraction from sexual temptation, as another spiritual gift. Please observe that all of them are endowments or capacities which the Holy Spirit bestows variously upon Christians to equip them for ministry.

No Christian is left out: "To each is given the manifestation of the Spirit . . ." (verse 7a). The Christian who depreciates himself as being unable to do anything significant for the Lord is not humble. Rather he is both undiscerning and ungrateful.

All are benefited: "To each one is given the manifestation of the Spirit for the common good" (verse 7). How utterly important this insight is! The gifts of the Spirit are not merit badges to mark the levels of achievement in

Glossolalia: Speaking In Tongues

By J. W. MacGorman
Southwestern Baptist Theological Seminary, Fort Worth, Texas

piety. They are not insignia to distinguish God's elite. They are not rewards for individual commitment. Rather they are divinely distributed powers or competences which relate all members of a congregation together as a vibrating fellowship. They are designed to prepare a people to function as a witnessing community anywhere in the earth.

Aren't you glad that the Holy Spirit himself is in charge of the bestowal of the spiritual gifts? This is the message of verse 11. After enumerating the spiritual gifts in verses 8-10, Paul wrote: "All these are inspired by one and the same Spirit, who apportions to each one individually as he wills." I would shudder if anyone less than the Spirit of God were in charge of their distribution. Were this authority delegated to a religious board or agency, there would be the temptation to establish a rigid control or to "package" the spiritual gifts in such a way as to replenish church treasuries. If their dispensation were turned over to us as individuals, we would promptly find some way to make them status symbols. In both instances, the concept of the congregation as the body of Christ functioning in a community (verse 27) would be fractured badly.

As Christians we are encouraged to desire earnestly the higher spiritual gifts (verse 31), but we may be grateful that the Spirit of God himself is sovereign in their bestowal. We don't determine the spiritual gifts according to our wants; we receive them according to his sovereign will. Furthermore, no Christian has all the spiritual gifts nor is any one of them to be equated with the infilling of the Spirit.

We will find a more specific answer to our question about glossolalia if we move beyond the broad context of I Corinthians 12 to chapter 14. You will note that this takes us through the love chapter, I Corinthians 13, which is the heart of this extended discussion of spiritual gifts. Here we learn that love

is the indispensable medium for the exercise of all of them. For example: "If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal" (13:1). Thus it is with all the spiritual gifts (13:2-3). None of them means or avails anything apart from love.

What is glossolalia? Several verses in I Corinthians 14 provide the answer. It is Holy Spirit inspired utterance which is unintelligible. That is, no one who hears it is able to understand what is being said apart from interpretation, which is itself an attendant spiritual gift indicated in I Corinthians 12:10. It is a form of ecstatic speech.

According to verse 2 glossolalia is addressed to God, not men. The one who engages in it "utters mysteries in the Spirit" which no one understands.

According to verse 13 the one who speaks in tongues does not understand what he is saying. This is why he is urged to "pray for the power to interpret."

In verse 14 Paul distinguished between praying with one's spirit and mind: "For if I pray in a tongue, my spirit prays but my mind is unfruitful." Evidently in glossolalia there is a disengagement of one's rationality. Mind and utterance are not coordinated as in ordinary speech. In verse 15 Paul stressed his commitment to prayer and song in which both mind and spirit were working together to articulate that which might be understood.

From verse 16 we learn that glossolalia is a medium or expression of praise, a way of giving thanks to God.

And verse 28 tells us that it is a gift which can be controlled by the one who has it. Otherwise there would be no point to Paul's command for the glossolalist to remain silent in the absence of an interpreter.

Now let's move on to our second basic question, namely, what is the value of glossolalia? For the answer to this question there is no better place to turn than I Corinthians 14:1-25. In this passage Paul compared the relative merits of prophesying or preaching and speaking in tongues. Both are spiritual gifts. The former is Holy Spirit inspired utterance which is intelligible, whereas the latter, as we have seen, is Holy Spirit inspired utterance which is unintelligible. In these verses Paul gave three reasons for the superiority of preaching to speaking in tongues.

First, it is superior because it edifies the church (verses 1-12). The entire congregation is edified when preaching takes place, whereas in glossolalia it is the one who is exercising the gift who is edified. This is taught clearly in verse 4: "He who speaks in a tongue edifies himself, but he who prophesies edifies the church." Verse 5 acknowledges the desirability of glossolalia, but again the greater value falls upon

(Continued on page 15)

WESTERN RECORDER

"Earnestly contend for the Faith which was once for all delivered to the saints"—Jude 3

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

Vol. 146 March 18, 1972 No. 11

C. R. DALEY, Jr. Editor
G. A. PRICE, Jr. Business and Circulation Manager
BOB TERRY Associate Editor
MARION O. REED Superintendent of Printing

Owned and published weekly, except one issue in January and July, by the Kentucky Baptist Convention, Kentucky Baptist Building, Middletown, Kentucky 40243. Second class postage paid at Middletown, Kentucky.

BOARD OF DIRECTORS

JOHN C. HUFFMAN, Mayfield, Chairman; BILL VAUGHT, Danville, Vice-chairman; TEMP SPARKMAN, Louisville, Secretary; LYMAN SMITH ALLEN, Henderson; ROLLIN S. BURHANS, Bowling Green; GLENN DURHAM, Harlan; WILLIAM D. JAGGERS, Prestonsburg; J. BILL JONES, Florence; KENNETH KELLY, Covington; HENRY W. SCHAFER, Louisville; JOHN M. SYKES, Ashland; MRS. J. S. WOODWARD, Lexington.

SUBSCRIPTION RATES

INDIVIDUAL, \$2.50, plus 5% sales tax, total \$2.63 FOREIGN, \$2.75. CHURCH BUDGET RATE, \$1.75 per year. All subscriptions except church accounts payable in advance. Church accounts must have a tax exemption number to be exempt from 5% sales tax. When making change of address, please send a recent label from your paper and the new address, including ZIP code.



State Tuition Grants For Use In Baptist Colleges, Wise Or Unwise?

It cannot be argued that the financial plight of our Kentucky Baptist colleges and most other independent colleges in Kentucky is critical and their survival depends upon additional financial support from some source. Nor is the outlook bright for much additional financial support from the Kentucky Baptist Convention anytime soon for our schools. No wonder then our Baptist college presidents have joined other independent college leaders in Kentucky in appealing for state tuition grants for students choosing to attend nonpublic colleges.

