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**WESTERN RECORDER**

JANUARY 13, 1977

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# Daley Observations

## A Baptist Information Service Is Needed

As Southern Baptist Theological Seminary President Duke McCall recently pointed out, Southern Baptists desperately need some type of central office of information to help non-Baptists with answers to sincere questions. The critical need in this area became very evident when Jimmy Carter, a Southern Baptist, became a serious contender for the presidency of the United States.



Few national media representatives had even heard of Jimmy Carter and fewer had any idea of what Southern Baptists believe and practice. Since Carter's religion was involved in any discussion of his qualifications, news people were desperately trying to find someone who could answer their questions. To their dismay they found no one who was willing to speak for all Southern Baptists because Baptists just don't speak for one another. This is

easy for us to understand but is not at all understandable to news people who are accustomed to getting answers from some official source, even in religious groups.

Another example, and a more disturbing one, was the visit last November of two Russian Baptist leaders to several state conventions, seminaries and other Baptist groups in America. On successive days they visited the 1976 Kentucky Baptist Convention sessions in Lexington and Southern Baptist Theological Seminary in Louisville.

They were warmly greeted and welcomed both places as fellow Baptists ministering under extremely difficult circumstances in Russia. They were admired for their faithfulness to God in spite of the official position of atheism in Russia. For a good many Kentucky Baptists who have visited Russia and worshiped in the Baptist church in Moscow, it was a renewal of fellowship with Moscow Baptist pastor Michael Zhidkov.

But the Russian Baptists did not escape criticism and charges. A severe critic of the Russians showed up at the seminary as he had at other places to accuse the Russian

Baptist preachers of being Russian agents secretly working for the Russian government and world communism. Knowing of the false and sensational charge of this critic, seminary officials ignored him.

But this did not end the critic's efforts. Following his failure to stir up trouble at the seminary, he appeared on a full time religious format radio station in Louisville where thousands of Baptist listeners heard him repeat the charges against the Russians and against seminary officials for allowing them on the campus.

Seminary President McCall learned of the radio charges but refused to dignify the charges and the one making them by answering them. This was probably a wise decision on the part of President McCall but it left many sincere Baptists who heard the radio program confused and concerned.

One of these listeners, a very sincere and dedicated Baptist lady, called this editor for help in separating truth from error. This call reaffirmed the feeling that Baptists should have some recognized and official source from which sincere people can obtain reliable information about Baptists.

The most logical place for this kind of help is the Southern Baptist Convention office in Nashville, Tennessee. Executive Secretary Porter Routh along with W. C. Fields, who heads up Baptist Press, the official news agency of Southern Baptists, can answer almost any conceivable question about Southern Baptists and world Baptists. In instances where specific information concerning Baptist institutions or agencies is desired, the questioner could be referred to the proper source.

Maybe the Southern Baptist Convention Executive Committee should take action establishing such a service in connection with Dr. Routh's office. Then the availability of this service could be communicated to the news media and to all others with sincere questions about Southern Baptists. As long as Jimmy Carter is President, questions about Southern Baptists will continue to be raised.

works for his own welfare in a democracy. The majority prevails. If minorities are adequately provided for in a democracy, it must be through the thoughtfulness and charity of the majority. When people lose out, they often lament that they can't have their way this time, but they will hope for better luck next time. And they move on.

But is this the way a Baptist church functions? It had better not be. In a church where each member is trying to look out after his own interest and champion his own rights, a church not only fragments; it will fling apart. Fellowship is lost. Programs fail. Conflicts are inevitable and serious. So, a Baptist church must be more than a democracy. Each worker must be working for more than his own interest and cause, hoping that the majority will be favorable to his own personal views, but always unselfish in attitude and approach.

This is why we prefer to call our Baptist system of church government a "theodemocracy" instead of a democracy. It is a relatively new word in Webster's dictionary, even though the concept is as old as the New Testament and even older. A theodemocracy uses democratic processes. Never is it seeking the will of a majority who may be selfishly crusading for their own personal opinions and rights. A theodemocracy uses the same processes for group participation, cross-fertilization of ideas, and interaction of person to person in conversation or debate. The

difference is that in a theodemocracy no one is seeking to have his own way. All are seeking diligently to find what the will of God is. They want God's purposes to prevail. That is where the "theo" part of the words comes in. It is a democracy under God. This makes all the difference in the world in the spirit in which business meetings are held.

Have you ever seen tempers flare in a Baptist business meeting? If so, such was prima facie evidence that the people were functioning as a democracy. That is really not the New Testament system. Christian people must work in a seriousness and unselfishness in a theodemocracy, never in a spirit of selfishness. People are never threatened when they are seeking God's will and way. There is no occasion for one to lose his temper or to engage in loud debate. The very spirit in which debating is done is in an entirely different mood. There are no selfish motivations. There are no hidden agendas when a Baptist church business meeting functions properly in the Christian spirit and according to New Testament ideals.

Churches prosper when they discover and follow God's divine will. The majority vote alone is not enough, not even in a Baptist business meeting. The will of that majority must be in harmony with the purposes of God before a church can find its way and prosper in the fulfillment of God's purpose.

## Baptist Forum

### WHOM DO YOU KNOW?

I could not agree more. You were certainly right in your observation that "Baptist Pulpit Committees Could Do Better" (Dec. 9, 1976).

It is one thing to honestly seek the guidance of the Holy Spirit and still another thing to pass off our own prejudices, provincialism and nit picking as "not feeling the leadership of the Holy Spirit." Many pulpit committees seem to know very little about practical procedures, ethics and common courtesy.

It is also evident that in our Southern Baptist Convention we still operate by the success standards of our culture in selecting a pastor. The truth is, it is not who you are but where you are that seems to matter most.

Larry E. Petty, Covington

### THE PLAINS TRUTH

We are thankful to *Western Recorder* for encouraging the Plains, Ga., Baptist

Church to admit black persons to its worship services. We also appreciate the stand taken by the messengers to the annual Kentucky Baptist Convention in November as well as Editor Daley's "A Commendation for Baptists in Plains" in the Nov. 25, 1976 issue.

We Baptists have a great deal to do to insure separation of church and state during President Carter's administration. But this recent action by the local members at Plains shows what can be done to strengthen fellowship among all races.

Grace E. and Humphrey A. Olsen,  
Williamsburg

### WATCH YOUR WORDS

Christians should be ashamed to use the four letter profanities that are commonly heard in everyday conversation and on television.

