



**WESTERN RECORDER**  
SEPTEMBER 9, 1976

## Prophets of Doom Are Wrong

Some Southern Baptists are unhappy with what they call modernism and liberalism in some Baptist pulpits, seminaries and colleges. They point with alarm to the occasional dropout of a few churches from the Southern Baptist Convention. These prophets of doom warn that unless their particular brand of biblical interpretation and doctrine is embraced by all other Southern Baptists, more and more churches will leave the convention.



This is mostly a false charge and a false conclusion. To be sure there appears occasionally a Baptist teacher or preacher who denies basic biblical teachings. Generally within a short time he eliminates himself or is eliminated. It is also a fact that a few churches withdraw from district associations, state conventions and the Southern Baptist Convention but the explanation is more than doctrinal disagreement.

The study of church history is enlightening and helpful in understanding what happens to denominations. It reveals that as a denomination gains it also loses. As it attracts more and more by its appeal, it loses some to whom it no longer appeals.

Surely this is true of Southern Baptists. We started out in America as a disinherited religious group and were for the most part poor and unlettered. The prestigious evangelical religious group in early America were the Episcopalians, Presbyterians and Congregationalists. Those who disagreed doctrinally or did not fit culturally in these groups found Baptists' churches very appealing.

## Why Some Baptists Leave The Fold

The fact that some Southern Baptists become disenchanted and unhappy partly explains the rise and growth of newer denominations and sects. The various Pentecostal and Church of God groups that appeared around and after the turn of the 20th century were built out of Baptists or people who ordinarily would have been Baptists. The Nazarene movement gleaned many unhappy Methodists.

This led to the facetious saying that Church of God people are Baptists with religion and Nazarenes are Methodists with feeling.

For whatever reason we always regret seeing Southern Baptists leave for another group. There can be and ought to be enough love and latitude in any Southern Baptist church for everyone believing and following the New Testament according to his understanding to feel at home. If one Baptist church in a community doesn't provide for the needs of all Baptists there should be another Baptist church in the community which does.

Having said this let's face the fact that some people are not best suited for Baptist churches where individual choice and the priesthood of every believer are practiced. Some

Baptist preachers in early America were mostly untrained, worship services were very informal and spontaneous and denominational organization was unknown or minimal. This life and worship style as well as the doctrinal distinctives of Baptists appealed to the common people who poured into Baptist churches.

But Baptists also grew and developed and now are a prestigious denomination in many communities. More and more Baptist preachers became trained, music became more refined and dignity and order were added to worship services. The First Baptist Church image was taken on by more and more Baptist congregations in communities where the leading families were Baptists.

The poor, the unlettered and the simple people who once felt so much at home with Baptists began to feel more and more out of place in Baptist congregations where the economic, the social and the cultural levels rise with every passing year.

Most are able to adjust but a few find another Baptist church more suited to their needs or even an independent church or another denominational group.

Considering there are 35,000 Southern Baptist churches and 12-and-a-half million Southern Baptists with every level and mixture of doctrine and culture, the wonder is not that we lose some but that we lose so few. Of those we lost most do not leave because of conscientious convictions based on careful consideration of true facts but are influenced by a misinformed and misguided pastor or layman.

Southern Baptists are not perfect but they are generally more in line with the truths of the Bible and the spirit of Christ than their critics, inside or outside. And there is no indication of much defection because of heresy.

people don't want to think for themselves or agonize over the will of God. They have a herd instinct and want someone to tell them what is right and wrong and what to believe and to do. They confuse a self-exalted preacher with God, dogmatism with revelation, loudness with inspiration and criticism with candor.

These people also delight in negativism and legalism. They want hard and fast rules on dancing, drinking, card playing and such. They want to be whipped from the pulpit every Sunday like a guilty feeling child who takes his whipping and so is free to return to his mischief.

They are hero worshipers who equate the views of the dogmatic preacher with the mind of God. Their faith is really more in man and man-made rules than in God and freedom in Christ. For this reason their faith is shot out from under them when their hero stumbles or proves to be a phony.

Such a mind-set partly explains why a strong independent preacher can build a large congregation and milk the members dry. There are even some Southern Baptist churches with such leadership. It won't work with most

Baptists but it suits some.

And so Baptists who are unhappy with worship styles and ways in their present congregation need not join a church of another denomination. There's probably another Baptist congregation within their reach which will meet their needs.

When basic differences in doctrine exist it's another

matter. Even then it is only fair to have any charge of heresy validated before writing off Southern Baptists.

It is true Southern Baptists lose a few to other denominations. Let them go if their Baptist roots and convictions are that shallow. On the other hand let freedom-minded New Testament believers belonging to non-Baptist congregations be welcome to join local Baptist churches.

## Baptist Forum

### AND THE WAR GOES ON

In Mrs. Benningfield's letter to the Baptist Forum as published in the Aug. 19 issue I discovered some very interesting things!

First, I learned that my friend Charles Blair used the obviously unfair tactic of quoting God's Word to refute human reason and prejudice! Worse than that, he resorted to using the original language of the New Testament. Shame on him!

Secondly, I found that a woman cannot serve God unless she is a deaconess or a preacher! I never knew that before!

Thirdly, until I read Mrs. Benningfield's letter I was always under the impression that the error of the Pharisees was in ADDING TO God's Word—not in adhering to the letter of the word. But now, thanks to Mrs. Benningfield, I understand that it is biased and wrong to follow the letter of the law and take the scriptures to mean what they say and say what they mean.

Fourthly, although Mrs. Benningfield freely admits that Paul said what Charles Blair said he did, still, it just never occurred to poor old Paul that women would become as qualified and educated as they are today. Therefore all Paul could do in his ignorance was write what the Holy Spirit told him to write! "After all," says Mrs. Benningfield, "Paul does not make mention of cars, trains, planes, etc. either, because they never occurred to him." But somehow I have the feeling that GOD knew about cars, trains, planes, etc. and if he had wanted to mention them in the Bible, he would have done so!

Fifthly, while I already knew that

true religion is from the heart, I did learn from Mrs. Benningfield that if we, for some reason, disagree with God's rules as laid down in the scriptures, we can just make up our own rules. How nice!

Mrs. Benningfield's letter was very instructive and I learned much from it. We are fortunate to have people with more than a "little" learning to set straight those of us who are so foolish as to believe that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16).

Jack Jones, Murray

### WINNFIELD OR HEFLIN?

Regarding the biography of the late B. B. McKinney which appeared in the Aug. 12, 1976, issue of the *Recorder*, there is one minor detail which the author of the biography failed to mention.

B. B. McKinney attended public school in my own home town of Winnfield, La. Winnfield is not mentioned in the biography. B. B. McKinney had a brother, Tom McKinney, who lived in Winnfield for many years, was an active member of the First Baptist Church there and I have heard him lead the music at the First Baptist Church of Winnfield.

