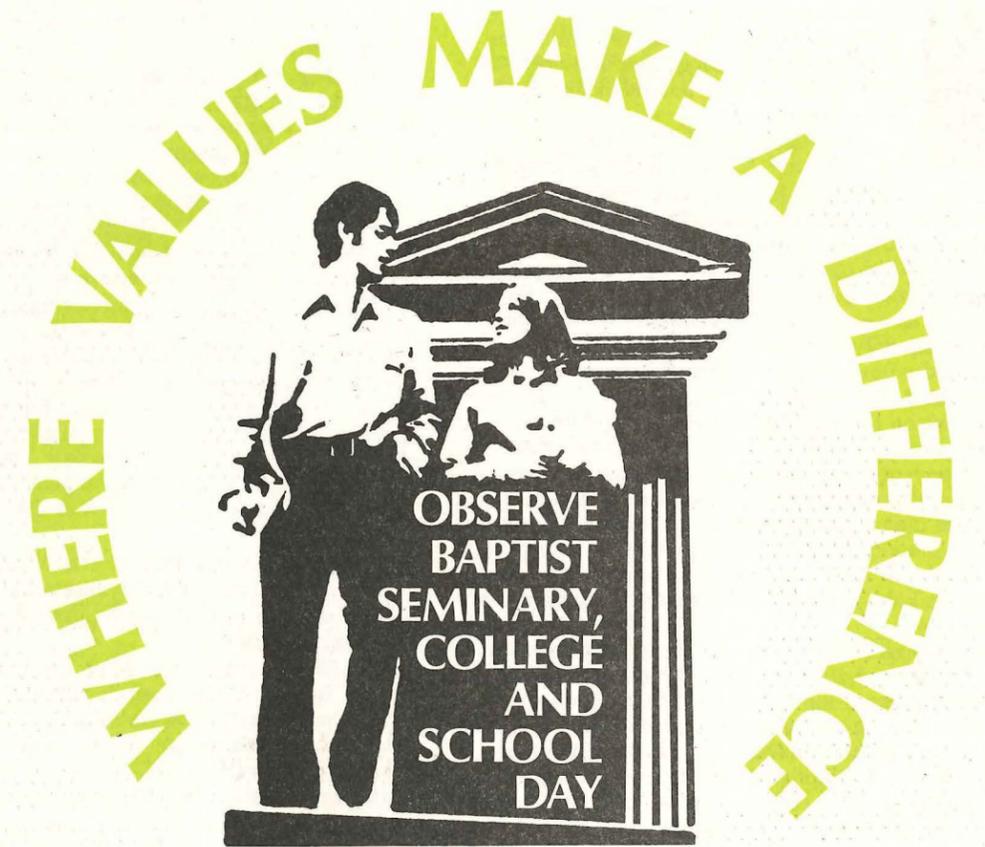

WESTERN RECORDER

FEBRUARY 17, 1977



FEBRUARY 20, 1977

SPONSORED BY THE EDUCATION COMMISSION
OF THE SOUTHERN BAPTIST CONVENTION
460 James Robertson Parkway
Nashville, Tennessee 37219

Daley Observations

Who Owns Baptist Colleges and Schools?

Who ultimately owns and operates the schools related to the Kentucky Baptist Convention? Ordinarily we say they are owned and operated by the Kentucky Baptist Convention but there is good reason to question this. So far no test has led to a final determination of ultimate ownership and management but most likely the convention would not be legally regarded as owner of the schools.



The opinion of an attorney who studied this question for Missouri Baptists is interesting. He concluded that the four colleges, the children's home, home for aged Baptists and Baptist Memorial Hospital supported by Missouri Baptists are all free and independent institutions owned and operated by the various boards of directors or trustees.

After eight months of study the attorney said, "In my opinion the corporate entity of each Missouri Baptist Convention institution owns the assets of that institution. The assets are not under the control of the Missouri Baptist Convention because it is not a legal entity."

The attorney further pointed out that the Missouri Baptist Convention is an unincorporated voluntary association and, as such, exists only two or three days each year. As an unincorporated voluntary association, it cannot sue or be sued. Neither can it hold property.

This argument on the basis of unincorporation does not apply to the Kentucky Baptist Convention. Both the Kentucky Baptist Convention and its Executive Board are incorporated and presumably can hold ownership of property.

This does not mean, however, that the Baptist schools in Kentucky are owned by the Kentucky Baptist Convention. Rather these are separate, chartered and incorporated institutions which hold property and conduct business in their own names.

This is the understanding of the writers of the recent report of the Christian Education Study Committee of the Kentucky Baptist Convention Executive Board. The report says, "Kentucky Baptist colleges and schools are owned by individual corporations and directed by boards of trustees elected by the Kentucky Baptist Convention in its annual meeting. . . . Each of these colleges and schools function as an independent institution of the Kentucky Baptist Convention but the denominational body is empowered through the elected directors to exercise authority over institutional policy."

The question, then, is what control does the Kentucky Baptist Convention have over these institutions. Only a

court test would give a final answer to that question but most likely the answer is that the Convention has no control over these schools except that granted by the schools' charters which is the election of the trustees.

Historically, not a one of these schools was started by the Kentucky Baptist Convention and thus each existed apart from any control or regulation by the Convention. When these schools sought endorsement and financial support from the convention, they were required to grant the convention some control which mainly consisted of letting the convention elect the trustees of the schools. And so the schools amended their charters accordingly to receive funds but did not surrender ownership nor operation by themselves.

Another question is what would happen if a Baptist school in Kentucky should cease to exist for any reason. Who would own its assets and who would be responsible for its liabilities. The most reasonable answer is the trustees of the institution. This means the Kentucky Baptist Convention would not be the beneficiary of the school's assets unless this was a charter stipulation nor would the convention be legally responsible for the school's liabilities, according to the Missouri attorney.

The attorney cites a court test involving a Baptist school in Missouri in the 1930's. When the college closed owing \$350,000, the creditor filed suit against 100 messengers of the Missouri Baptist Convention. The convention not only elected the trustees of the college but the charter stated that the college was under the auspices, patronage and control of the convention. However, the court ruled against the creditor and held that the school's trustees and not the convention were the successors of the original incorporators.

In the case of two Baptist schools in Kentucky which closed in 1963 and 1964, the assets did ultimately go to other Kentucky schools but by the vote of the trustees of the closing schools.

In 1963 the trustees of Magoffin Institute conveyed to Oneida Baptist Institute all its physical properties. In 1964 the Bethel College trustees sold the college's tangible assets, liquidated its real estate, paid its debts and turned over the net assets to the convention to be used for Christian education in other institutions.

Some of the most pressing questions among Baptists in recent years have to do with Baptist schools, their policies, their use of public funds, their support by the denomination and their relationships to sponsoring conventions. Their ultimate ownership and control should be taken into consideration when other matters are being determined.

ship. This is the Renaissance New Testament done by Dr. Randolph Yeager who is a faculty member of Western Kentucky University.

Dr. Yeager is a Baptist minister, a life long Greek scholar and a Ph.D. in economic history. The Renaissance New Testament is a product of 45 years of arduous study. The idea for a work that would bring the scholarship of the Greek New Testament within the reach of any sincere Bible student with as much as a high school education came to Dr. Yeager when he was a seminary student.

He began in 1931 to gather the necessary tools for such a work. Except for time taken off to do his graduate studies in economic history, he has worked five to six hours a day on this project ever since. The completed work is 15,000 long hand pages.

To keep the cost within reach of everyone, Dr. Yeager is setting the type himself on equipment he purchased. He sends the finished pages to the printer thus greatly reducing the cost of each volume. The completed work will be from 12 to 15 volumes.

