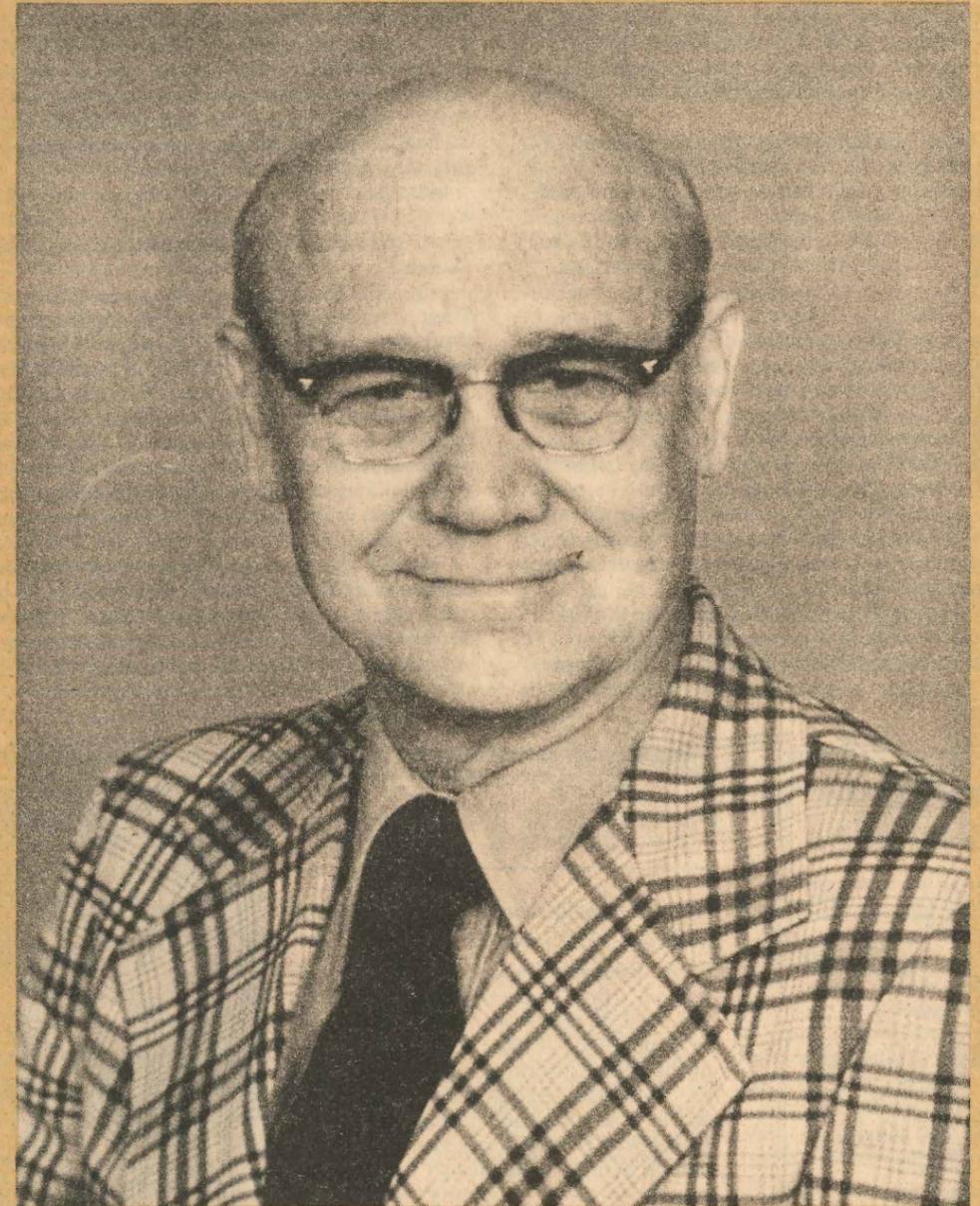

WESTERN RECORDER

MAY 27, 1976



Final Observations on Speaking in Tongues

In seeking the truth about speaking in tongues we should remember that for every true gift of the Holy Spirit there is a counterfeit gift inspired by the evil one. One of the difficult problems for Baptists is to judge which is which. This requires more than human insight because it is in the realm of the spiritual.

But the Holy Spirit has not left us to our own resources in distinguishing between the real and the counterfeit in spiritual gifts. The ability to determine which gifts are real is actually a gift of the Holy Spirit.



"The Spirit gives . . . the ability to tell the difference between gifts that come from the Spirit and those that do not . . ." (1 Cor. 12:10 TEV).

Competent and dedicated Baptist scholars have prayerfully and sincerely sought the truth about modern glossolalia. One of these is Dr. Jack MacGorman, professor of New Testament at Southwestern Baptist Theological Seminary. He concludes a helpful treatment of spiritual gifts with five observations.

These insights have been helpful to me and I share them with *Western Recorder* readers in this last treatment of tongues speaking at this time.

(1) The charismatic gifts are handed down by the Spirit of God; they are not worked up by men. They are divinely bestowed to equip a congregation to function as the people

of God. The gifts of the Spirit make possible Christian ministries. No one of the charismatic gifts should be designated as the gift. Only the Holy Spirit is the Gift! He comes into the life of every believer at the time of conversion. The difference between Christians is not that the Holy Spirit indwells the lives of some and not others. Rather it is that he has freedom and dominion in some and encounters resistance and self-will in others.

(2) The one Holy Spirit bestows many charismatic gifts. Each of them is a gift; none of them is the gift. To forget this is to invite pride and to introduce confusion in the church.

(3) The charismatic gifts are specific enabling graces. They prepare the members of a congregation to minister as the body of Christ in any community. Harmony and effective services are evidences of the Holy Spirit's presence.

(4) The gifts can be abused. However, the false does not invalidate the true. When Jesus warned against false prophets he didn't call in question the existence of true prophets. Nor does false glossolalia disprove the reality of glossolalia as one of the gifts of the Spirit. Indeed the counterfeit is an unintended tribute that false pays to the real.

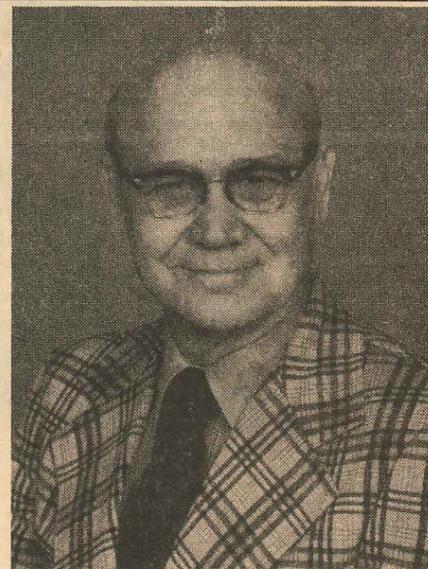
(5) The gifts are functional. They are not personal merit badges to mark the levels of achievement in piety. They are not insignia to distinguish God's elite. They are not rewards or trophies. They are not adornment for our private benefit but rather anointment for our joint service.

Double Exposure

The labourer is worthy of his hire (Luke 10:7).

T. A. Prickett, Owensboro, recently reported, "Roy Boatwright has served on the staff of nearly every Baptist church in Kentucky." Editor C. R. Daley said of the retiring state Sunday school leader, "He has supplied the pulpits and served as interim pastor in more Kentucky Baptist churches than any person living." State board workers pay tribute to their colleague May 27 at Cedarmore. While he will be missed, the legacy of his work will live well beyond his 24 years of service.

Vol. 150, No. 21



Western Recorder

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

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Unsung Heroes

Hardly a week passes that some unsung hero in Kentucky Baptist life doesn't come to mind. Among the approximately 2,000 pastors of churches cooperating with the Kentucky Baptist Convention there are many noble servants of the Lord who minister effectively and sacrificially but go mostly unnoticed beyond the local area where they serve.

These pastors never receive denominational notice nor denominational assignments and never seek them. They are content to serve their local flocks knowing the opportunities to minister in any community are never exhausted. They rightly regard a New Testament church as the body of Christ in that place and therefore is not to be considered small or insignificant in any way.