I knew B. B. McKinney personally all my life and heard him say, in a facetious way, that it was a question as to whether Winnfield or Heflin was his home town. Winnfield claimed that it was Heflin and Heflin claimed that it was Winnfield.

Walter M. Averett, Lexington

### MORALITY AND THE MEDIA

I am enclosing a copy of a letter I wrote to the *Courier* about morality sometime ago for the bicentennial.

Since we hold the same views on ethics and Christian morality, I thought you might like to use it in your fine paper.

Although I am a retired United Methodist minister, I endorse the views of the Southern Baptist Convention on these issues. The word "any" should have been printed before "abortion" in my letter.

### WAKE UP AMERICA!

In this bicentennial year, let us remember these words of George Washington: "Religion and morality are the indispensable supports of our democracy."

The spreading moral decay eats at our foundations like a horde of termites, corrupting us like it was said ancient Rome was corrupted. Here are danger signs:

Many couples are living together like animals with no pretense of marriage; marriages are being dissolved at a greater rate than ever, with increasing numbers of children knowing the trauma of broken homes and divided loyalties; crime, alcohol and drug abuse are all increasing and constantly menacing our health and welfare; immorality of all kinds is condoned today, with statesmen and others indulging in "hanky panky" and sexual "fringe benefits," possibly at taxpayers' expense; abortion on demand is approved by the Supreme Court; X-rated movies and filthy literature, which contribute to the increasing number of rapes, are approved by the Supreme Court as the right of free people.

"America, America, God mend thine every flaw; confirm thy soul in self-control, thy liberty in law!" Amen.

John W. Lewis, Louisville

# Baptist News in Brief

## Tim Nicholas Associate Of Mississippi Paper

The Mississippi Baptist Convention Board voted an \$8.4 million budget, elected a new associate editor for *The Baptist Record*, the state's weekly newspaper, and honored the retiring editor of the publication.



Tim Nicholas, 28, photo-feature editor at the Southern Baptist Home Mission Board, Atlanta, was elected associate editor, effective Sept. 20. He will succeed Donald T. McGregor, who will assume the editorship, Sept. 1, on the retirement of Joe T. Odle.

Nicholas, a native of Atlanta, has been on the Home Mission Board staff for four years. He has also served in the U. S. Air Force and worked as a summer intern on *The Christian Index*, Georgia Baptist state paper, while earning a B.A. degree in journalism from Georgia State University. The board paid special tribute to Odle, who left the pastorate to serve for the past 20 years on the Mississippi Convention's staff, 17 of those years as editor of *The Baptist Record*.

## Walls W. Va. Editor

Jackson C. Walls has been promoted to the directorship of the division of religious education of the West Virginia Convention of Southern Baptists.

Walls became an associate in the division Nov. 1, 1975. When Tom Lang, division director, resigned to return to the pastorate Jan. 1, 1976, Walls continued to serve in the associate position, but assumed all the duties of the entire division as well as the editorship of the *West Virginia Southern Baptist*, which Lang had also held.

An alumnus of Southern Baptist Theological Seminary, Louisville, he was minister of education and youth in churches in Kentucky, Georgia and Ohio before joining the West Virginia Convention staff.

chairman of the SBC Executive Committee.

Ernest J. Moench, a retired Nashville business executive, will serve as chairman of an 11-person search committee, made up of the foundation's executive committee, to find Berry's successor.

## Deaths

E. Hermond Westmoreland, a retired pastor and Southern Baptist denominational leader, died in Houston at the age of 70.

Westmoreland retired as pastor of South Main Church in Houston in 1971 after serving as pastor for almost 34 years.

During his pastorate there he led the church from a membership of 2,334 to 5,665 and a budget of \$66,630 to \$927,747.

Denominational service included membership on the Foreign Mission Board, chairman of trustees for Golden Gate Baptist Theological Seminary, president of the Baptist General Convention of Texas, vice president of Southern Baptist Convention and trustee for Southern Baptist Theological Seminary.

## Kendall Berry to Retire

Kendall Berry, executive secretary of the Southern Baptist Foundation since 1967, has announced his retirement, effective Dec. 31.

Berry, 69, will return to business interests in Blytheville, Ark., where he was a banker and investor when named to the foundation post.

Active in Southern Baptist life before joining the foundation, Berry has served as both vice chairman and

## Western Recorder

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

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### SUBSCRIPTION RATES

Individual, \$3.69 (tax included); Foreign, \$3.75; Church Budget, \$2.50. All except church accounts payable in advance. Church accounts must have tax exemption number.

## Double Exposure

In the fall a young man's heart turns toward thoughts of . . . football! They say it's everybody's favorite sport, and to these youngsters it apparently is. *God, . . . giveth us richly all things to enjoy* (1 Tim. 6:17). Football is one we like best. For many at this time of the year football becomes number one in their lives. But therein lies a danger! Obsession with anything is not good. The scriptures caution: *Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God* (Rom. 12:2).

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# Kentucky Baptists at Work

## Eight WMU Rally Day Meetings Launch 1976-77 State Program

by Jim Cox, Associate Editor

Kentucky Woman's Missionary Union leaders are looking toward Thursday, Sept. 30, as the "start of something big," to quote a familiar song.

New on their calendar this year is WMU Rally Day, set in eight regional

sections across the state, to interpret and project emphases for the year. Identical two-hour sessions are planned at each location for the morning and night hours to accommodate people at a time most convenient to them. Every effort is being made to kick the year off "right."

The eight locations, all Baptist churches, include: First, Shelbyville; Georgetown; Harrodsburg; Paintsville; Harlan; Auburn; First, Hopkinsville; and First, Madisonville.

Kathryn Jasper, executive director of Kentucky Woman's Missionary Union, outlined other plans for WMU this year on a late summer day.

"Our Teach Missions emphasis this year will be 'To Know . . . To Grow.' Out of this comes an intensive two-year campaign we're calling 'Grow a Knowledge' in which we hope to increase WMU magazine subscriptions in Kentucky by 15,000. We've already increased them by 2,000 since December, incidentally," she beamed.

"Throughout the year we will emphasize the theme 'Minding the Future.' This alludes to Mission Friends, Girls in Action and Acteens, and our responsibility to provide for the future of WMU through these organizations."

Miss Jasper reported that, in a goal of 200 new age level organizations for the current year (through September), 240 new organizations have already been gained. "Needless to say, we are extremely pleased," she declared.

### CONVENTION AT BARDSTOWN

The biggest event of the year for WMU, of course, is the annual state

meeting. "For the first time we're moving outside a church, simply because we've become so big," Miss Jasper explained. "The Nelson County WMU Association will host us April 21-23, 1977, at Nelson County High School Auditorium in Bardstown."

She added that this was indicative of the fact that WMU has grown to recognize the place of the small church in the work. This will be a combined effort of many small churches to host the big annual event.

