

Discovery: Goods Call

Life Commitment Month . . . April

Western Recorder

APRIL 1, 1976

People And Places

J. D. Grey, former pastor of First Baptist Church, New Orleans, La., and past president of the Southern Baptist Convention and Louisiana Baptist Convention, will lead a week-long series of seminars on "The Work of the Pastor" at Southern Seminary Apr. 19-23. Information and applications are available from: Ministry Training Center, Southern Seminary, 2825 Lexington Rd., Louisville, Ky. 40206, or by calling, toll-free, (800) 626-5525 (in Kentucky call 502-897-4693).

Willis L. McCormick of the Knox County, Tenn. police department is Clear Creek Baptist School's alumnus of the month. He has been chaplain of the Knoxville (Tenn.) Fraternal Order of Police for 10 years.



McCormick

George Eubanks has been awarded the presidential scholarship at Campbellsville College, Campbellsville. Residing in Mt. Sherman, he attends Mt. Moriah Baptist Church.

Music for the bicentennial day of celebration at Harrodsburg Apr. 19 will be under the direction of **Harold Reynierson**, music minister of First Baptist Church, Danville. The Kentucky Baptist Convention is furnishing the music.

Walter B. McNealy, missionary to Brazil, has completed furlough and returned to the field. He is a native of Catlettsburg, Ky.

Clay Harrell Jr. recently became the pastor of Pine Grove Baptist Church, St. Charles, Va. A native of Middlesboro, Ky., he is a student at Clear Creek Baptist School.

Staff Changes

Mrs. Dianne Cottrell is the new minister of music at Valley Creek Baptist Church, Severns Valley Association. Mrs. Cottrell has served as youth choir director at Calvary Baptist Church, Glasgow. She is married to Jim Cottrell and they make their home in Elizabethtown.



Mrs. Cottrell

K. Maynard Head, director of public relations of Clear Creek Baptist School, Pineville, was featured in the March, 1976 Kiwanis Magazine. Head, a native of Middlesboro, Ky., is the author of "Mountain Moments," a human interest column appearing weekly in 150 newspapers in 15 states.



Head

Bryan Parris is the new pastor of Advance Baptist Church, Baskett. Parris has served Lytleton Baptist Church, Manchester and he will graduate from Clear Creek Baptist School.



Parris

First Baptist Church, Albany, Ky., announces **William B. Taylor** as pastor. He comes from Middlesex Missionary Baptist Church, Middlesex, N. C.

Our Kentucky Baptist Heritage



Motorists in some sections of Kentucky often pass church signs reading "Missionary Baptist Church." Is such a title necessary? Haven't Baptist churches always been missionary-minded? The answer lies in a most interesting epoch of Kentucky Baptist history.

Baptists in the United States were awakened to the needs of foreign missions by Luther Rice. Bound for Asia as Congregational missionaries, Rice and his friend Adoniram Judson became convinced of the error of infant baptism and were immersed by British Baptist missionaries upon their arrival in India. Judson went on to Burma while Rice returned and began to preach the cause of missions in America.

His activity contributed to the founding in 1814 of the General Convention of the Baptist Denomination in the United States for foreign missions (the Triennial Convention).

Rice continued to tour the country to urge churches to support missions, visiting several Kentucky associations in 1815 and 1816. At first, the Baptists responded generously. However, such unanimous support was not to last.

One who heard Rice preach near Lexington was John Taylor, the venerable pioneer preacher. Taylor's perception of the missions movement as "an increasing evil" led him in 1820 to publish "Thoughts on Missions," a pamphlet instrumental in the development of "anti-mission" feeling in Kentucky.

Anti-mission feeling grew in Kentucky, dividing churches and associations in the 1820's and 1830's. By 1843, Kentucky counted more than 200 anti-mission churches. They called themselves Primitive, Regular, Old School or United Baptists. Their opponents called them "Hard-shells."

In the years after the Civil War, however, the "missionary" churches affiliated with the Southern Baptist Convention grew at a fantastic rate while the anti-mission churches declined throughout the South.

Most Baptists in our day recognize the benefits of cooperation in mission work but the persistence of churches in the anti-mission tradition are a constant reminder of the fierce independence and Calvinistic theology of an earlier day in Baptist life.

Does society have the right to control what drugs we use and how we use them?

Should society prohibit the use of marijuana?

Is public drunkenness a crime for which people should be arrested?

These questions deserve the careful attention of Christians. Many people say the use of marijuana is at worst a victimless crime. No one is really involved, they say, except the drug user. Further, they say, it is futile to tie up police and the courts by arresting drunks. Such arrests will not change their behavior, they argue.

This article opposes the view that marijuana use and public drunkenness are simply victimless crimes. Marijuana and alcohol will serve as examples as we explore the place of the law in the non-medicinal use of drugs.

Legalization of marijuana is a subject that triggers emotional responses. Here are some answers to arguments favoring legalization:

1. "Marijuana is a harmless drug; therefore, it should be legal." No doubt marijuana does not lead to all the mala-

4. "The prohibition of alcohol did not work, and marijuana prohibition won't work either." Here is a defeatist approach. If marijuana is harmful to individuals and society, then American society has the will and the resources to make the laws work.

Marijuana should not be legalized:

1. It is not completely a harmless drug. Research is continuing but already there is evidence that marijuana does lead to a loss of coordination which can cause accidents, especially automobile accidents. The National Commission on Marijuana and Drug Abuse said heavy users may suffer from organ injury, especially the diminution of pulmonary functions. With such possibilities, it would be foolish to legalize marijuana.

2. Marijuana use may lead to the use of other more dangerous drugs. Many people who use such drugs as heroin indicate that they started on "pot" or alcohol. Although there are other reasons why people turn to more harmful drugs, the use of marijuana is sometimes a link in the chain of serious drug abuse.

3. Marijuana use can lead to the loss of motivation and a desire for withdrawal.

dated, humanized and more adequately enforced."

Where penalties for the use of marijuana are too severe they should be changed. The purpose of "pot" laws is not to make criminals out of young people or adults but to discourage the use of a harmful drug.

Although laws governing marijuana should not be abolished, this does not mean we should rely primarily on laws to deal with the drug. The laws will be ineffective unless institutions such as churches, schools and homes work to check the use of this drug.

No one doubts that drunkenness is a problem in America. But should public drunkenness be considered a crime? An increasing number of people say "No." They argue that such drunkenness places an almost unbearable burden on law enforcement officials.

Besides, many argue, drunkenness harms no one but the person who gets intoxicated; therefore, drunks should not be arrested, they say.

Given the serious social crisis that drunkenness brings, it is unthinkable that actions to correct this problem should be

Last in a Series

The Law, Marijuana and Public Drunkenness

by Harry N. Hollis Jr.
for Baptist Press

dies that its opponents have sometimes claimed. But to say it is harmless is to ignore question marks being raised by new scientific data. All the evidence is not in, but there are already indications that marijuana is harmful to bodies and personalities.

2. "Marijuana should be legal because it is less harmful than alcohol, which is already legal." This argument is very weak, because it could very easily lead to the creation of a "pot" culture to add to our alcohol culture problem.

The truth is that if alcohol were not now legal, it would not be made so. It has brought too much damage to too many lives. We do not need to add "pot" problems to those already created by alcohol.

3. "The penalties for using marijuana are too severe, so the laws should be abolished." Where penalties are inappropriate, the laws should be changed. But this is no excuse for removing the laws entirely. The removal of "pot" laws gives social sanction to its use.

Apathy and lack of interest can result from prolonged use. There is already too much apathy in this country. Certainly, we do not need any drug which will lead to less involvement in the life of our society.

4. If marijuana is legalized, more people will feel free to experiment with it. Sanctioned by the law, they may be influenced to try it "for kicks" or curiosity. The more opportunities people of all ages have to use this drug, the more likely they are to do so.