Volume 1 is off the press. It includes 656 pages and

covers only the first seven chapters of Matthew. Dr. Yeager doesn't have the financial resources to publish all the volumes at once. He hopes the sale of each volume will produce funds to produce the next volume.

Actually the work cannot be described. It must be seen to be believed. It is a Greek New Testament, a lexicon, a concordance, a grammatical analysis of each word and a translation all in one. For Greek students it is a short cut putting together in one volume what would otherwise have to be gleaned from several sources. For students with no knowledge of Greek it provides in understandable language the insights from Greek study.

The only conceivable reason for every pastor and many laymen not having the Renaissance New Testament is the cost of \$20 a volume. But considering its contents, this is a terrific bargain.

The Baptist Book Stores in Kentucky will stock it. Or it can be ordered from Renaissance Press Inc., 2620 Kiwanis Dr., E-2, Bowling Green, Ky. 42101.

Baptist Forum

CAN'T GO ON WITHOUT YOU

We have now been in Michigan for two months and very much enjoying our work with the Home Mission Board at the Baptist Center in Detroit. Although this is our new home, Kentucky will probably always be home to us. For it was Kentucky Baptists that did so much for us, meant so much to us, and gave so much to us. We shall be ever grateful.

Although we have said thank you to so many verbally and in letters we have wanted to say "Thank You" to Kentucky Baptists in a way that would more symbolically represent how we feel. And that is our purpose in writing

to you now.

It is not for us to judge what is most important in Baptist life. But as for me I cannot think of anything that is more important than our newspapers. I have always felt it a shame that *Western Recorder* had to face constant financial problems, that so many thousands of Baptists did not read *Western Recorder* and that many others just take it for granted. Perhaps it might be interesting to see what would happen if *Western Recorder* ceased to publish for about three months. Then a great many people might know how much it really means to have a state newspaper.

Enclosed is a small check that we hope you will be able to put to good use in some way. Perhaps you can use it to send annual subscriptions to some who ought to read *Western Recorder* and just never get around to buying a subscription. Perhaps you can send some pastors in the state *Western Recorder* and they will become familiar with it and perhaps encourage their members to read it. You know better than I who ought to read *Western Recorder* and can put it in their hands.

I know you regret having to publish eight-page issues instead of the normal 16 pages. I trust you can soon be at full production.

Lowell F. Lawson, Livonia, Mich.

LOOSEN THE MONEY SQUEEZE

Missionaries Depend On Your Support Through The COOPERATIVE PROGRAM

Baptist News in Brief



Mrs. Gregory



McCall



Mrs. Buck



Mrs. Hasenmyer



Miss McWhorter



Wylie

Nelson Co. Hosts WMU

"Who Will Go?" is theme of the 1977 Kentucky Woman's Missionary Union meeting Apr. 21-23 at Nelson County High School Auditorium, Bardstown.

Program personalities include Mrs. A. Harrison Gregory, president, SBC WMU; Emmanuel L. McCall, director of cooperative ministries with National Baptists, Home Mission Board; Mrs. Wayne Buck, missionary to Israel; Mr. and Mrs. Wayne Hasenmyer, missionaries to Japan; and Mildred McWhorter, director of Baptist centers, Houston.

Ted Wylie, music director of Baptist radio and TV in the Philippines, will be music director.

4,500 SBC Rooms Gone

About 4,500 hotel and motel rooms out of 7,000 available rooms have already been assigned to persons attending the annual meeting of the Southern Baptist Convention in Kansas City in June, according to Billy D. Malesovas of the Southern Baptist Executive Committee.

Malesovas said all downtown hotels are now full and that persons who want reservations should move quickly to get accommodations in hotels relatively near the convention center which were not full as of Feb. 8.

SBC housing reservation forms are available from executive secretaries of state Baptist conventions and in the November 1976 issue of *The Baptist Program*.

Georgians Buy Complex

The Georgia Baptist Convention has purchased Paces Ferry Towers, a large apartment complex in downtown Atlanta, to expand its ministry to elderly persons.

The apartment complex, which cost the convention \$1,850,000, contains 200 apartment units in three separate buildings, 4.5 acres of land, a restaurant, a beauty parlor and other facilities.

It is located on East Paces Ferry Road in northwest Atlanta, a short distance from the Georgia governor's mansion and near Second-Ponce de Leon Baptist Church.

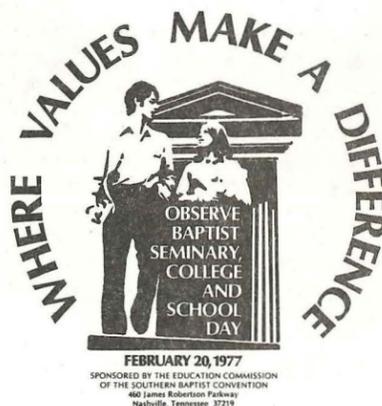
Purchase was consummated by trustees of Peachtree on Peachtree Inn, a highrise home for senior citizens. About 160 persons live at Peachtree on Peachtree Inn, which was at one time the Winecoff Hotel and later the Peachtree on Peachtree Hotel.

Searcy S. Garrison, executive secretary of the Georgia Baptist Convention, said, "This new facility will make it possible to begin serious plans to develop a nursing home ministry in the future."

Double Exposure

Statistical milestones became a common occurrence in 1976 for 71 Southern Baptist seminaries, colleges and schools when their one-half millionth graduate was yielded. A five-year enrolment increase of 28 percent was reported and the six theological seminaries topped 8,000 students, also in 1976. More than 5,000 faculty members taught more than 140,000 students, including 11,000 preparing for the ministry. Baptist Seminary, College and School Day is a prominent fixture on the denominational calendar, this year set for Sunday, Feb. 20. Its theme: "Where Values Make a Difference."

Vol. 151, No. 7



Evangelicalism Return Big in 1977: Writers

The emergence of evangelical Christianity, dramatized by such events as Jimmy Carter's open affirmations of being "born again" and Gerald Ford's campaign support from the pastor of First Baptist Church of Dallas, brought various predictions for 1977 from religion writers on secular newspapers and magazines across the nation.

The predictions came in an article by Jo-Ann Price in the January 1977 issue of *Christian Herald*, which reported responses from 14 of the nation's top religion editors and writers to a mail survey on what lies ahead for religion in 1977.

Major stories, they said, will include women's ordination, interfaith charismatic alliances, practical ecumenism, some evangelical maneuvering for power in politics, schism in the Lutheran Church-Missouri Synod, the religion-linked consciousness revolution, the rights of homosexuals in established churches, continued Catholic pressure for an anti-abortion constitutional amendment and continued urging from the Jewish community for support for Israel.

The evangelical emergence evoked a number of predictions:

Bob Bell Jr. of the *Nashville Banner*, citing evangelism as a rallying point for a number of Baptist gains in finances and membership, commented: "Mark down 1977 as the year of the Southern Baptist . . . It took the nomination of Jimmy Carter to give them an unexpected strong exposure for the first time in areas where they are little known."

George W. Cornell of the Associated Press, New York: "The religious barometer is going up. . . . There's something in the Carter phenomenon and the more overtly moral concern in institutional life such as schools, courts, even business organizations, that makes me think that a better balance between the secular and the sacred is on the way."

Richard N. Ostling of *Time* magazine: "Evangelicalism will grow, and anything perceived as liberalism will have rough going."

SBC Agency 'Takes Stock'

The year 1976 will go down in the

history of the Southern Baptist Convention's Annuity Board as "one of the most important years in the areas of new policies and plans affecting retirement annuities," Darold H. Morgan, board president, told trustees attending the agency's 59th annual meeting in Dallas.

Morgan explained the Annuity Board launched a new "fixed income" retirement fund Jan. 1, 1977, and continued preparations to open a new retirement plan for Southern Baptist ministers and church employees Jan. 1, 1978.