Statistically speaking, these pastors and churches don't head anyone's list unless it is the Lord's list. At the same time many of the statistics reported by larger churches, and especially urban churches, are made possible by the faithful ministry of these servants of God. They introduce many to the Lord and ground them in the fundamentals of faith and practice only to have them to migrate to urban centers. They are content to sow knowing much of the harvest will be reaped by others.

Many of these pastors serve in extremely difficult places and under discouraging circumstances. Because of isolation, the work of false prophets and critics of Southern Baptists and the strong spirit of independence among Baptists, these pastors work long and hard to lead their congregations to cooperate with fellow Baptists in the world missionary enterprise. Credibility in the denomination which is built up over the years is sometimes destroyed overnight by some apostle of discord who makes false accusations in the name of God. Still these faithful shepherds patiently share the true light though their rewards by human standards are sometimes few and far between.

Every time we reflect upon the continued growth of Baptists in Kentucky in reaching people and in sharing resources to preach the gospel in all the world, we should thank God for these unsung heroes. They may seem like

Thomas Gray's flower, "born to blush unseen, and waste its sweetness on the desert air," but the Lord of the harvest sees, knows and will reward.

More Than Four Churches Are Telecasting

The feature article in the May 13 issue of the *Western Recorder* on the television ministries of Baptist churches in Kentucky brought quick reaction and it should have. It was a fair treatment of the use of television by four churches but it overlooked other churches in Kentucky with significant T.V. ministries.

Mistakes like this inevitably occur and there is always an explanation though the explanation doesn't remove the embarrassment. In this case the story was an assignment to our bright young religious journalism intern, Phil Burgess. He went about the assignment properly by contacting the Southern Baptist Radio and Television Commission which pointed him to the four Kentucky Baptist churches whose T.V. ministries were known by this Southern Baptist agency. Phil's supervisor, Jim Cox, who checked the article is a relative newcomer to Kentucky and thus is not familiar with all Kentucky Baptist churches. The editor who has been around long enough to know of other T.V. ministries did not check the story and is to be blamed.

At least four other Kentucky Baptist churches are using T.V. in sharing worship services. They are Ninth & O in Louisville, First Baptist in Middlesboro, First Baptist in Corbin and Harrodsburg Baptist. There are probably several others.

Our mistake may serve some good result by focusing attention on all the television ministries of Baptist churches in Kentucky. If all these churches using television and not listed in the original article will send us information on their telecasting we will run the complete list in a future issue.

have this invitation canceled.

C. C. Borders, Elizabethtown

SIGN OF THE TIMES?

Our little country church, South Union Missionary Baptist, is located in an out-of-the-way location. We have many vacationers in our area who do not wish to miss services and for many years have found their way to our church with the help of a small unobtrusive sign located at Hwy. 68 and 164.

A Kentucky Highway Department crew took down our little sign and took it to their shed. However, they left a nearby huge, ugly sign that is in a deteriorated condition advertising a

development company.

I believe this act violates our freedom of religion. Will Southern Baptists take this matter to the Supreme Court or sponsor legislation to permit church signs of an unobtrusive, specific size to be located on federal highways to point the way for travelers?

Southern Baptists talk a great deal about "serving the Lord." May the Lord see some action soon on this injustice!

Let's join hands, Southern Baptists everywhere, and take some stand now against government intervention in our religious affairs.

Mrs. Paul R. Andrews, Cadiz

Baptist Forum

NO FORD IN HIS FUTURE

I am a Baptist and 50-year member of Severns Valley Baptist Church.

I notice in your paper that President Ford has been invited to address the Southern Baptist Convention.

I think this is a serious mistake to invite candidates of either party to speak to the convention.

I hope you will use your influence to

Baptist Literature Board Uses Non-denominational Materials

by Robert O'Brien

Curriculum materials—advertised as produced by Southern Baptists and for sale to Southern Baptist churches under the name of "Baptist Literature Board" (BLB)—were actually originated by Scripture Press, a non-denominational publishing house, Baptist Press has learned.

BLB, a small group of individual Southern Baptists, was organized in January 1976, to give "dissatisfied" Southern Baptist churches "an option" to curriculum materials produced by the Sunday School Board, the Southern Baptist Convention (SBC) publishing house.

The dissenting group's executive director, William A. Powell, also serves as president of "The Baptist Faith and Message Fellowship" (BFMF), an organization formed in 1973 primarily to defend one theory of scripture inspiration—verbal inspiration—and ferret out "liberals" among Southern Baptists.

In the February-March 1976 issue of the *Southern Baptist Journal*, the BFMF publication, which he edits, Powell, said editorially, in reference to BLB, that his group's publishing venture makes it possible for Southern Baptists to purchase literature "prepared by Southern Baptists who are committed to the fact that the Bible, in its original form, is the infallible and verbally inspired word of God"

"This means," he continued, "that churches will not need to purchase literature produced by those outside our denomination. . . . So now, once again, our churches can purchase good literature, produced from within our denomination, based upon the fact that God inspired every word of the Bible."

In a telephone interview from his office in Buchanan, Ga., near Atlanta, Powell told Baptist Press that it is valid for BLB to identify Scripture Press material as "produced by Southern Baptists" because Southern Baptist editors have the right, under their contract, to make editorial changes in Scripture Press curriculum materials if they so desire.

He said BLB editor-in-chief, M. O.

Owens Jr., pastor from Gastonia, N. C., and a BFMF director, and any other editors "take basic material that Scripture Press has and go through it and make it exactly like what we want and put our inserts in it and our name on it so that we can say we are responsible for producing this material."

The teacher and pupil quarterlies involved carry the Baptist Literature Board imprint, with no reference to Scripture Press, except copyright information, in small type on the inside front cover, which refers to "SP Publications" and "SP Foundation." "SP" is not identified.

Title page copy describes the contents as "produced by Southern Baptists," although a Scripture Press spokesman said its writers come from a number of denominations and it has no Southern Baptists on its editorial staff.

In a line-by-line analysis of one of the quarterlies for June-July-Aug., 1976—*Living Today* for adult pupils—Baptist Press could discover no editorial changes between the BLB-imprinted edition and the edition which circulates under the Scripture Press name.

Powell also told Baptist Press that BLB has made no attempt to hide the Scripture Press connection and has mentioned it.

In 220 column inches of display advertising in its January, February-March and April issues this year the *Southern Baptist Journal* has advertised BLB's literature as "produced by Southern Baptist individuals. . . ."

The ads failed to mention Scripture Press. So did 89 column inches of articles on BLB in the same issues. So did the BLB's initial news release in January, which described its formation.

Asked why the *Journal's* advertising, which included two full page ads, omitted the Scripture Press connection, Powell said, "No reason other than space. We only have a certain amount of space. We felt we had more important things to say."

As to why the BLB's initial news release omitted the Scripture Press information, Powell said, "I do not know

of any reason why it was left out or why it should have been in. As you know, when you write a news release you don't tell everything."

Powell also said BLB explains the Scripture Press connection in a BLB-produced brochure, "Literature and other Materials Available From the Baptist Literature Board," which he said BLB sends to churches. He said he doesn't know how many brochures have been distributed and that not all received it in advance of ordering.

He quoted the brochure as saying, in part, "Some of the quarterlies, books, materials and supplies will be written, edited and produced under the direct supervision of the BLB. And the amount of materials written and produced by the BLB will continue to increase in the months ahead."

In actuality, Powell told Baptist Press, "very few" materials have been produced solely by BLB as yet—and none of the curriculum materials which BLB makes available, with its imprint, for preschool age through adults, from Scripture Press, beginning in the June-July-August quarter.

"Some of the materials available from BLB," he quoted the brochure as saying, "will be produced by various other publishers and suppliers of good, doctrinally-sound and true-to-the-Bible materials."

The brochure, he said, mentions adaptation of Scripture Press materials, indicates BLB will also use other material outlets and comments that content is more important than who produces it.

He said the brochure says, "The BLB name and logo will appear on the materials that have been written or edited or produced by BLB. Of course, the names of other producers will be on the materials they have produced."

He conceded that some churches may have ordered material without access to or knowledge of the reprint or the brochure but noted that *Southern Baptist Journal* readers make up "the only list we've used in advertising."

Owens, questioned about the visibility of the Scripture Press connection, said, "It is very possible" that the advance publicity did not magnify the relationship properly. "I would have done a little more to be sure it did, but I did not have anything to do with that part of it."

