



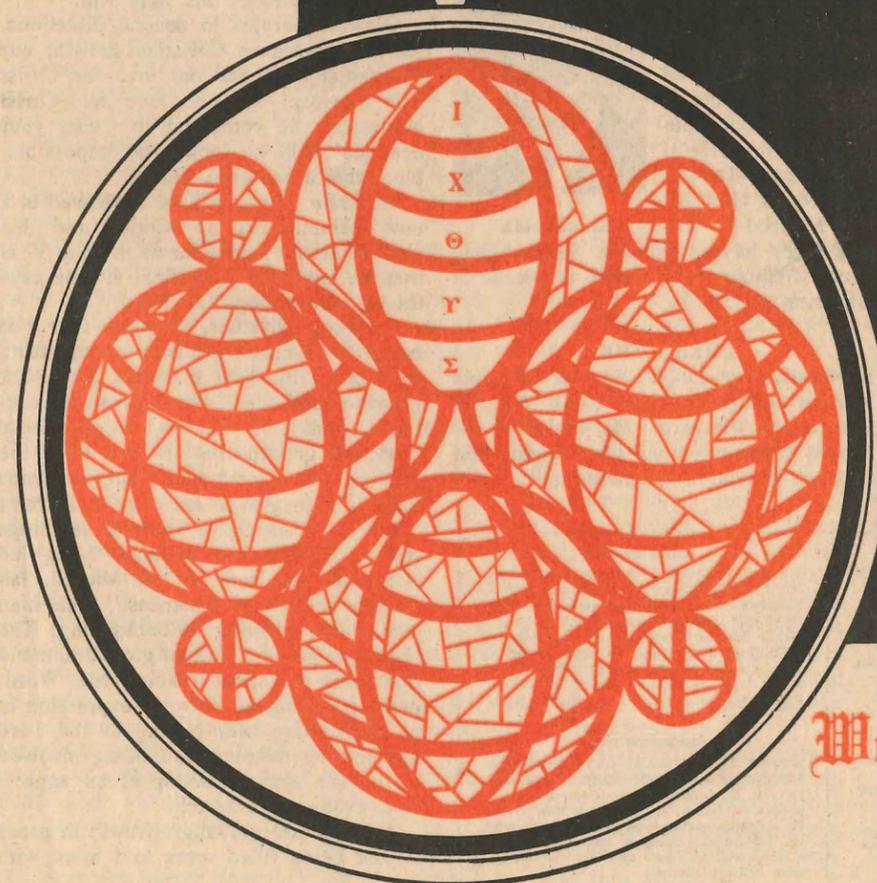
redeemed-rejoice...
proclaim

Week of Prayer for Foreign Missions

November 30-December 7, 1975

National Goal for Lottie Moon Christmas Offering

\$24,000,000



Western Recorder

DECEMBER 6, 1975

Staff Changes

Lewis B. Baumstark has been called to Calhoun (Ky.) Baptist Church as minister of music and youth. Lewis and his wife, Susan, are natives of Richmond, Ky., and served the last 15 months in Wrens, Ga. He is a graduate of Eastern Kentucky University and Southern Seminary. They have one son, Lewis Jr. Harold F. Skaggs is pastor at Calhoun.



Baumstark

Doyle Searcy accepted the call of Boone's Creek Baptist Church near Lexington as associate pastor in charge of music and youth. He has served in Lutherville, Md., the last five years. A graduate of Georgetown College, he is married to the former Arlee Mullins of Somerset. They have two children, Mike and Erin. W. B. Casey is pastor at Boone's Creek.



Searcy

Albert E. Griffin, Mt. Vernon native, accepted the pastorate of First Baptist Church, Mt. Sterling. He is a Georgetown College and Southern Seminary graduate. He previously served Porter Memorial Baptist Church, Lexington. He is married and has two daughters.



Griffin

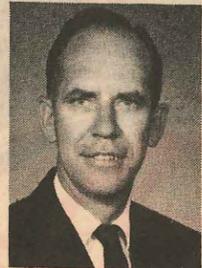
The following first year students at Clear Creek Baptist School, Pineville, have accepted pastorates as noted: **Ronald Chambers**, J. S. Bell Memorial, Top Most; **Bruce Dockery**, Calvary, Maysville; **Donald Hildebrand III**, New Bethel, Barbourville; and **Lonnie Sheets**, Rowletts (Ky.).

William E. [Bill] Day assumed the pastorate of Forest Park Baptist Church, Bowling Green, Oct. 12. A native of Owensboro, Day most recently served First Baptist Church, Hollywood, Cal. A graduate of Georgetown College, Western Kentucky University and Southern Seminary, he is married to the former Lonnie Hoffman. They have two sons, Eric and Scott.



Day

Paul Rendleman is new minister of education at Highview Baptist Church, Louisville, effective Dec. 14. He comes from Campbellsville College where he has been vice president of advancement. Earlier he had served Ninth and O Baptist Church, Louisville, as minister of education. He is married to the former Mildred J. Wilson. They have two sons, Stephen and Bruce. William L. Hancock is pastor at Highview.



Rendleman

CORRECTION

Information supplied by the Foreign Mission Board for last week's Western Recorder was in error. **Mr. and Mrs. W. Harold Matthews** have just begun their furlough instead of completed it.

DEVOTIONAL



LaVerne Butler
Pastor, Ninth and O Church,
Louisville

DO YOU STILL GROW?

"Do you still grow, mother?" questioned a 10-year-old girl as her mother was letting the hem out of her dress. The little girl's question penetrated her mother's heart and mind. She began to think of the many areas in her life where she needed to grow as a Christian.

The New Testament has much to say about growth; it speaks of adding, multiplying and dividing one's faith in order that it might increase. Growth presupposes life. Wherever the Word is communicated, God will see to it that it will not return to him void but will accomplish that which pleases his holy will.

Growth operates in several directions. As we experience Christian growth, our devotional lives and our love for Christ will increase. As our love for Christ increases, the command to "love your enemies" will no longer be impossible, but rather a beautiful reality.

Christian growth will be expressed in a new commitment to Christ and his church. Jesus' prayer for us in John 17 is that we might be sanctified, and he says this is done through the Word.

Growing Christians also find that it is easier to discern right from wrong, truth from error, the best from the good. Our priorities and sense of values are so confused, and it is only as we experience Christian growth that we can have the wisdom for discernment. The demands for Christian growth are seen in II Peter 3:17, "... seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." The man who is not growing is backsliding! The requirements of Christian growth demand that time be spent reading the Word, praying, giving an outward expression of an in-dwelling life, resting in the Lord moment by moment and being involved in the life and fellowship of an aggressive, evangelistic church.