He said other key accomplishments include change in annuity rates from four to six percent, which means larger retirement benefits; issuance of the "13th check" to annuitants for the 11th time; and gearing up for a major communications thrust called "route 10," the "now way" for financial security for the new program.

In the report, the trustees learned funds held in trust (assets) again reached record proportions: \$472,218,669, an increase of more than \$71,066,728 over 1975.

TV or Not TV—That Is the Question

A minister in Southaven, Miss., urging a national boycott of television, Feb. 27-Mar. 5, to protest violence and the distorted image of sex shown on network programming, says response to his "Turn The Television Off Week" (TT-TOW) project has been widespread.

Donald E. Wildmon said, "We have received support from people and groups all across America. This is not a movement confined only to the Bible belt."

He said the TTOW project, which urges people to turn off their television during that week and publicize their actions, has drawn widespread national attention from politicians, news media, the networks and religious groups. He estimated that 1,000 churches, synagogues and clubs were participating in the effort as of Feb. 3.

Wildmon said he's not asking for a massive letter writing campaign, just that participants publicize their activities as widely as possible.

Wildmon, pastor of First United Methodist Church, Southaven, Miss., said also that Feb. 27, the first day of

the effort, has been designated as a national day of prayer for network programmers and advertisers.

Dallas Ok's Genesis Text

Dallas Independent School District trustees, in a 6-3 vote, have approved the use of a high school biology textbook containing the biblical concept of creation and the origin of man for use as a source book to accompany the primary text used in public schools.

The book, "A Search for Order in Complexity," published by Zondervan Corp. in Grand Rapids, Mich., "recognizes that both evolution and creation are philosophical concepts or theories, and that science needs to present the facts and let the people make their own conclusions," said school board president Bill Hunter.

The approval came, according to reports, after an emotional debate which split along racial lines, with whites reportedly favoring the book and blacks opposing it.

Dallas schools will use as their primary biology text one of the five textbooks approved by the committee of the Texas Board of Education. "A Search for Order in Complexity" will be maintained as a research source, with one textbook placed in each biology classroom.

Remember the Sabbath?

President Jimmy Carter has been urged by the state and national affairs committee of the Lord's Day Alliance of the United States to consider an executive appeal to curtail unessential business activity to six days a week.

Samuel A. Jeanes of Merchantville, N. J., committee chairman, said, "An appeal for voluntary cooperation supported by the nation's commercial outlets could effect substantial savings of energy and could lower commodity costs. Available studies indicate that seven day a week operations by retail stores cause higher costs for the consumers."

"Some states have enacted a 'Common Day of Rest Act,'" Jeanes continued. "Others have considered similar legislation. We would recommend consideration of such legislation on a national level."

Western Recorder

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

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Individual, \$3.68 (tax included); Foreign, \$3.75; Church Budget, \$2.50. All except church accounts payable in advance. Church accounts must have tax exemption number.

Baptist News in Brief

Annuity Elects Wainscott

Harold Wainscott, pastor of Latonia Baptist Church, Covington, Ky., has been elected one of three vice chairmen of the Southern Baptist Annuity Board's trustees. The Annuity Board, in Dallas, Tex., administers insurance and pension plans for Southern Baptist ministers, church and agency employees.

Elected chairman was John S. Rasco, pastor of First Baptist Church, Odessa, Tex.

Other new vice chairmen are Robert A. Fanning, attorney, Fanning and Harper, Dallas, and William D. Geer, dean, School of Business, Samford University, Birmingham, Ala.

How's Your Home Life? Family Bible Study Set

Biblical perspectives on marriage and the family provide the framework for a family Bible conference Apr. 15-17 at Ridgecrest (N. C.) Baptist Conference Center. It is planned for married young adults age 40 and under and is sponsored by the Baptist Sunday School Board's Sunday School Department.

Sessions are planned on marriage, the family and human sexuality as each is presented in the Bible. Worship services will focus on family concerns.

No provision will be made for children. The conference opens Friday evening and concludes Sunday at noon. A cost of \$60 per couple covers two nights lodging and six meals, with a \$10 registration fee applicable to the total cost.

Reservations may be made by writing Family Bible Conference, Ridgecrest Baptist Conference Center, Box 128, Ridgecrest, N. C. 28770.

Wives to Hear Drakefords

The Southern Baptist Ministers' Wives Conference's annual luncheon meeting is scheduled June 14 from 12:30-2 p.m. at William Jewell College, Liberty, Mo.

Tickets, at \$4.50 each, will be on sale June 13 at the Southern Baptist Convention in Kansas City. Free bus transportation will be provided.

Dr. and Mrs. John W. Drakeford, Ft. Worth, Tex., will be speakers. Drake-

ford is professor of psychology and counseling at Southwestern Seminary.

To Sin or Not To Sin, That is the Question

What a difference a "no" makes—especially when it comes to sin.

Thousands of adult Bible students in Southern Baptist Sunday schools who use the "Life and Work" series produced by the Southern Baptist Sunday School Board, discovered that Jan. 30.

Their lesson was titled, "A Woman Caught in Adultery." It was also a case of a Sunday school quarterly caught in sin—with a typographical error.

The way the quarterly quoted it, Jesus approved sin in John 8:11—telling the adulteress: "Neither do I condemn thee; go and sin more."

The absence of that little "no" somehow had eluded multiple proof readings.

For the record, folks, that verse should read: "... go and sin *no* more."
Go thou and do likewise.

For \$94, A Nutt-y Fling

Marriage and family enrichment will be the focus of an upcoming married young adult Sunday school conference May 27-30 at Ridgecrest (N. C.) Baptist Conference Center.

Christian humorist and professional entertainer Grady Nutt of Louisville will be featured at the Memorial Day weekend conference, which begins with the evening meal on Friday and concludes at noon Monday.

The conference, planned around the theme "Growing Together," will offer a variety of special interest conferences, as well as opportunities for Bible study and worship.

The four-day conference for married young adults and their workers is sponsored by the Baptist Sunday School Board's Sunday School Department. No provision will be made for children during the weekend.

A cost of \$94 for each couple includes lodging, food and a conference service fee for the weekend. To register, send the \$15 conference service fee to Ridgecrest Baptist Conference Center, Box 128, Ridgecrest, N. C. 28770.

Youth Choirs Coming To Louisville Aug. 8-11

Southern Baptist Theological Seminary will be the site of one of four youth choir festivals sponsored by the Baptist Sunday School Board's Church Music Department in 1977. The Louisville event is scheduled Aug. 8-11.

To attend a festival a choir must participate in associational, district and/or state competition, providing such festivals are available.

Peter Rhea Jones, associate professor of New Testament interpretation, and Phil Landgrave, professor of church music, both at Southern Seminary, will lead the festival at Southern.

Deadline for registration (\$25 per person) is Apr. 15. Church groups are responsible for their own lodging. Information is available from the Church Music Department, BSSB, 127 Ninth Ave., N., Nashville, TN 37234.

Walnut Street's Young To Lead Ridgecrest Week

Robert A. Young, associate pastor of Walnut Street Baptist Church, Louisville, will lead church administration sessions at a church administration spring workshop Mar. 28-Apr. 1 at Ridgecrest (N. C.) Baptist Conference Center.

Specialized conferences will be offered church building superintendents on church housekeeping and for church hostesses on food service.

Also offered will be a certification seminar for church secretaries participating in the Personal Enrichment Program and Alternative Approaches to Weekday Education, focusing on administration of day school, day care and kindergarten.

Cost is \$30 for the first person from a church to register and \$15 for additional persons. Register by writing Church Program Training Center, 127 Ninth Ave., N., Nashville, TN 37234.



