



## Divorce Among Baptist Ministers

The Baptist ministry and divorce don't go together. Throughout the centuries divorce has been the kiss of death for a Baptist preacher regardless of the circumstances.



There is a reason for this strict view of divorce in the experience of a preacher. In addition to the expectation of exemplary conduct in every facet of a preacher's life, there is the explicit teaching of the Bible against divorce including Paul's list of qualifications for pastors and deacons which rules out those who are husbands of more than one wife.

And so the report of a preacher's divorce is always sad. Such reports until recently have been few but they are becoming more and more frequent with every passing day.

This is shocking and disillusioning to many since they expect preachers and their wives to be exempt from such problems. It is good to have high expectations of preachers but it is not realistic to consider them exempt from the forces that threaten marriage. They live in the same world that others do and the influences that break up marriage are as strong or stronger in their lives as in the lives of others.

It is lamentable that the divorce rate among ministers is rising. It is more lamentable that little is being done constructively about it. It's past time for Baptists to provide some help in saving marriages among ministers.

Divorce is a disease in which prevention is much better than treatment. But we do little in preparing Baptist young people for marriage. More and more pastors are requiring counseling sessions with couples before performing their marriages but couples committed to the ministry are generally regarded as needing no special help for preparation for marriage.

Where do ministers and those planning to enter the ministry find help in preparing for sound marriages? They do not find much help where it should be most expected—in their homes and churches. Very few parents

know how to help beyond setting a good example but this is good help. A few churches try to help by bringing in professional personnel for Christian life conferences.

Baptist colleges have helpful courses in preparation for marriage but half or more Southern Baptist pastors never attended college. Besides, these courses are elective and don't zero in on the special problems related to ministers' marriages.

Baptist ministerial students in colleges and seminaries should be required to have competent instruction for marriage. Counseling for him and his prospective wife should be provided and encouraged.

Divorce among seminary students is an alarmingly growing problem. The lack of proper preparation for marriage is most to blame for the tragedy. Too many young women who marry ministerial students do not have the kind of commitment necessary for the difficult role of a preacher's wife. And some young preachers seem to share the widespread attitude that if this marriage doesn't succeed, it can always be abandoned.

Because divorce of ministers has such a devastating effect upon the lives involved, the cause of Christ and the influence of churches, every possible effort should be given to save every marriage of ministers. Some seminaries and denominational agencies do try to help their personnel who are struggling to save their marriages but mostly in a haphazard way. We are reluctant to provide the needed help because we are ashamed to admit the problem.

State Baptist conventions do about everything else under the sun to help pastors. Why not offer help for troubled marriages among ministers? In larger Baptist conventions a specially trained staff member could be made available. In other conventions a referral service could be provided. Most pastors whose marriages are sick do not know how nor where to go for help.

The divorce rate among ministers stands to increase rather than decrease. Why not face it and try to stem the tide? Divorced preachers have a little better chance to survive in the ministry now than in the past but divorce will always be a stigma for Baptist ministers.

## The Christian and Conservation of Energy

It's time all Christians join in efforts to conserve energy and the national resources the Creator has provided. Whether or not we agree with the specific proposals of the President is not the point of this plea. The point is our religion should include recognition of the sanctity of all creation, the use of only our fair share and the willingness to share with everyone else in the world.

For America to have only six percent of the world's population and use a third of all the world's resources is not fair and cannot always continue. The prevailing attitude of having all we want instead of all we need must end. To see how much instead of how little we can use is downright immoral.

The call to conserve energy will reveal the character

of Americans. Do we have the moral fiber to respond unselfishly?

The key words in such considerations are greed and sacrifice. Greed is an animal trait that surfaces in too many of us when our endless supplies are threatened. Witness the howl from special interest groups who are being called on to limit their use of resources. When it comes to

sacrifice, all of us tend to consider we should be the exceptions but we are willing for others to make sacrifices.

America is regarded as a Christian civilization but there's nothing Christian about our prodigal use of national resources. One disappointment in all the current talk about conserving energy is the absence of any spiritual dimension. To save energy and share it fairly is not only a patriotic duty but also a spiritual obligation.

## Baptist Forum

I am a Southern Baptist and a pastor of a Southern Baptist church. But your article of Daley's Observations on "What About Lay Pastors" greatly disturbed me. It seemed to me this article was stressing using laymen instead of God called men.

Where would this leave men that have trained and left job and home to follow the Lord? Is this an indication that we that have done this should seek other employment in order to serve a church. On my salary I have thought about this a lot.

I disagree that laymen should pastor our churches. I think our pastor should be called of God. I would like for you to clarify this article more fully in a letter to me.

Virgil Morris, Germantown

ANSWER: I agree with you completely. My suggestion assumed God could call a layman as well as an ordained preacher to serve as pastor and that an autonomous church could call a layman as pastor if it chose to do so.

The suggestion was not to put pastors out of work but to help churches unable to pay full time pastors have a pastor. — Editor

As Dr. and Mrs. H.B. Kuhnle concluded their six-months as interim at Rosemont Baptist Church, the church pondered how to best express appreciation for this time of preparing for a new pastor. Knowing that their long years of service must have produced countless silver items, and knowing of their great love and support of missions, the committee in charge of their farewell reception decided to present a donation in their honor to the Sellers

Baptist Home in New Orleans. The Kuhnle's daughter, Mary Dan, serves the SBC Home Mission Board as director of that agency, and the letter announcing the donation will direct her to use it in any way that it is needed.

Elexene Cox, Lexington

During the past two years, I have become very involved with the Big Brothers of America program. Through this organization, I have matched concerned, responsible men with boys who were being raised in homes without their fathers.

A man and boy may be together only three-four hours per week, but usually the friendship is strong, and the influence is great upon both the boy and the man. Too often, I have had Christian mothers come to Big Brothers, asking if I could find Big Brothers for their sons. Their churches had not recognized the needs of these mothers, and they did not want to ask for the help, even though they would have preferred Christian men to work with their sons. Thus, the "hero-worship", which rightfully developed, was often directed toward non-churchgoing men.

In our churches, it is very easy to overlook those mothers who might appreciate this friendship if it were offered. Certainly, it is not necessary to join Big Brothers (or Big Sisters) in order to find a place of ministry. Probably, within our own church memberships, and certainly within our communities, there are those who would be very grateful if we offered this friendship to their sons and daughters.

If anyone would like specific information about Big Brothers, they can contact their nearest Big Brother

agency, (headquarters at 341 Suburban Station Bldg., Philadelphia, Pa. 19103) or write to me at the address below.

John W. Carter  
750 South Dickerson St. #412  
Arlington, Virginia 22204

The discussion about ordaining deacons who have been married before is interesting and indicates our pre-occupation with legalism.

Some of our divorced church members have been Christians since they were divorced. So we are saying that God will forgive all of the pre-conversion past, they become new creatures, but they are not qualified to be deacons. I realize that it is easy to find out who has been married before, but I've never known how you decide who is "grave." And who is really "double-tongued"? How much wine is "much wine"? And who decides what prospective deacon is "greedy" and what money is "filthy"? And how does one decide just which man rules his children and household well?

And that part of I Timothy 4 that relates to deacons wives has always bothered me. Those "grave, sober, faithful in all things" kind of women.

