

Western Recorder
APRIL 21, 1977

Response to Tragedy

Reflecting upon the unprecedented destruction from the disastrous flood earlier this month on eastern Kentucky, the inevitable question comes. Why?

Is God responsible for this kind of tragedy? Is he punishing the wicked?

Why let people who have loved and served the Lord throughout life lose all their possessions? Why were church buildings where God is truly worshiped destroyed?



There is no completely satisfying answer to such questions. God is love but there is a mystery about his love which defies human understanding.

Such catastrophes are not always sent as divine punishment. People in the path of the flood are no more nor no less wicked than the rest of us. And the gospel is preached and the Bible studied as faithfully in the flooded churches as in those untouched.

There is a violence about nature which resulted from the sin of man. All creation shares in the result of the rebellion of man against God and awaits to be set free from this curse and to share in the glorious freedom of the children of God (Rom. 8:19-21).

Then there is the sin of man against nature which brings its penalties. Ravaging the earth and leaving the naked soil to be washed into the natural streams clogs the streams and sends their water down wild paths.

While there is no satisfying human explanation for such natural catastrophes, we can be sure of some things. One is that such disasters do not come upon us apart from God's knowledge nor without his permissive will. Another is that such suffering is no sign God does not love those who suffer. If he sends the rain upon the unjust as well as the just, so do floods come without discrimination.

Guest Editorial

Thieving Preachers

by Forrest R. Sawyer, Director
Brotherhood Department, Kentucky Baptist Convention

A pastor can't steal a church by himself. He is usually the initiator of the steal. One of the first steps often tried is to do away with "man-made" denomination literature. In the past the next step was to get all church property in the pastor's name. (Experience has tempered this effort, and it isn't as universal as was.)

Another "first step" is to begin using independent evangelists.

Then, they begin to change church organizational patterns and in so doing put a church in quicksand that eventually engulfs and de-energizes her when that particular preacher is gone—and some do leave, for various reasons.

Nor are God's true people defeated by disaster. Suffering can send us away from God in bitterness or it can bring us nearer to God in trust. What hardship does to us is up to us, not up to God.

Don't count those out who lost all their earthly possessions. The same daring spirit and faith in God that brought them to conquer the mountains will lead them to rebuild their homes and their church buildings.

The concern of those of us looking on the tragic loss sustained by fellow members of the family of God should not be how they will react but how we will respond. Suffering no loss, what will we do about their loss? Will we leave it to disaster organizations and to assistance from state and federal governments? Thank God for these, but surely we won't leave it entirely to these.

The emergency needs are being met. Scores of truckloads of all kinds of supplies are being sent from communities all over Kentucky. Baptists are involved in meeting these pressing needs.

But there is much else to do after the emergencies are met. There's the rebuilding of homes and churches. Without outside help some churches will never be rebuilt. This is where all of us come in.

Kentucky Baptist leadership will go about this responsibly and wisely. In a few weeks a total assessment of the losses will be compiled and a plan to meet these needs will be announced.

In the meantime we can pray daily for those suffering such great loss and we can search our own hearts concerning our response to the needs.

The church losses in Kentucky from tornadoes three years ago this month brought a flood of help from fellow Baptists to rebuild and today more magnificent worship places stand than before the losses. The flood losses this year will far surpass the tornado losses of 1974 but they are not beyond our ability.

Interspersed, during all sequences of robbery, are questions about the doctrinal integrity of denominational education institutions; "little of the money actually gets to the mission field"; denominational employees get big salaries and fat expense accounts"; "we're not going to let headquarters tell us what to do and preach"; and, "we have music you can feel."

A threat and thrust is constantly being made that "if you disagree with the pastor, you should get out because you are standing in the way of a God called man" and, in some instances, questioning by a member of the congregation results in the member being turned out, after a church fuss.

Let it be said loudly: A PASTOR CANNOT STEAL A CHURCH BY HIMSELF.

A safe guard: The "mother" church ought, in establishing a mission and growing it into a church, to structure an ironclad contract that, if when their "child," ceases in word, deed, and attitude, to be in harmony with the state, home, and foreign mission efforts; then that "child," having "divorced" its own mother immediately owes its mother the appreciated land cost and all expenditures for

building costs, plus interest. Honesty would dictate that, at least, this be done.

You see, no monetary value can be placed on the confidence, trust, nurture, hopes, dreams, aspirations, and basic integrity exemplified when "mother" desired to bring men to God through the shed blood of the Christ.

None of this specifies, though it does imply, the basic dishonest character of any men who would be party to the foregoing.

Baptist Forum

My family and I moved to Colorado Springs, Colorado just two months ago. We are pastoring a wonderful church. God is blessing all that's happening here and we are thrilled in his leadership. Being this far away from our home state of Kentucky, it's good to get any news from those that we love and those that we have worked with down through the years. My wife and I anxiously await the arrival of the Western Recorder each week. Through it we are able to keep up with what Kentucky Baptists are doing. I want to take this time to thank you and your staff for the tremendous job you do in communicating information and inspiration to Kentucky Baptists. Now that we are outside of the state I see a second value of your work. You keep those of us who have moved to other areas aware of what is going on with Kentucky Baptists.

My family and I owe much to Kentucky Baptists. Libby and I both graduated from Cumberland College. I graduated from Southern Seminary. I was ordained by First Baptist Church of Paducah. We pastored two wonderful churches in Kentucky: Carpenter Baptist Church near Williamsburg and Paint Lick Baptist Church near Warsaw. Then I served as associate pastor of a tremendous church in Louisville, Bethlehem Baptist Church. The many people in these churches taught us much about the way of the ministry of our Lord Jesus Christ. My father-in-law, Jessie Sweet, is a pastor near Corbin. I would like to thank Kentucky Baptists for all that they have done for me and my family.

