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**WESTERN RECORDER**

JANUARY 27, 1977

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# Daley Observations

## A Visit to Carterland

There is nothing so comforting for cold Januaries as Bible studies with warmhearted Baptists. And Baptists come no warmer and responsive than pastor John Burch and members of the Fitzgerald, Georgia, First Baptist Church. Even when it dipped to 17 degrees during the second week of January which is rare for south Georgia, Fitzgerald Baptists were undaunted in their love for Bible study.



For several years the annual January Bible study in Fitzgerald has been a special blessing reminding me of the loving and gracious spirit of the Baptists of my home state. The quality of Fitzgerald Baptists is known far and wide even as the faith of first century Christians in Rome was known throughout the world.

A bonus of the 1977 Fitzgerald experience was a visit to Plains, the most newsworthy community in Georgia.

Plains is in the same section of Georgia as Fitzgerald and the lifestyle of the two communities is similar.

For a former Georgian there are no surprises at Plains. Like hundreds of other small southern villages, Plains in recent years has lost part of its former glory. Some of its store buildings are abandoned and the others are run down. Only the abandoned train station which was repainted and made into Carter headquarters and a small new city hall show any signs of renewal.

Carter's peanut business has the appearance of success but not much else gives such an impression. The dingy, old store buildings have quickly become gift shops offering at inflated prices souvenirs, especially peanuts in more forms than George Washington Carver ever thought of.

Anywhere in Plains one is hardly one block away from the level fields of rich red soil where peanuts, soy beans, cotton and corn abound. Along the flat dirt roads around Plains are abandoned farm houses of the owners most of whom have moved to town. Now and then is a shoddy, unpainted shack still inhabited by blacks who have chosen not to move to Atlanta or other cities for the modern black lifestyle. In the yard of the shack is a pile of wood which provides the only heat in the house and beside the shack generally is a patch of collards, the famed Georgia green vegetable treasured by blacks and whites alike.

Among the best kept buildings in Plains are the churches. A block from the village center stands the white framed Baptist church building. Tall shade trees stand in the spacious churchyard and the very sight is remindful of the dinners on the grounds for which Baptists are famous.

Fortunately in this instance, Plains Baptists have not exchanged their white framed building for a modern brick building as so many other Baptists have. Since it is in this building President Carter attends Sunday school, made his profession of faith, was baptized and has taught a Sunday school class for many years, surely it will be preserved in its present form no matter what new structures may be needed for the congregation in the future.

The Carter home, located in a grove of stately pines, is about a block away from the main road through Plains. It is not especially pretentious and its only difference from hundreds of houses in the towns and villages of south Georgia is a barricaded driveway and secret service guards.

Probably the most interesting tourist attraction in Plains is the service station of Billy Carter, the President's brother. It is rundown with mud holes and junk around the outside and even a shabbier appearance inside. The town loafers are really there enjoying their avocation and making the most of the steady line of tourists.

Nobody was drinking beer at Billy's station but it must be the town's oasis if a stack of empty cardboard cases near the building was typical. Of the eight empty cases one was for antifreeze, one was for motor oil and the other six were for beer.

Plains is just a plain Georgia village with a lot of Baptists, a good many beer drinkers, some professional loafers and many warm hearted, friendly people.

But Plains can never be the same. Nine automobiles with nine different state licenses in successive parking places along main street on a Tuesday afternoon said this.

Plains people must surely feel honored to have the 39th president of the United States as a neighbor, but they could do without some things which go with such an honor. Among these is the senseless behavior of some sightseers grabbing everything from red dirt to an empty beer can as a souvenir and the hordes descending upon Plains making worship on Sundays and other meaningful community activities almost impossible.

## The Indomitable Evangelism Conference

It doesn't take much to discourage Baptists from full participation in many scheduled activities. But rain, blizzards, snow, hazardous roads nor other difficulties keep Kentucky Baptist pastors from attending the annual evangelism conference.

It has become something of a joke that these January conferences and the severest blizzards of the winter come the same week each year. But it's really more than a joke; it's a reality most years. And this year was the granddaddy of all. The last winter like this one in Kentucky was before

evangelism conferences became a part of the denominational calendar.

Schools were closed, factories shut down in some instances and all but necessary meetings of all kinds were postponed or canceled last week but the 1977 evangelism conference went on as usual.

An amazing number of participants showed up in Elizabethtown from all areas of the state. With much difficulty and extra expense the Severns Valley Baptist Church was, as usual, a perfect host. The parking lot was as clear as could be expected, the building was warm and Pastor Verlin Kruschwitz and Severns Valley Baptists more than met every need.

All program participants arrived on schedule and more than met expectations in contributions. These programs are famous for instruction, inspiration and enjoyment and every year many feel there can be no improvement. Yet every year seems to surpass the last.

The quality of the program this year was amazingly

## Don't Forget Church Needs

The crisis brought on by the unprecedented sub-zero winter in Kentucky has far reaching effects. Not only will many of us find it difficult to pay utility bills for our houses, but cities, businesses and many other groups will be hard put financially as a result of the severe winter.

In thinking of ourselves we ought not forget the churches and denominational institutions which have commitments to meet and facilities that have to be heated and maintained.

I happened to be with the Walton First Baptist Church in a January Bible conference when the utility bill came for December. This church of moderate size received a \$1,200 bill for service in December 1976. This is far more than a church would ordinarily budget for this expenditure. Many churches are in the same predicament and January utility bills will be enormous.

Georgetown College has had to switch from natural gas to oil and available oil is being found with difficulty and is coming from as far away as Indianapolis. The other Kentucky Baptist schools are likely as hard put.

Our own print shop has been almost paralyzed. On several days workers could not get to work and when they did, they found inside temperatures as low as 40 degrees because of inadequate or malfunctioning heating equipment. Presses and ink refuse to cooperate under such

high considering we are in a transition period with the retirement of veteran evangelism leader, Hicks Shelton, and the search for a new leader. Shelton has done much to set up this year's program and the rest was superbly handled by Executive Secretary Frank Owen and A. B. Colvin, who formerly was the director of evangelism.

As usual the program had something for everyone. Judging by the amening, the hearers felt their needs were being met. The rich variety of speakers included an enthusiastic evangelistic record setter like Bailey Smith as well as a prophetic veteran observer of Southern Baptist life and history like Earl Guinn.

The sacred music concert by Robert Hale and Dean Wilder was unsurpassable and was more than worth the whole trip.

The one sad note of the experience was the saying of farewell to Hicks Shelton. This farewell was to his particular place of leadership but not to his fellowship for a long time, hopefully.

conditions.

Church services for two or three Sundays have been canceled or severely limited all over Kentucky and many other Southern Baptist areas. This is serious not only because of the importance of worship but because of the drop in church income. With income down and expenses up churches will quickly face a crisis.

Back in the sixties there was an unusual April when snow on three successive Sundays severely limited church attendance over a large area of the Southern Baptist Convention. The effects were felt not only in the local churches but in Middletown, Nashville and to the last Southern Baptist Convention agency and mission point in the world.

Too many Baptists don't make up their weekly offerings when they miss Sunday services. Consequently the church has less for its local ministries and its gifts to world ministries.