Kentucky Baptists at Work

Kentuckians in Guatemala: Beans, Tortillas & No Lemons

by Jim Cox, Associate Editor

"The Lord was in this whole thing. He put together a team of 17 men, most of whom had never met one another before, and they worked together for a week like they had worked together for years. There wasn't a lemon in the bunch!"

Randall Jones literally beamed in his office at Sonora one day last week as he reported his recent experience on a Kentucky reconstruction project to Guatemala.



Jones

Jones, pastor of First Baptist Church, Sonora, is a Murray native, a graduate of Murray State University and Southern Seminary. He went along as interpreter for the group, having previously been under Foreign Mission Board appointment to Paraguay and attending language school in Costa Rica.

"I had a lot of opportunities to witness in the streets of San Martin," he continued, "and to counsel those people. It made a profound impression upon me and I hope it was helpful to them."

San Martin, a little village in the interior of the country, is about two hours from the capital city of Guatemala City. According to Southern Baptist missionaries, it was the worst hit of all cities in Guatemala. Of its 10,000 citizens, 3,000 were killed and many more have moved away since. It is a city of desolation, yet determination.

"The thing that really impressed us, perhaps more than anything else, was that these people in the little Baptist church which was destroyed there voted to rebuild their church first. Their own homes will be rebuilt later," said Jones. "If this isn't a perfect example of setting your priorities in the right order,

I don't know what is."

Many of the church members are living in homes made of cornstalks and they will do so for some time. The rainy season sets in at this time of year and continues until November, so—because of the annual torrential downpours which cause mudslides and make construction virtually impossible—they will be unable to begin reconstructing their homes until November.

"The Lord provided for our every need," Jones declared.

"He held the rains off—it started to sprinkle just as we finished the construction job. When we were short 180 concrete blocks, a man drove up in a truck carrying 200 of them, which we were able to buy. We ran out of roofing nails on the last day but we were at last able to find someone who sold them, so we got the job finished."

He laughed as he told of a few of their experiences.

"Some of the men weren't sure they wanted to eat black beans and tortillas the first day" (a Sunday), he declared. "But when we had finished the first work day" (a Monday) "a whole lot of beans and tortillas were consumed."

Each evening the men had a sharing period, telling of their experiences of the day. On at least two occasions they participated in bilingual services with the Guatemalan nationals, exchanging testimonies and songs in both English and Spanish. A 15-year-old boy became assured of his salvation at one of these services, and "we don't know how many others were touched," Jones added.

The men were dedicated to their task, starting out at 6 a.m. the first day, at 5:30 the second, 5 the third and 3:30 a.m. the final day.

When they had finished, a 28-foot by 42-foot church auditorium with Spanish architecture stood on a hill in the heart of the city. The Baptists were proud; the Catholics were envious; and all the people seemed pleased that a house of God had been erected.

On Friday, before departing for home Saturday, the 17 Kentuckians spent a

KENTUCKIANS IN GUATEMALA

James Abbott, Reynolds Station
Russell Arnold, Reynolds Station
Paul Chandler, Danville
David B. Davis, Crestwood
Tony Doane, Crittenden
Milford Doss Jr., Somerset
Edgar Hodges, Elizabethtown
Harry Hornbuckle, Elizabethtown
Randall Jones, Sonora
Norman Leigh, Greenville
Tony Martin, Crittenden
Ken Miller, Elizabethtown
Douglas Rice, Fordsville
Kenneth Rogers, Somerset
Tommy Stovall, Greenville
Bennie Van Hooser, Greenville
Willard Wise, Campbellsville

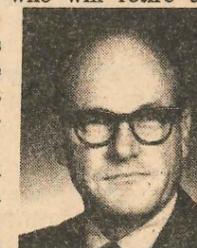
day in Guatemala City souvenir shopping, sleeping and taking their first hot showers in a week. That night they visited in the home of missionaries for a final sharing of experiences.

These 17 plan to come together again next fall at the state Brotherhood convention Oct. 7-8 at Berea to relate their experiences. It should be a rewarding event for them and their audience.

Across the SBC

McGregor Miss. Editor

Donald T. McGregor was elected to succeed Joe Odle, who will retire as editor of *The Baptist Record*, news publication of the Mississippi Baptist Convention, effective Sept. 1.



McGregor

McGregor, 52, a veteran of Southern Baptist journalism, joined the paper in September 1974 as associate editor, after spending about one year as editor and publisher of a weekly newspaper in Kemp, Tex., a Dallas suburb.

Before that, McGregor was editor of *The California Southern Baptist* state newspaper for two years and associate editor of the *Baptist Standard*, newspaper of the Baptist General Convention of Texas, where he spent 15 years.

CONVENTION PREVIEW

SBC Will Elect President, Hear Ford, Adopt Budget, Project Added Outreach

by Robert O'Brien

In a year of presidential politics—USA-style and SBC-style—more than 16,000 Southern Baptists, meeting in Norfolk June 15-17, will elect a new convention president and possibly hear the president of the United States.

Elected "messengers" to the Southern Baptist Convention (SBC) annual meeting will also vote on a record-shattering \$55 million national Cooperative Program unified budget for 1976-77, survey the denomination's worldwide mission strategy for the last quarter of this century and hear a report on the SBC Executive Committee.

A new president will assume the top elective position of the nation's largest Protestant body at the end of the jam-packed, three-day session. Jaroy Weber, pastor of Lubbock's 10,277-member First Baptist Church, who will preside at the SBC's 119th annual session, will step down after two one-year terms, the SBC's constitutional limit.

Incumbent President Gerald Ford, now scrambling for the nomination of the Republican Party, had tentatively agreed to address the SBC's Tuesday evening session, June 15—subject to change—long before the current challenge by Ronald Reagan put his nomination in question. A final decision on the president's appearance will be made two or three weeks before the speaking date.

The SBC's committee on order of business asked Ford to come as the President—not a candidate—to speak non-politically in observance of the nation's bicentennial.

The \$55 million budget—\$4 million more than 1975-76—includes a \$49 million basic operating budget for 20 SBC and SBC-related national agencies and committees and the SBC operating budget. It also includes a \$1,080,000 capital needs figure and \$4,920,000 in challenge operating funds. The challenge portion is broken into two phases of \$1 million and \$3.9 million.

Messengers will also vote on a \$909,000 1976-77 convention operating budget, which includes the cost of operating the annual SBC meeting, the

SBC's contribution to the Baptist World Alliance and other items.

A 21-person missions challenge committee, mandated by Southern Baptists in 1974 to study the potential of the 12.7 million-member denomination's world wide missions advance during the last 25 years of the 20th century, will deliver a 65-page report.

It will include 15 major recommendations, built around the first one urging a primary goal of taking the gospel of Jesus Christ to everyone in the world in the final quarter of the century. The recommendations will urge unprecedented inter-agency cooperation and a quantum financial leap by churches and state conventions to achieve objectives. In another report, the Committee of Seven, which the SBC asked to study its Executive Committee at the Executive Committee's request, will bring its recommendations.

The Committee of Seven, chaired by C. R. Daley, editor of Kentucky Baptist state news publication, *Western Recorder*, will recommend bylaw changes clarifying the Executive Committee status. It will also recommend that its findings and suggestions be referred to the Executive Committee for consideration and response to the 1977 SBC meeting in Kansas City.

Besides resolutions, unpredictable in content, which could range from the charismatic movement to abortion, the messengers will hear agency reports, the president's address, the convention sermon and other inspirational messages and music and conduct other business.

That business will include one item which would require changing Article VI of the SBC constitution to decrease the number of local members serving as trustees of SBC boards and agencies. The change would alter the number of trustees from "the city or vicinity of the state in which the board is located" from 18 to 12. It would also reduce the number of local members from any one church from 5 to 3.

That grew out of a motion at the 1973 SBC which would have had the effect of abolishing local boards altogether and

seeking wider representation. Last year, an Executive Committee recommendation to the convention that the figures be reduced from 18 to 16 and 5 to 4 was referred back for further study.

Kenneth Barnett, a New Mexico pastor formerly of Oklahoma, who made the original motion, told an Executive Committee hearing he would support the latest proposal.