Are you still growing? Growth in grace is just being filled more and more with Jesus.

Leighton Ford is an associate evangelist with the Billy Graham Evangelistic Association. This is a condensation of a recent text for the Hour of Decision radio program and the closing address at a Continental Congress of the Family in St. Louis.

God's Call to Your Family

by Leighton Ford

In the Bible evangelism is very much a family affair. Salvation itself is family oriented. The best definition I know of a Christian is: one who through the new birth has God as his Father. Adoption into God's family is the highest blessing of the Gospel! By faith we are justified, and justification is a *legal* idea, and sees God (correctly) as *Judge*. But adoption is a *family* idea and sees God as Father! This is especially exciting to me because I myself am an adopted child. I have always been thankful that my parents chose me to be their own; they didn't *have to*—but they did—and God has done the same.

British theologian J. I. Packer points out that being God's adopted children should control our whole life style. We are to imitate the Father, Jesus said, loving our enemies as our Father in heaven does (Matt. 5:44f). We pray to "our Father in heaven," knowing he is always available (Matt. 6:9). We walk by faith because we believe our Father anticipates our needs and will supply them (Matt. 6:25f). Earth is the place where God wants us to bear the family likeness of his son (Romans 8:28f) and heaven will be a grand family reunion!

The family was a high priority in God's purpose as it unfolded. In the Old Testament the family head would pledge allegiance to the Lord for his household: "As for me and my house we will serve the Lord" (Josh. 24:15).

Through Jesus, God zeroed in on the family. The savior came to bless the world and was introduced through two faithful families (Lk. 1 & 2). Jesus and his disciples used homes—Martha and Mary's and Zacchaeus'—as headquarters to reach and teach (5:29, 10:38, 9:12). Home life gave him many of his best illustrations . . . his parable of the friend who comes at midnight (Lk. 11:5). Concern for family life comes through clearly in what he teaches about divorce (16:18f) and about blessing children (18:15) or causing them to stumble (17:1f).

Yet Jesus also makes clear that there is

a higher allegiance, that loyalty to the Father takes first place even over family ties! His Father's business was top priority in his own life, though he willingly submitted to his parents (2:41f).

Discipleship involves a personal faith and commitment. As Corrie Ten Boom says, "God has no grandchildren." The problem here is shared by the Christian home and the Christian church. It's fairly simple to get children or church members to *identify* with the faith of their parents or some person they admire. But what God desires and what we seek are children and church members who will internalize their faith until it's really theirs. What we want is not job proselytes or semi-converts, but *disciples* who follow Jesus as Lord.

To this cause the "spiritual solidarity of the family" is an ally, not an enemy. "The promise is to you and your children," said Peter (Acts 2:39). As a Christian parent, I can claim God's promise on behalf of my children—believing, even when the blossoms or fruit haven't yet appeared, that God intends to call my children to himself! But this faith is meant to spur me as a parent to my spiritual responsibility, not to leave it to God or others.

As a Christian parent, I have to ask myself: do I realize that in God's plan my wife and I are to be the first evangelists of our children? That I have no greater priority? Billy Graham has cautioned my wife and me several times not to try to win the world and lose our own children.

Do I realize how crucial it is that my wife and I model the gospel in our relationships in the home? A child learns through watching the behavior of his parents. He sees love and justice and mercy "dramatized"—or he doesn't and that's what gives telling force to the words and teaching he hears.

Do I as a parent teach my children in God's ways? This doesn't mean that I am to preach sermons at my children all day long. My conversation and teaching about Christ should grow naturally and constantly out of all that we do.

Do I as a parent try to *isolate* my child from the evil influences of the world, or to *immunize* him? Certainly there are blatantly evil influences from which I must protect them. But I also need to be aware that my children will be under these influences whether I like it or not, so talk about these things and prepare them to confront a world which lies in the evil one.

Among the first Christians one of the most important methods of spreading the gospel was by the use of homes. The book of Acts shows us homes being used for informal evangelistic encounters, for meetings planned to hear the gospel and for follow-up of inquirers. They had no radio or TV, no church buildings to mention, no printing presses—but they knew how to use their homes. Today an evangelistic breakthrough is taking place in the growing use of homes all over the world.

But let's be quite clear on this: the most important thing a Christian home can contribute to evangelism is its quality of life! God isn't calling us first to offer our homes as mini-auditoriums for evangelistic meetings. The first thing he wants is for our homes to be a demonstration of transformed relationships!

I shall never forget the Taiwanese student in Canada who told me, "Something puzzled me about the Christian homes I visited in Canada. No matter how many members there were in the family, there was always one more! They were always talking to this unseen person, at meals and other times and I could see the difference—love—something I had not experienced in my home in Taiwan. I wanted what they had and I found it was the Lord Jesus Christ. That's why I'm a Christian now!"

Our homes are not meant to be jealously guarded, but to be lovingly offered in the service of Jesus, and of our lost and lonely neighbors. Only as we are willing to lose our homes for Jesus' sake . . . do we find them.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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The Mountain And The Valley

Caught up in one of the inspiring moments of the Kentucky Baptist Convention last month, my mind began to wander as it often does. I thought how uplifting this is and how wonderful it would be if every Baptist in Kentucky were here for such a blessing.

Like Simon Peter in the transfiguration experience, I wanted never to leave the mountain. But my exhilaration was only temporary as I remembered the valleys where I spend most of my time. I felt personal guilt as I recalled the low spiritual level of my existence. The littleness and pettiness which often characterize my relations with God and others seemed so unbecoming of a disciple of Jesus Christ.

It is not the big things that trip me. I usually resist these because my fellowmen would recognize these and classify me accordingly. I am afraid I care more about what others think of me than what I really am.

It is the little things that most of us have come to tolerate in each other. These really reveal our inner selves. One example is our judgments of our fellow believers. These are usually prefaced by such words as, "I think the world of him but . . ." Another example is the hostility we feel toward those who disagree with us. We try to conceal this by smiling and insisting we are disagreeing in love.

Honesty requires my confession that I am two persons, the one on the mountain and the one in the valley, the one I want and ought to be and the one I should not be but which I am. This seems to be the plight of all of us. Even Paul, who surpassed any of us in spiritual height, was hounded by the same experience. "For I do not do the good I want, but the evil I do not want is what I do." (Romans 7:19)

Many of us aware of our weaknesses look with envy at others who appear to be spiritual conquerors in every human experience. They seem to live always in the heavenlies above the pettiness where most of us live.

