
WESTERN RECORDER

MARCH 10, 1977



Fixing Quotas Is Unwise

Goal 3 in the Christian Education Study Committee report is to lead Kentucky Baptists to allocate a minimum of 30% of the entire Kentucky portion of Cooperative Program income each year to colleges and schools. This 30% goal would be fully reached by 1982 and continued at least at that level.



This goal is not a great deal more than the total dollars the colleges and schools are receiving now. This year the Cooperative Program allocation for the operation and loan repayment for our colleges and schools is \$1,125,600 or nearly 28% of the total Cooperative Program funds used in Kentucky.

This seems like a big slice but when it is divided among five institutions the slices are rather thin. The number of schools we try to support makes it difficult to give any of them close to what they need.

States with fewer Baptist schools are doing much better. For example, Louisiana Baptists who are about equal in number and resources to Kentucky Baptists sponsor only one major school. The 1977 Louisiana Baptist Convention Cooperative Program allocation to Louisiana College is \$1,065,000 which is almost as much as all five of our schools receive for operation and for debt retirement.

Cooperative Program funds now being received by our colleges and schools include two allocations. One is for operating funds and the other is for debt retirement.

The allocation for debt retirement came about this way. In a special session of the Kentucky Baptist Convention in 1966 it was voted to allocate \$300,000 a year for 20 years for repayment of capital funds loans totaling \$6,000,000 for Kentucky Baptist colleges and schools. The \$6 million was the difference between the goal and what was actually raised in the \$9 million Christian Education Advance campaign. With the merger of Kentucky Southern with the University of Louisville this annual figure was reduced to \$268,650.

We are half through this 20 year obligation and presumably by 1986 this annual allocation for debt retirement

could be channeled into operating funds or capital needs for higher education.

What about the 30% goal of Kentucky Baptist Cooperative Program funds for our colleges and schools? To settle on a fixed percentage of the Cooperative Program funds indefinitely for any cause is very questionable. We live in a time of rapid changes and priorities have to be reexamined constantly. Flexibility instead of inflexibility should characterize our budget planning.

Surely our schools now need more than 30% of Kentucky Cooperative Program allocations. But to settle permanently on a fixed quota would likely set off other Cooperative Program beneficiaries in a struggle for guarantee quotas and this would not be good.

In a struggle to fix quotas Christian Education would not likely come out as well as some other causes supported by the Cooperative Program because Christian Education has never had a strong sentimental appeal which other mission causes have.

This brings us back to Goal 1 of the Christian Education report which has to do with selling the masses of Kentucky Baptists on the importance of our colleges and schools. When Kentucky Baptists are convinced of the vital place of Baptist schools in the life of the churches and the denomination, the schools will be treated generously in the Cooperative Program allocations and otherwise be strongly supported.

On the other hand churches will not long share their resources enthusiastically and generously through the Cooperative Program if they are not convinced the Cooperative Program allocations reflect their ideas of priorities. Many Baptists don't hesitate to designate their contributions if the budget doesn't represent their ideas of proper division of funds. Taking funds out of the Cooperative Program by designation is highly undesirable.

All the causes supported by the Cooperative Program should be reevaluated every year. This permits flexibility to deal with changing needs and special circumstances. This is fairer to all causes supported by the Cooperative Program.

The Blessing of an Enlightened Conscience

Experience teaches that everything in life can be a blessing or a curse. This is the way God made it but we decide whether it blesses or curses us.

This is so true of the human conscience which has always perplexed and haunted me. Many times I have wished conscience would go away because it made me feel guilty.

But in saner moments I thank God for my conscience which has been sensitized by moral instructions from parents and teachers and by reading and studying the scriptures. I shudder to think what my condition would be apart from an enlightened conscience. An enlightened con-

science is a blessing when we heed it and repent of the wrong which activates the conscience. It is a curse when we ignore it and repress the guilt it produces. Those who ignore, suppress or repress guilt feelings are asking for trouble.

Just having a conscience is not enough. Only a conscience sensitized by the teachings of God is a safe guide. Conscience is not a guide but a goad. It doesn't necessarily tell us what is right, it tells us we ought to do what is right. A heathen mother's conscience conditioned by paganism instead of Christianity may tell her to throw her child to the crocodiles as an act of worship. The same

conscience enlightened by the teachings of Jesus Christ leads a mother to give her own life for her child.

But having an enlightened conscience is not a guarantee we will use it redemptively. Someone has compared the conscience to an alarm clock. It goes off to tell us it's time to get up and do something which, in the case of conscience, is to confess, repent and make restitution. If we turn off this alarm and go back to sleep, we are no better off. Indeed, we are worse off because the next time the alarm will not be as loud and turning it off without even turning over will become a way of life.

Let us, then, thank God for the gift of conscience. It is a judicial system provided by God, not because he is unloving and cruel, but because he loves us and wants us to live without the blight of guilt.

Confessing the wrongs that awake our consciences and repenting by changing our ways are the cure for a guilty conscience. But let us never forget that our confession and repentance do not remove the guilt. Only the sacrifice of Jesus for our sin makes possible the forgiveness which comes when we truly confess and repent.

Baptist Forum

May I congratulate you on the informative editorial regarding beverage alcohol and Billy Graham. I would have been unaware of the incident without reading it in Western Recorder.

Perhaps some readers cannot fathom why total abstinence should be enjoined on Christians today when it was not practiced in Bible times. When studying the New Testament we must always get out of the first century into our own. A common heresy bedeviled the first as well as our own century and that is that beverage alcohol is a food. There was no question about this in ancient days and it is still unquestioned by at least half our population.

The medical doctor head of the Food and Drug Administration called alcohol a food in his recent interview by the editors of U. S. News and World Report. But there is a growing group of top ranking scientists and nutritionists who are devoted to optimum nutrition who have divorced themselves from any dependent relationship with the food establishment, the medical profession and the government. They call things as they are and the chips fall where they may.

So modern Christians will not use alcohol for three reasons.

1. The body is the temple of the Spirit and we are responsible for how we care for our bodies.

2. Use of harmful products will affect the lives of other Christians who may fall victims to such products and we, by using such products ourselves, contribute to their fall.

3. In the resurrection each Christian will be precisely as he is now. If he is

unwilling to abide by No. 1 and No. 2 above he will be in critical condition to live in the new heaven and new earth with Christ.