The 1976 recommendation would also lower membership requirements for representation on boards and agencies, allowing an additional member from each state with 250,000 Southern Baptists, instead of the current 500,000. Each state would also be allowed an additional representative for each additional 250,000, as the SBC constitution now stipulates.

Another suggested change, for commissions whose trustees are not determined by charter requirements, would reduce local members from 10 to 8 and representatives of the same church from 5 to 2.

Among other business, the SBC Sunday School Board will report that its trustees have reaffirmed the board's present method of allocating funds to state conventions for promotion of work

Board trustees responded to a motion made at the SBC in Miami Beach last year by a North Carolina messenger "that the money being used by the Sunday School Board in its program of Cooperative Education and Promotion Work with state conventions be given to the Cooperative Program" unified budget of the Southern Baptist Convention rather than directly to state conventions.

But the board, which studied the historical position of the convention and surveyed state Baptist secretaries, forecast that state conventions would need "to withhold nearly \$2 million from the national level Cooperative Program in order to make up for this loss of money supplied by the Sunday School Board."

State officials unanimously agreed that the present system has not resulted in interference by the Sunday School Board or attempted domination by the agency, a board spokesman said. The trustee study indicated difficulties related to the motion, including problems with cooperative planning, programing, field services and general correlation of work between the board and state conventions.

Franklin Owen

SALT-LEAVEN

Christians are charged by Jesus to be "the salt of the earth." Salt preserves and gives flavor. This is one of the principle utterances of Jesus in his description of Christians in the Sermon on the Mount.

We live in an activist's age when the main emphasis is on what one can or will do. There is no argument that we ought to do good. But it is to be noted that Jesus here emphasized what we are to be. Maybe more important than what a man does is what one is.

Another figure used in the New Testament to describe kingdom

affairs is that of leaven. It is sometimes used to illustrate evil, but it also is used to represent the good. Whichever is the case, the scriptures are correct when they say, "a little leaven leaveneth the whole lump" (I Cor. 5:6). Again, here is suggested Christian influence in society, based on what we are.

Maybe there are times in history when we really don't have opportunity to do much that will influence the world. Maybe the lives of us ordinary folk contribute most in society by what we are. The presence of Christians helps to inline society Godward.

Consider in the business world, for example, what might result if there were no Christian influences. If greed were the only influence, how bad would things get?

Consider the world of education. Suppose there were no Christians and no Christ-like influences in our schools. Lord Wellington said that education without God would turn out "a generation of clever devils."

Consider the nation or the city. How far would evil go if it had no resistance? I don't know how much you and I have the power to do, but I know what we can be. The salt that preserves and seasons society saves it from spoiling and saves it from being stale and in-lapid. We can be the "leaven in the lump" that makes the bread palatable and worthwhile.



Jack Birdwhistell

Our Baptist Heritage

"A charge was brought against Sister . . . for frequently giving her mother the lie, calling her a fool and endeavoring by tattling to set several of the neighbours at strife with each other. She was excluded for the same."

This entry from the minutes of South Elkhorn Church, March 1805, reflects one main concern of early Kentucky Baptist churches: discipline of members. Historians of American religion have long noted the civilizing impact of churches in a "rough and ready" society.

A major problem was alcohol. Liquor flowed freely on the frontier and many a Baptist was excluded for "drinking to excess," "getting drunk," and "intoxication and for shooting for liquor." Other abuses included adultery, fighting, stealing, gambling, horse racing, gossip and "frolicking and dancing."

Slaves who were members (and there were many) mattered enough to be dis-

ciplined and occasionally white Baptists were charged with mistreating their slaves. One couple was chided for "not dealing with Nancy their Negro woman, bringing her before the church and for putting her in irons."

Quarreling members would allow a church committee to settle their dispute on the model of Matt. 18:15-18. Congregations also attempted to solve family problems.

The dangers of such supervision are obvious. Monthly business sessions often became tattling sessions which hurt feelings and aroused angers. Many "excluded" members never came back to church. As Charles Deweese of the Southern Baptist Historical Commission has emphasized, there was often more concern for the "purity" of the church than for ministry to those who had erred.

At their best frontier Baptist churches exhibited genuine concern for the moral well being of the members. In our larger, more complex church life, these procedures are probably inappropriate. Our task is to recover a responsible church discipline in a society which is at least as morally needy as that our Baptist forefathers encountered.

Convention Calendar

JUNE		JULY	
4-5	Weekday Early Education and Mentally Retarded Conference—Cedarmore	28-July 2	GA & Acteen Camp—Cedar Crest, Cedarmore
7-12	Counselors' Training Week—Rabro, Cedarmore	28-July 2	RA Camp—Rabro, Cedarmore
13-14	SBC WMU Meeting—Norfolk, Va.	JULY	
14-19	RA Camp—Rabro, Cedarmore	2-3	Father/Son Camp—Rabro, Cedarmore
15-17	Southern Baptist Convention—Norfolk, Va.	5-9	Adult Bible Preaching/Teaching Retreat—Cedarmore
17-20	Pre-Camp Training—Cedar Crest, Cedarmore	5-9	Kentucky Baptist Youth Week—Cedarmore
18-20	Conference for Deaf—Cedarmore	5-9	GA Camp—Cedar Crest, Cedarmore
21-25	Kentucky Baptist Youth Week—Cedarmore	5-9	RA Camp—Rabro, Cedarmore
21-25	GA/Acteen Camp—Cedar Crest, Cedarmore	9-10	GA Mother/Daughter Overnight Camp, Grades 1-3—Cedar Crest, Cedarmore
21-26	RA Camp—Rabro, Cedarmore	9-10	Father/Son Camp—Rabro, Cedarmore
23-25	WMU Executive Board—Cedarmore		
28-July 2	Kentucky Baptist Youth		

A Brotherhood Leader Seeks the White House

by Jim Newton

This reprint of an article in the July issue of World Mission Journal is not intended as a political endorsement. It is designed to answer some of the questions many people are asking about Mr. Carter who, until a few months ago, was not widely known beyond his native state of Georgia. —Editor

The gangly young man with long black hair strode confidently up to Presidential Candidate Jimmy Carter, shook his hand and talked for a long time.

Carter, on a hand-shaking visit during a 6 a.m. shift change at the huge General Electric plant at Erie, Pa., gave the young man his famed toothy grin.

But as the young man talked, the grin slowly faded and a look of concern overtook the former Georgia governor and active Baptist layman.

The young man told Carter that he, too, was a born-again Christian and that he wanted to express his deep appreciation for Carter's willingness to openly proclaim his faith in Christ as a presidential candidate.

Two weeks later, that nameless young man in all likelihood cast his ballot for Jimmy Carter during the Pennsylvania Democratic Primary.

Carter's stunning victory in the Pennsylvania primary has been considered by many political pundits as the turning point in the race for the Democratic nomination. Carter's Pennsylvania sweep forced the withdrawal of Sen. Henry (Scoop) Jackson, shattered the chances of Cong. Morris Udall and prompted Sen. Hubert Humphrey to make a tearful announcement that he would not seek the nomination.

A Carter campaign worker told *World Mission Journal* that if Carter could win by a good margin in Pennsylvania, it would start a snowball effect that would be unstoppable at the New York Democratic National Convention in July.

A reporter for the *Los Angeles Times* who has been covering Carter's campaign said he believed it would be more difficult for Carter to win the party

nomination in July than for him to win the election in November.

"Not since the Kennedys have I encountered a candidate with as much personal appeal to the masses of voters," he said.

The Carter mystique has both intrigued and puzzled some political pundits, who a year earlier were asking: "Jimmy who?" Most never dreamed that the Bible-believing Baptist governor from the deep South would ever get this far.

Carter's religious beliefs have been difficult for some reporters and politicians to fathom.

Those who know Carter intimately have denied that the former Georgia governor uses his religious beliefs to further his political ambitions.

"I don't think I'm ordained by God to be president," he told a crowd in North Carolina in March. "I have never tried to impose my religious beliefs on others."

Carter, however, has not hesitated to share his faith and to openly declare that "Jesus Christ is the most important thing in the world to me."

If anything, his open declaration of faith has helped rather than hurt him politically, commented some observers. Columnist Ann Landers, for example, said that Carter won in Pennsylvania primarily because "people want spiritual leadership" and admire Carter for speaking unashamedly of his religious faith.