It is our prayer that God will

continue to richly bless the work of the Western Recorder and Kentucky Baptists throughout the state.

Howard G. Atkinson
Colorado Springs, CO

Please indulge me for a final word, not in my defense, but, in order to clarify my reply to Dale Moody and his response of Mar. 24th.

I wrote a letter for the Baptist Forum. I knew it was too lengthy so I deleted the many scripture references, along with some explanatory notes from each of the eighteen questions. (Note my second paragraph in my letter—"To digest is to divest the ideas of logical and scriptural argumentation.")

The letter was not accepted for the Baptist Forum, but was held for three weeks and presented as a feature article. It was not written as a feature article. The professor thus had a lengthy time to write a studied response in which his main attack was on my scarcity of scripture references, which is explained above as well as in my previous letter.

I have sent a list of my scripture references to the professor.

No one's mind is going to be changed by these verbal exchanges. In fact I don't think the Western Recorder should publish one-sided articles on Eschatology, owing to the extreme emotional involvement of believers with their respective views. I apologize to the many of my brethren who hold views similar to mine that I have not given a worthy presentation of Pre-tribulation Rapture which is a clearly

and profusely taught fact in the scriptures.

The professor asserts that I derive my beliefs from books other than the scriptures. This is not true! But anyone who will read the two basic textbooks of Posttribulationism will find the professor's arguments and allegations word for word. Those volumes are: *The Blessed Hope*, by G. E. Ladd; and, *The Approaching Advent of Christ*, by Alexander Reese.

Bill Hall
Danville

This letter is in response to a letter in Baptist Forum in March 10 issue of Western Recorder. I feel that Mr. Name Withheld was a little hard on Southern Baptists concerning our requirements for those being ordained as deacons. After all, these are God's requirements, and if he did not approve of divorce and remarriage for any one (Matt. 5:32, Mark 10:11, I Cor. 7:10-11). And I don't believe that trying to change the meaning of I Tim. 3:10-18 would be pleasing to God either. His qualifications, and all the Scriptures, are the same whether we approve or not. But not being qualified to serve as deacon should not stop any dedicated Christian from serving God in some other way. He forgives our sins and wants us to serve Him. I could never qualify, scripturally, as a deacon. I can't be the husband of one wife. But that doesn't stop me from serving in other ways.

Mrs. Lester Jones
Louisville

Baptist Forum

I would like to address myself to the area of divorce as it applies to deacons. Much has been said recently, from the pulpit and in Baptist publications, about the need to redefine the meaning of the phrase "husbands of one wife," found in I Timothy 3:12 (KJV).

As Christians we live in the world, but are set apart from it. This does not protect us however from the social pressures of the day. Divorce is an issue that is generating much discussion in the secular society. It is natural that some of that discussion would overflow into the Christian society. We should not ignore the secular world nor its current issues, for they undoubtedly effect both our personal and our religious lives. However, we should not lessen our own principles merely to accommodate current social trends. The Bible speaks clearly on the qualifications of deacons, and those who wish to cast doubt and offer new interpretations of that scripture are doing nothing more than lowering the Christian standard in order to be more acceptable to the world. We can not be acceptable to the world. Their standards cannot be our standards. If they are, then there is no effective instrument for preaching the gospel.

As for the issue of a divorced man serving as a deacon, let us look at the two prevalent arguments for their ordination. The first argument is that of "The Unpardonable Sin." This

argument says that churches who don't allow divorced men to serve as deacons are holding those men at an unfair disadvantage because of a past sin that they have committed. If a church does not ordain these men, the argument goes, then that church has not forgiven them of the sin, and is itself guilty of sin.

In response to this argument I would first point out that the underlying motivation behind many of its advocates is the desire to have divorce considered, not as a sin, but as some sort of a social evil like air pollution and energy waste. As divorce becomes more accepted outside the church, more and more pressure will be put on the church to also accept it, or at least to tolerate it.

But the crucial test of this argument is the scripture itself. What is at stake here is not our own feelings about divorce, but the fact that the Bible lists it as a disqualification for becoming a deacon. This is the crux of the problem. God's word says that one of the qualifications for deacon is to be the husband of one wife.

This leads us into the second argument for ordaining divorced men. This is the argument that interprets I Timothy 3:2 as speaking, not against divorce, but against polygamy, that is, having more than one wife. To this argument I say, "Wonderful!" I agree that polygamy could be referenced

here. But I do not exclude a divorced man who has remarried from the definition of polygamy. The New Testament speaks out clearly against divorce; Matthew 5:31-32, Mark 10:1-12, Luke 16:18 are all clear in Jesus' denunciation of divorce and remarriage.

If then God does not honor divorce, and he sees a second marriage as adulterous, then such divorced men have two wives. This is nothing more than polygamy.