This shouldn't be. We don't get bills from our churches but our obligations to do our share are no less than those to other causes. Such a winter should remind us how vulnerable we are to forces beyond our control. Our love and loyalty to the only One who can control the climate and every other human condition should not wane in such a time.

Think of this the next time the offering plate passes.

*Express Your Opinion in Baptist Forum*

# Baptist News in Brief

## Church Library Clinic Set

A regional library clinic will be held Mar. 18-19 at Speedway Baptist Church, Indianapolis, Ind.

The two-day clinic, one of six sponsored by the Southern Baptist Sunday School Board's church library department, begins Friday afternoon and concludes at noon Saturday.

The clinic will provide information on how to effectively promote the services of a church library/media center.

Persons interested in attending the Indianapolis clinic may register by writing the Church Library Department, 127 Ninth Ave., North, Nashville, Tenn. 37234.

## Obscenity Issue Again Before Supreme Court

The U. S. Supreme Court will make a new effort to help the states determine what constitutes obscenity, according to a brief order released in Washington.

Federal and state courts have been deluged during the past few years with appeals of convictions for displaying, distributing and selling allegedly obscene motion pictures and printed materials.

Since 1973, the courts have been guided primarily by the Supreme Court's

ruling in *Miller v. California*, a case which established that local communities must have discretion in defining what is obscene.

In addition, Miller set up three guidelines to help the courts define obscenity: (1) "Whether 'the average person, applying contemporary standards' would find that the work, taken as a whole, appeals to the prurient interest . . .;" (2) "Whether the work depicts or describes, in a patently offensive way, sexual conduct specifically defined by the applicable state law," and (3) "Whether the work, taken as a whole, lacks serious literary, artistic, political, or scientific value."

The new case now before the court challenges an Illinois law on grounds that it is vague, indefinite and overbroad. The state, on the other hand, claims that it has met Supreme Court guidelines in writing the law.

Wesley Ward was convicted of violating the law in the spring of 1972 and sentenced to one day in jail and a \$200 fine. His conviction was later upheld by two Illinois courts, including the state Supreme Court.

Ward was convicted of distributing and selling two magazines dealing with sado-masochism and sex. In his appeal to the U. S. Supreme Court, Ward attacked the Illinois law, contending that it failed to give a "specific definition" of sexual conduct which was

patently offensive.

In its *Miller* decision in 1973, the high court ruled that "state statutes designed to regulate obscene materials must be carefully limited."

While agreeing to hear the Illinois case, the justices denied hearings to three other sex-related cases.

The court denied a motion by a group of California men convicted in Iowa for mailing obscene materials from California to Iowa. A lower federal court earlier upheld Iowa's right to try the defendants.

Another group of California defendants had their petition for a hearing refused as well. They claimed that the jury which heard their case was given improper instructions to apply national, rather than local, obscenity standards in deciding their case.

The high court also declined to hear the appeal of a Washington state man employed by the federal government who was fired by the civil service commission for publicizing his homosexuality.

## NBC to Present Religious Programs

Sixteen one-hour specials — dramas, documentaries and conversations — will be presented by the NBC Television

Network in 1977.

The programs, to be telecast on Sundays in the 5-6 p.m. NYT time period, will be produced in association with various faith groups: the National Council of Churches, the United States Catholic Conference, the Jewish Theological Seminary of America, and the Southern Baptist Radio and Television Commission.

## WMU: Hello, Hotline!

For the first time, Woman's Missionary Union, SBC, is providing a Hotline during the month of February in connection with WMU Focus Week, February 13-19.

Calling the Hotline is recommended for groups and individuals observing WMU Focus Week. The Hotline number is (205) 251-0830.

## Construction Announced On Baptist Hospital

Construction and renovation work estimated at \$2.6 million is underway on Baptist Hospital's Progressive Care Center, at the former site of St. Thomas Hospital in Nashville.

The work is expected to be completed by October 1977. The Center will house 100 beds in both private and semi-private accommodations, a hospital spokesman said.

St. Thomas Hospital, owned and operated by the Daughters of Charity, a Roman Catholic order, is in a new facility in another part of the city.

## Congress Faces Issues

Congress will face many humanitarian issues as the new session begins, according to an article in the January 1977 issue of *Report from the Capital*, monthly publication of the Baptist Joint Committee on Public Affairs, Washington.

John W. Baker, director of research services for the Committee, previews issues Congress must grapple with such as the economy, registration of lobbyists, welfare reform, food stamps, health care, energy and the environment and a host of other problems of

interest to the Christian community.

A new version of the Humphrey-Hawkins Full Employment Bill, originally introduced in the 94th Congress, was introduced shortly after the new Congress convened. This bill aims at reducing unemployment to three percent over a four year period with the federal government serving as an employer of last resort.

Congress is divided on the issue of a tax cut, according to Baker.

Baker also noted that a lobby registration act introduced in the 94th Congress will be reintroduced in the 95th Congress and will probably pass fairly rapidly. The act was opposed by churches.

"Many of the churches feel that the influencing of pending legislation is a part of their religious activity (i.e., legislation affecting liquor and drugs, war and peace, etc., needs input from the religious community). To the extent that government, in such a bill, attempts to limit or control lobbying by religious groups, it is defining for the churches the limits of their religious mission," Baker said.

Welfare reform will be costly and the pressures for other programs "may keep Congress from achieving any major reforms during 1977," according to Baker.

Baker says that some kind of health insurance program will probably emerge from Congress this year although the process will be made more difficult by "the cross pressures of labor, the American Medical Association, the National Hospital Association, and public interest pressure groups."

In the area of energy and the environment, Baker sees stronger strip mining controls since Carter campaigned on that and Morris Udall (D.-Ariz.), the new chairman of the House Interior Committee, favors such legislation. Baker foresees a battle on air and water pollution laws.

The possibility of divestiture of the oil companies "could create a confrontation between the Congress, the new president and a powerful special interest group," according to Baker.

Additional problems which Baker sees for the new Congress are such issues as the Community Development and Block Grant Program, the Panama Canal Treaty, arms sales, and many others.

Baker concluded, "The 95th Congress has more than its share of problems to confront. Those who have watched Congress at work realize the long hours that most of these representatives put in on the job and the dedication which they show to the task. It is difficult to envy them their jobs this year."



Continued joint operation of Dargan-Carver Library by the Southern Baptist Sunday School Board and the Southern Baptist Historical Commission was assured as agency heads Grady C. Cothen [seated] and Lynn E. May Jr. recently signed a new three-year contract.

Cothen, president of the Sunday School Board, and May, executive director of the Historical Commission, recently met to renew the agreement, which has been in effect since December 1952.

Dargan-Carver's collection of Southern Baptist memorabilia is a highlight for tourists and a resource for scholars. Professors, students, researchers and historians use the materials in Dargan-Carver. Also, agency personnel, editors and writers refer to the library's resources in preparing articles and units for Southern Baptist publications.

Although Baptists are the primary users of Dargan-Carver Library, anyone interested in using the resources is invited to do so. Dargan-Carver Library is located on the first floor of the Sullivan Tower, Sunday School Board, 127 Ninth Ave., North, Nashville, Tenn. 37234.