Carter repeatedly has said he has avoided making a show of his religion. Friends say his basic nature is to be a quiet, self-effacing, low-key politician and Christian.

He said if he is elected President he would not turn the White House into a chapel or make a display of his religion. "I would join the nearest Baptist church and go there every Sunday and play down any sort of show about it," he said.

Two years ago Carter gave his testimony before 20,000 Baptists attending

the Southern Baptist Convention in Dallas.

"I am a politician and a Christian," Carter said in subdued tones. "I'm a father and a Christian, a nuclear physicist and a Christian, a business man and a Christian, a governor of a state and a Christian."

The Georgia governor confessed however, that "I am a better father, businessman, farmer and nuclear physicist than I am a Christian."

Carter told the Baptist convention he had sought to be "an active witness for Christ," but found himself handicapped by two factors.

"I have come to believe that the best evangelism is when one's own personal relation with Christ is worthy of being imitated," he said.

He confessed that all too often he is like the Pharisee who thanks God "that I am a deacon, a Sunday school teacher, a former Royal Ambassador leader, that I am in public affairs, that my reputation is good. . . ."

Another obstacle, he said, is "lack of genuine gentleness and love."

Carter said he struggles to stand on his own two feet, to manage his own affairs, to be successful, to be dynamic and aggressive leader, because that is his normal attitude. It is more difficult, he confessed, to "reach out with an open concern and love to people who I want to tell about Christ."

He recalls an experience while on a Brotherhood-sponsored witnessing mission to Massachusetts where he was invited to share his faith with Spanish speaking Puerto Ricans.

"I worked with a very fine and dedicated Christian Cuban whose name was Eloy Cruz, and I watched him open the hearts of people who were often employed and very poor," Carter said.

Saying that Cruz had been a tremendous inspiration to him, Carter asked Cruz how he could "touch these people so quickly and so effectively."

In Spanish, Cruz told Carter: "Nuestro Salvador tiene los manos es suave; y el no puede hacer mucho con un hombre que es duro." (Our Saviour has hands that are very gentle, and can't do much with a man who is hard.)

As a result of that experience, Carter now tries to read at least one chapter of the New Testament in Spanish every night before retiring. "I could do it in English in three minutes," he said

"but it isn't a challenge."

If Carter gets the nomination or is elected, he would become the first Baptist layman active in the Brotherhood organization and in missions ever to reach that plateau in national politics.

Before his election as governor of Georgia Carter was named to the board of trustees of the SBC Brotherhood Commission. He has been an active trustee for the commission ever since, even though his campaign caused him to miss the last two trustee meetings.

Carter has been an associational Brotherhood president, the Brotherhood director of his local church—Plains (Ga.) Baptist Church—and a frequent speaker at Brotherhood meetings.

"Working in Brotherhood made me aware of the necessity to turn to prayer often to ask God to guide me in my decisions," he said in an interview published by the *Baptist Men's Journal* (now *World Mission Journal*) in 1971 when Carter was governor.

Carter often said he spent more time on his knees during his four years as governor than he had during the rest of his life put together.

He frequently used a small prayer room just off the governor's office, going there when facing an agonizing decision.

"I've made my share of mistakes. But I try to base my difficult decisions on the proper understanding of God's will," he told Georgia Baptist Editor Jack Harwell of the *Christian Index* in 1974.

Now a member and an inactive deacon at Plains Baptist Church in the small southwest Georgia town where his peanut farm is located, Carter is active in his local church and is a substitute Sunday school teacher for the men's Bible class.

His pastor, Bruce Edwards, said he is convinced Carter is a "very sincere, mature Christian" who shares his faith openly and naturally, and takes his faith into consideration when making decisions.

"He doesn't want to use his Christian faith for political reasons, but at the same time he doesn't feel that he can deny it. He does not come on with any super-pious statements, but when he is questioned about his faith, he answers forthrightly," Edwards said. "I respect him for that," he added.

Carter grew up in Plains, born 51

years ago, the oldest of four children. When his father died in 1953 Carter left the U. S. Navy after serving as an officer on the submarine *Seawolf* to go home to run the family peanut and fertilizer business.

He became active in community affairs, serving on the school board and running for state legislature in 1962. He served as a state senator for eight years before election as Georgia's governor in 1970.

During his inauguration Gov. Carter declared unequivocally, "The time for racial discrimination is over. . . . No poor, rural, weak or black person should ever have to bear the additional burden



of being deprived of the opportunity of an education, a job or simple justice." He had taken a strong stand on the race issue during the days when it was unpopular in Plains. Carter was the only white businessman in Plains who refused to join the White Citizens Council following the 1954 Supreme Court decision.

Later on, he took an even stronger stand at Plains Baptist Church. He had missed an important deacons' meeting when the deacons and the pastor voted unanimously to recommend that the church exclude and refuse to seat any blacks who attempted to worship at the church.

On the Saturday before the vote was

to be taken, Carter and his family again were out of town attending a wedding of a cousin north of Atlanta. They arose early Sunday morning and raced to Plains in time for the service.

"I asked for recognition and urged the church to reverse the decision of the deacons and to permit free entry of any blacks who attempted to enter our church," Carter said. They were outvoted, however. The only six people voting to keep the services open to all worshipers were five members of the Carter family and one other.

Today, blacks are welcome to attend worship at the Plains church, even though the policy adopted almost 15 years ago has never officially been rescinded. "We just ignore it (the policy)," Edwards said.

Carter's mother, who went to India at age 68 as a Peace Corps volunteer, has strongly supported her son's candidacy. *Newsweek* quoted her as saying: "Jimmy's so nice and polite, but he's tough as nails inside. . . . He's going to win or bust."

Carter's strategy for winning has been to shake hands, meet the people and exude his warm personality as much as possible.

Outside the General Electric plant in Erie, Pa., he was asked if he thought it really did any good to shake every hand in sight.

"Yes, I think so," he replied. "There are more than 7,000 employees here, and I'll shake hands with about 1,000 or 1,500 of them. And they will tell the others that I cared enough about them to come out here at daybreak to meet them."

He has repeatedly stated: "I'll never tell a lie. I'll never knowingly make a misstatement of fact. I'll never betray your trust. If I do any of those things, I don't want you to support me."

Even if he does not win, no one is asking any longer, "Who is Jimmy Carter?"

Neither has he been criticized for not being specific enough about his religious convictions.

And although Southern Baptists have been reluctant to give any kind of official endorsement of political candidates, there is little doubt that to many Southern Baptists, Jimmy Carter is a winner, even if he doesn't win the Presidential nomination or the election as President.

Christian Education

Seminarian Mixes TV News With Theological Studies

by Mike Duduit

Jim West lives in two worlds.

One keeps him busy with interviews, film editing and running down news tips. He is a reporter for WHAS-TV, a television station in Louisville.

The other world is full of books, tests and translating Greek and Hebrew. West is a third-year theology student at Southern Baptist Theological Seminary. In his "spare time" he is also youth director at a church in New Albany, Ind.

Walking the tightrope between two worlds—the newsroom and the classroom—has not always been easy, West explains:

"In terms of time it has hurt me. I'm sure my grades have suffered. Ask my professors and they'll tell you I'm chronically absent."

West's job at the station is to update the 6 o'clock news—to cover anything for the 11 o'clock news. He is the only nighttime news reporter at WHAS, and his eight-hour day goes well into the late-night hours.

The New Port Richey, Fla., native's work has given insight and experiences the average seminary student doesn't have. For instance, last fall during anti-busing riots in Louisville, West and another reporter were surrounded by angry demonstrators when they accidentally drove their marked station car too close to the action.

"They surrounded the car and someone threw a brick and smashed the window," West recalls. "I believe they would have killed us if they could have gotten us out of the car."

The seminarian calls the sequence of events leading to WHAS "not so much luck as providential care."

While in high school West worked for a small radio station, then worked for the campus radio station at Wheaton (Ill.) College. When he and his wife Debbie moved to West Palm Beach, Fla., where he attended Palm Beach Atlantic College, he began scouting for jobs, and "as a joke I went to a small TV station to apply," he explains.