The arguments advanced by the advocates for such state aid have a convincing sound. At the same time there are solid arguments against such aid and these are the arguments Baptists have almost unanimously proclaimed until recently when faced with death or life for our schools and since public money from the federal government has been available and similar support from the state a possibility. The fact is that we are now hearing from some Baptists the same arguments for public funds to be used in church related education which we have historically opposed when advanced through the centuries by advocates of tax aid to church sponsored education.

One thing is certain. If we accept state aid in the form of tuition grants, we can never again in fairness oppose the same aid for other students or parents who choose nonpublic educational institutions instead of public schools. This goes for all levels of education for while there is some distinction between elementary and high schools and higher education, the principle is the same. Could I accept tuition grants for my sons to attend a Baptist college and deny my neighbors who choose to send their children to a Catholic high school which charges tuition the same consideration in tuition grants or tax credits?

Are the "G.I. Bills" which provide financial assistance to veterans to attend the school of their choice a precedent for state tuition grants? In a way, yes; in a way, no. Technically both are aid to individuals but in the case of veterans such aid can justifiably be considered a bonus or part payment for services rendered by those whose college education was interrupted voluntarily or involuntarily for special service to the country. In the case of state tuition grants no such sacrifice is involved nor services already rendered.

Are the present federal College Work-Study Programs and the National Defense Study Loans comparable to state tuition grants? They are in the sense that both aid needy students in getting an education. They are not in that work-study programs are supposed to be payment for services rendered and federal loans to students are to be repaid in full or forgiven in part for specific services rendered. The Federal Education Opportunity Grants do appear to be an unquestioned precedent for state tuition grants.

Would state tuition grants to students choosing independent colleges provide equal or better educational benefits to students at less cost to the state in that it would be more economical to use existing independent colleges with available space than to construct more public facilities? On the surface the answer again appears to be "yes." But what about the report that there are now empty dormitory rooms at some state schools? What about the extensive network of state community colleges in commuting distance of many Kentucky college students and present declining rate of increase in college enrollment?

If the state begins a limited subsidy of education in independent colleges, will not the likelihood be a gradual increase in this support? And while at first it may be a more economical plan for the state, would the eventual state support of a dual system of education be less or more expensive for the state?

Probably the most crucial question of all about state tuition grants is their constitutionality. Since the Kentucky constitution contains specific prohibition of grants to special classes of citizens (paragraph 3 of the Bill of Rights) and the prohibition of use of any tax levied for educational purposes for the aid of any church or denominational school (paragraph 189), it would appear state tuition grants used in church related colleges would be unconstitutional. Of course this would be for the courts to decide.

The specific proposal (Senate Bill 262) is clearly designed to circumvent present constitutional prohibitions in that the grants are for individuals and not to the schools themselves. But since a specific requirement for a student to be considered for such a tuition grant is to have already "been accepted by or registered... in a Kentucky Independent nonprofit College or University," it is certain the state money would go to the nonpublic College whether it passes through the student's hand to the school or goes directly from Frankfort to the school.

The Right Spirit For An Important Decision

Many times the spirit in which a thing is done is as important or more important than what's done. For this reason it would have been good if every Kentucky Baptist could have been present for the special meeting of the Executive Board on February 25 in which Dr. Franklin Owen was elected executive secretary-treasurer of the Board. Mistakes made in the past in such meetings were avoided this time.

To begin with it was a completely open meeting. Visitors were welcomed and even extended the privilege of speaking if they desired. Some fears that it might be an executive session from which all visitors would be excluded were completely unfounded.

Absolute fairness on the part of Chairman Harold Wainscott was evident from the beginning to the end. Repeatedly he urged free and full expression and refused to entertain motions calling for the question and thus ending debate until it was certain no one else wanted the floor. This fairness was also obvious in the common consent decision for a secret ballot assuring every member he could vote his convictions and was not expected to rubberstamp the committee recommendation.

Again it was very wholesome to see honesty and forthrightness on the part of several who had reservations concerning some parts of the recommendation or the nominee. It was far more noble to stand and express honest convictions than to sit silently and vote negatively without saying why.

The good spirit of the meeting was due no little

to the unusually careful preparation of the nominating committee of its report and the manner of presentation. A committee could hardly have done its homework better. The recommendation itself was a masterpiece in content and wording.

The final vote on the recommendation constituted a clear mandate for the nominee. Questions and debate though free and unrestrained were mild and in the finest spirit. Several of the few who did not vote for the recommendation because of honest convictions were the first to pledge their support to Dr. Owen.

Finally, the meeting had every sign of being Holy Spirit directed. This observer is often cynical when it comes to this point because it is my honest belief that many decisions we claim as persons and as groups as Holy Spirit directed are purely human decisions and this is utter blasphemy. However, either I was reading it wrongly or the Holy Spirit was truly present in this meeting in Elizabethtown on February 25.

This writer is one among many Kentucky Baptists who believe we now have one of the greatest opportunities to be the "People of God" ever in Kentucky Baptist history. All that the Lord has done through Kentucky Baptists in the past including the providing of leaders for their era has brought us to the threshold of our greatest era to bring people to God through Jesus Christ. Let us resist every demonic force which would rob us of this God given hope.

The path to addiction — Liquor rather than marijuana may be the first step that can lead to drug addiction. A study at the Eagleville, Pennsylvania, center for treating addicts and alcoholics found that the first "drug" tried by most of those hooked on heroin was alcohol, and that the average age when drinking began (13) was three years before the introduction to illegal drugs. Only seven percent of the addicts studied had never been drinkers, while 69 percent were classified as alcohol abusers before becoming addicted to opiates, typically at about age 19. About a third continued excessive alcohol use along with hard drugs. (*Good Housekeeping*, March, 1972)

Why It's easier to get into college now — There is space in college for everyone who wants to enter in 1972. That is the word from college officials, who say



the admissions crush of the 1960's is a thing of the past. Young people choosing schools for next autumn have a wider choice than at any time in recent years. Contributing to that: (1) The discovery by many students and their parents that they cannot afford college at today's prices. (2) A ques-

tioning of the true value of a liberal-arts education that does not train youths for jobs. (3) a relaxation of draft pressures, resulting in fewer young men going to college just to escape, or postpone, military service. Ted Cooper, executive director of the National Association of College Admissions Counselors, predicts there may be 125,000 unfilled places in four-year institutions when school begins in September. There were an estimated 110,000 vacancies last autumn. (*U.S. News & World Report*, March 6, 1972)

Missionary News

Mr. and Mrs. Pete Gillespie, missionaries to Japan and well known in Kentucky, are taking a short furlough, May 10 through September 7, 1972. Their address will be 1102 R. Street, Bedford, Indiana 47421. They will be available for visits to churches, camps and special meetings on a first invitation basis, according to missionary Gillespie.