There is a third argument that needs little attention. That argument points out all of the good and godly men who must be passed over, if the strict interpretation of this scripture is maintained. I believe we have covered that already, but I would add that those holding to this argument should refer to Matthew 19:3-12. In these verses the disciples bring up a question similar to the one above. Jesus admits that what he has said makes for a hard road to follow. However, he ends the discussion in verse 12 with these words: "He that is able to receive it, let him receive it." (KJV)

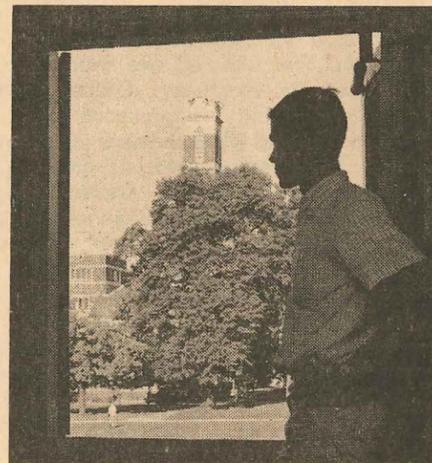
The restriction on divorced men serving as deacons is a hard road to follow, especially in a day when divorce has become socially acceptable. However, we cannot ignore the written word of God to appease our own limitations.

William L. Fultz
Louisville

Double Exposure

Reminding us of the significance of proper stewardship of an individual's life, the Southern Baptist Convention designates April as Life Commitment Month and Apr. 24 as Life Commitment and Church Vocations Sunday. This special day suggests that all Christians assess their commitment and consider options of serving through a church vocation if God directs. The Baptist Sunday School Board, Nashville, provides career guidance to all who request it. For information, contact Mrs. Alice Magill, vocational guidance specialist in the board's Church Administration Department.

Vol. 151, No. 16



Sacrifice Is Giving

by Jerry B. Hopkins, Wilmore

Viewpoint

The Old Testament was built on sacrifice. The sacrificing of goats, bulls and lambs was a common thing. This was the "shedding of blood for the remission of sins." Sin was a problem and sacrifice was the means of removing the problem.

Sacrifice was made to God. The Israelites were unique in that they sacrificed to Jehovah, the one true God. In sacrificing, however, they were not unique. The ancients sacrificed to their gods. Even little babies were sacrificed.

Sacrifice is giving. When an Israelite brought a lamb to be sacrificed on the altar, he gave it. It was no longer his. He had no command, authority or responsibility for the sacrifice. It became God's gift.

Jesus' death on the cross is spoken of as a sacrifice. Here is an example. This was a giving of life.

Our life is one of choices. We cannot have everything. We cannot do everything. When we learn this principle of life, things become easier. There are some things which we can never have, things which are forever lost. One thing has been sacrificed that something else might be done. Thus sacrifice is giving.

We are called upon to sacrifice all we have to God—including ourselves. There is no other way. Jesus said, "For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it." (Luke 9:24).

There are specifics in life that must be sacrificed. Until we get to them, we are not really sacrificing. We are just not giving to God. There are three basic areas which make up our lives.

I. We must be willing to sacrifice our family. A person can let his family

stand between him and God. Tragedy of tragedies! This is so often true. A man's own wife, son, daughter or brother or sister stands between him and God. A father or mother obscures one's view of the savior. This happened to a young man Jesus called to follow him. He said, "Lord, suffer me first to go and bury my father." He was more concerned about his father's funeral than he was about God's glory.

Here comes the great mystery. A man who gives his family to God never loses them. It is a proven fact that Christian homes are more stable, more loving and more likely to weather the erosion of modern life. Note—they must not claim to be Christian, but really be practicing, true Christians.

Most family problems today center in the family's neglect to include God and his church in their plans. They get busy and forget. They wonder what went wrong—always it is found in where they left the Lord and his church.

Jesus sacrificed his family, but they became his in an entirely different sense. His mother became more a mother. His half-brothers and half-sisters became more brothers and sisters.

Here is the wonderful principle that I will repeat again and again—he gave to receive. He gave his family only to receive them in a higher and more holy sense.

II. We may have to give up our friends. This is hardest for young people. Especially is it hard for young people who have the wrong kind of friends—those who would influence them to do wrong. Often young men and young women decide not to trust the savior because they don't want to give up their friends. They are afraid of

being left out, laughed at or being called a "wall flower."

When a person becomes a Christian it does mean that he may have to sacrifice his friends. But God never fails to bless a hundred fold. As a young Christian I had to give up some friends who did laugh and I was left out. But the strange thing was that in a few weeks those same "friends" became different kinds of friends. They began to ask me about what had taken place in my life. They saw a difference and wanted to be Christians too. I rejoiced in this principle—I gave my friends to God and he gave them back to me more deeply friendly, more Christian and more real.

You may have unchristian friends whom you would like to see come to the Lord. It might be that you are doing with them things that are not right and God can't bless you. What you need to do is sacrifice them, that God might give you real, genuine and true friends.

You have to give to get. You have to give up everything to God and then he gives back everything to you—including friends.

Jesus' friends fled from him. He had to give them up. But not long after this, they became more real and genuine. Peter, who fled and even denied Jesus three times, became His greatest preacher at Pentecost.

III. We must sacrifice all our possessions. So many sneer at this and smugly say, "I think that's foolishness." No! It's God's way to abundant wealth and joyous health.

Jesus said, "A man's life consisteth not in the abundance of the things that he possesseth." The choice is simple—"life" or "things." This delusion afflicts many in our day—get more things and you get more life. They get more things, but life remains the same or gets worse and they can't understand why.

Jesus talked about this matter in another manner when he said, "You cannot serve God and mammon." It is a choice of one or the other—life or things. Possessions can become the ruling passion of life. When they do, they are idols. God must have the supreme place over all things.

Jesus Christ sacrificed everything, even his eternal glory to become our savior. He gave up everything that he might receive it in a new and different way. He gave all that he might get all. He gave that he might get us for himself.