Among program personalities for that meeting already signed on the dotted line are Emmanuel McCall, Home Mission Board, Atlanta; Mrs. Christine Gregory, national WMU president, Danville, Va.; Mildred McWhorter, home missionary, Houston; Albin Whitworth, Walnut Street Baptist Church, Louisville; and more.

Next summer the state WMU will again provide GA and Acteen camps all summer long at Cedar Crest, located on the Cedarmore Baptist Assembly property near Bagdad. "We reach about 1,000 girls every summer in these week-long camps," Miss Jasper intoned.

The national WMU annual meeting will immediately precede the Southern Baptist Convention sessions June 12-13 at Kansas City, Mo. It has not been decided at this time whether to charter buses from Kentucky or not, but this past June 87 women rode buses and vans from the Bluegrass state to the meeting at Norfolk.

"What is big news," Miss Jasper continues, "is that we plan to charter a Kentucky plane to the North American Union Continental Assembly Oct. 12-15, 1977, at Grand Bahamas Island." This is a meeting of Baptist women from all over North America. Details will be announced later.

Thus, the state WMU has many exciting plans ahead, in addition to the normal load of retreats, clinics, officers' briefings, focus weeks, queens' courts and special weeks of prayer for missions.

### PERSONAL OBJECTIVES

What are Kathryn Jasper's goals for WMU work in the state of Kentucky?

"My number one hope and dream is that every church in the state will have a WMU organization," she stated positively but firmly. "So many do not realize that they could have a WMU even if it were not possible to have the various age level organizations," she went on.

"Another dream is that all leaders will be trained.

"I also want to see us grow a mission-minded people in our churches—and I'm not speaking only of the women. It's happening already, and as more and more churches catch a vision of what they can do, they will become involved and truly become mission-minded," Miss Jasper advised.

"Another goal is to see pastors become actively involved in WMU. Since one of our objectives this year is to teach missions, who can do it better than the pastor?" she asked.

"And, of course, I'd like to see our special offerings to missions significantly increased. We're doing well, but there's so much more we could do."

### ABOUT THOSE CHANGES

We asked her about the rapid changes which have come in this decade in WMU work.

"I love them," she replied instantly. "I like the involvement in mission action. You don't go to be a missionary any more—you are one.

"And the simplified organization is so much better. It used to be that we had so many more officers. The new arrangement provides greater flexibility."

She continued, "The printed materials are so much better, too. There's an involvement in study instead of hearing programs. And the emphasis of WMU work has become church-wide.

"We grew up at a time when women were seen and not heard in the church. Now we are fully recognized as a vital church program organization. We have achieved status because we do fill a strategic role in the life of the church," she concluded.

# Kentucky Baptists at Work

## Kentucky Baptists Ring School Bells

by Phil Burgess, Staff Writer

As school bells signaled the beginning of a new year for students, Kentucky Baptists made a mark by opening Christian schools.

The three Louisville area schools—Gethsemane, Highview and Ninth and O—are located on the church grounds and have opened for their first year.

Gethsemane Christian School opened under the direction of Levan Luker, principal. "The purpose is to offer a Christian education along with other school curriculum so that the person will be a better citizen," said Luker. "Most students are here for the Christian environment and Christian teachings."

Gethsemane Christian School uses state-adopted textbooks and all courses of public high schools are offered. Much emphasis is placed on the Bible as a part of the curriculum.

"Because we have smaller classes (than public schools) the student gets more personal attention," declared Luker.

Gethsemane Christian School offers basketball as an extracurricular sport. According to Luker Gethsemane will schedule games with other Christian schools.

For a Gethsemane student the registration fee is \$50.00 and tuition is \$65.00 per month. For each additional child in the same family tuition drops \$10.00 per month.



Mrs. Rosemary Hatcher [right] checks school details with Miss Barbara Crawford, assistant principal of Ninth and O Christian School.

This year the school is offering grades one through ten. Next year the school will expand to include grades 11 and 12.

In describing the philosophy of Gethsemane Christian School Luker said, "We are an evangelism and educational arm of the church—we are the church but also the school. We are investing in our natural resources because these young people are our natural resources. We believe in a better future."

How was Gethsemane School started? "Brother Hayward R. Casey (Gethsemane pastor) has had a dream of a private school where the Bible is taught," said Luker.

"We are open to all denominations and we want each one to realize his need for Jesus Christ as Lord and saviour," concluded Luker.

Ninth and O Christian School has started a private school "to provide children with a Christian education in the traditional point of view from the perspective of teaching," stated Mrs. Rosemary Hatcher, principal of the school. "God is the source of all knowledge and you have to use this to present everything," declared Mrs. Hatcher.

Mrs. Hatcher described the Ninth and O curriculum as very traditional. In the elementary grades the "three R's" will be emphasized. "The emphasis has to be here. As they get older they branch out into the other areas," she said.

Ninth and O High School offers college preparatory courses and basic courses. Business subjects are included in the curriculum.

The school provides a variety of sports. Basketball is scheduled and spring sports will be offered. Special interest clubs will be tailored to the students.

Tuition for the school is \$550.00 per year with a \$50.00 registration fee.

Enrolment for Ninth and O School is about 300 students.

For this year Ninth and O School is employing 18 teachers, some from the public schools and some who are

seminary students. "They have to be Baptists and they have to hold Kentucky teaching certificates," she declared.

Summarizing, Mrs. Hatcher said: "There is a need in America to return to some basic principles such as God is our creator and sustainer. There are some ultimate rights and wrongs—not just situation ethics. Much of what we pay for in government schools doesn't add to the child's education."

LaVerne Butler, pastor of Ninth and O Baptist Church, initiated plans for the school.

At Highview Baptist Church the Christian school offers grades one through eight.

The curriculum is based on the Jefferson County system with the addition of Bible courses.

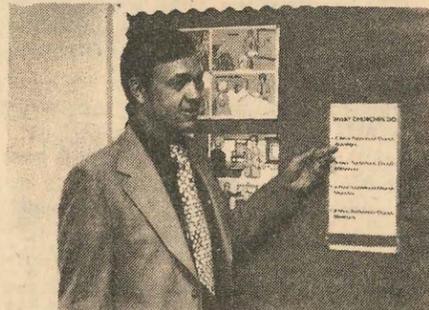
"The child has a Bible as a textbook," said William Hancock, pastor of the church.

Tuition for each student is \$725.00, \$600.00 for the second child in a family and \$500.00 for the third. This includes registration fees.

The school is directed by a board composed of church members. "They are capable and strong and they have done a fantastic job," said Hancock.

At Highview Christian School Mrs. Rowena Sout is the lead teacher. She correlates administration with the board.

"We are excited and happy—the Lord has provided the teachers," said Hancock.



William Hancock examines a bulletin board at Highview Baptist Christian School.