I often hear Christians use the lame excuse, "Well, it was just a four letter word, not God's name," as if to say that

any profanity that does not include God's name is ok. But it is not ok, for God's word says, "Let no corrupt communication proceed out of your mouth, but that which is good . . ." (Eph. 4:29) and, "Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Mat. 12:36).

Four letter profanities are totally out of character for a Christian, and imply a roughness and carelessness that should not be a part of the Christian's personality.

The Bible says, "And, whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). Christians cannot use profanity in the name of the Lord Jesus, nor thank God for it, therefore, it should not be used at all.

William R. Hagan, Taylorsville

Speak Up In  
Baptist Forum

### Guest Editorial

## A Baptist Church Is More Than a Democracy

by James L. Sullivan, President  
Southern Baptist Convention

The question "Is a Baptist Church a democracy?" is a legitimate one. If there has to be a "yes" or "no" answer, the correct answer must be "no." Technically it is not.

To be sure, a Baptist church does operate by democratic processes in the carrying on of its business. Too, it makes its own decisions, refuses to delegate its management affairs to the deacons, board of directors or anyone else. Still, there is a basic difference between a pure democracy and the way a Baptist church should and does handle its affairs.

A democracy is an excellent system for providing and promoting group thinking and action. It gives each person the right to speak. It encourages fair play. It operates by majority vote. It is refreshing to see how Baptists will fall into line and support a cause which has been discussed fully with no facts being held back and when all has been taken into account. Unless it is a matter of conscience, we can count on Baptist people to cooperate insofar as they are able when democratic principles are followed in getting answers that involve large bodies of people.

Democracy, however, often seeks the mere will of the majority. People in a democracy tend to look after their own rights, contend for them, even contest for them. Each

# Christian Education

## Campbellsville Creates Church Rec. Major

Campbellsville College has become the first school in the state to offer a major in church recreation.

The requirements for the church recreation major include courses in recreation, physical education, Bible and religious education, art, music and health. The degree is designed to qualify a graduate for employment by parks, hospitals, municipalities and other groups seeking recreation directors.

## Thomas Resigns, Ends Work in Malaysia

Bill Clark Thomas, native of Cadiz, has resigned as president of the Baptist Theological Seminary, Penang, Malaysia. His wife, the former Ruth Douglas of Paducah, has also resigned as professor of music.

In March 1977 the Thomas family will terminate 13 years of service as Baptist missionaries in Malaysia and Singapore. They will have completed the missionary ten-



Thomas

ure allowed by the government of Malaysia.

Thomas, who has been president of the school for eight years, is its fifth president. His successor is the first national to be elected president of a Baptist seminary in southeast Asia.

Under Thomas financial support for the seminary shifted from almost 100% support by the Foreign Mission Board to nearly 50% coming from local sources.

In 1974 Thomas led the seminary to adopt an integrated campus/extension program. At that time there was one campus with 32 students. Today there are 150 students in two languages on the campus and 22 extension centers.

After furloughing in Kentucky the Thomas family will be reassigned to a new field of service by the Foreign Mission Board.

## Mills Gets Scholarship

Edwina Mills, a first year religious education student, has been awarded the Ernest J. Loessner Scholarship by Southern Baptist Theological Seminary, Louisville.

The Guston, Ky., native is a 1974 graduate of Murray State University and is interested in a career in campus ministries.

The scholarship honors E. J. Loess-

ner, retired dean of the seminary's School of Religious Education.

## Trumpeter Traylor 'Toots' For Samford's Singers

Jerry Traylor, an Elizabethtown native, is trumpeter for Samford University's Hear and Now Singers.

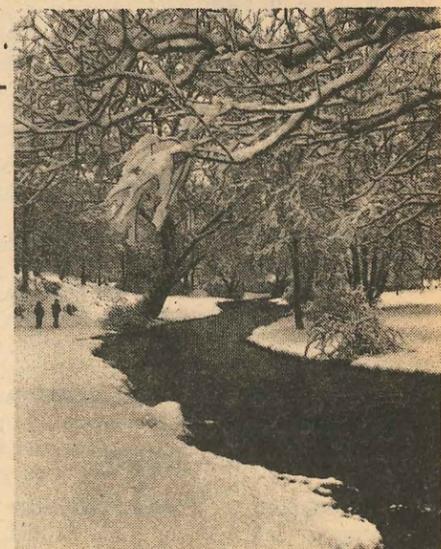
The group, consisting of eight singers and eight musicians, all students at the Birmingham, Ala., school, is directed by composer Bob Burroughs. Their act includes comedy, drama, choreography and arrangements of popular music. Last year they traveled 21,000 miles to 21 cities and performed before over 50,000 people.

They are to appear at Eastern Kentucky University, Richmond, on Jan. 19 and at Elizabethtown High School on Jan. 20.



## Double Exposure

As a new year dawned across Kentucky last week, much of the state snuggled into a soft white blanket of nature's traditional wintertime cover. Scenes like this one repeated across the state turned the Bluegrass at least briefly into Whitegrass. We couldn't help but recall a familiar admonition from the psalmist amid the splendor of it all: *Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions . . . wash me, and I shall be whiter than snow. Create in me a clean heart, O God; and renew a right spirit within me (Ps. 51:1,7,10).*



Vol. 151, No. 2

# Baptist News in Brief

## BPRA Names Leaders for Louisville Communications Workshop Mar. 28-31

Program personalities for the 23rd annual communications workshop of Baptist Public Relations Association, set for Mar. 28-31 in Louisville, have been announced by a committee of state hosts.

Kentucky Baptists will contribute heavily to the event, providing 10 of 30 personalities listed on a preliminary agenda. As many as 200 Southern Baptist denominational communicators, church staff and public relations committee members, journalism students and others are expected to participate.

Most events are scheduled at the Marriott Inn, Clarksville, Ind., opposite downtown Louisville. A sightseeing tour of the area's attractions, plus banquets at a Louisville restaurant and at Southern Seminary, will add variety to the three-day program.

Theme of the workshop is "Equipping the Saints to Communicate in a Secular Society." A three-hour writing improvement workshop, multimedia extravaganza on the future of communications and eight optional conferences designed to improve vast areas of the religious communicator's ministry are highlights of the event.

