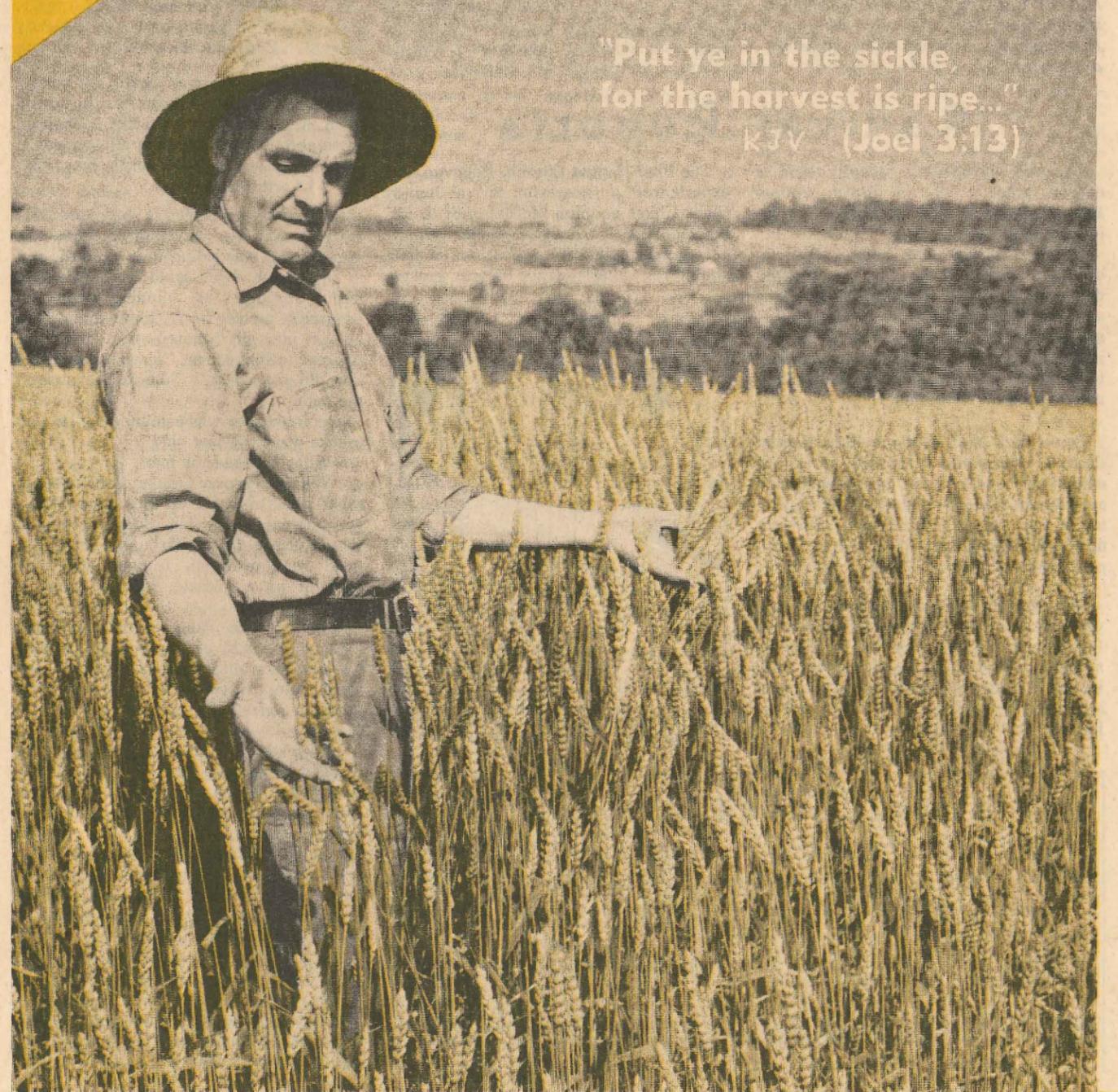
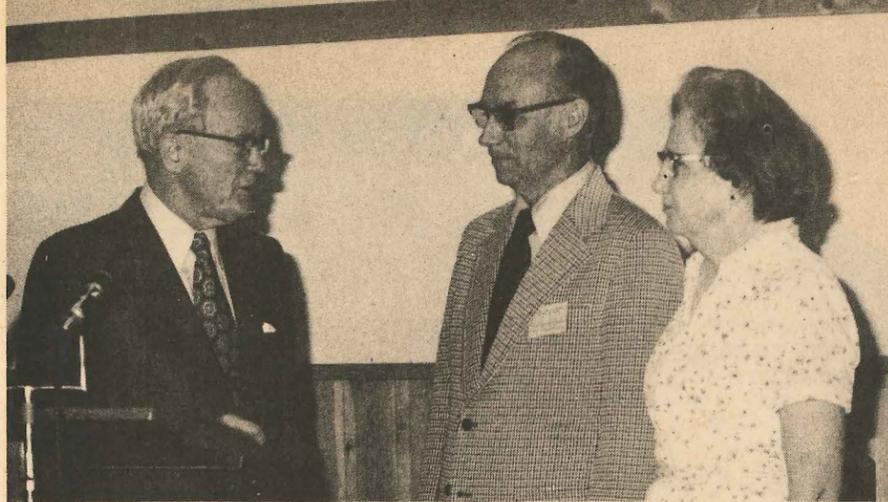


Western
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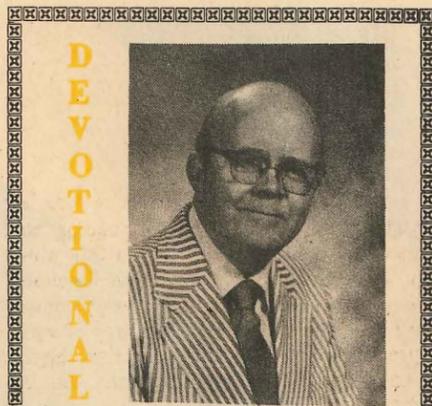
SEPTEMBER 30, 1975

"Put ye in the sickle,
for the harvest is ripe..."
KJV (Joel 3:13)





NEWLY-ELECTED AREA SECRETARY — Baker J. Cauthen, executive secretary for the Southern Baptist Foreign Mission Board, congratulates Mr. and Mrs. George H. Hays upon his election as area secretary for East Asia, effective September 1. Hays is a native of Clark County, Missouri, and Mrs. Hays is from Louisville, Kentucky.



Clifton Courtney, Jr.
Route 1
Eddyville, Kentucky

Revival Reports

Greenup Association recently held a revival crusade at the Boyd County Football Stadium with Jesse Buell bringing the messages.

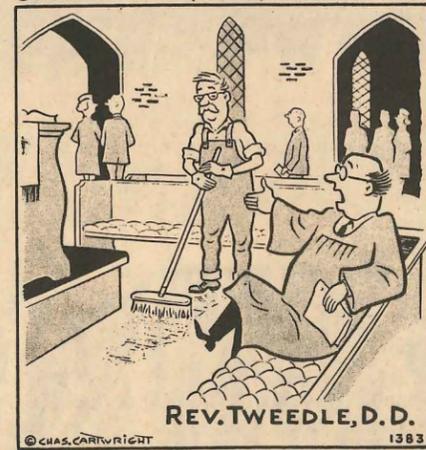
Charles Stewart and Cecil Fultz, co-directors for the crusade report that decisions were made each night. They also expressed thanks for the cooperation and support by the various churches and individuals, along with special "thanks" to the Boyd County School Board for free use of the football stadium.