Think, brother, think.

Homer Wm. Smith, Louisville

A long time pastor friend told me the other day he drives 140 miles round trip to make a Lexington hospital call. With gasoline prices doubling over the past three-four years hospital calls are about to break him up.

Another pastor told me he is paid \$750.00 monthly and is furnished a parsonage. His natural gas bill for January was \$128.00. And electric was up 30%. And he also had to buy gasoline for his 1971 model car that has 88,000 miles and acts up during cold weather.

The pastor is also buying food, clothing and education at inflated prices. The church that is paying salaries that compare with inflation is rare, especially outside of metropolitan areas. These pastors are getting into a real bind financially. It affects their attitude and their productiveness. They get bitter and preoccupied with money worry. They want to pay their bills; they don't want to be embarrassed.

Baptist churches get locked into considering salaries only once a year. Your pastor may be in serious trouble before the next scheduled salary review. Preachers' pay should be considered candidly, especially when inflation hits him so hard. Laymen should take the initiative.

Bob W. Brown, Lexington

I write this letter to convey my deep appreciation for Kentucky Baptist Hospital in Louisville. I recently was confined at Baptist Hospital for six weeks. I received the best care possible but the spirit with which the care was rendered thrilled my very being. I want to thank publicly and congratulate the entire staff at Baptist Hospital for the job they are doing. We as Southern Baptists can be most proud of the hospitals we have and should never take them for granted. With fine Christian doctors like Morgan Colbert and the fine nurses and employes we have we can know that Baptists are making an important impact upon the people of Louisville and other cities in Kentucky.

Thank you for giving me the opportunity to congratulate and to express my appreciation to each and every employe who worked so diligently in our Baptist Hospital in Louisville.

Robert L. Hollifield, Louisville

I am writing you in concern of a recent endeavor of our Baptist Men's organization at our church. We have been increasingly alarmed at the content of the programs on our local and national televisions. In a day when people are called upon to make a firm stand for right and against wrong, we have decided to make such a stand.

We have written a petition to all television broadcasters stating our oppositions to their programming. The petition is as follows:

We, the undersigned, would like to make it known unto you and all those

Baptist Forum

who read this petition that we are in direct and absolute opposition to some of your programs and their contents.

We are first of all opposed to the use of ungodly language: four-letter words, obscenities, cursing and all such abusive language. Although we realize that this type of language is commonplace for some people, we feel that its use on television may be adversely affecting our children to mimic such talk and thereby propagating it.

We are also in opposition to the flagrant display of sex. Not only is sex being openly portrayed, but its abuses are being hinted to as an everyday, natural occurrence for some people. Although no actual sexual relationships are shown, little is left to the viewers' imagination. May God help our society if the sexual behavior seen on the screen is copied by its viewers, mainly our children and youth!

Lastly, we are opposed to the unnecessary use of violence. We are aware that there is a quantity of violent behavior in real-life situations; however, we believe that its role is being overplayed on film. Not only is too much violence portrayed, but oftentimes the person who commits violent acts is made into a hero. This may very well be leading impressionable persons to be violent.

We commend you for your efforts to

make programming more suitable for family viewing, but we believe that much more can be done.

Jerry W. Anderson, Gamaliel

The Good News Bible phrases Paul's inspired teachings in 1 Cor. 14:34 as saying women "must not be in charge." Miss Harris' article (Feb. 17, 1977) on Miss Coyle's ordination used the phrase "she [Miss Coyle] is in charge." The contradiction is so obvious I will not editorialize on the article any further, other than to register my protest that the Western Recorder chose to deal with such a controversial issue in the form of a one-sided accolade rather than on the editorial page in the form of one person's minority opinion.

Gary Crum, Columbia, S. C.

The nominating committee is meeting to consider men to serve as deacons. The committee has discussed many men. A member of the committee suggests a name. All of a sudden members of the committee become violent and begin to condemn the man recommended as if he were someone from the devil's pit.

You see this man is a divorced person. A man can commit any type of crime, serve time, be pardoned and

then be a deacon in a Baptist church, but not the unfortunate man who has been divorced.

I know of 10 men in our church, including myself (there could be more), who are holding key positions including teaching a Sunday school class. These men are some of the most dedicated men in our church. In my case, I was married and divorced long before accepting Christ as my Savior.

Recently I attended an ordination service where the preacher referred to a book entitled *Word Pictures of the New Testament* by A. T. Robertson, professor at Southern Seminary.

The preacher pointed out comments about 1 Tim. 3:10-18 by Dr. Robertson where this passage does not refer to divorced persons anywhere but has to do with polygamy in the day that the book was written. Further, the preacher pointed out that Southern Baptists do not ordinarily consider the whole passage when applying it to qualifications for a deacon, but are quick to jump on the divorce angle and ride it to death.

Some Southern Baptists say they do not discriminate among their members. I say they do when they look upon a divorced person as one who is from the devil's pit. Some Southern Baptists say they treat every member equal and give them the same rights. Do we?

Name withheld by request

Double Exposure

Many Kentucky Baptist churches will experience a youth takeover next week (Mar. 13-20) when adult leaders step aside and youth step up to assume temporary positions of responsibility. Larry Yarborough, youth work consultant, Church Training Department, Baptist Sunday School Board, believes "Youth Week gives youth a better understanding of leadership roles and helps adults recognize the significant contributions youth can make in the church." Undoubtedly, thousands of adults now serving in churches were first exposed to their opportunities in a previous Youth Week.

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Roy to Covington

Wesley Roy will begin his duties as associate pastor in charge of education and outreach Mar. 1 at Latonia Baptist Church, Covington. Harold Wainscott is pastor.

Roy has served at Harmony Baptist Church, Louisville, five years as assistant pastor in charge of music and education.

Kiper Resigns Hebron

Robert L. Kiper resigned as pastor of Hebron Baptist Church, effective Mar. 6, to become pastor of First Baptist

Personnel Changes

Church, Englewood, Ohio.

The Leitchfield native attended Campbellsville College and is a graduate of Eastern Kentucky University and Southern Seminary. He has been assistant pastor at Green Acres Baptist Church, Louisville, and pastor of Macedonia Baptist Church, Jonesville.

Gambrell Moves to Ohio

Ansel K. Gambrell, pastor of Beacon Hill Baptist Church, Pulaski County Association, resigned Jan. 16. He has accepted the pastorate of First Baptist Church, Miamisburg, Ohio.