West didn't laugh, however, when

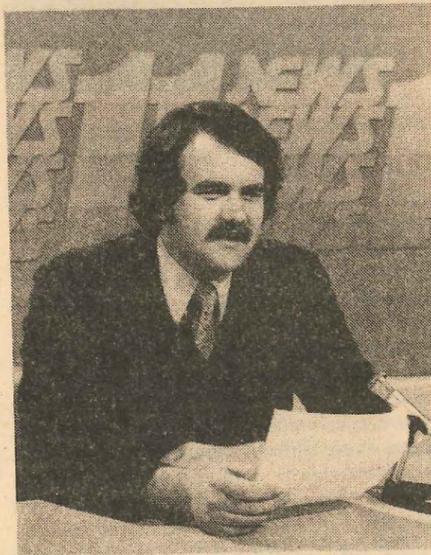
they hired him. Two months later he was hired by a large West Palm Beach television station and stayed there two-and-a-half years until he was graduated from college in December 1972.

When the Wests moved to Louisville to attend seminary "just out of the necessity of having a job, I applied to the TV stations and WHAS had a position open."

How do his peers in what West calls "the most secular, rough profession there is," respond to a seminary student in the newsroom?

"Some of them call me 'preacher,'" says West. "For a long time it was 'hands off.' At first they excluded me from their conversations—maybe I excluded myself. I tried to break through to them, to show that I was human, too. Since that time I think we've come to the point where they have a respect for me and I have a respect for them."

In fact, the Wests have at times been viewed as the "chaplains of the newsroom." They have counseled some other station employes on personal and marital problems and he officiated at a wedding of two radio news reporters.



West recently introduced a new subject area to Louisville's television news scene—religion.

"We've tried to cover things that are of interest to the general public," he explains.

"I think we've shown that religion is a respectable thing to cover, that it can be covered by the secular media and that it can be interesting to people who aren't involved in it."

Features have ranged from the meaning of Hannukah (a Jewish holiday) to a three-part series on the Unification Church of Korean evangelist Sun Myung Moon.

Religion coverage offers a special challenge to West, he says, because "it's hard to keep your objectivity as a reporter. I try to keep my personal convictions out of the story, but it's hard!"

He denies there is a total separation between the ministry and news broadcasting. Rather, he sees them as "very closely related."

"The tools I've used in broadcasting are much like those used in the pastorate," he says. "The basic objective of both is finding the truth, whether it's as a reporter or a minister. In both areas you analyze your sources, do research, put them together in a summary fashion and then you present them."

West hopes he has made a positive Christian impact on the WHAS newsroom.

TV news is his world—or at least one of them.

Sullivan at Boyce

James L. Sullivan, retired president of the Southern Baptist Sunday School Board, will teach a course on "How Southern Baptists Work Together" at Boyce Bible School June 8-11.

Peggy Derryberry Winner

Peggy Derryberry, daughter of Mr. and Mrs. James B. Derryberry, Frankfort, Ky., has been awarded Campbellsville College's presidential scholarship. The decision was based upon American College Test score, academic potential, character and leadership potential. It is renewable for four years by maintaining a cumulative grade point average of 3.5.

Atkinson to M. C.

Ralph C. Atkinson Jr., dean of the School of Religious Education at Southern Baptist Theological Seminary since 1973, has resigned effective July 31 to accept a position as vice-president for institutional advancement at Mississippi College, Clinton.

In the new post Atkinson will direct the institutional planning, resource development and public relations programs of the 3,500-student Baptist college.

He will be succeeded in the deanship by Allen W. Graves who will resume the religious education post after service as executive director of the Ministry Training Center and the Boyce Bible School.

While at Southern Seminary Atkinson has been active in Kentucky church and denominational affairs. He is presently serving as consultant to the Christian education depth study committee of the late convention and as a member of the church development advisory committee of the Long Run Association.



Atkinson

Town Honors Four

Georgetown College awarded degrees to 30 students May 22.

Four received honorary degrees at the commencement exercises: Mary Jo Heens Hill, Walter B. Smith, Ruth Collins Osborne and Mary Wharton. These four were recognized for outstanding contributions in the field of education.

Colloquium June 9-12

More than 800 leaders from all levels of the Southern Baptist Convention will converge at Williamsburg, Va., for a four day colloquium on Christian education which will explore the challenges confronting it in America's third century. It is sponsored by the SBC Education Commission and Association of Southern Baptist Colleges and Schools.

Missions & Ministries

Reaching for the Moon?

The 1976 goal for the Southern Baptist Lottie Moon Christmas offering for foreign missions has been raised to \$29 million.

Woman's Missionary Union (WMU), the Southern Baptist Convention (SBC) auxiliary which sponsors the annual offering, revised the goal after learning that the 1975 offering had reached \$26,169,421, about \$2 million over its goal. The 1976 goal had previously been set at \$26 million.

Kaleidoscope Pulls BYWs

More than 825 Baptist Young Women (BYW) had registered as of May 12 for Kaleidoscope '76, the first national meeting for Southern Baptist young women, 18-29, held by Woman's Missionary Union (WMU), national Southern Baptist Convention auxiliary.

Registration is still open for the event which will convene in the Virginia Beach Convention Center Friday evening, June 11, and run through Sunday morning, June 13, before merging with the WMU annual meeting, June 13-14, at the Norfolk Scope Convention Center.

Claxons on Furlough

Neville and Emma Claxon, Southern Baptist missionaries in Benin, West

Africa, were scheduled to arrive in Louisville on May 17 for a four month furlough. The Claxons will use their time sharing their missionary experience with churches and will be reunited with some of their family members. Their address is 813 Huntington Road, Louisville, Ky. 40207.

Graham Draws 430,000

Evangelist Billy Graham ended a record breaking Pacific Northwest Crusade in the new Kingdome Stadium in Seattle recently. The newspapers described it as the largest single event in the history of the state of Washington. The crusade attracted over 430,000 persons to the "Kingdome" during eight days of crusading. Over 18,000 people responded to an invitation to make a commitment to Christ.

Graham attributed the success of the crusade to several factors. Seattle has the lowest church attendance of any city in the United States. As a result, thousands of people are searching for "something" to believe in.

In addition, the intensive year-long preparation of prayer and Bible training that preceded the crusade increased the spiritual climate.

Graham said it reached spiritual depths he had rarely seen.

Revivals

Calvin Fields was the evangelist in a recent revival at Elk Lick Baptist Church, Lewisburg. There were six additions by baptism and two other professions of faith plus rededications. W. W. Johnson is pastor.

Pleasant Hill Baptist Church, Campbellsville, held a revival Mar. 28-Apr. 4. LaVerne Butler, pastor of Ninth and O Baptist, Louisville, was evangelist. There were 34 additions to the church.

Bob W. Brown, pastor, Trinity Baptist, Lexington, and Barry Blakeman, minister of music in Sturgis, led First Baptist, Pikeville, in revival services in April. Curtis Warf is pastor at Pikeville.

Broadway Baptist, Richmond, experienced revival the week of Apr. 25-May 1. Larry O'Bryan of Howards Mill Baptist Church, Mt. Sterling, was the evangelist. Twenty-two decisions resulted.

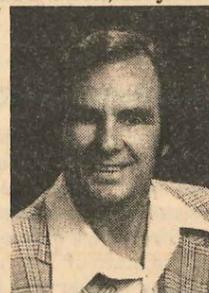
Clarence Hackett preached revival services at Long Run Baptist Church, Anchorage, Apr. 5-11. There were 16 additions to the church and 43 rededications.

James Hamblin, pastor, reports a revival at Airport Gardens Baptist Church, Three Forks Association, resulting in three professions of faith. Joe Mobley of Williamsburg was the evangelist.

Ministerial Casualties

by Jewell Barrett, Pastor, Harmony Baptist Church, West Paducah

The ministerial casualty list grows larger in a war yet undeclared by most. The war is in the spiritual realm. The casualties are flesh and blood; they are the broken lives of men reckoned to be men of God. The weapons used are legion and deadly, striking the very vitals of human weaknesses. In the truth of scripture, it is a war of principalities and powers, devious and operating on age-old rules. Some of these principles of evil warfare are:



Barrett

Disrupt the Supply Lines

The supply lines of essential provisions to maintain strength is vital. Sir Lawrence of Arabia was a key figure in defeating the Turkish Ottoman Empire in Arabia and Palestine by continual harassment of their railroads by dynamiting. The supply line of spiritual power from heaven to the beleaguered minister must be kept open. Communion with God in a real and genuine faith, kept alive by prayer and Holy Scripture, is the way of energy supply. Negligence, interruptions, busyness, laziness and lack of personal interest are a few of many things that interfere with the heavenly supply line to the minister. The man who does not know this is inviting defeat.