5. The legalization of marijuana will add to drug problems in our American society. It does not make sense to pave the way for a "pot" culture when we are already overwhelmed by the problems that alcohol is creating. To legalize marijuana is to pile drug problems on top of drug problems.

It does not make sense to legalize marijuana. It is a drug our culture should shun. As Henlee Barnette says in his book "The Drug Crisis and the Church," "Our laws on marijuana must be up-

diminished. The fact that it costs a great deal to enforce laws related to drunkenness does not lessen the need for the laws to be enforced. Instead, what is needed is to spend more money on enforcement, so crimes can be combated.

One thing is certain; drunkenness is not a victimless crime. The tragedy, suffering and death caused by drunk drivers, for example, is a national scandal.

People slaughtered or maimed by drunk drivers are certainly victims. People assaulted by belligerent drunks are also victims. To say that drunkenness is victimless is to reflect an insensitivity to the millions of unfortunate victims of alcohol.

Some opponents of public drunkenness laws say such laws have not served to reform the drunks arrested. This is certainly true. What is needed, then, are laws that point toward rehabilitation. The laws should be strong enough to make the person who gets drunk want to seek help.

WESTERN RECORDER

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

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Needed: A Plan to Help Pastors and Churches

The absence of any approved system or official method of doing things is a hallmark of Baptists. We zealously protect our autonomy both as persons and as churches. To give up this would be the denial of two basic Baptist principles; the priesthood of the believer and the autonomy of the local church.

But we pay a high price for not having methods to help us out of dilemmas. One of these dilemmas is how to help suffering pastors and suffering churches.

How does a pastor who feels he should move to another church get an opportunity to move? How does a church in which the majority feels the pastor should move on go about moving him in a fair and ethical way?

I know the Baptist answer. Leave it to the Holy Spirit and he will direct preachers and churches as to when a pastor should come and when he should leave. That sounds wonderful but there is only one thing wrong with it. It isn't working everywhere.

Consider an example. Take the pastor who has done well in a pastorate but whose age and other factors have made his leadership less and less effective and the church is standing still or losing ground. The pastor and the church are aware of the situation but neither knows how to gracefully relieve the situation.

The church is too considerate and compassionate to hurt the pastor and vote him out. The pastor wants to leave, prays for an opportunity to leave but nothing opens for him. Ideally, the Lord should take care of such a situation but it appears he doesn't in many cases.

What can be done when a pastor and a church are stuck with one another? The church thinks it is hurting for new leadership but the pastor has no place to go. Baptists have no fair and compassionate way to relieve such a situation.

In old days many Baptist churches took care of this with an effective method but not a fair one. This was the annual call. Instead of calling a pastor

for an indefinite time, he was called for a year and at the end of each year the members decided whether to call him again.

Many pastors still around today remember this experience. On the annual call day the pastor would preach, turn the service over to the moderator and go outside while the church voted on whether or not to recall him. After the vote the moderator or a deacon would come out to tell the preacher whether or not he was still pastor. Then the pastor decided whether or not he would continue as pastor.

Nobody who is fairminded would want to return to a one year call. But it did prevent the stalemate and dilemma found in some situations today.

There seems to be no plan which has no objectionable features. For the sake of eliciting helpful ideas, here is a starter.

Have an open and clear understanding in writing between the pastor and congregation from the beginning. Let them agree to work together for an agreed period. Then let the pastor and the church make an honest assessment of the situation.

Such a plan might call for a reassessment every three or five years. If either feels a change is needed, let it be understood a reasonable time would be given to make a change. The church should allow a pastor at least a year to find another place. Or, if immediate separation is considered best, the pastor should resign and receive full salary for a year or until he finds another place to serve, whichever comes first.

Such a periodic reassessment would be especially helpful in situations where the pastor is 55 years old or older. Churches would not hesitate to call such a man if they were not afraid of being stuck with him until retirement age.

I can hear my preacher brethren saying, "What a coldhearted suggestion!" I can also hear some unfortunate pastors and churches saying, "Somebody please help us!"

What is your suggestion?

WESTERN RECORDER

A Kentuckian in Vermont

To visit Vermont in winter is not merely a trip. It is an unforgettable experience. Vermont is a land of incomparable beauty with breathtaking landscapes mostly unscarred by greedy entrepreneurs. Maples, fir, spruce, white pines, beeches and indescribably beautiful white barked birches are never out of sight. Interspersed with the forests are pastures and hayfields along the valleys and the gently sloping mountain sides.

The Green Mountains give the state its name (Vermont). These mountains are not foreboding like the Rockies nor rugged like the Appalachians. They have a warm and friendly personality which beckons one to linger and to live in their presence. Down the mountains come crystal clear singing brooks filled with brook trout and other finny delicacies. The brooks join to make rivers of water as pure as the fresh snow and as cold as an Eskimo dog's nose.

Deer are tame enough to graze at night in Vermonters' yards until hunting season opens which is a state ritual bringing many outsiders to join the natives in search of meat and a trophy. Outsiders also flock to Vermont in winter for the skiing slopes and their spending boosts the agrarian economy of Vermont.

Most of the time in Vermont one can see as far as eye will reach. The exhilarating air is fresh and free from the smog and pollution of urban areas. In winter frequent snow showers cover the layers of accumulating dirt and grime. In summer the whole landscape breaks forth in greenest grass, lush foliage and multicolor flowers. In autumn the array of colors is even more beautiful than the picture books.

The little red schoolhouses of New England legend are in every Vermont village. In the countryside barns to house dairy herds and to store great volumes of hay needed for winter survival

are often larger than the farm houses. Some barns are New England architectural gems and not a few have been converted to quaint living quarters for rugged families. Brick and stone for houses are almost unknown and the predominant white clapboard construction looks too fragile for Vermont winters. Old fashion woodstoves are found in the finest of houses both for aesthetic value and in order to ease the crunch of rising utility costs.

Vermonters are resistant to modern "progress" and "industrialization." While other American communities vigorously bid for factories to locate in their areas, most Vermont communities strive to keep industries from coming in order to preserve the simple, rustic life they love so dearly.

Clothes don't make the man nor the woman in Vermont. Survival and comfort instead of attractiveness and appearance dictate Vermont styles. Work clothes are not uncommon for worshipers on Sunday.

Vermont is a world of hard work, plainness of manner, thrift and rugged individualism. It takes tough men and tougher women to match the frigid mountains of this north land. The strong are those who make Vermont their home the year around. To them it is a way of life unknown elsewhere.

But more and more Vermont is appealing to the soft—a refuge for the harried and the hurried city dwellers who make it their summer home or who move to Vermont and commute daily or weekly to city jobs.

One wonders how long Vermont can resist "progress" and "commercialism." Some say the change has already come and, in contrast to several generations ago, it indeed has. But compared to the mania of American urbanization, Vermont is still a tranquil land enjoyed by hardy people who are willing to brave its rigors in order to let the rest of the world go by.

BAPTIST FORUM



ROYAL SERVICE

Carolyn Weatherford, executive secretary of Woman's Missionary Union, said in March *Royal Service*, "I have determined to keep so informed of home mission needs that the Lord will work through my prayers."

Isn't that a thrilling statement? How

many of us are so well informed of mission needs that we know how to pray about them adequately and intelligently?

By reading *Royal Service*, our WMU women's magazine, we learn about the needs of missionaries on both home and foreign fields.

Recently a survey was made across the

nation to see how many women were reading *Royal Service*. It was found that, even while WMU membership was increasing, magazine subscriptions in all age-levels had decreased 1.2%. In our area, some said they did not have time to read and some said the price was too high. I sat down to see how long it would take to read *Royal Service*. I read the February issue from cover to cover in 90 minutes. (This is just 30 minutes longer than it takes to watch one episode of "Another World.")