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

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C. R. DALEY JR. Editor  
JAMES H. COX Associate Editor  
PAUL WHITLER JR. Business Manager

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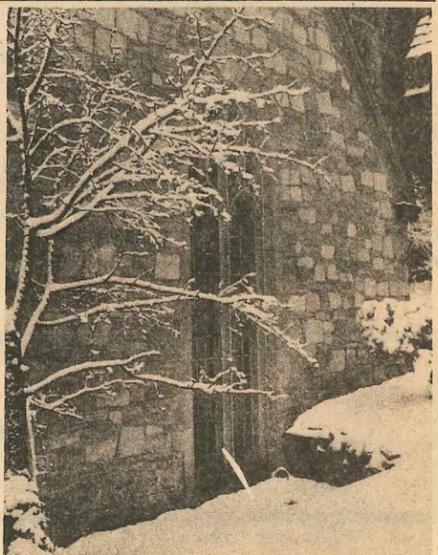
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## Double Exposure

Who would have dreamed that snows on top of snows would have paralyzed Kentucky Baptists this year? Throughout the state drifts piled higher and higher, while the faithful few who lived close enough to their churches trudged on valiantly. In some places services had to be canceled, and January Bible studies were rescheduled by the scores. The Baptist Building in Middletown was closed for two days when employees could not get to work. A historic first meeting of trustees of all five Baptist supported educational institutions was postponed. There's a lesson here for us all—flexibility means a lot.

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## The Abuse of Alcohol

by Billy Graham

A few weeks ago I was quoted in the press concerning the use of alcohol. The original article appeared in an indepth interview that I did with a southern newspaper. It was accurate as far as it went. Yet, later, when it was picked up by the press throughout the country, it had become distorted. Some complained and some applauded. In this article I would like to clarify my position.

One of the greatest social problems in America is alcoholism. One hundred million people in the United States over 15 years of age drink and 11 million of these are alcoholics. Statistics show that 450,000 alcoholics are added to the total each year; 52 percent of the new alcoholics are women.

In one year we are spending in the United States \$35 billion for alcohol, \$500 million for advertising, and losing \$25 billion in lost work time, health and welfare services and property damage.

Alcoholism in America poses a major problem for police, sociologists, psychologists and ministers. The problem is so overwhelming that many of them are unable to cope with the rising tide of alcoholism and its side effects on the American people.

I am pleased to note that President Carter has said that no hard drinks will be served at the White House during his administration.

Last year it was estimated that 50-75 percent of all crime, child abuse and highway accidents were related to the use of alcohol.

The creeping paralysis of alcoholism is sapping our morals, wrecking our homes and luring people away from church. To a thinking person, there is simply no argument for overindulgence.

Most Americans have been too indifferent concerning this problem of drinking. They hark back to the days when people cried, "Prohibition causes drinking!" But they do not seem to be aware that legalized liquor has brought even more drinking.

Man is the same under either system and if we don't find something to fill his empty heart he will fill his stomach with artificial stimulants and sedatives.

Many Christians have been too smug

concerning this great and forbidding evil. Negatively they have folded their hands and said, "Drunkenness doesn't bother me," while at the same time they do nothing to "bother drunkenness," and to destroy its devastating power.

In all honesty, teetotalism as we know it today was found only in certain individuals in the scriptures, especially those who had taken the Nazarite vow, like John the Baptist. The alcoholic beverages of the middle east in that period were very much weaker than modern drink. Biblical scholars such as Alfred Edersheim tell us that the wine of biblical times was mixed with water.

The Bible does teach, as Paul admonished Timothy, that alcohol can be used for medicinal purposes. Many modern medicines have alcohol in them. Many doctors prescribe small amounts of wine and even sometimes brandy to the sick or the aged. We must also admit that Jesus himself was accused of being a wine-bibber. While the argument that total abstinence is hard to prove from the Bible — yet another scriptural admonition comes into force. The apostle Paul devoted most of Romans 14 to this subject. But he also made it clear that we have a free conscience before the Lord and are not to judge the one who feels it is wrong to eat and drink. Nor are we to judge the one who does, so long as he does it unto the Lord, does not hurt the testimony of Christ and does not cause a brother to stumble.

However, it is my judgment that because of the devastating problem that alcohol has become in America, it is better for Christians to be teetotalers except for medicinal purposes.

The Bible is not silent about any force which threatens the souls of men. It lashes out against any and all of Satan's tricks and devices, and it is very clear in its denunciation of drunkenness (Isa. 28:1, Hab. 2:15, Luke 21:34, Rom. 13:13, Isa. 5:11, Eph. 5:18).

In the United States a report published by the National Institute on Alcohol Abuse and Alcoholism stated that nearly one out of seven 12th graders admit to getting drunk at least



once a week. A 1976 report by the Minnesota Council on Alcohol Problems states that 1.3 million teenagers 12-17 have a drinking problem; 450,000 between 10-17 are alcoholics.

The Bible puts drunkenness in the same category with other vicious sins (I Cor. 6:10). Any sin that can keep a man out of the kingdom of God must be earnestly denounced by the preacher of the Gospel.

Why does the Bible so clearly denounce drunkenness? Because it is an enemy of human life. Anything that is against man and his welfare, God is against. Twenty-one percent of the suicides in the U. S. are related to alcohol use; 40 percent of the problems brought to the courts are related to alcohol. Fifty percent of all traffic accidents where a fatality is involved are caused by alcohol.

I would say that next to immorality, alcoholism is the major cause of broken homes.

The simple truth is this — man's heart without God is like a vacuum. In our self-sufficiency we try to make it alone without God. When the going gets rough, however, we need outside help.

I am preaching regeneration and transformation. The acceptance of Christ as personal Savior will change the desire of man's heart and satisfy it. Many people have tried to fill the vacuum in their hearts with something that can never satisfy.

I wish I could bring to you the many people who have been saved from drunkenness by the redeeming power of Jesus Christ. I know that he can save you from a life of drunkenness.

## Evangelism Conference Packs House Despite Snow, Ice and Below Zero

by Jim Cox, Associate Editor

Several hundred Kentucky Baptists braved sub-zero temperatures, slippery ice and falling snow to attend the state evangelism conference at Elizabethtown's Severns Valley Baptist Church last week. Despite the weather participants' spirits seemingly remained undaunted as they responded enthusiastically to more than a dozen messages and special presentations.

Due to light falling snow and prospects of adverse driving conditions late at night, the Tuesday evening session was canceled. Instead, the only speaker yet to be heard from, T. H. Shelton, was added to the Tuesday afternoon program, extending it until about 5 p.m.

Clyde T. Francisco, John R. Sampey professor of Old Testament at Southern Seminary, Louisville, previewed the book of Exodus during conference sessions. Exodus will be Southern Baptists' January Bible study book in 1978.

Introducing the book and its principal character, Moses, Francisco pleaded, "Don't let your unworthiness keep you from doing something God wants you to do."

Musical highlights of this year's conference were many. Because of the snow, schools in Hopkinsville were closed, giving Ronald Sholar, minister of music at First Baptist Church there, opportunity to bring his youth handbell choir along.