Key program personalities include: Mrs. Catherine Allen, Birmingham, public relations director, Woman's Missionary Union; Floyd A. Craig, Nashville, director of public relations, Christian Life Commission; Charles M. Helmken, Washington, director for special projects, Council for Advancement and Support of Education; Gomer R. Lesch, Nashville, special assistant, executive office, Baptist Sunday School Board; Stanton H. Nash, Mill Valley, Calif., assistant to the president, Golden Gate Baptist Theological Seminary; Robert J. O'Brien, Nashville, news editor, Baptist Press; Wesley M. Pattillo Jr., Louisville, vice president for development, Southern Baptist Theological Seminary; Lawrence Ragan, Chicago, editor and publisher, The Ragan Report; Don Rutledge, Atlanta, director of photojournalism services, Home Mission Board; and Richard M. Styles, Richmond, public relations consultant, Foreign Mission Board.

Reservations should be made immediately. Registration information and a workshop brochure is available from: BPRA, Box 43401, Middletown, KY 40243.

## SS Sets Three Meetings

Sunday school promotional meetings for associational teams have been announced by the state Sunday School Department.

Conferences will be held in adult Start-A-Class, associational Bible conferences, Preparation Week 1977 and equipping and training workers.

Each begins at 5 p.m. with free supper, concluding at 9 p.m. Dates and churches: Jan. 24, Parkway, Lexington; Jan. 25, Severns Valley, Elizabethtown; and Jan. 27, First, Princeton.

## Renaissance/Evangelism

The first volume of *Renaissance New Testament* will be available at the state evangelism meet Jan. 17-18 in E'town. Randolph Yeager, translator, faculty

member at Western Kentucky University, Bowling Green, began the project 42 years ago. A spokesman said his work makes the Greek language "understandable to all sincere readers." Other volumes will be printed subsequently.

## Carter Wins Again!

The unprecedented religious dimension of the U. S. presidential victory of Southern Baptist Jimmy Carter over Episcopalian Gerald Ford dominated the balloting for the top 10 Baptist Press stories of 1976.

The candidacy and victory of Carter collected 36 first place votes (including two ties) out of 41 ballots received in the annual poll of 33 state Baptist newspaper editors and the BP national office staff and six BP bureau chiefs.



Mrs. Allen



Craig



Helmken



Lesch



Nash



O'Brien



Pattillo



Ragan



Rutledge



Styles

# Viewpoint

## The Infallibility of the Bible

by Henlee Barnette

For me the Bible is the record of God's disclosure of himself, his will and his purpose for mankind reaching its climax in the person of Jesus Christ as Lord of Life (Heb. 1:1-2). And it is infallible, inerrant in its basic doctrines.

Let me illustrate. When I was a little boy we had in our parlor an Edison grammophone which used cone records and had a morning glory horn as its speaker. Its trademark was that of the dog with its ear cocked attentively toward a morning glory horn of the grammophone and underneath was the statement: "His master's voice." As the machine operated there was some noise from the mechanism and an occasional scratching sound, but the voice came through clearly enough.

So it is with the Bible. There are some mistranslations in our modern versions and some questions about who wrote which book, but the Master's voice comes through loud and clear.

The Bible is the record of the *inspired* (God-breathed) Word of God (II Tim. 3:16). The Bible is *powerful* because it transforms those who believe and practice its truths. Augustine, Luther, Wesley and millions of others have felt its transforming power and have thus become transmitters of that power.

The Bible is an *honest* book which presents the "fallen condition" of humanity (without any attempt at "covering up" the sins of the saints) as well as presenting the antidote for this "fallenness." Using contemporary jargon, one might say the Bible "tells it like it is as well as like it ought to be."

The Bible *endures* forever (I Ptr. 1:25). Indeed it *has* endured centuries of persecution, criticism and misuse.

Some Christians engage in semantical games about the "inerrancy" of the Scriptures. Yet they have to admit that not only do the modern translations contain errors but the Greek and Hebrew texts of the Bible do not agree on some points. Confronted with the fact that the claim of inerrancy of any of the translations of scripture cannot be defended, they then insist that the *autographs* (meaning "original manuscripts") are totally without error.

But so far these *autographs* have never been discovered. *All* of the scrip-

ture translations which Christendom possesses at this point in time are precisely that: translations copied for centuries by hand (*manuscript*, written by hand) from an earlier text. To identify one or more Biblical translations (e.g. the King James version or The Living Bible) as THE inerrant translation *in toto* exalts the translator above God himself and undermines recognition of the role of the Holy Spirit in revelation.

## Sunday School: Waste of Time

by Robert A. Proctor Jr.

"Sunday School is a waste of time."

So said Professor Wesley Schrader of Yale Divinity School in an article published in *Life* magazine almost 20 years ago. During the last decade an increasing number of Southern Baptists have come to agree with him. In 1965 almost half of our membership was in Sunday school on a typical Sunday, but in 1975 for every one Southern Baptist present in Sunday school two were absent!

What are some of the reasons (or excuses) given for this alarming decline in interest in Bible study? Are there any remedies?

First, it is said that the Sunday school is ineffective. Often some research is quoted to show that children who attend Sunday school regularly know very little, if any, more about the contents of the Bible than their classmates who do not attend. This may be because many of the tests used measure only a superficial level of Bible knowledge which most children absorb from our culture.

However, a recent study conducted at Southern Seminary showed a very significant difference between regular Sunday school attenders and non-attenders in their understanding of biblical concepts, especially after ages 10 or 11.

If Sunday school is ineffective it may be because we have "loaded it down" with too many tasks. In addition to teaching the Bible we have come to expect it to train members in various

My concern has not been that of those who insist each translated word is to be taken *literally*, but rather that the Incarnate Word be taken *seriously*. The biblical record is that of the revelation of God who came to us incarnate in the flesh, was born of a virgin, lived, taught, healed, was crucified, rose from the dead and is present with us in the Spirit convicting and converting, demanding Christian conduct and coming again at the end of time to judge the nations. These revelatory realities make up precisely what Jude meant when he wrote of "the faith which was once and for all delivered to the saints" (Jude 2).

skills including worship, evangelism, ministry and missions.

A second criticism of Bible study in general and the Sunday school in particular is that the Bible and its messages are not relevant to the pressing problems of today's world.

When one makes only a surface study of the scriptures their relevance may not be immediately obvious. However, if through disciplined, serious study one comes to understand the principles set forth in the teachings of Jesus and at the same time is able to define clearly the major issues confronting modern man, the gospel no longer appears irrelevant.

To overcome this criticism a new approach to Sunday school curriculum design is needed. Instead of studying the same familiar Bible passages over and over on the same introductory level, opportunities need to be provided for more advanced study. This is especially true for older youth and adults.

A far more serious problem may underlie excuses for not studying the Bible: a rejection of the authority of the scriptures. One source of this rejection is our radical emphasis on individual rights and personal freedom. The "it's my life, I can live it as I please and no one has any right to tell me how to live" attitude tends to question all authority, even the authority of God.