Pastor Bob Martin of the **First Baptist Church, Morganfield**, reports a revival with Wallace Morris serving as evangelist and Randall Green leader of the revival music and soloist. There were 18 registered decisions, nine of which were professions of faith.

Pleasant Run Baptist Church recently concluded a Lay-Witness revival with a lay-team from North Carolina leading the services. The church reports good services with many rededications and several additions by profession of faith and by letter.

The **First Baptist Church, Bellevue**, has experienced a successful revival led by Clyde Chiles and Jim McNeil of St. Louis. Lee Hopkins, the Bellevue pastor, reports 126 decisions with 42 professions of faith and all revival attendance records broken.

Church Chuckles by CARTWRIGHT



"If I don't mention money, they think the church is flush — if I do mention it, they say I'm too worldly! Would you consider trading jobs?"

"But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me." I Corinthians 15:10

A famous psychologist has told this story. A man was traveling on horseback at night. He was riding in a blizzard, and in the distance he could dimly make a light. Through the blinding snow he eventually arrived at the light, found it to be an inn, dismounted, and went in. Asked the innkeeper: "From what direction did you come?" "North," answered the man.

The innkeeper was astounded. "Do you realize what you just did?"

"What?" asked the man.

"You just crossed Lake Constance at night in a blizzard. At this time of the year the ice is very thin. By all rights you should have fallen through, frozen to death, and drowned. You are alive this moment by a miracle, by the grace of God."

Although like Paul we have rebelled against God and besmirched his church, by our lives and deeds if not with our words, God has reached down by His grace to redeem us, to have mercy, and to pardon.

Our birth, our life, our calling is a result of the unmerited favor God has toward us. We are what we are by the grace of God. By all rights we deserve death; yet God gives us life. By all human calculations we do not fit into His plan; yet God uses us and blesses us. Even if we have "laboured more abundantly than they all" who are we to boast?

As the man crossing the lake remained alive by the grace of God, so can we testify to similar experiences that were it not for the grace of God we would not be in the land of the living. "By the grace of God I am what I am."

LET'S TALK ABOUT SPIRITUAL GIFTS

By J. Terry Young
Associate Professor of Theology
New Orleans Baptist Theological
Seminary, New Orleans, Louisiana

I am aware that you charismatics are talking about more than healing and speaking in tongues when you talk about the gifts of the Holy Spirit, but inevitably these two matters come into our conversation — and they are the center of widespread controversy in Christian circles today. These two issues must be examined.

Let's look at speaking in tongues. The speaking of tongues that you charismatics practice today is not the same as that experienced on the day of Pentecost. The speech in tongues that you practice is not understood by others — you sometimes call it "heavenly language." The tongues mentioned in Acts 2 associated with the coming of the Holy Spirit was speech in known foreign languages.

The expression "tongue" simply means language, and the word "unknown" does not appear anywhere in the Bible in connection with speaking in tongues.

The miracle on the day of Pentecost was that a bunch of Jews suddenly started speaking in ordinary foreign languages they apparently had not known previously. That is why the crowd of people from more than a dozen foreign places were amazed to hear their native languages all being spoken simultaneously. (Was the miracle in the speaking or the hearing? Acts 2 really does not make it clear.) This kind of speaking in tongues seems to have appeared twice more, on a very limited scale, in Acts 10:46 and 19:6. If it was always to be associated with reception of the Holy Spirit, why is that not made clear? And why has the speaking in known languages been changed to unknown tongues?

The speaking in tongues practiced by modern charismatics is that practiced by the Corinthian church as reflected in I Corinthians 12-14. It is a speech unintelligible to the ordinary man. It is said to be a gift of the Holy Spirit. It occurs only in the Corinthian church, unless, as some would claim, Acts 10:46 and 19:6 should be interpreted as this kind of utterance rather than the kind on the day of Pentecost.

Speaking in tongues is extensively treated in I Corinthians 12-14 because it was a practice that was disrupting the Corinthian church. Please notice the character of the Corinthian church. This was the church that was divided into four factions over who was the favored pastor, had a prominent layman living with his

stepmother in an adulterous affair, was very critical of Paul and his preaching, was profaning the Lord's Supper by making it something of an orgy. The members were chided for being "babes in Christ" rather than mature, were puffed up in pride, and were accused of being worldly as the pagans, among other problems. It was apparently only in this church that we see the practice of speaking in tongues. What a church to copy in anything!

Paul devotes three chapters to the subject of tongues (I Corinthians 12-14) as he deals with this problem-ridden church. In I Corinthians 12:7, he says, "To each is given the manifestation of the Spirit for the common good." There may be, and are, different gifts. But they are all for the common good, the upbuilding of the church. The gifts differ, and not all are to have the same gift. In 12:8-10, a few types of gifts are mentioned. In 12:28 a more precise list is given. Paul then writes I Corinthians 13, the so-called love chapter, where he suggests that love is a far better manifestation of the Holy Spirit than speaking in tongues. Notice the irony and sharp contrast of 13:1, "If I speak in the tongues of men and angels, but have not love..."

In I Corinthians 14, Paul continues his thought about tongues. He does not forbid the practice — in fact, he apparently had had the experience himself. But, he did say some very pointed things about tongues.

1. It is better to speak in a tongue that all can understand rather than one that only God can interpret. verse 5

2. It is better to speak five words that can be understood than to speak 10,000 in a tongue that cannot be understood by all. verse 19

3. Those who practice tongues are children in their thinking rather than mature. verse 20

4. Speaking in tongues is a hindrance to evangelism. verse 23

5. If there is to be speaking in tongues let it be done only by "two or at most three and each in turn, and let one interpret." If these three conditions are not met, speaking in tongues is forbidden. verse 27

Paul urges, "Since you are eager for manifestations of the Spirit, strive to excel in building up the church." (I Corinthians 14:12) Speaking in tongues apparently was severely divisive in the Corinthian church, and it has been in most churches today. How do we square that with the verse quoted above or with I Corinthians 14:33, "For God is not a God of confusion but of peace"?

Since you feel speaking in tongues is something of a duplication of the miracle of the coming of the Holy Spirit at Pentecost why do you settle for only a portion of what the scriptures record? The speaking was only one of several miracles. In Acts 2:1-4 we see that when the Holy Spirit came there was a sound like the rush of a mighty wind; and there were "tongues as of fire" resting on each one. If we are going to ask God for part of the Pentecost experience — the speaking in tongues — why not ask for the whole thing, the sound of the wind, the sight of the tongue of fire, and the three thousand converts? Why settle for only one part, the part which could most easily be counterfeited?

Let's look at one other matter. You have mentioned healing as a manifestation of the work of the Holy Spirit, or as a gift of the Spirit. Let's talk a little about that. Perhaps I should devote a whole letter to the subject later, but let me just mention it here.