I am perfectly contented to let God make these kind of judgments of spiritual maturity and character. And I'm willing to let my congregation choose their deacons without screening, discrimination, laws, rules, regulations or checking on divorce dates at the courthouse. We pick out divorce because it is obvious and on legal record and ignore the other qualities of character because they aren't documented.

Bob W. Brown  
Lexington

# Mountains to the Mississippi

## St. Matthews Church Sets 50th Celebration

St. Matthews Baptist Church, Louisville, will celebrate its 50th anniversary with special services on two Sundays during May.

Sunday, May 8 at 7 p.m. former pastor Carroll Hubbard Sr. will bring the message, followed by a multimedia presentation of the church's history.

May 15 at 8:45 a.m. and 11 a.m. former pastor Verlin Kruschwitz will be guest speaker. At 3 p.m. former pastor Alton H. McEachern will be featured followed by a musical, Beginnings, presented by the sanctuary choir directed by Wendell L. Boertje. Fellowship and refreshments will follow this service.

## Clowns and Magicians

Crestwood Baptist Church, Frankfort, has recently formed a Clown and Magic Club.

Linda Snelling, a recent graduate of the University of Louisville Clown School, is directing the clown club. Ralph Coy, a member of the International Brotherhood of Magicians, is directing the magic club.

# Personnel Changes

## McSwain Accepts Call As Hurstbourne Pastor

T. L. McSwain has resigned as pastor of First Baptist Church, Richmond, to become pastor of Hurstbourne Baptist Church, Louisville. He will begin his Louisville ministry June 5.

McSwain is a native of North Carolina, a graduate of Wake Forest College, Southern Seminary and Lexington Theological Seminary.

Pastoral experience in Kentucky includes Southside Baptist Church, Louisville; Third Baptist Church, Owensboro; Immanuel Baptist Church, Paducah; and First Baptist Church, Richmond.

McSwain has served Kentucky Baptists with many important assignments including convention president.

Mrs. McSwain is the former Bettye Mulloy of Louisville. The couple has three sons.

## Gracey Church Calls Hill

James E. Hill has accepted the call to become pastor of Gracey Baptist Church. Hill previously served as music

and youth minister at Thixton Lane Baptist Church, Louisville.

## Cunningham is Interim Pastor at Frankfort

Richard B. Cunningham, associate professor of Christian philosophy at Southern Seminary, has agreed to serve as interim pastor of First Baptist Church, Frankfort.

Cunningham is a graduate of Baylor University and holds his Ph.D from Southern Seminary. He has served as a pastor, interim pastor and also as a



Cunningham campus minister.

## Baker Leaves Ghent Post

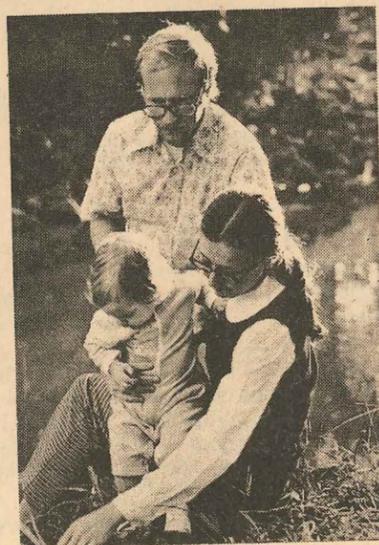
Floyd N. Baker has resigned as pastor of Ghent Baptist Church, effective May 29. He has been pastor of that church for almost four years. He will become the pastor of First Baptist Church, Williamson, W. Va.



Baker

# Double Exposure

The most beautiful word in the English language? Would you believe, when asked that, 422 of 600 college students wrote "Mother"? Southern Baptists' Christian Home Week observance May 1-8 is a natural tie-in to this national tradition of honoring mothers. The Baptist Sunday School Board's Family Ministry Department has provided five books this year on Christian family money management for first graders through adults, available at Baptist Book Stores. In learning about stewardship of possessions, we learn about giving, something our mothers have taught us through years of unselfish example.



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# Baptist News in Brief

## SBC TV Center Opens

The Christian world is entering a new era of electronic communications, signaling the beginning of the greatest evangelistic effort in the world's history.

Paul M. Stevens, president of the Southern Baptist Radio and Television Commission, said at a dedication of the agency's new \$3.3 million TV-studio and training center in Ft. Worth, Tex.

The building—dedicated debt-free—is called the Paul M. Stevens International Communications Center and is part of the Southern Baptist Radio and Television Commission complex. Stevens has led the agency 24 years.

Total property value, when the building is completely furnished, will place the worth of the entire Radio and Television Commission facility in excess of \$5 million.

## Who's Holding the Reigns in Plains?

Reports indicate that some members of the Plains Baptist Church in Georgia might pull out and form another church. The church, of which Jimmy Carter was a member when elected President, called for the resignation of Pastor Bruce Edwards Feb. 17. Edwards resigned and a move April 17 to reinstate him failed.

Edwards said he did not encourage the move to reinstate him nor is giving any support to those discussing the possibility of a new church.

Since the resignation of Edwards the church has suffered a decline in Sunday school and Church Training attendance, WMU participation, young people response and church contributions, according to a report.

Members of the Carter family are among those criticizing the action of the church relative to Edwards.

## Cochran Elected by BSU

Brent Ellis Cochran, junior at Kentucky Wesleyan College, has been elected state BSU president for 1977-78.

Son of Baptist minister W. Truman Cochran of Robards (Ky.) Baptist

Church, Cochran plans to become a medical doctor. He is a biology major and chemistry minor at Kentucky Wesleyan.

In the coming summer he will be a BSU summer missionary to Guam.

Cochran has been BSU vice president and president-elect and music director and pianist for a revival team. He is also on Kentucky Wesleyan's religious affairs task force, student government, student member of the academic policies committee, biological society, pre-professional society and intramural softball. He has been an RA leader, Training Union director and choir director in his local church.

## Walnut St. Ranks 16th Of 35,073 SBC Churches

Baptist Press has released this list of the top 20 Southern Baptist churches by membership size. It notes most of the 35,073 churches in the 12.9 million member convention have under 300 in membership:

1. First, Dallas	18,869
2. Bellevue, Memphis	11,407
3. First, Lubbock	10,445
4. First Southern, Del City, Okla.	9,935
5. First, Amarillo	9,244
6. First, Houston	9,049
7. First, San Antonio	8,961
8. Dauphin Way, Mobile, Ala.	7,276
9. First, Wichita Falls, Tex.	7,188
10. Travis Avenue, Ft. Worth	7,132
11. First, Jacksonville	6,918
12. First, Atlanta	6,784
13. North Phoenix (Ariz.)	6,657
14. South Main, Houston	6,562
15. First, Tulsa	6,522
16. Walnut Street, Louisville	6,373
17. First, Jackson, Miss.	6,356
18. Cliff Temple, Dallas	6,226
19. First, Midland, Tex.	6,188
20. First, Lawton, Okla.	6,048

## Amy Wins Nanny to Christ

Mary Fitzpatrick, Amy Carter's nanny rose from her seat next to President Carter and walked down the aisle of First Baptist Church, Washington, D. C., Sunday, Mar. 20, to ask for baptism.