Mr. and Mrs. F. Eugene Milby, missionaries to Rhodesia, were scheduled to arrive December 11, 1971, for furlough in the states. They may be addressed: 846 Parkway Drive, Louisville, Kentucky 40217. He is a native of Louisville and she is the former Reva Morris of Trimble County, Kentucky. When they were appointed by the Foreign Mission Board in 1963, he was pastor of Mount Moriah Baptist Church, Mount Eden, Kentucky.

Mr. and Mrs. Elmo R. Marble, missionary associates, completed their orientation at Pine Mountain, Georgia. They may now be addressed: Casilla 503, Quito, Ecuador. A native of Utah, Marble was born in Central and Mrs. Marble was born in China to missionary parents. She formerly lived in Franklin, Kentucky. They were employed by the Foreign Mission Board last July.

Mr. and Mrs. Wayne L. Hasenmyer, missionary appointees to Japan, are attending spring orientation at Callaway Gardens near Pine Mountain, Georgia. They may be addressed: Box 535, Pine Mountain, Georgia 31822. He is a native of Spencer County, Indiana, and Mrs. Hasenmyer, the former Linda DeMar, is a native of New Haven and Bardstown, Kentucky. At the time of their appointment by the Foreign Mission Board in November, he was studying at Southern Seminary, Louisville, and she was teaching school in Shepherdsville. Earlier he was pastor of Middle Creek Baptist Church, Elizabethtown, Kentucky, for nearly two years.

Mr. and Mrs. Anthony Stella, Jr., missionaries on furlough from Korea, may be addressed at 3608 Johnston Way, Louisville, Kentucky 40220. They were appointed by the Foreign Mission Board in 1964.

Mrs. L. M. Bratcher, emeritus missionary to Brazil, may be addressed at Wesley Manor Methodist Home, 5012 East Manslick Road, Louisville, Kentucky 40219. She is the former Artie Porter of Caneyville, Kentucky. She and her late husband were appointed by the Foreign Mission Board in 1918. He died in 1953 and she retired in 1958.

Mr. and Mrs. Thomas L. Cole, missionary appointees to Argentina, have completed orientation at Pine Mountain, Georgia. They were scheduled to

depart December 27, 1971, for a year of language study in Costa Rica. They may be addressed: Apartado 10240, San Jose, Costa Rica. At the time of their appointment by the Foreign Mission Board last April, he was pastor of Pleasureville Baptist Church in Kentucky.

Mr. and Mrs. Robert T. Golman, missionary appointees to Malaysia-Singapore, have completed orientation at Pine Mountain, Georgia. They were scheduled to depart January 8, 1972, for a year of language study in Taiwan. They may be addressed: Baptist Mission, Box 427, Taipei, Taiwan, Republic of China. At the time of their appointment by the Foreign Mission Board last April, he was minister of music at Ridgewood Baptist Church, Louisville, Kentucky.

Mr. and Mrs. J. Frank Mitchell, missionaries who have completed an extended furlough in the states, were scheduled to leave January 4, 1972, for Chile. Their address is to be Casilla 268, La Serena, Chile. Before they were appointed by the Foreign Mission Board in 1943, he was a student at Southern Seminary, Louisville, and pastor of a church in Skylight, Kentucky.

Miss Bertha Jane Marshall, missionary who has completed furlough in the states, returned December 25, 1971, to Gaza. She may be addressed: Baptist Hospital, Gaza, via Israel. Miss Marshall was a student at Southern Seminary, Louisville. She was a nurse at Kentucky Baptist Hospital, Louisville, prior to her appointment by the Foreign Mission Board in 1957.

Mrs. Frank T. Florence, Jr., missionary associate who has been on emergency leave in the states, returned January 4, 1972, to Colombia. She may be addressed: Apartado 51687, Bogota 2, DE, Colombia. Florence grew up in northern Kentucky; the former Betty Vater, Mrs. Florence grew up in northern Kentucky and Ohio. He was pastor of Lynn Acres Baptist Church, Louisville, Kentucky, for over 12 years before they were employed by the Foreign Mission Board in 1970.

Miss Frances Crawford, missionary on furlough from Honduras, may now be addressed at Hyden Hospital of the Frontier Nursing Service, Hyden, Kentucky 41749. Miss Crawford is a native of San Angelo, Texas. Before she was appointed by the Foreign Mission Board in 1954, she practiced nursing in Missouri and Kentucky.

Mr. and Mrs. Larry C. Yoder, missionaries to Belgium, may now be addressed at 1 Ave. George Bernier, Brussels 1050, Belgium. Mrs. Yoder is the former Laurabelle Barr of Hazard, Kentucky. They received their appointment by the Foreign Mission Board last April.



Where the money goes

Mission-minded Kentucky Baptists who pray for the cause of Christ, who give their tithes through their church, who make special mission offerings and who vote in their churches to share the offering-plate dollars with the Cooperative Program of Kentucky and Southern Baptists have a right to know where the mission money goes. I do, too.

Cooperative Program dollars are spent in accordance with the budget of the Kentucky Baptist Convention and, for Convention causes, according to the budget developed by the Executive Committee of the Southern Baptist Convention.

Each year a new budget is developed. All items are listed. They are causes about which we know, associational and state missions, the educational departments, stewardship and evangelism, student work and Brotherhood and WMU, colleges and schools and seminaries, hospitals and children's homes, assemblies and camps. Bible tracts, tracts to assist church officers and pastors, and other literature; the *Western Recorder* and periodicals of the Southern Baptist Convention — all are part of our work.

Southern Baptist causes are home missions, foreign missions, seminaries, radio and television, commissions for such emphases as education, christian life, historical, etc.

Cooperative Program money is used to strengthen the individual Baptist, strengthen the churches and start new ones, to strengthen our colleges and schools — to do the work which the Baptist churches want them to do. To do the work which Christ commanded us to do in the Great Commission; to do the work He did while on earth — "preach, teach and heal."

Satan sows tares

Much misinformation is shared by evil and Satan-directed people through literature and gossip. For example, a sincere man wrote me last week wanting to know if we used the Cooperative Program to buy factories or businesses to make profits. Of course not. Not a cent.

Evil men, for their selfish purposes, tell lies about Baptist work so that they can tear us down and build themselves up with Baptist money they filch from those who sincerely want to spread the Gospel but who are caused to doubt their Baptist brethren by these evil-tellers.