There are some of these and we thank God for them. However, one of the disillusionments of life

is to discover that our heroes have their weaknesses also. One of the prices of knowing each other intimately is to learn each other's weaknesses. It is a disappointment to see pettiness in anyone but it is especially sad to see it in those who otherwise have great spiritual dimensions.

To realize that mature Christians always have to battle their baser selves is some consolation to us but should never be a basis for rationalizing our own failures. We are never to measure ourselves by others but always only by the one complete man, Jesus Christ.

Pettiness and hypocrisy go together and many of us are guilty of both. Ordinarily we hide our littleness from all except our intimate associates. It is when our guards are down that our baser selves are exposed. Probably our own loved ones at home see us at our worst. It is sometimes unbelievable to see how some who are so considerate of other people treat their own family members.

Occasionally our guards are relaxed at church and we reveal our worst side. This goes for those of us who spend full time in church ministry as well as those who give little time and effort to their church. Most serious divisions in church fellowships result not from disagreement over key issues but from downright pettiness.

Most of life is a struggle between our better and baser selves. In trying to explain our dilemma someone has pointed out that we are a mixture of the dust of the earth and the deity of God. The dust is always trying to dirty the deity and the deity is constantly trying to redeem the dust.

In this struggle we need inspiring experiences of corporate and personal worship. They should sustain us in times of temptation. We should never surrender to our baser self knowing that ultimate victory is assured, not in our strength but in the power of the Holy Spirit.

In our weakness he is our strength, in our sin he is our righteousness, in our death he is our life.

He even forgives our pettiness when we are honest enough to confess and repent. This is how valleys become mountains.

The E.R.A.—The Exact Wording

Each year it is interesting to note what matters are dealt with in the annual meetings of the 33 state conventions of Southern Baptists. In addition to the routine but important items like budget approval and election of officers and committees, the messengers generally express themselves on current issues on the American scene. Usually the same issues are considered by several of the conventions.

Last year it was world hunger. This matter drew actions from a half dozen or more conventions and the implementation of these actions resulted in many hundreds of thousands of dollars for the relief of hunger on mission fields.

No such issue dominated the conventions this year. A wide variety of matters were considered. One state spoke on ordination of women, one on gambling and another on the United Nations vote equating Zionism with racism.

In Kentucky we took action on the Equal Rights Amendment. No other state convention addressed this issue so far as I know. Our action drew praise from some and criticism from others.

I believe it is proper for Baptist groups to express themselves on such issues. But such action should be based on facts, not fiction and on reason, not emotion.

My concern at this point was that we did not have sufficient information on which to take such a stand. I did not know the exact wording of the proposed amendment nor did I hear in the debate any objective discussion of the amendment's implications and possible ramifications. I had not done my homework and thus was not able to make a fair judgment.

Because we did make it an issue, I hope to provide some responsible discussion of the amendment. I have talked to one Kentucky congressman

and I am requesting him and our other congressmen along with the two United States senators from Kentucky to give their evaluation of the proposed amendment.

In the meantime here is an exact copy of the joint congressional resolution recommending the amendment.

JOINT RESOLUTION

Proposing an amendment to the Constitution of the United States relative to equal rights for men and women.

Resolves by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following article is proposed as an amendment to the Constitution of the United States, which shall be valid to all intents and purposes as part of the Constitution when ratified by the legislatures of three-fourths of the several States within seven years from the date of its submission by the Congress:

"Article —

"Section 1. Equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex.

"Section 2. The Congress shall have the power to enforce, by appropriate legislation, the provisions of this article.

"Section 3. This amendment shall take effect two years after the date of ratification."

Carl Albert

Speaker of the House of Representatives.

Allen J. Ellender

President of the Senate pro Tempore.

I certify that this Joint Resolution originated in the House of Representatives.

W. Pat Jennings

Clerk

BAPTIST FORUM



BELIEVER'S BAPTISM

Dear Editor:

On the Baptist Forum page of the November 1 issue of the *Western Recorder* there appeared a letter under the title, "Our Day Will Come." From the tenor of the letter and its implications, that such a day may ever come to Southern Baptists—God forbid!

The body of the letter contains such

expressions as, "the question of baptism other than Southern Baptist," churches and people "penalized," "vindictive attitude," and "redeemed people should be more sensitive to people than to doctrine."

The baptism practiced by Southern Baptists is the baptism practiced by New Testament Churches since the time of

Christ. It is the believer's baptism for which countless thousands have been persecuted unto death in the 2000 years of New Testament history. That these thousands have died in vain—God forbid!

Discipline of its members, even by Baptist bodies, is sometimes necessary. Such action is done in Christian love with deep regret, and with a great reluctance. That anyone should ever be justified in saying it was done in a vindictive spirit to penalize—God forbid!

The doctrine of Southern Baptists is the Word of God. The Bible is our all-sufficient guide for faith and practice.

William Hund, Owensboro

BAPTIST NEWS BRIEFS

ALABAMA APPROVES RETIREMENT MINISTRY

Registered messengers to the 153rd annual meeting of the Alabama Baptist Convention approved a record budget of \$9.2 million, approved the establishment of a retirement home ministry and signed a \$1.7 million contract for a year-round conference center at its Shocco Springs Baptist Assembly property.

Although there was some opposition, messengers approved a committee recommendation to inaugurate a retirement home ministry, to elect a board of trustees for the program and provide \$50,000 for the first year of operation. Opposition was led primarily by Mrs. William Byrd, an executive board member, who claimed federal intervention would cripple such a program. Amendment to the retirement ministry proposal placed the responsibility for funding the first year of operation on the convention's administration committee.

The 1976 operating budget includes a 35 percent allocation to Southern Baptist national causes through its Cooperative Program unified budget. And messengers gave approval for 51 percent, \$88,983 of its 1975 budget surplus to go to the national Cooperative Program. (BP)

ARKANSAS BAPTISTS CONFRONT MINISTERIAL STRESS

The Arkansas Baptist State Convention set a record \$4.7 million budget and took actions involving ministers under stress, the status of ministers who perform marriages, and world hunger. Registered messengers adopted recommendations of a committee of 16, appointed at last year's convention to study stress in the ministry, which asked that no one be employed by the state convention to assist with the problem, that seminars be developed to assist religious workers with their problems, and that the study continue for another year. A substitute motion to delete the recommendation that no staff person be hired was defeated, and all recommendations were passed as given by the committee.