The congregation voted to recom-

mend the 31-year-old black woman, convicted in 1970 for the slaying of a Georgia man, to the church membership committee on the basis of her statement of Christian faith. She will be baptized by immersion at a later date.

Mrs. Fitzpatrick, while Amy looked on beaming, made her way to the front of the sanctuary, even before the hymn of invitation began. She was greeted warmly by the pastor, Charles A. Trentham, who told her: "Amy told me two Sundays ago, with great excitement, that you would be coming into our church."

She had attended Amy's baptism at First Baptist Church earlier this year and the President told Trentham at that time that Amy would talk to Mrs. Fitzpatrick about her relationship to the church.

## Ohio Board Withdraws Church's Privileges

Participation in annuity and state Baptist executive board privileges has been withdrawn from Oak Hills Baptist Church in Cincinnati because it is "out of fellowship in practice or doctrine."

The executive board of the State Convention of Baptists in Ohio took unanimous action in Columbus on this recommendation from a study committee headed by Arthur L. Patterson, pastor, First Baptist Church, Mason, Ohio, in the Cincinnati area.

Patterson said the committee had a cordial meeting with Oak Hills Pastor Allen Falls and one of the church deacons but discovered through the conference there is "too much divergence of doctrine between us." The discussion closed with a prayer, he added.

Oak Hills Baptist Church, he reported, engages in tongue speaking, and has practiced alien immersion and foot washing as church ordinances.

The church had previously been voted out of membership in Cincinnati Baptist Association at its 1975 annual meeting.

Asked about another Cincinnati church dismissed from the association at the same time, Patterson said, "Sayler Park Church has withdrawn from us" (the state convention).

## Western Recorder

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

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## Couldn't Predict Pressures: Sullivan

# Special Report

by James Lee Young

Southern Baptist Convention (SBC) president James L. Sullivan says he could not have predicted the work and pressure that suddenly confronted him with his election in a bicentennial year, when Southern Baptist layman Jimmy Carter ran for and won the U. S. presidency.

Sullivan, 67, has declined to be named for a traditional second term as SBC president. By his own admission, he is a hard-driving individual who was booked heavily even before assuming the highly visible and oft-quoted post of SBC president.

Sullivan, also in the middle of a five-year term as vice president of the Baptist World Alliance, served over 20 years as president of the SBC Sunday School Board in Nashville, retiring from the board at the end of 1975.

His time has been eaten by more than 130 speaking engagements with only one week free since Labor Day 1976, writing assignments, some 100 letters to write a week, plus multiplied news interviews for newspapers, magazines, radio and television.

He doesn't complain, but recently told Baptist Press that the "ceaseless air travel, constant physical and emotional strains and absences from



James L. Sullivan asserts that a "Rope of Sand with Strength of Steel" is possible in his book by that name on Baptist polity.

home" convinced him that one term was "best for me and for the convention."

Sullivan has been hailed by some as "Southern Baptist' man of the hour," at a time when the denomination has enjoyed unparalleled international media attention, the result of an SBC appearance in Norfolk by President Gerald Ford and the campaign and election of President Carter.

When the Plains Baptist Church controversy broke over whether to admit a black minister as a member, Sullivan, that same day, reaffirmed to the media the Baptist tradition of local church autonomy and at the same time declared himself firmly in favor of racial openness in Southern Baptist and all Christian churches.

During the crisis in Carter's home church in Plains, Ga., generated two days before the 1976 national elections, Sullivan spent hours at a time on the telephone answering questions on Southern Baptists, Baptist polity, race and related issues.

At one time, he recalled, six reporters were lined up, holding for telephone interviews. One morning, phone calls interrupted his breakfast five times. Reporters still call on wats lines and talk at length. With few exceptions, Sullivan told Baptist Press, the media has been fair and accurate.

Even now, wherever he goes, local pastors, missionaries and other hosts know in advance they have a newsworthy, quotable and responsive source in Sullivan. Often, a reporter will be waiting in the car that takes him to his hotel, a home or to where he will speak.

Although Sullivan has consciously tried to slow his pace, he is awake by 5:30 a.m. each day and well into his activities by the time most people are stirring. This time of day, he finds—after years of doing so—is the best time for daily devotions.

Looking toward the Southern Baptist Convention annual meeting in Kansas City, Mo., June 14-16, 1977, Sullivan said he believes a major issue could be the desire of 35 Canadian Baptist churches and missions, who consider themselves Southern Baptists, to receive more assistance from the national agencies of the denomination.

Discussing another potential Kansas City issue, Sullivan said he has "no objection to full release of all votes" taken at the SBC.

The SBC Executive Committee has recommended that all votes be released on issues but they not be released on officers unless a majority of the body asks for it. Sullivan said, however, "I think Baptists have a right to any information they wish concerning their own operation."

On the so-called debate between "conservatives" and "liberals" in the denomination, Sullivan cautioned against identifying anyone as a liberal, "unless we recognize that it depends on what subject you're talking about." He called such debate, however, "potentially healthy" for the denomination.

Addressing some other issues, Sullivan said he could not get as excited as some about the "latest wave" of the charismatic movement: "It comes and it goes away," he said, noting also that this is the third such movement he has seen in his lifetime.

On Bold Mission strategy—Southern Baptists' efforts to evangelize the world by 2000 a.d.—he said the goals and ideals are idealistic and perhaps unreachable, "but this isn't bad . . . we should always reach beyond ourselves, to enable us to reach further than we would otherwise."

He predicted that for the near future not many women will become pastors of Southern Baptist churches but that many could and likely will become professors and instructors in Baptist seminaries and colleges, institutional chaplains and church staff members.

"I think, traditionally, people are going to prefer men pastors," he said.

" . . . In the SBC, we have quite a few women ordained as deacons, but it's still a matter of controversy and difference of interpreting scriptures."

Eventually, Sullivan said, women and ethnics will come to have more positions of leadership at all levels of SBC life . . . it's moving in that direction. I think it will come in time, and we'll be logical and accept it when it does come.

Sullivan said the denomination's greatest accomplishment in recent decades is the "ability of the agencies to work together toward common objectives as a team. Before World War II, the agencies could hardly communicate with each other . . . and I think we're at the point where—if we can get motivation built to a high level—we're in for some real growth and development as a denomination."



Buses were provided to restaurants, shopping areas and a local state park.



Pool open! Obviously, this motel knew Baptists get more than their feet wet!

## Kentucky Baptists at Work

At Bardstown

### Music, Missions, Buses, Business, Students, School: This is WMU '77

by Jim Cox, Associate Editor

More than 1500 state Baptist women pondered the question "Who Will Go?" Apr. 21-23 on the outskirts of one of Kentucky's oldest settlements, Bardstown. Through testimony and song they acknowledged support of their denomination's missions enterprises and reaffirmed a personal call to commitment to share Jesus in daily witness.

The 74th annual meeting of the state WMU was the first held outside the traditional confines of a church auditorium. The group met in spacious surroundings of Nelson County High School auditorium.

Completed in 1968, the facility afforded plush seating in air conditioned comfort. Carpeted floors, a magnificent stage, excellent acoustics and flexible lighting patterns enhanced the event.

The program itself was an interweaving of music, missions testimonies, devotional periods, dramatic and panel presentations, business and major addresses. At most of the five sessions almost all of the auditorium's 1400 seats were taken.