Robert Hale and Dean Wilder, concert artists from Ft. Lauderdale, Fla., contributed to a packed house Monday evening. Their 75-minute testimony in song brought generous applause by the audience.

Kim Wickes, of Memphis, Korean-born blind singer with the Billy Graham Evangelistic Association, moved the hearts of all with her rendition of "God Bless America."

Three reports of evangelistic progress around the state were given. George R. Bausum, pastor of Oneida Baptist Church, and two students and a staff member of Oneida Baptist Institute, shared spiritual growth opportunities on

the Oneida campus.

Bill Mackey, pastor of First Baptist Church, Whitesburg, and Bob Jones, pastor of Spring Bayou Baptist Church, West Paducah, gave inspirational messages from their vantage points.

Highlights of key addresses to the evangelism conference follow.



Smith



Guinn



Henry



Shelton

**Bailey Smith,**  
Pastor, First Southern,  
Del City, Oklahoma

The cure for unhappiness is to help people find the joy and happiness in becoming saved. The Bible's message is very old but just as relevant as this morning's newspaper.

You only get emotional about the things that are important to you. I'm not too certain that, if you and I don't renew our faith in God, we may some day find ourselves captives just as the Jews did.

**G. Earl Guinn,**  
Southern Seminary,  
Louisville, Kentucky

The church could do nothing better than declare a moratorium on all its work until it recovers the worship of God. The real problem of the church is that it has lost its vision of God Almighty as holy.

**Frank Crumpler,**  
Home Mission Board,  
Atlanta, Georgia

The gates of hell cannot prevail against one whom God has put his hand on. There are two things we need to be: be our best selves, and be yielded.

**Jim Henry,**  
Pastor, Two Rivers,  
Nashville, Tennessee

There's not going to be any power in the churches unless the shepherd is God's man, the undershepherd. If evangelism is to start it's got to begin in the man God calls as pastor.

Watch your family life! Stay close to your wife and children. Keep the home fires burning. Let your church know that you love and respect your family.

**T. Hicks Shelton,**  
Missionary-Evangelist,  
Paducah, Kentucky

Now is that little bit of time we have to do that thing that God has put before us. We will never do anything except that which we do now.

I would like to challenge Kentucky Baptists to take heed of the hour God has put before us. How we need to seek God's spirit that he might teach us how to worship him now!

The hour God has given to Kentucky Baptists to preach the gospel is now.

# Missions & Ministries

## Missionary News

Mr. and Mrs. R. H. Falwell Jr., missionary associates to Hong Kong, have completed furlough and returned to the field. He is a native of Murray.

Mr. and Mrs. I. Grundy Janes Jr., missionaries to Chile, have completed furlough and returned to the field in Temuco, Chile. Both are natives of Kentucky. He was born in Louisville and also lived in Lexington while growing up. The former Jean Bell, she was born in Louisville and also lived in Shepherdsville and Owensboro while growing up.

Mr. and Mrs. Oren C. Robison Jr., missionaries to Liberia, have arrived in the States for furlough. The former Martha Boaz of Kentucky, she was born in Murray and grew up in Graves County.

Anita Roper, missionary to Nigeria, has arrived in the States for furlough. Before she was appointed by the Foreign Mission Board in 1954, she was girls' director of Central Baptist Mission, Louisville.

Mr. and Mrs. James A. Williams Jr.,

missionaries to Eastern Europe, have arrived on the field in Salzburg, Austria. Before they were appointed by the Foreign Mission Board in 1976, he was a student at Southern Baptist Theological Seminary, Louisville.

Mr. and Mrs. J. Robert Covington, recently employed missionary associates to the Bahamas, have begun a 14 week orientation program at Callaway Gardens, Pine Mountain, Ga. He was born in Wingo, and lived in Graves County, Paducah and Mayfield. She is the former Laurie Burnette of Fulton County.

Mr. and Mrs. J. Nixon Cowart, missionary appointees to Kenya, have begun the orientation program at Callaway Gardens. Before they were appointed by the Foreign Mission Board he was assistant youth director at Bethlehem Baptist Church and a student at Southern Seminary, both in Louisville.

Mr. and Mrs. Ted D. Wylie, missionary appointees to the Philippines, have begun a 14 week orientation program at Callaway Gardens. Before they were appointed by the Foreign Mission Board in 1976, they were students at Southern Seminary.

## Seminary to Sponsor Missions Conference

"Visions and Revisions" is the theme of the 21st annual Student Missions Conference to be hosted at Southern Baptist Theological Seminary, Feb. 25-27.

Program personalities include Gladys Lewis, a former missionary to Paraguay; Ed Seabough, director of personnel recruitment services for the SBC Home Mission Board; Sam Simpson, pastor of the Bronx Baptist Church in New York City; and Bill Marshall, secretary of furlough ministries for the SBC Foreign Mission Board.

Each participant must pay a \$5 registration fee, and the deadline for advance registration is Feb. 5. Information on housing and registration is available from: 1977 Student Missions Conference, Box 375, Southern Baptist Seminary, Louisville, Ky. 40206.

## Tanzanians Accept Christ

A total of 1,585 people made profes-

sions of faith during recent evangelistic campaigns held in 115 churches in Tanzania.

The campaigns were organized as part of the work of the evangelism and church development office of the Southern Baptist Foreign Mission Board and were a cooperative effort of Southern Baptist missionaries and Baptist nationals.

## \$112,000 for Mass Media

The Southern Baptist Foreign Mission Board appropriated \$112,000 from 1976 Lottie Moon Christmas Offering for Foreign Mission funds for mass communications facilities and equipment, appropriated \$25,000 for world relief and asked a missionary to fill a one-year assignment in relief and disaster response work.

The board also appropriated \$15,000 for the production of a children's film and heard reports from Baker J. Caughen, executive director, and the department of missionary personnel.

The Lottie Moon appropriations, set aside for use in mass communications, were part of numerous early appropriations from the 1976 Christmas offering. Of the \$112,000 for mass communications buildings and equipment, \$11,000 is for equipment in Peru; \$50,000 will renovate and furnish a communications center in Hong Kong and another \$25,000 will purchase equipment for it; and \$26,000 is for a mass media center in Monrovia, Liberia.

Caughen expressed appreciation for "very heartening" early reports coming in from individual churches which have met or surpassed their Lottie Moon Christmas Offering goals.

John R. Cheyne, field representative for Eastern Africa, will serve as an associate to W. Eugene Grubbs in relief and disaster response work for one year beginning in April 1977. Cheyne will be on furloughing missionary status.

In 1976, a record 268 new missionaries reinforced and expanded the efforts of Southern Baptists around the world, increasing the total number of Southern Baptist missionaries from 2,667 to 2,715, according to the report.

The board appropriated \$25,000 from world relief funds for two countries. Turkey will receive \$5,000 for earthquake relief and Lebanon will receive

\$20,000, with \$15,000 for general relief efforts and \$5,000 for repair to damaged churches.

## Evangelism Focus on Hong Kong

A major city evangelistic penetration and saturation program has been planned for Hong Kong for the next two years with specific campaigns and activities for each month.

