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**WESTERN RECORDER**

FEBRUARY 3, 1977

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## Western Recorder Publication Policies

*Western Recorder* welcomes and encourages individuals, churches and associations affiliated with the Kentucky Baptist Convention to submit newsworthy items for publication consideration.

Items should be factual, brief, clear and contain all pertinent information. Persons mentioned in news items should be clearly identified, as should churches and associations.



As with all publications, time is of the essence; therefore, events should be reported immediately following their occurrence as opposed to a month or six months later.

Persons submitting items should include their own names, titles, addresses and telephone numbers for additional checking.

Occasionally, some newsworthy items sent by mail fail to reach the office of *Western Recorder* for any of a number of reasons. The editorial staff might determine that sufficient information is lacking, or some other good reason exists for not using an item. Space is at a premium and frequently necessitates some omissions. However, *Western Recorder* encourages a prompt inquiry from readers sending in news items when material is not published within six weeks.

No copy is received by the telephone.

Preferably, copy should be typewritten, double-spaced on white paper, one side only.

### What's News?

*Western Recorder* is interested in all significant events in the lives of Baptists of Kentucky. Church staff changes, outstanding educational achievements of church and denominational leaders, deaths of prominent state Baptists, ordinations for ministry, lengthy attendance records of church members, note burnings, dedications, ground-breakings, revival reports and all other major activities of a church's life are possibilities.

When an item may be considered of interest to only one local congregation, however, it is generally not considered of interest to *Western Recorder* readers. There are more than 100,000 readers of *Western Recorder* weekly. The paper attempts to reach all 100,000 instead of a few hundred with the majority of items.

## Billy Graham and Drinking

Any world renowned personality like Billy Graham who makes as many statements on as many subjects as he does is bound to be caught in controversy occasionally. His recent comments on alcoholic beverage is an example.

Mr. Graham is being roughed up by some critics who accuse him of approving social drinking, specifically the

### Picture Policy

Pictures should be sharp, black-and-white glossy prints (not Polaroid) taken in well-lighted areas. Size is generally not important.

Normally pictures should include no more than four persons, all of whom should be clearly identified in an accompanying outline. Action shots are preferable to still shots; people being themselves are preferable to people posed looking into the camera.

Because pictures usually require considerably more space than news articles, preference is given to brief news items. However, an accompanying picture can add considerably to some news items.

*Western Recorder* reserves the right to include or omit any picture submitted for publication. An attempt will be made to return pictures on request, but *Western Recorder* cannot guarantee their safe delivery.

### Articles and Letters

Well-written articles on subjects of current interest to Baptists are considered for publication. Brevity is always a virtue and articles exceeding 1400 words are rarely used. Sermons are generally too long for publication in *Western Recorder*. The sender should keep a copy of any manuscript submitted since loss is always a possibility and their return is expensive.

Opinion letters on current Baptist topics are not only welcomed but are solicited. Letters should be brief and should not contain attacks on persons. The editor reserves the right to reject or to edit any letter to meet space and other requirements. Letters from first time or occasional writers will receive preference over those from frequent writers.

### Advertising Policy

Rates are available on request from the office of *Western Recorder*.

Ad space should be reserved a minimum of three weeks before publication date. Copy, mechanicals and photos must be received 10 days prior to publication date.

Advertising copy will not be accepted by telephone.

*Western Recorder* desires to be of service to its readers, for indeed, it exists to serve the Baptists of Kentucky. Adherence to these policies will help the paper provide for a better informed constituency.

social drinking of President Jimmy Carter. Apparently Mr. Graham believes he has been misunderstood and he has issued a lengthy statement in an effort to clarify his views (see *Western Recorder*, Jan. 27, p. 6).

In earlier reports apparently Mr. Graham was misquoted so far as approving social drinking. He did say,

however, he believed the wine referred to in the New Testament had a low alcoholic content and this applies to the wine Jesus miraculously made from water at the marriage celebration at Cana. This diluted wine was a commonly used beverage and was also used medicinally in place of water which was generally impure. This explains Paul's counsel to Timothy to use wine in place of water for his stomach's sake (1 Tim. 5:23).

Some disagree with the view that the wine referred to in the New Testament contained alcohol. It was unfermented fruit juice and this applies to the wine Jesus made, according to them.

This debate may never be settled. The Greek word translated *wine* could mean fresh juice of the vine as well as fermented juice. But most New Testament scholars believe the wine was fermented and this is reasonable considering the natural process of grape juice even without addition of extra sugar.

It should be remembered that the setting of the Bible was not that of modern America with our great scourge of drinking. The American experience of prohibition and the 18th Amendment should not be imposed upon the New Testament.

Surely the Bible has strong warning against strong drink and condemns drunkenness but it is hard to find proof texts supporting the total abstinence view.

Neither the Biblical writers nor Jesus have to accommodate themselves to the specific view of Southern Baptists on any issue in any era. It is ingenious to claim, as some do, that Jesus made some kind of miraculous beverage that tasted like excellent wine but had no alcoholic content because he could not possibly be associated with any kind of alcoholic beverage. Of course Jesus could have done this if he chose to but such deceit was not his practice. Baptists should shape their convictions by the teachings and prac-

tices of Jesus, not vice versa.

Furthermore, Baptists in most other areas of the world do not share the view of Southern Baptists on total abstinence. Beer and wine are served at Baptist social functions and in Baptist homes in many parts of the world. Some Southern Baptist preachers who have spent a lot of time with Baptists in other parts of the world have had their sermons on total abstinence ruined.

All this doesn't make social drinking right. Far from it! The most pertinent scripture passages on this matter are most often overlooked. They are chapters 14 and 15 of Romans and chapter 8 of 1st Corinthians where Paul discusses a sincere Christian's conduct in reference to fellow Christians. Paul affirms that many things we eat and drink are neither good nor bad in themselves but are considered so by different Christians. In such cases, our love, not our freedom, is to be our guide and so we will abstain from things that offend our fellow Christians though we see no harm in them.

On this score the Carters, our fellow Christians, should consider giving up what they consider is their freedom to drink socially for the sake of their fellow Christians who are offended by it.

In my opinion, there's another overwhelming reason for total abstinence. Considering the incalculable damnation of the liquor industry in America, how can anyone be identified with it in any way except total opposition by word and example?