Casual visitors and new observers commented on their surprise that every session began at the time scheduled and dismissed at or before the stated

time. One associational missionary commented, "Our state convention could learn an awful lot from these women!"

Nelson County Baptist women were gracious hosts. They had provided for every detail in the way of hospitality, including arranging school buses to carry their guests to Bardstown restaurants for Friday lunch. In some cases buses went on to a shopping center or My Old Kentucky Home State Park afterward.

Students at the high school welcomed the group, too. Several of them presented the musical production "Break Through" as a special event for the ladies, not originally scheduled on the printed program.

New officers were elected for the 1977-78 year, including Mrs. Wayne Dehoney, Louisville, serving her third year as state president; Mrs. Horace Hamrick, Georgetown, vice president; Mrs. Frank Hacker, Covington, secretary; and Mrs. J. Chester Durham, Louisville, treasurer.

Mrs. Emily Jaegle, retiring after 29 years as state WMU treasurer, was presented a trip to a missions conference next October in the Bahamas for North American Baptist women. Mrs. Anny Mary Byrdwell was

recognized on completion of 10 years' service with the state WMU office. She currently serves as state Baptist Young Women director.

The group accepted the invitation of First Baptist Church, Florence, for its 1979 convention. It had previously voted to go to Calvary Baptist Church, Lexington, May 2-4, 1978.



Mrs. Lealice Dehoney, state president [center], confers between sessions.

# Christian Education

## Two Baptist Colleges Are State-Aid Defendants

In the wake of a court suit against two Missouri Baptist schools' involvement in a state student aid program, the Missouri Baptist Convention's executive board voted to express "full confidence" in a convention elected committee studying impact of public funds going to colleges.

Southwest Baptist College, Bolivar, and William Jewell College, Liberty, were among several defendants in the suit, filed by Missourians for Separation of Church and State, charging that the Missouri College Student Grant Program is being administered unconstitutionally and in violation of the laws of Missouri.

Joining the two Baptist schools as defendants are the commissioner of higher education, the nine members of the Missouri Coordinating Board on Higher Education, and seven other church-related colleges.

The Missouri executive board's statement said, "We regret the lack of cooperation and confidence expressed by the recent legal action taken by critics who are bypassing due process as adopted by democratic and Baptist procedures...We call our brothers and sisters to await the report of the special study committee."

A. L. Palmer, pastor of First Baptist Church, Trenton, Mo., is president of Missourians for Separation of Church and State and a trustee of Southwest Baptist College.

Among those joining in the suit are former Missouri Baptist Convention president Hugh Wamble, a professor at Midwestern Baptist Theological Seminary, Kansas City; W. Ross Edwards, retired editor of the Word and Way, news publication of Missouri Baptist; Roger D. Briggs, pastor of First Baptist Church, Bethany, Mo.; and James Tatum of Anderson, Mo., a former member of the Missouri Convention's executive board.

In a news release about the suit, Palmer said the student aid program is administered unconstitutionally because "grants are going to students which attend schools which discriminate on the grounds of religion and sex in hiring administrators, faculty or staff, or in admitting students."

The news release stated the state constitutional provisions are violated because the program "is being administered in such way as to support religion directly or indirectly, to entangle the state with the church-related schools, and to encourage church-related schools to give up or slacken their religion-related practices in exchange for public funds."

In November of 1976, Southwest Baptist College and William Jewell College were found to be in compliance with the state laws pertaining to the Missouri Grant program. Students attending those schools were declared eligible for continued participation.

The next month Hannibal-LaGrange College, a Baptist school, was ruled ineligible because it openly discriminated in hiring practices on the basis of religion.

The statement from the Missouri Baptist executive board, originating from a motion by Lester Harnish of St. Louis, came in response to an emotional appeal from William Jewell president, Tom Field.

"I am disturbed by the actions of this self-appointed group of messiahs who are dedicated to saving us from ourselves," Field said. "The colleges make a contribution to Missouri Baptist life far beyond their numerical strength and financial contributions of the convention."

In an apparent reference to those who initiated the law suit concerning the administration of the Missouri Grant Program, Field said, "They are creating chaos. They are dividing the convention."

"In some quarters," he explained, "it is being said that the Missouri Baptist Convention is in part responsible for the latest suit. I think it is high time the executive board disassociate itself from this group and become an advocate for its institutions."

## C-N Dedicates Center

A new \$3.2 million humanities building was dedicated at Carson-Newman College, a Baptist school in Jefferson City, Tenn., in late April.

The Henderson Humanities Building, named for Carson-Newman president John T. Henderson (1892-1903), the

new structure also houses Gentry Auditorium, named for another past president of the school, W. L. Gentry (1917-1919).

The new facility houses the departments of religion, foreign language, English, philosophy, speech and drama, and includes closed circuit television capability.



Cumberland College president J. M. Boswell [left] accepts the Southern Baptist Convention's Home Mission Board's Church Extension Award from Larry Jones, director of Appalachian Ministries at the Kentucky Baptist college. The award was given to Boswell in recognition of his support and encouragement in Cumberland's church extension work in the field of home missions.

## May Marks Anniversary Of Women in Seminary

Though members of the fairer sex are now a normal part of the seminary scene, that hasn't always been the case.

It all started 75 years ago in May when the board of trustees of Southern Baptist Theological Seminary authorized the opening of the seminary's classes to women preparing for Christian work, one of the first seminaries in the United States to do so.

Though the women were not allowed to matriculate as regular students, they did attend classes and take exams. By 1903-1904, President E. Y. Mullins reported that 48 women were attending lectures regularly.

This beginning led in 1907 to the establishment by Southern Seminary of the Woman's Missionary Union Training School, later called the Carver School of Missions and Social Work. That same year the seminary turned over management and control of the new school to the Southern Baptist Women's Missionary Union.

The Carver School was merged into the seminary in 1963.



Before speaking to the Georgetown College Envoys, Ray E. Roberts, executive secretary-treasurer of the Ohio Baptist Convention met with Dell Jagers, president of the Baptist Student Union at Georgetown. Roberts, the father of four Georgetown graduates, outlined his "criteria for choosing a college" for the Envoys. Jagers is the son of Mr. and Mrs. W. D. Jagers, Prestonsburg.

## Pope Duncan Accepts Stetson Presidency

Pope A. Duncan, president of Georgia Southern College, Statesboro, Ga., since 1971, has been elected president of Stetson University, a Baptist school in DeLand, Fla.

The 56-year-old veteran educator and administrator will assume his responsibilities as the seventh president of Florida's oldest institution of higher learning, about July 1. He succeeds John E. Johns, who left last summer to accept the presidency of Furman University, Greenville, S.C.

Duncan, a Glasgow, Ky., native, served as president of South Georgia College, 1964-68, when he joined the Georgia Southern administration as vice president. Before that, he was professor of church history at Southeastern Baptist Theological Seminary, Wake Forest, N. C., 1953-63.

Duncan has also served as dean, Brunswick (Ga.) College; professor of religion at Stetson on two occasions, 1946-48 and 1949-53; director of religious activities, 1945-46, and professor of church history, 1948-49, at Mercer University; fellow in church history at Southern Baptist Theological Seminary, 1944-45; and assistant and then instructor in physics at the University of Georgia, 1938-41, during undergraduate college days.