## Long Run to Host State Librarians

Jacquelyn Anderson will be featured conference leader at the annual library study retreat Oct. 22-23 at Cedarmore sponsored by Long Run Association.

Church library and media center workers throughout the state are invited. The event opens with dinner at 6:30 p.m. Friday.

Miss Anderson, field consultant for the Church Library Department, Baptist Sunday School Board, Nashville, will lead sessions on "Choosing Subject Headings for Your Card Catalog." Other program aspects deal with book selections and media center.

There is a \$3.00 registration fee, plus \$16.00 per person for room and three meals. Registration fee should be mailed now to Cedarmore Baptist Assembly, Rte. 1, Bagdad, KY 40003.

## New SS Directors: Here's Help for You!

Fred E. Halbrooks, director of the KBC Sunday School Department, Middletown, has announced 12 conferences for the week of Sept. 20-24.

These sessions, 7 to 9 p.m., are for newly elected Sunday school directors. Dates, places and conference leaders are listed below, with three simultane-

ous conferences held nightly:

Sept. 20: Mt. Washington (Ky.) Baptist Church, Bill Ray; High Point Church, Mayfield, Fred Halbrooks; Erlanger (Ky.) Church, Ken Forman.

Sept. 21: Central Church, Lexington, Ken Forman; Campbellsville (Ky.) Church, Bill Ray; Southside Church, Princeton, Fred Halbrooks.

Sept. 23: Hillvue Heights Church, Bowling Green, Bill Ray; Pollard Church, Ashland, Earl Best; East Cumberland Avenue Church, Middlesboro, Fred Halbrooks.

Sept. 24: Lewis Lane Church, Owensboro, Bill Ray; First Church, Pikeville, Earl Best; First Church, Somerset, Fred Halbrooks.

## New Nashvillians Coming

Two new Sunday School Board music consultants will be among the conference leaders for the music methods and materials clinic at Elizabethtown Oct. 11-12 at Severns Valley Baptist Church.

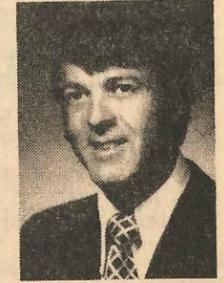
Fred Kelly is adult consultant and will lead the adult music conference. He joined the board this summer from First Baptist Church, Brentwood, Tenn., where he was minister of music.

Jim Gibson joined the board this summer as youth music consultant, coming from the music ministry at First Baptist Church, Broken Arrow, Okla. He will lead the youth conference.

Other veteran consultants include



Kelly



Gibson

Saxe Adams, preschool; Dick Ham, children's; and Gerald Armstrong, instrumental music leadership.

The clinic begins at 7:30 p.m. on Oct. 11 and concludes at 8:30 p.m. on Oct. 12, with nine hours of conference time, more than the equivalent in a Ridgecrest music week, available to all Kentucky church music workers. Pre-register with E. F. Quinn, Box 43433, Middletown, KY 40243.

## Boone's Creek Singing

More than 600 gathered at Boone's Creek Camp Aug. 20 for the singing of Bill Gaither's *Alleluia! A Praise Gathering for Believers*.

The choir of 120 voices was led by Mrs. Robert Pace, music director of Central Baptist Church, Winchester.

## WMU Rally Day Sept. 30 Set at Eight Locations

A "kick-off" for the 1976-77 Woman's Missionary Union program in Kentucky is slated in eight locations by the state WMU office Sept. 30. Identical sessions will be held at 10:15 a.m. and 7:15 p.m. in each location to provide greater flexibility for participants' own schedules.

Meeting places, and WMU executive board members who will preside:

Auburn Baptist Church, Mrs. Darrell Hartley; Harlan Baptist Church, Mrs. Joe Beasley; Harrodsburg Baptist Church, Mrs. Sid Morris; First, Hopkinsville, Mrs. Bonner Blanchard; First, Madisonville, Mrs. Kenneth Markham; First, Shelbyville, Mrs. Jack Cook; Georgetown Baptist Church, Mrs. Ben Cox; and Paintsville Baptist Church, Mrs. Troy Pack.

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THIS IS THE DAY!

### Church Commitment SUNDAY For Cooperative Program Support

# Kentucky Baptists at Work

## Kentuckians in Pilot Project Swell Cole's Heart with Pride

by Jim Cox, Associate Editor

Vernon Cole, director of Kentucky Baptists' Church Training Department, radiates enthusiasm when he tells you that Kentucky is one of five states participating in a pilot project now in progress. He terms the project a "cafeteria style" approach to meeting a church's individual requirements, allowing a church to determine its needs and tailor a training program to meet these needs.

Sponsored by the Baptist Sunday School Board's Church Training Department in Nashville, the equipping center pilot project is also involving selected churches in four other states: Georgia, Kansas, Texas and Virginia.

In Kentucky, 36 churches are participating, all concentrated geographically in the cities of Bowling Green, Lexington and Louisville.

Each church involved in the year-long project is selecting free materials provided by the Sunday School Board in four core areas: evangelism, Baptist doctrines, leadership and family ministry. Texts, tapes, filmstrips, teaching guides and other resources are included in the various selections available.

Cole explains that each participating church entered a contractual arrangement with the Nashville board to test out the experimental program. Each one sent representatives to Ridgecrest in July for a week of intensive training in preparation for launching the training approach this fall.

Following a mid-point evaluation in April and conclusion of the experiment next September, the board will determine if the equipping approach will be offered nationwide.

### HOW DOES COLE REACT?

All of this experimentation seems to be right in line with Cole's personal philosophy about Church Training anyway.



Cole

"My dream," he says with a faraway look in his eyes, "is for every church to come to the point of developing a training program tailored to its particular needs. In this way its members can develop personnel and leadership skills to its fullest potential."

Cole observes that 1,200 of the 2,300 churches affiliated with the Kentucky Baptist Convention presently report some type of Church Training program. "While there are more programs now in existence than 25 years ago in the state, we are losing ground gradually, down a little from last year."

Cole is optimistic, however, and convinced that the flexible options as offered in the equipping center pilot project is the type of approach that many churches will like. Cole believes "it is New Testament for every church to have some type of training approach. For some this will be through a Training Union. For others it will take other forms." Cole's concern is that each church has a specific way to equip the saints for this work of serving.

### WHAT'S IN A NAME?

Ironically, Church Training is only one of several ministries which Cole's department oversees. Its name, Church Training Department, is a misnomer in fact, for the department also promotes church administration, church library, family ministry and church recreation. All of these are housed in separate departments in Nashville, but not so in Kentucky.

"When I came to the department in 1969 there was one director and three associates who primarily promoted Training Union," Cole remembers. "Today there is one director and one associate promoting five programs. Needless to say, we can't give them all the emphasis we desire."

What is the department planning for 1976-77? Cole has answers, and reels them off almost faster than one can catch them.