I believe in divine healing. As one of my doctor friends asks, "Is there any other kind?" I believe that God is at work in all healing. He is keenly interested in the whole person, man's physical, psychological, social and spiritual needs. Most of his healing is done indirectly through the use of ordinary means. Some healing uses non-supernatural means that we do not now understand. Some healing may be supernatural, direct and dramatic, but by far most is more ordinary but none the less real.

I find no indication in scripture that we are to promote supernatural healing as a main part of the gospel thrust. Some hold forth more visions of miraculous healings than can be delivered. God may sometimes intervene in the normal course of events to heal someone who seemed hopelessly ill, but that is clearly the unusual and out of the ordinary action of the sovereignty of God. I believe in the miraculous but let us keep it in the proper perspective. God is in the business.

(Continued on page 14)

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

Vol. 149 September 20, 1975 No. 36

C. R. DALET, JR. Editor

PAUL WHITLER, JR. Business Manager

Owned and published weekly, except one issue in January and July, by the Kentucky Baptist Convention, Kentucky Baptist Building, P.O. Box 43401, Middletown, Kentucky 40243. Second class postage paid at Middletown, Kentucky.

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Chester Durham, A Man Of Faith And Fight

Death has harvested another noble tree in the forest of God. Chester Durham has joined Baptist Building colleagues A. M. Vollmer, Herman Ihley, Robert Pogue and G. R. Pendergraph in new divine assignments. So many in so few years seems to leave an unusual emptiness in the ranks.

Each of these laborers had his special spiritual gifts and each devoted his gifts to the glory of God and for the edification of his fellow saints.

Over the years Chester Durham meant more to more people than most of us. In addition to the many he touched personally are the countless ones he influenced through others whom he inspired and trained. Doctors, lawyers and others who are excelling in life came to the funeral home to express gratitude for his influence. Some said they would not be where they are except for Chester Durham.

Chester was easy to know and easy to love but there were depths to him which only a few intimates knew. For example, though he never paraded his scholarship, few servants of the Lord read as much and knew as much in as many fields of knowledge as Chester. He spent a good portion of his income on books and he leaves a fortune in his personal library.

He knew suffering like few men but he bore his pain silently. His was a happy and radiant disposition except for his last days when relentless diseases killed all of him except his faith and fight. He did not know how to complain though he

experienced most of Job's sufferings with one exception. His wife, Vera, unlike Mrs. Job, inspired and sustained him constantly.

On several occasions when he could go no further he went from his office to the hospital and all but his family members had to learn it the next day. He took his work with him and made an office of his hospital room in spite of the discouragement of family and friends. He could have quit months ago with disability but he would not hear to it.

The greatest thing about any person is the spirit with which he lives and labors. The most appropriate tribute to anyone is to picture this spirit with words but this is not always possible. The real Chester Durham defies description with any words I have.

But Chester helped us by leaving some of his own words. He was thoughtful enough to leave suggestions for a simple memorial service with special consideration for his loved ones and his colleagues. He did not want to be trouble to anyone in life nor in death.

On other sheets in the folder which only his secretary knew about he had selected poems that revealed his inner soul. With the permission of his family I share these words which describe the true man. They follow this editorial tribute.

What a man! What an example of an indomitable fight for every drop of life and an unshakeable confidence in the will of God.

The Spirit Of Chester Durham

Among those things left by Chester Durham were four poems accompanied by appropriate Scripture passages. Apparently he chose and adapted these during the final days of his life. They say more about him than words of anyone else could ever say.

May someone whisper low
When I at rest am laid,
"His life was one long battle
But he fought unafraid."

When I my rest have won
I hope someone will say;
"His life was never easy
But he never ran away."
But if none can sincerely
Declare this by my grave.
Then say, "He loved life so dearly
That he died unafraid."

"So there is now no condemnation awaiting those

who belong to Christ Jesus. For the power of the life-giving Spirit—and this power is mine through Christ Jesus—has freed me from the vicious circle of sin and death." Romans 8:1-2

The only way I can display
I love the Lord above
Is by loving the lost world
Which he so dearly loves.
And I must never testify
I'm with Christ in accord
If I dislike the needy
Who really need the Lord.
If I should feel contempt
For those for whom He died,
Then let me claim no more
To love the crucified.

"We all know He did not come as an angel, but as a human being—yes, a Jew. And it was necessary for Jesus to be like us, His brothers, so that He could be our merciful and faithful High Priest before God, a Priest who would be both merciful to us and faithful to God in dealing with the sins of the people." Hebrews 2:16-17

I've tried so hard, Lord,
And I'm not denying
That oftentimes I've cried,
Disappointed from trying.
But thoughts of quitting, Lord,
As I so often planned it,
Now make me feel such shame

That I can hardly stand it.
Lord, grant me faith to stick
And not to flee temptation
As you in Gethsemane
Deserted not your station.

"The troubles and sufferings of ours are, after all, quite small and won't last very long. Yet this short time of distress will result in God's richest blessing upon us forever and ever." II Corinthians 4:17

I'd give my all to hear
Christ say when life is done;
"Enter, you've been faithful,
Well done! Well Done! Well Done!"
But if such words I miss
At the end of the way—
And I just may miss them,
I hope I'll hear Him say;
"Your progress has been slow
But you don't belong with sinners,
So I'm assigning you to school.
You'll start in with the beginners."

"Because of our preaching, we face death, but it has resulted in eternal life for you. We boldly say what we believe (trusting God to care for us), just as the Psalm writer did when he said, 'Believe and therefore I speak.' We know that the same God who brought the Lord Jesus back from death will also bring us back to life again with Jesus, and present us to Him along with you." II Corinthians 4:12-14

BAPTIST FORUM



OPINION EXPRESSED

Dear Editor:

I attended the Southern Baptist Convention in Miami June 8-12, 1975. I saw you there. I went as a delegate from Friendship Baptist Church, Russell Springs, Kentucky. I didn't miss a session.

To me Jerry Clower is the greatest of entertainers. He said, "I'm not a preacher, but I can preach." He did! He really hit the non-tithers, the non-church goers, and those who refuse to cooperate. Sure, he told some funny stories, but they were not vulgar.

I'm with you 100% plus on what you said in "The Open Letter to Mrs. Betty

Ford." I would much rather listen to Jerry Clower than to hear of people, "who are created in the image of God, roaming through the woods and mating like the wild animals." I do not believe that God condones such action.

Russell Springs Mrs. Golda M. Cooper

REBUTTAL GIVEN

Dear Editor:

On behalf of the Child Care Program, I would like to respond to the recent letter in the *Western Recorder* from Mr. Harold Greenfield regarding his concern about "misplaced priorities."

First of all, I would like to share some accurate figures and statistics that might

be helpful. The actual amount that came from the Cooperative Program for the Child Care ministry this past year was \$106,666.66. That amount is decided on by the Finance Committee, the Executive Board and ultimately the Convention each year. The number of children who are under care in the Child Care ministry has never been as low as 100 as Mr. Greenfield indicates. As best as I can document from our records, this past year, September, 1974, to August 31, 1975, we have had a total of 216 children under care in both homes and in foster homes. In addition, 41 persons received ongoing counseling and casework services, making a total of 257 individuals who received the direct care of this agency. There are a multitude of others who have called for our services for whom referral services have been provided, and this does not show up in these statistics. The one significant item which I feel Kentucky Baptists need to be aware of, for which we have not yet developed a

(Continued on page 11)

BAPTIST NEWS BRIEFS

BROTHERHOOD LEADER CLAIMS SCOUTS MISREPRESENT RAs

The Southern Baptist Convention's Brotherhood Commission has charged the Association of Baptists for Scouting (ABS) and some area Boy Scout Councils with "misrepresentation" and use of Royal Ambassador (RA) boys materials without authorization.