A member of Phi Beta Kappa,



Duncan



Thurl Ravenscroft, the voice of Tony the Tiger and numerous Walt Disney characters was the featured speaker during Spiritual Emphasis Week at Georgetown College. Ravenscroft, an active Christian layman, is shown taking a break with Chris Meigs, son of Dr. and Mrs. Tom Meigs. Meigs is chaplain at Georgetown College.

## Southern Seminary Honors Clarence Jordan

Southern Baptist Seminary designated April 26-29 as "Clarence Jordan Awareness Week."

Clarence Jordan, who was often called "the prophet of Koinonia," was a Southern Baptist minister and founder of the interracial Koinonia Farm near Americus, Ga. Koinonia Farm became a symbol of the civil rights movement in the South during the 1950's and 1960's, and became a target of bombings, burnings and

shootings. Jordan died in 1969 at the age of 57.

A graduate of Southern Baptist Seminary, Jordan spent several years working in Louisville's inner city area.

Featured speakers for the week honoring Jordan's life and pioneering activities were Mrs. Florence Jordan, widow of Clarence and a director of Koinonia Partners, and Harry Hollis Jr., of the Southern Baptist Christian Life Commission.



H. C. Chiles of Murray, right, a trustee of Golden Gate Baptist Theological Seminary, Mill Valley, Calif., talks with William M. England of Covington, a master of religious education student. Chiles was on campus for the annual meeting of the board of trustees.

## Trustees Honor McCall

The 61-member board of trustees of Southern Seminary, meeting in annual session April 19-20, honored President and Mrs. Duke K. McCall on the 25th anniversary of his inauguration, renewed long-standing ties with the Nigerian Baptist Theological Seminary, elected seven faculty members, filled three endowed professorships, and considered future constraints on the spiraling enrolment of the denomination's oldest institution.

The McCalls were presented a new automobile as a personal gift from members of the board in recognition of a quarter-century of service by the seminary's seventh president.

The board tabled for further study a proposal on future enrolment constraints, noting that the explosive growth of Southern Seminary in recent years had strained the seminary's resources and could threaten its ability to maintain high quality programs.

Trustees acknowledged that continued excellence is dependent on the success of the seminary's \$10 million endowment campaign, which will be launched in Louisville this spring, then move to the national level in late 1977.

# Religious Liberty in America

Rooted in Baptist Heritage...

On June 12 Southern Baptists will join with other denominations in celebration of Religious Liberty Day. James E. Wood Jr., executive director, Baptist Joint Committee on Public Affairs, Washington, wrote this article on Roger Williams' contribution to the cause of religious liberty.



The conspicuous role of Baptists in the cause of religious liberty has long been regarded by many historians and theologians as the finest contribution of Baptists to Christianity.

An integral part of Baptist faith, religious liberty has occupied a prominent place in Baptist history. In the 17th century when Lord Chancellor King sought to recognize John Locke as the author of religious liberty, Locke forthrightly declared that "the Baptists were the first and only propounders of absolute liberty—just and true liberty, equal and impartial liberty."

An important source of our heritage of religious liberty, wrote Cecil Northcott, "lies in the witness of the Baptist churches whose devotion to this idea, through years of persecution in Protestant Europe, makes their place a foremost one in the history of liberty."

"This contribution," former U. S. Chief Justice Charles Evans Hughes declared, "is the glory of the Baptist heritage, more distinctive than any other characteristic of belief or practice. To this militant leadership all sects and faiths are debtors..."

The story of Baptists and religious liberty in America is rooted in the legacy of Roger Williams, who has long been acknowledged as the architect of the American tradition of religious liberty and the separation of church and state. The father of religious liberty in America and founder of the colony of Rhode Island and the first Baptist church on American soil, Williams sought to maintain a biblical and theological basis for religious liberty and the separation of church and state.

Williams was inspired by John Murton, an English Baptist preacher who was confined in Newgate prison because of his faith, and was also influenced by Murton's publication, "An Humble Supplication," which was declared the right of religion to be free from state interference. As a result of this influence, Williams insisted that the authority of the state is "not religious, Christian, etc., but natural, human, (and) civil." Therefore, it is "improper" for the state to proscribe matters of conscience or religion.

"All lawful magistrates in the world, both before the coming of Christ Jesus and since," Williams wrote, "are but derivatives and agents... serving for the good of the whole." Hence, "no civil state or country can be truly called Christian, although true Christians be in it."

To Williams, as to Baptists today, church and state must be separate not only for the church to be the church, but for the state to be the state, God to be God, and for Christians to be Christians. The state can never assume the role of God who alone is Lord of conscience. And faith, to be faith, must be free and voluntary.

As a consequence, Williams maintained, as do Baptists today, that compulsory and tax-supported religion is un-Christian, that the biblical Israel cannot be a model state for Christians, and that the First Amendment requires an equality of all persons and groups before the law as a fundamental responsibility of all civil government.

It would be difficult to overstate the importance of Williams to American and Baptist history. The author of religious liberty in America, Williams became the real founder of the new Republic.

The late Perry Miller, esteemed for his remarkably sound judgment of American colonial history, declared: "For the subsequent history of what became the United States, Roger Williams possesses one indubitable importance... as a figure and a reputation he was always there to remind Americans that no other conclusion than absolute religious freedom was feasible in this society."

...Key Contribution to Christianity

## Missions & Ministries

### Myers Named to FMB Overseas Division

Lewis I. Myers Jr., a former pastor of New Bethel Baptist Church, Hardinsburg, and a former minister of music and youth at First Baptist Church, Shepherdsville, has been elected associate to the director of the Foreign Mission Board's overseas division, effective July 1.

Myers, a Southern Baptist missionary who served in Vietnam, was elected to the newly created position during the April meeting of the Foreign Mission Board at the Wieuca Road Baptist Church in Atlanta.

As associate to the overseas director, he will work under the supervision of the director to augment the effectiveness of the division. He will work closely with the consultants in the division to assist them in coordinating and strengthening their programs of responsibility.

Among other duties, Myers will provide a clearing house service for specializations which the Foreign Mission Board does not have consultants such as in broadcasting and Theological Education by Extension (TEE). He also will compile data and conduct research projects needed by

the division.

Myers and his family were on furlough from Danang, Vietnam, when Southern Baptist missionaries evacuated as the country fell to Communism in the spring of 1975. His furlough was extended until July 1977 for him to assist the Home Mission Board in Atlanta with refugee work in the United States. In Danang, Myers was an evangelistic worker and chairman of the Vietnam Baptist Mission (organization of Southern Baptist missionaries).

Myers and his wife, Toni, both native Mississippians, were appointed by the board in 1960. In 1962, Myers started the publication department at Baptist headquarters in Saigon and directed Baptist publication work in Vietnam from 1964 to 1968. He also produced Sunday school lessons, evangelistic tracts and books.

He served as pastor of Grace Baptist Church in Saigon and participated in general evangelistic work there. He also helped survey nationwide evangelistic needs and opportunities.

Myers is a graduate of Mississippi College and Southern Seminary.

### Dunn Named US-2'er

Beth Dunn of Franklin, Ky., is one of 16 college graduates recently appointed as US-2 missionaries by the Southern Baptist Home Mission Board.