If your time for reading is limited, try

(Continued on page 6)



(Continued from page 5)

using any spare moments you have. Read your magazine under the dryer, at home or in the beauty shop. If you are a house-keeper try reading while you take a break during the day. Are you a mother who drives her young son to ball practice and stays until practice is over, as a young friend of mine does? Read while he practices.

As Christian women we want to fill our minds with beautiful thoughts, with things of use and of value. Let's contrast *Royal Service* with some of the popular women's magazines. In recent issues of *Redbook*, *Ladies Home Journal* and *McCalls*, I found these articles: "Ted Kennedy—and Chappaquiddick," "Happy Rockefeller talks about — the attacks on her husband," "My Life With Patty Hearst by the Man She Loved and Left Behind," "Audrey Hepburn at 46 Talks about Her Young Husband, Her Unusual Marriage and Why He Stopped Making Movies," "Homosexual Husbands," "Movies and Sex" by Masters and Johnson.

The price for *Royal Service* will go up to \$4.00 a year in July. So what? If necessary we can get a piggy bank and drop in our pennies as we have for "World Hunger." Let's don't allow this fine magazine to go out of business for lack of interest.

Mrs. Marie Justice, Pikeville

FORD — PRESIDENT OR CAMPAIGNER AT SBC?

Here we go again mixing politics and religion. Thank you for your forthright article concerning President Ford's invitation to speak at the Norfolk Southern Baptist Convention. Cannot we see the political consequences involved? Mr. Ford is a President and a candidate for President who has not been elected by the American people! If he does speak at the Southern Baptist Convention he will be speaking as a candidate who is seeking election, not as a President. I cannot imagine Southern Baptist Convention leaders inviting Mr. Ford during an election year, particularly in 1976, since this could be the most important presidential election in our history.

The American people, and particularly Southern Baptists, should learn from the past the problems this presidential invitation will cause. What about Billy Graham's support of Mr. Nixon in 1972?

Let us each decide on our own who can lead our beloved U.S.A. out of the moral abyss in which we find ourselves today.

Tony G. Whitfield, Paducah

THE LAW OF THE REMNANT

"And the remnant that is escaped of the House of Judah shall yet again take root downward and bear fruit upward" (2 Kings 19:30).

Who is this remnant? I believe it is the ones worth saving. It represents the true believer. It is the salt of the earth kind of Christian. There are 93 references in the Bible to this remnant.

Why did this remnant escape? It was because of God's providential care. God saw to it that there was always someone to carry on, and of course this could only be trusted to the best.

How does this law read? The law of the remnant is this: "The best in the old will be preserved and appear as something better in the new."

I believe this law has been nurtured by the providential care of God down through the ages. No matter how great the obstacle God always saw fit to carry on.

The church today faces great difficulties but somehow I believe it will continue to bear its witness. Are we going to be in the remnant of the House of Israel that escaped, or will we fall by the wayside? The ones that fell by the wayside were soon forgotten.

In spite of the fact that our churches face many hardships let us remember that God through this remnant can save the day. Let us be careful that we are included in this remnant.

Let us not forget the power of the minority. The salt of the earth kind of Christians are certainly in the minority, but they are the ones that have saved the day. The majority may rule but the minority saves.

We in the church today are the connecting link between the past and the future. If we fail today the church will suffer tomorrow. Let us pray that we are indeed in the remnant that escaped of the House of Israel.

Adolphus M. Avery, Clarkson

MARRIED DEACONS

I would just like to formally criticize your stand concerning the article on Baptist men deacons not being married.

I admit this is too often the consent of our times, but it really is just one more attempt to liberalize the Bible. It is one more attempt to make the Bible fit into our lives rather than our lives to fit and mold to the Word.

In general, however, I respect and enjoy your doctrinal stands with the Bible.

I am 40 years old but have had the opportunity to make a stand concerning this matter more than once in my life.

Sherman Vance, Horse Cave

How You Play The Game

Franklin Owen



Two "powpowerful" teams were playing. I had not seen the first half but came in to view the second half on television with Mrs. Owen. She gave testimony of a terrific game up to that point.

The second half was dull and drab. Other than whatever interest the viewer had in who would win, it was scarcely worth watching. After the first few minutes in the second half, the leading team began the slow down so characteristic of second half play when a team with a pretty good lead is dedicated to no other purpose but to win.

The leading team did little but keep possession of the ball. The trailing team was forced into artificial tactics and to playing poorly a type of defensive game for which its otherwise great talent was not well fitted. There was excessive fouling, a good bit of which was called after ostentatious falls on the floor that may have deceived the officials. Still later in the game, the losing team was forced to foul intentionally to try to stop the clock, thus throwing the game into a series of free throws.

In short, it was one of those close outs in which the game itself fails and the necessary decisions of the officials become more important and more decisive than the skills and efforts of the players. The leading team itself finally broke under the pressure and began to make glaring mistakes, utterly uncharacteristic of its reputation.

In short, the game degenerated into an exercise of mistakes, fumbles, violations and free pitches. I thought of the words of Grantland Rice, "When the one great scorer comes to write against your name, he writes not whether you won or lost, but how you played the game."

We were not particularly partisan to either of the two teams but we love the game itself. To such viewers, the NCAA game with the glorious first half degenerated into a very dull affair as its objective became limited wholly and solely to winning.

Methinks the great game of life is fouled up even worse if one's goal is purely that of winning. The is why the Great Scorer "writes not whether you won or lost, but how you played the game."

HMB Directors Name President; Hear From Search Committee

Southern Baptist Home Mission Board (HMB) directors, meeting for the first time in the Washington, D. C. area, elected a new president and appointed 45 missionaries.

They also got a report from the committee seeking a new executive director for the agency, including a hint that the committee might have a recommendation before the July 1976 target date.

Tommy Jones, pastor of Vineville Baptist Church, Macon, Ga., was elected president of the board of directors, succeeding Russell H. Dilday Jr., who had completed his second one-year term, the maximum under HMB bylaws. Jones, a native of Kentucky, is a graduate of Wayland Baptist College, Plainview, Tex., and Southwestern Baptist Theological Seminary in Fort Worth.

Other officers elected include Mrs. I. W. Bowen III of Forsyth, Ga., first vice-president; James Richard Maples, pastor of First Baptist Church, El Paso, Tex., second vice-president; Mrs. Sidney K. Kingry, Atlanta, recording secretary; and

Mrs. W. B. Blount, Winder, Ga., assistant recording secretary.

Lloyd Elder of Texas gave a preliminary report from the seven-member search committee named last October to seek a nominee for executive director of the HMB. Arthur B. Rutledge, who has headed the HMB in that position since 1965, will retire at the end of 1976.

Elder, reporting in the place of Oklahoma City pastor and search committee chairman Gene Garrison, who was ill and unable to attend the meeting, hinted that the committee might call a special meeting of the directors to present their choice before the July target date. The next meeting of the full board is scheduled July 19-21 in Atlanta.

The committee, Elder said, is "experiencing an unusual sense of God's leadership" as it sifts through the many recommendations that have come in from all over the convention.

"Today we do not have a nominee. And no one has been eliminated," he said, "but we have a sense God is leading us to the right man."

Elder, assistant to the executive secretary of the Baptist General Convention of Texas, said the group had not received "undue pressure" from any area.

"We are right now at the point where we need your greatest concern and most sincere prayer," he added.

Missionaries appointed included two career missionaries, 14 missionary associates, seven missionary pastors and 22 US-2 missionaries.