Browne to Lexington

Jerome F. Browne becomes pastor of Rosemont Baptist Church, Lexington, Mar. 20.

The Tennessee native is a graduate of Union University, Southern Seminary and Luther Rice Seminary. He comes to Lexington from pastoring First Baptist Church, Calvert City. Browne is a former pastor of Barlow Baptist Church, Barlow, and Shady Grove Baptist Church, Franklin. He has also pastored churches in Tennessee and Alabama.

Campbell at Ashland

Bobby Campbell began his duties as minister of evangelism at Unity Baptist Church, Ashland, Feb. 13. He is a Tennessee native.

Walters at Victory Mem.

W. Louis Walters became pastor of Victory Memorial Baptist Church, Louisville, Mar. 7. Walters comes to the church from pastoring Ralph Avenue Baptist Church, Louisville.

Griffin to Manchester

Victor L. Griffin is now associate pastor of Macedonia Baptist Church, Manchester.

Griffin, a native of South Carolina, is presently a second year student at Clear Creek Baptist School, Pineville.

Billy Reynolds is pastor at Macedonia.

Buschur Pastors in Ohio

Leo M. Buschur assumed new duties as pastor of Meadowdale Baptist Church, Dayton, Ohio. Buschur had pastored Fairview Baptist Church, Ashland, since 1972. While in Greenup Association he was president of the pastor's conference and was associational moderator two years.

Douglas to Westport Rd.

Jerry Douglas will become assistant pastor in music at Westport Road Baptist Church, Louisville, Mar. 14. The Tennessee native has served Parkland Baptist Church, Louisville, for nearly seven years. He is a graduate of Murray State University and Southern Seminary.

Wyatt to Manchester

Robert E. Wyatt is now pastor of Pleasant Point Baptist Church, Manchester.

Both Wyatt and his wife, Bethel, are presently on the staff of Clear Creek Baptist School, Pineville. They are natives of London, Ky.

Gowin at Green River

Donald Gowin is the new pastor of Green River Memorial Baptist Church and will be making his home at Route 5, Campbellsville.

Gowin is a graduate of Old Kentucky

Home High School, Campbellsville College and Southern Baptist Theological Seminary, Louisville. He has pastored churches in Marion County, LaRue County and Jefferson County.

Lee Caudill Resigns

Lee Caudill, pastor and local missionary at Lancer in Enterprise Association has resigned, effective Feb. 28. He is in the active Naval Reserve as a chaplain.

Revivals

Revival at Northside

Northside Baptist Church, Winchester, experienced a successful revival, Dec. 31-Jan. 2, 1977, according to pastor Lewis E. Searcy. The church used two of its own young men for the evangelistic team: Gary Conner served as evangelist and Mark Baker as song leader.

Cumberland Students Lead at Woodburn

Woodburn Baptist Church reports an effective youth revival with a youth group from Cumberland College leading the services. Among the results were four professions of faith and several rededications.

O. S. Murphy pastors Woodburn Baptist Church.

Ordinations

McQueen is Ordained

Allen McQueen, pastor of the Stonewall Baptist Church near Georgetown, was recently ordained by Broadway Baptist Church, Lexington. McQueen is a ministerial student at Georgetown College.

The Broadway Baptist Church has ordained two other young men to the gospel ministry in less than a year, including Dwight Conner, associate pastor and Jeff Burke, a Henderson native as mission pastor. Hoge Hocken-smith is pastor of Broadway Baptist Church.

Western Recorder

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

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Correlation, Kentuckians, Billy Graham: 1977 SBC

Three Kentuckians are set for appearances on the Southern Baptist Convention agenda in Kansas City, Mo., June 14-16.

Wayne Dehoney, pastor of Walnut Street Baptist Church, Louisville, and chairman of the SBC Committee on Order of Business, will report for that committee at 9:20 a.m. June 14.

J. Eugene Sutherland, minister of music at Walnut Street, will direct congregational singing June 14.

Ted Sisk, pastor of Immanuel Baptist Church, Lexington, and Kentucky Baptist Convention president, will offer prayer at 9 a.m. June 16.

Details of the program were released last week by Dehoney's committee. The convention's goal to evangelize the entire world by the close of the 20th century will be the major focus.

Evangelist Billy Graham will close a combined effort of SBC agencies "to portray the unity and singleness of the objective of the denomination for this goal," according to Dehoney.

During that closing service, SBC missionaries will be commissioned and all Southern Baptists in every area of denominational life — lay and ordained — will be urged to commit themselves to the SBC goal, calling for unprecedented mobilization of denominational resources.

"An innovation in programming this year will be the correlation of the



Paul M. Stevens [L], Southern Baptist Radio & TV Commission president, and former First Lady Mrs. Lyndon B. Johnson hold the commission's distinguished communications medal given Mrs. Johnson in Ft. Worth. With them are Elmo I. Ellis [second from right], vice president, WSB Radio, Atlanta, winner of the Abe Lincoln Radio Award, and Robert A. White, vice president, KIII-TV, Corpus Christi, Tex., winner of the Abe Lincoln TV Award.

agencies to show how they fit together in the task of winning the world to Christ in this century," Dehoney said.

Besides Graham, leading pastors will conclude other sessions with inspirational messages. They are W. A. Criswell, First Church, Dallas; Frank Polard, First Church, Jackson, Miss.; William E. Hull, First Church, Shreveport, La.; Richardson A. Jackson, North Phoenix (Ariz.) Church; and William Pinson, First Church, Wichita Falls, Tex.

James L. Sullivan, Nashville, expected to be reelected to a second term as SBC president, will deliver the president's address. William L. Self, pastor of Wieuca Road Baptist Church, Atlanta, will preach the convention sermon.

Oates Set for CLC Panel

Wayne Oates, professor of psychiatry and behavioral sciences at the University of Louisville School of Medicine, will address a national seminar sponsored by the Southern Baptist Christian Life Commission Mar. 21-23.

Scheduled at Jackson, Miss., the seminar's theme is Priorities.

Those interested should write the Christian Life Commission, 460 James Robertson Pkwy., Nashville, TN 37219. Registration fee is \$25, or \$12.50 for accompanying spouse or students.

Annuity Rates Increase

An average premium increase of 15 percent in the Southern Baptist Annuity Board's church medical insurance program took effect Mar. 1.