Regarding the status of licensed ministers vs. ordained ones in performing marriages, messengers also passed a recommendation that "in the future the proper status recommended by our state convention for Southern Baptist ministers to perform wedding ceremonies in Arkansas shall be ordination."

The \$4.7 million budget allots 40.32 percent to worldwide causes through the Southern Baptist Convention's national Cooperative Program unified budget. Arkansas Baptists raised the percentage going to SBC causes the fifth straight year. (BP)

KANSAS-NEBRASKA BAPTISTS PLAN MOVE

The Kansas-Nebraska Convention of Southern Baptists passed a resolution disagreeing with the action of the United Nations General Assembly equating Zionism with racism and adopted a proposal to start a building campaign for a state convention office building in Topeka. The fund campaign would raise \$520,000 to erect the office building at a site just off Interstate 70 in West Topeka, which is already under contract. The land would cost \$51,000, which will be raised by sale of the two-state convention's present office building in Wichita, Kan.

The proposal, as accepted by the registered messengers, called for asking churches affiliated with the convention to pledge \$8.50 per resident member to be paid over the next three years. A target date of Feb. 15, 1976, was set for receiving pledges and contributions from the churches. At that time the executive committee of the convention's executive board will decide whether or not to continue with construction plans or postpone the action and restudy the situation.

The proposal to move is based on a demographic survey which revealed that 72 percent of the population in the two states, 85 percent of the Southern Baptist churches and 92 percent of the Southern Baptist membership live in a 150-mile radius of Topeka. (BP)

Missionary
Witness



by
Franklin Owen

The immediate necessity to establish churches and schools becomes obvious as one visits foreign mission fields where our missionaries witness and build Christian work amidst foreign culture and exotic religions.

Just as soon as they get the smallest group of converts, they bring them together and start a church. I shared with the missionaries my observation of how very important they apparently consider the establishment of churches. Their answer was simply that nothing is so imperative as the creation of a fellowship circle; to come together around the spiritual table of God's Word, for this is the food the converts need on which to grow in their new life. "How else," they asked, "are you going to gather them together and create such fellowship to study His Word except to start a church? How else would you give continuity to the witness of truth?"

Next, this fellowship has to be inspired and covenanted to its witness responsibility. "How else are you going to share strength and merge interests and inspire to go forth to witness except through such fellowship as we call 'church'?"

I notice that the very next thing as the work grows and a few little churches come into being that the need for training of leaders cries out for satisfaction. Men of recent conversion from strange backgrounds, whom God calls to give their lives in ministry, are very lacking in knowledge, procedures, forms and structures necessary to give stability and doctrinal dependability to the work. Missionaries, seeing this need for training, set out immediately to start a school, a Bible institute and ultimately a seminary.

I hear people in this country downgrading the church and others downgrading the importance of our thrust in Christian education. I tell you, before you talk this way, you need to go to a foreign mission field and get down to bedrock and watch the effort to plant the gospel where it is not and to build a work in a culture rooted in another religion, and you will see that the first two things that we must have are church and school. May we never stray from that realization here where we are more established and tend to get confused as to what are our most basic necessities.

Executive, Paper Boards Set Dec. 4-5 Sessions

Annual December meetings of the executive board of the Kentucky Baptist Convention and the board of directors of *Western Recorder* are scheduled this week.

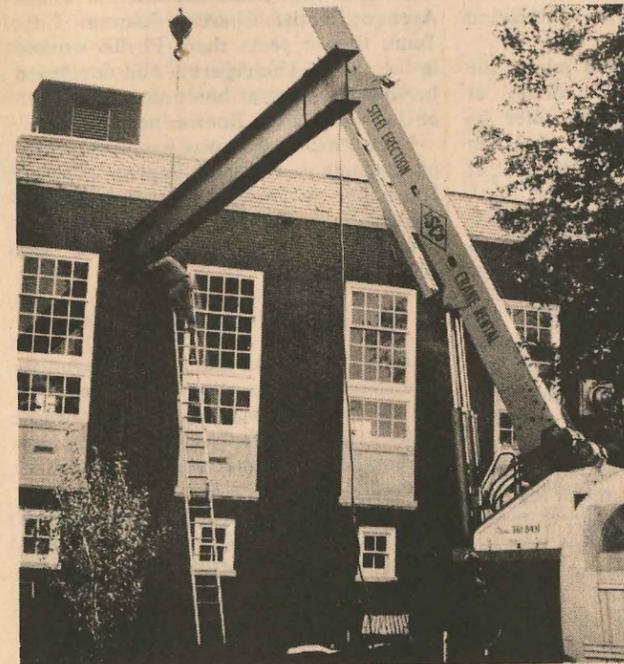
The executive board will convene Dec. 4-5 on the campus of Georgetown (Ky.) College, beginning with a luncheon at 12 noon Thursday in Lee E. Cralle Student Center. The business session will open at 1:30 p.m. in the Science Building, with much of the afternoon devoted to simultaneous committee meetings.

The board is scheduled to adjourn at

noon Friday if all business has been transacted.

The board of directors of *Western Recorder* will convene at 2:30 p.m. Friday at the Kentucky Baptist Building in Middletown. Included on the board's agenda will be the election of a new chairman. Past chairman William D. Jagers of Prestonsburg recently rotated off the board.

A dinner for all *Western Recorder* board members, employees and their families is scheduled for 6 p.m. Friday at Hurstbourne Baptist Church.



'Country Crossroads' Sets Country Segment

Minnie Pearl, Dolly Parton and Tennessee Ernie Ford are among the top country performers featured on the first December, segment of "Country Crossroads."

The interviews were conducted during the 1975 Country Music Association awards program in Nashville. Many of the performers had just learned they had been voted, by their peers, tops in their field.

Others on the program are Ronnie Milsap, Johnny Gimble and Loretta Lynn.

"Country Crossroads" is a syndicated program produced by the Southern Baptist Radio and TV Commission and is heard on more than 900 radio stations.