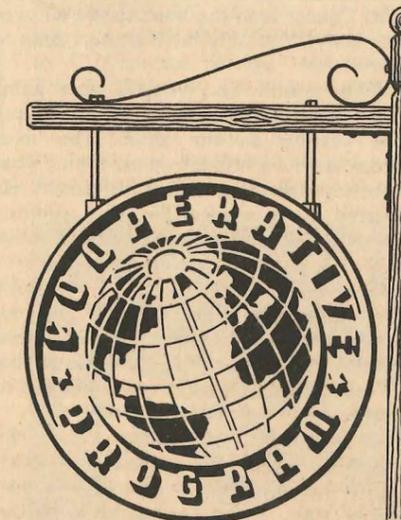
The directors approved Lyndon W. Collings for the new post of assistant to the director of the board's missions section.

Collings has served as assistant director of the department of church extension since coming to the HMB from Indiana in 1973. He served in the Hoosier state as director of missions in the Northwest Baptist Association and previously was pastor of churches in Muncie and Clarksville, Ind., and in Kentucky.

A native of Normandy, Ky., Collings is a graduate of Georgetown (Ky.) College and Southern Baptist Theological Seminary in Louisville.

The directors met outside the Atlanta area in a continuing plan to move the spring meeting around to give more Baptists opportunity to see them in action.

The meeting was held in three churches—Columbia Baptist Church, Falls Church, Va.; First Baptist Church, Alexandria, Va.; and First Baptist Church, Silver Spring, Md. (BP)



The sign of a mission minded church!

SWBTS to Cite Three in Norfolk

A university president, a retired denominational leader, and a retired Texas Baptist pastor have been named 1976 Distinguished Alumni by Southern Baptist Theological Seminary. The selection was announced during a recent meeting of the seminary's 32 state alumni presidents.

Named were William G. Tanner, president of Oklahoma Baptist University, Shawnee, Okla.; Perry Crouch, retired executive officer of the Baptist State Convention of North Carolina; and W. E. Williamson, a retired Southern Baptist pastor now living in Waco, Tex.

The three will be honored during the seminary's annual national alumni meeting to be held in Norfolk, Va., on June 13.



Tanner



Crouch



Williamson

There are no words in the English language to express one's feelings when he is told, "The tumor is malignant! Cancer is in the bone tissue all over your body! You only have a short time to live."

My bout with cancer began when pains in my head were followed by a "pump knot" rising on the skull. The local doctor, a fine Christian man, found what he believed to be a metastatic tumor. He referred me to a specialist who admitted me to the hospital for tests and treatment. I was told, "We suspect cancer!"

After a few days of tests, I was told, "You definitely have a tumor in your right kidney. It has been there several months. There is only a slight chance that it is not malignant. More tests will tell us what to do — how to treat you."

Many people had been called for prayer. Churches everywhere were praying for me. God had given me, in a very special way, the assurance that I was going to get well. However, Satan is always around to make us anxious.

Having this assurance as I went for more tests, I prayed, "Father, you are more powerful than all tests. Have these tests show that there is no cancer in my kidneys and colon."

We were ecstatic when the doctor said that evening, "All is clear in your kidney and colon. The tests were negative." We were sure that all was well.

The doctors had dealt with many people who had tumors like the one in my head. They knew it was malignant and convinced us that it must be removed. Surgery was scheduled for Friday.

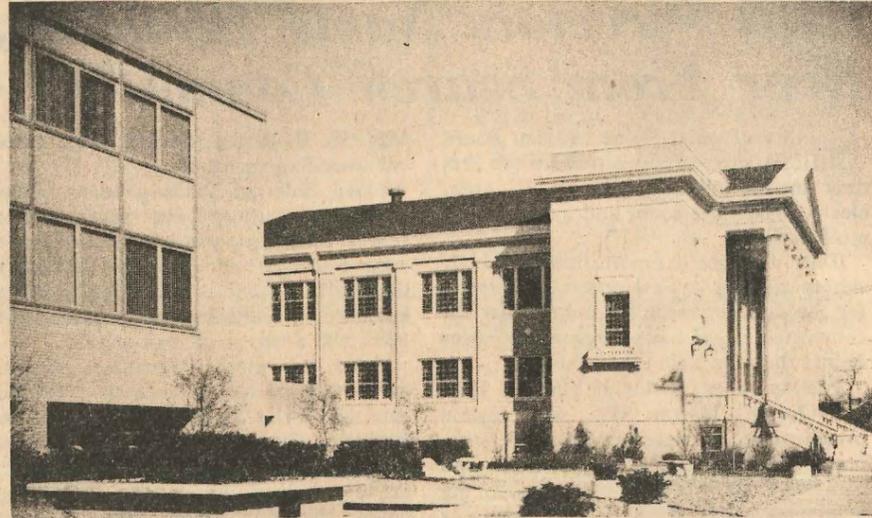
I had often said, "If I knew I was seriously ill, I would follow James 5:13-16." But I could not do that while I was there in that hospital room.

God was really working to show me something. **WONDER OF WONDERS**—after all the preparations were made, my surgery was canceled an hour after I was supposed to go to the operating room. I was given a "weekend pass" and allowed to go home for Saturday and Sunday. Surgery was rescheduled for Monday.

During this agonizing time, God really impressed me that I should call for the church to pray for me and anoint me with oil in the name of Jesus. But I thought, "Baptists don't practice this. What will my friends think?" Then, it no longer mattered what people thought because this was what God's Word said.

On Sunday afternoon, the church turned out for our first healing service, led by a neighboring pastor. The people prayed, I prayed and confessed my sins and they anointed me with oil in the name of Jesus Christ. It was the sweetest service I had ever been in.

We went back to the hospital convinced

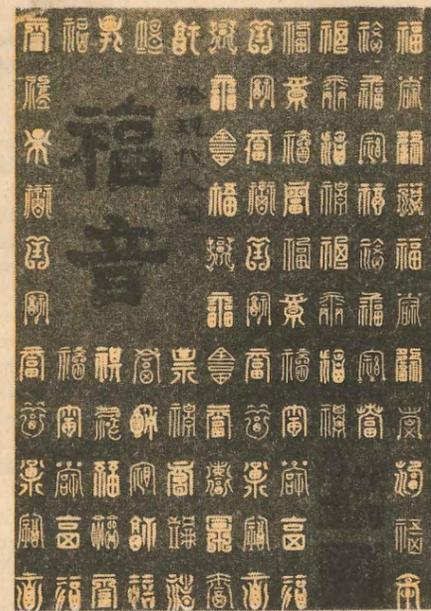


First Baptist Church, Owensboro, hosts the state WMU convention Apr. 20-22.

Does God Still Perform Miracles?

L. Paul Prather, Pastor, Reid Village Baptist Church, Mt. Sterling, Ky.

that I was healed. The doctors were not convinced. They insisted on the surgery. We had already said, "Your way, Lord! Your way!" The surgery was done and the report was as bad as it could be—



Front cover of the New Testament in Today's Chinese Version, recently published by the United Bible Societies. The Chinese word for Gospel means literally "Blessed News," which gave rise to the cover design featuring 100 calligraphic variations of the Chinese character for the word "blessing."

MALIGNANT! My wife and son were told by the neurosurgeon that bone tissue could be taken from any part of my body and it would be malignant. We were told that if I didn't respond to therapy, I didn't have long to live. If I did respond, I might have 18 months, or maybe two or three years. I was told privately by one physician that the battle would be long and hard and I must work very hard to be an inspiration to others.

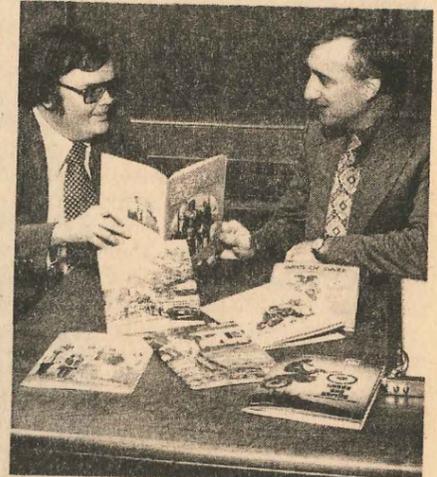
BUT, THEN, GOD STEPPED IN! The test slides began to change as the pathologists studied them. The cells became less malignant as each slide came through and were finally concluded to be benign. God had been true to his special message to me. One other test, a study of the bone marrow, was done and it was negative.