—Harold G. Sanders

WESTERN RECORDER

Staff Changes

Jerry J. Ennis, pastor of the First Baptist Church, Walton, has resigned, effective March 8, 1972. In announcing his resignation Ennis told the congregation that rural mission churches has been on his heart for some time and he hopes to do this type of work while being employed by a pharmaceutical company in St. Louis, Missouri.

Ennis is formerly from St. Louis, a graduate of Georgetown College and served as pastor of the Hillsboro Baptist Church, Elkhorn Association, before going to Walton.

James J. Bardin, 37, has joined Georgetown College as coordinator of business/industry/foundation support, according to Russell E. Bridges, director of development. He will be responsible for researching and coordinating programs of support for the college. In this, he will work closely with philanthropic organizations and business groups.



Bardin

Bardin was director of campus ministry at the College of William and Mary in Williamsburg, Virginia. He also served at Pembroke State University, North Carolina; Washington and Lee University, and Virginia Military Institute.

Bardin attended Carson-Newman College and Southeastern Seminary. He has also had clinical training at John Umstead Hospital, Butner, North Carolina.



Turley

Bearson Baptist Church, St. Charles, Virginia, for the past three and one-half years.

Jim Maddox accepted the call of the Burlington Baptist Church to be the minister of music and youth. He has served as minister of music at the Walton Baptist Church and Crittenden Baptist Church.

Maddox is a senior at Georgetown College and plans to attend Southern Seminary to further his training. He is married and the couple has a daughter.

MARCH 18, 1972



Naymond H. Keathley, left, manager of the Southern Seminary Baptist Book Store, receives a national award from V. L. McGlocklin, right, manager of the Book Store Division's Western Stores Department at a meeting in Glorieta.

Seminary Book Store Wins Awards

The Southern Seminary Baptist Book Store has received four departmental awards and one national award for accomplishments during the 1970-71 operating year. Naymond Keathley is the manager.

The store received a national award for the best ratio of personnel cost to sales. It is one of the 55 stores in the Baptist Book Store chain. Each of these stores were eligible for this competition.

The Southern store won the following departmental awards in the campus stores department: the best ratio of personnel cost to sales, the best percentage in operating contribution, the best return on inventory investment,

and the best percentage of accounts receivable over 150 days old. There are 10 stores in the campus stores department.

The presentations were made at the awards banquet during the annual merchandising conference held this year at Glorieta.

W. O. Thomason, director of the book store division, commented on the awards program which was instituted this year, "Ignoring accomplishment is an established human behavior. The book store division, through its awards program and other means, seeks to be the opposite. We want to esteem our fellow workers for outstanding contributions to our division's mission."

Evangelism Prof Offers Aid

Churches, associations and state conventions in search of a creative approach to evangelism are being offered help from Gordon Clinard, Southern Seminary's Billy Graham professor of evangelism, and a host of students who are ready to move into action with special services on a team or individual basis.

"We can put together a package for almost any kind of situation," Clinard said recently, "ranging from student teams for week-long evangelistic crusades or weekend youth revivals or retreats to individual banquet speakers, song leaders, pulpit supplies, or staff evangelists."

A team ministry might include a preacher, musician and youth counselor. Another team might concentrate on a resort-evangelism project, a film or drama festival, or an innovative approach to the drug culture.

Clinard stressed that all kinds of churches — from the rural, one-room congregation to the giant multi-program urban situation — could make use of student evangelists, and that the seminary's faculty is eager to expose students to as many different kinds of witnessing opportunities as possible.

Even a request as simple as one for a student testimony at a youth rally can be channeled through Clinard's office and provide a seminary student with an outlet for his evangelistic concern — and a way to deepen his own experience in Christian ministry while he is in school preparing for church vocations.

Churches or other groups interested in mobilizing the abilities of seminary students for evangelistic ministries should contact Gordon Clinard, Billy Graham Professor of Evangelism, 2825 Lexington Road, Louisville, Kentucky.



FORMER KENTUCKY PASTOR HONORED — Dewey Henson Jones, native Kentuckian, was recently honored at a testimonial dinner after 17 years of service to California Baptist College, Riverside. Jones is retiring as academic dean of the only four-year fully accredited Southern Baptist liberal arts college on the west coast. After a semester of sabbatical leave, Jones will return to the campus to teach history. Jones was in the Baptist pastorate in Kentucky for 25 years before coming to California Baptist College in 1955. He was one of the first two ministers to be honored as a Kentucky Colonel.

Stewardship Commission Adds Capra To Staff

Robert G. Capra, vice president in charge of sales for Ambassador Church Finance, a church bond firm based in Nashville, Tennessee, has been named consultant in the endowment and capital giving service of the Southern Baptist Stewardship Commission.

When Capra assumes the position March 13, it will mark the second time that he will have served on the national stewardship staff of the Southern Baptist Convention.

He was assistant director of Cooperative Program promotion for the Southern Baptist Executive Committee from July, 1959, to September, 1960. He returned to the pastorate about the time the SBC Stewardship Commission was organized in 1960.

A native of St. Louis, Capra has been pastor of First Baptist Church, Lebanon, Tennessee, and three churches in St. Louis, Missouri — Ballwin Baptist Church, Fee Fee Baptist Church and Salem Baptist Church.

Action Taken On Church-State Issues

The Baptist Joint Committee on Public Affairs in semi-annual session in Washington, D.C., took steps to hold the line on "separation of church and state," and at the same time took positive action on several church-state issues facing the nation.

The Baptist body expressed support for quality public education for all children and opposed tax support for non-public schools. It further approved plans looking toward a national conference on religion and public education in 1973 or 1974.

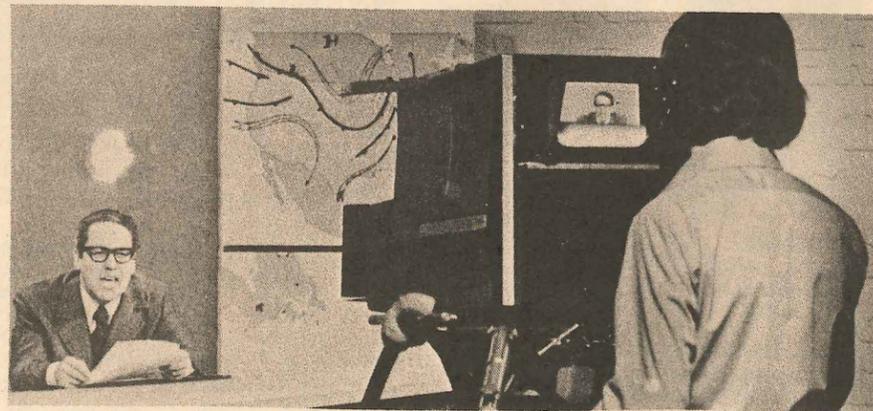
The joint committee asked its staff to help define church relationships to government agencies such as the Internal Revenue Service and Social Security, and also heard a subcommittee report on Baptist concern for national welfare reform.