He calls us to do the same!

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Baptist News in Brief



Heading for the final session of the recent Baptist Public Relations Association meeting in Louisville, held at Southern Seminary, are [L to R]: Jeana and Robin Oldham, Georgetown [KY] College; U.S. Congressman Carroll Hubbard Jr., representative of Kentucky's first district; and Mrs. Shirley T. Skaggs, Kentucky Baptist Board of Child Care, Middletown. [Greg Hancock photo]



C. Welton Gaddy, director of Christian citizen development, Christian Life Commission, SBC, Nashville, since 1973, has accepted the pastorate of the 5,000-member Broadway Baptist Church, Ft. Worth, TX, effective May 29. He succeeds John Claypool, former Louisville pastor, now in Jackson, MS. Gaddy served Beechwood Baptist Church, Louisville, before going to Nashville.

BYW Retreat May 6-7

Jonathan Creek Baptist Assembly will be site of a Baptist Young Women spring retreat May 6-7. Reservations are available through George Gray at Jonathan Creek, Rte. 1, Hardin, KY 42048. Cost of \$9.50 includes food and lodging, with participants bringing their own linen. Mrs. Anna Mary Byrdwell, state BYW director, is coordinator.

R. G. Lee Hospitalized

Robert G. Lee, 90-year old former president of the Southern Baptist Convention, is "resting comfortably" in Memphis' Methodist Hospital after suffering at least two heart attacks in Oklahoma City.

Lee had chest pains at his Memphis home Apr. 1, before leaving for Oklahoma City for a revival against his doctor's advice. He suffered at least two attacks after arriving in Oklahoma City.

Ministers of Education Retreating to Cedarmore

Kentucky Baptist ministers of education will meet for a two-day retreat May 19-21 Cedarmore Baptist Assembly, Bagdad, KY 40004.

Program leaders include Don Ellis, personnel administrator, city of Ft. Worth, TX. and Will Beal, consultant, Church Administration Department, Baptist Sunday School Board, Nashville.

Among topics to be covered are "Discovering My Strengths," "Defining My Ministry," "Building a Healthy Working Relationship with Pastor and Staff," "Dealing with Difficult People," "Developing an Effective Leadership Style," "Programing My Work," "Managing My Time" and "Growing in My Ministry."

A \$15 registration fee should be sent now to Beal at the Sunday School Board and \$5 of total \$21.50 reservation fee to Cedarmore covering double occupancy lodging and meals.



Ellis



Beal

Sunday Bowl Game Out

If the Brigham Young University football team wins the 1977 Western Athletic Conference championship, it will not play in the Fiesta Bowl, scheduled Sunday, Dec. 25, according to Dallin H. Oaks, president of the Mormon school.

"Because of our beliefs about the sacredness of the sabbath our athletic teams have never competed on Sunday and never will," Oaks stressed.

He noted that despite the strong protest of Brigham Young, the Western Athletic Conference President's Council voted to accept the 1977 Fiesta Bowl date of Christmas Sunday because of television scheduling.

Baptists are making news!

You can read all about it in Western Recorder.

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Missions & Ministries

U. of L. Students Join In S.P.O.T.S. in Charlotte

Cherry community and Third Ward residents in Charlotte, N.C. saw S.P.O.T.S. during two weeks in March. What they saw were 50 college students participating in the Southern Baptist Home Mission Board's (HMB) Special Projects Other Than Summer (S.P.O.T.S.). The students spent the spring break picking up trash, digging gardens, scraping and painting exteriors of homes and scrubbing and painting ceilings and walls.

The first week, 20 student volunteers from Mississippi State University, Gardner-Webb College and the University of North Carolina at Greensboro and Chapel Hill campuses, worked in the two economically depressed neighborhoods.

The second week, 30 students from the University of North Carolina at Charlotte, the University of Louisville and the University of Georgia continued the cleanup.

University of Louisville students participating in the project included: Ken Miller, Iva Sue Combs, Donna Hamsley, Carla Pavy, Teresa Walters, Doug Morgan, Larry Tullock, Pat Hartlage and Tom Smith.

The students began their weeks by hosting an afternoon fun and games party for neighborhood children on Sunday. In the Third Ward, for example, about 25 children played kick ball and ran a relay obstacle course race directed by the second week's students.

Houses in the neighborhood usually rent by the week—at \$14.50. Paint peels off the outside from the rotting clapboard siding grayed with age. The homes were built by a mining company as part of a company-owned town. Now the mine has closed and the community continues to decay.

Even though last year students cleaned and painted some houses, coal stoves in the living areas—the only heat for most of the homes—had charred and coated the walls afresh with smut and smoke.

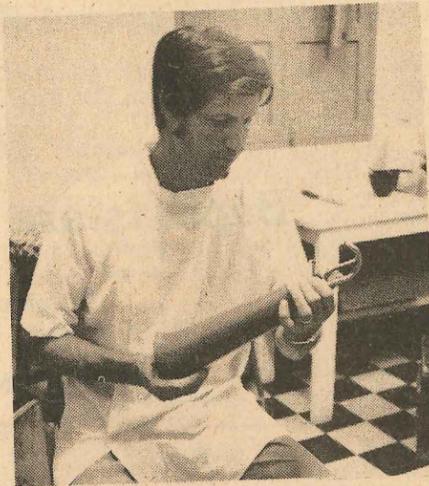
In one home that was cleaned and painted last year, the stove had exploded during the winter nearly burning down the house and re-coating the inside walls with black soot; so the students started over on that one.