The charges came in a letter from Glendon McCullough, the commission's executive director, to Alden Barber, national chief executive of Boy Scouts of America (BSA) in Brunswick, New Jersey.

McCullough also called on Boy Scouts to cease promoting combining of Scouting units with RAs and cease using Scouts to "proselyte" boys.

He said he was writing the national BSA at the instruction of the trustees of the Brotherhood Commission, which conducts the SBC's missions education program for men, and 231,000 RA boys, in grades one through twelve, in 7,000 Southern Baptist churches.

Boy Scouts say some 3,000 SBC churches have Scouting units.

Boy Scout representatives told Baptist Press they were "concerned" about the letter and would seek to work out any differences they might have with the Brotherhood Commission. "We may have made some mistakes and we may make some more," said Owen Cooper, ABS national chairman and former SBC president. "But we can correct any mistakes we have made and we can stop anything we are doing wrong — and do it right." (BP)

GRAHAM SEES ANGEL IN ASSASSINATION ATTEMPT

Following the attempted assassination of President Gerald Ford, evangelist Billy Graham called thousands of people to prayer at the West Texas Billy Graham Crusade and announced that he believed the President had a guardian angel protecting him at that critical moment when the attempt was being made on his life.

Just three nights earlier Mr. Graham had preached on angels, the subject of his latest book, in Jones Stadium on the campus of Texas Tech University.

For eight nights, August 31-September 7, the floodlighted Texas Tech football field became a counseling area for thousands of people who publicly walked forward to make a commitment to Jesus Christ during the Crusade meetings. Crowds averaged over 33,000 people per night, and every day the Crusade and the evangelist's messages were front page news in the *Avalanche-Journal* newspaper.

Reconciliation between estranged couples, renewed communications between parents and their teenagers, deepening in prayer and Bible reading, and newfound peace with God were some of the life changes behind the statistics of the meetings.

BAPTISTS MISSIONARIES WITHDRAW FROM MOZAMBIQUE

Southern Baptist missionaries to Mozambique, faced with an "uncertain future in a political climate not conducive to effective mission work," have withdrawn to South Africa, according to Davis Saunders, the Southern Baptist Foreign Mission Board's secretary for Eastern and Southern Africa.

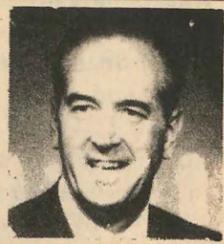
Missionaries Mr. and Mrs. John A. Poe, who had arrived in Mozambique on August 9 after transferring from Brazil, flew to Johannesburg in early September.

The only other Southern Baptist missionaries assigned to Mozambique, Mr. and Mrs. C. Ernest Harvey, had already left the newly-independent country in August for furlough in the United States. The Harveys, the first Southern Baptist missionaries to Mozambique, moved there in August, 1973.

Saunders, after talking with Poe by telephone, said that permission had been refused for the operation of the Baptist Bible Institute. He also said the missionaries were having difficulties in financial transactions due to governmental restrictions and the overall political climate made it impossible to continue effective ministries. (BP)

Early
Days

By
Franklin Owen



Conversion experiences range all the way from the quiet, heartfelt decisions of young boys and girls to the complete turnaround experience of SAUL, the persecutor, on the road to Damascus. It is easy to get into differences of mind among Baptists over the relative validity of different sorts of conversions, especially those that involve the young.

Don't sell short what a nine year old boy may comprehend. It was at just about this turn of birthday that I gave my heart to Christ. I didn't then understand everything (and still don't) but all of me was there and I put my life on the line for Christ. Now, more than half century has strongly confirmed the permanency of the decision and experience.

Some have more confidence in conversion after one has already passed through the so called "wild oats" stage of life. It just could be that if the experience of such person is deep enough that the chances of his sticking true are better. The child who surrenders to Christ before early adulthood probably will have to face the maximum measure of temptations after his life dedication.

Whatever is the answer to the above, let me simply state that in my opinion it is better for the teenager to face youth and manhood (or womanhood) with Christ than without Him. The conversion experience that leads to the nurture of the young Christian in the Word of Truth has great preventive advantage. Also, there is always the memory of one's obligation to Christ that often will bring the stumbling saint back to the Christ-like life from which he may have strayed.

My childhood Christianity brought many rich experiences and now memories — some are humorous. Like the time several of us boys were proudly quoting the commandments at testimony time in prayer meeting. Each gave a different one, "thou shalt not kill," "thou shalt not steal," . . . etc. One boy "pert near" broke up the meetin' when he arose in dead earnest and said, "thou shalt not cuss."

Read The
Western Recorder

WESTERN RECORDER

People And Places

Grover Waller, minister of music of the First Baptist Church, Owensboro, has been participating in the evangelistic crusade in South Africa. During the first week he was the music leader in the revival at Fish Hook Baptist Church in Capetown and during the second week he was in charge of the revival music at Bonaero Park Baptist Church in Johannesburg. He will return by way of Rome and Paris.

The Ashland Avenue Baptist Church in Covington will celebrate the 20th anniversary with special homecoming services on September 21, 1975. Scheduled to participate are former pastors Bert Barnes and John Wall. There will be a picnic lunch between the morning and afternoon services and all friends of the church are invited to attend.

Terry and Jan Lester have returned to Buck Run Baptist Church, Frankfort, after serving as summer missionaries in Hawaii. Terry is a graduate of Georgetown College and is continuing his studies at Southern Baptist Theological Seminary.

Mrs. Mary D. Boswell, wife of Cumberland College president J. M. Boswell, was recently recognized by the students and staff at Cumberland for 30 years of service to the college. Mrs. Boswell is a part-time assistant professor of Modern Languages. On the same occasion president Boswell was commended for his 30 years of leadership and Esther A. Compton, teacher of mathematics, for her 28 years of service to the college.

Paul L. Berkshire, 78, a retired Baptist minister, died on August 13, 1975. He was a native of Carroll County and was living at Ghent at the time of his death. In addition to his services as minister, he was a member of the Carroll County Board of Education for 25 years and served on the local selective service board during World War II.

He is survived by two daughters and three grandchildren. Memorial services were conducted at the Jordan Baptist Church where he was a member.

Miss Joy Cannon from the Ralph Avenue Baptist Church in Louisville is now serving as a journeyman in Gaza. The Ralph Avenue church dedicated her

to this calling in a special service conducted on a Sunday evening. Pastor Louis Walters reports that it was an extremely meaningful experience for the entire church.

The congregation of the First Baptist Church of Morganfield has passed resolution expressing appreciation for Carroll W. Cartwright who died during the summer. The resolution expressed appreciation for Brother Cartwright who served as deacon for 30 years and who served in most every office of the church. He is described as a man of dedication and Christlike concern. The resolution pledged the church to a continuing relationship of love and concern for Cartwright's family.