The neurosurgeon did not understand what had happened because he had never removed a tumor like this that wasn't malignant. The pathologist could not believe his own eyes. The tissue was sent to Walter Reed Army Hospital for confirmation. The other doctors and nurses were baffled. But, we knew what had happened: **OUR LOVING HEAVENLY FATHER HAD HEARD AND ANSWERED OUR PRAYERS!** He had saved my life for his glory!

Does God still perform miracles? Ask my wife! Ask Reid Village Baptist Church! Ask my son or my daughter! Ask the people of Mt. Sterling! **BUT, MOST OF ALL ASK ME!** The answer will be one loud, **YES! PRAISE THE LORD!**



At left, Doctor of Ministry degree field supervisors at Southern Baptist Theological Seminary met recently with Willis Bennett (right), director of advanced professional studies for the seminary. L to R: Clarence Barton, chaplain, River Region Hospital, Anchorage; John Howell, pastor, Crescent Hill Church, Louisville; Ed Perry, pastor, Broadway Church, Louisville; and Harold Purdy, pastor, First Church, Madisonville.



Lee Sizemore (left), editor of family life products, and Joseph W. Hinkle, secretary, Family Ministry Department, Baptist Sunday School Board, Nashville, discuss the 1976 Family Enrichment Series published by the department. The series will be curriculum for Christian Home Week May 2-9.

Life Commitment SBC April Theme

Churches throughout the Southern Baptist Convention will observe a month of "Discovery: God's Call," theme of the SBC's Life Commitment Month, during April.

This denominational emphasis is designed to prepare youth and adults to recognize God's call to a church vocation. In addition, youth and adults called to a church vocation are encouraged to commit themselves to that work. Churches are also encouraged to nurture those persons in the congregation who have committed themselves to a church vocation.

"Hopefully, the pastor and other church vocations personnel will develop a relationship with each church vocations volunteer in their church," says Howard B. Foshee, secretary of the Baptist Sunday School Board's Church Administration Department, Nashville. "Through this relationship church vocations volunteers will have a chance to discover and develop their personal gifts.

"In addition, churches may provide these volunteers with the prayer and counseling support of concerned deacons and other lay persons in the church," Foshee concludes.



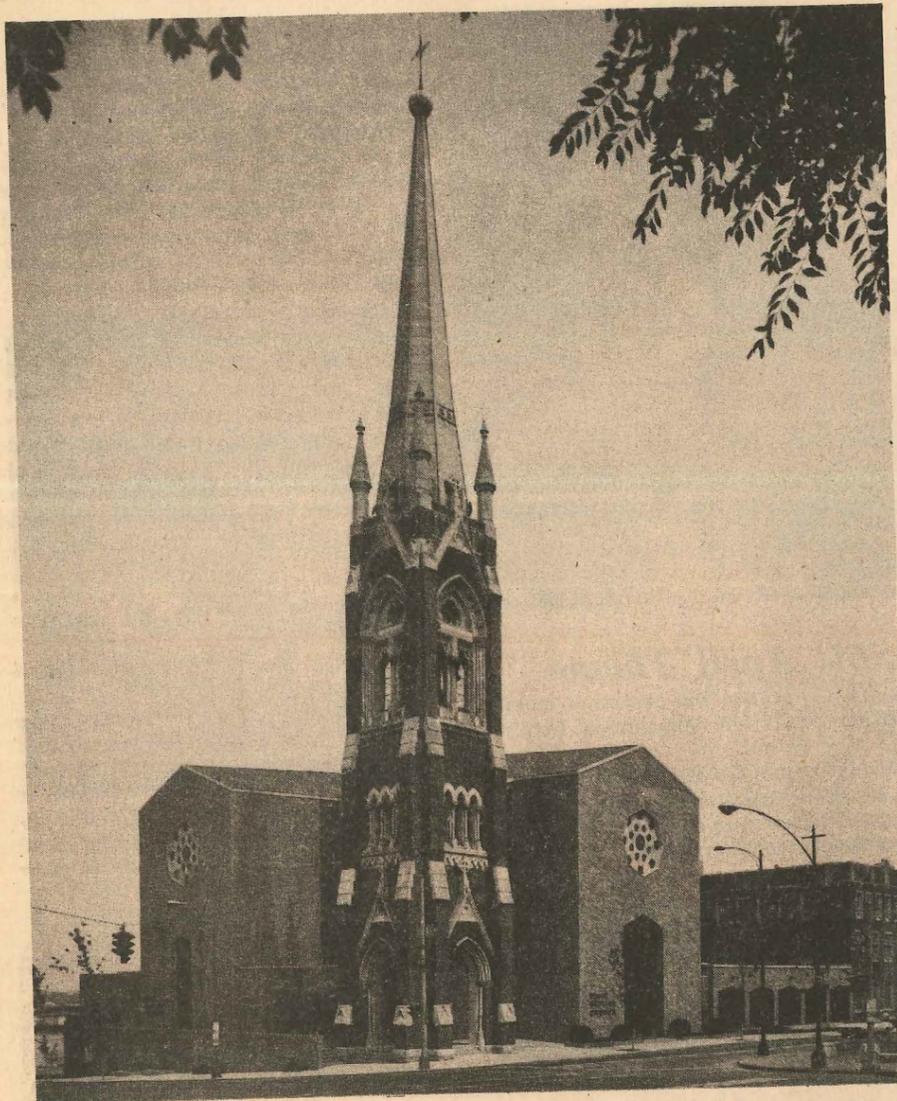
LOOK WHAT'S COMING!



COOPERATIVE PROGRAM DAY

APRIL 11, 1976

At left, Matthew Yerkes (right) explains the biblical basis for the sculpture "Lady from the Apocalypse" to his brother Gerald at a recent exhibit of Matthew's welded art at Campbellsville College. Gerald Yerkes is pastor of Valley Creek Baptist Church, Elizabethtown, and a Campbellsville senior. Matthew Yerkes is a Roman Catholic monk from St. Benedict's Abbey, Benet Lake, Wis.



South of the Border: Denominational Crossroads, Kentuckians Converge at Nashville First Church

by Jim Cox, Associate Editor

More ex-Kentuckians may be members of First Baptist Church, Nashville, Tenn., than any other Baptist church in the world outside Kentucky.

Converging in this church is not necessarily a step they have taken by accident. Kentuckians have found a kinship here which exudes warmth and communion similar to the churches they have left "back home." And while Pastor H. Franklin Paschall described himself to a Kentucky audience recently as a "Tennessean," in his own church the distinguished Hazel, Ky., native tells a different story.

On a Sunday morning not long ago he recounted an incident in the life of Daniel Boone to illustrate a point to the Nashville congregation.

"When Boone came out of the mountains to Cumberland Gap, he erected a sign which left word for those coming behind him. It said, 'Follow Me North.' Those who came after him who could read went north into Kentucky. Those who couldn't read ended up in Tennessee," Paschall smiled.

Commenting on Paschall's fondness for his native state, one of his own members discloses, "When someone joins the

church from Kentucky we practically turn and bow down three times towards Bowling Green!"

On a Sunday last year Paschall almost overlooked asking his congregation to vote on a candidate from Bowling Green who presented himself for membership. Paschall served First Baptist Church of that city before going to Nashville in 1956.

"While he's been here over 20 years, you know the sun still rises and sets on Kentucky," said one of his flock.