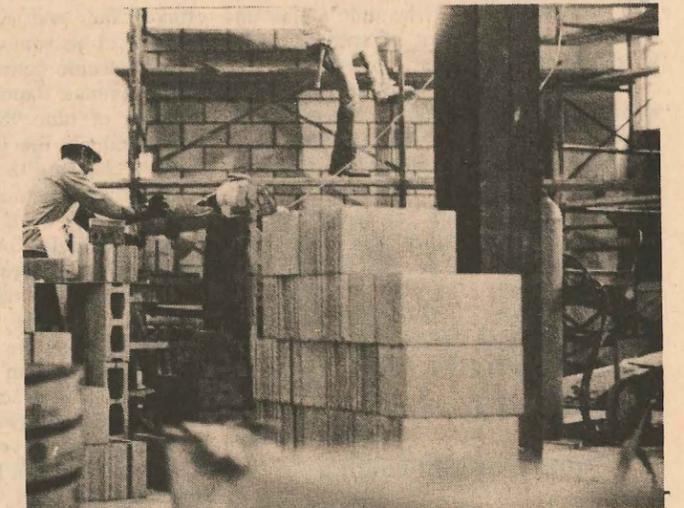
Kentucky Churches Earn Library Recognition

Five churches in Kentucky have been cited by the church library department of the Baptist Sunday School Board for their work during the past year using the Church Library Achievement Guide.

Receiving merit recognition were First, Fulton; First, Mt. Washington; and New Hope, Elizabethtown.

Churches earning distinguished recognition include Immanuel, Paducah and Calvary, Franklin.

The Church Library Achievement Guide is a tool for church library staffs to assist in evaluating work and setting goals.



As a steel girder is being put into place [left], workmen inside are continuing construction on a 200-seat teaching amphitheater at Southern Baptist Theological Seminary, Louisville. The modern new classroom will be equipped with the latest teaching tools, including overhead projection, multiple-slide projection and videotape capability. This project is part of the \$4 million construction program presently under way at Southern.

Cumberland Names Siler, Others Outstanding Alumni

Eugene Siler Sr., former fifth district Congressman and Williamsburg civic, business and religious leader was among Outstanding Cumberland College Alumni honored for his services to his community and the nation recently at the college's homecoming banquet.

Other honored alumni were Eleanor Behrmann, University of Cincinnati organic chemistry professor; Wallace Boyd, Kingsport, Tenn., businessman; Chloe Chitwood, Knoxville optometrist and civic

leader; James Bush Cole, Bardstown vocational education administrator; David Davies, Harlan musician and educator; Mrs. Elmer Hall, Harlan businesswoman; Meriel Harris, Somerset attorney; R. C. Miller, Corbin mayor, educator and businessman; Arliss Roaden, president of Tennessee Tech University; Charlene Hill Robinson, Mayfield physician and civic leader; Mahan Siler, Knoxville businessman and philanthropist; and Curtis Williams, former chancellor of Appalachian State University.

Will the Most Talented Member Of the Senior Class Stand Up?

Don Blaylock's original plans ran in a different direction from his present course. And yet, he's been able to combine that "first love" with current responsibilities.

by Jim Cox, Associate Editor

When Don Blaylock began pursuing a vocational career, he didn't plan on becoming state director of student work for the Kentucky Baptist Convention.

On the contrary. It may surprise you what he *did* plan on doing: becoming a professional Christian entertainer, i.e., comedian and/or pantomime artist—even in the days before there were professional "Christian entertainers" as such!

All of that is history now, and the direction of Don's life seemed to move on a new course when he won a local talent contest. He chose a scholarship to college as a prize instead of the opportunity to appear on national TV with a chance to meet talent agents.

But let us go back to the beginning.

NORTH OF THE BORDER

Don is the third and youngest son of two native Bristol, Virginians, Orville and Mary Blaylock. Born in Bristol July 31, 1938, he spent his entire childhood in that fair city straddling the Virginia-Tennessee border.

At Virginia High School, from which he graduated in 1956, Don was president of the high school band, a member of the



At Carson-Newman College, Jefferson City, Tenn., Don was drum major both his junior and senior years.

Bible and French clubs, senior class officer and was voted most talented member of his senior class.

Don became converted and joined the Euclid Avenue Baptist Church, Bristol, at the age of nine. Seven years later he committed his life to full time Christian service, choosing the professional goal of Christian entertainment as a career.

Having won a high school talent show he was eligible for a bigger regional talent show, where he also took first place honors. It was then he faced the dilemma of college vs. that possible big break. He chose the former, and went off to Carson-Newman College, Jefferson City, Tenn., on a scholarship which paid his full tuition for two years and part of it the remaining two years.

Don was active in BSU while at Carson-Newman. He was drum major of his college band his last two years, a cheerleader, an officer of his literary society and represented the school as a public relations team member on numerous occasions. In 1957 he was a BSU summer missionary to the Appalachian Mountains of Virginia.

During these four years he worked in the college cafeteria and was a part time minister of music at a Knoxville church his latter two collegiate years.

DON MEETS HIS MATCH

In his junior year, when he saw a young lady for the first time in line in the college cafeteria, Don remarked to a friend, "I'm going to date that girl."

He didn't know her name then, and it was four months before Don ever got a date with her. The following year, however, he married her.

Phyllis Moyers, a native of Bell County, Ky., had transferred to Carson-Newman in her junior year from Cumberland College, Williamsburg, Ky., then a junior college. Both Don and Phyllis graduated from Carson-Newman in 1960.

Upon graduation, Don was called as

minister of music and education at Unaka Avenue Baptist Church, Johnson City, Tenn. In two years there Phyllis worked in the church kindergarten and developed her own nursery at home upon the birth of their only child, Donice, now 15.

From 1962-64 Don was associate pastor of Beaumont Avenue Baptist Church, Knoxville, where he was ordained to preach. From 1964-65 he taught school in Knoxville and served another church on a part time basis.

THE CALL . . . AND A CHANGE

By then the plan for his life had begun to take shape, and his call of commitment to the decision made at age 16 was firmly rooted. He was sure God was leading him to Southern Seminary, Louisville, and entered it in 1965.

He received the M.Div. degree from it in January 1969. During most of this time he served the Buechel Park Baptist Church, Louisville, as part time minister of music.

Shortly before graduation, he was named campus minister for the Kentucky Baptist student department at Morehead State University.



Taken while living in Alabama, this picture includes Don and his lovely family—wife Phyllis and daughter Donice.



"Of several offers I received, most of which were for church staffs, this one paid the least," he recalls. "It was the only campus ministry position which I was offered, and I felt a definite leading in this direction."

Never dreaming he would one day succeed Kentucky's long time BSU director, J. Chester Durham, Don accepted the job. In 1970, however, he felt led to break away and work in a church which ministered to many students. He accepted a call to First Baptist Church, Cullman, Ala., serving on the staff there about 18 months.

He rejoined the Kentucky student work force in late 1971 as associate for the state's western area, with responsibility for six campuses. The Blaylocks lived in Paducah.