The HMB contributed \$250 for supplies and promoted the two-week project through US-2 Missionary Jennifer Kennedy, who is serving with the board's department of special mission ministries.

Kennedy spent the second week of the project working alongside the students. "I just wanted to get a first-hand look at the kind of work I'm always asking these kids to do," she said. Children in the neighborhood look forward to the students' return, calling them not by name, but "the students," she added.

Paul Larsen, University Chaplain at UNCC, a veteran of two similar projects in Baltimore, MD., and last year's projects in Charlotte, arranged the students' housing in Charlotte's Pritchard Memorial Baptist Church and St. John's Baptist Church. Woman's Missionary Union members from Metro and Mecklenburg Baptist Associations furnished meals.

The Charlotte project actually began at the request of local Baptist Student Union (BSU) members, Larsen said. They had participated in similar projects and wanted one in their area, he added. Twice as many students participated this year, Larsen noted.



MIRACLES WORKER: Southern Baptist Missionary Jerrell R. Ballard, (above) stationed in Barranquilla, Colombia, has a unique ministry as a prosthetist (one who replaces missing limbs with artificial substitutes). Here he examines an artificial arm he will fit to a patient. Recently, Ecuadorean Baptist Enrique Benites was fitted with an artificial leg by Ballard. Benites left home with one leg and returned with two. Ballard is happy that he could "help him see some love."



Dean Pritchard, woman president of the Southern Baptist Conference of the Deaf [SBCD] signing the early morning news with the newscaster of the CBS affiliate in Jacksonville, FL. Pritchard uses every opportunity available to help hearing persons become aware of the problems of the deaf.

Personnel Changes

Fowler Resigns

Roy Allen Fowler, associate pastor of First Baptist Church, Hopkinsville, has resigned in order to accept the pastorate of First Baptist Church, Metropolis, IL. Fowler is a native of Georgia and a graduate of Georgetown College and Southern Baptist Theological Seminary. He served as pastor of churches in the Lexington area until he and his wife, the former Patricia Ross, were appointed missionaries to Brazil. The Fowlers have three sons and three daughters.



A. L. Meacham has resigned as pastor of DeHaven Memorial Baptist Church, LaGrange, after completing 24 years of ministry. He will become director of missions for the Henry County and Carroll County Baptist associations. Meacham is a graduate of Georgetown College and Southern Seminary. Before moving to LaGrange he served as pastor of Dawson Springs Baptist Church. He has been very active in Kentucky Baptist denominational life and has served on many committees of the convention and its institutions. He will begin his new duties on May 1.

Baxter Accepts Atlanta Pastorate

Paul R. Baxter, pastor of Crittenden Baptist Church, Crittenden, has resigned to accept the pastorate of Briarcliff Baptist Church, Atlanta, GA. Baxter is a native of Harrow, England, and is a graduate of the University of Georgia and a year of divinity school. In connection with his seminary experience at Yale he received a Home Mission Board scholarship and worked 40 hours a week for the Home Mission Board in the New England area.

Mt. Tabor Calls Stamps

Gerald F. Stamps has been called to pastor Mt. Tabor Baptist Church, Paint Lick. He has served as minister of music and youth at Beacon Hill Baptist Church, Somerset.



Stamps

Kuhnle is Interim Pastor

Georgetown (KY) Baptist Church has called H. B. Kuhnle of Lexington to serve as interim pastor.

Southwestern Seminary, Ft. Worth, TX. was the evangelist for a weekend meeting at Mt. Freedom Baptist Church, Wilmore, Apr. 15-17.

Good News at Glendale

Pastor Richard P. Oldham of Glendale Baptist Church, Bowling Green, reports over 100 commitments in a recent revival in which Harold Tallant was evangelist. Oldham also reports plans for an evangelistic Christian home week crusade in May with Australian evangelist George Jones as leader.

Brown Leads Services

Bob W. Brown, pastor of Trinity Baptist Church, Lexington, and Bill Burkett, Bowie, MD., led revival services in March at First Baptist Church, DeKalb, IL. Burkett, former Kentucky pastor and evangelist, is pastor in Bowie.

Ordinations

Caudill Licensed

First Baptist Church, Hazard, has voted to license Michael Caudill to the ministry. He is a student at Cumberland College.

Harmony Calls Two

Harmony Baptist Church, Louisville, has called Allie McNider as minister of youth. He graduated from Carson-Newman College and is now attending Southern Seminary.

The church has named Mike King as minister of music. He is a graduate of Samford University and is now attending Southern Seminary.

Rosas to Chaplin Fork

Joey Rosas, a student at Southern Seminary, has accepted the pastorate of Chaplin (KY.) Fork Baptist Church. He is a graduate of Union University, Jackson, TN.

Mrs. Rosas is employed in the School of Church Music at Southern Seminary.

Mountains to the Mississippi

Keith is Evangelist

Bill Keith, a senior at Clear Creek Baptist School, Pineville, recently formed the Bill Keith Evangelistic Association. He is a native of Owensboro.



Keith

Revivals

Fish at Wilmore

Roy Fish, professor of evangelism at

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The rampaging typhoon that smashed Guam on May 22, 1976 isn't on the front pages anymore. But it will be a long time before the people of Guam forget it. And it will be a long time before Red Cross forgets it. Because we were there, too.



Believe it or not, Guam was only one of 30,000 disasters in the last 12 months where we were called on for major help.