One with Mr. Graham's influence should be doubly careful about anything he says. On the other hand, it behooves every honorable person to make sure of what Mr. Graham actually said before criticizing him. Better still, as Paul says, let us not judge one another since both of us are under the judgment of God and will answer not to one another but only to God (Rom. 14:10).

## Plains Baptists Respond Properly

Members of President Carter's home church in Plains, Ga., have come through their racial crisis admirably. The members voted unanimously not to approve black membership candidates who obviously were insincere and only wanted to embarrass the President and his fellow church members.

The church could have responded more admirably in the early stages of the test. When a black from another community on the eve of the election sought to test the church by attending and asking for membership, a majority of the church deacons voted to close the church doors. This only played into the hands of the imposter who tried to make political hay out of the incident.

Upon further reflection the church opened its doors to blacks, allowed the troublemakers to apply for membership and instructed a membership committee to consider the request and bring a recommendation to the congregation. The committee properly invited the applicants to meet with

the committee members for consideration of the matter but received no cooperation. Consequently the committee recommended that the membership requests be denied and gave the correct reasons for denial.

This is exactly the way the matter should have been handled. It is regrettable the church had not made provision before the test for a proper channel to handle such eventualities.

A New Testament church is a body of local baptized believers banded together to proclaim and to live the gospel. Members of such a church not only have the right but are obligated to protect the fellowship of the church from anything and anyone not contributing to its unity and to its New Testament ministries.

Other Baptist churches can profit from the experience of Plains Baptists by being prepared to deal with any encounter with those of unworthy motives.

# Baptist News in Brief

## The Carter Enigma

by W. Barry Garrett

As President Jimmy Carter walked down Pennsylvania Avenue on inauguration day hand-in-hand with his wife Rosalynn from the United States Capitol to the White House with hundreds of thousands of people shouting the victory, it was quite a contrast to another march over a century ago.

When General William T. Sherman invaded Atlanta in 1865, burned it to the ground and marched on to the sea, he left behind a path of destruction and suffering.

The trend toward a recovery of lost American ideals began when Gerald R. Ford succeeded the scandalized Richard M. Nixon as President. His hands were clean. His record bristled with integrity.

When Vice President Spiro T. Agnew resigned in disgrace, "Gerry" Ford was nominated and confirmed to succeed him. This brought a gentle breeze of relief to the strife-torn capital. But when President Nixon resigned and Ford was sworn in as President, the nation relaxed for the first time in a decade. Ford prevented the nation from going to pieces until a new President could be elected.

Then a new face appeared on the scene. Little-known Jimmy Carter, pea-

nut farmer from the rural southern hamlet of Plains, a former governor of Georgia, said he wanted to be President. He faced an uphill battle. He had no national public record. He was from the rebel South, which has been misunderstood and underestimated for a century. He was even a devout evangelical Christian, from a denomination which has also been misunderstood.

The enigma of Jimmy Carter continued through the campaign, during the post-election days, and right into the White House. The established order, traditional politicians and political news analysts are baffled at the unorthodox approach of the new President. He carries his own luggage. He moved to Washington in a peanut warehouse truck. He had never been in the White House before he moved in on inauguration day.

There's no way to predict whether President Carter's administration will succeed or be a total disaster, but there's the possibility that another Lincoln or another Roosevelt has emerged to lead the nation into the third century of its existence.

## Carters Join 1st Church

On his first Sunday after moving into his new home in the nation's capital, President Jimmy Carter with his wife

and family went to Sunday school and joined First Baptist Church.

Amy, nine-year old daughter of President and Mrs. Carter, made a profession of her faith in Jesus Christ as her saviour and will be baptized into the church membership.

Other members of the Carter family who joined First Baptist include the President's son, Chip Carter, and his wife, Caron, and Annette, wife of Jeff Carter, another of the President's sons.

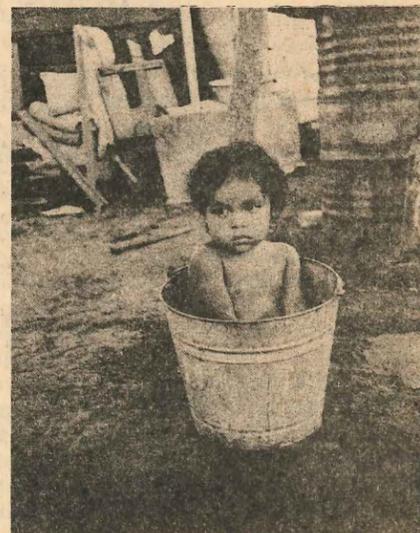
Apparently the Carters intend to become active church members, not just occasional drop-ins. Fred Gregg, a Washington life insurance executive with roots in Georgia, is the teacher of the couples Sunday school class attended by the Carters. He has asked the President to teach the class and he has agreed to do so once a month.

Charles A. Trentham is pastor of First Baptist Church, which claims to be "the oldest Protestant church in the District of Columbia." Organized March 7, 1802, First Baptist is affiliated with both the Southern Baptist Convention and the American Baptist Churches, U. S. A., as are all churches in the D. C. Baptist Convention. Harry S. Truman frequently worshipped there when he was President.

Trentham came to Washington from the pastorate of First Baptist Church, a Southern Baptist church in Knoxville, Tenn.

## Double Exposure

A La Paz, Mexico, child cools off in a bucket of water while others survey damage done when floods from hurricane Liza swept through her neighborhood last November. A 17-foot wall of water took 98 blocks of La Paz homes with it when a river diversion dike broke as a result of the hurricane. The Southern Baptist Foreign Mission Board provided \$41,000 for food, construction materials and other relief needs here and in other areas. Jesus' words continue to haunt us: *Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me* (Matt. 25:40).



Vol. 151, No. 5

# Kentucky Baptists at Work



## Arlis Hinson Resigns As Cedarmore Manager

Arlis C. Hinson Jr., for the last six years manager of Cedarmore Baptist Assembly, Bagdad, Ky., has resigned effective Feb. 28.

Hinson, 45, is a native of Crystal Springs, Miss. A graduate of Mississippi College and Southern Seminary, he has held positions on church staffs in Mississippi, Washington, D. C., Kentucky and Tennessee. From 1964-68 he was director of Rockridge Baptist Assembly, Franklin, Ga.

He is married to the former Georgia Louise Herrin of Collins, Miss. She has also been employed at Cedarmore.