Suzanne Coyle was ordained to the gospel ministry by her home church, Beech Fork Baptist Church, at Gravel Switch Sunday, Feb. 6. This is quite an accomplishment for any Southern Baptist female and especially for one who never originally planned on dedicating her life to church work.

Suzanne, 24, has lived in the Lebanon, Gravel Switch area all her life. She attended Centre College in Danville and was a Junior majoring in music and psychology thinking she might seek a career in music therapy when she began to sense that God might have another goal for her life. At first, she says, she did not want to "become aware of God's leading." But the call she felt became inescapable.

After graduation from Centre Suzanne went on to Princeton Theological Seminary in New Jersey. While there she did part time work at Center City Baptist Chapel in Philadelphia, Pa. That chapel plays a major role in Miss Coyle's interpretation of her call and her request for ordination.

Since graduation from seminary in June 1976 Suzanne has been a full time employe of the Home Mission Board working in the area of church extension. She works as chaplain of the Center City Baptist Chapel which meets in YMCA facilities. Her ministry does not require ordination but she felt led in that direction because she is in charge of regular worship services at the chapel.

Miss Coyle says her work is "geared toward establishing the chapel into a

church." Presently some 30 people are actively involved in the programs at the chapel. Suzanne is the only paid staffer. She lists involving lay people in the work as one of her major priorities.

The chapel holds worship services every Sunday morning and on-going Bible study classes meet on Sunday evenings. Sunday school classes are to be started within the next two weeks.

The chapel is involved in a lot of weekday ministries. Visiting ministers from throughout the Delaware Valley Baptist Association come two nights each month to lead Bible studies. One night each month is devoted to discussion of pastoral care topics and one other night is devoted to community service speakers. Arts and crafts classes, fellowships, movies and field trips are also sponsored by the chapel. Suzanne does a lot of counseling and visitation work.

She notes that people attending the chapel are of varying ages, social

expresses gratitude to her family for the supportive role they have taken.

Suzanne stresses that "the most important thing about ordination is *not* that it makes you a minister. It is only a sign that God has called you and people have responded to your ministry. Being a minister means helping people."

There are some bits of advice Miss Coyle says she would give to others contemplating entering the ministry, noting "the most important thing is to be true to what you know to be God's call. That is something each person can only know for themselves."

She adds, "Be flexible. Be willing to take criticism when it is valid and let it 'roll off' when it's not. Be open for different ways of ministry."

Suzanne's immediate future is devoted to her work at Center City Chapel. At some later time she will continue graduate studies. She was awarded a fellowship for her thesis, 'Church Com-

The Lady is A Minister

A Newly Ordained Kentucky Baptist Tells Her Views of Ordination and Ministry

by Debbie Harris, Western Recorder Staff Writer

classes and races but claims the mixture has "worked quite well with a lot of interchange." She feels the overview of cultures she gained while doing clinical pastoral experience at Hawaii State Hospital as part of her seminary studies has been an asset to her present ministry.

She is seeking to help professional people find their way into the chapel's fellowship. One tool to be used in this effort is establishment of Bible study groups in highrise apartment buildings.

Suzanne does not consider herself a crusader for the Women's Liberation movement. She explains that her concern for her "call into the ministry came first. The real issue is that God can use all people." She says she would encourage both men and women to dedicate themselves to the ministry.

Although ordaining a woman is an oddity among Baptists, especially in small Kentucky towns, Miss Coyle says she feels she has been accepted by the people in her home community. She

mitment Among Southern Baptist Women.' That fellowship can be applied anywhere that Suzanne should decide to study. She is not sure where she will do her study but feels she may work on a Doctor of Theology Degree in either pastoral theology or homiletics.

She hopes to be able to minister among Southern Baptists, noting that she could "see working for the Home Mission Board or being involved in denominational work." She is especially interested in a ministry of preaching, pastoral care and counseling and says she "particularly enjoys urban ministry."

Suzanne feels she can work with either men or women and views that as "reconciliation in ministry." She doesn't feel her ministry will necessarily cause her to exclude the possibility of getting married or raising a family. She says that Luke 4:14-20 sums up what ministry is all about to her.

If you thought most Americans could seriously identify with your beliefs, this account of Amy Carter's baptism may shake up your lethargy and cause you to ask, "Am I keeping the faith as a personal witness?"

by W. Barry Garrett

Amy Carter, nine-year old daughter of President and Mrs. Jimmy Carter, intrigued the non-Baptist world by her baptism at the First Baptist Church, Washington.

She was baptized by Charles A. Trentham, pastor of the church, on Sunday, Feb. 6, three weeks after the family moved into the White House.

Maybe it wasn't Amy so much as it was the Baptist way of baptism that was so intriguing. When you combine the baptism of a President's daughter with baptism by immersion, you have a scenario that sends the non-initiated into a quandry. It is enough to make us Baptists cringe to know that we have failed so miserably to communicate some of our most precious beliefs.

This was dramatically illustrated in the White House press room while the press pool was preparing its report on the activities around the "pool" at First Baptist.

Since all of the press corps obviously cannot be present at every event they wish to cover, frequently a small group of reporters is assigned to a pool to report to the other reporters. So it was with Amy's baptism.

One of the first things that baffled the press pool was the fact that they were not allowed in the pre-baptism conference with the parents, Amy and the pastor of the church. It seems that nothing is off-limits to the inquisitive press, not even the intimate last minute pastoral instructions to the candidate for baptism.

This gives some credence to a comment of one elderly lady in the First Baptist Church as she said to the press pool, "You are welcome, even if it is just advertising." Another lady complained, "I think it is terrible how Amy's baptism has been played up by the press."

Again, the press pool was curious about the "tub" or "tank" as they irreverently called the baptistry. Some of them apparently never had seen a baptistry in a Baptist church. Speculation ran riot. How big was the "tub?" They guessed that it must have been four feet wide and six feet long. They then changed it to eight feet long when

Poolside with Amy: How Big is the 'Tub'?

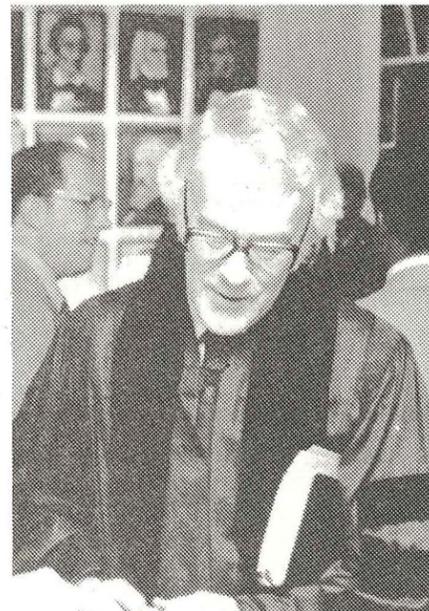
Special Report

they realized that sometimes it has to accommodate a tall adult completely prone and totally immersed.

How deep was the water in the "tub?" They started to say that it must have been two and one-half feet deep, but increased their guess to three feet for their "pool" report. They didn't know, because they were not allowed to inspect it.

Listen to the description of the baptism by the press pool. It said:

"The baptism came early in the service. Behind the altar, with a small cross, is a 50-foot reredos (drapery) with a 'red dosal' (sic) which was pulled apart to reveal Dr. Trentham standing with Amy, who was clad in a white baptismal robe.



Charles A. Trentham, Amy Carter's pastor, formerly served First Baptist Church, Knoxville, Tenn.

"Trentham: 'Amy Carter, upon your confession of faith in Christ as your Saviour and Lord, and in obedience to His command, I baptize you, my sister, in the name of the Father, and of the Son, and of the Holy Spirit.'

"Trentham then took Amy and with his arms assisted her in falling backward into the water. The water could not be seen by the congregation, except where reflections of light were cast on the background. A splash could be heard.