Miss Dunn, will serve in apartment house ministries in Birmingham, Ala. She is a graduate of Eastern Kentucky University.

### HMB Chooses Slaughters

Ray and Joyce Slaughter, of Lewisburg, W. Va., have been appointed missionaries by the Southern Baptist Home Mission Board.

Slaughter, a native of Todd County, Ky., is a graduate of Southern Baptist Theological Seminary and Belmont College. Prior to appointment he was a pastor in Fairlea, W. Va., and has served as pastor in Franklin and Sparta, Ky. His wife is a native of Butler Co., Ky. They have five children.

The Slaughters will continue to live in West Virginia where he will serve as area missionary for the Southern West Virginia area.

### More Kentuckians Attend Missions Conference

Kentucky was among 16 state Baptist conventions which reported gains in attendance at world missions conferences during 1976.

A total of 335 Kentucky Baptist churches participated in world missions conferences during the year, attracting 72,788, an increase of 18,888.

Throughout the Southern Baptist Convention, a total of 1,128,033 persons participated in world missions conferences during the 12-month period. The number of churches participating reached 3,565, an increase of 306.

World missions conferences are promoted by the Brotherhood Commission in cooperation with the Home Mission Board, Foreign Mission Board and state Baptist conventions.



New Missionary Appointees—Among the 18 missionaries appointed Apr. 19 during a meeting of the Southern Baptist Foreign Mission Board in Atlanta five career missionaries have Kentucky ties. They are [first row] Mr. and Mrs. R. Dwight Bass, both former students at Southern Seminary in Louisville, assigned to East Africa; [second row, left to right] Monica Kathley, who lived in Louisville while growing up, assigned to Upper Volta; Mary Lois Summers, who also lived in Louisville during her childhood years, assigned to North Brazil; and Anne Slinger, presently a student at Southern Seminary, assigned to Rhodesia.

# The people come back

Story & photos by  
Gregory Hancock

Eleven months out of the year the Big Sandy River winds listlessly—some-what less than majestically—along the West Virginia/Kentucky border, turning south at Louisa to run a crooked course into Virginia.

In April or early May the spring rains come and the Big Sandy chokes. She devours her own banks and vomits them into the houses, shops, churches and schools of the Cumberland Valley. When her waters recede the people who remain rebuild. They have done so before. They will do so again in future years. They are as much a part of this valley as the Big Sandy and their roots are firm beneath the silt and debris of a hundred floods.

Just now, however, the people are shaken. Some work while the water is still high, trying to rinse the mud from their homes before it sets into smooth clay-like icing. Others sit and wait for the drying, contending hard dirt cleans easier than wet mud.

The argument is academic. There is no easy way to scour what has seeped into every crack, crevice and design of wood and brick and stone. The marks of this flood will simply come to blend with those of the '63 flood and before that the '57 flood and before that the '49 flood.

Dust hangs like a fog over Pikeville, Ky. It clings to the skin and grits on the teeth of those who struggle through the debris and mud of a disaster that wasn't supposed to happen.

The flood that hit the Cumberland Valley this year caught the people off guard. The U. S. Army Corps of Engineers had pronounced the Big Sandy tamed. High water marks eight feet above those of the record breaking '57 flood say they were wrong.

Few in the disaster area blame the Corps, however. Mostly they blame the eight inches of rain that fell in only three to four hours over southeastern Kentucky. The army could do nothing about that.

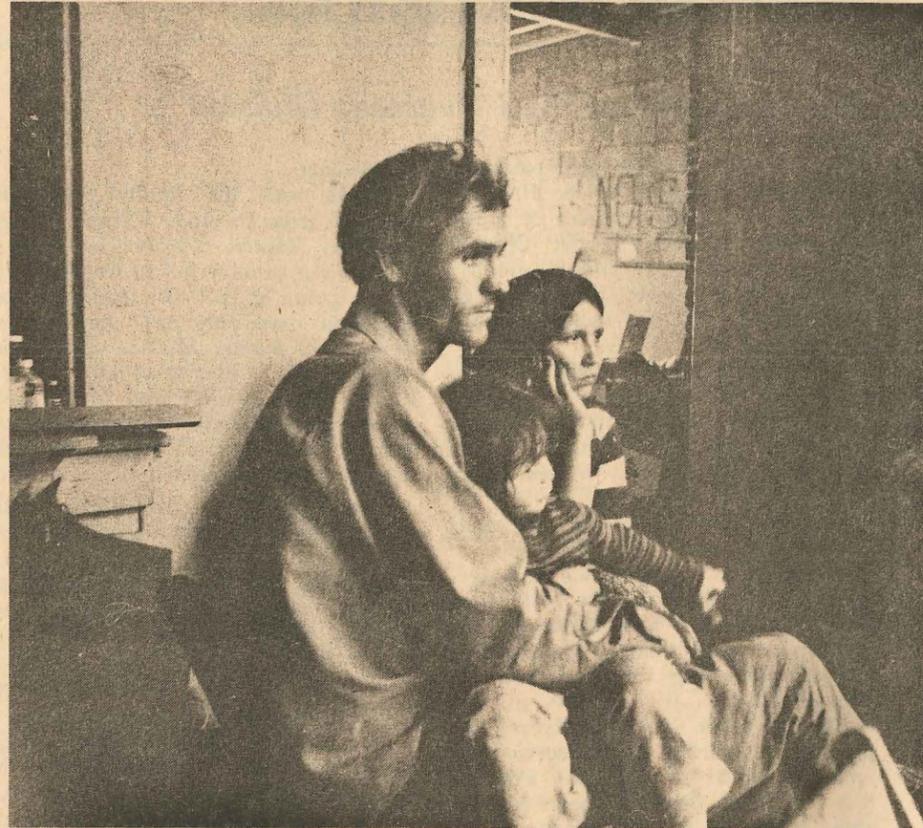
Besides, as long as the mines operate in southeastern Kentucky there will be money to rebuild what the river takes away.

The people know this. They are wise to the natural order of things. They accept what is to be accepted and turn their hands to reconstruction.

On April 12 the Kentucky Baptist Convention asked for volunteers to help with disaster relief in the flood area. Social workers from the Kentucky Baptist Child Care Program responded and arrived in Prestonsburg Wednesday morning, April 13. They found relief efforts already well under way.

Laverne Brody, American Red Cross volunteer supervisor for disaster services, gave the group assignments. "Our problem just now is not money or material," she said. "It is finding out who needs what and getting things distributed."

Distribution was a problem. Some families did not know



A family in Pikeville waits for the flood waters to recede so they can begin to rebuild. Some saved only their lives. For them, the comeback will be slow.