Aside from being a haven for "alien" Kentuckians, First Baptist Church, Nashville, has traditionally and historically heavily influenced much of Southern Baptist life and thinking as a direct result of its strategic location.

In 1891, for example, the Baptist Sunday School Board originated in the pastor's study of this church. W. R. L. Smith, then pastor, who had been elected president of the new board by the Southern Baptist Convention, presided at the first meeting.

The board elected J. M. Frost as first executive secretary. Frost resigned from the board less than two years later to succeed Smith as pastor of First Baptist Church. His action suggests the influential role the church played in denominational affairs even then.

The physical surroundings which were present at the creation of the fledgling Sunday School Board have been preserved by the board. An exact replica of the original founder's room has been erected in the board's present structure, using authentic furnishings from Smith's and Frost's study at the church.

While Paschall is the only pastor of the church to have served as SBC president

while pastor (1966-68), two previous pastors, R. B. C. Howell and Lansing Burrows, were convention presidents while they held other pastorates. And W. F. Powell, Paschall's predecessor, was Sunday School Board president from 1921-54.

Today, the influence of the church in denominational life continues even more strongly than ever. Unquestionably, many of the programs, concepts and educational philosophies of Southern Baptist churches are born in the minds of Nashville First Church members.

First Baptist Church is often the

"guinea pig" for experimental ideas which eventually find their way into educational programs of Southern Baptist churches everywhere. Many of the ideas for the convention's current grouping - grading plan, for example, were first "tried out" here.

The church regularly hosts several denominational meetings, national in scope, every year. Its close proximity to both the Sunday School Board and denominational agencies housed in the SBC Building make it a natural location for conferences, banquets, worship experiences, conventions, executive sessions and training opportunities of all types.

In practically every Sunday and Wednesday night service Baptist leaders throughout the nation and the world are present. These guests are often singled out in the services. A reception was held honoring denominational leaders following an evening service recently when the SBC Executive Committee was in town. Events such as this underscore the church's joy in receiving its distinguished guests.

"It is our privilege to host these meetings, for we are at the crossroads of the denomination," Paschall affirms.

The church's leadership role in the denomination is indicated by the fact that, of eight SBC organizations headquartered in Nashville, the agency heads of four of them are members of First Baptist Church. Included are the Stewardship Commission, Executive Committee, Southern Baptist Foundation and Sunday School Board. Staff members of these and each of the four remaining agencies are spiritually fed weekly at First Baptist Church.

About 200 members of the Nashville church are currently labeled "denominational servants," being employed by a convention agency. Together with their families they represent approximately 500 members of the 4,112-member church.

Speaking at Ridgecrest several summers ago, Paschall requested, "Would all those in the audience who are members of First Baptist Church, Nashville, please stand up?"

It was a startling revelation when dozens of people throughout the auditorium rose to their feet.

"Thank you!" their pastor exclaimed. "I just wanted to see where you've been all summer so I could tell the folks back home!"

From this church, more than any other, come the summer assembly leaders, the



Paschall

writers, editors, artists and educational consultants who influence 34,000 other Southern Baptist congregations every week.

There are approximately 75 ordained ministers of the gospel in the membership at First Church, Nashville. In addition, there are scores more who are ministers of other types (education, music, youth, elementary work, etc.).

"The denominational people of our church are among the most faithful and supportive members we have," says Paschall. "They allow me and other staff members freedom to do our work. I have found great encouragement and inspiration personally from the personnel of Southern Baptist agencies," he says.

"The greatest advantage of having denominational members in the church," according to Minister of Education Tim Hedquist, "is that they are outstanding resources for all areas of the program. As a group they are most anxious and willing to make themselves available to their church. I have not had the problem of them trying to force their particular program to the point that they are a problem."

Hedquist continues: "One of the hardest things for me to realize is that these people who have such a leadership role across our convention have the same basic spiritual needs that all our members have and that our church must attempt to

meet. For those who travel our church has a special opportunity to meet the unique needs of their families that such a travel schedule imposes."

Paschall adds, "If I have a worthy message to communicate and if our church is able to minister well, denominational people are not only on the receiving end for whatever good may come to them, but in terms of Christian stewardship they can multiply it 'world without end'."

Last summer James L. Sullivan, retired president of the Baptist Sunday School Board, and a member of First Baptist Church, Nashville, since 1953, was elected vice president of the Baptist World Alliance. While this recognition is typical of the influence members of this church have worldwide, Paschall interjected humor into it as he brought it to the congregation's attention.

Said he: "I'd like for you folks to meet Dr. Sullivan. Stand up, Dr. Sullivan. He's not very well known around these parts, but he's been elected vice president of the Baptist World Alliance."

The congregation simultaneously broke into spontaneous laughter and applause.

The influence of First Baptist Church, Nashville, will continue to be felt in your church and mine because of the faithfulness of its members who serve the Lord at home, abroad and especially in their own place of calling.



Paschall welcomes new members at the close of a service. An older structure was replaced in 1970 with this auditorium. The spire, however, was retained as a link with the church's great heritage (see photo on opposite page).



SUNDAY SCHOOL LESSON

by H. C. Chiles

(These Lessons for Apr. 11, 1976)

INTERNATIONAL SERIES

The Rejected King

Matthew 27:11, 15-23, 27-31

Emperor Tiberius appointed Pilate procurator or governor of Judea in 26 A.M. Pilate incurred the wrath of the Jews by hanging gilt shields in the palace of Herod, making Jerusalem the headquarters of his army, directing his soldiers to carry portraits of Tiberius on their standards, and taking money from the sacred treasury and to build aqueducts. This corrupt governor wanted to please both the enemies and friends of Christ.

Members of the Sanhedrin rushed Christ to the official residence of Pilate and demanded that he pronounce on their prisoner the death penalty. The Sanhedrin was forbidden by Roman law to inflict the death penalty. Pilate retired into his palace and Christ was brought before him to avoid a public examination. When Pilate asked the prisoner, "Art thou the King of the Jews?", Christ answered, "Thou sayest," meaning, "You said it." He was king in a spiritual sense, but not in a political one. Concluding that Christ was only a harmless enthusiast, and not a rival of Caesar, he returned to the open court and announced the accused was not guilty.

Pilate did not want to sentence Christ to death, neither did he want to displease the Jews by releasing him. A coward and a compromiser, Pilate proposed to chastise Christ and release him, thinking that this procedure might please the populace and not do Christ too great an injury.

Recalling that it was the custom of the Jews to release a notorious prisoner at the time of the Feast of the Passover, Pilate thought that he might escape from the predicament in which he found himself by suggesting that he release Christ, whom he knew to be faultless but the rabble gave vent to their strong disapproval in the most vociferous vituperations. Pilate then pointed to Christ and Barabbas, who was a notorious robber, murderer, and insurrectionist, and gave the people a choice as to which should be released, hoping, of course, that they would answer, "Christ." The cries of the fanatical mob for the release of Barabbas thus trapped Pilate in his own proposal, much to his surprise and regret.

When Pilate sat on the judgment seat to try Christ, his wife sent a messenger to him with the earnest plea that he not have any part in the condemnation and death of Christ, because she was convinced of his innocence.

Astonished at the choice of the mob in asking for the release of Barabbas, Pilate was faced with the problem of what to do with Christ. Casting aside all sense of justice, Pilate delivered Christ into the hands of the blood-thirsty mob to be crucified. As soon as Pilate yielded to the clamoring mob, the soldiers took Christ into the palace, stripped him, put a robe on him, placed a crown of thorns on his brow and a reed in his hand. They mocked him, spat on him and hit him on the head with a reed. Then, they removed the robe from him, and re clothed him with his own attire, and proceeded with him to the place of crucifixion, where he paid the full price for our sin.