According to board President Darold H. Morgan, the increase represents the first in more than two years for the medical program.

The increase is generated by climbing medical and hospital costs, as well as increased benefit utilization.



Farmdale's Jay Brown Takes Evangelism Post

Jay Brown, pastor of Louisville's Farmdale Baptist Church, has been elected evangelism director of the Kentucky Baptist Convention by the convention's executive board. His appointment is effective Apr. 1.

Brown succeeds T. Hicks Shelton who retired Dec. 31.

A native of Cordova, Ala., Brown, 54, has served the Louisville congregation as pastor, 1961-66 and since 1970. In the four-year interval between he lived in Michigan as a missions superintendent and pastor. He had previously served the Detroit Association as superintendent of missions from 1958-61.

Earlier pastorates include South Campbellsville (Ky.) Baptist Church; Ridgeview Baptist Church, Chattanooga, Tenn.; Chisholm Baptist Church, Montgomery, Ala.; and East Norwood Baptist Church, Birmingham, Ala. He was in full time evangelism for one year, 1953-54.

Brown is a graduate of Samford University, Birmingham, and Southern Baptist Theological Seminary. He is married to the former Cecile H. Grammer and they have two children, James Michael, 33, and Mrs. Nancy Ellen Sharp, 30.

Nursing Plans Unveiled

Baptist Homes for the Elderly Inc., a Louisville-based private corporation, has announced plans for a 70-bed

nursing home in eastern Jefferson County. The \$1.3 million facility will include 60 beds for intermediate nursing care and 10 beds for personal nursing care.

According to S. Cornell Snow, administrator of Wiggington Home, a boarding home for men operated by the corporation, construction will begin when \$200,000 additional financing is reached.

A 10-acre site has been purchased off Louisville's Westport Road.

Panel Releases Ballots, Favors Neuter and L. A.

In a series of actions, the Southern Baptist Executive Committee, meeting in Nashville:

—Recommended to the Convention a change in procedures to release ballot tabulations on issues voted on at the annual SBC meetings but not on election of officers unless requested by "a majority of the messengers voting."

—Voted to recommend changes in language in convention constitution and bylaws, subject to SBC approval, to alter gender designations to conform to practice that men and women are eligible to serve as officers and board members and benefit from SBC programs.

—Recommended Los Angeles as the 1981 site of the SBC annual meeting, subject to approval of the SBC.

—Approved two requests of New Orleans Baptist Theological Seminary that it be allowed to transfer \$125,000 in capital needs funds, previously approved for student housing, to the refurbishing of Carey Hall, a residence for single women; and that the seminary's housing corporation be allowed to borrow up to \$1 million for construction of student and faculty housing and purchase adjacent property as it becomes available.

—Approved a request of the Sunday School Board to publish a new periodical, Living With Teenagers, to help parents and others in working with teenagers. It will appear in October 1978.

Ridgecrest Sets Rec Week

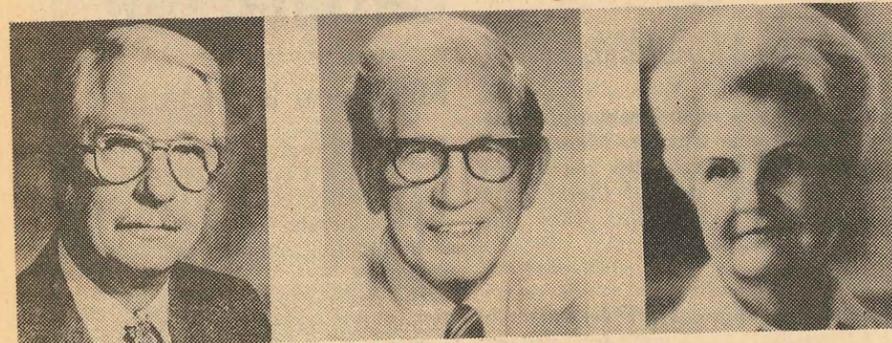
Approximately 40 special interest conferences to increase the effectiveness of Christian recreation leaders in local churches will be offered at Ridgecrest, N. C., June 4-10.

The program will be under auspices of the Baptist Sunday School Board's Church Recreation Department.

Reservations may be made with Ridgecrest Baptist Conference Center, Box 128, Ridgecrest, N. C. 28770. A \$15 fee must accompany each reservation.

Provisions will be made for youth, children and preschoolers at this conference. No recreation week is scheduled at Glorieta, N. M., this summer.

Baptist News in Brief



Recipients of Southwestern Seminary's 1977 distinguished alumni award will be honored during the Southern Baptist Convention in Kansas City in June. L to R: A. Donald Bell, Santa Fe, N. M., retired professor of psychology and human relations at Southwestern; Philip B. Harris, Nashville, retiring as secretary of the Baptist Sunday School Board's Church Training Department; and Mrs. Robert E. Naylor, Ft. Worth, wife of the seminary's president.



Bill Amos [L], executive director, Kentucky Baptist Board of Child Care, receives a gift from Pike associational missionary Earl Best and Agnes Hefner. Pike is one of 13 associations participating in child care's current scholarship fund raising project, netting \$31,000 to date. The fund will provide educations beyond high school for Glen Dale and Spring Meadows children. Eight vans filled with Pike Baptists arrived with the contribution.

Christian Education

College Given 240 Acres

A Louisiana man has donated 240 acres of land to Louisiana College, according to Robert L. Lynn, president of the Baptist school.

James L. Polson of DeRidder made the presentation of the tract of timber land in Vernon Parish reportedly because one of his former school teachers, a graduate of Louisiana College, "was very kind and helpful" to him during his early education. Polson, a bachelor, also made a similar gift to Mississippi State University.

Georgetown Shares Gym, Gas With Scott County

In an effort to help conserve the critically short supply of natural gas in the area, Scott County High School will play the remaining games of its 1977 basketball schedule in the Georgetown College gymnasium.

Classes and extra curricular activities at the local school system had been canceled since before Christmas until Feb. 11 due to the inclement weather and the resulting fuel shortage.

The agreement, worked out between high school and college officials, presents no change in the schedule of either school.

Like other area businesses and institutions, Georgetown College's allotment of its normal supply of natural gas has been curtailed. The school's alternate energy supply, fuel oil, has been used since mid-January to provide the energy needs of the campus.

