
WESTERN RECORDER

June 9, 1977



What Is the Future of Baptist Colleges?

What is the future of Baptist colleges? This question confronts Baptist leadership in many states where a considerable portion of all available financial resources goes to Baptist schools.

There is no general agreement on the answer to this question. Some are convinced Baptist schools must survive if the churches and denomination have the necessary leadership to survive. Others feel Baptist schools are desirable but not necessary for the future of Baptists. They are reluctant to agree to a larger share of Baptist financial resources which appear to be necessary for the survival and health of Baptist schools.

A larger question is what is the future for all private and church sponsored higher education in America. Have these schools which were the first in America and which have provided a large share of American higher education served their day? Can they survive with higher and higher costs and more and more competition from public institutions benefiting from huge government subsidies? In the sixties many were about to write off these private and church-related schools and turn higher education over to the state. But the picture has changed in this decade. The change may signal not only the survival of Baptist colleges but more dependence upon them for the kind of higher education sought by many today.

At least this is the conclusion of a recent study reported in the March-April 1977 issue of *The Southern Baptist Educator*. The study was on enrolment trends over the last 10 years in church-related colleges and universities and was done at the Center for the Study of Liberal Education at the University of Arizona. The 327 schools studied included 30 Baptist colleges.

The study reveals the growing proportion of higher education in recent years taking place in state-sponsored institutions. As late as 1950 one-half of all college students was in private or church-related institutions. Since 1950 the proportion of students in these schools has dropped from 50% to 25%.

However, this could be misleading since the study shows that while percentages have declined since 1950 the total number of students in private and church-related schools in the 1965-75 decade has more than doubled, increasing from 1,064,024 to 2,185,122.

The study shows that in 201 of the 327 private schools studied there was an average increase in enrolment for the 1965-75 decade of 35%. In the 122 schools reporting a drop in enrolment the average decline was 18%. Considering the enrolment in all 327 schools, there was an

average increase of 13% for the 10-year period.

In the 30 Baptist colleges included in the study, there was an increase in enrolment of 31% during the 1965-75 decade.

While final figures for 1976-77 enrolment are not available, it appears private and church-related colleges have fared as well or better than state-sponsored colleges. Preliminary reports show that enrolment in half of the public colleges declined in 1966-67 while private and church-related college enrolments show a 2% increase.

One conclusion of those making the study will be very interesting to Baptists. This conclusion is that "the educational and fiscal health of church-related institutions will in large part depend upon their tenacity in holding to the basic religious, spiritual and moral principles which animated their establishment."

This is contrary to the feeling expressed in some circles in recent years that colleges with strict moral standards would not attract the youth of this generation. These researchers, however, say church-related colleges will have to represent an attractive option to young people if they hope to compete successfully. They can not or should not try to match the services and policies of large universities with low-tuition charges.

These researchers say "a sustained and pervasive commitment to Christian values and the opportunity to grow in such a climate can, and does in fact, encourage students to enrol in private colleges." They conclude that "institutions in which religion is a genuine force are faring better than those which have succumbed to the secularization widespread in our culture and in the enterprise of higher education at large."

This is good news to some of us who have insisted that if Baptist colleges surrender their historic moral and academic standards they have no right to survive.

This is but one study and therefore can not be taken as the final word on the future of higher education in America.

It must also be remembered that with the declining birth rate college enrolment will likely decline and competition for students will be intensified. Baptist schools can not compete with state schools in course offerings and low tuition rates. Our one great advantage is the high moral and academic qualities which have a stronger appeal than some have thought.

In this day of moral laxity and spiritual poverty more and more young people as well as their parents are searching for help in relating religious teachings to the pressing problems of modern life. If our Baptist colleges will provide this kind of education in a setting where it is practiced and if they are provided more resources for scholarship assistance they may not only survive but also flourish.

Guest Editorial

Can A Pastor Be Trusted?

Floyd Price, Pastor
Hopewell Baptist Church
Jeffersonton, Ky.

Three years ago I went to the doctor for a routine physical examination. After some tests the doctor said to me, "You need to go into the hospital." I did not want to go. I saw no particular need to go. But the doctor, who specializes in medical problems with the human body, said I should . . . so I went.

After several tests it was discovered that I had symptoms of ulcers, leukemia or pernicious anemia. Now I could have told him that I didn't have ulcers and that I didn't believe that God would allow me to have leukemia. But I told him nothing. He was professional and I allowed him the authority to find the problem in a professional manner using all his skill and knowledge and resources. When he told me that I had pernicious anemia I believed him and I still take the medicine he prescribes. I believe he knows what he is doing. I have confidence in him and believe he knows more about medicine than I do.