Another source of the question of authority of the Bible is the pluralism of

our culture.

In recent years Americans have become much more aware of other cultures and of their living non-Christian religions. With this increased awareness many persons have realized that these religions are not altogether false but do contain some truth. With this insight have come the questions, "Do I as a Christian have a right to brand other religions as false at every point where their teachings differ from those of the Bible?"

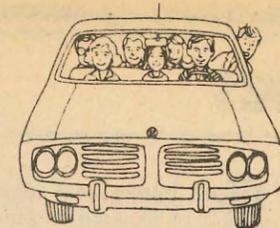
As Christians we not only have a right, we have a responsibility to do so. The challenge to the authority of Holy Scripture can best be answered by Christians living lives which demonstrate our full acceptance of the Lordship of Christ.

Finally, the excuse which some offer for not studying the Bible is that contemporary biblical scholarship has destroyed their faith in the Bible. These persons may refer especially to the controversies surrounding the 20th century "search for the historical Jesus." To them the idea that the gospels may be the writers' interpretation of what they had seen and remembered or had heard and read about Jesus, rather than a transcript of his exact words, is unthinkable and may serve as a basis for rejecting the Bible as the Word of God.

Southern Baptists dare not let the current trend in Sunday school attendance continue. Our theology has always been based firmly on the teachings of the Bible. Our commission for evangelism and mission is straight from the Bible. Our moral guidelines must remain anchored securely in the Bible.

A laity that is ignorant of the true message of the Bible will be easily "tossed to and fro by every wind of doctrine" and will soon begin to drift from God and our churches. We must take whatever action is necessary to make Bible study attractive and meaningful to our people.

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JANUARY 13, 1977  
WESTERN RECORDER 7

# Missions & Ministries

## 'Missions at My Doorstep'

by Betty Kennedy

When Doris Wood's husband had his country store near Parkin, Ark., he discovered that many of his friends and customers needed another service from him.

They couldn't read and write, so W. B. Wood helped them fill out legal papers and pay bills.

Mrs. Wood wanted to help but didn't know how.

About 12 years ago, she accompanied some young people from Parkin Baptist Church to Ridgecrest Baptist Conference Center in North Carolina. Since she was involved in many church activities, Mrs. Wood had a hard time deciding which conference would help her work back home.

Then she saw a sign — "Literacy is Missions." She walked in and stayed with that conference the rest of the week.

When Mrs. Wood returned home she wanted to hold a literacy workshop but couldn't get a leader. Her friend, Mildred Blankenship of the Southern Baptist Home Mission Board's department of Christian social ministries, was leading workshops to teach people to teach reading and writing.

A workshop was held at Parkin Church, and Mrs. Wood began to teach in her home. Her first class had eight pupils, but she later began teaching on a one-to-one basis.

Pupils were friends and customers at her husband's store, mostly people she had known for years. She taught people of different races and nationalities.

Then Mrs. Wood was called to conduct workshops. She held one at First Baptist Church, Blytheville, Ark., and in other Baptist churches, but most of her workshops were for other denominations, she noted in an interview.

Mrs. Wood's literacy work has provided many opportunities for a Christian witness, she said.

When the Woods made a trip to Mexico, they met Irma Yescas and brought her back to the United States to learn English. She planned to stay in the Woods' home for six months, but

the stay turned into a year and Irma asked Jesus Christ to come into her life.

Irma wrote home and influenced her family, and her father began studying his own Bible. Several family members professed Christ, and five have decided to enter the ministry.

A brother and sister of Irma have stayed in the Woods' home to learn English, along with another girl from Mexico.

Mrs. Wood began to feel that her literacy ministry was part of what she was called to do for God. "I believe every lay person in the church is called to some special ministry," she noted. "Everyone should take their gift and develop it for the Lord," she said, "to reach the fulfillment he intends for his children to have in their Christian life."

So, while she continued teaching her neighbors to read and write, and led workshops to teach teachers, Mrs. Wood found another way to use her talents.

Last summer she helped conduct Vacation Bible Schools (VBS) in five National Baptist (black) churches in her area. Her VBS work actually began 10 years ago through Lena May, a woman who worked in her home and member of the nearby Macedonia Baptist Church, a black congregation. Mrs. Wood and Lena May "talked much about the Lord," and Mrs. Wood saw a need for Bible school at the Macedonia Church. She volunteered to conduct VBS and the church accepted. She conducted Bible school there from 1966-73.

She has led VBS over the past five years at three other area black Baptist churches.

Mrs. Wood teaches in the VBS but also trains older young people to teach the younger children. Sometimes she orders materials for the churches and occasionally helps find the money to pay for literature. She has secured New Testaments from The Gideons International, and the local Tri County Baptist Association has purchased flags for the Bible schools.

Mrs. Wood has shouldered most of the responsibility for her two ministries herself, a friend observed, but she doesn't feel imposed upon.

She is "just doing what I can, just recognizing the mission at my doorstep."

## FMB's Magee Retires

After more than 25 years as assistant treasurer, Ralph A. Magee is retiring from the Southern Baptist Foreign Mission Board. Magee came to the board as assistant treasurer in 1951, having previously worked for the Federal Reserve Bank for 18 years and in public accounting for about six years.



Magee



Dale and Ann Beighle, new missionaries in Ethiopia, will soon complete language study and Dale will establish his veterinary ministry. The young Kentuckians will be witnessing through community development in remote Ethiopian villages.

## North Central Thrust Reports New Churches

The seven states participating in the North Central Missions Thrust reported 78 new Southern Baptist churches in 1976, plus 50 new church-type missions or chapels.

E. Harmon Moore of Indiana, president of the 1976 phase of the missions thrust, said the goal of the 15-year emphasis is to double the number of Southern Baptist churches in seven states—Indiana, Iowa, Illinois, Ohio, Michigan, Minnesota and Wisconsin.

The new congregations formed in 1976 now bring the total in those seven states to 1,869 churches and 238 church-type missions.

Illinois and Ohio each reported 17 new churches in 1976. Indiana reported eight; Michigan, three; Minnesota-Wisconsin, five. New chapels reported were seven in Iowa, 27 in Illinois, nine in Indiana, 10 in Michigan, five in Minnesota-Wisconsin, and 20 in Ohio.

Leaders from each of the seven states will attend a Church Growth Conference in Springfield, Ill., on Jan. 4-6 to launch the 1977 phase.