"The total immersion (submersion) was not more than two seconds, and Amy came up wet, but with no discernible sign of either distress or of inspiration."

One reporter, listening to the pool report wanted to know the age at which Baptists admit people to baptism. A Baptist reporter in the room explained that there is no certain age, but that a request for baptism is a voluntary act after a person understands the spiritual facts of life that qualify for baptism.

A significant part of Amy's baptism was that Gladys Silo Mbua, a 16-year old black girl from the Cameroons, was baptized at the same time, although the baptism had been scheduled independently of and prior to Amy's. Her mother sings in the church choir.

When the Mbua girl was baptized, a worshipper slipped a note to the press pool. It said, "Surely, this is a beautiful and loving witness of the love of God which transcends class, color, culture." The note was signed by Beverly G. Kennedy.

Prior to the worship service, the President and his family attended Sunday school. The class was taught by Fred Gregg, vice president of Equitable Life Insurance Company. The president participated freely in the class discussion during the lesson.

FMB Names Kentuckians For Disaster Team

Three Kentucky doctors have volunteered for disaster teams according to the Foreign Mission Board.

They are: Merrill Allen Winchester, family practice, Whitley City; William M. Rowlett, ophthalmology, Hopkinsville; William E. Snowden, dentistry, Winchester.

"We still need physicians, nurses and certified laboratory technicians to complete the four teams which are required to cover a six-week emergency span," said Harold E. Hurst, associate to the medical consultant.

Baptists Shipwreck

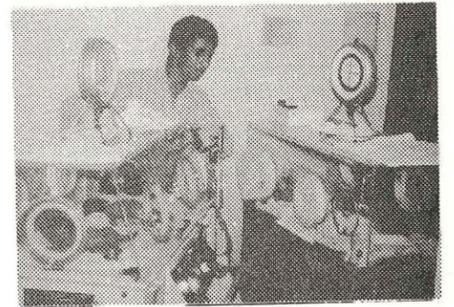
The two oldest sons of a Baptist lay preacher and many other members of Baptist families were among more than

50 persons who died when an inter-island motor launch sank in late December in heavy seas off Old Providence Island, Colombia, according to a report received in January.

Only 21 persons of an estimated 75 passengers survived until rescuers found them, five days after the "Betty B" sank, just before Christmas, on its regular run between San Andreas Island and Old Providence Island, some 75 miles apart.

When the ship did not arrive on schedule, airplanes from the United States Rescue Center in Panama and also from Costa Rica, Honduras and Nicaragua flew over the Caribbean Sea searching for the boat or survivors.

The Central Baptist Church, San Andreas, and the Colombia Mission gave more than 22,000 pesos (\$550) to purchase flour, rice, beans, canned meats, powdered and liquid milk and cooking oil to aid the victims' families. Church members also collected clothing and shoes to send.



Two sets of premature twins were born recently in the Baptist Hospital in Ajloun, Jordan. The first set, in the incubator on the right, lived only six weeks. The second set [on the left] are still gaining weight and progressing. "They would not have survived without the incubator and the excellent care the nurses are giving them," said Annette Hall, Southern Baptist missionary and director of nursing service at the hospital. With the twins is nursing student Nedam Bedra.

Kentucky Girl Tapped

A Kentucky Girl, Rhonda Waggoner, of Radcliffe, has received recognition from the Southern Baptist Woman's Missionary Union, Birmingham.

Miss Waggoner is an alternate member of the first Acteens National Advisory Panel of WMU. Panelists will serve as "on the scene" consultants, making suggestions about plans for Acteens.

They were selected for superior scholastic achievement, school and church involvement and accomplishments in Studiact (Acteen achievement plan).

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Glen Dale Baptist Children's Home needs live in counselors to live with young people (no more than 10 live in a cottage). Married or single but need to be 25-55 years old. Salary competitive. Contact: Harold Holderman, Director, Glen Dale Baptist Children's Home, Glendale, Ky. 42740. Phone 502-854-2341.

Missions & Ministries



Billy Graham preached at a mass rally in Nairobi, Kenya, recently, appearing with several African leaders. Afterwards in an interview Graham encouraged the church to "use its moral influence in speaking out and talking about apartheid."

Medical Volunteers To 22 Countries

The medical-dental volunteer program of the Southern Baptist Foreign Mission Board will attempt to fill more than 100 requests in 22 countries during 1977.

This total does not include a request for volunteers for a medical project that

would include 30 participants in the nation of Grenada, a Caribbean island country.

Although the majority of the requests are for physicians, there are also requests for dentists, dental teams, laboratory technicians and other medical personnel. Doctors with many different kinds of specialties, especially surgeons, are needed.

Deceased Woman's Ministry Continues

This past year over \$147,000 from a single trust fund was appropriated for publication and distribution of Bibles around the world by the Southern Baptist Foreign Mission Board.

The money came from the "Ann Oldham Fund," named after a Texas Baptist woman who died in 1966.

She specified that the money be used to publish Bibles and that money from sale of the Bibles be used to publish more. Her expressed motive for the fund was "to give people the word of God—the Bible—to read for themselves of his great love and saving grace. His words will never pass away," she had said.

Christian Education

Watson Receives Diploma Via Seminary Extension

Luke Watson, pastor of the Liberty Baptist Church in Lyon County, became the first minister in the Caldwell-Lyon Baptist Association to receive the Diploma in Pastoral Ministries from the Seminary Extension Department of the Seminaries of the Southern Baptist Convention.

Watson has been a pastor since 1955 and was ordained at Donaldson Baptist Church in 1956. He was pastor at Pleasant Grove Baptist Church in Caldwell County for about seven years before moving to Liberty.

The diploma was presented at the executive board meeting of the Caldwell-Lyon Baptist Association by the director of missions, Harold Greenfield, on Dec. 27.

Watson has served as the Seminary Extension director for the association for the past 11 years.

Spring Enrolment Up At Campbellsville

David Gillespie, registrar at Campbellsville College, has announced an enrolment of 669 for spring semester. This is the largest enrolment for spring semester since 1972. This figure includes 581 full time students and 88 part time students.

Simpson at Cumberland

James F. Simpson, of Cawood, recently became instructor of health and special education at Cumberland College. Before joining the faculty Simpson earned his B.S. at Cumberland; his M.S. at the University of Tennessee and did further graduate study at the University of Tennessee and Eastern Kentucky University.

Ministry to and With Single Adults Is the "Up and Coming" Thing

by Debbie Harris, Western Recorder Staff Writer

The Church Training Department of the Kentucky Baptist Convention and Southern Seminary's School of Religious Education consider it important that ministry to and with single adults is the fastest growing area of ministry in Southern Baptist churches. Both recently combined efforts to meet needs in this area.

A religious education course, "The Church and the Single Adult," was offered at the seminary for the first time during the recent January term.

The seminar-type course, taught by Harvey Brown, volunteer coordinator of single adult work at Walnut Street Baptist Church, Louisville, and religious education instructor at Southern, had 41 students enrolled. Brown feels the students took to the class as an aid to themselves as singles (35 of them were unmarried) and because they desired to learn how to develop programs for singles in the churches they would someday staff.

Recently, the course was assigned a course number and was made an "official" religious education course to be offered at regular intervals in future semesters.

Students in the class were required to do a class project and 20 of them assisted in coordinating and directing a retreat for single adults and their leaders. According to Brown, the idea of having such a retreat grew out of two things: the need for lab experience for students in the class and the desire to provide a retreat experience for single adults living in the Louisville and Kentuckiana area.

The possibility for such a retreat became a reality when funds were made available through the family ministries budget of the Church Training Department of the Kentucky Baptist Convention, under the direction of Vernon Cole.