In June 1973 he did succeed Durham as state director of student work, the position he continues to hold.

The family is active in St. Matthews Baptist Church, although Don is frequently called upon to preach elsewhere on Sundays. They reside in Louisville at 2815 Breckinridge Lane.

POST SCRIPT

What became of his entertaining binge? Don never really gave it up.

He has had many opportunities to combine both entertainment and student work in churches across Kentucky, "and I still love it very much," he avers.

His hobbies include writing, composing (he has had two music pieces published by Broadman Press, "Life is Abundant" and "Lord, I Hear You Speak"), and he is an avid reader. He enjoys tennis, fishing and golf as time permits—"and that's seldom," he adds.

His advice to the would-be future student worker? "Become involved in the local church program as a child and as a youth. In college, become involved in BSU. Be aware of opportunities around you. A basic seminary degree is desirable, preferably M.Div. or D.Div."

"Finally, if the job you want in student work is not available when you are ready for it, take a place on a church staff working with young people," he suggests.

Don Blaylock now supervises 16 full time campus ministers serving 30 Kentucky college campuses. He's come a long way from Bristol . . . and high school talent shows . . . and college cafeterias. "But I wouldn't change a thing," he smiles. "I'd do it all over again."

When you think about it, there's a whole lot of satisfaction in that. For Don Blaylock, it's in fulfilling a commitment he made to his Lord 21 years ago.

How a PE Major Fares in Gaza

by Wilma Forman

Wilma Forman comes from a writing family. Her husband, Ken, has expressed definite interest in the field and is serving on the Western Recorder's board of directors. He is associate pastor of Campbellsville Baptist Church, and with his staff, recently received an award for best church newsletter in a competition sponsored by Campbellsville College. Their son, Dave, is director of public relations at the college. And the subject of Wilma's story? None other than daughter Cathy, from one who knows her well.

What can a young woman do with a college degree in physical education these days?

Cathy Forman, a 1973 graduate of Campbellsville College, is serving in the Journeyman program sponsored by the Foreign Mission Board of the Southern Baptist Convention.

The Journeyman program involves two-year mission assignments for college graduates 26 years old and under, and you don't have to be a Bible major to apply.

Though Cathy was sent to fill the position of recreation director for staff and church youth at the Baptist Hospital in Gaza, her duties have been many and varied.

She said it's been a challenge to get the Arab youth she works with to play American favorite sports like basketball and volleyball. But her most challenging task has been one she didn't expect, teaching English to the nursing students at the hospital.

Living in a different culture has also presented problems for this former cheerleader. Arab culture doesn't permit women to show any display of emotion in public, but she said it's awfully hard to sit on the sidelines and not get excited, especially when she's coaching one of the teams.

This summer has been a busy one for Cathy as the recreation program was stepped up with the nursing students and M.K.'s (missionary kids) out of school.

She has taught Sunday school for the MK's since she arrived in Gaza and this

summer had vacation Bible school recreation and handcrafts added to her list of duties.

Lately, Cathy has also been getting out the payroll for hospital employees. The volunteer office worker left and since Cathy had some experience in payroll she was asked to help.

"I sure didn't realize while I worked in the business office at the college, through the work study program, that someday I'd use that experience on a mission field," Cathy said. "I made the books balance on the first try."

Although it added to her work load considerably Cathy feels that even working on the payroll and handing out checks has been a good experience. It has enabled her to know the first names and many of the last names of every employe on the compound, including the Arab employes.

One of her favorite pastimes is to go into the children's ward of the hospital where she plays games with the patients and tries to cheer them up.

But even that became part of her work one evening when the hospital had four emergencies. Because of a shortage of nurses, they called out every available person, and Cathy was asked to handle the children's ward herself for about four hours.

Her greatest frustration is that she isn't able to converse with the children in their own language, but she's working on that, taking lessons in Arabic.

Even though the workload is strenuous, Journeyman do find time for sightseeing and social activities.

Cathy and her fellow Journeyman, Suzanne Branham, from Wyoming, are invited to many weddings and homes in the Arab community. They say they have really learned to like Arab cooking.

In May they made an eight-day tour into the Sinai Desert, and the girls along with mission staff enjoy taking occasional trips to Jerusalem and other areas of Israel. Cathy is usually the chauffeur.

What do Campbellsville College students do when they graduate? Some find, as Cathy Forman is doing, that all the experiences of college years can be used on the mission field.

Union Aids Clear Creek

Leaders from Union (Ky.) Baptist Association dedicated a new student family cottage at Clear Creek Baptist School, Pineville, Nov. 15.

Funds for the modern three-bedroom residence were provided by Baptist churches and individuals from the northern Kentucky area in a drive sparked by Mr. and Mrs. George Parsons of Falmouth (Ky.) Baptist Church. They were anxious to help ease Clear Creek's critical housing shortage.

The new cottage, valued at \$18,000, furnished employment for several students during construction, but cost only \$11,000 due to low labor costs and wholesale purchase of materials.

D. M. Aldridge, president of the school, said, "We are grateful to our generous northern Kentucky friends for their gifts that provided a lovely residence for a Clear Creek student family. The new Union Baptist Association Cottage is the first of 50 similar units we plan to erect on our campus within the next two-and-a-half years. It may well serve as an example for other associations and churches who want to provide additional housing units."



by Steve Sloan



One of the most exciting football coaches on the American college scene shares his witness as a Christian in his newest book. Using the terms and strategy of the game itself, Sloan presents his philosophy of life in an inspiring and uplifting manner.

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Ministers, lay persons and youngsters from the Falmouth-Cynthiana area visited Clear Creek Baptist School, Pineville, Nov. 15 for dedication of a new student family cottage. Funds provided by churches and individuals of Union Baptist Association surpassed \$8,000 for the \$11,000 project. Many in the picture were among contributors.

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If Bells Could Speak Of Their Donors

by W. H. Mitchell

Regional Representative,
Schulmerich Carillons

If thousands of Schulmerich Carillons scattered around the world were able to tell the stories of their donor's lives, what inspiring scenarios they would pour forth! In working out the details of many carillon installations and dedications, I have come to know the donors quite well. I have found them to be concerned for the betterment of their communities even at a personal sacrifice of their own resources. Let me cite a few of them I have had the great pleasure to know, to admire, and to remember . . .