President D. M. Aldridge, Clear Creek Baptist School in Pineville, reports a record number of freshmen and upper classmen enrolled this fall. A new building at Clear Creek is being constructed to house a library, a music department, additional classrooms and offices.

C. S. Bratcher has been named as pastor emeritus of the First Baptist Church of Morganfield and was recently presented a plaque in appreciation for his years of pastoral ministry to the church.

Bratcher served the church as pastor for 11 years (1929-1940). He is now retired and is a member of the Morganfield congregation. He does supply preaching in many churches in the Morganfield area.

The special recognition and presentation of the plaque on the part of the church was made by pastor Bob Martin.



C. S. Bratcher (left) and Morganfield pastor Bob Martin.

A Pastoral Counseling and Consultation Center was opened September 2, 1975, by the Louisville Baptist hospitals. The Center will be in the facilities of the Kentucky Baptist Hospital at 810 Barret Avenue. The Center is a part of the department of pastoral care with Walter C. Jackson as director. Wayne E. Oates is serving as the pastoral counseling consultant. Further information can be obtained by writing Walter C. Jackson, Kentucky Baptist Hospital, 810 Barret Avenue, Louisville, Kentucky 40204.

Staff Changes

Houston Berry is now pastor of the First Baptist Church, Jackson, Kentucky. He began his ministry on August 17.

Berry was born and reared in western Kentucky and has attended Clear Creek Baptist School in Pineville. Earlier, he was pastor of the Turkey Creek Baptist Mission in Broughton, Kentucky, and came to the Jackson pastorate from the Broadway Baptist Church in Richmond, Kentucky.

Berry is married and the couple has three children: Houston, Jr., 15; Cynthia, 13; and Ricky, 8.

William H. Orton, Jr., is now music director at East Union Baptist Church in Muhlenberg County.

Orton is a senior music major at Western Kentucky University, Bowling Green, and plans to continue training at Southern Baptist Theological Seminary upon completion of college. He has also been active in music ministries at the First Baptist Church in Greenville and in Bowling Green.

Mrs. Jaclyn Coleman of Jacksonville, Illinois, has been made associate in the student life office at Campbellsville College. Her duties will be those commonly associated with the office of dean of women. Mrs. Coleman is a graduate of the University of Mississippi and her husband, Ron, is head basketball coach at Campbellsville College.



Berry



Orton

Formula For Successful Music

By Tommy Smith



If you can't recognize this cute little toddler then don't feel too bad. That's Eugene Quinn at a very young age and it looks like he has a lot of security in the toy he's holding.

Every person at some time during their early childhood believes that one day he or she will grow up to be a fireman or a nurse, a cowboy or a princess.

This same type of projection into the future continues when one enrolls in college. There are many who envision themselves as nuclear physicists or as conductors of large symphonies only to change their majors after a period of time.

Eugene F. Quinn, director of church music for the Kentucky Baptist Convention, is an example of one who changed his major in college. He entered college with an ambition to major in chemistry and ended up majoring in music education.

"Decisive Factor"

Born in Herrin, Illinois, on March 1, 1921, Quinn was confronted early with music by his mother, Chloris Quinn, who taught piano in her spare time as a housewife.

His father, Fred Quinn, was a purchasing agent for an auto parts firm.

According to the state music director, "My mother had a very great Christian influence on me while I was growing up. She also taught me an appreciation for music.

"My father was not a Christian," Quinn added. "When I was ten my brother, Kenneth, died of scarlet fever. Shortly after his death, I became a Christian during a revival meeting as did my father.

"I feel that my brother's death was a contributing factor in our conversions."

As a youngster, Quinn attended Marion High School in Marion, Illinois, where he and his family had moved when he was two years old.

In high school, he played in the band. "My instrument was the glockenspiel," Quinn recalled, "which was similar to the bells on a lyre.

"The glockenspiel was a relatively new instrument. Although I had told our director when I joined the band that I wanted to stay in the back because of my stage fright, he put me right out in front at our first performance, to show off the instrument.

"Needless to say, I was pretty nervous," Quinn mused.

Upon graduation from high school, Quinn enrolled in Southern Illinois University in Carbondale, Illinois, as a chemistry major.

At the end of his freshman year in college, the young man from Marion attended Ridgecrest Assembly Camp during the summer. During the conferences, Quinn surrendered his life to the Lord and promised to do whatever the Lord wanted.

When school resumed the next fall, Quinn felt that he should switch majors.

"I felt that the Lord was leading me into another area. Music had always been a part of my life and I believed that the

Lord could use me in that field, so I switched my major to music education," he stated.

He graduated in 1943 with a bachelor of education in music degree and promptly enrolled in Southwestern Baptist Theological Seminary in Fort Worth, Texas.

While in seminary, Quinn worked in Northside Baptist Church in Weatherford, Texas, as music and education director and also at Hampton Place Baptist Church in Dallas, Texas.

In 1947, the former chemistry major received the master of sacred music degree from the seminary. Shortly after graduation, he received an invitation to come to Illinois as secretary of the state music department, which he accepted.

Unusual Courtship

It was during his work in the music department of the Illinois Baptist Convention that Quinn married.

The girl of his dreams was Phronsie Bizzell of Norway, South Carolina, whom he first met while attending Ridgecrest. She also attended Southwestern Seminary with him, but the two went their separate ways after graduation.

Reminiscing, Quinn said, "We really didn't date much during seminary. After graduation I wrote her from time to time, just to see how she was doing."

"In 1951, I felt like it was about time that I started thinking about a partner for life and naturally Phronsie was the first one to come to mind. I went to see her in South Carolina, we started seeing each other and writing more and on May 9, 1952, I married her," he stated.

In 1956, the newlyweds decided to move to Louisville where he would enroll in the doctoral program at Southern Seminary.

The Kentucky Baptist Convention officials learned of his decision to move to Louisville and offered him a position as part-time director of the church music department. He accepted and the rest is history.

Quinn, who received his doctor of church music degree from Southern in 1963, lives at 111 Wood Road in Lyndon with his wife. They have four children: Janice, who is a graduate of Georgetown College; Phil, a junior at Ouachita Baptist University in Arkadelphia, Arkansas; Paul, a senior at Eastern High School; and Carla, a freshman at Waggoner High School.

The church music director enjoys golf



Eugene Quinn is shown above receiving one of his many awards during his work in church music. His work has been instrumental in making church music across Kentucky highly proficient.

and tennis, as well as working around the house.

Serves As 'Catalyst'

Quinn feels that his position as overseer of all musical activities in the Kentucky Baptist Convention enables him to effectively witness for Christ as he travels over 25,000 miles across Kentucky each year.

"I feel that we can witness for Christ just as well in music as in words," Quinn stated.

Referring to himself as a "catalyst" or "stimulus" for church music leaders and members as they grow in service, Quinn feels that he differs from a normal chemical catalyst in one respect:

"Most chemical catalysts bring about a desired result without themselves being changed in any way. I feel that when I serve as a 'catalyst' that it is impossible for me to not be affected. Each time I help someone in the area of music appreciation and participation, I grow a little," the music official noted.