The original plans called for two retreats both to be held at Cedarmore Baptist Assembly at Bagdad, Ky. The first retreat, scheduled for Jan. 14-15, would focus on singles in their 20's. The second, planned for Jan. 21-22, would be for single adults in their 30's and 40's.

Too much snow and bitter cold

weather led to the cancellation of the first retreat. So plans were consolidated and one retreat for all the single adults was scheduled for Jan. 21-22.

By Thursday, Jan. 20, another snowstorm had arrived making the roads into Cedarmore treacherous. Not wanting to cancel the retreat again, Brown and his students went to work seeking alternate retreat locations. Before that afternoon was over the retreat was rescheduled for a Louisville Holiday Inn.

Despite the weather, 105 persons, including the single adults, their leaders and a few married persons, showed up for the retreat. Groups came not only from Louisville but also from such places as Leitchfield, Cincinnati, Ohio, and Clarksville, Ind.

Program personalities included Britton Woods, minister to single adults at Park Cities Baptist Church, Dallas, Tex.; Vince Gibson, head football coach at the University of Louisville; Chuck Wilson, minister of education at Walnut Street Baptist Church, Louisville; Wade Rowatt, an assistant professor of psychology of religion at Southern Seminary; and Wanda Carpenter, youth consultant, Church Services Division of the Kentucky Baptist Convention.

Some of the conferences offered included "Helping Persons In Grief," "The Single Parent," "Growing Through Divorce" and "It's Okay to Be Single."

Seminary students at the retreat conducted an oral survey and, according to Brown, they received "very positive responses from the retreat participants and conference leaders." He noted that everyone present seemed appreciative of the opportunity to meet and work with others like themselves.

Single adults and workers with them can expect to hear of more conferences designed for themselves in upcoming months. A conference for single adults, scheduled for Ridgecrest (N. C.) Baptist Conference Center Apr. 1-3 is being sponsored by the Sunday School Board's Family Ministry Department. The Sunday School Department of the Kentucky Baptist Convention is planning a conference for workers with single adults at Cedarmore May 27-30.

Baptist Radio, TV Programs Occupy Nearly \$10 Million Worth of Airtime

by Bonita Sparrow

What kind of gift wrap do you use for a \$9,325,493 present?

During the fiscal year 1975-76 the broadcast industry wrapped that kind of present in air waves and presented it to Baptists in the form of free air time for programs produced and syndicated by the Southern Baptist Radio and Television Commission, the world's largest producer of religious programs for airing on radio and television.

The \$9 million plus figure does not include time given the Radio and Television Commission by the nation's three major networks. "We estimate the value of time from ABC, CBS, and NBC to be approximately \$500,000 during this fiscal year," said Jerome Pillow, the Commission's vice president, marketing services. The additional figure from the networks raises the total value of the time given Baptist programming to \$9,825,493 — or nearly \$10 million.

public service time contributed to Baptists by broadcasters had grown to \$5,887,691. "And it has taken the Commission only five years to nearly double that figure," said Stevens.

Pillow said Commission records indicate that Baptists had at least one program on 5,444 different radio and television stations at some time during this past fiscal year.

"Currently, 2,731 stations air either a Commission-produced radio or television program weekly," said Pillow. "This represents approximately five percent gain over last year's weekly stations."

Commission-produced programs aired during this free time include "The Baptist Hour," "Master-Control," "Powerline," "Country Crossroads," "SoulSearcherS," "Night song," for radio, and "The Human Dimension" and "JOT," for television. Two new television series,

Baptists, through their Radio and Television Commission, can get past those locked doors and sometimes closed minds to tell people about Jesus.

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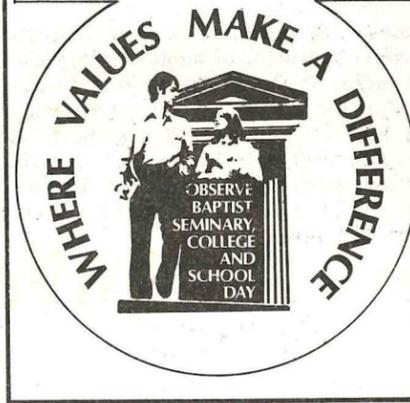
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- Excellence in education is required
- Each student is a person of worth
- All vocations must be Christian

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On the Air

"The nearly \$10 million worth of free time is quite a contrast to the amount of time given the Commission in its early days," said Paul M. Stevens, Commission president.

"In 1941 when the Southern Baptist

Thirty years later, by 1971, the total "Listen," and "The Athletes," have been released this year.

Network programs are regularly produced by the Radio and Television Commission in cooperation with ABC, NBC, and CBS for their "Directions" and "Lamp Unto My Feet" series as well as for hour-long programs.

"When you realize that the Radio and Television Commission, which operates on an annual budget of \$2,500,000 received from the denomination's Cooperative Program of giving, is getting this kind of return you know that God is in it," observed Stevens.

"But, nearly \$10 million or not, we don't count our results in the form of cash in the bank, but in the lives of people who tell us they have been touched by a program.

"We are a mission agency, an arm of the churches, reaching into areas where churches would be locked out, where missionaries would not be welcome. Because no matter how tightly doors are closed to conventional methods of reaching people, everyone owns a radio or television set, or both.



CARRIES THE MESSAGE!

Radio Committee began its ministry to the masses with "The Baptist Hour," it was broadcast on 17 radio stations. We were given approximately \$10,000 free air time."

By the beginning of the eighteenth century a third type of Millennialism began to form. Daniel Whitby (1638-1726), an ardent opponent to Popery, believed that a future Millennium could be brought in by evangelism. To many the revivalism of the eighteenth century, the missionary zeal of the nineteenth century and social reform in the twentieth century kept this hope alive until two World Wars dimmed their vision of the future.

John Wesley was a Postmillennialist. He believed the Pope was the Antichrist, and that the Millennium would begin in 1836. Jonathan Edwards was influenced by the eschatology of the Spiritual Franciscans. He believed the 1260 years began in A.D. 606 and that he would live to see the end.

Most of the popular commentaries in the nineteenth century followed the theories of Postmillennialism. John Gill had done this in eighteenth century, and his *Annotations on the Bible* was widely read and is reprinted even now.

The English Presbyterian minister Matthew Henry popularized Postmillennialism with his celebrated commentary, *An Exposition of the Old and New Testaments* (London, 1708-10). Robert Hall and Charles H. Spurgeon, English Baptists representing different points of view on some theology, heaped praise upon the work by Henry. Whitefield is said to have read it through four times, the last time on his knees!

Although his friends published his manuscript on the book of Revelation, they no doubt represented his views faithfully. The copy published by the Baptist Book Concern in Louisville, Ky., is so sure that the Pope is the Great Harlot of the Revelation 18 that the Pope's illustrative medal is added.



Moody

Postmillennialism

by Dale Moody

Third in a Series

The text says Satan was partly bound by both Christ and the state, but the complete binding remains in the future when the saints who reign in the Millennium will be those "that had kept themselves clear of pagan and papal idolatry." The first resurrection is again interpreted as spiritual.

The English Methodist Adam Clarke (1762-1832) published an important commentary on the Bible in 1810-26 which also embraced Postmillennialism. The Millennium is not taken literally. "It may signify that there shall be a long and undisturbed state of Christianity; and so universally shall the Gospel spirit prevail, that it will appear as if Christ reigned upon the earth; which will in effect be the case, because the Spirit shall rule in the hearts of man; and in this time the Martyrs are represented as living again; their testimony being revived, and the truth for which they died, and which was confirmed by their blood, being now everywhere prevalent." So Clarke spiritualized.