HAND IN HAND FOR WORLD MISSIONS



Of the 18 missionaries appointed Dec. 14 during a meeting of the Southern

Baptist Foreign Mission Board, five have Kentucky ties. They are [first row, left to right] the Rev. and Mrs. Charles A. Collins; [second row] the Rev. and Mrs. J. Robert Covington and L. David Groseclose.

Collins was pastor of Clarkson and Locust Grove Baptist Churches, Elizabethtown, during seminary.

A native of Kentucky, Covington was born in Wingo and lived in Graves County, Paducah and Mayfield. The former Laurie Burnette, Mrs. Covington is a native of Fulton County, Ky.

L. David Groseclose was graduated from Southern Baptist Theological Seminary, Louisville, with the master of divinity degree. He held several part time jobs during seminary including working as a stock clerk at South Central Bell Telephone Company in Louisville and as a youth leader at Boissevain [Va.] Baptist Church.

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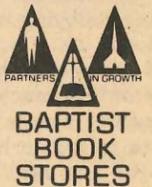
Mike Speer. A helpful visual tool for the learning experience and a practical guide for the how-to study. (Convention) \$1.75

### PRAYER MEETING RESOURCES: LIGHTING REVIVAL FIRES

The packet of materials contains: 3 copies of the project guide, pastor's guide, bulletin inserts, post cards, posters, clip art, and a wall calendar. (Convention) \$4.50

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# Special Report

## Review of the 94th Congress: Church-State Issues

by Carol B. Franklin

From abortion to prayer in the schools, a Soviet Baptist pastor to gospel music, the 94th Congress faced a number of interest to the religious community.

While church-state issues were peripheral to the major concerns of Congress, they were imbedded in several bills under consideration.

### Tax Reform

This was the year of tax reform and churches came in for their share of consideration.

In response to a request from a coalition of charitable organizations, Rep. Barber B. Conable (R-N.Y.) introduced a bill designed to define clearly what constitutes "substantial" lobbying efforts by churches and charitable organizations.

Such a bill was considered necessary due to the fluctuating standards employed by the Internal Revenue Service in assessing lobbying activities of such organizations. A "rule of thumb" amount of five percent has been used as a measure of how much of an organization's income may be devoted to attempts to influence legislation. However, the IRS has used various percentages as the measure apparently depending on what the Service thought about the organization.

To the surprise of the non-religious charitable organizations, churches opposed the Conable bill. They felt that the definition of substantiality found in the bill in effect set arbitrary limits on the right of the churches to define how much of their mission should involve attempts to influence legislation. This would have the effect of agreeing to the idea that the government has the right to define the mission of the church, according to the churches.

The Conable bill and a similar bill introduced by Sen. Abraham A. Ribicoff (D-Conn.) emerged as a part of the total tax reform package of 1976. Churches were specifically exempted from the substantiality test for directly or indirectly attempting to influence legislation. They therefore remain under the old (501C3) regulations of the IRS whereby there is no mathematical formula for determining a church's participation in lobbying activities.

A bill which would have extended current tax exclusion for the cost of a minister's parsonage to the surviving spouse for up to one year after his death did not receive full Senate consideration. The House approved the measure as did the Senate Finance Committee but it died in the rush to adjournment.

### Tax Credits

Two proposals for giving tax credits, one for charitable giving and the other for tuition paid to private schools, failed to pass.

Rep. H. John Heinz (R-Pa.), newly elected to the U.S. Senate, reintroduced a measure which had died in committee in the 93rd Congress and which was renamed the Religious and Charitable Donors' Tax Justice Act. It would provide an income tax credit for giving to churches and other charitable organizations.

A Heinz aide pointed out that in the congressman's view inflation is likely to force severe decreases in giving to churches and other charitable groups. This "tax break" could spur increased giving, he speculated.

The present law allows taxpayers to claim gifts to churches and charities as deductions, but not as tax credits. James E. Wood, Jr., executive director of the Baptist Joint Committee on Public Affairs here, said that Heinz does not recognize distinctions between the nature of tax deductions and tax credits. "In the former," Wood said, "the government recognizes the principle of voluntary contributions for charities and nonprofit institutions, while the latter provides for reimbursement by the state for contributions made to churches and charities."

In the educational arena, Sen. James L. Buckley (R,Con-N.Y.) proposed that tuition paid at any private or parochial school at any level qualify as a federal tax deduction. A substitute amendment to the tax reform bill of 1976 offered by the Senate Finance Committee would have allowed tuition to any college, university or vocational school to be used as a tax credit.

Although the substitute amendment passed the Senate, it was eliminated by the Senate-House conference commit-

tee on the tax reform legislation. Both houses were promised another chance to vote on the issue of tax credits for education.

The Senate later passed a similar measure proposed by Sen. Russell B. Long (D-La.) which would have allowed up to \$100 tax credit for tuition in 1977, \$150 in 1978, \$200 in 1979, and \$250 in 1980.

The House refused to act on the measure allowing it to die in the closing days of Congress.

### School Prayer

Thirty-eight amendments to the Constitution were proposed in the two houses of Congress regarding prayer in public schools. In addition, eight bills were introduced which would limit the jurisdiction of the Supreme Court and district courts in dealing with the issue of voluntary prayer in public schools.

The basic thrust of the proposed amendments was that nothing in the Constitution "shall abridge the right of persons lawfully assembled, in any public building . . . supported . . . through the expenditure of public funds, to participate in voluntary prayer."

"Nondenominational prayer," "meditation," "religious instruction," "use of biblical scriptures," and "reference to a Supreme Being" were related subjects proposed for protection by constitutional amendment.

None of the proposed amendments was voted on despite an attempt to bring a resolution to the House floor. The attempt failed to get enough signatures on a discharge petition to bring the proposal out of committee.

### Transcendental Meditation

Sen. Mike Gravel (D-Ak.) introduced a resolution "to increase public awareness of transcendental meditation." He cited the goals of TM to develop individuals, eliminate crime, fulfill economic aspirations, and achieve spiritual perfection as "ambitious" but "realizable." The resolution was defeated.

The Southern Baptist Convention, on June 16, 1976, passed a resolution affirming that the followers of TM are entitled to religious freedom but not to governmental aid.

The Baptist Joint Committee on Public Affairs passed a resolution on October 5, 1976, pointing out that TM embodies widely recognized aspects of religion such as ritual practices and transcendent values. On this basis, the Committee concluded that TM is a religion and has the right to religious freedom but not to governmental assistance.