Infiltrate the Camp

The enemy infiltrates the camp to find weaknesses for a future offensive. Also these agents can sabotage unguarded spots. False, back-stabbing "friends" with a kiss of betrayal is a weapon older than Judas. The discovery that most opposition of a threatening nature comes from within the camp, from assumed allies, is a demoralizing reality. The apostle Paul did not destroy all the beasts at Ephesus. Their kin are tares in the wheat, false brethren, wolves in sheep's skin, sinners in the congregation of the righteous. These spies in the camp who serve a foreign kingdom seek to silence the man of God

with good news to tell.

Renaming War Words

The evil enemy is adept at changing words to be less than fighting words. Had Goliath known this modern trick he might not have gotten his head chopped off. (He should not have said those nasty words in front of David.) Terms such as: "wars of liberation," "political prisoners," "Hostages in a minority protest," "political bombings" are some fancy terms invented to make more acceptable barbarous greed of wicked men.

The same technique is used on the minister. Sin loses its ugly face when masked in socially accepted terms. The preacher becomes a flowery bag of wind when he allows the enemy to write his dictionary of sin. It can be an easy step from mouthing socially accepted, textbook terms to allowing these "harmless" things in his life. A disgusting homosexual pervert occupying a pulpit or pew may hide behind the cliché "accepting one's own sexuality." Or, a dirty mind eaten up with lust, explained merely as "fantasies." Or, a minister moving from place to place with unpaid bills and consider it no more than "poor pay" in commercial credit terms.

Any clergyman living in sin while claiming to be a man of God is a phony who shows exactly what he is by his works. To modify sin that it can be hidden behind ordination papers in a bishop's coat is abominable. To compromise sin and present a plan of salvation void of repentance is the enemy's best move.

Woe unto them that call evil "good." Many casualties happen here; an eternal tragedy!

Divert Attention

The enemy does not want the opponent to build his main strength at the best place of attack. Flanking moves, fake buildup in less important areas to draw attention away from the most vulnerable area is a proven military tactic. Involve the minister's time, energy, concern, activity in areas unimportant to the real battle; keep him busy jumping about fighting brush fires, let him feel he's making progress, while the buildup for

an all-out attack goes unnoticed. Many ministerial casualties come because the man of the cloth was darting about doing church work, community projects and ego-building and the enemy of Job hit in one day and obliterated him. Listen to our great Commander-in-Chief who said, "Keep alert at all times and pray."

We need to learn what this enemy is up to; the same enemy who attacked him in the garden of prayer and caught his dozing disciples by surprise.

War of Attrition

Just wear the opponent out. Get at his nerves. Raid and harass him like a thorn in the flesh and he may give up and quit. We recently lost a war in Southeast Asia that way.

Many a minister who has worked hard, studied, sacrificed, prayed, preached and pleaded just got worn out and quit cold. This may sometimes be reflected in those who go on the shelf, take an earlier retirement, find "a more meaningful ministry in a non-church related field," or go back to their old ways. The enemy wears down, and down, and down and out. Some, like Old Testament kings, started well but finished badly. Ministerial wear and tear is much, and time will do in the man who does not grow as he goes; who fails to replace worn, rusty parts; who binds not his wounds with blessed balm.

Conclusion

All false prophets who fill Baptist pulpits need to repent or get out. The real casualties involving such religious renegades are the people they lead astray by the error of their way. Ministers who are proud and boast in themselves need to beware lest they fall for the possibility of failure is in us all. The true man of God must be encouraged by his family, congregation and fellow ministers by prayer, appreciation and patient understanding. Satan's foreign legions who crucified Jesus, killed James with the sword and lopped off Paul's head are after the good and Godly in our generation to hush the mouth and life that would bring men to God.

The only safe and sure place is to stay with Jesus Christ, the king of glory, for he is the one "greater in us than he that is in the world."

Convention Preview

Hey, Look! It's SBC-TV!

W. C. Woody of TimeRite Inc. approaches the giant Southern Baptist Convention with the same meticulous attention to detail that ABC's Roone Arledge might devote to Monday night football preparation.

Woody and his associates at TimeRite have been charged by the Southern Baptist Convention's Executive Committee with producing convention activities for closed circuit television.

But this isn't your ordinary closed circuit television set. The screens are 24 x 32 feet and two of them will stand at either end of the convention floor.

The 1976 Norfolk convention will be the third year the Executive Committee has asked TimeRite to handle the program production for the huge image magnification system. It was done, successfully, at the 1974 Dallas convention and repeated in Miami in 1975.

"The Executive Committee leases the physical equipment, projector and screens for the image magnification system from a New York company," Woody said. "The TimeRite division of the Southern Baptist Radio and Television Commission arranges, usually without cost, production equipment materials like cameras, projectors and personnel to produce the convention on-stage activity for the magnification system.

"Everything that goes on the screen during convention activities—names, states, where delegates are from, etc.—is developed by TimeRite."

All camera personnel wear blue smocks to indicate to the TimeRite people that an authorized person is operating the expensive camera, loaned to TimeRite for convention use.

"We'll be using a five camera pick up to project three or four images on a screen at once, from different angles, for a split screen effect. Where we know ahead of time the names and titles of people who will be involved in the convention and the words to songs, we will program them into the computer in advance.

"Then, when these men speak or a song leader announces the name of a song, we can push a button on a computer and the words will flash on the screen. It's the same way a football game's statistics and player lineups are

produced for television."

Woody and his crew have arranged to obtain names of delegates who may rise with convention business from the sea of faces on the floor.

"We'll have TimeRite 'spotters' with walkie talkies on the convention floor. If the camera can get the person the spotter will get the name and home state and relay it to the writer at the central location so if the person's face is on the screen the name and state are up there also.

"We want every messenger to know who is speaking by name and state and picture. That's what communication is all about."

Woody said the same procedure will be followed with emergency messages. Emergency messages will be flashed at certain times during activities but "we

will not run them during an agency's report. We'll wait for an opportune time. However, they will be run frequently so people who need to be reached can be reached quickly."

If the whole thing sounds like a lot of work, it is. "Pre-convention planning begins in October and runs until convention time," Woody said. "We work on it about nine months out of the year traveling to sites, arranging with manufacturers and suppliers for personnel, lights, staging. You don't just walk into a place and say 'well, here we are' and start setting up.

"What we're setting up is, literally, a television broadcasting station. But instead of being on the air, we're putting it on closed circuit for convention messengers."

Mountains to the Mississippi

Franklin Owen, executive secretary-treasurer of the Kentucky Baptist Convention was keynote speaker at the Russell County Baptist Association bicentennial celebration May 23. The meeting, held at First Baptist Church, Russell Springs, celebrated 200 years of preaching in Kentucky and the publication of a history of the association and churches. Some 1600 copies of the history were distributed at the close of the service.



Marshall Phillips (right), pastor of Woodland Baptist Church, Middletown, points out features of the church's new educational building to (L to R) G. Allen West, missionary for Long Run Association; Peter Rhea Jones, professor of New Testament at Southern Seminary; and Franklin Owen, executive secretary-treasurer, Kentucky Baptist Convention. The new facility was dedicated May 2.

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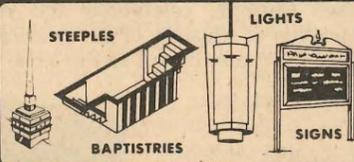
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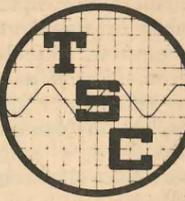
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Days of Beginning

Acts 1:1-2

The gospel of Luke contains a biography of Christ including the narrative concerning his ascension. It tells us what our Lord began to do and teach during his sojourn on earth.