Besides this agreement college officials have requested that part of Georgetown College's allotment of natural gas be transferred to the Scott County School System in an effort to help alleviate that system's crisis.

Clear Creek Students, Faculty Tour Israel

Clear Creek Baptist School, Pineville, Ky., hosted its fourth annual study-tour to Israel Feb. 19-28.

The group, consisting of 134 students, faculty and friends of the theological school, was escorted by D. M.

Aldridge, the school's president, and is the largest party to make the pilgrimage with Clear Creek.

Biblical sites of special interest to the graduating seniors included the Mt. of Olives, Garden of Gethsemane, Calvary, Garden Tomb, Sea of Galilee, the Wailing Wall and Massada.

Clear Creek Baptist School is owned and operated by the Kentucky Baptist Convention.

SEBTS Enlarges Library

Southeastern Baptist Theological Seminary, Wake Forest, N. C., will dedicate an enlarged and renovated library facility Mar. 15 as part of the Founders' Day observance at the seminary.

Librarian H. Eugene McLeod said the new facility "offers numerous functional improvements as well as an increase of 60 percent in usable space to a capacity of 200,000 volumes."

Commenting on the financing of the library construction, seminary president W. Randall Lolley said, "No extremely large gift made it possible, but through their gifts to the Southern Baptist Cooperative Program, church members all over America had a part in its completion. Alumni have given more than \$50,000 in special drives over the last two years."

Drugs, Elderly Workshop Held at Campbellsville

A Continuing Education Workshop, sponsored by a grant from the Kentucky Humanities Council, was held Feb. 10 at Campbellsville College. Workshop topic was "Drugs and the Elderly."

Among the noted speakers at the workshop were Ron Gaetano, director of the New York Drug Awareness Center; Betty Epstein, director of the Senior Health Program, Augustana Hospital, Chicago; and Doug Hopkins, regional drug coordinator.

Also on the program were Robert Doty, professor, and Carlos Anderson, professor, both of Campbellsville College. Their area of responsibility dealt with the subject, "Why Should Society Care About Its Elderly Citizens?"

Dowling Moves to Va.

Tom Dowling, head football coach at Georgetown College since 1973, has accepted the head coaching position at Liberty Baptist College, Lynchburg, Va.

A native of Springfield, Ky., Dowling's teams at Georgetown compiled a 24-13-1 record during the four years he served as head coach. Since 1974, Georgetown has been nationally ranked among NAIA Division II schools.



Dowling

Intercollegiate football on the Virginia campus was started in 1973. Still, the college has had only one losing season since the team's inception.

Setting recruiting new athletes, selecting his staff and organizing spring practice as immediate priorities, Dowling assumed his new position Mar. 1.

David Garland Named To Southern Faculty

David E. Garland, a native of Baltimore, Md., has been elected to the faculty of Southern Baptist Theological Seminary, Louisville, as assistant professor of New Testament interpretation.

The new assistant professor graduated from Oklahoma Baptist University and Southern Seminary, receiving his doctor of philosophy degree in December 1976. While a student at Southern, Garland served as a Garrett Fellow and was president of the graduate student body in 1975.

Garland was formerly pastor of Immanuel Baptist Church, Shepherdsville, Ky. He has also served as mission pastor for First Southern Baptist Church, Clarksville, Ind., under appointment by the Southern Baptist Home Mission Board.

This latest appointment brings to nine the number of faculty members added this year at Southern Seminary.

Christian Education Special Report

The mutual objectives of Kentucky Baptist colleges and schools serve to give overall direction to the endeavors of Baptist education in the state much as the points on a compass give direction to travelers. These objectives grow out of the stated purpose of the colleges and schools. They are statements of what Kentucky Baptist colleges and schools want to be collectively as they comprise the Baptist commitment to Christian education in Kentucky. Unlike goals which are measurable and achievable, objectives are more descriptive of ultimate ends. They are important as enduring guidelines to chart the progress of the institutions toward their stated purpose.

The following statements of objectives, therefore, describe the ultimate ends for which Kentucky Baptist colleges and schools exist in mutual endeavor.

Objective 1

Kentucky Baptist colleges and schools will seek to be communities of learning in which concern for Christian purpose is reflected in every area of institutional life. They will endeavor to be examples of the Christian gospel translated into human relationships.

Objective 2

Kentucky Baptist colleges and schools will seek to be communities of learning in which Christian values are taught and the Christian view of knowledge, morality, ethics, freedom, and responsibility is presented with integrity and effectiveness.

Objective 3

Kentucky Baptist colleges and schools will seek to pursue valid educational objectives of the highest order and provide educational programs qualitatively consistent with their stated objectives.

Objective 4

Kentucky Baptist colleges and schools will seek to be responsive to the needs of Baptist churches in Kentucky in equipping men and women to serve in Christian leadership capacities in churches, communities, and the denomination.

Objective 5

Kentucky Baptist colleges and schools will seek to be in creative partnership with the Kentucky Baptist Convention to promote an understanding of and a commitment to the objectives, goals, and programs of the denomination.

Objective 6

Kentucky Baptist colleges and schools will seek to be effective stewards of the material resources entrusted to them by adhering to the highest standards of fiscal responsibility.

Objective 7

Kentucky Baptist colleges and schools will seek to be a body of interdependent institutions joined together in cooperative, coordinated activities to advance the cause of Baptist education in Kentucky.

Objective 8

Kentucky Baptist colleges and schools will seek to be consistent with Baptist policy and practice regarding the separation of church and state in relating to governmental agencies at local, state, and federal levels.

Objectives

Kentucky Baptist Colleges and Schools



Kentucky Baptists at Work

Our Baptist colleges are spending a great amount of time, money and effort in meeting government requirements and regulations.

Officials of Georgetown College underscored this as they described the red tape of college-government relations. "We are subject to more regulation than state schools," states Hubert Beck, director of business affairs for the college.

Beck says a wage and hour examiner recently visited the college to check for discrimination between men and women on all levels—faculty, janitorial and cafeteria employees.

That well known agency, the Internal Revenue Service, keeps a close check on college operations. The IRS checks the college payroll to see that there is proper withholding tax. It examines the book store and cafeteria to see that a profit is not made.

Ray Alexander, executive vice-president of Georgetown College, empha-

The fire marshal checks Georgetown's buildings at least once a year. Beck stressed that the fire alarm system is very costly.