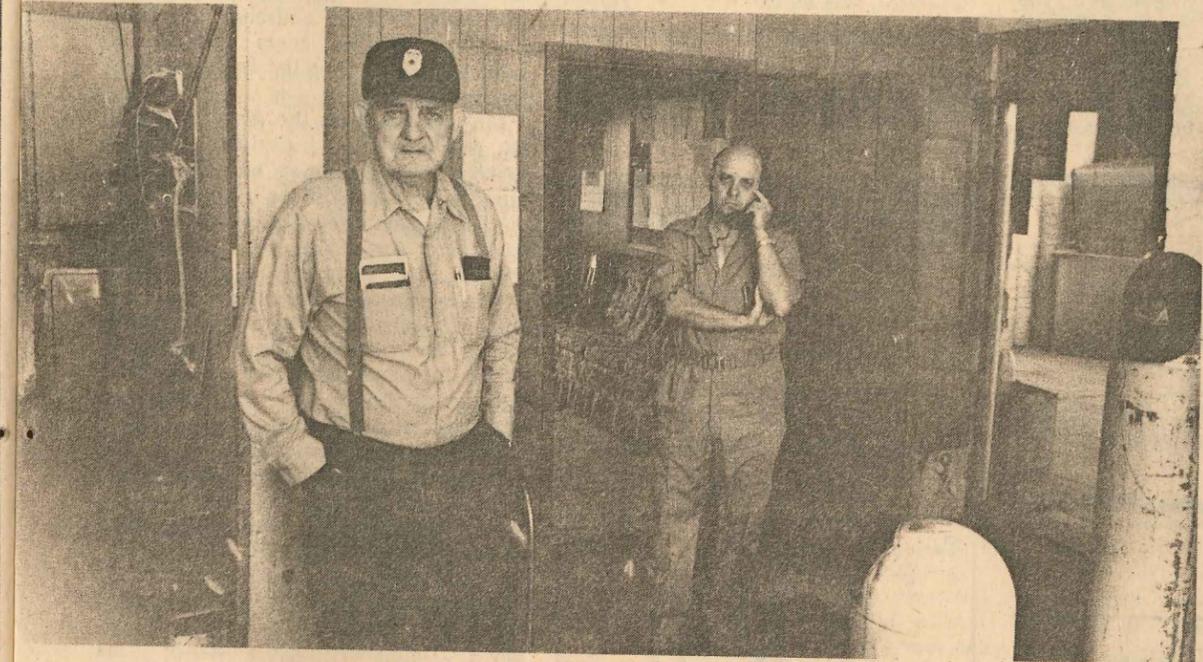
relief was available. Others did not know to what extent they could receive aid. Churches in the area began to pick up where the Red Cross left off—turning their facilities into shelters and distribution points for food, clothing and a few appliances.

At Betsy Lane, Calvary Baptist Church sits on a hillside. Flood waters left it unscathed. During the flooding National Guard troops used the church as headquarters. The sealed well under the church was the only source of fresh drinking water for much of the area. Mrs. Cohen Campbell, wife of the Calvary pastor, picked up the spirits of flood victims who sought refuge there by handing out moon pies, Pepsi and lots of encouragement.

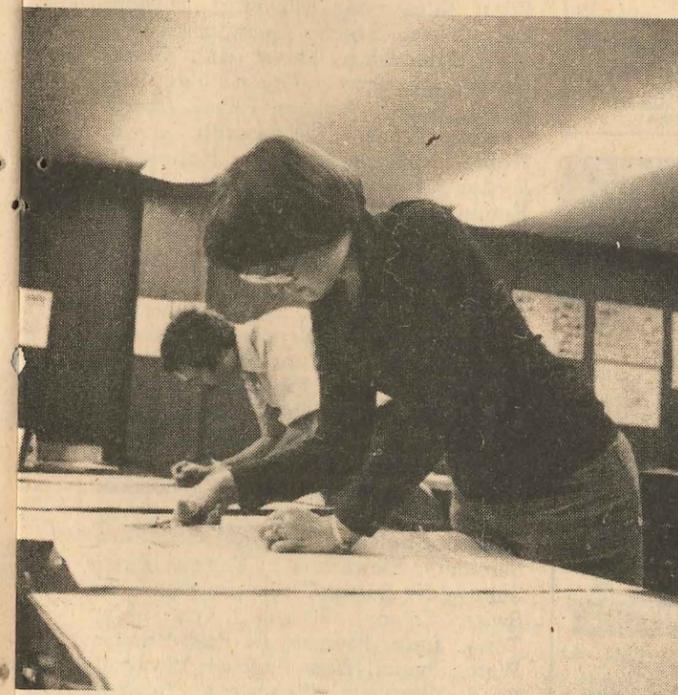
"This has happened before," she said. "And the people have always come back. We'll come back this time."

Bill Jagers, pastor of Irene Cole Memorial Baptist Church, Prestonsburg, and a permanent member of the Floyd County Rescue Squad, made the rounds of stricken communities in his area giving out brooms, mops, detergent, bleach, diapers and drinking water. At every stop he asked people if they had contacted the Red Cross or HUD. When they needed information he gave what he could.

Jagers stopped at Allen Baptist Church where over four feet of water had flooded the sanctuary. Saturday morning after the water receded pastor Earl Waugh assembled members of his congregation to begin cleaning up. The pews were destroyed. So were the musical instruments. Hymn books and Bibles were all waterlogged and the carpeting oozed



Above, the faces of Floyd County Rescue Squad Captain Graham Burchett [left] and squad member, Bill Jagers, pastor of Irene Cole Memorial Baptist Church, Prestonsburg, reflect the strain of flood relief efforts. At left, Alice Adams, volunteer Red Cross worker from the Kentucky Baptist Child Care Program puts together Corps of Engineer topical maps to help pinpoint areas hardest hit by the flood.



mud and water to the touch. The sanctuary was temporarily beyond hope but the tile floored educational building was a possibility.

By Sunday morning the fellowship hall had been scraped if not thoroughly scrubbed. Folding chairs were cleaned and set up. Pulpit furniture was salvaged and Allen Baptist Church met to worship and give thanks for what had been spared.

Not much was.

Towns barely existed at Belfry and Williamson. The new sanctuary at First Baptist, Pikeville, was being taken apart to dry out. Betsy Lane High School's modern, domed gymnasium would have to be remodeled. Prestonsburg's innovative church housing project would require first floor renovation.

But work crews from several Baptist churches go out daily to lend a hand with the cleaning and rebuilding. Home Mission Board personnel flew in April 14 to join Kentucky Baptist Child Care people already at work in the Red Cross centers. Individual church members attach themselves to any job that presents itself. They work to reinstate the status quo.

And Mrs. Campbell's words ring true with every shovel of dirt and every pail of detergent, ". . . the people have always come back. We'll come back this time."

## Ordinations

### Fulkerson Set Aside By Clay Church

D. T. Fulkerson was ordained to the ministry on March 20 by Pride Baptist Church, Clay. Fulkerson will be the pastor of Cherry Hill Baptist Church, Henderson. He is a student at Kentucky Wesleyan College, Owensboro.

## Revivals

### Fairview Sets Meeting

Fairview Baptist Church, Berea, will hold a revival June 5-11. Joe Mobley will be doing the preaching. Ray Dean is the pastor.

## Deaths

### Heart Attack Claims Midwestern Professor

Clifford Ingle, professor of religious education and church administration at Midwestern Baptist Theological Seminary died of a heart attack, April 18, at his suburban Kansas City home.

A native of Howard, Kan., the 62 year-old professor joined the Midwestern Seminary faculty in 1959.

He was a graduate of William Jewell College, Liberty, Mo., and received master and doctor of education degrees from Southwestern Seminary, Fort Worth, Tex.

Ingle is survived by his wife, Theda; and two sons.