I think of a lady, elderly when I met her, who many years ago lost her husband on their wild, remote, snake-infested ranch in the mountains of New Mexico. She courageously operated the ranch herself while she raised her two little boys. They are now successful doctors in Texas. After they left home she studied for and secured a "Ham" radio license so she could talk to them every morning on short-wave radio. For the church in her remote community she donated a Schulmerich Carillon and then installed it herself! She has passed on, but the community is reminded of her daily when the bells peal forth their vesper hymns.

Never shall I forget the gentleman who donated a large Schulmerich Carillon to the University of South Dakota. He truly represented the American tradition of hard work with its ultimate rewards. Despite working at three jobs while attending the university in the worst years of the Great Depression, he was unable to finish. Over the years he became a millionaire, Board Chairman of a large grain corporation, and a leader in civic activities. He told me one time the formula he used concerning gifts. He always gave those things which would be beneficial but would not be attainable from budgetary funds. He was just starting to make plans to donate still another carillon to a college in his home community when he died suddenly, but his carillon at the University daily rings out the hours from the memorial tower bearing his name.

At a convent in Colorado the Sisters carry on their duties, stopping for prayer when the Schulmerich Basilican bells ring forth from the chapel. The donor was certainly not a millionaire. Incredible as it may sound, she was the elderly housekeeper for the priests at a parish rectory. It was her dream 15 years ago to make this one great and beautiful gift in her lifetime. When her bells ring out the evening Angelus I am sure the Sisters pray in her memory.

Nor can I forget a dear little 70 year old registered nurse, still needing to work every day for a living. She wanted bells as a memorial for her late husband, and she wanted them to sound out from her church just as she and her husband had heard bells many years before in Nova Scotia. This was such a personal dream in her life and she wanted this gift to be totally anonymous for fear others would think it overly sentimental. Even the church treasurer did not know the source of the cashier's check I handed him. She attended the dedication ceremony, but no one knew of her secret nor of the happy childhood memories the bells brought back to her. I wonder if she realized how much that carillon was enjoyed by the church parishioners and the citizens of that city.

Another story that has stayed with me is of a Southwestern church that was involved in building their new edifice. The Chairman of the Building Committee never thought he was to become the donor of a Schulmerich Carillon. He was about to retire from a life spent teaching school in that city and he was certainly not wealthy. After the death of his wife he moved to California, but he felt he should provide some memorial at this church where his wife's funeral was conducted, where his children had been married and where his grandchildren would be baptized. On his modest pension this was not easy. He returned to attend the dedication and he told me then why he wanted to donate those bells. He said it was his "parting gift" to the town where he had served and he wanted to keep on serving it with the inspiration of bells after he would no longer be there.

The title "Professor of Modern Languages" does not connote great wealth, but in this case it applied to a lady who loved music, loved her college, and loved the orderly life on the college campus. Her wealth was her warmth and cultural richness. She was a unique person with original ideas in teaching and in her decisions. When it was time for her retirement she did not follow the routine pattern of receiving a "going away" gift of a watch or a suitcase. Instead she made a gift to the college, a Schulmerich Carillon. When I last stopped to visit her some 15 years after the carillon was installed she told me how much she enjoyed hearing the bells chime out the Westminster every hour, and how happy she was because of the grateful acceptance of the bells by the entire community.

Over the years I have found it intellectually stimulating and spiritually uplifting to know these fascinating personalities who find our carillons a means of expressing their love of life and of their fellowman. I think that if our bells could talk about their donors they would speak of them as "kind hearts and gentle people."



There are many occasions when the donation of a carillon of bells is appropriate. Schulmerich, the world's largest bell company, is the major source of these bell instruments. Through our experience and expertise we may be able to assist you in selecting the right bell instrument for donation to your church. We have several donor consultants on our staff who would be pleased to assist you. Please feel free to call our toll free number 1-800-523-6510 or write: Schulmerich Carillons, Inc. Donor Consultant, 1772 Carillon Hill, Sellersville, Pa. 18960. All communication kept in the strictest confidence.



SUNDAY SCHOOL LESSON

by H. C. Chiles

(These Lessons for December 14, 1975)



INTERNATIONAL SERIES

Matthew and the Messiah

Matthew 4:13-16

Christ Jesus went to Nazareth, where he had resided as a child, a youth and a young man. When he preached in the synagogue his message was rejected. Upon leaving Nazareth in the sparsely-populated valley, and quite some distance from the great highways over which so many traveled, Christ went to Capernaum, a more populous and flourishing place on the northwestern shore of the Sea of Galilee, as well as from on one of the major highways, and there he established his headquarters for his ministry in Galilee.

Using the same theme as John the Baptist, Christ called upon the people to repent, not only of their sinful manner of living, but also of their wrong opinions concerning a temporal kingdom of the Messiah.

Matthew 12:15-21

Passing through the cornfields on the sabbath, Christ and his disciples, being hungry, plucked corn and began to eat. For this the Master was censured bitterly by the scribes and the Pharisees. Going from their presence into the synagogue, he healed a man with a withered hand, whereupon the fanatical Pharisees were infuriated and took counsel and planned how they might destroy him.

Upon Christ's withdrawal from the angry Pharisees, many of the people followed him and requested that he heal them. Christ promptly healed them, but requested them not to publicize his work of healing.

Verses 19 and 20 give us a beautiful picture of the tenderness, peacefulness and quietness of the Saviour's disposition. Our gracious Lord selected a reed as a likeness to the Christian. The life of the Christian is bruised by temptation, sin, affliction and sorrow, but our Lord does not throw it away as if it were useless. Neither does our Lord throw away a smoking flax as if it were completely worthless.

Matthew 21:1-5

As Christ and his disciples approached Jerusalem, they came upon a little village named Bethpage. There Christ demonstrated his omniscience by commanding two of his disciples to prepare for his entry into the city, by securing for him a certain lowly animal and her colt.

Having received the Lord's instructions, the disciples immediately went to do as they had been commanded. We could wish that all Christians were as prompt in their obedience to Christ as those early disciples were. At first his command may have seemed strange and unreasonable, but they fully obeyed him without a question or a protest.

In exact fulfillment of the prophecy of Zechariah, which had been recorded some five centuries before, the disciples placed their outer garments upon the animal and placed the Lord Jesus thereon. As Jesus Christ rode into Jerusalem, the crowds acclaimed him as King, but the religious leaders began plotting his crucifixion.

LIFE AND WORK SERIES

The Unpardonable Sin

Matthew 12:22-32

Christ cast out a demon from a man who could neither speak nor see. It was a public transaction, all the circumstances open and visible, and the fact was so incontrovertible that even the common people recognized the divine presence and power. The people responded, "This is not the Messiah, is it?"