In his letter of resignation Hinson says, "These years have been fruitful ones for Georgia and me. We will leave the service of Kentucky Baptists with deep gratitude for challenging responsibilities, rewarding accomplishments and meaningful relationships."

Executive Secretary Frank Owen in responding to the resignation says, "... everyone of us deeply regrets the anticipation of Mr. and Mrs. Hinson's leaving, but in their entering upon new work March 1, we assure them of our best wishes and prayers."

Hinson says he is considering several offers with business firms in private industry but is not ready to announce future plans now.

## KBF Tops \$7 Million

The Kentucky Baptist Foundation Inc.,

at its semiannual board of directors' meeting, reported assets totaling \$7,239,072. This was an increase of 8.1% over the previous year. New funds added during the past year amounted to \$445,653.

The Foundation receives funds from individuals through wills, trusts and gifts for all Baptist causes in both the Kentucky and Southern Baptist conventions. Gross income from all investments last year amounted to \$392,333.

Officers of the Foundation board of directors for the current year are A. L. Meacham, LaGrange, president; P. A. Stevens, Louisville, vice president; and Cy Waddle, Somerset, secretary.

Grady L. Randolph has been executive secretary of the Kentucky Baptist Foundation for eight years. During this time the Foundation has shown a 43% growth rate.

## Hoptown, Lexington Sites Of VBS Training Meets

First Baptist Church, Hopkinsville, and Calvary Baptist Church, Lexington, will host state VBS clinics for training associational team representatives later this month.

According to Fred Halbrooks, director of the Sunday School Department, Kentucky Baptist Convention, the Hop-

kinsville meeting will be Feb. 22 and the one in Lexington Feb. 24. Both will begin at 9:30 a.m. and conclude at 3:30 p.m. Participants are asked to bring sack lunches, with host churches providing beverages.

Conferences are planned for workers with younger and older preschoolers; younger, middle and older children; youth; adults; general; mission VBS; backyard Bible clubs; and workers with mentally retarded.

## WMU Unveils Materials For Unchurched Kids

State and national WMU leaders took the wraps off the first wave of TransCom publications recently in Birmingham. These will be available through Baptist Book Stores starting Apr. 1.

TransCom materials will help mission action groups teach children who have no Christian background, according to Kathryn Jasper, Kentucky WMU executive secretary. The materials are geared for weekday ministries especially in churches in transitional communities.

Publications will include teacher's book, set of pupils' take-home leaflets and a teacher's resource kit, to be issued quarterly. Approaches are simplified for use by untrained teachers.



Stanley Crabb [center] of Hopkinsville, missionary to Rome, attended a broadcasting workshop at the Baptist Radio-TV Commission, Ft. Worth. With him are [left] Fred Laughon, Richmond, Va., the Radio-TV Commission's liaison officer with the Foreign Mission Board, and Alvin Huffman Jr., executive vice president of the commission. The Baptist agency is the world's largest producer of religious programming for public service air time.

FEBRUARY 3, 1977  
WESTERN RECORDER 5

## Western Recorder

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

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4 FEBRUARY 3, 1977  
WESTERN RECORDER

## Personnel Changes

### Carter to Uniontown

E. Howard Carter has become pastor of Calvary Missionary Baptist Church in Uniontown. The Keokee, Va., native has pastored churches in Ohio and Indiana. He worked for a while as a Home Missionary in Cincinnati, Ohio. Carter is a graduate of Kentucky Mountains Baptist College, Booneville. He has taught in two extension schools.

### Mines Completes Interim

On Jan. 9 Marshall G. Mines completed his seventh interim pastorate in the last four years. Since March 1976 he has served in the Elm Grove Baptist Church, Murray.

### McGuire to Owingsville

Don McGuire has come from Bucklin, Mo., to pastor Owingsville Baptist Church. He is a graduate of Cumberland College and Midwestern Theological Seminary, Kansas City. Both he and his wife, Fay, are native Kentuckians.

### Blackburn to Texas

Bill Blackburn resigned as pastor of Burks Branch Baptist Church, Shelbyville, effective Dec. 19. He is to work with the Baptist offices in Dallas, Tex., as associate director of Christian Life Commission of Baptist General Convention of Texas.

### West Point Calls Barker

George Barker has been called as pastor of the West Point Baptist Church near Hawesville. Barker was recently ordained to the ministry by Pleasant Grove Baptist Church, Owensboro.

### Fagan Comes to Paducah

Doyle Fagan is now minister of education at Immanuel Baptist Church, Paducah. Since 1974 he has served in Birmingham, Ala. The Southern Seminary

graduate is a former minister education for Third Avenue Baptist Church, Louisville, and pastored a church in Tennessee.

### Fairdale Adds Staffers

First Baptist Church, Fairdale, has recently called two staff persons. Don Gober of Jasper, Ala., will be serving as minister of music. The new minister of education is Bill Dick of Hattiesburg, Miss.

### DeArmond Retiring

Ora DeArmond of Corley, Graham, Gishton and Bremen has gone into semi-retirement but is available for interim pastorates. He has been a Baptist minister for 22 years.

### Jones and Tupper Busy

Hurstbourne Baptist Church and Beechwood Baptist Church, both in Louisville, have been using the services of Southern Seminary professors Peter Rhea Jones and Frank Tupper. Jones

was interim pastor at Beechwood throughout the fall. This month he becomes interim pastor at Hurstbourne. Tupper led January Bible study of Hurstbourne and becomes interim pastor at Beechwood in February.

### Reidland Calls Haltom

Larry Haltom began work Feb. 9 as minister of music at Reidland Baptist Church, Paducah. He comes to Paducah from First Baptist Church, Eufaula, Okla. where he served for the past three years.

Haltom is a native of Jackson, Tenn., and is a graduate of Union University and Southern Seminary. He served churches in Kentucky and Tennessee before moving to Oklahoma.

### Vincent's at Friendship

Billy R. Vincent is not the new pastor of the First Baptist Church, Greenville, as reported in the Jan. 27 issue. He is the new pastor of the Friendship Baptist Church in Greenville. Dr. David M. Gardner is the pastor of the First Baptist Church.

## Deaths

### Mrs. Riley Dies in Miss.

Mrs. L. R. Riley, 88, died in Jackson, Miss., on Dec. 18. Her late husband, a pastor in western Kentucky and western Tennessee for many years, died in 1975. Survivors include a daughter, Mrs. Mable Odle, wife of Joe Odle, former editor of Mississippi's *Baptist Record*. Burial took place in Mayfield.