A resolution introduced by Sen. Jacob K. Javits (R-N.Y.) calling for November 23 through November 30, 1975, to be recognized as "National Bible Week" passed the Senate. Sen. Howard Baker (R-Tenn.) proposal that September of each year be designated "National Gospel Music Month" failed.

### Abortion

Several congressmen introduced resolutions which would have guaranteed protection under the Constitution to the unborn. Other proposals would have left the power to regulate abortions to the individual states.

After 18 months of hearings, the Sub-

committee on Constitutional Amendments of the Senate Judiciary Committee voted not to present any amendments to the full Judiciary Committee for action.

Sen. Jesse A. Helms (R-N.C.) attempted to bring his anti-abortion proposal directly to the floor for a vote despite committee failure to bring it out. The vote on his proposed amendment was 40 yeas, 47 nays. (A constitutional amendment requires passage by a vote of two-thirds.)

### Georgi Vins

Rep. John H. Buchanan (R-Ala.) and Sen. Henry M. Jackson (D-Wash.) pushed through an unprecedented resolution calling on the Soviet Union to release dissident Baptist minister Georgi Vins from prison. The resolution calls on the Soviet Union to honor its commitments to religious freedom expressed in its own constitution, and in the Helsinki Agreement and United Nations Covenant on Civil and Political Rights, both of which it has signed.

### Missionaries

Overseas missionaries were granted voting privileges early this year when such rights were extended to at least 750,000 Americans living outside the United States. Previously, such citizens were discouraged or even prohibited from voting in federal elections.

As a result of the disclosures of CIA abuses around the world Sen. Mark O. Hatfield (R-Ore.) introduced a bill which would have prevented any U.S. intelligence agency from paying clergy or other religious employees for intelligence gathering. The bill would also have prohibited these agencies from soliciting or accepting the services of such persons.

Hatfield withdrew his bill after receiving assurances from both President Ford and George Bush, director of the CIA, that no overseas use would be made of missionaries. The CIA has indicated that it will continue its program of voluntary "debriefing" of missionaries upon their return to this country.

*Southern Baptists are now known all over America as a result of Jimmy Carter's popularity. Foy Valentine, executive secretary-treasurer, SBC Christian Life Commission, Nashville, was given the opportunity to explain to a large segment of our nation's population what we stand for, and how we operate, through the pages of The New York Times Sunday, Nov. 21, 1976. That article follows.*

## THE SOUTHERN BAPTISTS

The question, "Who is Jimmy Carter?" is a complex one that was partly answered by the voters Nov. 2. The question, "Who are Southern Baptists?" is an even more complex one that now requires a special, if necessarily partial, answer in the context of recent goings-on at the Baptist Church of Plains, Ga., where the President-elect is a member and teaches a Sunday school class.

The incident at Plains has been at least partly racial. No matter that blacks have attended services at the church for years. No matter that the person primarily involved is not a Baptist. No matter that he is not a resident of the community. No matter that both the President-elect and his pastor have repeatedly, unequivocally opposed racism. No matter that the church has now reversed the deacons. The main charac-

ter in that drama has been a black, so the incident is still at least partly racial; and Southern Baptists are properly questioned about it.

Who are Southern Baptists? Really? We are Christians. We have publicly, every one of us of his own free will and accord, confessed Jesus Christ as Lord and have subsequently been baptized as a symbol of our own burial by the grace of God to the old life of sin and our resurrection to walk in newness of life.

We are Baptists. Accepting the Bible as our guide in faith and practice, we have a focus on the importance of voluntarism in true religion, a conviction about the priesthood of the believer, a belief in the worth of every individual, a concern for both evangelism and ethics, a congregational form of church government, a commitment to separation of church and state as the surest guaran-

tee of religious liberty, and an understanding that God expects His changed people to change the world.

We are a national religious body. The name Southern Baptist Convention is a geographical misnomer, for our 13 million members are in more than 35,000 independent and completely autonomous churches scattered throughout all 50 states. On an average Sunday now, we baptize in our churches about 8,000 new members who have professed faith in Jesus. We support some 5,000 missionaries at home and abroad. Our churches last year received total gifts in excess of \$1.5 billion. We work closely and supportively with the Baptist World Alliance—some 35 million members, including about 12 million American black Baptists.

We are, in the majority, Southerners and Southwesterners. Yet we are actual-

# Special Report

ly quite heterogeneous: rich and poor, rural and urban, educated and uneducated, Republicans and Democrats, black and white, even Northern and Southern.

And we are sinners. Soren Kierkegaard said in "The Sickness Unto Death" that Christianity begins with the doctrine of sin. We understand that. We know that not only have we sinned in the past but that we are sinners still, not just honorary sinners but practicing, real sinners.

In a Baptist church, deacons can speak or act for themselves but they may not properly speak or act for the church except as expressly authorized to do so. No Baptist speaks for another. I am deeply grieved that some deacons of the Baptist Church of Plains decided to

try to keep the Rev. Clennon King out of their meeting house. I am deeply gratified, though not surprised, that the church has now voted decisively to abolish its 1965 racial barrier to membership, which it had passed in the white heat of the civil-rights battle.

Most Southern Baptists lamented the action of some leaders at the Baptist Church of Plains not only because it scandalized the church but also because it shamefully aired the dirty linen of the 1960's and needlessly reopened old wounds that are slowly but surely healing, at precisely the time when the clearest possible Christian witness is needed.

As racism and race prejudice are prominent features in America's body politic, so they are besetting sins in the

life of American churches in general and of Baptist churches in the South in particular. Racism is evil: It is nevertheless endemic in America. It is endemic in the North as well as in the South, in urban Detroit as well as rural Georgia, in the obscenities of Earl Butz as well as the obscenities of Lester Maddox, and in the silk-stocking high churches as well as the blue-overalls low churches. The sin of racism is one Southern Baptists as a whole do not wink at, gloss over, or condone.

It may be remembered, moreover, that Southern-Baptist deacon Jimmy Carter would not be President-elect if it had not been for the overwhelming support of his black Baptist brothers and sisters. That says something that helps to bring into perspective the incident at Plains.

## Harold Tomlin: Perennial Student

Harold Tomlin is like any other student at Cumberland College. He studies and worries over exams. He socializes over a cup of coffee with other students in the campus center between classes. But there is one difference—Tomlin is 68-years old and he has been attending colleges and universities for 47 years.

"I have never tried to set any record," Tomlin writes in a brief statement about himself, "it has merely been a way of life."

So from whatever money he has saved, and the little he receives in Social Security and pension, Tomlin continues to pay tuition because he has never seen any reason to quit school. Even during the 25-or-so years he taught high school mathematics in southern Ohio he continued taking night classes at the University of Cincinnati.