Certain Pharisees, who had been pursuing Christ with hostile intent and obstructing his work in every manner possible, and who were not able to disprove that a miracle had been performed, sought to break its force by attributing its origin to Beelzebub, the prince of demons, thus charging Christ with collusion with Satan. In a most contemptuous manner they said: "This fellow doth not cast out demons, but by Beelzebub the prince of the demons." Forthwith Christ answered their unreasonable and false charge with his own irrefutable argument and examples.

From today's lesson we learn that in all the catalog of sins, which people can and do commit, there is only one sin that makes forgiveness and salvation impossible. It is sad when one commits sins that can be and are forgiven, but the thought that there is a sin which God himself does not and cannot forgive staggers the imagination. And an unpardonable sin is one which from the moment of its committal is forever without a possible remedy. Although such a sinner may be permitted to live many years after committing that sin, the door of hope is forever closed to him.

Perhaps no error is more prevalent than the one that unbelief is the unpardonable sin. As long as one remains an unbeliever, and rejects Christ, he is in a lost or unsaved condition, but at any moment that he believes on Christ as his personal Saviour he receives a full and free pardon. Those of us whom the Lord Jesus has saved were formerly guilty of unbelief, but that terrible sin was forgiven when we believed; therefore, it cannot be the unpardonable sin.

The Pharisees had seen the miracles of Christ, and in them they recognized the clear evidence that he was the Messiah. In their determination not to accept him as such, they deliberately attributed his work in casting out a demon from a man, which they knew to be the work of the Holy Spirit, to the devil. They charged that the power by which Jesus did his marvelous works came from the devil instead of from the Holy Spirit.

Blasphemy against the Holy Spirit, which is the unpardonable sin, is knowingly, deliberately, wilfully and maliciously ascribing to Satan the work which is magnificently wrought by the Holy Spirit. Blasphemy is a sin of the tongue. It is committed against knowledge or light. It is an act of the unregenerate only, and never of the saved. Concern lest one commit this sin is in itself positive evidence that the sin has not been committed by the concerned individual, because when a person is guilty of the unpardonable sin he has lost all spiritual sensitivity and is given over to his wickedness.

Foreign Mission Board REPORTS

FOREIGN MISSIONS INFORMATION YOU NEED TO KNOW

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The 1976 Foreign Mission Board budget will be almost \$1 million a week (\$51,036,000). Southern Baptists need to know how this large amount is spent since they are the ones who give this money primarily through Cooperative Program gifts and the Lottie Moon Christmas Offering.

More than half the budget goes for the support of missionaries overseas. This includes salaries, housing, medical expenses, education of children, insurance and taxes.

The second largest expenditure is for evangelism and church development overseas. These priority items in foreign missions require more than 11 percent of the total budget.

Three other items requiring more than a million dollars are schools (\$3.3 million), publication work (\$1.1 million) and medical work (\$1.5 million).

The 1976 budget shows an increase of about 12 percent over 1975, an increase which barely keeps up with worldwide inflation.

Almost ninety percent of the foreign missions dollar is still used for overseas expenses, leaving about ten percent for stateside promotion and administrative costs.

If you would like more information about Foreign Mission Board finances write to us.



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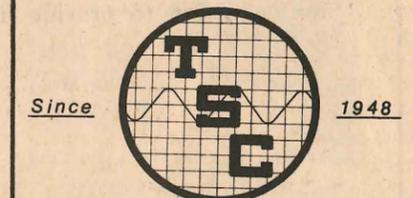
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St. Matthews Baptist Church, Louisville, honored J. B. Reams Sr. Nov. 23 for his many years of service as teacher, deacon, committee leader, purchasing agent and loyal church supporter. With Reams [seated] are program participants [L to R]: James V. Dorsett Jr., recognition committee chairman; Carroll Hubbard Sr., pastor, 1953-65; and J. Altus Newell, current pastor.

Evangelism Conference Features OBU's Tanner

"Mr. Witness, Take the Stand" and "Honorable Vessels" are subjects of two presentations by William G. Tanner to the Kentucky Baptist Evangelism Conference Jan. 19-20 in Elizabethtown.

Tanner, president of Oklahoma Baptist University, Shawnee, is a native of Tulsa. He holds degrees from Baylor University, the University of Houston and Southwestern Seminary.



Tanner

Tanner has served pastorates in Texas and Mississippi and was president of Mary Hardin-Baylor College, Belton, Tex., before going to OBU in 1971.

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BROADMAN

Western Recorder Names Two For Seminary Internships

Two first-year Southern Baptist Theological Seminary students have been named interns by *Western Recorder*. They began their duties Dec. 1, according to C. R. Daley, editor.

Phil Burgess, 27, of Belton, S.C., and Deborah Jean Harris, 22, of Owensboro, will serve in the on-the-job training program during their seminary careers. Both are pursuing the Master of Religious Education degree.

The internship program is a joint effort of the seminary and *Western Recorder* to apply textbook principles in "real" situations. It gives students who feel called to a vocation in full time religious journalism practical experience in the production of a state Baptist newsweekly.

Students will be prepared through news, feature and headline writing; handling field assignments and interviews; layout, editing and composition of the paper; photography and dark room experience; proofreading; advertising; and following the step-by-step process of the paper's production. As *Western*

Recorder prints its publication in its own shop adjacent to editorial offices students will have opportunity to observe this aspect of the work.

In addition, interns are exposed to other areas of denominational journalism, including public relations, advertising, radio and TV, curriculum writing and periodical editing.

The seminary's representative in the program is Lucien E. Coleman Jr., associate professor of religious education.

Students in the intern program are supervised by and work alongside James H. Cox, associate editor.

Burgess is a 1971 graduate of Newberry (S.C.) College and was employed earlier by Deering-Milliken and Time Tele-Marketing. In his college career he was active on the tennis team, in the International Relations Club and the Baptist Student Union. He is a member of Rolling Fields Baptist Church, Jeffersonville, Ind.

Miss Harris earned her bachelor's degree in mass communications earlier



Burgess

Harris

this year from Western Kentucky University, Bowling Green. She wrote extensively for her college paper and was active in Baptist Student Union. She has joined Highland Baptist Church, Louisville.

This is the third year *Western Recorder* has offered seminary internships. Previous interns include Larry A. High, now associate editor, *The Maryland Baptist*; Chris Evans, associate director of public relations, Golden Gate Baptist Theological Seminary; and Greg Hancock, director of public relations, Kentucky Baptist Board of Child Care.



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