### Taylor Succumbs

Elmer Taylor, a retired Baptist minister, of Greens Chapel Community in Jamestown, died Jan. 1 in Somerset.

Taylor has pastored six Baptist churches, was former moderator of the Zion District Association and at the time of his death was serving as second moderator of the Zion District

Sunday School and B.T.U. Convention.

### Editor Elgene Phillips Dies in Nashville

Elgene Phillips, editor of *Church Recreation* magazine, published by the Baptist Sunday School Board's Church Recreation Department, died after a brief illness Jan. 15 in a Nashville hospital. The Clinton, Okla., native was a graduate of Oklahoma Baptist University and Southern Seminary. He had been youth director at Crescent Hill Church, Louisville, and the First churches of Tulsa and Albuquerque before going to the Sunday School Board's Sunday School Department as editor. He is survived by a wife and three children.

## Special Report

### Gas Shortages Close 8 SBC Organizations in Nashville

Record low temperatures and critical natural gas shortages in the Southeastern United States closed eight Nashville-based Southern Baptist Convention (SBC) organizations for several days in late January.

The denomination's Sunday School Board, a four-building complex at 127 Ninth Ave., N., in Nashville, which also houses the SBC Historical Commission, shut down for four days. The closing is thought to be the first in the Sunday School Board's 86-year history.

The Southern Baptist Convention Building, at 460 James Robertson Pkwy., which contains offices of six Southern Baptist organizations, shut down for three days. Occupants of the building are the denomination's Executive Committee, Christian Life Commission, Education Commission, Stewardship Commission, Southern Baptist Foundation, and Seminary Extension Department.

Many Nashville area schools, businesses and industries closed, reflecting statewide problems which have led Tennessee to ask for "disaster area" status from the federal government.

During the Sunday School Board's four-day closing, President Grady C. Cothen estimated that it cost the board about \$80,000 for each day in salaries and fringe benefits for 940 employees—or a total of \$320,000. (The board receives no money from the SBC Cooperative Program unified budget.)

The 78 employees of SBC Building agencies and some eight employees at

the Historical Commission, who also continued to receive salaries during the shutdown, managed to keep most of their work current despite the conditions, spokesmen said. The agencies involved will ultimately experience little or no financial or work production loss, they said.

The complex nature and size of the Sunday School Board, the world's largest publisher of religious materials, makes financial comparison difficult in relation to the other agencies. Sunday School Board leaders feel, though, that extra efforts by employees will ultimately minimize direct financial losses.

Many employees of the eight organizations continued to come to work or took work home during the shutdown.

The closings were voluntary, in compliance with the Nashville Gas Company's energy conservation measures for industrial users of natural gas, to insure adequate heat for hospitals and residential gas customers in middle Tennessee.

After the four-day layoff, Cothen told Sunday School Board employees that the board would begin operation again with six-hour workdays and significantly reduced temperatures in the four-building complex. SBC Building occupants are also working under reduced temperatures and workday requirements as stipulated by the various agency heads.

"The work must go on," Cothen said to Sunday School Board employees, citing the necessity of mailing literature orders to churches and ever-pressing deadlines of the approximately 200 publications of the Sunday School Board as reasons for returning in heavy winter clothing to office areas where temperatures averaged only 54 degrees.

"Our only reason for existence is the churches," Cothen continued. He expressed special appreciation to board employees who had come to work even while the board was closed.

The Baptist agencies have been allocated a certain amount of natural gas each day, and property management personnel have been heating the building only to the extent permitted without exceeding the daily designated amount.

## Mountains to the Mississippi

### Oneida on Television

A television news story on Oneida Baptist Institute prepared by station WHAS (Channel 11), Louisville, which was televised last year is scheduled to be rerun on a weekly news show on Feb. 6 at 6:30 p.m.

### Lewisport Burns Note

A note burning and dedication ceremonies for new educational facilities was held at Lewisport Baptist Church on Jan. 2.

Construction on the \$50,000 facilities was begun in Oct. 1975 and included five adult Sunday school rooms, a pastor's study and a church office. The last note was paid off during the last week in December. Warren Robards is pastor of Lewisport Baptist Church.

### Magazine Prints Zoeller's Article

Dan Zoeller, director of Christian social ministries, West Union Baptist Association, Paducah, has contributed an article, "The Influence of Church Training in My Life," in the February 1977 issue of *Church Training* magazine published by the BSSB's Church Training Department, Nashville.

## Ordinations

### Beechwood Ordains 3

Members of Beechwood Baptist Church, Louisville, participated in two ordination services during January.

Art Brown and Gene Curbow were ordained as deacons on Jan. 2. The ordination sermon was delivered by interim pastor, Peter Rhea Jones. On Jan. 23 Ron Sisk, the church's minister to youth and a student at Southern Seminary, was ordained to the ministry. His ordination sermon was delivered by the church's minister of education, Mark Brasler.

## Baptists are making news!

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## Missions & Ministries

### US-2 Missionary Teaches Love

US-2 missionary Beverly Gray teaches brotherly love in a rough neighborhood in Oklahoma City.

She cajoles teenagers out of hostility or wordlessly faces their verbal abuse.

During her first year in the Home Mission Board's two-year Peace Corps type program for college graduates, Gray has organized basketball teams and refereed games — even though she is less than five feet tall.

At the Baptist Mission Center she talks, mingles and listens to young people and their families.

Her supervisor, Martha Sterling, says of her enthusiasm, "Bev has a unique outlook on life. Giving is a joy."



US-2 missionary Beverly Gray [center] helps families sort through clothes at the Baptist Mission Center.

Gray says, "I've found what I want to do forever and ever and ever."

She is not the only US-2er to test her feelings and then continue mission work.

In 1975 a survey of the 345 former US-2ers was made by HMB research assistant Clay Price to evaluate the 10-year-old program.

Two-thirds of the 179 US-2ers who responded to the survey had entered church or mission-related work after their US-2 stint.

According to Don Hammonds, director of the HMB's Special Mission Ministries Department and chairman of the US-2 coordinating committee, the purpose of US-2 is to offer mission experience to young adults and meet home mission needs at the same time.

Each year more than 100 young adults apply, but because of limited funding, usually only about 25 are accepted.