"We'll begin with 12 new Church Training directors conferences the week of Sept. 20-24," says Cole. "These

one-night meetings are for new directors of Church Training."

They are scheduled between 7 and 9 p.m. in the following cities on the dates given:

Sept. 20—Mt. Washington, Mayfield, Erlanger; Sept. 21—Lexington, Campbellsville, Princeton; Sept. 23—Bowling Green, Ashland, Middlesboro; Sept. 24—Owensboro, Pikeville, Somerset.

A month later six Church Training leadership conferences, for age group workers, are scheduled from 6:45-9 p.m. in the following cities:

Oct. 18—Corbin, Bowling Green; Oct. 19—Elizabethtown, Paducah; Oct. 21—Owensboro, Lexington.

### MOVING AHEAD BY RETREATING

"Retreat" season begins for the department early in 1977 with the following: Church Training discipleship retreat, Cedarmore, Feb. 18-19; Marriage enrichment retreat, Cedarmore, Mar. 10-12; Library retreat, Park Mammoth Lodge, Park City, Mar. 18-19; Church Training youth events, Cedarmore, Mar. 25-26; Minister of education retreat, Cedarmore, May 19-21; and Pastors' retreat, Cedarmore, Aug. 22-24.

Interspersed between all of this are four church summer youth conferences across the state (Apr. 4, Louisville; Apr. 5, Madisonville; Apr. 7, Somerset; and Apr. 8, Lexington); Church drama conference at Cedarmore Apr. 22-23; state children's Bible drill, Apr. 30 at Walnut Street Baptist Church, Louisville; and weekday early education conference Aug. 1-3 at Cedarmore.

Cole also adds that department personnel are available to assist churches in how to make posters, how to use the church newsletter more effectively, how to conduct teacher/leader training, how to start a library, how to use audiovisuals in teaching, how to conduct a Bible drill and how to motivate people.

Church Training Department personnel are as diversified as the multiple programs they promote. Their purpose is to develop every church member into his greatest potential.

# Christian Education

## Mrs. Jester New Dean At Georgetown College

Mrs. David Jester was named dean of women at Georgetown College, according to Ray Alexander, executive vice president.

A Georgetown and Southern Seminary graduate, she has served on staffs of Southern Seminary, Brooklyn (N. Y.) College and Samford University, Birmingham, Ala. She was dean of women at Campbellsville (Ky.) College before going to Georgetown a year ago.

The Jesters, parents of three daughters, have served under Southern Baptist Foreign Mission Board appointment. During this time Mrs. Jester taught at Baptist College, Iwo, Nigeria, and Niger Baptist College, Minna, N.W.S. Nigeria. She has been a counselor and student worker at the Baptist Mission, Zaria, Nigeria.



New Orleans [La.] Baptist Theological Seminary hosted in-service guidance counselors of Southern Baptist colleges and seminaries. Representing Kentucky were [seated, L to R]: Bill Kaufman, Boyce College, Louisville; Leon Simpson, Cumberland College, Williamsburg; [standing, L to R]: Jerry Kibbons, Campbellsville; and Paul W. Stevens, New Orleans Seminary. Nearly a dozen states were represented at the HMB-sponsored conference.

## \$100,000 a 'Steel'

A grant of \$100,000 for Baylor University, Waco, Tex., has been authorized by trustees of U. S. Steel Foundation Inc. The gift, to be presented in two equal annual installments beginning in November, will be used in restoration of Burleson Quadrangle and construction of W. Guy Draper Academic Building.

More than \$5 million toward a \$22.5 million fund-raising campaign begun in 1974 has been pledged or contributed. The campaign will provide for current and future needs for a stable enrollment of about 8,000 students.

## SWBTS Fit as Fiddle

Southwestern Baptist Theological Seminary, Ft. Worth, Tex., has received a \$250,000 contribution to its "Eight by Eighty" campaign from the Mabee Foundation for meeting a challenge issued by the Tulsa-based foundation in January of this year.

The Mabee grant is to be applied toward a \$1.3 million physical fitness center. The grant was contingent upon the seminary raising the balance of the cost of the building in cash and pledges by Aug. 15.

When the challenge was issued earlier this year, the seminary had \$850,000 in cash and pledges earmarked for the proposed center.

## KWC BSU Hosts Truth

The Baptist Student Union at Kentucky Wesleyan College, Owensboro, will host a fellowship at its building Sept. 16 following a free campus concert by Truth at 7:30 p.m. Truth is a gospel singing group. All students will be invited, according to a spokesman.

## Three to SBTS Faculty

Three additional persons have been named to the Southern Seminary faculty.

J. Ralph Hardee, associate director of the Seminary Extension Department, Southern Baptist Convention, Nashville, is associate professor of church administration. A South Carolinian, he is a graduate of Mars Hill (N. C.) College; Baylor University, Waco, Tex.; and Southern Seminary.

Ronald E. Boud, professor at Philadelphia College of Bible, is assistant professor of church music. He is a graduate of American Conservatory and Southern Seminary.

Olivia Temple Davis, graduate of Roanoke (Va.) College; New Orleans (La.) Baptist Theological Seminary; and Georgia State University, Atlanta, is assistant professor of religious education.

## Campbellsville Choral Meet Sept. 25 with Butler

Campbellsville College will host area choral directors for a music reading session Sept. 25. It will be led by Eugene Butler, harmony, ear training and voice teacher at Johnson County Community College, Overland Park, Kan.

The 10 a.m. to 4 p.m. clinic will include choral music recently published by Word Inc. for adult, youth and children's choirs, and small vocal ensembles. Use of accompaniment tracks and instrumental music will be discussed.

Interested persons should contact Ronnie L. Smith, Campbellsville (Ky.) College.

## Continuing Theology Theme of October Meet

Southern Baptist Theological Seminary will sponsor a continuing theological education conference Oct. 11-15 on its Louisville campus.

Frank Stagg, professor of New Testament interpretation; will lead a course on "Studies in Romans," the 1977 January Bible study theme of Southern Baptists. Donald Hustad, professor of church music, will lead a session on "Meaningful Worship." Raymond Bailey, pastor of First Baptist Church, Newport, Ky., will discuss "Vitality in Preaching."

Information and registration materials are available from Russell Bennett, director of field education at the seminary.

## Kentuckians Win Aid

Two Kentuckians won Rice-Judson scholarship for 1976-77 from Southern Seminary. The award is given 20 entering students annually based on evidence of outstanding spiritual and academic qualities.

William Hopewell Orton Jr., Greenville native, is a graduate of Western Kentucky University. Michael Catlett, Louisville native, is a graduate of Furman University, Greenville, S. C.