Which is the reason our disaster funds are disastrously low. And an important reason why we need your continued support. Help us. Because the things we do really help. In your own neighborhood. And across America. And the world.

**We're
counting
on
you.**

Red Cross.

The Good Neighbor.

On April 30 the department of history at Georgetown College will host a banquet in honor of Carl Fields, distinguished professor of history, at the college. Fields has devoted more than 40 years of service to the college.

The first time he set foot on the campus of Georgetown College in June 1934 Carl Fields, a 25-year-old school teacher from Louisville, didn't know whether to laugh or cry.

Georgetown, the senior Baptist college in Kentucky, looked to be the personification of everything that made the depression years so unbearably dreary. The 200 undergraduate students walked on paths of black cinder and had to avoid a tremendous hole located in the very center of the campus where the old chapel-gymnasium-library building had stood until a devastating fire in 1930 destroyed the ancient structure.

Fields, a member of Louisville's Baptist Tabernacle, had been invited by his pastor, A. K. Wright, to attend the first commencement presided over by the school's newly elected president, Henry Noble Sherwood.

Carl Fields

42 Years Later, 'The Future is Ours'

Interesting People

A teacher at Halleck Hall School, Fields accepted Wright's invitation mainly to see Sherwood, one of his favorite professors at the University of Louisville.

In 1934 Sherwood, a well known teacher and author, had resisted the urgings of well meaning friends who attempted to dissuade the established professor from leaving his position at U of L to assume the presidency of a struggling Baptist school in Georgetown. Deciding to accept the challenge, Sherwood came to the campus during the depths of the depression when the college's prospects for survival were considered shaky by even the most optimistic supporter.

One visit to the central Kentucky college convinced Fields why Sherwood's friends had been so concerned by his move. The school literally was struggling to survive. However, Sherwood brought with him a new determination and was convinced that the

school would make it.

After a pleasant drive to the campus Fields and Wright returned to Louisville and placed thoughts of Georgetown College aside for the time being.

Fields' initial visit to the campus was nearly forgotten until a year later when he received a phone call from Sherwood. Somewhat puzzled by the call Fields was surprised to hear the president extend an invitation to come to Georgetown for an interview. Whether because of curiosity or as a favor to his former professor, Fields agreed to return to the campus.

The long trip to Georgetown gave the prospective faculty member time to think about his current position and to consider the possibility of moving from Louisville. All the while he wondered if the school's dreary appearance had improved. It hadn't.

However depressing the grounds were, Fields saw some things about Georgetown in a different light. After meeting with dean Robert Hinton, a man whose belief in and enthusiasm for the college seemed boundless, Fields was introduced to members of the faculty and was genuinely im-

pressed by their strength and dedication. He saw a refreshing friendliness among the student body and an overriding Christian spirit that lingered with him as he returned to Louisville.

The next few days were ones of struggle for Fields as he wrestled with the question of what to do about his future. Although excited about the opportunity to teach in the college he asked himself if he and his wife should leave the security of Louisville for the uncertainty of Georgetown. With some apprehension he decided to accept Sherwood's offer, feeling that with a little experience he might move on to greener pastures.

Forty-two years later, sitting in his office in Giddings Hall, Fields enjoys remembering the wealth of experiences he has had here. During his tenure he has seen his list of accomplishments and his scope of influence leave a lasting mark on the life of the school.

At the college he has been everything from Baptist Student Union adviser to chairman of the Danford Thomas Lecture Series; from campus coordinator for the Cincinnati Council on World Affairs to director of special programs; from academic dean to vice president. He was also chairman of the history department for 20 years.

Also active in community affairs Fields began his "civic involvement" as director of a recreation project for Works Progress Administration for Georgetown during the administration of Franklin Roosevelt. He has served as president of the local Kiwanis Club and on boards of the public library and the local hospital for a number of years. Last summer he helped direct Georgetown's bicentennial celebration.

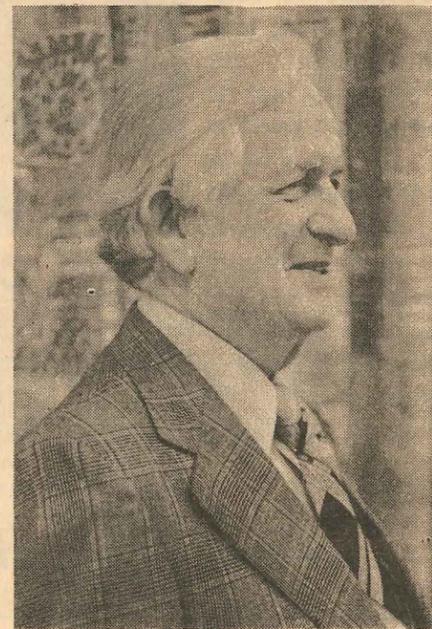
Married to the former Jane Hope Snyder since 1972 (his first wife, Katherine, died in 1968), Fields says the years at Georgetown have been good to him.

Especially treasured are the memories of his students. "While my years in administration were enjoyable, my experiences in the classroom are the ones I remember most fondly."

With a smile he emphasizes, "I am confident that Georgetown has a bright future. When I look at today's campus and compare it to the one 40 years ago, I am truly inspired by the obvious progress.