The Baptist Joint Committee on Public Affairs is a denominational agency sponsored by nine Baptist conventions in the United States. John W. Baker is acting executive director, while the agency is seeking an executive to succeed C. Emmanuel Carlson who retired a year ago.

Facing the report of President Richard Nixon's Commission on School Finance and anticipating proposed legislation to provide public funds for parochial schools, the Baptist Joint Committee reaffirmed its position opposing such funds.

The agency adopted a resolution expressing strong support for "public education for all children without regard to race, color, religion, sex or national origin."

It further urged "that all actions designed for quality education be consistent with this nation's historic position on separation of church and state, including no tax support of non-public schools."



MORAL SIDE OF THE NEWS — Jimmy R. Allen, pastor of First Baptist Church in San Antonio, Texas delivers the first television broadcast of a new program called "The Moral Side of the News" on KSAT-TV. The program, featured each Sunday evening, emphasizes comments on current events concerning such issues as drug addiction, organized crime, poverty and other moral concerns. The station's program manager, Jim Chavione, said he knows of no similar program.

A subcommittee of the joint committee worked on problems relating to ordained ministers and Social Security, and the relationship of churches to the Internal Revenue Service.

Among the issues discussed was a proposal now pending in Congress to provide a voluntary agreement to treat ministers as employed persons under Social Security.

Several unanswered questions remain, the committee pointed out, including: How does treatment of a minister as an "employee" under Social Security affect his standing as self-employed under Internal Revenue Service? What will be the cost to congregations and denominational agencies if they agree to enter the voluntary agreement to treat ministers as "employees" under Social Security? What problems will be created in Social Security records for ministers who transfer from churches or agencies to others which have not entered the voluntary agreement?

Another subcommittee of the joint committee studied proposals for the reform of the national welfare system, observing that both government and churches have proper concern for the welfare of the people.

With this dual interest, the subcommittee observed, there can be areas of conflict and tension as well as areas of cooperation.

The subcommittee reported that the members felt the Baptist Joint Committee has an obligation to inform the constituencies about developments in national welfare programs, and to give leadership as points of tensions and conflicts arise, especially when religious liberty and church-state separation become involved. (BP)



FACT FINDERS — Mr. and Mrs. Eldred M. Taylor (right) of Somerset have been getting a first-hand look at Southern Baptist mission work in several Asian countries. Taylor, pastor of First Baptist Church, Somerset, is a member of the Foreign Mission Board's Southeast Asia Committee. Here, the couple listen as missionary Howard D. Olive (center), radio and television director for the Philippine Baptist Mission, explains the operation of a machine which duplicates tapes of "Baptist Hour" programs produced in the Philippines. At left are Mr. and Mrs. Robert L. Deneen of Columbia, South Carolina. Deneen is also a member of the committee.

World Youth Congress Set For Portland

Portland, Oregon — in America's Pacific Northwest — has been named meeting place for the eighth Baptist Youth World Conference to be held July 31 - August 4, 1974.

Theo Patnaik, associate secretary of the Baptist World Alliance, said that the alliance's youth administrative committee voted for Portland after considering 20 other possible North American sites.

It will be the first time the youth conference has met in the United States. Other conferences were in Prague, Stockholm, Zurich, Rio de Janeiro, Toronto, Beirut and Berne. A poll of youth after the Berne conference showed they preferred the United States as the next meeting place.

An attendance of 10,000 young people from possibly 60 countries is expected.

Portland hotels are said to have offered attractive and reasonable rates to the young people who will sleep three or four to a room, and the local bus company will run shuttle buses between hotels and meeting centers.

Patnaik said also that of the 11 North American Baptist conventions and conferences belonging to the Baptist World Alliance, seven of them have churches in Portland. All will be represented on the host committee. (BWA)

S'western Seminary Plans D. Min. Degree

Details of a plan to offer the doctor of ministry degree at Southwestern Baptist Theological Seminary in Fort Worth, Texas, next fall have been drafted for presentation to the seminary's trustees in March.

Plans to launch the new degree were outlined by seminary president Robert E. Naylor and by Boyd Hunt, chairman of the seminary's professional studies committee.

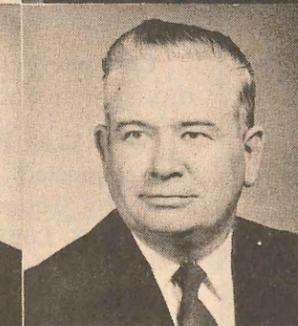
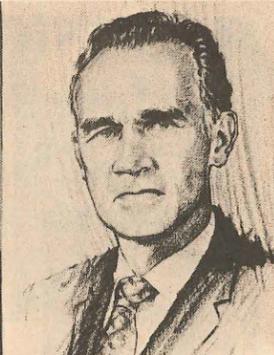
"The new program provides additional advanced professional training for both the traditional and emerging ministries of the church," said Hunt.

Plans call for the degree to be a four-year study, with the first two years devoted to a 64 hour core curriculum. The final two years would include 48 hours of specialized studies, for an overall total of 112 hours.

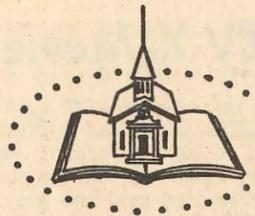
During the student's fourth year, the candidate will develop and carry out a professional project in creative ministry which requires a written report.

Doctor of ministry candidates will receive the master of divinity degree upon completion of the 88 hours required for that degree. (BP)

Attend....



NATIONAL BIBLE CONFERENCE — Major program personalities for the National Bible Conference — East in Richmond, Virginia, April 24-27, include: (top row, from left) Carl E. Bates, SBC president and pastor of First Baptist Church, Charlotte, North Carolina; Luther Joe Thompson, pastor of First Baptist Church, Richmond, Virginia; (second row, from left) Larry Rohrman, pastor of First Baptist Church, Jackson, Mississippi; Dale Moody, professor of Christian theology at Southern Baptist Theological Seminary, Louisville; and A. Stuart Arnold, consultant in the extension activities section, Sunday School department of the BSSB. Arnold will lead an exposition on "The Philippian Exaltation" each morning. Bates, Thompson, Rohrman and Moody will preach in the evening.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons For March 26, 1972)



LIFE AND WORK SERIES

Risen Indeed

This lesson deals with the master miracle of the ages and the great foundation truth of the Church faith, the resurrection of the body of Jesus Christ from the grave.