## People

Arlis C. Hinson Jr., who recently resigned as manager of Cedarmore Baptist Assembly, Bagdad, Ky., has been called as business administrator of First Baptist Church, Shreveport, La. William E. Hull is pastor.

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## Frank Owen

### FLOOD RELIEF



Last week I listed churches and estimated restoration costs received to date. Of course that list has (and will) continue to grow.

May we list here the givers (churches, associations, individuals whose contributions of money had been sent through our state offices by Apr. 26, as this is written. Seventy-eight churches have thus responded to our appeals. Others are being heard from daily.

The needs are tremendous. We hope you will respond. Much other direct giving and services have been rendered, for all of which we are grateful, but listed below are all churches, associations and individuals we have received from at this writing.

Airline; Auburndale; Beattyville; Beechmont; Bethany; Bethel; Bethlehem; Big Muddy; Bronston; Buck Creek; Calvary (Pulaski); Calvary (N. Ky.); Carrol, Tina; Cedar Grove WMU; Clifty Grove; Corn Creek; Crescent Springs; Creston Missionary; Crestwood; Dallasburg; East Bend; East Bernstadt, First; Eden; Eddyville, First; Edgewood; Ellisburg; Elliston; Elm Grove; Everly, Georgiana; Fairview; Friendship; Forest Hill; Glensboro; Grace; Gracey; Green Ridge; Hall Street; Harris, Weldon; Hayes, Grace; Heaton, Frank; Hockensmith, Belva; Home Mission Board; Hopewell; Hyden; Immanuel; Island Creek; Kentucky WMU; Kreylick, Mattie J.; Laurel River; Laurel River Assoc.; Leung, Samuel; Liberty; Licking Valley; Linden Street; Ludlow, First; Magnolia; Manchester; Martin, A. Kenneth; Mill Creek; Mobley, Cecil; Morris, Kathryn; Moss, W. Ray; Mt. Carmel; Mt. Olivet; Mt. Pisgah; New Bethel; New Concord; New Hope; New Liberty; New Palestine; North Frankfort; Oak Grove; Owen, Franklin; Paducah, First; Paris, First; Penile; Poplar Ridge; Providence; Richardson Missionary; Salem; Shady Grove; Shelton, Thomas; Southern Seminary; Stewartville; Sturgis, First; Sunnyside; Sugar Creek; Swallowfield; Swiss Colony; Temple; Ten Mile; Terry, June; Thomas, O. Ray; Trinity; Watts Chapel; West Buechel; Westport Road; Westview; Woodstock; Yelvington.

## Sunday School Lessons

Lessons for May 15, 1977

by H. C. Chiles, Murray, Ky.

### International Series

#### Speaking with Wisdom

James 3:6-18

Nothing about man is more wonderful than the power of speech, which distinguishes him from the rest of creation. Because of the great power and influence of words, the Bible has much to say about the right and the wrong use of the tongue. On this subject this passage is a classic.

Like his Lord, James often used natural objects to illustrate his lessons. In illustrating control of the tongue, James referred to governing a horse by a bit on the bridle, a helm in the hands of a governor or steersman on a ship, etc. Likewise, the tongue of the Christian needs to be checked and controlled, thereby avoiding injured feelings and damaged reputations.

Through the centuries men have sinned against God and their fellowmen by using their tongues in the wrong manner. Of Moses we read: "He spoke unadvisedly with his lips" (Psalm 106:33). For that reason he was not permitted to lead the children of Israel into the Promised Land. Quite frequently our tongues have caused the Lord to withhold his blessings from us.

In verses seven and eight James tells us all manner of wild animals may be tamed by man, but the tongue can be tamed only by the Lord. He is the only one who can give the victory over this unruly evil. Like a serpent highly charged with venom, the tongue is "an unruly evil, full of deadly poison." For this reason, before you ever repeat an evil or false tale about anybody, apply three tests to what you are about to say. Is it true? Is it necessary to say it? Is it kind to say it? Very few evil reports can stand these tests and then be repeated. Through God's enabling grace the Christian can refrain from making malicious and injurious statements about others.

One can do more harm by his words than good by his deeds. Words can break friendships and spoil lives. Many friends have been separated and many homes have been wrecked by spoken words. Wounds inflicted with the tongue may never heal. A tongue can wound, defile and provoke to wrath. The tongue can be used to hurt and destroy or to heal and bless.

One should use his tongue for a wholesome and righteous purpose. With the tongue a Christian can plead for God, challenge others to do right, inspire to noble and heroic living, encourage the despairing and comfort the sorrowing. Use your tongue to cheer and to encourage and the world will be much better because you have lived in it. However, it should be said that you will never use your tongue aright unless your heart is right with God. Remember that "out of the abundance of the heart the mouth speaketh."

"The wisdom that is from above" is free from stain, partiality, insincerity and unwillingness to please and glorify God. Those who receive and possess this wisdom appreciate it and demonstrate it by their compassionate spirit, kind words and good deeds, thereby magnifying the matchless name of Christ.

### Life and Work Series

#### Godly Living

I Timothy 3:16-4:13

Paul was concerned that the life and ministry of Timothy, as well as all other believers who may read this letter, reflect the saving and transforming power of Christ and be thoroughly consistent.

Paul warned Timothy that religious instructors would appear on the scene and substitute the wisdom of men for the Word of God. Paul admonished him to reject all teachings which were contrary to God's Word, regardless of their source. He urged Timothy to warn the members of his church of these false teachers and their unscriptural teachings. It was imperative that he do some corrective preaching and teaching, a procedure which is needed in our churches today.

Paul dealt very frankly and pointedly with myths or fables. Knowing it is best to shun all teachings which are not in harmony with God's truth, Paul urged his readers to refuse to be deluded by false teachers and cults. Because of the prevalence of such today and the zeal and perseverance of their adherents there is a crying need for sound teaching.

Paul viewed life as a great game. He recognized the secret of success consisted of proper training and the faithful observance of the rules of the game. The word "exercise" as used here is related to the games in which self-denial and perseverance are needful for those who would excel and win. Paul did not have any hesitancy in admitting that physical exercise, within reasonable limits, is a good thing in preserving health and increasing strength. However, it is beneficial in this life only.

Physical exercise profits little in comparison with spiritual exercise, which is for eternity. Godliness brings the greatest, richest and fullest blessings to a Christian. A clean mind, pure heart, clear conscience and godly life certainly pay from a physical, mental and spiritual standpoint. Doing the will of God is the maximum achievement of any life.

One of Timothy's problems was being slightly young for his task, probably between thirty and forty years of age, even though many church members today would consider a man of his age entirely too old to be their pastor. Paul urged Timothy to conduct himself in such a manner as to command the respect of all, in spite of his age. Every minister of Christ is rightfully expected to be an example in character, conduct, conversation, companionship, convictions and consecration. Wanting him to live above reproach, both for his own sake and that of the gospel of Christ, Paul challenged Timothy to be a model for the believers in word and in deed.

If one is to be a good and effective minister or teacher of God's Word, he must be diligent in study, teaching and exhortation. The Bible commands him to study and the work challenges him to do so. Persistent study is the solemn duty of every person who attempts to be a spokesman for God and an instructor of the people.

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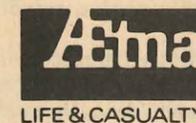
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