"Besides, our mission as a Christian school is always before us," he says. "The future is ours."

by Robin Oldham



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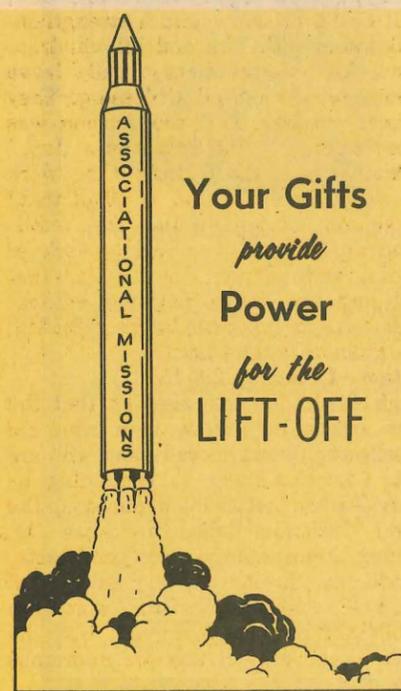
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Frank Owen



MORAL CAVITIES

"Brush your teeth and read your Bible readings." Night after night, I heard their mother call to them these last reminders as they went to their rooms for bed.

Of course, the Bible reading reminder had to do with the Baptist Training Union which, among other things, strongly promoted a prescribed daily Bible reading course as a part of its fine Christian training program. Whoever failed to read his daily Bible readings couldn't check this point on the record the coming Sunday, and had no background upon which to participate in the Bible quiz portion of the program. If the Training Union did nothing but this, it would be worth yours and your child's attendance.

I had never reflected much on these instructions each night until they all went to the dentist. One boy had no cavities. According to our best knowledge, he was the one who had been most faithful to his instructions — "Brush your teeth and read your Bible readings." The number of cavities seemed to run in direct proportion with this faithfulness in all three sons.

The thing that this brings to my mind is moral and spiritual cavities. It strikes me that Bible reading every night will prevent moral and spiritual decay quite as well as tooth brushing will prevent tooth decay.

I don't know what test the Lord uses. Whether his inspection is very different from the dentist's. But I rather suspect that it is the boy or girl who has read his daily Bible readings most faithfully who is most apt to be able to rush in, and give the same report that has been heard in the TV ad with regard to tooth decay: "Look, Mom, no cavities!"

Is your child in Church Training? Are you? Do you read your daily Bible readings? While fighting tooth decay, don't forget to fight moral decay. "Brush your teeth, and read your Bible readings."

Sunday School Lessons

Lessons for May 1, 1977

by H. C. Chiles, Murray, Ky.

International Series

Tests of Faith

James 1:1-15

James, the half brother of the Lord Jesus, addressed this epistle to his fellow countrymen and fellow Christians who were scattered in various parts of the world outside of Palestine. He indicated that he worshiped and served Christ as his Lord. Sorely afflicted by poverty and greatly distressed because of the opposition and oppression which followed their dispersion, believers were in great need of instruction and encouragement, so James reminded them that God's care of his children is constant and never-failing.

Very likely James startled his readers when he bade them to rejoice because they were hedged in by various trials. He sought to encourage them by pointing out that satanic onslaught is a sure sign of spiritual activity. He taught that, instead of trying to shun them, Christians are to meet their trials joyfully because of their beneficial results.

Misfortunes and adversities test the reality and the strength of the Christian's faith. The endurance of trials often results in the full surrender of the believer to the perfect will of God. Anything that brings one nearer to God, or that aids him in the development of the grace of patience, is certainly a blessing.

We need to be reminded that there is a difference between knowledge and wisdom. One may have an abundance of what is called knowledge and yet be sadly deficient in wisdom. When we lack, need and desire wisdom, we should always remember that God is the source of wisdom, and we obtain it from him by asking for it in genuine faith. We must never doubt God's ability or willingness to give us wisdom.

Frequently the poor, or those who are shunned by society, think the rich are free from all trials, but such is not the case. Those who are rich are brought face to face with the fact that earthly possessions mean nothing so far as eternal salvation is concerned. Wealth has a tendency to make men self-sufficient, but we must never forget that "our sufficiency is of God."

A danger that sometimes arises out of trials is the tendency to accuse God of tempting one to sin. By temptation is meant the solicitation to sin. Let it be understood once for all that temptations do not come from God. He has never enticed anybody to sin.

Satan is the one who tempts us to sin. Many temptations spring from our human desires. Satan brings numerous allurements before our eyes and tries to entice us to sin, but that is all that he can do. Satan cannot compel us to sin. The responsibility of doing that which is evil most assuredly rests upon the individual who yields and sins against God, others and himself. Each must render an account for his own deeds, whether they be good or evil. We rejoice in the assurance that victory over temptation and sin is ours through the appropriation of what God provides for us through Christ.

Life and Work Series

Some Guidelines for Public Worship

I Timothy 2:1-15

Worship is an attitude and action whereby a person acknowledges the supreme worth of God, and voluntarily, cheerfully, and lovingly offers himself to him for the doing of his will.

Prayer—I Timothy 2:1-3

In his earnest admonitions, which apply to both the private and public prayers of God's children, Paul set forth four types of prayer, namely, supplications, petitions, intercessions and thanksgivings. Supplications are requests which have to do with personal needs which are felt keenly. Petitions refer to the requests for the supplying of such needs that are always present, like more wisdom and Christlikeness. Intercessions are the requests of those Christians who plead in the interest of others. Thanksgivings are expressions of gratitude to God.

Like our saviour, upon whose example we can never improve, we should pray about everything. Earnest praying will make a tremendous difference in our lives and in our labors for the Lord.