Luke 24:6-11

The women, who saw Joseph of Arimathea and Nicodemus tenderly and lovingly lay their Lord in the new sepulchre which was hewn out of a rock in the garden and then roll a stone in front of the entrance, thought that Jesus was gone and would never return. As it began to dawn on Sunday thereafter, these devoted women hastened to the tomb where Christ was buried for the purpose of anointing His body with spices and perfumes as an expression of their love for Him. They were wondering and worrying about how they might remove the stone from the entrance. When they arrived at the tomb, they were amazed to find that their concern had been entirely unnecessary because the stone had been rolled away.

They entered the tomb to perform their ritual, only to discover that the body of Christ was not there. Fortunate indeed were these women in having the privilege of viewing the empty tomb and in hearing the announcement of the heavenly messengers that "He is not here, but is risen." It is truly marvelous how much consolation and encouragement were concentrated in that brief declaration. That short and simple statement constituted the first sermon about the resurrection of Christ. They stated the biggest fact in all history. The fact of Christ's resurrection is the most comforting and joyous fact which is known by the children of men. His resurrection brought the removal of doubts, the relief of distress and triumph over defeat. His triumph over death and the grave is a guarantee of our victory over the same things.

The women were reminded that Christ had foretold repeatedly the glorious fact that He would rise from the dead. Immediately after this reminder, the women went and told the disciples the good news about the glorious victory of Christ over death and the grave. They were the first human heralds of the glad tidings that "He is not here, but is risen."

Luke 24:25

Two disciples were walking toward Emmaus late in the afternoon on the day on which Christ arose from the dead. Stunned by the shattering experience through which they had passed, when Christ died, they were disturbed, disappointed, distressed and depressed. As they trudged along discussing their blighted hope, a Stranger overtook them and listened to them. Christ was that person. In this verse He chided them for their lack of perception, in the light of the teachings of the prophets. He then reviewed those teachings with reference to His Messiahship for their particular benefit.

Luke 24:33-40

At the evening meal in Emmaus Christ Jesus revealed Himself to the disciples whom He had accompanied and then vanished from their sight. Their recognition of Him as the risen Christ caused a new hope to surge through their souls. They possessed a joy they had never known. They were so thrilled that they departed for Jerusalem with quick and eager pace, to bring to the other disciples the good news that they had seen and heard the risen Lord.

INTERNATIONAL SERIES

One Body In Christ

I Corinthians 12:12-27

For the doing of our Lord's work on earth the Holy Spirit imparts one or more gifts to every saved person. Whatever the gift may be, every Christian should receive cheerfully and gratefully the Spirit-given talent and use it to the fullest for the salvation of the lost, the edification of the saved and the glory of God. Each has that particular endowment which eminently qualifies him for the specific task which he is to perform for the Lord and it was never intended that he should monopolize its use for the personal benefit of its possessor. Rather, it is to be used for the glory of God and the welfare of the human race.

In our scripture lesson Paul uses the human body with its various members

When they arrived in Jerusalem, they readily found the eleven disciples already excited by the report that Peter had seen the risen Lord. Zestfully they rehearsed their experience with Christ on the road and in Emmaus, thereby adding to the chorus of certitude and gratitude that the Saviour had risen from the dead. While they were sharing their sense of frustration with one another, the Christ, Whom they had loved and Who had died for them and had arisen from the dead, came and stood in their midst. In the hush of the silence which pervaded the group, they heard a voice speaking as only their Lord could speak, and it said: "Peace be unto you."

Observing their questioning faces, Christ showed them His hands and His feet. Leaning forward with wonder and amazement, the disciples beheld the print of the nails, which were the signs of His sacrificial suffering. He also invited them to touch Him in order that they might be sure that it was His real body which they saw. To convince them beyond any doubt that He was alive, He ate a piece of broiled fish and some honey before their very eyes.

as an analogy to the church and he deals with the relationship of each member to the other. In both the human body and the church each member has its own particular function and the proper functioning of each is necessary to the best interests of all the other members. From Paul's comparison of the church with the human body we are to understand that it is a living organism. Therefore, each individual member as a living cell in the organism must be a healthy one so that there will not be any spiritual unsoundness in the entire body. If a church member would be a healthy cell in the body, he must give the Lord His rightful place in his life, be a diligent student of the Bible, be faithful in his daily prayer life, worship the Lord regularly

in His house, be faithful in the stewardship of his means, and witness personally to the unsaved with a view to influencing them to receive Christ as their Saviour.

It is quite obvious that it is the divine intention for us to make the spiritual application of these facts which are very self-evident in the physical realm. Since the different parts of the human body cooperate beautifully, it is certainly unwise and sinful for a member of the church to yield to conceit, pride, jealousy, envy or covetousness. Just as a body is healthy and efficient when each of its parts functions properly, so members of the church should respect each other, sympathize with one another and work with one another. One person only is not a church, but there are many members in the church, some of whom have greater talents than others and render greater service for Christ, but all of them are one in Christ and are closely related to each other. Members in strict union and close fellowship are of mutual benefit and service to each other.

God has placed us in the church in the capacity which He has deemed best. Each of us has his divinely appointed task—"to every man his work." Each of us have the very talent which is needed for the performance of his particular duties in the church. All of us are interrelated and dependent on the others. We can and should be mutually helpful. Let us avail ourselves of every means and opportunity for Christian growth and development. Let us also render the most and the very best service which we can for our Lord.

Mutual concern and care should characterize all church members, in view of the fact that suffering and honor belong to the whole body and not just to isolated members. All of us have our places to fill in the body. Some are teachers and others are hearers and learners, but if either is missing there is a real deficiency. No one has any right whatever to be jealous or envious of another whose talents are more numerous or greater than his own. Instead, each should be grateful for the talents which the Holy Spirit has given him and use them to the fullest for the glory of God and the good of others.

Spiritual gifts are never bestowed upon Christians by the Holy Spirit for the gratification and glory of their recipients and possessors but always for the proclamation of the glorious gospel, the exaltation of Christ as Saviour and Lord, the edification of the saved, the glory of God and the extension of His Kingdom. Since the Holy Spirit is the distributor of all spiritual gifts, each Christian should occupy the sphere and perform the service which will be pleasing to God.