An appointee who is single receives \$60 each month for incidentals; a married couple \$95. Rent and utilities, board and travel expense vary with the field's location.

There are those who feel the money should be put to better use.

"The program is costly . . . if cost were the only criterion," says the HMB's Charles McCullin, a member of the US-2 committee. "I think the US-2 program says to the denomination and its young people, 'We're interested in your pilgrimage, and what you're doing with your life.' In that sense the price is right."

### RA Congresses Slated

Eight Royal Ambassador congresses are scheduled for the state this month.

On Monday, February 14, sessions will be held at Reidland Church, Paducah, and First Church, Hazard.

First Church, Henderson, and Beacon Hill Church, Somerset, will host RA sessions on February 15.

Meetings will be held February 17 at First Church, Bowling Green, and Rose Hill, Ashland.

Muldraugh Baptist, Muldraugh, and First Church, Walton will host congress on February 18.

Leaders are: James E. Spaulding, supervisor of missions in Trinidad; Warren Duane Pratt, missionary associate with the Home Mission Board; Wendell J. Smith, missionary to Indonesia; Elliott Leitka, Clinton, Okla.

### HMB Approves Aid

Several pastors, all having Kentucky ties, have been approved to receive Church Pastoral Aid by the Southern Baptist Home Mission Board.

Recipients include: Stephen Brown of Indianapolis, Ind., and former music director and assistant to the pastor of Clifton Heights Baptist Church, Louisville; Alvin Huff of Cumberland, Md., pastored in Gedford; Dennis Holman of Kansas City, Mo., is a native of Kentucky and will pastor a new congrega-

tion in Bridgeport, W. Va. and Donald Stevens of Shillington, Pa., is former associate pastor of Okolona Baptist Church, Louisville.

Church Pastoral Aid is a salary supplement to enable a new mission congregation to have a full-time pastor who will lead them to self support.

### HMB 'Cuts Mustard'

The Southern Baptist Home Mission Board is the only United States missions agency that is "cutting the mustard," a leading mission strategist told a meeting of state Woman's Missionary Union (WMU) leaders and the Southern Baptist WMU Executive Board in Birmingham.

"There is no team of missionaries in the world doing a better job reaching non-Christians," said Ralph D. Winter, a former Presbyterian missionary who just resigned from the faculty of Fuller Theological Seminary.

He praised the missions division of the Home Mission Board for reaching persons with no Christian background and for starting churches in the language and cultural context of racial and ethnic groups.

Winter said that other denominations' home boards of missions have made the "fatal mistake" of trying to make all their churches English speaking, true-blue American. The Southern Baptist Convention (SBC) now has approximately 2,200 congregations that speak a language other than English, thanks to the effort of home missions, he said.

"Here you have churches who worship apart on Sunday but who have fellowship through your conventions and associations," Winter said. "All the tribes and tongues of Heaven will not be English," he warned.

Winter urged WMU to continue its exclusive identity as a women's organization and as a missions education organization. "WMU should be the key agency in helping people gain a perspective of the world as God sees it," he said.

William O'Brien, secretary of the department of denominational coordination for the SBC Foreign Mission Board, responded to Winter. "We're not getting the job done domestically or overseas," O'Brien said.

# Christian Education

## New Library in Mayfield

What is planned to be the area's largest theological library is being built on the campus of Mid-Continent Baptist Bible College, Mayfield, as part of the school's relocation program.

The building, planned for some 50,000 volumes plus audiovisual materials, will cost about \$190,000. It will house a temporary chapel and a recording studio, in addition to the various library services and a classroom designed for the teaching of library science.

The library is being named in honor of Anne Parrish Markham, school librarian and wife of the school's deceased president, O. C. Markham. Contributions are being received in honor of Mrs. Markham.

## Virginian's \$500,000 Endows Preaching Chair

Victor A. Lester, a Baptist layman from Martinsville, Va., has pledged \$500,000 to establish and endow a chair of Christian preaching at Southern Seminary.

The new professorship, to be named for Lester and his wife, Louise, brings to a full dozen the number of named faculty chairs at Southern Seminary. The half-million dollar deferred gift is the second endowed professorship to be established this year.

Lester, a native of Henry County, Va., went into business constructing pre-fabricated housing following World War II. The business was sold several years ago, and Lester now has extensive real estate holdings in the Martinsville area. The Baptist layman is a member of First Baptist Church, Martinsville, Va.

## Spring Bible Conference At Union University

Two former presidents of the Southern Baptist Convention and a noted English Bible teacher will be guest speakers for the March 7-9 Spring Bible Conference at Union University, Jackson, Tenn.

Herschel Hobbs, pastor emeritus of First Baptist Church in Oklahoma City and H. Franklin Paschall, pastor of

First Baptist Church in Nashville, will be leading program personalities for the sixth annual conference.

Theme of the three-day program will be "The Holy Spirit for Today." Special music will be presented by vocalist Joe Ann Shelton. Accompanying her on the piano will be Loeen Bushman, formerly an associate with the Radio and Television Commission of the Southern Baptist Convention.

More than 2,500 church workers and laymen from throughout west Tennessee and surrounding states are expected to attend the annual conference.

Persons interested in receiving information concerning hotel accommodations should write to Bob Agee, Dean of Religious Affairs, Union University, Jackson, Tenn. 38301.

## Optimists Honor Renfro

John E. Renfro, head of department and professor of health at Cumberland College, was the recipient of the President's Award and Outstanding Governor's Award, at the Jan. 13-15 Optimist International meeting at Louisville's Stouffer Inn.

Under Renfro's leadership, the Kentucky-West Virginia district of Optimist International was able to extend its support to an additional 2,800 youths in its region and was for the first time in the 57 years history of Optimist International, named the number one district in the organization.

## Campbellsville Names Admissions Counselor

W. R. Davenport, Campbellsville College president, has announced the appointment of Paul Dameron of Marion, Ky., as admissions counselor.

Dameron, a graduate of Crittenden County High School, is a 1976 graduate of Campbellsville College.

While at Campbellsville he worked with the Campbellsville city recreation program for two years. Starting in his third year as pastor of the



Dameron

Rolling Fork Baptist Church, Dameron is married to the former Marilyn Gass, and they have a four month old daughter, Vickie Rhea.