The Southern Baptist Foreign Mission Board's department of evangelism and church development is working in cooperation with the Hong Kong Baptist Convention and Southern Baptist missionaries to conduct the evangelism project to win Hong Kong's almost five million people, according to James W. Cecil, Southern Baptist missionary associate currently under assignment in the board's evangelism department.

"We expect the most significant growth in church membership among existing Baptist churches that the British crown colony has ever experienced," Cecil said. Furthermore, he anticipates that house churches will set a new pattern for centers of worship in the colony.

In March, Baptists will be enlisted to open their homes to Bible studies. "They hope to have 2,000 homes having weekly studies within a year," Cecil said. The convention hopes many of these will become house churches, especially in high rise apartments where most of them will be established, he added.

The Major City Evangelization strategy also includes mass distribution of scripture portions, leadership conferences, evangelism conferences, Witness Involvement Now (WIN) schools in every church and mutual interest clubs. The interest clubs, Cecil said, would "provide avenues for Christians to witness to non-Christian participants."

## Evangelistic Efforts Cited In Western South America

In Western South America, Southern Baptist missionaries and national Christians are busy implementing plans to reach every person in that area with the

gospel, according to J. Bryan Brasington, Southern Baptist Foreign Mission Board area secretary for Western South America.

He went on to explain that in Venezuela, Colombia, Ecuador, Chile and Peru, evangelism is at the heart of the work of Southern Baptist missionaries.

Major city evangelism campaigns are planned for 1977 in Maracaibo and Caracas, Venezuela, plus continued local church efforts. In addition, Baptist radio and television ministries prompted almost 8,000 people last year to write for free correspondence courses offered.

The Ecuadorian Baptist Convention adopted the theme, "1977 — The Year of Evangelism." At the 1976 youth congress, Brasington said the young people accepted the challenge to win the youth of Ecuador to Christ. They, along with the Ecuadorian Baptist Convention, have planned evangelistic campaigns in churches and on campuses.

Rocio Salazar, an art student in Quito's Central University, said, "for too long the Communists have been the only ones to receive permission to present their philosophy to the student body . . . we believe that when we followers of Christ take a stand for him on campus, others will follow our example."

## Bold Mission Thrust Emphasized at Meeting

Bold Mission Thrust (BMT) objectives were emphasized during the January meeting of the executive committee of the Southern Baptist Convention (SBC) Home Mission Board's (HMB) directors in Atlanta.

During the meeting, the executive committee appointed 48 persons to serve in home mission areas.

"The increased number of appointments reflects the Bold Mission Thrust emphasis," said Tommy Jones of Macon, Ga., board president.

"I am very pleased to see tangible evidence of Bold Missions Thrust starting," Jones said.

Bold Mission Thrust — part of the SBC's Bold Mission emphasis — is a strategy designed to "evangelize and congregationalize the nation by the end of the decade."

Lynon Collings, of the HMB's mission section, said the appointments reflect the targets of concern for BMT which are counties without an effective evangelical witness, key cities, cultural and lifestyle groups and transitional communities.

William G. Tanner, executive director-treasurer of the board, participated in the first executive committee meeting since he took the board's helm on Jan. 1.

Directors appointed three missionary couples, 11 missionary associates and approved 31 persons for church pastoral aid for new mission congregations.

## Students Distribute Bibles

The first student project approved at the Ramkhamhaeng University since the military coup in Bangkok, Thailand, was the recent distribution of 20,000 gift Bibles on campus.

"This was the first student initiated project of any kind approved at the university since the coup of Oct. 6, 1976," said Maxine (Mrs. Robert R.) Stewart, Southern Baptist missionary press representative in Thailand.

Prior to the recent government change, Ramkhamhaeng University was the scene of virulent student demonstrations and intense political activity.

The 60 Christian students felt impressed to attempt a massive scripture distribution on campus, contacted the Gideons International, and were given 20,000 New Testaments.

Southern Baptist Missionary William W. Smith Jr., who is involved with student work at several of the Thailand campuses, helped the students with the project, along with several members of Gideon's International.

## Visas Denied

All Southern Baptist missionaries will be out of East Malaysia by mid-1977 because of unexpired visas, a Southern Baptist Foreign Mission Board spokesman said.

However, Baptist work there is expected to continue as more churches are formed and as the East Malaysia Baptist Convention is strengthened, according to William R. Wakefield, the Foreign Mission Board's secretary for Southeast Asia.



Mr. and Mrs. Gary R. Tallman [left], appointed in December as Southern Baptist missionary associates, feel like they are in the midst of a miracle. Tallman is pastor of the North Golden Baptist Church, Golden, Colo. With only about 100 regular attenders, the church gave \$10,355.47 to the Lottie Moon Christmas offering this year. Last year, with 25 regular attenders, the church gave a little over \$100. Shown here with Everett L. Deane [right], Southern Baptist Foreign Mission Board treasurer, the Tallmans said they attribute the sacrificial giving of their members and the renewal in the church to prayer and a first-hand knowledge of missions.

# Christian Education

Somehow we've unintentionally managed to keep at least one denominational agency in the closet. A personal testimony exposes

## Southern Baptists' Best Kept Secret

by Jim Cox, Associate Editor

In the hour before everyone else in the house awakened to open gifts last Christmas morning, what was I doing? The same thing I have done for at least half of the mornings in the last two years — reading an assignment in Seminary Extension.

A well known fact is, Seminary Extension is not a well known fact. But that has never fazed me, nor has it apparently been a striking blow to a few thousand others like me. These are pastors and laymen who wanted a "shot" at some educational opportunities which had remained out of reach that most of them never expected to get.

As a friend aptly put it several years ago, "Seminary Extension is Southern Baptists' best kept secret."

I would venture to say that 12-and-a-half of our 13 million Southern Baptists have never heard of it. And of those who have heard of it, perhaps only a few thousand know what it is, what it offers, how it works and who can take advantage of it.

In that respect, I'm lucky. When Raymond M. Rigdon, director of the Seminary Extension Department, Nashville, first introduced me to it several years ago, he freely admitted: "You probably have no idea of what Seminary Extension is, and neither did I until just a few years ago."

### Three Study Levels

He went on briefly to explain that it provided an opportunity for both the pastor and the layman to continue his education at his individual level of ability and performance. Three series of courses were available: (1) Basic, planned for persons with limited reading skills, prepared on a sixth-grade reading level; (2) College-Level, approximately 40 courses based on college or seminary textbooks, offering two diploma programs with credit transferrable to many colleges or seminaries; and (3) Personal-Career Development curriculum, a

continuing education program for the seminary graduate.

While Seminary Extension is an arm of the six Southern Baptist theological seminaries, it is housed as a separate unit in Nashville, headquartered in the SBC Building. A representative board from these six seminaries acts as trustees for the department, electing staff, determining policies, approving courses and making decisions that affect several thousand enrollees every year.

The Seminary Extension Department offers two methods of engaging in continuing education, extension centers and home study which is fully accredited by the National Home Study Council. The centers are located in every state where Southern Baptists are working and provide class sessions on a regular basis for any and all who wish to enroll.