LIFE AND WORK SERIES

Faithful Unto Death

Matthew 27:35-50

After Christ was subjected to indignities and sentenced to death, he was delivered to the soldiers to be executed and led to the skull-shaped hill outside the city of Jerusalem to bear "our sins in his own body on the tree."

Christ's executioners laid him on the cross lying on the ground. Then they drove the spikes through the palms of his hands, fastening them to the ends of the crosspiece, and nailed his feet to the upright piece. The cross was lifted up and dropped into the hole in the ground with a thud, leaving him to suffer a lingering death as the blood dripped from his head, hands and feet. "And sitting down they watched him there." A superscription, containing the accusation against Christ, was placed above his head. It read: "This is Jesus the King of the Jews." The charge against him was partially true. Christ not only claimed that he was King of the Jews, but also that he was to be trusted as Saviour and obeyed as Lord.

Three crosses stood on the hill that day. Upon the central cross the Saviour died; on the other crosses two robbers died because of their wrong-doing. The robbers were dying in sin. Christ was dying for sin, even though he was sinless. The robber who rejected Christ died in his lost condition. The robber who received Christ was saved. Crowds of people passed by the cross and mocked the Saviour in his dying agonies. They scornfully reminded Christ of his own words at the opening of his ministry (John 2:18-21), and taunted him for his seeming failure to fulfill his word.

The religious leaders challenged Christ to perform another miracle by coming down from the cross. Their implication that they would believe on him if he would come down from the cross was nothing more than falsehood and mockery. It was true that Christ could not save himself if the Scriptures were to be fulfilled, if his mission were to be accomplished, if Satan were to be defeated, if sin were to be put away, and if sinners were to be saved.

After three hours of intense darkness, at the ninth hour, cringing from the thought of becoming sin, Christ broke the silence with a sudden and loud cry, "My God, my God, why hast thou forsaken me?" There has never been another cry comparable to that lonely one from the cross. To be forsaken of God is the most terrible experience one could possibly have. Abandonment by God the Father was the penalty that Christ paid for our sins. Christ was forsaken of God in order that we, who trust him as Saviour, might never experience separation from him. Again Christ cried with a loud voice, and died. Out of genuine gratitude for what he has done for us, let us yield the remainder of our earthly lives to his Lordship.



MEET Publishers! Editors! Authors! New Writers! Western North Carolina Christian Writers' Conference, August 1-4, 1976.

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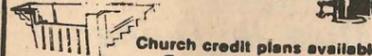
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Kelley Named Director Of Graduate Studies At Southern Seminary

Page H. Kelley has been named director of graduate studies at Southern Baptist Theological Seminary, according to Roy Lee Honeycutt, dean of theology. Kelley will succeed Morgan Patterson, who has recently been elected dean of academic affairs at Golden Gate Baptist Seminary in California.

Kelley has been professor of Old Testament interpretation at Southern Seminary since 1969, and has been on the faculty since 1959. The Hartford, Ala., native has served several churches as pastor and was on the faculty and staff of the Baptist seminary in Rio de Janeiro, Brazil, before coming to Louisville.

The new director has written three books, *The Book of Amos* (1966), *A Nation in the Making* (1969) and *Amos, Prophet of Social Justice* (1972).

Kelley will assume his duties as director on Aug. 1, 1976.



Kelley

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The following hotels and motels are available to host convention-goers to the bicentennial day of preaching Apr. 19 in Harrodsburg. Make reservations with the inn of your choice.

Harrodsburg—Mercer Co.

Aspen Hall—"A Kentucky Landmark" AAA 558 Aspen Hall Dr., 7 antique-furnished rooms, continental breakfast. Tel. 734-2876.

Bailey's Motel AAA 814 N. College St., US 127 North, 20 units. Tel. 734-4218.

Beaumont Inn AAA 638 Beaumont Dr., 31 units, dining room, swimming pool. Tel. 734-3381.

Bright Leaf Motel, US 127 South, 36 units, 18 hole golf course, swimming pool. Tel. 734-5481.

Fort Harrod Motel, 115 S. College St., US 127. Tel. 734-4189.

Harrodstown Motor Inn, US 127, 38 modern units. Tel. 734-7782.

Shakertown at Pleasant Hill, AAA 7 miles northeast on US 68. Lodging in nine original buildings, traditional dining, restored Shaker Village. Tel. 734-5411. Reservations.

Stone Manor Motel AAA, 774 S. College St., US 127 South, 30 units. Tel. 734-7371.

Town House Motel, 586 S. College St., US 127 South, 12 units. Tel. 734-3825.

Danville—Boyle Co.

Danville Terrace Motel, 451 W. Main St., 34 units, US 127 & 150. Tel. 236-3253.

ABC Motel, 2nd St., Perryville. Tel. 332-8141.

Holiday Inn of Danville, US 127 South and Danville By-Pass, 83 units, dining room, swimming pool. Tel. 236-8600.

Suburban Motor Lodge, Maple Ave., 36 units, swimming pool. Tel. 236-5665.

Stanford—Lincoln Co.

Blue Grass Motel, Danville Ave., Stanford, 8 units. Tel. 365-2186.

Golden Gate Motel, 3 miles north of Stanford on new US 27 North, 10 units. 365-2752.

Sunset Motor Lodge, Danville Rd., Stanford AAA, 20 units. Tel. 365-2731.



James E. Castlen, Owensboro native and Berea (Ky.) College graduate, sings during a municipal ceremony installing new officers of Baguio City, Philippines. Castlen is a Southern Baptist missionary and director of music at the Philippine Baptist Theological Seminary.



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Norman Godfrey, executive assistant at the Brotherhood Commission, and state Brotherhood departments are trying to help the students find jobs.

Prospective employers may reach Godfrey at 1548 Poplar Ave., Memphis, Tenn. 38104.

We Must Be Doing Something Right!

When you consider that the number of radio and television stations airing at least one Southern Baptist Radio and Television Commission-produced program in 1975 totaled 5,112 different stations, then Southern Baptists have a right to rejoice.

That fat figure adds up to more than 60% of all the radio and television stations in America carrying a Southern Baptist witness at least once a year.

Of course, most of those stations schedule "MasterControl," "The Baptist Hour," "Powerline," "Country Crossroads," "SoulSearcherS," or "Night-song" regularly — at least once a week. And that doesn't count the network television shows, and such features as "Human Dimension," "JOT" and "The Answer."