## Graham Evangelism Available To Churches

Billy Graham evangelism teams equipped to lead revivals, youth retreats, WIN schools and almost any other church emphasis are available to churches of all sizes in Kentucky.

Although the famous evangelist himself cannot accompany the groups, all of the members are experienced in leading varied church services, said Lewis Drummond, Billy Graham associate professor of evangelism and director of the Billy Graham Center for Evangelism at Southern Seminary. He noted all of the team members are Southern Seminary students.

"We tailor make the teams for each individual situation," Drummond noted. He said as much advance notice as possible is requested so a team can find out the needs of the church, however, a team can come on as little as two weeks notice.

Teams may have from one to four members, depending on the needs of the church, added Tim Owings, student chairman. In addition to a preacher, a song leader, fellowship coordinator and a specialist in another area will come at the church's request.

Owings pointed out that the teams do not charge a fee for their service, but only ask that expenses and a love offering of any amount be provided.

Churches, missions or conventions which wish to have a team come to them may contact Lewis Drummond, Box 1777, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Ky. 40206.

## Southern Seminary Day In Long Run Association

Some 100 area Southern Baptist churches will host students or faculty from Southern Seminary in their Sunday morning worship services Feb. 13.

The churches, all members of the Long Run Baptist Association, will have seminary speakers in their services. A

luncheon at the Baptist seminary will follow for all participating pastors and seminarians.

"Southern Seminary Day" is being held in the Long Run Association in honor of the seminary's one-hundredth anniversary in Louisville. The Baptist seminary moved from Greenville, S. C. in 1877.

Southern Seminary continues to be the largest private institution of higher education in Kentucky, and the second-largest theological seminary in the world.

## Cumberland Honors Staff

In its annual Founder's Day Convocation Cumberland College, Williamsburg, recently honored staff members who have given of themselves in service to the more than 10,000 students who have passed through the various programs at the Kentucky Baptist college.

Those honored for 10 years of service were: Jack Shelby, building and grounds; Jerry Sieg, music; Leon Simpson, religion; Eric Wake, history; Michael Walters, speech and theatre; and Chester Young, history.

Fifteen years' service honorees were: Norman Cox, geology; Edith Cruserberry, food service; Reva Joyce Emert, physical education; Richard Fuson, English; Lois Jones, music; Irene Peace, office of the academic dean; and Hazel Wilder, art.

Recognition for 20 years' service was extended to: Barbara Carnes, education; Ida Janie Hall, history; and Rosalee Lovitt, food service.

Esther Compton, associate professor of mathematics, was accorded special acknowledgment for 30 years' teaching at the college.

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## Russian Baptists Claim No Religious Persecution

by Michael Duduit

Most persecution of Christians in the Soviet Union is based on political rather than religious grounds, asserts Michael Zidkhof, senior pastor of the Moscow Baptist Church.

Zidkhof, who is also a vice president of the Baptist World Alliance, made his statements on religious freedom during a recent visit to the campus of Southern Seminary. With him was Alexei Bichkov, president of the European Baptist Federation and general secretary of the All-Union Council of Evangelical Christians and Baptists.

According to Zidkhof, the government's attitude toward religion has changed in recent years.

"They (the Soviet government) are now saying that persecution on religious grounds is against the law," he argues. "There are, however, clashes over state regulation; some believers refuse to keep their activity within the frame of it."

Zidkhof includes within that category Georgi Vins and many other members of the Council of Churches of Evangelical Christians and Baptists, a dissenting group numbering about 100,000.

Unlike the AUCECB, a group of 500,000 to which Zidkhof's church belongs, many of the CCECB churches refuse to be registered with the government, a point Zidkhof cites as a major reason for the imprisonment of a number of Russian Christians.

## Midwestern Baptist Seminary Enters 20th Year

Midwestern Seminary, newest of Southern Baptists' six theological seminaries, will be celebrating the twentieth anniversary of its founding throughout calendar year 1977.

As a part of the celebrative activities, Midwestern is planning an alumni homecoming and an anniversary celebration to take place on Wednesday, June 15, during the annual Southern Baptist Convention to be held in Kansas City. Both activities will take place on the seminary campus.

The homecoming festivities will be

"Each church or society, in order to carry on activities, has to register its activities (with the government). They refused," he says.

Other things Bichkov sees as reasons for imprisonment of Russian Christians include establishment of private printing houses, in violation of Soviet law, and refusal to release financial information "because under our law all money collected comes under taxation."

Paul Voronaeff, a Russian-born evangelist who handed out brochures attacking Zidkhof and Bichkov during their Louisville visit, says that members of the dissenting CCECB have "refused to surrender their dedication and Christian principles . . . and for this they are bitterly and terribly persecuted."

The two Russian Baptist leaders discount such opposition as being based on outdated information.

"In some places discrimination does happen," Bichkov explains, "but when we hear of it, we as Baptist leaders make our protest to the government and it is immediately corrected."

One of the major reasons for claims of religious persecution in the Soviet Union, Zidkhof believes, is that many members of the dissenting CCECB feel that "only the persecuted church is the true church."

"An American Baptist recently came and met with one of these groups. They asked him about American church life and when he told them there was no persecution, they told him he was not a true Christian," says Zidkhof.

highlighted by a luncheon on the campus grounds, a special presentation and entertainment. The luncheon will also include the traditional meeting of the Midwestern alumni and election of national officers.

An "open house" type of anniversary celebration, welcoming constituency from all over the Southern Baptist Convention will immediately follow the homecoming program. A limited number of buses will be scheduled to shuttle from the convention hall to the campus for these activities.

## The Thousand-Year Reign of Christ on the Earth

by Dale Moody, Southern Seminary  
First of a Series

If the importance of belief in a thousand-year reign of Christ upon the earth were measured by the space it occupies in the Bible, it would be a footnote to discussions on the kingdom of God; but if the influence of the idea on the history of the church, both negative and positive, is our guide, then a major role must be assigned to such belief and unbelief. However, the hope that the will of God will be done upon the earth as it is done in heaven belongs to the very foundation of biblical faith.

After the appearance of the book of Revelation, perhaps



Moody

A. D. 68-70, the vision of Christ's reign upon the earth sustained the disciples of Jesus in times of persecution until the Edict of Toleration under the Emperor Constantine the Great in A. D. 313. Among Greek-speaking Christians belief in a thousand-year reign of Christ was called Chiliaism, after the Greek word chilia, meaning a thousand.