"Education is most important," Tomlin says, "and becoming more so every day."

The world of education began for Tomlin in 1929 when he "fell in" with the right group of people and enrolled for evening classes at the University of Southern California.

Later Tomlin returned to his home state of Ohio and carried on extension work with the University of Chicago before his 26 years at the University of Cincinnati. At Cincinnati he earned both a bachelors and a masters degree in math.

Today Tomlin has amassed somewhere between 700 and 800 college credits, a figure difficult to calculate because much of his study was done in the European system.

Tomlin, who is balding and of average height, knows of no one with as many credits. He wears bottle-bottom glasses and is often seen wearing a black suit which gives him a professor-like appearance.

He says his drive to acquire knowledge is sparked by Biblical teachings, the book of Proverbs, in particular. "And it (education) is the one thing you can take with you when you die," Tomlin added.

"Many have asked me if it is harder to learn now," he writes. "I don't think

so. The only thing I've observed is that whatever the subject, a person must stay with it."

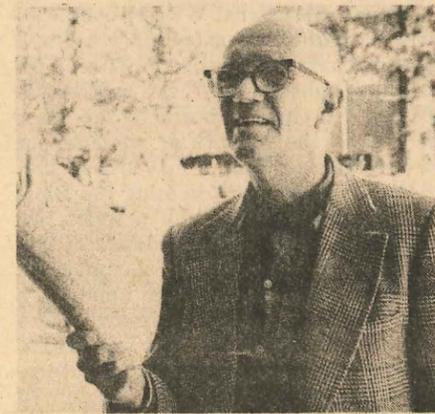
Tomlin has stayed with it long enough to master four foreign languages. He has studied at prestigious universities in Austria and Germany, and he has studied amidst the rabble-rousing of striking Spanish students in Granada.

At the University of Granada Tomlin worked toward his medical degree and finished the first three years. During this time he did quite a bit of work translating the research notes of Spanish doctors into English.

The University of Granada has asked him to return and translate what Tomlin believes will be three or four weeks worth of material, and it is for this reason that Tomlin is leaving the campus of Cumberland College after only one semester.

After leaving Granada, around the first of March, he plans to continue medical school in Poland, where he has been informed of his acceptance for enrollment.

"At my age I just want to finish medicine," says Tomlin, determined and still exhibiting a youthful vigor to learn. He appears satisfied while his eyes reflect years of study slowly coming to an end. But by no means will Tomlin remain idle. "There is a lot of research to be done," he says. "I'll be happy in research."



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**RIDGECREST 1977 CHURCH TRAINING LEADERSHIP CONFERENCE**  
JULY 9 - 15

Leadership conferences are for the entire family. Major attention will be given to a series of new age-group books to be published by the Church Training Department on June 1, 1977. These books, referred to as the *Developing Series*, contain "how to" suggestions for Church Training leaders, whatever their leadership role may be.

Special training sessions will be offered also on a variety of subjects and for specific target groups.

For reservations or more information, please write:  
Ridgecrest Baptist Conference Center  
P. O. Box 128  
Ridgecrest, North Carolina 29770  
Phone (704) 660-8022

# Mountains to the Mississippi

## W-R Staffer Whitler Now Mending at Home

Paul Whitler Jr., business manager for *Western Recorder*, is resting comfortably at his home following back surgery. He expects to remain at home for the rest of this month.

## Forman to Bracken Assoc.

Effective Jan. 1, W. Ken Forman, former assistant pastor at Campbellsville Baptist Church, became superintendent of missions for Bracken Association. He is a member of the Board of Directors for *Western Recorder*. The Forman family will reside in Maysville.



Forman

## Note Burning at Hazel

The Hazel Baptist Church, Hazel, cele-

brated the retirement of the debt on its educational building with a note burning ceremony Dec. 5.

Taking part in the ceremony were Earl Warford, associational missionary for Blood River Association, the church trustees, members of the building committee and James T. Garland, pastor of the church since 1973.

## Present for 69 Years

First Baptist Church, Mayfield, recently honored Virginia Farley Mason for her Sunday school attendance record.

She first began to attend Sunday school in 1904. Since then she has not missed a Sunday for 69 consecutive years.

## Supply Work Sought

Leslie Baker, who has pastored churches for 21 years, is now available for supply and interim pastorate work. He can be contacted at Route 2, Box 1275, Hawesville, Ky. 42348.

and was a former president of the Southern Baptist Pastor's Conference.

Ford retired from the pastorate in 1963. He made his home in Dallas but served several interim pastorates until declining health confined him to writing.

The Georgia native wrote about 40 books, most of them in a series entitled, "Simple Sermons." He pastored churches in Florida, Tennessee, Georgia, North Carolina and Texas.

Survivors include his widow and a son.

## Covington Deacon Dies

Word has been received from Crescent Springs Baptist Church, Covington, of the death of Ben Otten. Otten served as a deacon for 33 years and was treasurer of the church for almost half of the 60 years he was a member.

## Frank Owen



### PRESUMED POSSESSIONS

Did you ever notice how many are the necessities for which we pray hardest when they are threatened, but for which we almost never give thanks when they are plentiful? I'm talking about presumed possessions. We assume that we own them automatically without realizing that they are granted blessings that God (or even circumstance) could easily withhold.

Warm homes, ample fuel, sufficient clothing, adequate food, an appetite to eat it and health to digest and assimilate it — to get strength from it to do our useful work.

Pure air, (the next breath) good water supply, mild weather; Or tough weather if it is part of a cycle needed for the long term balance of life for man, made in the image of God.

The good earth, generally, and our privilege here to live in a lovely environment. (Example: last summer aboard our boat on the Ohio River with a group of friends, we called on Duke McCall to ask the blessing as we bowed our heads over the food we were about to eat. It reached me when he included among his items of gratitude; "for this beautiful river.")

Even the vocations with which we are sometimes weary, or even bored, call us to gratitude for them when they are threatened. Consider our general unconsciousness of the health necessary to do our work of livelihood until illness reduces our strength to a thread, to which we gratefully cling.

Gratitude should be the constant consciousness of a Christian. For friends that never forsake, but always support and uphold; for life and purpose and work to do until we are finished here and then for the rest of eternity with Him, in whom is our life forever.



# Sunday School Lessons

Lessons for Jan. 23, 1976

by H. C. Chiles, Murray, Ky.