In his role as music coordinator and advisor, Quinn has developed both a philosophy and a formula for music, which probably results from his earlier love for chemistry.

He sees music as "both a medium and a conditioner of worship." Contained in his philosophy is the idea that music is evangelistic, inspirational, meditational, as well as being a means of comfort.

So, for the more technical minded, here is Quinn's Law of Church Music:

"I plus E equals WM, with I standing for Impression and E for Expression, which symbolizes Worshipful Music."

Mt. Carmel Enters New Bldg. One Year After The Tornado

One of the casualties of the destructive tornadoes on April 3, 1974, was the Mt. Carmel Church building near Lebanon Junction, Kentucky. Strenuous efforts and sacrifices on the part of the members for the last 17 months have resulted in new facilities which began being used on September 14.

During the interim the congregation has worshiped in a school building in Lebanon Junction. Though the new church building is not completed the members are anxious to return to the old site and the new facilities. The structure is bricked and the windows are in but the sanctuary is not quite ready for use. The basement is ready and will be used for worship services until the auditorium is ready.

Sunday, September 21, has been set for the annual Mt. Carmel homecoming. A service of dedication is scheduled for 2 p.m. with former Kentucky Baptist Executive Secretary Harold Sanders as speaker. Following the dedication service the church cornerstone will be laid.

Mt. Carmel was constituted in 1871. The congregation met in a school house until the first permanent building was constructed in 1902. Later an educational annex was added and a third floor finished in 1973.

Former members and friends are invited for the homecoming activities on September 21. John Owen is the Mt. Carmel pastor.

Observes 175th Anniversary

The 175th anniversary of the Ghent Baptist Church was observed recently in special services. A record Sunday School attendance was registered on the day.

The Ghent congregation was constituted as the Port William Baptist Church on April 5, 1800. Later the church was moved to the community of McCools Creek which is the present day location of Ghent.

Henry Clay, the famed Kentucky statesman, visited McCools Settlement and during his visit persuaded the town leaders to change the name from McCools Settlement to Ghent in the memory

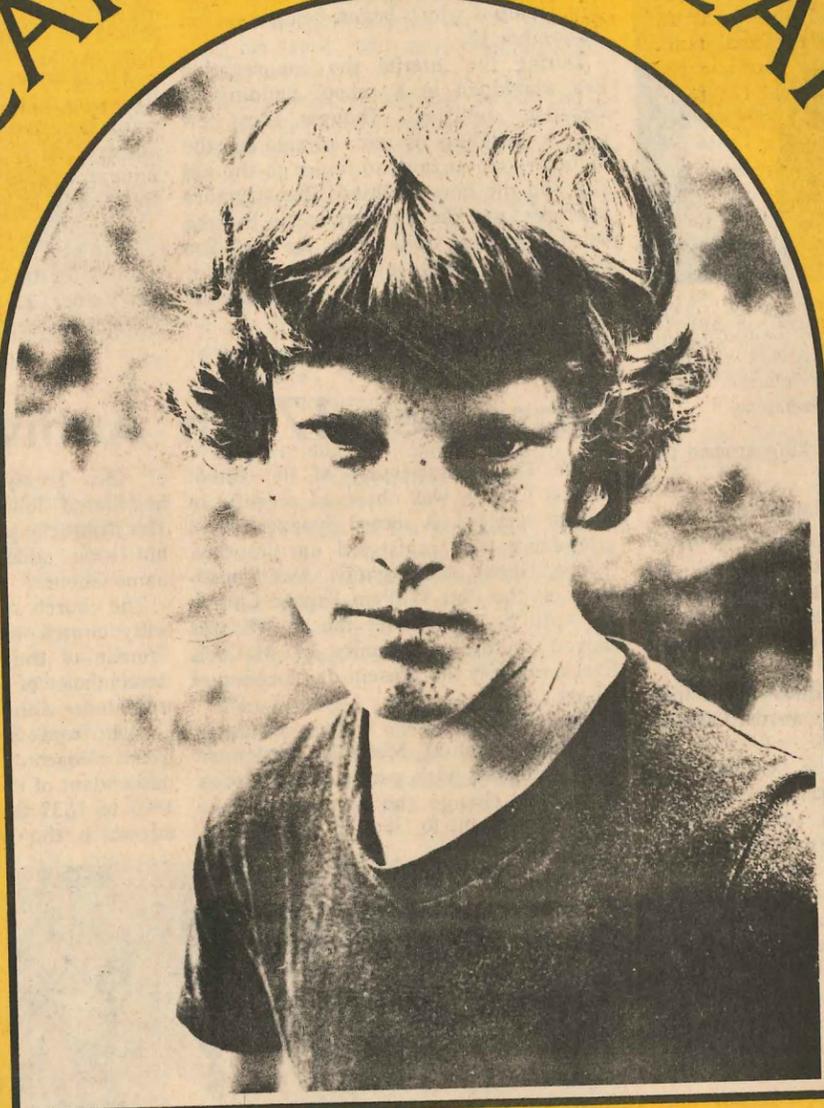
of the Treaty of Ghent which Clay negotiated following the War of 1812. The Kentucky pioneers changed the name but soon added the "h" making the name Ghent.

The church still has descendants of the early church leaders. Mrs. Dixie Craig Froman of the congregation is a direct descendant of the Craig family who migrated with the famous traveling church from Spotsylvania County, Virginia. Deacon Bill Scott is a direct descendant of the pastor who served from 1803 to 1837 and who donated the land on which the present church stands.



NOTEBURNING — Liberty Baptist Church, Auburn, Kentucky, held a noteburning ceremony on Sunday, August 24. Participating in the ceremony are left to right, Paul Woodward, finance committee chairman; Ernest Madison, chairman of deacons; William Lynch, pastor; Marion Lee, building committee chairman; and Howard Gorrell, finance committee member.

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KENTUCKY BAPTIST
CHILD CARE PROGRAM

DO YOU STILL?

BAPTIST FORUM

(Continued from page 5)

record keeping system, is the work that is done with the families of the children under our care. This would be in addition to the 257 total children under care and must be seen as a vital part of our services which undergirds our goal and purpose of working with the total family unit. I would approximate that our staff has worked with an additional 125 family members of those children under our care during this past year.

Any comparison with Oneida School must be seen in the light that while each institution provides a very real ministry for and with our Convention, they do not seek to provide the same ministry, nor do we serve the same kind of child. While both of these agencies provide a needed service in the context of Christian ministry, the Child Care ministry is quite different from that of Oneida. If we were the same, as some may think, then Oneida would be licensed by the State of Kentucky as a child-caring and child-placing institution. The ministry of Oneida is significant and vital to our entire scope of denominational services.

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but must not be confused as being the same as that of Child Care for statistical comparisons in terms of our purpose.

Whether or not the financial priorities of our Convention are misplaced seems to be a process matter for the committees and the Convention to decide year in and year out. As this is done, I felt that it would be helpful to have some accurate and up-to-date statistics so that the questions can be dealt with appropriately and adequately.

We continue to be profoundly grateful to be a part of the Kentucky Baptist ministry as demonstrated by the fantastic amount of support that has been provided this agency for 107 years.