Church fathers such as Justin the Martyr (about A. D. 100-167), Papias of Hierapolis, whose writings appeared around A. D. 150, and Irenaeus of Lyons (about A. D. 130-202) made much of this belief.

However, the chief concept was the belief that after a time of the Great Tribulation in which Antichrist would appear and before the thousand-year reign Christ would return in glory to establish the Kingdom of God. At times they believed they were already in the Great Tribulation and that Christ would return very soon.

In Latin Christianity belief in the thousand-year reign was called Millennialism, from *mille*, a thousand, and *annus*, a year. The greatest Latin theo-

logian was Tertullian, and his emphasis was very much on teaching that those who died the martyr's death would reign with Christ upon the earth for the complete thousand years. This eschatology of martyrdom was a major factor in the triumph of Christianity over paganism.

After the long period of Amillennialism between Augustine in the fifth century and the beginning of Protestantism in the sixteenth there was a radical return to the Premillennialism of the first three centuries. Persecution was again a factor in the theology of martyrdom in which many believed the Great Tribulation had begun and that Christ would soon return in glory to establish God's kingdom upon the earth.

It has not been sufficiently recognized how many biblical roots led the eschatology of the Chiliastic Anabaptists in the sixteenth century Reformation. It is not necessary to make a strong distinction between Chiliastic Anabaptists and "The Soundly Biblical Anabaptists" as A. H. Newman did in *A Manual of Church History* in 1931. Today the so-called Radical Reformation is getting a new opportunity to be heard as Lutheran Augustinianism finds itself vulnerable to the criticisms of Communism.

Historical Premillennialism has had a new revival in recent years. A book by Alexander Reese called *The Approaching Advent of Christ* published in 1937 by Marshall, Morgan and Scott in London rejected the theory of a Pretribulation Rapture as taught by the Dispensational deviation made popular in *Scofield Reference Bible* (1909, 1917). Unfortunately he also retained the Amillennial view that identified Israel with the Saints of all ages and found it difficult to do justice to such passages as Romans 9-11.

The most scholarly writings on historical Premillennialism have come from George E. Ladd of Fuller Theological Seminary in Pasadena, Calif. His book on *Crucial Questions About the Kingdom of God*, published in 1952 by William B. Eerdmans Publishing Company in Grand Rapids, Mich., created considerable consternation among those who realized that his challenge to Dispensationism was solely on the basis of biblical exposition on which Dispensationism thought it had a monopoly. With a view of biblical inspiration and authority as conservative as any Dispensationist demanded, Ladd shook the very foundations of the Fundamentalism that had swallowed the *Scofield Reference Bible* whole.

Historical background for the debate was supplied by a supplementary book on *The Blessed Hope* (Eerdmans, 1956) that demonstrated beyond reasonable doubt that Dispensationism could not be traced beyond the 1830's when the prolific writings of J. N. Darby began to make it popular. Ladd's *Commentary on the Book of Revelation* (1972) is very useful for rethinking the relevance of that book for our time. His commentary along with *The Book of Revelation* by G. R. Beasley-Murray (Oliphants, 1974) should be read with great care, even though they still date Revelation in the time of Domitian rather than in the early reign of Vespasian, A. D. 68-70. John A. T. Robinson's *Redating the New Testament* (Westminster, 1976) shows how this must be rethought.

My own book on *The Hope of Glory* (Eerdmans, 1964) took essentially the same point of view as did Ladd, and *The Church and the Tribulation* by Robert H. Gundry, published by Zondervan in Grand Rapids in 1973 was devoted especially to the passages used by Dispensationists in support of their theory of a Pretribulation Rapture. He found the theory biblically bankrupt.

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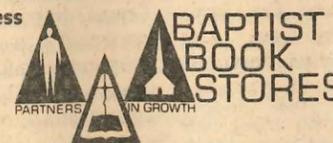
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## Frank Owen



### WORSHIPER ATTITUDE

It is easy to criticize churches for not being sufficiently friendly. You know the line, "Nobody spoke to me at that church." Someone recently reported having taken the trouble to keep count on how few people had spoken to him in his visits to strange churches.

Now I don't uphold neglectful church members who ought to be as friendly as possible, especially to strangers, but how sad the person (stranger or not) who can't get beyond his own selfish desire for attention—not even at Divine worship? (Who knows, he may have sat by another visitor who felt equally neglected by him.)

Everybody to his own taste, but frankly, I discline from being made a center of attention when I go to a strange church. I don't go to be stood up and looked at. I am not condemning such manner of welcome, I did it when I was a pastor. It is the conventional thing. Therefore, to delete it seems inhospitable. But, I certainly don't crave such attention when I visit another church. It isn't what I'm watching for when I am at worship.

Please don't misunderstand. As a pastor (and now) I often carried out customs that seemed good for the people, generally, whether I personally preferred them or not. I am just a little sensitive about how much I hear and sometimes read of complaints (exaggerated?) about churches not being friendly. I, too, would always encourage maximum friendliness in whatever way seems best for your church.

However, let me just point out to the critic that there is another side of that coin, too, and here it is. "Why do you go to church?" Are you thinking about your sins, repentance, God's forgiveness, prayer, praise, worship, the message; or are you just thinking about how much attention is paid to you?

The right attitude is equally appropriate when anyone approaches the Throne of Grace, whether meeting in one's home church or as a visitor elsewhere, and feeling "miffed" for not being noticed can't be the right attitude in either place.

FEBRUARY 3, 1977 **14**  
WESTERN RECORDER

## Sunday School Lessons

Lessons for Feb. 13, 1977

by H. C. Chiles, Murray, Ky.

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### Power To Forgive Sin

Luke 7:36-50

Let us now study the trio portrayed in this beautiful story, which is as full of meaning as it is of beauty, and seek to derive therefrom some helpful lessons.

We are not told the specific motive which prompted Simon the Pharisee to invite Christ to dine with him. Obviously, it was not because of admiration for or sympathy with the Lord. Perhaps hostility caused Simon to be anxious to get Christ where he could listen to his words and observe his actions with a view to discovering some flaw in his teachings or in his behavior and then prefer some charge against him.

Regardless of the motive which prompted Simon to invite him, Christ accepted the invitation and joined the other guests at the appointed time. When Christ entered the house the servants of Simon ignored him and the proud and self-righteous Pharisee withheld the customary kiss of salutation and welcome, and merely proffered his hand and pointed to the seat which Christ was to occupy at the table.