### International Series

## Jesus Calls His Disciples

Having won a complete victory over Satan, who had assailed him with all the seductive temptations of the physical senses, such as appetite, adventure, and ambition, and having begun his public ministry, our Lord was ready to call some disciples or helpers to work with him in behalf of others, and then to carry on his work after his departure from them.

Mark 1:16-20

As Christ walked by the Sea of Galilee, he saw two pairs of brothers, one pair of whom was fishing and the other was mending nets. To Simon and Andrew, who were fishing, he said, "Come ye after me." This call was not to salvation, but to service.

Without hesitating or attempting to excuse themselves, these men gave up their gainful employment, severed home ties, and went with Christ, believing that he was able and willing to supply all of their needs. When they responded to Christ's call, he trained, led, and blessed them in a great way.

A successful fisher of men must live close to Christ, pray much, study the Bible, let the Holy Spirit guide him, be tactful in his approach to those for whom he is fishing, talk with the individual alone, show him his need of Christ and that he can be saved only by trusting Christ, refuse to be drawn into an argument, and depend upon the Holy Spirit to do his work.

Luke 5:4-11

Early one morning Christ preached to a large number of people from Simon Peter's boat. Then, he told Peter to launch out into the deep water and to let down the net for a draught of fishes. That command was contrary to all accepted rules of the craft, but Peter replied, "Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net." That was one of the finest expressions of obedience to Christ that was ever recorded.

As soon as they cast their nets into the water, their obedience was richly rewarded with a catch that filled both boats. This incident teaches us that there is always a blessing in obeying Christ despite appearances or adverse circumstances.

Out of his remarkable experience Peter received a twofold vision. It was a vision of himself — his littleness and unworthiness. It was also a vision of Christ, who loomed more wondrous to him than ever before. His consciousness of sin and his contrition for sin qualified him for greater usefulness in the service of his Lord.

Christ called and commissioned these fishermen to the same kind of work, but in another and higher realm. They were no longer just to catch fish, but to catch men for Christ, which was a far more worthy occupation. It was and is the noblest work in all the world.

### Life and Work Series

## Choosing Life's Best

Usually a person chooses his priorities on the basis of his relationship to Christ, to others, and his awareness of personal needs.

Luke 10:38-42

One day Christ made an unexpected visit to that home in Bethany, which he frequently visited, where he found love, cheer, relaxation, and seclusion. Martha thought that the best thing she could do would be to prepare and serve a sumptuous meal.

Evidently Mary assisted Martha briefly, and then left her to carry on alone. Mary did not think that the meal was of supreme importance. In these sisters were two different attitudes. Industrious Martha was busy with her work for Christ, while reflective Mary was listening to his message for her. Martha was emphasizing the material, whereas Mary was majoring on the spiritual.

Afraid that the dinner might be a flop, Martha worried, got nervous, and was on the verge of distraction.

Christ rebuked Martha for her preoccupation with material things and becoming their slave, or for her becoming so occupied with doing what she considered to be her duty, that she did not have any time for him. One of the curses of our day is too much activity and not enough fellowship with Christ.

John 12:1-8

When the time for the crucifixion was approaching, our Lord went to Bethany to spend the night with his friends and get some encouragement. That evening a feast was given in his honor in the house of "Simon the leper" who, in all probability, had been miraculously cleansed of his terrible disease by Christ, and therefore wanted to show his appreciation to the great physician by having him as an honored guest in his home. Among those present were Christ, the apostles, Martha (who served), Mary, Lazarus, and others.

Realizing that her Lord was about to be taken from them, entirely disregarding what others might think or say, Mary went to the Lord Jesus, who was reclining at the table, and broke the seal of an alabaster box of precious ointment of spikenard and with its contents anointed his feet and wiped them with her hair as an act of adoration and devotion. She wanted to express her grateful love to her saviour because of what he had done for her and her family.

As the fragrant odor of the perfume filled the room there was astonishment and indignation on the part of the disciples. Christ quickly came to Mary's rescue with an expression of deepest appreciation and the highest possible praise for what she had done.

From Mary's timely action of love we can learn the folly of our keeping the alabaster boxes of our love sealed until our loved ones and friends have passed away. We ought to speak appreciative and encouraging words while their hearts can be made happy by them.

# Deaths

## Farrar Dies Nov. 25

Raymond W. Farrar, pastor of Zion Baptist Church near Henderson, died Nov. 25. He was one of the organizers of the Green Valley Baptist Association. Before becoming pastor of Zion Baptist Church, he pastored Hardinsburg Baptist Church.

## Pastor, Author, Ford Dead at Age 76

(William) Herschel Ford, long-time pastor and denominational leader and a well-known Southern Baptist author died in Dallas at age 76 on Dec. 19.

He was a former vice president of the Southern Baptist Convention and the Baptist General Convention of Texas

1977



# Church Music Festivals

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### REGIONAL FESTIVALS:

Date	Location	City	Age Group	Regional Music Director
Feb. 25	First B. C.	Louisa	All Ages	Gary Southard, 4409 W. Jepson, Ashland, Ky. 41101
25	First B. C.	Walton	Adult/Youth	Larry Cook, P. O. Box 278, Nicholasville, Ky. 40356
26	First B. C.	Walton	Children	Larry Cook (cf. above)
Mar. 11	First B. C.	Mt. Washington	Adult	Wendell Boertje, 3515 Grandview, Louisville, 40207
18	new Shively B. C.	Shively	Youth	Wendell Boertje (cf. above)
18	Porter Mem. B. C.	Lexington	Adult/Youth	Larry Cook (cf. above)
19	St. Matthews B. C.	Louisville	Children	Wendell Boertje (cf. above)
19	Porter Mem. B. C.	Lexington	Children	Larry Cook (cf. above)
25	First B. C.	Franklin	Adult/Youth	Donald Phillips, First Baptist Church, Franklin, 42134
26	First B. C.	Franklin	Children	Donald Phillips (cf. above)
Apr. 1	First B. C.	Henderson	Adult/Youth	Alan Chamness, 307 Center St., Henderson, 42420
1	First B. C.	Somerset	All Ages	Jim Cordell, Box 797, Somerset, 42501
1	Lone Oak B. C.	Paducah	All Ages	Ronald Sholar, P. O. Box 546, Hopkinsville, 42240
2	First B. C.	Henderson	Children	Alan Chamness (cf. above)
29	First B. C.	Hopkinsville	All Ages	Ronald Sholar (cf. above)
29	Manchester B. C.	Manchester	All Ages	Robert C. Young, First Baptist Church, Hindman, 41822

PLEASE enter these correct dates in your 1977 diary. Some dates in it are incorrect!!