Another requirement is that lights must be on in the stairways of all buildings 24 hours a day.

Alexander discussed regulations of the Veterans Administration. "We must certify that the student is enrolled and is taking a full course load." If the veteran leaves school a record must show when he quit and how many days he attended. It all has to be reported to the V. A.

The Georgetown officials also emphasized compliance with the Employee Retirement Income Security Act (ERISA). "If we fail to call employees to sign up for insurance then their beneficiaries could sue," declares Beck. For protection the college buys a bond which costs about \$600 a year.

The Buckley Amendment is a recent addition to the mountain of record

Can Our Colleges Satisfy Uncle Sam?

by Phil Burgess, Staff Writer

sizes that government regulations affect all areas of the college community.

"It costs over a quarter million dollars to comply with programs we didn't ask for and don't want," says Alexander.

The Occupational Safety and Health Act (OSHA) has had a big hand in Georgetown affairs. The act sets guide-



Alexander



Beck

lines for safety and well being but sometimes stretches a point according to college administrators. A dormitory was renovated and this called for close examination to insure compliance with OSHA. The fire extinguishers must be painted red; there must be a certain number of exit signs and they must be a certain size.

keeping. This law states that grades are not to be sent to parents if a student is 18 or older. Also, students must be shown their records if they desire.

Alexander recounted an incident of a faculty member taking a leave of absence. The teacher was eligible to return to Georgetown College but he chose not to. He took a job elsewhere but was laid off. The result? Georgetown College was required to pay his unemployment compensation.

If a student buys a Coke, candy and hamburger at the college grill it is taxable because the hamburger is classified as food. As a result the college had to order a certain type cash register to keep records.

All of these matters are complicated by the fact that federal agencies sometimes disagree on interpretation. The IRS may have one interpretation while the Labor Department has another.

"The college enrolment has to be broken down by sex, class, major and minor," said Alexander.

Another regulation requires that

Robert L. Mills, in his 18th year as president of Georgetown College, is hopeful that federal regulations and guidelines will lessen in the future. For the past and present however, he believes "regulation is a way of life."



sports injuries must be recorded.

The Department of Health, Education and Welfare requires records of all financial aid. The department also examines admission reports.

State and local taxes are a burden on the college. In 1975 Georgetown spent \$34,178 in local taxes alone. There was tax on insurance policies and sewer and water facilities. A city tax is levied on college vehicles. A three percent tax is collected on all utilities.

The college is subject to all regulations that industry is, yet the college is a non-profit organization.

Robert L. Mills, Georgetown College president, says, "The difficulty I see is that so many of these requirements are designed with a good motive."

According to Mills the problem arises when motives are translated into regulation. It takes a great deal of administrative time to complete the paper work. "Some of the paper work is unnecessary," Mills stresses.

"Title Nine regulations brought concern. It is more extensive and more stringent."

Mills emphasizes that Georgetown College already had programs similar to the ones required by the federal government. They grew out of Christian motivation on the part of college officials. But the government has required programs that have resulted in ambivalence.

"Enforcement or auditing depends on the individual who is checking. Some are pleasant but some are legalistic," Mills noted.

Is there an answer to all of this? College officials are optimistic but realistic. "We hope that under the new administration this will get better," states Mills.

"There is little need to try to buck the system," says Ray Alexander.

One-third of the 130 churches in Long Run Association, Kentucky Baptists' largest, are putting finishing touches on the most massive unified enlistment campaign in their history.

The campaign, slated for Mar. 20-27, uses the Baptist Sunday School Board's Action plan for Sunday school growth. So big is the local effort that the board has termed metropolitan Louisville's participation "the largest single associational campaign in the nation."

Aimed at beefing up Sunday school rolls by on-the-spot enrolment of persons not presently affiliated with any Sunday school, the Long Run campaign is backed with \$5,000 worth of advertising. Splattered across Jefferson County are 20 illuminated billboards projecting the program.

A battery of TV and radio spots next week will further underscore what's about to happen in the community. This will be supported by advertising in the Louisville dailies and in mailings from the Long Run Association for church bulletin use.

The media announcements invite people everywhere to "Open the Door to Life" by welcoming someone from a local Baptist church who calls with an invitation to attend his Sunday school. No attempt will be made to proselyte. If a person is already enrolled in a Sunday school he will not be asked to leave it in favor of another one.

The Action program, created by former pastor Andy Anderson of Ft. Myers, Fla., has swept the nation's Baptist churches in the last two years. Its one aim is to reach the unchurched via enrolment in the Sunday school. "Ultimately, hopefully," says Anderson, "it will bring salvation and full

identity with a New Testament church."

Spearheading this movement in Long Run Association has been Ken Griffin, church development director. Since the concept was first presented to him while on a visit to the Sunday School Board, Nashville, in November 1975, Griffin's imagination has run wild.

Louisvillians About to See Action As Baptists Launch Enrolment Drive

by Jim Cox, Associate Editor

In January 1976 at a meeting with state convention and local leaders Griffin got a firm pledge of cooperation for an association-wide venture.

Despite numerous frustrations—Griffin had hopes that at least half of the 130 churches would participate, a key campaign personality had to withdraw at the 11th hour and Andy Anderson was unable to include the Louisville campaign in his own schedule—Griffin never gave up.

Instead, he enlisted a group of nine men as a steering committee to perform much of the leg work that had to be done. Even some of his original group fell out on him for good reasons, but Griffin's faith remained undaunted.

The steering committee currently includes H. C. Baker, Bob Capito, Rick Chaffin, Jim Cox, Fred Halbrooks, Don Letzring, Charles Owen, Dallas Vincent and James Whaley.

With financial assistance offered by the Sunday School Board and the Ken-

tucky Baptist Convention, and participating churches contributing by a formula based on membership, Griffin felt sure the Lord would meet the needs if the people did their part.

"It's just been fantastic so far," he beams. "I'm so proud of our steering committee which went out last summer knocking on doors and talking with

pastors, Sunday school directors, outreach leaders and deacon chairmen, enlisting their support." In addition, the committee met monthly over the last year structuring the campaign.

Nineteen of the participating churches will have outside directors specifically trained by the Sunday School Board to lead Action campaigns. These men will come from Indiana, Kentucky, Missouri, Ohio and Tennessee.