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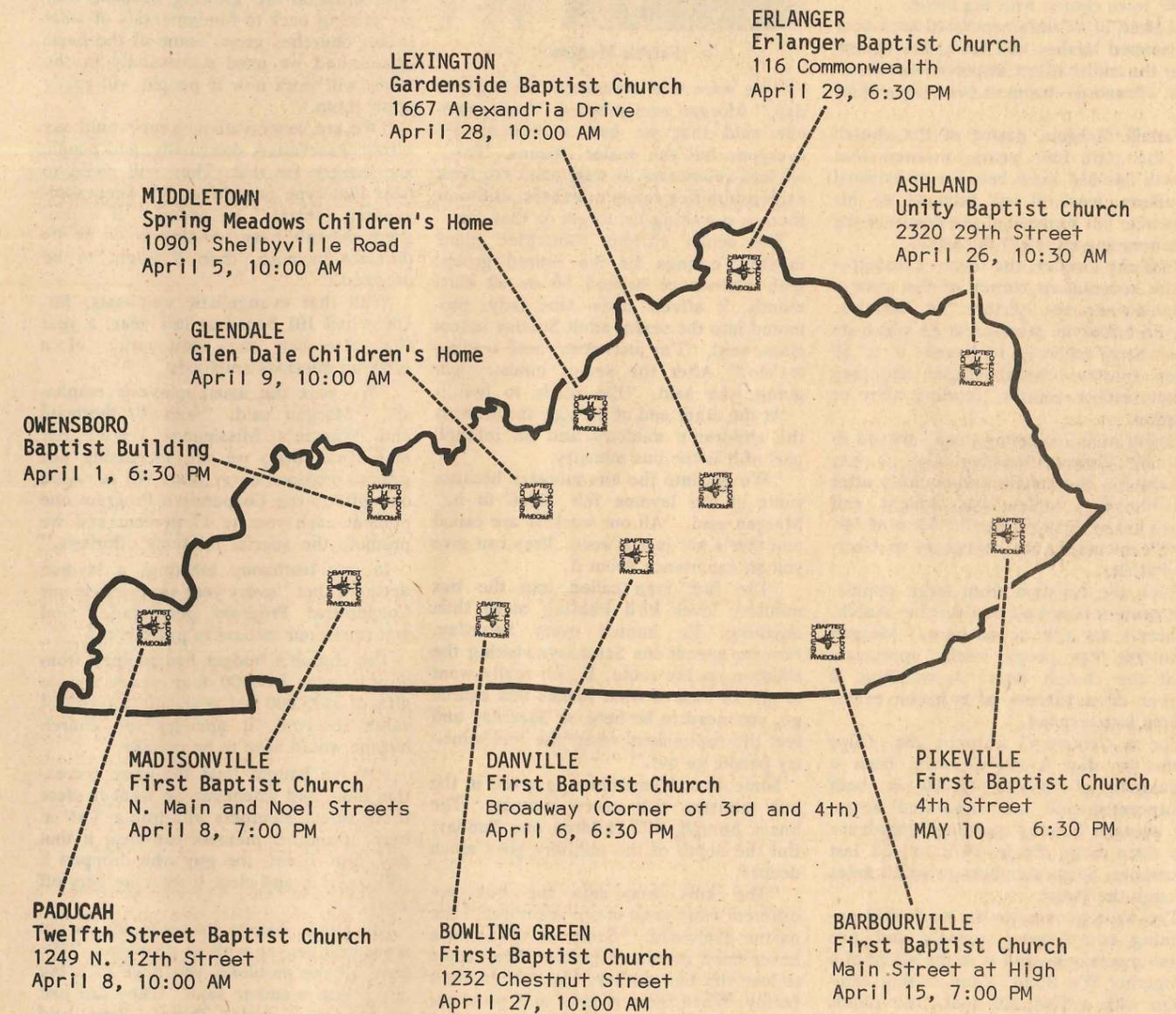
But the Radio and Television Commission does.

Because it intends to put the gospel on as many radio and television stations, in as many locations, as many times as it can — from now until Jesus comes.

It thinks everybody in the world should have a chance to hear the gospel.

If you don't think Southern Baptists have anything to say, check Matthew 28:19.

"CHILD CARE /76" TWELVE REGIONAL CONFERENCES for Dialogue and Discussion



The Kentucky Baptist Child Care Program

Mt. Olive: A little church with BIG Ideas

by Larry Jerden

Mt. Olive Baptist Church is a small-town church with big ideas.

Located in an unincorporated area near an isolated lumber mill town, the church is in the midst of an unprecedented—almost abnormal—boom in every area of its life.

Farrell Morgan, pastor of the church for the past four years, insisted that growth has not come because of external influence, least of all because of his presence, but because of the desire of the members and their gift for action.

To a city-dweller, the town—Crossett—in the southeastern corner of the state—Arkansas—is the picture of isolation. Carved out of the pine forest on which its prosperous economy is based, it is 50 miles to the closest major shopping center, indoor theater, bowling alley or hospital.

Began as a "company town" owned in toto by Crossett Lumber Co., it has remained a one-industry community after the lumber complex was bought and expanded by Georgia-Pacific. Most of Mt. Olive's members are connected to Georgia-Pacific.

Even the isolation from large population centers is not all bad for the church. "There's not a lot to do here," Morgan admitted, "so people really appreciate what the church does. A wedding, a shower or a funeral is a major event. People just respond."

For a "country" church, Mt. Olive seems to offer a lot. Drawing from a population of around 10,000 in both incorporated and unincorporated areas, the average Sunday morning attendance has risen from 254 in 1972 to 432 last December. Some members drive 10 miles through the forest.

The church overflows its facilities—running two Sunday schools and two worship services—and is in the midst of a "Together We Build" fund raising campaign with a \$200,000 goal. The tennis court and softball diamond are landmarks of a vital recreation program.

Besides Morgan, the only paid staff members are Rick Dodd, the music director, and a secretary. Everything is handled through committees.

There are committees for everything, but almost everyone's favorite is the senior citizens' committee.



Farrell Morgan

"We were in a committee meeting one day," Morgan remembered, "and someone said that we had a ministry for everyone but the senior citizens. 'Pow,' we had volunteers to start one! We limit each committee to six members, and now there is a waiting list to get on that one."

The senior citizens committee plans monthly outings for the retired group, with attendance around 50 or 60 each month. It affects lives. One lady, promoted into the senior adult Sunday school class, said, "I'm just sittin' here waiting to die." After the senior ministry got going, she said, "I'm ready to live."

At the other end of the age spectrum is the children's ministry and an integral part of it is the bus ministry.

"We got into the bus ministry because some of our laymen felt called to it," Morgan said. "All our workers are called and that's not just a word. They can give you an experience about it."

"The first man called into the bus ministry loves bird hunting more than anything. He hunted every Saturday. Now he spends his Saturdays visiting the children on his route. If you really want to get an idea of what makes this church go, you need to be here on Saturday and feel the excitement when the bus ministry people go out."

Some 40 or 50 members involved in the bus ministry visit every Saturday. The buses brought 172 children one Sunday. But the depth of the ministry goes much deeper.

"The kids who ride the bus are different from most of our members," the pastor explained. "Some of them have never been to church before. They come to love the bus workers like part of their family. When there is grief or a problem, they call their bus worker, not me."

The deacons also are part of the spiritual ministry. "We have deacons assigned to families," Morgan explained, "and they perform a spiritual ministry. They visit the sick and with the bereaved at death. In fact, when I go to a home to visit in some cases, the deacon often beats me there."

And for youth there are monthly social events, as well as ball teams and other recreation.

"Why are we growing?" he pondered. "I understand several churches in this type situation are growing because they are getting back to fundamentals of what makes churches grow. Some of the basic approaches we used successfully in the 1950s will work now if people will really apply them."

"We are conservative, some would say ultra-conservative, doctrinally, and people are hungry for that. They will come to hear that type preaching. We keep soul-winning central," he added. "If a program doesn't have winning souls as its ultimate purpose, then it ought to be dropped."

With that evangelistic emphasis, Mt. Olive had 101 baptisms last year, a year that also saw the continuation of a growing missions emphasis.

"We have the usual missions emphasis," Morgan said, "with Brotherhood and Woman's Missionary Union. But more than that, we are increasing our gifts to missions every year. We've raised our gifts to the Cooperative Program one percent each year to 17 percent and we promote the special missions offerings."

In one testimony meeting, a layman declared that "every year we increase our Cooperative Program percentage, God just raises our income to pay for it."

The church's budget has jumped from a little over \$44,000 four years ago to gifts of \$125,000 last year, but in terms of value received, it appears the church income would have to be greater.

"We've bought land for more recreation room and whenever we want to clear it one of our members will drop a 'Cat' in here. If another member can clear it that day, fine. If not, the guy who dropped it will come in and clear it after he gets off work."

Mt. Olive, despite its successes, is not a pastoral heaven with no problems. "We have all the problems you have in a big city," one member said. "They are just on a smaller scale. There's dope sold among the youth, children born out of wedlock, corruption and a small-town kind of violence."

Crossett, Ark., like other rural areas, is not an escape from the world where every morning begins with a TV-commercial country breakfast. But it gets the job done. (BP)