My personal preference, however, and that of a swelling number of individuals like me, was to enroll for home study, or — more familiarly — study by correspondence. In doing so, I was able to proceed at my own pace, without commuting to a classroom for formal classes, without pressures of "getting behind," in the comforts of my own home — or, more often than not — elsewhere.

### SE's Flexibility

In these last two years I have cracked Seminary Extension books from one end of the Bluegrass state to the other at overnight stops on various travel assignments. Not only that, I've burned the midnight oil for Seminary Extension more than once in Tennessee, Georgia, Florida, Arkansas and Oklahoma, and have toted my texts across Indiana, Alabama, Missouri and Illinois.

Perhaps that was the most attractive thing about this program of study to me: I could take it wherever I chose, devote as much time to it as I had and walk away from it when I wished. But when I gave extra time to it, I felt my

memory bank profiting greatly.

Now, two years and 16 courses later, I have completed my goal and expect to receive a diploma in educational ministries in a few days. After 256 lessons, 256 lesson quizzes, 70 unit tests graded by professional religious educators (all with earned doctorates) in Nashville and 16 full length written examinations graded by these same academicians and administered by local supervisors, what have I learned?

My respect for the Bible as the infallible Word of God is underscored. I have come to relate events and their chronological order better than before. I have a deeper appreciation for Jesus and his mission of eternal life now that I know him better. I have gained a better grasp of Baptist polity, an appreciation of those who have gone before us, as well as the opportunities which challenge our denomination today.

I enjoyed most of it all, particularly one favorite course, "Dynamics of Teaching," using a text by Southern Seminary professor Findley B. Edge, *Teaching for Results*. I was so absorbed in it I wished it could have continued much longer.

When I set out two years ago to accomplish what for me had seemed like an impossibility — to continue my education, while, of necessity, maintaining full time employment — no one could have adequately impressed me with the rewards which lay ahead. But as the pages turned, and the truths unfolded, time and again I came away from those study sessions thanking God for the privilege of being in a denomination that could provide all this.

What I have done has been done by others before me so I am not unique. I give God all the credit, to whom it rightfully belongs, and trust many others — men, women and youth — may share in this exciting opportunity, too.

I'm grateful to Seminary Extension, and pledge to do what I can to prevent it from remaining our denomination's best kept secret.

## Theology of Puppets Given by Seminarian

by Nancy McGough

Can puppets be Christian? Of course not, asserts Joan King, and she will not allow her puppets to be "saved" in a skit she performs.

The first-year religious education student at Southern Seminary has taught puppet workshops for Alabama's State Music Department as well as for individual churches. In addition, she has had several of her puppet patterns and skits published by the SBC Convention Press.

A four-year veteran puppeteer, Joan takes her puppetry seriously and has what might be called a "theology of puppets." She believes puppets can help children understand Bible truths, but they can also hinder them.

"I feel very strongly that puppets should never be saved; they should never pray to God. This confuses younger children. Once they realize these puppets are not real, they may think, 'everything else I've seen is like a cartoon on television.'

"The puppets can show all of the

good qualities, and occasionally one puppet may have a bad quality that it overcomes, but we don't go into any depth sin or depth saving. I don't believe that's what puppets are for," she added.

Joan acknowledged she considers it fine to use puppets to tell a Bible story in Sunday schools and children's church, "as long as children do not confuse the Bible character with someone in a storybook.

"But if we use Biblical characters too much, the younger children might confuse the truth with unreality."

Joan first became interested in puppetry through her home church, Northside Baptist Church, Jasper, Ala. Out of necessity she began making her own puppets — her first was a lion — and she has since made such characters as Chuck Woods (the woodchuck), the Flower Turtle, and Alfred the Inchworm. Except for Chuck, Joan left her other puppets with the Northside Puppeteers, "Salt 'n Pepper."

Joan and Salt 'n Pepper have performed for GA camps, many churches and for numerous other retreats and banquets. But, she added, a group of men attending the Alabama State Deacon's Retreat this year proved to be the best audience.

"They responded better than any group we've ever had. I was afraid to do a deacon's retreat. Would they think, 'this is silly'? But they liked it!"

### Friendship in Murray

Blood River Baptist Association has completed its fourth Friendship International House. Thirty-seven international students enrolled in 21 different colleges and universities chose to come to Murray for the Christmas holiday, Dec. 21 through Jan. 2. An invitation had been sent by brochure through the National Student Ministries Department of the Sunday School Board.

Eugene Meadows, pastor of Bethel Church, and Jerrel White, pastor of Memorial Church, served as co-chairmen of the steering committee. They enlisted a large number to serve on committees to help in this effort. The

schedule for the two weeks provided for introducing the guests to the area, the churches and many of the residents.

One highlight of the effort was when the students served as hosts for a "pot-luck" International Dinner. They prepared "favorite" dishes of their country and the local people were guests. After the meal, the internationals gave a talent show.

The steering committee has decided to recommend that another Friendship International House be sponsored by the association during the 1977 Christmas holiday.

## Deaths

### E. C. Wade Dies at 91

Edwin C. Wade, 91, president of Bluefield College, Bluefield, Va., from 1934 to 1945, died at the Community Hospital in Princeton, Va., following a lengthy illness.

Wade was born in Farmville, Va., in 1885 and graduated from Hampton-Sidney College in 1907. He completed his graduate work at Columbia University in 1911. Before becoming Bluefield College's fourth president in 1934, he was superintendent of Bluefield's public schools. Survivors include a son, a daughter, a sister and four grandchildren.

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## John Rohrer Named Campbellsville Coach

John Rohrer has been named head coach for the men's basketball team at Campbellsville College. He will replace Ron Coleman who has served as basketball coach for the past four-and-one-half years.

Rohrer, a Denver, Colo., native, is a Campbellsville College alumnus. He is presently working on a master's degree at Western Kentucky University.

Rohrer taught and coached at West Point, and then went to Elizabethtown High School as assistant basketball coach. He next became director of admissions at Campbellsville. He will continue his duties as admissions director in addition to those as head basketball coach.



Rohrer

# Interesting People

## Idaho Minister Was Pastor Of One-Member Congregation

by Dan Martin

Larry Maxwell is one of the few men who was called as pastor of a two-member church, that within a few months had a "split."

It's a joke, of course, but one which officials of the Utah-Idaho Southern Baptist Convention frequently tell on Maxwell.

Actually, Maxwell was a pastor in Glen's Ferry, Ida., and was called by the 14 members of Pine Ridge Baptist Church in Kamiah, Ida., in the early months of 1972.

By the time he arrived, 12 members had moved away leaving two elderly ladies as his congregation.

Within a few months, one woman moved away, leaving one member in the church.

Maxwell is the center of many jokes. He's that type of man. He inspires laughter and fun in people. He also inspires spiritual commitment and dedication to Christ.

"Up here, people don't always have a favorable image of ministers. And, in the past, a lot of Protestant ministers have been drab, legalistic and judgmental. It surprises a lot of people I've been around that a minister has a sense of humor. They've gotten the idea that it is almost anti-Christian to smile."