Acts is a continuation of the story which was recorded in Luke's gospel. On 10 reported occasions Christ presented himself after his resurrection. His talking and eating with his disciples during the 40 days between his resurrection and ascension settled their doubts.

Acts 2:22-32

Filled with, controlled by and empowered by the Holy Spirit, Peter, who was formerly cowardly, was bold and courageous in speaking for Christ. Peter's sermon at Pentecost was truly a masterpiece. It was scriptural, logical, practical, pointed, personal, convincing, persuasive and effective. In it Peter emphasized the manhood, messiahship, miracles and manifestation of Christ. He reminded his hearers that Christ had been "approved of God" among them.

God demonstrated his approval of Christ by raising him from among the dead. Men had done everything within their power to prevent his resurrection—rolled a big stone in front of the entrance to the tomb, put a Roman seal on the stone and then placed a guard of soldiers around the tomb as a final precaution. But, as Peter said, "It was not possible that he should be holden of death." The Old Testament scriptures, such as Psalm 16:8-10, had predicted the death and resurrection of Christ. Christ's deity was vindicated magnificently when he rose from the dead. No fact in history is better attested than that of the resurrection of Christ, whom the people had seen, of whom they had heard and the one whom God had approved.

Peter's proclamation was born of the irrefutable fact of the resurrection of our Lord and his own personal knowledge of that glorious event. After proclaiming the reality of Christ's resurrection, Peter proceeded to declare his ascension and exaltation to the right hand of God.

Those who have wrought wondrous things for the Lord have been the ones who have received the good news of the life, death, burial and resurrection of Christ, who have trusted him as their personal saviour, who have been forgiven of their sins and gloriously saved and who have been empowered by the Holy Spirit. The Holy Spirit cleanses us from sin, guides us in service and empowers us for the spiritual tasks which are assigned to us.



H. C. Chiles
Murray, Ky.

Life and Work Series

From Slavery to Sonship

Galatians 3:2-3

Paul was shocked and grieved that some of the Galatians, whom he had influenced to receive Christ and obtain salvation, had exemplified such an amazing instability by deserting the gospel of Christ and turning to the erroneous teachings of the Judaizers which could not meet their needs or those of others. Paul decided to reprove them by asking some questions which he hoped would bring them to their senses and rescue them from the meshes of the Judaizers. He used their own experience in becoming Christians to convince them of their error in thinking that salvation could be obtained through human works or by keeping the law. He asked them, "Received ye the Spirit by the works of the law, or by the hearing of faith?" He reminded them that they were saved when they believed on Christ and received salvation as a gift from him. Having begun the new life in Christ with the Spirit, are you now trying to complete and prove your salvation by something fleshly, such as circumcision?

Galatians 3:23-29

Just as the pattern of faith is always linked with the promise of God, so the pattern of law is always linked with the performance of man. And that performance is never good enough. Those who seek justification before God through their personal efforts or works will live and die without it. Only through faith in Christ can one be delivered from the curse of sin.

Christ came to bring salvation to all who would receive him as their saviour. The purpose of the law was to serve as a schoolmaster to convince men of their need of Christ and bring them to him.

Galatians 4:1-7

Like all other events in the divine chronology, there was a time appointed by God for the incarnation of Christ. "When the fullness of time was come, God sent forth his Son." The saviour arrived exactly on time—the time appointed by the Father.

Christ Jesus was begotten by the Holy Spirit and conceived by the virgin Mary. There was in him a union of deity and humanity.

What was the real purpose and final goal of the incarnation? Christ came "to redeem them that were under the law."

Baptist News in Brief

B'hood Projects Surplus, Approves Reorganization

Encouraged by reports of a projected \$106,000 surplus in operating funds, trustees of the Southern Baptist Brotherhood Commission approved a staff reorganizational plan adding six new staff positions and a 12-month budget of \$1,582,000 to support it.

The new budget, up \$137,392 or nine percent, provides for a World Missions Conference director, a director of Pioneer Royal Ambassadors, a Baptist Men's consultant, a business section director and two editorial workers.

In other action the trustees unanimously requested the Executive Committee of the Southern Baptist Convention (SBC) to broaden its 1976-77 budget allocation recommendations and distribute a portion of all of the budget's challenge funds to all eligible agencies.

The budget recommendation calls for all agencies to share in a \$49,000,000 operating budget and a first phase challenge budget of \$1,000,000, but not a second phase challenge budget of \$3,920,000. The total 1976-77 budget is \$55 million (including \$1,080,000 in capital needs).

The SBC Executive Committee recommends dividing the second phase challenge budget among the Foreign Mission Board, Home Mission Board, Radio and Television Commission and six seminaries.

Commission trustees, responding unanimously to a motion by Everett Lemay, pastor from Mt. Vernon, Ill., asked the Executive Committee to reconsider its recommendation at its meeting, Monday, June 14, in Norfolk, the day before SBC messengers are scheduled to consider the 1976-77 budget.

The staff reorganization calls for five sections—business, service, program, ministries and communications—each headed by a director.

Jack Childs, current director of the service division, will become director of the service section; Bob Banks, executive assistant, the director of the program section; and Norman Godfrey, executive assistant, the director of the ministries section.

The agency will seek a director of the business section immediately, but leave

the position of communications section director unfilled for the present, McCullough said.

Agency trustees also approved a plan for stationing Daniel Y. Moon, a home missions consultant for Asians and internationals, at the Commission to work in lay renewal and with Royal Ambassador boys and Baptist Men's groups. Moon, a Korean employed by the Home Mission Board, will move to Memphis from San Jose, Calif.

Louisiana Retires Debt

The Louisiana Baptist Convention's executive board celebrated complete retirement of the convention's debt on its state Baptist office building at a dinner meeting in Alexandria.

The more than \$900,000 debt on the 15-year-old building was paid off five years ahead of schedule, reported Robert L. Lee, the convention's executive director. Lee was honored at the dinner for his 20 years in the convention's top administrative post.

Walnut Street Asks Clinic to Vacate

The congregation of Walnut Street Baptist Church, Louisville, voted to tighten its control over leasing and operations of a former infirmary which it owns and which now houses an abortion clinic.

The members asked Option Inc. to leave the building, which formerly housed the Norton Memorial Infirmary, by June 1. Earlier, the clinic had agreed to vacate, although it holds a one-year lease.

The Louisville Courier-Journal, which said the church's pastor, Wayne Dehoney, was under heavy criticism for the lease arrangement, quoted Frank Mather, the church's deacon chairman, as saying the former Southern Baptist Convention president was given "an outstanding show of support" at the meeting, which was closed to the press.

Dehoney said at the time the original report broke that he had known few details about the clinic's operations before it occupied church property but did know in advance that it was moving in. "I told a member of the corporation that I personally had no moral or theo-

logical problem with the operation of a legal, ethical clinic," he said.

Ford Praises Rutledge

Arthur Rutledge, retiring executive director of the Southern Baptist Convention (SBC) Home Mission Board, was praised by President Gerald Ford for the contributions of his agency to religious freedom.

The plaudits were in a letter President Ford wrote to Rutledge for presentation at a dinner of the trustees of the SBC Brotherhood Commission where the home missions leader was principal speaker.

Rutledge will retire Dec. 31 after more than 40 years as a pastor and denominational leader.

Charismatic Church Out

Harmony Southern Baptist Association, Oxnard, Cal., has officially withdrawn fellowship from College Heights Baptist Church in nearby Ventura over the church's charismatic involvement, cooperation with neo-Pentecostal groups and acceptance of non-Baptist baptism (alien immersion), Baptist Press has learned.

Association Moderator Ellis Pittman and William Gorrell, pastor of College Heights Church, both said the action was non-controversial and peaceful during the association's semi annual meeting in mid-April. Both, when questioned, verified the reported reasons for the action.

The association's action does not affect the church's current status as a Southern Baptist church affiliating with the state convention and/or the Southern Baptist Convention. Gorrell said the church will continue to affiliate with both.

Leadership Meet Set

A nationwide church leadership conference is scheduled for July 2-7 at Graceland Baptist Church, New Albany, Ind. A similar conference last year brought pastors, staff members and laymen from 14 states. Persons interested should contact Dean Scott, Minister of Education, Graceland Baptist Church, 2778 Charlestown Rd., New Albany, Ind. 47150.