Later in the nineteenth (1877) came the commentary by Robert Jamieson (1802-1880), in collaboration with A. R. Fausset and David Brown, all Presbyterians. Fausset was an ardent Post-

millennialist, and it is his views that are expressed on the book of Revelation, yet they perhaps reflect the views of Jamieson and Brown also. Again the Papacy is pictured as the Great Harlot, and the Millennium will be a time in which Church and State will be co-extensive, Priest-kings will rule when "all spheres of life shall be truly Christianized within outwardly." Calvin's theocratic kingdom will be fully realized in all the earth.

The movement that began with the tiny Whitby of Salisbury, England, reached its peak with a towering Texan who almost lived to see it vanish. It may also be said that B. H. Carroll, the Southern Baptist leader and founder of Southwestern Baptist Theological Seminary in Fort Worth, Tex., was the last of the ardent Postmillennialists. Most of his disciples shifted to Amillennialism promoted by conservative Calvinism.

Carroll fervently believed that the Kingdom of God could and would be "brought in" by evangelism, missions and social reform. An *Interpretation of the English Bible*, B. H. Carroll's major work, adopts the view in which the Great Harlot is identified with the Roman Catholic Church and the Millennium is a triumph over Romanism and other forms of human corruption.

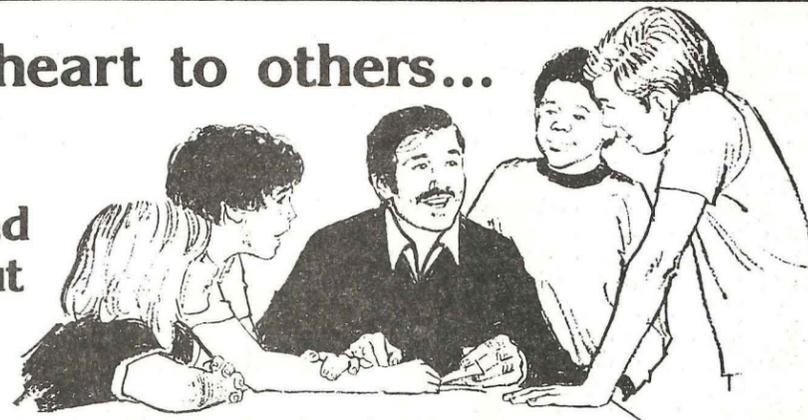
"It is a victory of the Spirit dispensation through the churches, the ministers and the gospel. It means that Satan has usurped the kingdom of the world for six millenniums, and that the earth shall have in time, and through the gospel, her sabbath millennium—that is, the seventh one—her thousand years of peace and rest and joy and gospel triumph, with no devil to tempt, seduce, and beguile."

The two resurrections of Revelation 20:4-6 are both interpreted as spiritual. For Carroll the resurrection of bodies does not take place until Revelation 20:12f. when Christ returns for judgment.

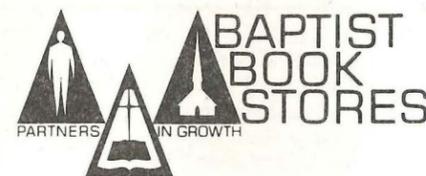
Viewpoint

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Our Baptist Heritage

by Jack Birdwhistell

Among the more common activities toward the beginning of a new year is the making (and breaking!) of New Year's resolutions. These are usually kept secret—more or less promises to ourselves. A much less common activity on the part of church people is the study of the promises made to one another in a church covenant.

The overwhelming majority of Southern Baptist churches, when they wish to refer to a covenant, use the "Church Covenant" printed in the *Baptist Hymnal* (not in the revised edition) and in countless Training Union quarterlies, tracts and study course books. Many congregations assume, as they might well do, that *this* covenant is somehow the official church covenant for the Southern Baptist Convention. This is certainly not so, as Charles Deweese of the Southern Baptist Historical Commission and others have pointed out.

Actually, the covenant printed in the hymnal was first published in its present form in 1853, a revision by J. Newton Brown of a covenant adopted by New Hampshire Baptists in 1833. Brown, a New Hampshire man himself, added the phrases about "tattling, backbiting, and excessive anger" and "intoxicating drinks as a beverage." The latter phrase had its origin in the temperance movement of the 1850's.

Brown's covenant became very popular among Baptists, including Kentucky Baptists, because of its use in influential books such as J. M. Pendleton's *Church Manual*. In spite of its widespread use, however, it was never officially adopted by the Convention.

In fact, according to Baptist practice, only a local church can determine its covenant. Thus, any congregation may vote to adopt the Brown covenant, as some have, or draft its own, as was the practice of the earlier congregations in Kentucky. Some of the newer churches have come up with a covenant, aided by the pamphlet, *Developing a Church Covenant* (1971).

The Brown covenant, as several writers have emphasized, uses dated words ("Deportment") and emphasizes the alcohol issue to the neglect of such contemporary concerns as racism, war, drugs, ecology and pornography.

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Franklin Owen

INFIRM SAINTS?

Two weeks ago we discussed the attitude of the visiting stranger at worship. May we today offer a word on the transfer Baptist as a potential new member who has moved to town. We wouldn't blame him for shopping around a bit (not too long) to see whether among the opportune churches there is one to which he seems best fitted.

There are several valid grounds for judgment in addition to the amount of attention paid to the newcomer. Friendliness is a tremendous church virtue, but most any purely human society can achieve it and sing "for he's a jolly good fellow." There is a unique dimension in the church fellowship, indwelt by Christ. ("Where two or three are gathered in my name there am I in the midst . . .") Matt. 18:20.

Someone says, "I went to that church but hardly anybody spoke to me." Too bad, but even though the members were at fault, perhaps one might join such church because of other virtues and help cure that fault by his presence.

Another says, "I have lived here three months and neither the pastor nor any members of that church have called on me yet." This too, is a regrettable church fault, but I have seen people join the church that gave them the strongest fraternity/sorority type "rush" only to find later that they weren't as happy with deeper things as they might have been in another church with some valid virtues, despite the obvious fault. We acknowledge the sometimes failure of church hospitality but as professing Christians we must remember our obligation to seek out a church and transfer our supportive membership whether or not anybody visits us.

We believe in visitation of transfer Baptists, but it seems possible (especially among multiple local congregations that sometimes appear to "compete" for transfer members) that we have thus trained a great many infirm saints who don't seek out the House of God in a new place, but wait for someone to come and get them. I agree that someone ought to come but in most instances we should find our own way to church more quickly than the church members can find us.

Sunday School Lessons

Lessons for Feb. 27, 1977

by H. C. Chiles, Murray, Ky.

International Series

Power for Creative Living

Mark 2:23-3:6

By the time of the earthly ministry of our Lord many burdensome prohibitions and requirements had been added by the Jews to the divine law with reference to the observance of the Sabbath. One Sabbath Christ and the disciples were walking through a field of grain. The hungry disciples began to pluck the heads of grain, rub out the grain, and eat it, which was permissible (Deut. 23:25). Ever watchful for something about which they could find fault, the critical Pharisees saw a chance to make a point against Christ and charged him with permitting the disciples to violate the law with reference to keeping the sabbath.

Christ brushed aside their traditions, and expressed his personal approval and support of his disciples. He also called the attention of the Pharisees to the work of the priests on the Sabbath in their making of the necessary preparation for the sacrifices. Then, Christ emphasized that he was the Lord of the Sabbath. He used that day for rest, worship, and doing good to others. Christians should use the Lord's Day for the same purpose. It is important that each Christian heed the admonition in Hebrews 10:25 not to forsake the assembling of ourselves together in the Lord's house on the first day of the week. In addition to our worshiping the Lord on the Lord's Day, we can call upon those whom we might persuade to attend the services at the house of the Lord, witness to those who are not saved and try to persuade them to receive Christ as their saviour, and call upon the sick and the bereaved who need encouragement and comfort.