Maxwell "always knew" he would be a pastor, missionary or church worker of some sort, but he "sort of felt" God had called him to be a foreign missionary: "It came as quite a shock to me when I realized that my own state and home town were wide open" to missions.

Maxwell grew up in southern Idaho, and planned to be an American Baptist when he was graduated from high school but changed his mind after working for a Southern Baptist in Spokane, Wash., and hearing W. A. Criswell, pastor of First Baptist Church of Dallas, preach.

He attended Oklahoma Baptist University in Shawnee but "had a little difficulty scholastically . . . and promised the Lord that if he would get me through (that year) I would start a mission when I got back to Idaho."

"On my way back to Gooding, my home town, I stopped in Glen's Ferry and had prayer. I asked the policeman if there was a Baptist church, and he said there was. In the cafe, a waitress said there wasn't. Come to find out, there was no Baptist church in the railroad town of about 1,300.

"So I rented the VFW hall for \$1 a month and put a half page ad in the paper. The first service, I had two high



Larry Maxwell shares a joke with Mr. and Mrs. Ron Cummings, members of Pine Ridge Baptist Church, Kamiah, Ida.

school kids. We went visiting that afternoon, and halfway through the evening service a retired man and his wife came. I felt like W. A. Criswell . . . my congregation had already doubled," he said.

Maxwell soon was drafted into the Army and served in Korea. When he got out of the service he attended Grand Canyon College, a Baptist school in Phoenix, Ariz., and then Wayland Baptist College in Plainview, Tex.

In his final year at Wayland, he married, and when he was graduated — in 1962 — headed back to Glen's Ferry where he taught school and was pastor of the church he had started.

He then decided to go to Kamiah in March of 1972, to the two-member church, although he had been offered another larger church in Nevada.

" . . . For a year-and-a-half I preached to one lady and my family. We had no visitors . . . There were times of discouragement . . . The first year was very difficult for us."

He had several Home Bible Fellowships, started weekday ministries, Girls

in Action, Royal Ambassadors for boys, Vacation Bible Schools, backyard Bible clubs, puppet ministries, resort efforts, work at the Job Corps camps and associational work.

And he learned some hard lessons. "First," he said, "I learned not to count on Baptist people to be the nucleus. Many people who move out here and claim to be Baptists tend to be rather disappointing. I feel unsaved people are the best prospects for a new work . . . indigenous people are necessary."

"The second thing I learned was that you grow not by reaching children first, but by reaching the men. If you reach the father, you've got the family, in most cases."

"Third, it takes three years before you will be completely accepted . . . you must give the idea that you are here for the rest of your life . . ."

Maxwell is a firm believer in starting new churches. He has work going in Pierce, Weippe and Headquarters. He preaches on Sundays in Weippe, and has Bible studies in Pierce and Headquarters.

"I have a feeling we are in danger of blunting the edge of pioneer missions," Maxwell said. "We must start new churches or we will cut our own throats . . . There's a real battle in Utah and Idaho where we hear the theory that we must strengthen our churches before starting something new. People say we have so many weak churches . . . they don't seem to realize that by being mission-minded the churches strengthen themselves."

The two-member Kamiah church has grown to a thriving congregation in a brand-new house of worship on the outskirts of town. Work in nearby towns have also been started.

Ministries in a helicopter logging camp near Headquarters are an example. Loggers bring their trailers in and camp in the area while the logging weather is good, moving on when bad weather comes.

Last year, Maxwell and Jim Russel, a seminary student assigned to help him during the summer, showed films and visited people in the logging camp. One woman was saved, Maxwell said.

He concluded, "I'm optimistic about the work . . . I know my work is here . . . "I really feel this area is going to be the Bible belt of the Northwest."

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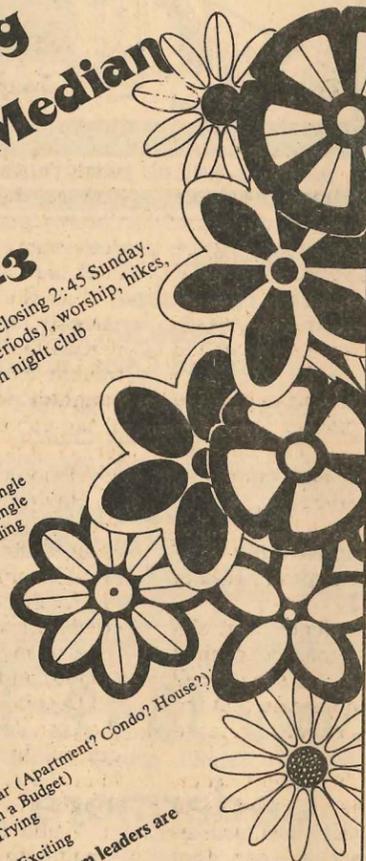
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WESTERN RECORDER

## Frank Owen



### DECISIONS

There is a story about a new farm hand whose first job was to sort potatoes into three groups: one pile for rotten ones, a second for shriveling specimens and a third category of fully sound stock.

A half day later the farmer found the poor fellow, utterly discouraged, with three tiny little piles of potatoes.

"Put me to work at something else," he said. "I don't mind hard work, but I can't make decisions."

Ah, decisions! That's the killer. It's the toughest thing in the seat I occupy; especially when decisions have to do with people. I worry, pray, yea, suffer over necessary decisions, the right action, the right administrative move.

The strain reaches a peak when it comes to employing staff people. (Thank God for committees and Board in the process.) Always personal friends come to mind. Sometimes, friends who need new employment. My heart longs to recommend them, but friendship can't be the basis of such decisions. Sometimes strong opinions and recommendations are expressed by wise men whose outside viewpoints are valid, (perhaps better than mine) but my knowledge of inside circumstances and need makes it look different.

We long to add only the strongest and best fitted people to our convention staff for the future. The strongest looking person sometimes doesn't seem best to fit the place. The person who fits best sometimes doesn't look quite strong enough. Our pay structure compared with so many churches makes another problem in reaching for the strong ones.

My heart goes out to all who must sit in seats of decision. I find little pleasure and much pain in this role. One never can please everybody. Sometimes I'm not able even to please myself.

Whom shall we try to please in decision making? Ah! We know don't we — we must please God, "rather than men" (Acts 5:29). But, oh, that we could so live and so relate to him as to always feel certain that we know his will.

## Sunday School Lessons

Lessons for Feb. 6, 1977

by H. C. Chiles, Murray, Ky.

### International Series

#### Power Over Sickness and Death

Luke 7:11-23

Out of compassion Christ repeatedly and freely used his great power to help those who were in need. Two cases are described in this lesson.

As Christ, attended by his disciples and multitudes of others, approached Nain, they came upon a scene of gloom and sadness. A funeral procession emerged from the gate on the way to the cemetery. A dead body was being carried out for burial.

Death never seems so cruel as when it cuts off one in the prime of life, as in the case of this only son of this dear widow. This brokenhearted mother was weeping because the center of her affections and the comfort and support of her advancing years had been taken away from her.

Observing the procession and the extreme grief of the poor mother, Christ pitied her with an overmastering compassion. The only appeal that was made to him was that of the sorrow of a mother's heart.