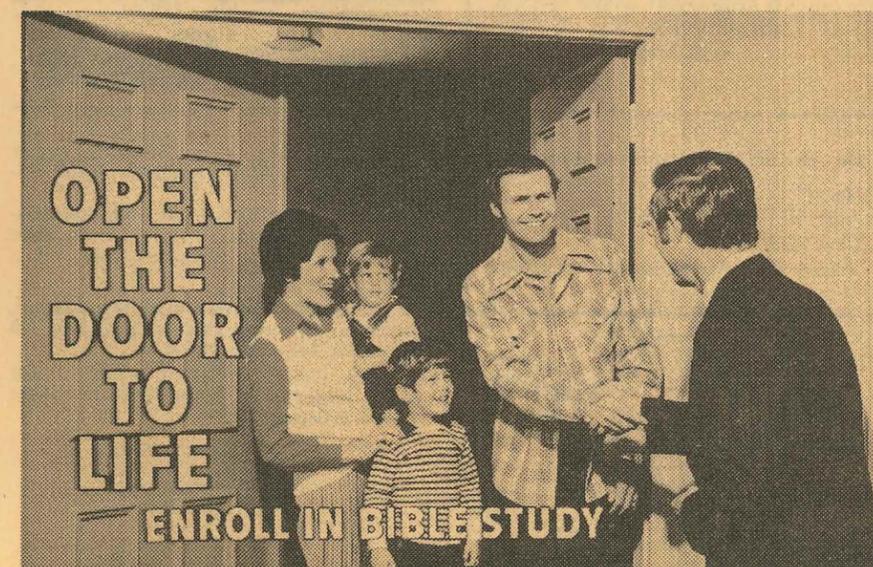
Twenty-four or more churches elected to have pastor-led campaigns, using their own pastors or another staff member as directors.

A series of introductory meetings last fall, a group of preparation sessions in January and campaign checkup meetings last week helped leaders, staff members and volunteers prepare for the "main event." Sunday School Board staff member and former Kentuckian Frank Smith has been on the scene for these preliminary events and will return to Louisville for the campaign itself. It kicks off with a two-hour inspirational and informational rally Saturday, Mar. 19, at 3 p.m. at Walnut Street Baptist Church.

The following morning the churches will fire up their people to expect great things from the door-to-door canvassing that afternoon. Cultivation efforts continue throughout the week, with new classes and/or departments formed as needed by "Welcome Sunday" Mar. 27. A large influx of visitors is anticipated at all services that day.

"It's difficult to project what's going to happen," Griffin muses. "The follow-up by established guidelines is just as vital to the success as the advance preparation."

"I believe many churches which did not choose to participate will reap the benefits, too," he declares. "It's a tremendous opportunity, and I hope the Lord can use it to his glory."



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BOLD BAPTIZING

Let us continue last week's thoughts on baptism. Southern Baptists have launched a great Bold Mission Thrust that seeks to confront every American with the gospel by 1980 and the whole world by the year 2000. Bold Mission Thrust will require Bold Giving to send witnesses, both at home and around the world. But it will take more than Bold Giving. How about Bold Baptizing?

We are responsible for winsome witness to each new generation. Without new converts our faith would dry up and disappear from the earth in one generation.

Our people are giving better and better and how grateful we are for it. I recently told you we had the highest January in our history but I dreaded to look at February receipts which would reflect the worst weather offerings from the churches. Well, to my amazement, we've had the largest financial February in our history.

But our baptismal record is more important than our giving record. We could even operate our churches and some measure of Christian work and witness with little or no money if we had to. Believers would gather in fields and sing praises to God if we had nowhere else to meet. But we can't carry on the witness without people. Each generation must be won to Christ.

Only two Southern Baptist (35,073 churches) statistics declined last year. One of them was Baptism—37,313 less. We fell below 400,000 baptisms for the first time since 1955. (Kentucky baptisms declined 1,787.) This is serious.

Bold Mission Thrust must include bold baptism plans in the churches and bold giving to send more witnesses beyond, to win and "baptize them."

by H. C. Chiles, Murray, Ky.

International Series

Life and Work Series

The Way of Forgiving Love

Luke 15:17-32

With his inheritance in portable form, this young man went forth from home to be independent, to do as he pleased, to make a name for himself, and to accumulate a fortune. Bad associates and indulgence in sinful living brought about his pathetic condition of being without funds and friends. In desperation he accepted employment as a swineherd, which was the most obnoxious task at which a Jew could work.

Heartsick, homesick, friendless, and penniless, he sat down to think. Ere long he came to his senses. Realizing his plight and desiring a different and better type of life, he soon decided to go back home and confess his sin to his father. This young man had enough courage when he saw that he had wrecked his career and ruined his life, to go back home exactly as he was, with the specific purpose of speaking the hardest words in the human language, "I have sinned," and apply for the position of a hired servant of his father.

From every standpoint the young man received a royal welcome. After his repentance, return, reconciliation, restoration, and reinstatement, there was great rejoicing on the part of those who were present in the household who had been concerned and anxious about his welfare.

Upon returning to the house, the elder brother heard the sounds of the merriment. One can detect the tones of displeasure and suspicion in his inquiry, "What does this mean?" When he was told that his brother had returned home, he was angry and refused to participate in the celebration. He very strongly resented the attitude and action of his father because he was possessed of the hideous demon of envy. The elder brother did not see the condition of his brother, the bigness of his father's heart, the compassion of his father's love, or the good fortune of his own position.

This elder brother was sullen. Possessed with a spirit of jealousy, his attitude was, "I'm not going to have anything to do with this affair." He was sulky and acted like a pouting child. Verse 29 indicates that he was slavish and therefore was irritated and grieved because his service had not received what he considered due recompense. "Neither transgressed I at any time thy commandment" reveals his self-righteousness, which was of the negative variety. He was selfish and self-centered.

To him the father said, "Son, thou art ever with me, and all that I have is thine." Thus he suggested to him that he think of his possessions, "All that I have is thine."

As children of God, this passage reminds us that our heavenly Father can be trusted to give us all the grace that we need, all the opportunities for service that we use, and all of the blessings with which we can be entrusted.