MARCH 18, 1972

WESTERN RECORDER

TRI-CITY OLDS

3920 Dutchman's Lane

Lou. Ky. Phone 897-6541

May I help you select a New Olds or a Value Rated-Preferred Used Car?

Ask For
Charles W. Woodson, Jr.



CHURCH FURNITURE
PEWS - PULPITS - TABLES - CHAIRS
BAPTISTRIES - SPIRES - LIGHTS

London Church Furniture
Box 281 - Dept. WR London, Ky.
Tel. 864-2230

HERBERT C. CRALLE FUNERAL HOME

Edwin R. Hillock, President

Wallace C. Hatler

Phone 896-8821

Frankfort and Peterson Avenue

Louisville, Kentucky



317 Guthrie St. • Louisville, KY 40202 • (502) 587-7453
204 W Third St. • Owensboro, KY 42301 • (502) 683-8358

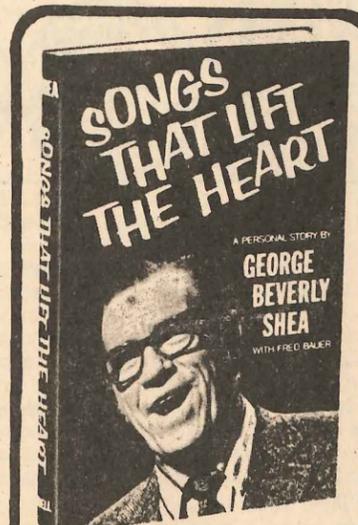
SERVING ALL RELIGIONS
Prices to satisfy every preference and need
AIR CONDITIONED PARKING AREAS



1310 S. THIRD Phone 634-3628
149 BRECKINRIDGE LANE Phone 896-0549
PEARSON FUNERAL SERVICE
Louisville, Kentucky
Members: Kentucky Funeral Directors Burial Association
Members: National Selected Morticians by Invitation

8% FIRST MORTGAGE CHURCH BONDS
Registered as to principal and interest
Interest payable semi-annually
Write **CHURCH SECURITIES, INC.**
(Formerly Church Investors)
or Phone Toll-Free 1-800-241-3166 4095 Clairmont Road Atlanta, Ga. 30341

This advertisement is neither an offer to buy or sell any security. In states where this dealer is not qualified to act as a dealer, sales literature will be deleted from descriptive brochures.



BEV SHEA WRITES

about the hymns he loves, the folks he knows, the fulfillment of serving God... in the world of gospel music.

Illustrated. \$3.95

AT YOUR BAPTIST BOOK STORE
Fleming H. Revell Company
A Century of Service

Lee E. Cralle Co. Funeral Home

LEE E. CRALLE, JR., President

PHONE

634-3646 • 634-3647

1330 South Third Street

Louisville, Ky.



BOWLING UNITED INDUSTRIES, INC.

THE WORLD OF BOOKS

Living In A Zigzag Age, by Bryant M. Kirkland; Abingdon Press, published February 7, 1972.

The author attempts to take religion into the middle of problems such as an unexpected loss of employment, early retirement, or the loss of a loved one and show how the human condition can be changed. Using the stories of individuals who have actually redirected the course of their lives, he demonstrates how anyone can see life as a constant opportunity rather than as a constant struggle.

Hidden Art, by Edith Schaeffer; Tynedale House Publishers, copyright 1971.

"Hidden Art" is art which is found in the ordinary areas of everyday life or an unfulfilled, hidden talent which could be expressed and developed. The author encourages and makes practical suggestions for people to express themselves in commonplace activities of life.

The Love Command In The New Testament, by Victor Paul Furnish; Abingdon Press, copyright 1972.

The author studies the place and meaning of Jesus' charge to "love your neighbor as yourself" and tests its later theories as it was received, interpreted and applied in the early church. He attempts to offer a clear understanding of why Christians are and must continue to be involved in present social struggles.

Using Problem Solving In Teaching And Training, by LeRoy Ford, illustrated by Joe McCormick based on the author's original sketches; Broadman Press, copyright 1971.

Through cartoons and a brief outline this book demonstrates how an objective approach to problem solving can be a fresh technique in teaching and training in almost any subject. It seeks to carry through pictures the impact of a message. Words added to the cartoons help explain meaning and provide uninterrupted thought.

Blessed Are They Who Strive, by David G. Cruse, a native of Lexington, Kentucky; Vantage Press, copyright 1971.

In this volume the author has chosen the sonnet means to reveal the basic ideas in his philosophy. A strong religious note penetrates this poet's witness of life as he portrays love as the most powerful force in the world.

Hope For Tomorrow, by Hazel B. Goddard; Tynedale House Publishers, copyright 1971.

This book was written to share the

author's witness to what she has seen in human needs for genuine hope and what a hope through faith without reasoning can do for despairing humanity. Many of the struggling ones she has seen discovered a hope for tomorrow by working together with the counselor-physician team.

CHURCH BUILDINGS FINANCED

WRITE
P. O. BOX 15292
NASHVILLE, TENN. 37215

COOPERATIVE
CHURCH FINANCE, INC.

700,000 copies already in print!

THE LATE GREAT PLANET EARTH
by Hal Lindsey
with C. C. Carlson

With the deluge of scientific predictions of man's extinction by thermonuclear war, population explosion or pollution, you should take a look at tomorrow, based on Biblical prophecies. *The Late Great Planet Earth* reveals your worst fears, your most optimistic hopes. This book opens the door to the history of your future. Are you ready to listen?

Paperback, \$1.95; Cloth, \$3.95

at your Baptist Book Store
ZONDERVAN

SIDING AND ROOFING '72

- ▶ Kaiser-Alcoa-Reynolds, guaranteed Aluminum Siding
- ▶ Exterior Vinyl Siding
- ▶ Cover all wooden trim with Aluminum Custom Facia
- ▶ Johns-Manville-Globe-Byrd 15-25 Bonded Roofing
- ▶ Heavy white enameled (no paint) Guttering and Spouts

Serving Kentucky and Southern Indiana Home Owners and Churches

"Satisfaction is our goal"

SINCE '63

CALL NOW FOR EARLY SPRING SPECIALS. FREE ESTIMATE.

COLVILLE CO.

4320 Crittenden Drive 40209

Call collect Louisville 502-366-4544
Southern Indiana 812-945-7294



J. W. Colville

Glossolalia (Cont'd. from p. 3)

prophesying or preaching: "Now I want you all to speak in tongues, but even more to prophesy. He who prophesies is greater than he who speaks in tongues, unless someone interprets, so that the church may be edified."