While all of the circumstances pleaded silently, but eloquently, on her behalf, the tears of this dear mother touched Christ's heart of tenderness and compassion. No sooner had the feeling of pity arisen within him than he insisted that the bereaved mother not weep because he was about to remove the cause of her sorrow.

Without any ceremony or display Christ very courageously walked over and touched the bier. Of course, it was thought that he had defiled himself, inasmuch as touching a bier was equivalent to contact with a leper. That quiet voice of pity and power said: "Young man, I say unto thee, Arise." To the astonishment of all who heard him command death to release the young man and life to take possession of him, he sat up and began talking. When Christ gave the young man back to his mother, that terribly dark day became the most blessed in her experience.

John the Baptist had been faithful in proclaiming Christ as the lamb of God who had come to take away the sin of the world. For his bold and fearless reproof of Herod and Herodias for their adultery, the great preacher was imprisoned in a fortress at Machaerus on the eastern shore of the Dead Sea.

In his discouragement John the Baptist did the right thing in sending two of his disciples to ask the Lord Jesus, "Art thou he that should come? or look we for another?" Knowing that these men could relate what they saw better than they could what they heard, Christ gave them a marvelous display of divine miracles by keeping on with his ministry of healing. Before their very eyes Christ cured many, not only because they were in need of healing, but also in order to prove his identity. Christ sent the messengers back to John the Baptist to tell him how he had healed the sick instantly and how he had raised the dead from their graves. To John the Baptist this was unanswerable proof that Christ was the Messiah.

### Life and Work Series

#### Jairus — A Distraught Father

Mark portrayed Christ not only as the matchless teacher but also as the mighty worker of miracles. He told about Christ's power over demons, disease and death. Curiosity drew many to Christ, but their responsibility was greater after hearing his teaching and seeing his works.

Into the midst of this throng of curiosity seekers, there came Jairus, a ruler of the synagogue and a member of the party which was so hostile to Christ. Jairus was in serious trouble and great sorrow, due to the fact that his only daughter, who was just 12 years of age, was critically ill and at the point of death. Everything that human skill could do for the girl had been tried, but to no avail. Jairus had the conviction that Christ could help her.

Having faith in Christ's power to heal but uncertain about his willingness to do so, Jairus, in an act of deep respect and genuine reverence, assumed the position of an humble suppliant by dropping upon his knees and bringing his forehead to the ground at the feet of the master and cried with intense earnestness and great urgency: "I pray thee, come and lay thy hands on her, that she may be healed, and she shall live."

Despite the fact that the needy multitudes surrounded the Lord Jesus, the sympathetic, loving and gracious saviour did not brush aside Jairus, but left the throng and went immediately with the troubled father to restore his daughter. A crowd of people accompanied Christ and Jairus.

While they were enroute to the home of Jairus, a courier brought the information that the girl had died, and then made a suggestion that Christ not be troubled any further. Surely if ever a man's faith were tried, it was the faith of that poor father, who reasoned, "Oh, that the Master had not delayed by the way to heal the woman, who for 12 years had been a sufferer from a hemorrhage!" How difficult it is for people to learn that our Lord's delays are not necessarily denials!

Upon their arrival at the home they found the neighbors making a great ado. The hired mourners, chiefly women, were already there, weeping and wailing. Christ told the crowds assembled there that the girl was not dead, but asleep, thus giving his view of death as a temporary sleep.

Christ took Peter, James and John, and the parents of the girl into the room where the corpse was lying. The simplicity with which Christ performed this miracle is startling. Taking the girl by the hand, Christ said unto her: "Damsel, I say unto thee, arise." At his command the spirit entered the lifeless corpse and immediately she arose and walked, just as she had done prior to her illness and death.

Christ had demonstrated the fact that his authority was not to be challenged and defied by death.

His mission in life went far beyond performing miracles. He can save and bring into the family of God any sinner who trusts him as saviour.

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## Personnel Changes

### *New Pastor for Hellier*

Kenneth Long is now pastor of Hellier Baptist Church, Hellier. The Kenton, Tenn., native is a second year student at Clear Creek Baptist School, Pineville.

a graduate of Mississippi College and Southern Baptist Theological Seminary, was minister of music at Third Baptist Church, Owensboro. He is a member of the Centurymen and the Kentucky Baptist Chorale.

### *Wilkins to Elm Grove*

Calvin C. Wilkins has resigned as pastor of First Baptist Church, Providence, to become pastor of Elm Grove Baptist Church, Blood River Association.

### *Marsh to Jonesville*

Thomas W. Marsh, a December graduate of Southern Seminary, became pastor of Macedonia Baptist Church, Jonesville, Jan. 9. The Nortonville native has been pastor of Dalton Baptist Church, Dalton.

### *Florence at Cold Spring*

Frank T. Florence Jr. is now pastor of First Baptist Church, Cold Spring. He has pastored churches in Kentucky 24 years and spent three years as a missionary associate in Colombia, South America.

### *Interim for Providence*

W. W. Johnson, retired pastor and missionary, became interim pastor of First Baptist Church, Providence, on Jan. 16. He had recently been interim pastor of Friendship Baptist Church, Greenville.

### *Webbs to Richmond*

The H. Lee Webbs joined the staff of First Baptist Church, Richmond, Jan. 9. Webb is serving as minister of music and youth and his wife is church organist.

Prior to moving to Richmond, Webb,

### *Vincent to Greenville*

Billy R. Vincent is the new pastor of First Baptist Church, Greenville. He was formerly pastor of Livermore Baptist Church.

### *Thomas at Moodyville*

An Irvine native, Tommy D. Thomas is now pastor of Moodyville Baptist Church, Byrdstown, Tenn. He is a second year student at Clear Creek Baptist School, Pineville.

### *McClain Returns to S. C.*

Roy O. McClain, former pastor of First Baptist Church, Atlanta, Ga., has accepted the pastorate of First Baptist Church, Orangeburg, S. C. McClain was pastor of the Orangeburg congregation before going to Atlanta in 1953.

### *Collett Pastors in Va.*

Gabriel Collett, a native of Pineville, is now pastor of Beacon Light Baptist Church, St. Charles, Va. He is a third year student at Clear Creek Baptist School, Pineville.

## Ordinations

### *Hash is Ordained*

John Patrick Hash was ordained to the gospel ministry Nov. 28 by Twentieth Street Baptist Church, Corbin. He is the son of Rev. and Mrs. John R. Hash and is a graduate of Eastern Kentucky University, Richmond.

### *Parker is Licensed*

Daniel Wayne Parker, a freshman at Georgetown College, has been licensed to the ministry by Macedonia Baptist Church, Jonesville.

## Revivals

### *Pollard at Carlisle*

Carlisle Avenue Baptist Church, Louisville, recently was led in revival by Ramsey Pollard, former President of the Southern Baptist Convention. There were 12 professions of faith and five additions by letter.

### *London and Fairdale Churches Hear Sherman*

Pine Grove Baptist Church, London, held revival in November. Jack Sherman was the evangelist and Rick Brewer led the music. Over 35 decisions were made.

Cove Baptist Church, Fairdale, reports over 20 decisions in the December revival led by the Jack Sherman evangelistic team.

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