## Missions & Ministries



B. A. Clendinning [left] notes the destination of Mr. and Mrs. Robert Harrison, all of Atlanta, who left in late August for a two-month violin concert tour of Japan. Harrison, associate concert master for the Atlanta Symphony and a violin soloist for 40 years at Second-Ponce de Leon Baptist Church, Atlanta, was asked to make the tour by the Foreign Mission Board. Clendinning is minister of counseling at the Atlanta church.



Jim Williams [arms extended] leads a group of Florida Baptist laymen in prayer before personal witnessing efforts at Florida State Prison, Starke, while guards in the tower above watch. The men have intensified their personal witnessing efforts in the wake of the Supreme Court decision approving of capital punishment in Florida, where 77 men are on death row.

## Interesting People

### For Once Jerry Clower Had Trouble Finding the Words

by Bonita Sparrow

Anybody going to try to out talk Mississippi funnyman Jerry Clower had better bring his lunch and plan to spend the day. After all, Clower makes his living with his mouth.

But an Arkansas woman determined to talk about "Country Crossroads" recently told a story that left the Grand Ole Opry comedian nearly speechless and brought tears to his eyes.

"Country Crossroads" is the half-hour radio program produced by Baptists through their Southern Baptist Radio and Television Commission and broadcast on 594 stations in this country. Clower, a Baptist, is a cohost on the program.

"I've driven a limousine for Don Bridges Limousine service in Hot Springs, Ark., about four years so I didn't think too much about it when the dispatcher sent me to the airport to

pick up a couple of men going to town," said Buelah (Mrs. Leroy) Hurst. "It's about a three-mile trip and that's a pretty good fare."

She had no idea the man in the bright yellow suit was Clower, on his way to address a gathering of the Arkansas Poultry Federation. Nor did she know the man with him was Jim Rupe, who produces "Country Crossroads" for the Fort Worth-based Baptist agency.

Mrs. Hurst opened the conversation. "If I didn't know better, I'd swear you look for the world like Jerry Clower," she told the comedian. "In fact, you look so much like him you could be his twin brother."

Taking Clower's startled reaction for offense she immediately apologized. "I didn't mean to offend you, but you really shouldn't be upset. I'm paying



Comic Jerry Clower, a regular guest on "Country Crossroads," gets into an airplane with his favorite pilot, Jim Rupe [right]. Rupe produces the half-hour show for the SBC Radio-TV Commission.

### McElrath Teaches Asians

Kentucky missionary-author William N. McElrath led the first Christian writers' workshop in Malaysia-Singapore Aug. 9-13 at Penang, Malaysia.

Sponsored by the Malaysia-Singapore Baptist Mission, the conference's pur-

pose was to train writers to produce materials for Asians.

Ten nationals and six Baptist missionaries enrolled.

McElrath, missionary to Indonesia, is author of 20 books.

## Viewpoint

### Integrity is the Word

by A. C. Queen, Editor, Penn Jersey Baptist

INTEGRITY. In recent months USA has talked more about integrity than usual. "The state or quality of wholeness, of being complete; soundness; uprightness." A synonym is "honesty." Integrity is virtue, a noble quality to be sought. Integrity is an absolute prerequisite for peace, for trust, for right living.

#### Integrity in the Church

Integrity is a proper consideration for a Southern Baptist church or chapel about to call a pastor. Here is a congregation initiated by Southern Baptists. They are sponsored by an established Southern Baptist congregation and have been, and for a while will be, subsidized by Southern Baptist funds—from the Home Mission Board, the state convention, association or an SBC church. Perhaps they already have received a site loan or other assistance from Southern Baptists.

Then a testing comes. Someone who is not equipped to make sound decisions—for whatever reason—insists on calling a man who is dynamic, attractive, clever, strong in the pulpit. But he's not really a Southern Baptist. And he wants this church.

One mission told the sponsoring church, "If you don't call this man to be our mission pastor, we'll sever connections, go independent, and call him ourselves." The church yielded to the noisy ones and lived to regret it. They eventually lost the mission and what had been invested in it. They did retain the site because they had a reversion clause in the land title. They lost the community and an opportunity to develop a strong Southern Baptist work.

#### Stand Firm

So a congregation is about to call a man. Will it have the integrity at this point to stand fast, endure the noise, perhaps lose a family or more, and hold firm? We do not claim to be the only saints who will get to heaven. We do not object to anyone who wants to grow another kind of church or denomination doing just that.

#### Baptist Pastors A Must

But we are Southern Baptists, growing Southern Baptist churches because we believe in Southern Baptist polity, doctrine and congregational church government. For the sake of integrity, we must have Southern Baptist pastors.

Why does a man who is not a real Southern Baptist become pastor of a Southern Baptist church? He may be an opportunist who needs a job and income. He may be a church thief. He certainly lacks integrity. One "independent" magazine boasts the Independents are out to steal every Southern Baptist church they can get. Sometimes a non-Southern Baptist minority is thinking, "If we can get this man, we'll take this church out of Southern Baptist affiliation."

If a congregation actually decides, "We are not a Southern Baptist people," then they should take down their shingle and put up one which states with integrity what they really are. They should know, however, that the U. S. Supreme Court has ruled that the group which desires to remain with the original church constitution, even though the group is a minority, is entitled to the name and the property of the original charter members.

And if a non-Baptist decides with honest conviction he wants to be a Southern Baptist, there is a way to do so with integrity.

But please, no frauds. No stealing churches. Integrity.

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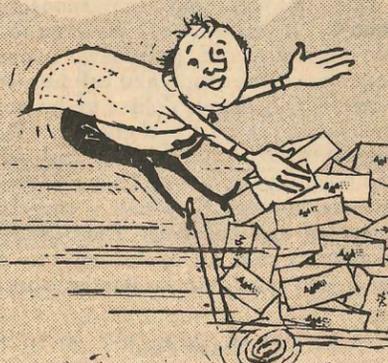
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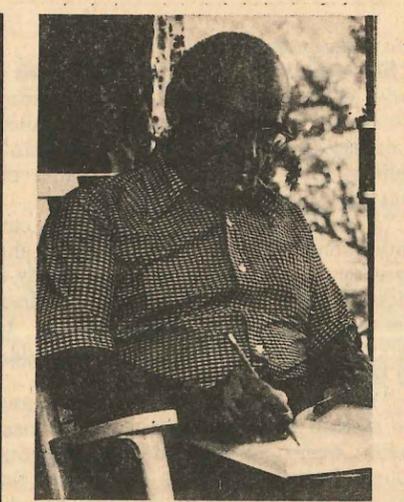
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# Mountains to the Mississippi

## Burke at Bellarmine

Donald Burke, pastor of Highland Baptist Church, Louisville, will participate in a bicentennial lecture series sponsored by the Center for Community Education and the Thomas Merton Studies Center of Bellarmine College, Louisville. The lecture series is titled "Religion: Loyal Critic in American Civic Life," and will run for eight Tuesday evenings beginning Sept. 14. Burke will speak Sept. 14 and 21 on "A Baptist Perspective."