Second, preaching is superior to glossolalia because it can be understood by all (verses 13-19). Paul was concerned that there be no misplaced "amens" in the services of worship. Thus he asked in verse 16: "Otherwise, if you bless with the spirit, how can any one in the position of an outsider say the 'Amen' to your thanksgiving when he does not know what you are saying?" No matter how well the glossolalist expresses his thanks to God, the other man is not edified, because he cannot understand what is being said (verse 17).

This prepared the way for Paul's remarkable statement in verses 18-19: "I thank God that I speak in tongues more than you all; nevertheless, in church I would rather speak five words with my mind, in order to instruct others, than ten thousand words in a tongue." Observe that Paul claimed to have the gift of glossolalia himself. Then notice the relative value he placed upon it: five instructional words are greater than ten thousand ecstatic sounds. Would that all glossolalists might accept Paul's evaluation here! Instead they tend to invert this ratio, placing the greater value upon speaking in tongues.

Third, preaching is superior to glossolalia because it can be used by the Spirit of God to win lost men to Jesus Christ (verses 20-25). To make this point more vividly, Paul contrasted two scenes of public worship: one in which glossolalia took place and another in which preaching or Holy Spirit empowered witnessing occurred. The former is described in verse 23: "If, therefore, the whole church assembles and all speak in tongues, and outsiders or unbelievers enter, will they not say that you are mad?"

There is some interesting background to the Greek word *mainesthe* ("you are crazy"), which Paul used here. In the ancient world there were devotees of Bacchus or Dionysus, the Greek god of wine. They believed that the god dwelled in the wine. When they drank it and became intoxicated, they interpreted their drunkenness as god-possession. Not all onlookers during these bacchanalian orgies, however, were inclined to accept this explanation. The more thoughtful refused to believe that a god would lead men to act in such an irrational manner. They rendered their own verdict scornfully with the use of the same word that Paul used here: "You are crazy!"

Now look at verses 24-25: "But if all prophesy, and an unbeliever or outsider enters, he is convicted by all, he is called to account by all, the secrets of

his heart are disclosed; and so, falling on his face, he will worship God and declare that God is really among you." This is a superb description of what is supposed to take place in a worship service. There should be Holy Spirit inspired utterance which bears faithful witness to God's grace in Jesus Christ and can be understood readily by all. It should be directed compassionately to the basic spiritual needs of men. It has its proper fulfillment when men see themselves as they really are in God's sight and then fall on their face before him, overwhelmed by the power of his presence.

How different the responses of the lost men in these two scenes! Surely the gift of preaching which prompts men to confess: "Truly God is in your midst!" is vastly superior to the gift of speaking in tongues which leads them to say scornfully: "You are crazy!"

By way of conclusion to this brief study of I Corinthians 12-14, let me make a few suggestions. First, I have a word for the non-glossolalists, particularly those who tend to overreact against speaking in tongues. Permit me to say kindly: please do not quench the Spirit of God. I wish we were as uncomfortable with excessive death as we are with excessive life.

Do not deny the validity of this phenomenon. It is described in the New Testament as one of the spiritual gifts.

Don't relegate it to the area of religious neuroticism. Paul claimed to speak in tongues and he wasn't a nut! Men have earned PhD degrees by writing dissertations on various aspects of the profound thought revealed in his letters.

You may want to restrict glossolalia to first century Corinth, affirming that it was a valid gift then and there but denying that the Holy Spirit has bestowed it since that time. You may be right, but I cannot say that. I Corinthians 12:11 tells us that it is the Spirit of God who is sovereign in the bestowal of all gifts. This means that he can bestow them at any time upon anyone in any place that he sees fit. He doesn't have to check with you or me.

Please do not make glossolalia a test of disfellowship. Recently I learned of a Baptist church which was excluded from an association because of glossolalia in the membership. I lament this! It will be uncomfortable for us as Baptists if we exclude people from our associations and churches for claiming a New Testament experience.

Now a word to the glossolalists. Permit me to say kindly: please do not distort the Spirit of God. You do this if you claim or imply that the experience of salvation is attended by speaking in tongues. Not long ago during a Bible conference in Lake Charles, Louisiana, a high school girl asked me: "What do you do when someone comes to you with a Bible and says that if you have

never spoken in tongues, you have not been saved?" This is a distortion. The New Testament nowhere teaches that conversion is accompanied by glossolalia.

You distort the Spirit when you describe the baptism of the Spirit as stage two of an experience of which conversion is stage one and then claim that speaking in tongues is its normative sign.

So far from teaching that glossolalia is the one unmistakable evidence of Spirit baptism for all believers, Paul teaches specifically that glossolalia is not for all (I Corinthians 12:30).

Again, may I plead that you do not make glossolalia a test of fellowship. As I have urged overreacting non-glossolalists not to make it a test of disfellowship, so I urge you not to make it a test of fellowship. The Holy Spirit never intended that the gifts he bestows should divide us into groups of hands, feet, ears, eyes, and presentable or unpresentable parts (I Corinthians 12:14-26). Rather he intended that the spiritual gifts should unite and equip all of us to function as members of the body of Christ (I Corinthians 12:27). Surely you will need to be alerted to the temptation of an in-group pride, for this will grieve the Spirit of God as thoroughly as the overreaction of some non-glossolalists. Neither qualifies as an expression of the Christian love enjoined upon all in I Corinthians 13.

A few months ago I heard Jack Gray discuss this subject in a series of studies at the University Baptist Church in Fort Worth. At one point he put together some strong language which many of us may need to hear. In essence he said: "To have a great encounter with God and to come away enamored with the experience rather than with God is sophisticated idolatry. We are not to magnify the gift; we are to magnify the Giver of all the gifts. We are not to go out as an evangel of our gift or our experience, but to be an evangel for God."

You will permit me to affirm to all glossolalists that the Holy Spirit is not likely to inspire the reproduction of those errors he inspired I Corinthians 12-14 to correct.

I believe there are evidences of an exciting and mighty movement of the Spirit of God in our land today. From east coast Savannah to west coast Seattle in recent months I have seen evidences of the Spirit of God at work. I hope and pray that the mainstream of this movement will issue in the writing of another thrilling chapter to the book of Acts, with Holy Spirit empowered witnessing to God's grace in Jesus Christ reaching people to the ends of the earth. What a tragedy it will be if this mainstream of witnessing spends itself in the eddies of another Corinthian episode!

Let the Spirit of God have his way!