We look forward to a deepening spirit of awareness and cooperation as we seek to provide the most meaningful and contemporary Child Care ministry that can possibly be provided in the context of the healing ministry as represented in Jesus Christ.

Middletown, Ky.

William E. Amos

Greenup Association Adopts Resolution Opposing Abortion

The Greenup Association of Baptist churches in the Ashland area adopted a resolution in the annual session, August 21-22, 1975, opposing abortion. The resolution said that once conceived, a person is a human being with a sacred right to live. The resolution called on churches to express opposition to abortion, to teach the importance of human life as found in the teaching of the Bible and to urge legislators to work for anti-abortion legislation.

The association also elected officers and heard reports from representatives of various phases of Baptist work.

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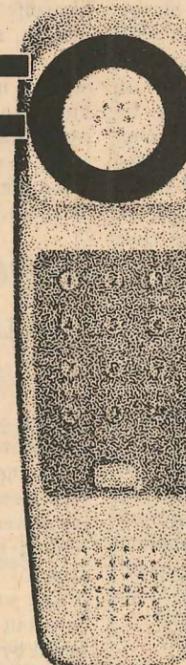
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DAROLD H. MORGAN
President

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SUNDAY SCHOOL LESSON

LIFE AND WORK SERIES

By H. C. Chiles

(These Lessons for September 28, 1975)

Peace With God

Job was troubled greatly about the apparent prosperity of some who lived very unworthily. Wondering why God permitted it, and contrasting their lot with his own, Job arrived at the conclusion that he had not been dealt with in a just manner, so he complained about what he had been called upon to bear.

The Repentance of Job Job 42:1-6

When compared with others of his day, Job made a wonderful showing. However, like many of us, Job had done wrong in expressing himself so freely about some of the things which God had done.

Meanwhile God intervened and Job received a fresh vision of His holiness. That resulted in a new realization of the sinfulness of his own heart. With this new conception of God and His might there came a vastly different estimate of self. This vision humbled Job greatly. In the dust of humility and in the ashes of contrition Job truly repented of his unworthy and resentful thoughts about God, such as thinking that God had dealt unjustly with him, concluding that God did not always deliver His own out of their own severe trials, and doubting God's ability or willingness to punish the wicked in keeping with what the patriarch thought they deserved. Job confessed that he had talked about things beyond his comprehension. He sought and obtained God's forgiveness.

Seeing God in His perfection, Job also repented for what he was. Abhorring himself, Job repented, and prostrated himself in helplessness and complete dependence on God. He trusted himself to the sovereignty and wisdom of God, and his faith became more meaningful.

The Rebuke of Job's Friends Job 42:7-9

Eliphaz, Bildad and Zophar tried persistently to convince Job that his evil deeds were the cause of his sufferings. They contended that he had brought all of his troubles on himself. Job consistently denied their accusation and their explanation. Having heard every word which each of the three had uttered, God

rebuked them for their false accusations and for their failure to bring to Job the comfort which he needed and rightfully deserved during the period of his terrible suffering. God's message of rebuke may have seemed harsh, but it was seasoned with grace. He rebuked them in righteousness, and then expressed His mercy toward them by commanding them to take seven bullocks and seven rams to Job in penitence to offer them as a sacrifice for their sins, and then to request Job's prayer of intercession for them. They forthwith proceeded to do as God commanded them.

The Restoration of Job Job 42:10-13

Aware of his unworthiness, Job cast himself upon the mercy of God and prayed, not only for himself but also for his three friends who had misunderstood, misjudged, and misrepresented him, whereupon he was blessed in a wonderful way.

As soon as Job truly prayed for those whom he did not like God gave him peace of mind. It is well for us to remember

INTERNATIONAL SERIES

A Man In God's Plan

Genesis 6:13

Two words summarize the seething conditions which prevailed in Noah's day — corruption and violence. These are the two great forms of human wickedness — the inward and the outward; and they are related to each other as are cause and effect.

The world was very corrupt in Noah's day, but this just man was not contaminated by the evils around him. He walked with God at a time when God's revelation was despised and rejected, and His repeated warnings were flouted. While others lived in wickedness, Noah walked with God in friendship and fellowship. That required independence and courage, for the masses did not have any desire to walk in that manner.

Because people were so corrupt and violent, God decided to take action

that God will not bless any child of His, in the way that He would like to bless him, as long as he has hostility in his heart toward some person or persons whom he does not like.

God healed Job's loathsome disease and restored to him his much-wanted health. Job's relatives and acquaintances enjoyed a meal and sweet fellowship with him. Out of sympathetic and loving hearts each one of them presented to Job a piece of money and an earring of gold. Their gifts were an expression of their love for him and of their great joy over his good fortune. Job's health was restored, the friendship of others was regained, his possessions which he had lost were restored twofold, and seven additional sons and three more daughters were born to Job and his wife. He was also given a place of great blessing and marvelous usefulness. Evidently his misfortune was reversed because of his earnest praying, not just for himself but for his friends also. God rewarded Job's faithfulness by extending his life to a ripe old age.

Genesis 6:18-22

While yielding complete obedience to God with reference to the construction of the ark, instead of making suggestions to God as to how to improve the ark, or how the world might be saved in some other manner, Noah was the object of much laughter, ridicule, reproach, and pity. He listened politely to all of this, and continued building, in compliance with the expressed will and detailed plans of God.

WESTERN RECORDER



When the ark was completed, at the divine invitation and command, Noah and the members of his household entered the ark. To benefit from God's provision for them, they had to believe His Word and comply with His terms. God's protection and help were conditioned upon their responses of trust and obedience. Without hesitation they trusted and obeyed God. As an expression of His grace, God entered into a covenant relationship with them.

Genesis 9:8-13

Notice that Noah did not propose or request a covenant. As always, the initiative came from God's love and grace. God's blessings were to be bestowed even though nothing had been done by man to desire them. The scope of the covenant was noteworthy, in that it included Noah and his seed and "every living creature."

After the disastrous flood waters subsided, Noah led his family out of the ark, bringing with them the animals which had been housed therein, built an altar, and offered burnt offerings to his Creator and Preserver. Then God established a covenant of tremendous significance with Noah and his family. This covenant was not a contractual agreement made by two or more parties, but it was a solemn promise which God alone made to Noah, the members of his family, and their descendants. To the beneficiaries of this covenant God gave the solemn pledge and the blessed assurance that human life should not be cut off or the world destroyed again by a flood, like the one through which Noah and his family had lived. How comforting and reassuring God's covenant or promise must have been!

Of this covenant the bow in the cloud was the token or sign. The appearance of the rainbow tells its observers that, however dark the cloud may be, the sun is still shining. So it is with the dark and tragic things in our lives of which the clouds are the symbol. Not only does the rainbow prevent man from yielding to presumption or to despair, but it serves to confirm men in their faith and to dispel their fears. Every time Noah saw the rainbow he was reminded anew of God's love, and reassured of God's announced purpose to bless him and his family, and that, therefore, he ought to continue to trust and to obey God.

The rainbow typifies the cross of Calvary on which Christ died. The cross of Calvary is God's pledge to those of us who trust Christ as our Saviour that the Father will never condemn us for our sins because Christ bore the penalty for them for all who believe on Him.