## Stipps Honored

Boone's Creek Baptist Church near Lexington honored Mr. and Mrs. Foster Stipp on their golden wedding anniversary Sunday, July 25.

Stipp has been a deacon in the church since 1942. He has seen his son and grandson ordained as deacons. All three presently serve as deacons in the Boone's Creek congregation.

Boone's Creek pastor W. B. Casey expressed appreciation for this family and their record in service.

## Ordinations

### Crabtree Ordains Deacons

Crabtree Avenue Baptist Church, Owensboro, recently ordained J. W. Bryant as Joseph Chapman as deacons. They were ordained and installed in services led by Bob Durham, pastor of Crabtree Avenue Baptist.

### Ailstock to Ministry

Willie Ailstock was ordained to the gospel ministry by his home church, Austin Village Baptist, Warren, Ohio, Aug. 8. Ailstock has been called as pastor of Short Creek Baptist Church, Falmouth, Ky. He is a senior at Cumberland College. William R. Beard, Austin Village pastor, preached the ordination sermon.

### Pikeville Calls Maynard

First Baptist Church, Pikeville, called Gary Maynard as minister of music and education, effective Aug. 11. Maynard is a native of Huntington, W. Va., and a graduate of Marshall University and Southern Seminary. He has previously served in Henderson, Jeffersonton and Catlettsburg. Curtis H. Warf is pastor at Pikeville.

### Whitehead to Woodstock

Don Whitehead is now pastor of Woodstock Baptist Church, Somerset. The Centertown native is a graduate of Georgetown College and Yale Divinity School. He came to Somerset from First Baptist Church, DeLand, Fla., where he served as assistant pastor.

## Revivals

### Hamilton Goes to Canada

Thad Hamilton, pastor of First Baptist Church, Clinton, will be preaching a crusade in Canada, Sept. 5-15. He will be leading the United Baptist Church in Hartland, New Brunswick, in their series of meetings. Hamilton will be assisted by C. J. Mills, layman in First Baptist Church, Clinton.

### VanderPloeg Promoted

Timothy K. VanderPloeg Sr. began his duties as associate pastor-bus director at First Baptist, Clinton, Aug. 1. He had been serving as part time bus director for the past year-and-a-half and plans to graduate from Mid-Continent Baptist Bible College, Mayfield, in December. He and his wife, Linda, have three children.

## BAPTISTS

Maybe this is too unimportant for space, but I have suppressed a number of urges to speak to the question. Maybe it's my school teacher nature that can't keep still any longer.

I have in mind the omission of the letter "s" from the plural word Baptists. More and more I see the error in print, especially from typewriters in Baptist correspondence. I used to think it was altogether typographical, simply the neglect of typists to strike the "s" when the plural form is called for. But I see it more and more, and I am convinced that we



have a great many people who believe there is some kind of conceived composite of Baptists that should be referred to as "Baptist."

Have you noticed such statements as "Kentucky Baptist (no 's') are a great people," "Southern Baptist (no 's') met in annual convention . . .," "We appeal to all Baptist (no 's') for support . . ."

No doubt, the error does often occur as an unintended typographical omission of the letter "s," but I am convinced from observation and experience that it is being propagated by many who somehow believe that the word Baptist is a collective noun and are leaving the "s" off intentionally, thinking themselves to be right. We who dictate these letters, who are loaded with paper work, are not proofreading

what goes out. We are trusting otherwise intelligent typists who are incorrect on this item.

It may be that we are on the way to coining a new collective noun, but until we do, we don't look our best in the increasing propagation of this misspelled word.

My prime example of the above was an experience we had this year in publishing a bicentennial volume under the title *Baptists in Kentucky*. The 2500 volumes came to us from a very reputable printing service, all labeled *Baptist in Kentucky*.

The above experience and the continued observation of misuse of our noble name in the plural made it seem that somebody should call attention to it. Forgive me if I am "picky."

## Our Baptist Heritage

One of the religious facts of life on the Kentucky frontier was religious competition. Baptists, Presbyterians, Methodists, Shakers and Disciples' churches engaged in a host of debates in attempts to win converts.

Some of the rhetoric was rather harsh, especially when Baptists debated the Disciples (also called Reformers or Campbellites), but there was a lighter side as well, especially in relations between Baptists and Methodists.



Jack Birdwhistell

One Baptist settler, debating with a Methodist neighbor, asked, "You can read now, can't you?"

"Yes, I can."

"You read 'bout John the Baptist, haven't ya?"

"Yes, I have."

"Well you never read 'bout any John the Methodist!"

A Methodist friend of one Baptist leader once said to him: "Doctor, you Baptists remind me of a hog in July. Every time you see a little water, you run and jump into it!"

The venerable Baptist replied: "Yes, my brother, and you Methodists remind me of a dog with hydrophobia. Every time you see a little water it throws you into a fit!"

Another Baptist was given a litter of puppies by a Methodist neighbor. A Methodist minister happened by and asked, "What denomination are they?"

"They are Methodist dogs."

A week later the preacher encountered the man and asked him again what denomination they belonged to.

"They are Baptist dogs."

"But you told me last week they were Methodist pups!"

"But they didn't have their eyes open then!"

In spite of the humor, the denominational rivalries were real, and they led, among Baptists in Kentucky, to a movement which still exerts its influence: Landmarkism.

# Sunday School Lessons

Lessons for Sept. 19, 1976

## International Series

### Set Free

Galatians 4:8-11

Due to the teaching and the influence of the Judaizers, who had come into the midst of the Galatian Christians and invaded their ranks, some of the latter had allowed themselves to revert to their previous bondage. Prior to their coming to know God through Christ they had been the slaves of Satan and sin. After they had come to know God as their heavenly Father, they had experienced the joyous privilege and inestimable blessing of intimate communion with him. Grieved by their great folly in this regard, and unable to comprehend why they preferred slavery to the numerous benefits of sonship, with deep feeling and great tenderness Paul asked them to explain why they allowed themselves to be enslaved again by the very spirits from which Christ had rescued them.

Instead of continuing in free and joyful communion with God, they permitted their religion to degenerate into a dreary routine of observing rules and regulations. Rather than becoming increasingly appreciative of the liberty with which Christ had set them free, as they should have done, they turned to the observance of days, and to other formalistic practices.

Galatians 5:1-10

Truly appreciating the freedom which Christ had purchased on the cross and had given to every true believer, Paul longed for his readers to comprehend its nature and tremendous value. Fearful that some of them might be enticed by the Judaizers to become entangled again in the meshes of legalism, Paul urgently requested the Galatian Christians to remain true to Christ and steadfast in their loyalty to the gospel of grace which he had preached to them so fervently and earnestly.