God wants his children to pray for all men, for he does not want any of them to perish (John 3:16, II Peter 3:9). If we are to pray effectively, we must pray with faith in God, in the name of Christ, in an unselfish spirit, and for something that is really needed.

Purpose—I Timothy 2:4-7

Christians are not to assemble in church services as spectators to be entertained, but primarily to worship God, to have an awareness of God's presence and a strengthening of the bonds of fellowship with him and his children. Those who go to church for entertainment usually leave disappointed and without having received a blessing. They usually make such critical remarks as: "the sermon was poor," "the choir looked sleepy," "the solo was a flop," and "nobody shook hands with me." Note that word "me." Where is there any worship of God in all of that? The worship service should center around the public proclamation of the redemptive and reconciling work of Christ in song, scripture, and sermon, to the end that sinners may be saved and the saved may be edified, strengthened and challenged to go forth bearing faithful witness to God's saving grace through Christ.

Participation—I Timothy 2:8-15

The Holy Spirit, through Paul, has informed us that the public worship services are to be led by men who are qualified spiritually, intellectually and morally and who are living clean, consistent, Christian lives. In reminding us that public worship services are not fashion parades, the Holy Spirit admonished Christian ladies to dress "in modest apparel," meaning appropriately or in good taste, and to demonstrate godliness through their good works. The Holy Spirit in verse twelve forbade Christian women to teach in mixed assemblies of public worshippers, but he leads, blesses and uses them marvelously in numerous other spheres of service.

No More Blind Alleys For Seminary Student

It's Friday night.

Moonlight madness time at North Kansas City Pro-Bowl.

Wendell Davis and several of his Midwestern Baptist Theological Seminary friends bowl for \$4.50 an hour per lane.

Wendell, a first year divinity student at the seminary, is blind.

But the Friday night bowling parties are one of his favorite fun activities.

A couple of months ago, two of his bowling buddies, Reba Harris of Oklahoma and David McQuown of Missouri, had a great idea.

Why not build a sort of "seeing guide rail" to help Wendell gage distance and angle on his approach to the line?

So they got busy.

Between classes one week, the two seminary students invented and constructed special bowling equipment for Wendell, an eight-foot guide rail made out of plastic plumbing pipe.

Now, one extra friend climbs into the car on those Friday nights—Wendell, his pals, and his plastic guide rail.

They bowl.

They also care for each other.

Dallas College Starts Center on Campus

Dallas Baptist College will begin offering extension classes on the campus of Southwestern Baptist Theological Seminary in Fort Worth this fall.

The courses will be geared primarily to spouses of seminary students who have not completed their degrees as well as to seminary students who have not completed their college credits and to Fort Worth area residents.

"Many times when one marriage partner enrolls in seminary, it is necessary for the other to work to help defray expenses. The educational level between the two begins to widen which eventually could lead to problems. This is one problem we feel we can help with our extension courses at the seminary," said Jim O'Dell, academic dean at Dallas Baptist College.

Graves to be Honored

Golden Gate Baptist Theological Seminary President and Mrs. Harold K. Graves will be honored in a Silver Jubilee Celebration on the school's campus at Mill Valley, CA., May 24. He will also be honored on at least two other occasions.

Graves has been president of Golden Gate 25 years and will retire on July 31, 1977.

A series of events in his honor are scheduled; including a May 24 worship service at which 25 alumni, representing each of the graduating classes over which Graves has presided, will be present.

On June 15, the school's trustees will join the alumni at a luncheon honoring Graves, during the Southern Baptist Convention in Kansas City. The event will be held in Grand Ballroom of the Radisson Muehlebach Hotel. Reservations are necessary, and tickets will not be sold in Kansas City, a school spokesman said.

The Seminary's trustees and faculty will also honor Graves in mid-April during the school's annual trustees' meeting.

GC Takes Third Place

Cutting short their spring vacation, the Georgetown College forensic team won third place sweepstakes at Morehead State "Spring for Nationals" individual events tournament Mar. 25-26.

Joy Halcomb, Horace Smith, Kirk Arnold, David Smith, Jana Peach, Pat Paisley, Cindy McKeehan, Ches Sumpster, Don Stevens, Sarah Land, Steve Cole and Deena Blackburn represented the college in the competition.

Huffman Leads Revival

Cumberland College religion major Jerry Huffman served as evangelist at a revival Mar. 18-20 at Park City (KY.) Baptist Church.

CC Holds Lectures

The Staley Lectures were presented at Campbellsville College this month. Bob R. Agee, dean of religious affairs at Union University, Jackson, TN., gave the lectures.

The series dealt with discipleship in today's world.

New Professorships Set At Seminaries

New professorships to interpret Southern Baptist educational programs and materials to seminary students will be implemented this fall by the six Southern Baptist seminaries and the denomination's Sunday School Board.

Each seminary will employ a professor to keep students and faculty informed about the facilities, programs, literature and services of the Sunday School Board.

Grady C. Cothen, president of the Sunday School Board, said the seminaries and the board were interested in beginning the professorship program to help keep pastors and religious education and music ministers better informed about the operation of the board and its relationships to churches and Southern Baptist Convention agencies and institutions.

The seminary and board presidents believe that the professorships program could begin a new awareness of the operation and goals of the Sunday School Board by sharing information with future denominational leaders while they receive seminary training.

Other responsibilities of the new professors will be to work with the six seminaries to maintain curriculum libraries, lead annual curriculum interpretation clinics for students and faculty and participate in leadership training at Ridgecrest (N.C.) and Glorieta (N.M.) Baptist Conference Centers during the summer months.