According to Mark 3:1-6, one Sabbath Christ entered a synagogue in order to participate in the worship services, as was his regular custom. In the large group there was a man with a withered hand. Upon his entrance of the synagogue, Christ's attention was drawn immediately to this man whose hand was atrophied. In the eyes of Christ this laborer, whom no employer would think of hiring, was the most appealing figure in that assembly.

When this man, who realized his need and utilized his opportunity, stood in the presence of Christ, he typified sin. Sin always impoverishes and weakens. In dealing with this afflicted man our Lord uttered two commands—"Stand forth" and "Stretch forth thine hand." This first command—"Stand forth"—was a call to separate himself from the rest of the crowd and place his trust in the Great Physician, rather than in any of his associates there present. The second command—"Stretch forth thine hand"—was an injunction to attempt to do the humanly impossible.

As a result of his faith in Christ, the man received a perfect cure.

Life and Work Series

From Alienation to Acceptance

Luke 19:1-10

Among the masses of curious spectators who wanted to see Christ as he passed through Jericho was Zacchaeus, a well-known and well-to-do man.

Zacchaeus was a Jew by nationality and a publican in position. He had a passion for money, thinking more of it than he did his nation, the respect of his fellowmen, his soul, or God.

Zacchaeus was small in stature. He was a social outcast. His ill-gotten riches enabled him to purchase many things, but there were two things which he could not buy—peace with God and true happiness.

Sitting in his booth one day, he observed a crowd of people down the street. When he inquired as to what it meant, he was informed that Christ had come to town. Dissatisfied with himself and his way of life, and with a great longing for something better, he resolved that he would go to see Christ.

When the saviour arrived at the tree which Zacchaeus had ascended, he looked up at him and said, "Zacchaeus, make haste, and come down; for today I must abide at thy house." Christ knew his name, nature, position, and thoughts, so the call was quite personal. Knowing that the startled outcast had a real desire to see him, the Lord invited himself into his house.

When Christ singled out Zacchaeus, addressed him by name, and called upon him to minister unto him, it broke the heart of the startled sinner to think that here is one who sees me, knows me, cares about me, and needs me. He descended the tree swiftly and joyfully received Christ into his home.

Zacchaeus' conviction of sin, unfeigned repentance, reception of Christ, confession of faith in Christ, announcement of his readiness to restore the possessions he had taken unjustly, joy of heart, and reformation of life were excellent evidences of his genuine conversion and salvation.

Today, just as marvelous a change as was wrought in Zacchaeus will take place in the lives of those who receive "the Son of man" who "is come to seek and to save that which was lost." Every unsaved person needs to repent of sin and believe on Christ as his saviour. One of the reasons why God keeps his children in this world is that they may witness to others who need him as their saviour.

Nineteen centuries have passed but, with unspeakable solicitude, Christ is still seeking and saving the lost. The lost are being sought through the Word, by the Holy Spirit, through divine providence, and through their own dissatisfaction of heart. Our Lord will save all who repent of their sins and exercise faith in him.

Berry to Henderson

Houston Berry, former pastor of First Baptist Church, Jackson, has become pastor of Watson Lane Baptist Church, Henderson. He assumed his new duties Dec. 17.

Berry is a former pastor of Broadway Baptist Church, Richmond, and pastored Turkey Creek Baptist Mission, a mission of First Baptist Church, Barbourville, while studying at Clear Creek Baptist School. He graduated from Clear Creek in 1973.

Roy Sears Retires

Roy Sears, pastor of Mt. Pleasant Baptist Church, Lewisburg, for over 10 years retired Dec. 31. He is now interim pastor at Walnut Grove Baptist Church, near Russellville.

Sears' first pastorate, 34 years ago, was New Hope Baptist Church, Clifty. He has also pastored Second Baptist Church, Russellville, and Dickerson Road Baptist Church, Nashville. He and his wife, Mary, are now living in Todd County.

Mulberry to Paducah

Larry Mulberry assumed his duties as associate minister of East Baptist Church, Paducah, Jan. 1.

Mulberry is a Louisville native, is a graduate of Western Kentucky University and Southern Seminary.

He has previously served as pastor of Calvary Baptist Church, Seymour, Ind., and was minister of outreach and education for First Baptist Church, Afton, Mo. He has served as new member training consultant in the St. Louis Baptist Association and as Bible teacher at St. Louis Baptist Youth Camp. Tom Atwood is the pastor of East Baptist Church.

McGarvey to Owensboro

Michael B. McGarvey is now pastor of Panther Creek Baptist Church, Owensboro. The Paducah native attended Union University and is a graduate of Murray State University and Southern Baptist Theological Seminary. He has pastored churches in Bandana and Brandenburg.

Harris Leaves Texas, Comes Home to Ky.

Richard Harris, 28, a native of Nancy, Ky., is now pastor of Burgin Baptist Church, Burgin, Ky. The December graduate of Southwestern Baptist Theological Seminary, Fort Worth, Tex., formerly pastored Maxney Baptist Church in Sumner, Tex. He and his wife Nancey, a native of McKee, have one son.

Bradshaw in Erlanger

Ortie E. Bradshaw, pastor of Grace Baptist Church, Independence, since March 1971, has retired after more than 46 years in pastorates in Kentucky, Virginia and Tennessee. He and his wife reside at 3371 Cedar Tree Lane, Erlanger, and he is available for pastoral supply and interim pastorates.

Meeks Pastors Waddy

John Meeks, layman at Lynn Acres Baptist Church in Louisville, has accepted the pastorate of New Life Baptist Church in Waddy on an interim basis. Meeks was reared in the Waddy area and has been a leader among Baptist laymen in Louisville for many years.

Searcy Serving in Hazard

Tim Searcy is the new music director at Petrey Memorial Baptist Church in Hazard. He formerly pastored Faith Baptist Church, Winchester.

Harrison Now in Ohio

Forest Harrison has accepted the pastorate of Fincastle (Ohio) Baptist Church, and began his duties Jan. 23.

Harrison has been minister at Mt. Pisgah Baptist Church, near Fairview, and Grace Baptist Church, Flemingsburg.

Ponder Pastors Willow

Larry Ponder, 24, of Mt. Vernon, is the new pastor of Willow Baptist Church, Brooksville. He is a graduate of Berea College and presently attends Southern Seminary. He formerly pastored Kirby Knot Baptist Church.

Mountains to the Mississippi

Hartford Honors Hansons

On Feb. 6 the Hartford Baptist Church celebrated the 20th anniversary of pastor and Mrs. Wesley O. Hanson with the congregation. Hanson underwent major surgery recently but is almost fully recovered.

The Hartford congregation is presently planning a complete renovation of the sanctuary.

Westport Road Taps Three

Westport Road Baptist Church, Louisville, Jim Lewis, pastor, ordained three deacons Feb. 6: Jay Embry, Jim Cantwell and Nick Nixon. Participating in the service were Terry Ashbrook, Jim Daniels, Kyle Hubbard and Alan Jolly.

Walnut St. Honors Staff

Three staff members of Walnut Street Baptist Church were honored Feb. 6 on the occasion of their 10th anniversaries of service. Included were: Wayne Dehoney, pastor; Eugene Sutherland, minister of music; and Mildred E. Snow, pastor's secretary. All three moved to the church together from First Baptist Church, Jackson, Tenn. Membership of Walnut Street has grown from 4,761 to 6,223 in these 10 years, and the budget has increased from \$360,000 to a present \$750,000.

Belmont at Beechmont

Beechmont Baptist Church, Louisville, will present the Belmont College Choral of Nashville, Tenn., in sacred concert Wednesday, Feb. 23. Eugene Enlow is pastor and Jack Jones is minister of music and youth.

Personnel Changes