Hearing that Christ was in Simon's house, an unnamed woman, who had been notorious for her life of sin and shame, came uninvited and stationed herself behind Christ and at his feet.

Her purpose in entering Simon's house was to express her gratitude to Christ for forgiving her sins, saving her soul, and transforming her life. Standing behind his extended feet, she fully intended to anoint them with delicately scented ointment she had brought with her. Overcome with emotion, she could not proceed with her task. Contrasting her previous and present conditions, she gave vent to her feeling of joyous thankfulness by shedding copious tears, which rained down so abundantly that they moistened Christ's feet. For lack of a towel, she unloosened her long hair and wiped away her tears from his feet, then smothered them with her repeated kisses, as an expression of gratitude to an affection for him. She also opened her flask of precious ointment and emptied its fragrant contents upon his feet.

Because Christ tolerated the attentions of a woman of such bad repute, Simon was greatly perplexed.

Reading Simon's unspoken thoughts, which ability in itself was proof that he was a prophet, and far more than one, Christ courteously remarked: "Simon I have somewhat to say unto thee." The Pharisee replied, "Master, say on."

Christ then told the story of the man with two debtors, one of whom owed ten times as much as the other. Neither debtor could pay, so the creditor forgave both of them. Christ informed Simon that this woman had been forgiven much, and therefore loved him devotedly.

True forgiveness and salvation result in much love for Christ and faithful service for him. Genuine gratitude to the Lord for what he had done for one will always find expression in the words and deeds of the one whom he has saved.

### The Demonic—A Fragmented Self

Luke 8:26-31, 35-39

Christ is deeply interested in the liberation of those who are held captive by Satan, others, or their own sins.

When Christ and his disciples disembarked in Gadara a dreadful wreck of humanity rushed toward them. He was a ghastly figure who had been dwelling in the tombs, cutting himself with stones, and proving to be a terror to all who had been passing that way. Demons had played havoc with his mental, emotional, and volitional faculties.

As soon as the disciples saw the demonic rushing toward their party, they were ready to push out to sea again, but Christ was not afraid of him. He saw in him great possibilities, and considered him a real opportunity.

In loving compassion and with the voice of unmistakable authority Christ uttered the command: "Come out of the man, thou unclean spirit." Instantly the demons came out of the man.

When the demons came out of the man he became a rational being, his wild cries ceased, the wild look disappeared from his face, and his soul was granted that peace which passeth understanding. Passing from the companionship of demons into fellowship with the Son of God was an amazing transformation.

Satan was only one being, but he operated through many demons which inhabited human bodies. These demons hated Christ whom they recognized as the Son of God. Nevertheless, they requested Christ to permit them to enter the 2000 swine which the herders were watching while the animals were feeding. In response to their request, our Lord gave his consent. When the unclean spirits entered the swine, the hogs became so miserable that all of them rushed over the cliff and drowned themselves in the sea.

Immediately the astonished herders ran into the village and reported what had taken place. Just as people rush to a disaster, the Gadarenes rushed to the sea. They observed the man, whom they had feared and Christ had healed, sitting at the feet of the Lord in a splendid condition. Not only had Christ conferred a wonderful blessing on this man, but also upon the entire community by delivering the people from the fear of what this former wild maniac might do to them.

Christ denied the healed demonic's request to accompany him. He placed the man's duty above his desire, beautiful and commendable though that desire was.

The duty demanded of this man, who wanted to show his gratitude to Christ, was set forth in the commission: "Go home to thy friends, and tell them how great things the Lord hath done for thee." Christ knew the man could be far more useful in telling about his saviour in his own home and among his own people than he could by traveling with him. His work for Christ was to begin at home, which is where all true work for him commences.

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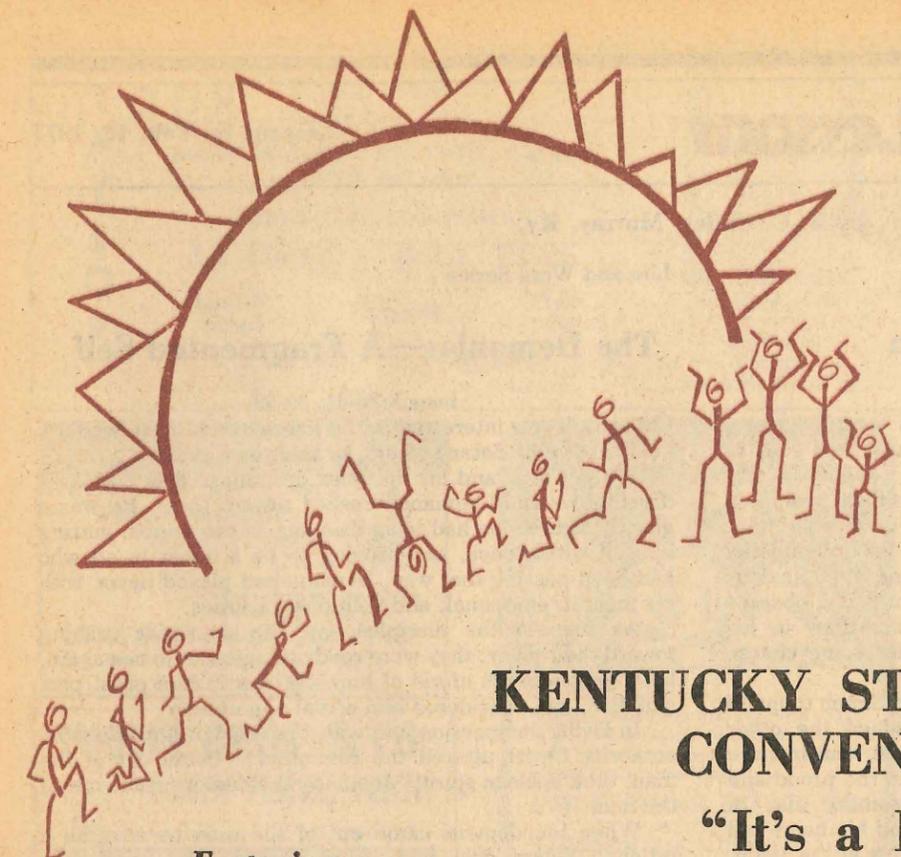
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