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SEPTEMBER 20, 1975

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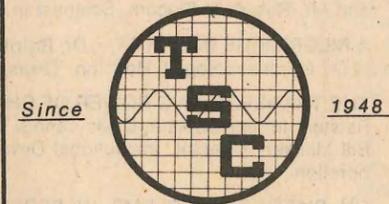
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David Jester Named To Faculty At G'town College

David Jester has been named director of graduate study, professor of education and acting chairman of the department of education at Georgetown College, according to an announcement by Ray Alexander, executive vice president of Georgetown College.

Jester was born in Tanzania and spent much of his early life in East Africa where his parents were Southern Baptist missionaries.

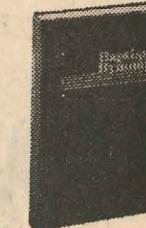
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SPIRITUAL GIFTS

(Continued from page 3)

ness of healing all the ills of man but he does not often disregard the natural law he has built into his own world. We must beware of seeking signs and wonders.

You have made use of Mark 16:17-18 as a basis for healing and for the use of tongues. These verses also mention handling snakes and drinking poison without harm. You probably know that some of the oldest and best manuscripts of the New Testament show that this passage was not originally part of Mark's gospel, and the book ended with Mark 16:8. I won't argue whether this was or was not a part of the Gospel of Mark. I only want to ask why you are so selective in your Biblical interpretation. If you are going to emphasize verse 18, why don't you practice the whole verse? Why don't you practice snake-handling and poison-drinking to demonstrate you have received the Holy Spirit?

There are valid gifts of the Holy Spirit which Christians can have. I want to talk about these next week. I want you to have a sound, full experience with God, with the Holy Spirit in your life. My concern here is that you not try to rely on the bizarre as the almost exclusive evidence of the work of the Holy Spirit.



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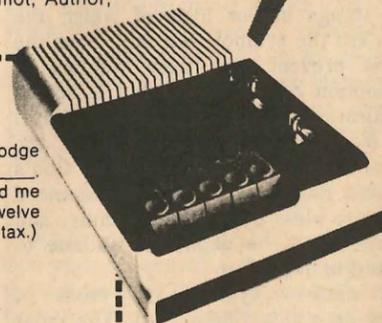
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Journalism Conference Set For October 2-4 At C'ville College

A journalism conference focusing on church bulletins, newsletters and publicity releases is scheduled for Campbellsville College, October 2-4.

Experts in communication have been enlisted for leadership in the Conference. Among these is Robert J. Hastings, director of the office of communications for Illinois Baptists and a former Kentucky Baptist Building staff member.



Hastings

The conference is free to the public and its director, L. D. Kennedy, urges that pastors, ministers of education, church secretaries and members of publicity committees of local churches attend.

Housing is available at the conference center for nominal rates. For further information on the program, contact L. D. Kennedy, Campbellsville College, Campbellsville, Kentucky 42718.

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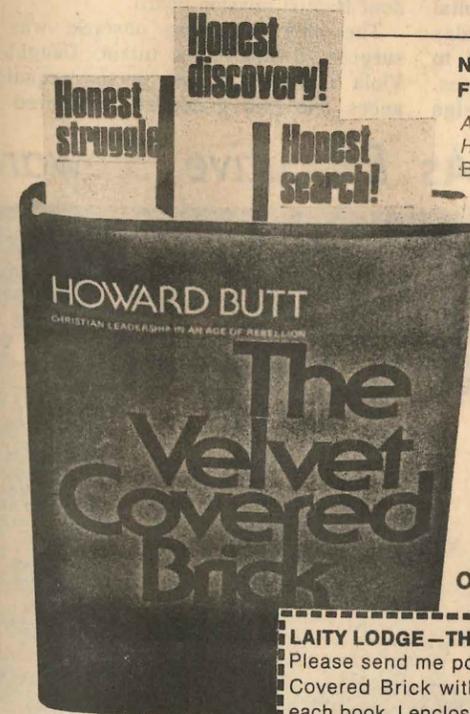
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A TRUE LIFE DRAMA —

An Example Of Answered Prayer

By George [Jack] Oliver, Jr.
Pastor, Vine Street Baptist Church,
Louisville, Kentucky

American Samoa is a long way from Louisville, Kentucky. Especially is this true if your mother is a missionary in Samoa and you are a student nurse at Kentucky Baptist Hospital School of Nursing and you discover that your mother has been found with a tumor requiring major surgery immediately. The facilities in Samoa to deal with such a need are sparse to non-existent. What do you do? If your name is Viola Andersen and you believe in prayer — you pray. Then, you share your burden with your brothers and sisters in Christ. The next thing you know you are greeting your mother at Standiford Field as she arrives in Louisville after a three-day trip from Samoa.

God used many people to bring Mrs. Yvonne K. Andersen to a room at Kentucky Baptist Hospital East. A lay woman at Vine Street Baptist Church first suggested the possibility of bringing Mrs. Andersen to Louisville. Having received some encouragement from her pastor, she then began to contact friends at Walnut Street Baptist Church. Soon, the commitment was made to purchase a round-trip ticket on faith that the money would be supplied.

Next, Baptist hospital chaplain, Walter Jackson was contacted to ascertain the availability of funds to pay the hospital charges. It was found that the Sunday School Charity Fund was established to help people in just these circumstances. The Andersen family unlike other foreign



Pictured left to right with Mrs. Yvonne Andersen, [in bed], are Miss Linda Morse, a registered nurse, and her daughter, Miss Viola Andersen, a third-year student nurse at Kentucky Baptist Hospital School of Nursing in Louisville.

missionaries have no hospitalization insurance due to an unfortunate experience with a dishonest insurance agent. Mrs. Anderson is serving under an independent Baptist mission board.

The only remaining obstacle was a surgeon to remove the tumor. Daughter, Viola inquired of her doctor acquaintances and two graciously consented to

become Mrs. Andersen's surgeons.

On Monday, September 8, surgery was performed. Mrs. Andersen is now recuperating. What the future holds is, of course, unknown, but now the knowledge is sure that nothing can separate God's people from His love in Christ Jesus as it is "shed abroad" in the hearts of His family.

Twelve Qualify As Executive Stewardship Advisors



Pictured above are the new Executive Stewardship Advisors.

A group of twelve men across Kentucky, were recently honored after undergoing specialized training to become Executive Stewardship Advisors. They were presented a citation and received a special recognition from the Stewardship Department.

Pictured left to right: J. V. Case, Owensboro, Kentucky; Francis Tallant, Bowling Green, Kentucky; Chester Igleheart, Elizabethtown, Kentucky; C. Ford Deusner, Middletown, Kentucky; Verlin Kruschwitz, Elizabethtown, Kentucky; Stanley Williamson, Stewardship Commission, Nashville, Tennessee; James Watt, Pikeville, Kentucky; A. W. Walker, Anchorage, Kentucky; Paul Hatfield, Middlesboro, Kentucky. Those recognized but not present, Bob Jones, Middletown, Kentucky; Ross Figart, Winchester, Kentucky; D. E. Jones, Louisville, Kentucky; and Lucien E. Coleman, Sr., deceased. Mr. Coleman died the day before the scheduled recognition.