Freedom from the law of Moses as a ground of acceptance with God, or as a means of salvation, was the freedom which some of the Galatian Christians were on the verge of forfeiting. Paul rightfully insisted that there cannot be two grounds of salvation—God's grace and man's works. The person who trusts in his observance of the Mosaic law or his own human efforts as the ground of his acceptance with God certainly does not trust in God's grace for salvation.

Of all the wonderful truths taught in the Bible, none is clearer or more emphatic than the teaching that man is saved by grace through faith in Christ. Each child of God knows that he received his salvation by God's grace through his personal faith in Jesus Christ.



H. C. Chiles  
Murray, Ky.

## Life and Work Series

### Keeping the Faith

We do not know anything about Daniel's parents except that they were Jews, but, judging from his character as a lad, he must have been reared in a God-fearing home. As a youth, in his teens, he was among the captives who were taken to Babylonia. There he found himself in an environment that was radically different, but, in spite of the pressures, he refused to do what the Babylonians did.

Daniel 1:3-5b, 9-10, 18-19

King Nebuchadnezzar issued an order to the effect that certain outstanding young men, who were skillful and wise, should be selected to take the honored place of students at the Royal College, in which a three-year course was offered, during which the language of the Chaldeans was to be learned. Because of his attractive appearance and his intelligence, Daniel was chosen and marked for state service and promotion.

Knowing that simple fare and the absence of alcoholic beverages were essential to mental acumen, health of body and power of will, he tactfully requested a simple diet and the steward permitted a vegetable diet and water for 10 days. Daniel used his clear mind and healthy body for systematic study and hard work for three years, at the end of which he was found superior to those who ate the king's dainties and drank his wine.

Daniel 6:10, 21-22

Using their diabolical ingenuity in the hope of getting rid of Daniel, the dishonorable and jealous princes decided they would entrap him. A deputation of these enemies of Daniel went to Darius, the king, and flattered him by asking him to sign a decree binding all men for 30 days to abstain from worshiping any god, or asking any petition of any god or man, except the king himself. The flattered king signed the decree and threatened any violator with being cast into a den of lions. Determined to give God the first place in his life, Daniel showed utter obliviousness to the consequences, went into his room, committed himself into the keeping power of God, and prayed in the freshness of the dawn, the splendor of the noontide, and the shadows of the evening, just as had been his custom. Thus, this man of courage proved his loyalty to God by walking into the trap of those jealous rascals and flinging himself upon God who was able to carry him through safely. Daniel was cast into the lions' den in compliance with the penalty decreed for a violator, but God's angel protected him from injury.

## Interesting People

### Dr. Dobbins Celebrates 90th Birthday With No Signs of Slowing Torrid Pace

by Jack Brymer, Associate Editor, *The Alabama Baptist*

Seemingly ageless Gaines S. Dobbins celebrated his 90th birthday in Birmingham July 29 amidst preparations to return to Louisville, Ky., in late August to teach another special course at Southern Seminary. This is in addition to completing two more books, submitting the manuscript for another and teaching in his home church, Shades Mountain Baptist Church, Birmingham, which held a surprise birthday dinner in his honor.

However, Dr. Dobbins' 90th year was not without some difficulties. In early January, he suffered a temporary heart blockage and was hospitalized for several days. A pacemaker was installed in his chest and he is "back up to walking a half-mile every day it doesn't rain."

Two cataract operations and the loss of his wife by death in the last three years have not slowed the torrid pace of the man considered by Southern Baptists to be the greatest teacher in religious education.

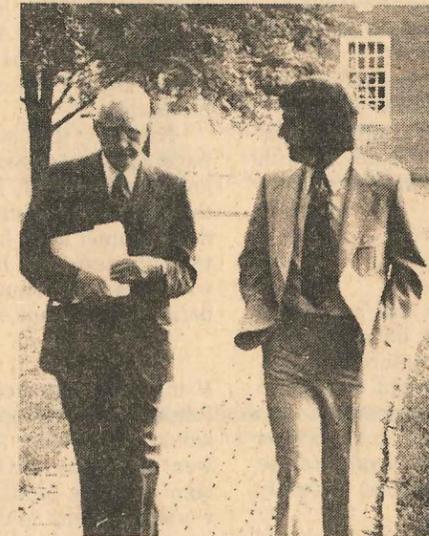
#### Defines Ministry

And his influence continues. Broadman Press has just released Dr. Dobbins' 31st book entitled *Good News to Change Lives*. Next month, Word Books will release his 32nd book entitled *Zest for Ministry*. He defines ministry as service to people and says that fulfillment comes through service, a factor he feels has contributed to the length of his life.

Charles Carter, pastor of Shades Mountain Church, in referring to Dr. Dobbins' book, *Good News to Change Lives*, revealed that during a recent revival at the church, Dr. Dobbins enlisted and brought to one of the services a family of prospective members. "During the 10 years Dr. Dobbins has been a member of this church," Carter continued, "he has demonstrated by personal example and practical involvement all of the truths he taught so long in the academic community."

Dr. Dobbins' most recent manuscript, which has just been submitted to a publisher, deals with what he calls the mutuality of business and religion.

Referring to the recent meeting of the Southern Baptist Convention and the mission thrust adopted for the next 25 years, Dr. Dobbins responded, "So what, if we double our mission force in the next quarter century? We'll be right where we are now because the world population will have doubled," he smiled.



Gaines Dobbins counsels with a student on the campus of Southern Seminary.

"We will never win the world with clergy—meaning full time religious vocation workers," he shook his head slowly. "If we do, it will be done by thousands of dedicated businessmen and women on their jobs," he said, jabbing his finger into the space before him.

Although he retired to Birmingham in order to be near his son, Austin Dobbins, who is chairman of the Department of English at Samford University, Dr. Dobbins still maintains his own residence. Because of habit, he says, the day begins at 6:00 a.m. with a hot breakfast, which he prepares. Following his devotional and prayer period comes the morning paper and by 8:00 o'clock he is "huntin' and peckin'" at the typewriter. "Lunch and dinner are

with my son and daughter-in-law," he explained and then quickly added in sotto voce tones, as if to keep it a secret, "I get a half-mile walk every day it doesn't rain."

"To what do you contribute your long, successful and happy life?" I asked. "Well," he responded, "It's been long. Any success I credit to two choices I made very early in life. First, I chose a grandmother who lived to be 94 years old and a mother who lived to be 90," he said laughingly.

At the recognition dinner when he was allowed to respond to the numerous accolades, it was apparent that age had not altered his keen sense of observation and humor.

In honor of his 36 years of service at Southern Seminary, the school has established the Gaines S. Dobbins Chair of Church Administration. Shades Mountain Church has pledged \$25,000 toward the endowment which, to date, stands at \$355,000.

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Help us protect the funds entrusted to us. When you move, notify your Western Recorder of your new address immediately. We'll do our best to invest what you save in a better product.

For address changes, notify:

WESTERN RECORDER  
Box 43401  
Middletown, KY 40243