The Man Who Rejected Christ

When Christ performed the miracle of raising Lazarus from the dead and restoring him to life, a sizable number of the Jews rejoiced because of this unusual incident, and then believed on Christ as their personal saviour. Others resented very much what Christ had done in restoring Lazarus to life and giving him back to his loving sisters. Inasmuch as the Sadducees had strongly contended that the resurrection of the dead was an utter impossibility, now that Christ had raised Lazarus from the dead, and the people had seen and known him prior to his death and had recognized him following his resurrection, these enemies of Christ were convinced that something had to be done with Christ immediately, lest he perform another miracle of this nature and more of the people forsake them and follow him.

For at least two centuries the Sadducees and the Pharisees had been bitter rivals. In spite of their disrespect for one another and their mutual bitterness, it was not difficult for them to join in an alliance against Christ, whom they hated so much. Their leaders assembled for the express purpose of deciding how to get rid of Christ.

In their discussion, Caiaphas, an arrogant high priest and a wily politician, took the lead. Disgusted with the confusion and frustration which prevailed among those present, with reference to what they should do with Christ, Caiaphas remarked: "You do not know anything." It was evident to all that Caiaphas was not interested in ascertaining the truth about Christ, but only in deciding what was the expedient thing for them to do. He thought that Christ should be put to death.

Having Christ at their mercy, his enemies arraigned him before the Sanhedrin for an examination, and hopefully a conviction. Unwilling for him to have a fair trial, their chief concern was to secure witnesses who would bear false testimony against him in such a manner as to enable them to get the death penalty pronounced on Christ. When the witnesses testified, Christ did not reply to their manufactured and false accusations. Knowing that silence was the best defense against false accusations, and that any answer he might make would be useless, Christ did not say anything.

Putting him under oath, Caiaphas sought to get Christ to incriminate himself by asking him if he were the Christ, the son of God, whereupon he unhesitatingly admitted that he was. Caiaphas pronounced Christ guilty of blasphemy. The members of the Sanhedrin joined him in the verdict and declared that Christ deserved to die. Caiaphas and other members of the Sanhedrin disgraced themselves by shamefully and unmercifully abusing Christ.



Personnel from two Southern Baptist agencies, the Home Mission Board and the Sunday School Board, are joining efforts and skills to provide churches with resources for the Bold Mission evangelistic emphasis. From left, Truman Brown, pastoral ministries consultant in the Sunday School Board's Church Administration Department, reviews a manuscript for the "Church Commitment Planning Guide" with J. C. Bradley and Lyndon Collings of the Home Mission Board and Ernest E. Mosley, supervisor of the Church Administration Department's pastoral section.

HMB Names Kentuckians

Elaine and Dennis Hampton of Sutton, Neb., have been appointed missionary associates by the Southern Baptist Home Mission Board.

He will continue to serve as pastor-director of First Baptist Church, Sutton.

The Hamptons are native Kentuckians.

Jack Parrott, a native of Barbourville, has been appointed missionary associate. He will serve as an evangelism intern for the Michigan Baptist Convention.

Ronald Turner of Morehead has been approved to receive Church Pastoral Aid (CPA) by the Southern Baptist Home Mission Board. He will serve as a mission pastor in Northwest Baptist Association in Pennsylvania.

Henry Wooten of Tucson, Ariz., has also been approved to receive Church Pastoral Aid. He will continue to serve as pastor for the North Tucson Baptist Church. Wooten has also been pastor in Columbus, Ky. He is a native of Wingo.

Acteen Convention Apr. 15-17, Louisville

The first Kentucky State Acteen Convention will be held Apr. 15-17 at the Ramada Inn-Bluegrass Convention Center, Louisville. This convention for 9th-12th grade Acteen promises to be an experience for personal involvement.

Program personalities include Glen Igleheart, Interfaith Witness, HMB; Beverly Sutton, WMU SBC consultant for Acteens; and Oeita Bottorff, youth consultant, Dallas. Phil Landgrave of Southern Seminary will conduct the Hurstbourne Baptist Church youth choir in the musical *The Family of God*. Also included will be Jack and Jean Glaze, missionaries in Argentina.

The State Acteen Convention is a once-every-five-year event. It is held alternately with the national Acteens convention, which will be held in 1979 in Kansas City.

Robby to be Remembered

Though five-year-old Robby died in an automobile mishap while his missionary parents, Mr. and Mrs. Robert A. Williams, were on furlough in Georgia in 1975, his memory will continue in Honduras.

Ground was broken Feb. 2 on the Robert A. Williams III Memorial Chapel at the Honduras Baptist Camp at Lake Yojoa.

Initial funds for the construction came from an Alabama state G. A. camp offering and other sources. However, upon hearing of the plans for a memorial chapel, Grover Parham, Baita Springs, Fla., and Robert Duggins, Elizabethtown, Ky., began raising funds for it.

In addition to the chapel a Robert A. Williams III Memorial Fund has been established through the Georgia Baptist Foundation. The fund provides financial aid to missionary children studying in boarding schools away from their homes.

Guatemala, A Year Later

It took less than a minute for the Guatemala earthquake to kill 23,000

people and leave 1.6 million homeless. Among Baptists, 45 were killed, 16 Baptist churches and 400 Baptist homes were destroyed in the killer quake last year.

"The only thing that didn't shake in the Feb. 4, 1976, earthquake was the Guatemalan Christians' faith in Jesus Christ," said Southern Baptist missionary William W. Stennett. "A year later, that faith is still not shaken," he noted.

The people could have easily turned bitter, but instead they remained "open to the gospel," explained Jacquelyn Madon, Southern Baptist missionary journeyman in Coban, Guatemala. As Southern Baptist missionary Jean (Mrs. Harry E.) Byrd explained, "When the ground you live on moves, you look for security in something."

"Almost all of these people lost their homes and families, but the trauma of the disaster was not able to shake their faith in God. They were able to rejoice in him, praise him and give thanks for life and the love they have," said Bill Berry, a Virginia Commonwealth University student, who went with a crew of Virginia Baptists to do reconstruction work.

Statistics on how many people accepted the Lord during the past year in Guatemala were generally difficult to find. However Southern Baptist missionary Ted E. Yarbrough reported 1,500 professions of faith and more than 300 baptisms in his church during five months following the disaster.



Belen Baptist Church in Barranquilla, Colombia, had dinner-on-the-grounds recently. These children are shown eating the coconut-rice dish which is prepared in a large black covered iron pot cooking over a low fire for several hours. The church also had an all-day song fest.

Missions & Ministries