I often have wondered why the minister in the Baptist church is not given the same respect and confidence that a doctor or lawyer is given. Most of the pastors with whom I associate have been a part of the church since they were children. They have been leading and teaching most of their adult lives. Most have pastored churches for a number of years and have a great deal of experience. Most have finished college, seminary and other special studies related to ministry. Pastors are constantly reading journals, magazines, literature and books that relate to their work. All of this not to mention the constant study of the word in

preparation for sermons and classes.

After all this experience and education the pastor is very often treated as a second class citizen even within his own congregation. He is considered an authority on almost nothing. His decisions are always scrutinized and subject to the approval and/or veto of another man or men.

His advise is often seen as interference and his opinion as unwanted.

I raise this issue to say I believe we need to be aware of the fact that many churches face a leadership crisis in that they call leaders but tie their hands by not allowing them to lead the congregation of God where he feels the Lord would have them go. I believe most of our pastors are God-called men and capable of taking our churches to greater depths and loftier heights. I believe most of them are worthy of being considered professional men. I believe we can believe in them and follow them. I believe the pastor just happens to know more about the church than any other member. I believe he has the most to contribute to any decision making process. I believe he is the wisest of the group . . . his opinion ought to weigh heaviest. I believe he is a professional.

When I visit a church and exciting things are happening (I'm not just talking about numbers) I soon discover I am visiting a congregation who has a professional man as its shepherd and is putting its faith and trust in him as God's man to lead where they should go. They are happy . . . and usually well.

Baptist Forum

I wish to answer some of the criticism that is made toward the South District Association due to their actions involving the Beech Fork Baptist Church and the ordination of Miss Coyle.

The ordination of Miss Coyle was not called for by the congregation she was serving. On the contrary, the church that is responsible for that work refused to ordain her and stated clearly that it was not necessary for her to be ordained to perform her duties. Miss Coyle did not belong to Beech Fork and had been a member of different Baptist churches since she moved her membership, so the Beech Fork Baptist had no responsibility to ordain her since her home church refused to do so. This

seems to me that this church acted as an ecclesiastical power over the church she belonged to. It is always the home church that ordains. How would these critics like it if another church ordained someone, whom they had refused to ordain, from their own church.

This pastor said they were led of God to ordain the young lady. If this is so, why did they ask Ted Sisk, Franklin Owen, Duke McCall and Dale Moody if it was all right? This does not seem to me that they were very sure about the leadership of God.

It is stated that we exercised ecclesiastical authority over the church. I beg to differ. This church was warned as to the feelings of many churches

about fellowshiping with churches that ordained women. This writer wrote a letter warning them as to what could happen. I am sure if this church were not a member of this association and would apply for membership the request would be denied and no one would call that exercising ecclesiastical authority. It seems to me that if we vote to have fellowship with them and not exercise ecclesiastical authority we can vote to withdraw fellowship from them and not be accused of exercising ecclesiastical authority.

Lester L. Nash
Junction City, Ky.

Baptist News in Brief

Ex-BSSB Employee Sues Board for \$1.5 Million

The Baptist Sunday School Board, Nashville, says allegations by a former employe, who is suing the board for \$1.5 million, have been proven untrue to its own satisfaction by "a prolonged investigation" by the board.

Don Burnett, 38, a personnel placement counselor at the board who was terminated after a leave of absence, alleges in a civil suit in Circuit Court of Davidson County that he was forced out of his position after he revealed "one or more individuals at the executive level were possibly involved in serious improprieties."

"One of the executives allegedly involved was . . . W. O. Thomason," then executive vice president, the suit said.

Thomason resigned in November 1976 for personal reasons. He entered the private practice of consulting and counseling.

Thomason is named as a co-defendant in the suit, along with the Sunday School Board and Nashville psychiatrist Dan Calhoun, to whom the board referred Burnett for psychiatric consultation.

The suit cites severe monetary loss, damage to personal and professional reputation and emotional distress.

The civil action states that Burnett, after talking with board president Grady C. Cothen and several other superiors, agreed to a psychiatric evaluation to prove his stability. He refused Calhoun's suggestion that he be hospitalized for tests.

Following this Burnett alleges the board had him forcibly taken by Nashville police to another psychiatrist whom he charges was "arranged for" by the defendants to co-sign with Calhoun to have him committed. That psychiatrist, the suit said, refused to do so after Burnett said he was a "rational and reasonable person who was being victimized." Burnett said police freed him after his personal doctor vouched for his stability.

In a prepared statement, Cothen said:

"We made a prolonged investigation of the allegations by Mr. Burnett. Finally, in consultation with my administrative advisors and psychologists, it was my opinion that for the welfare of Burnett, his family, our employes and the Baptist Sunday School Board, he should seek psychiatric consultation."

Cothen, who said allegations in the suit "are incorrect," said Burnett was dismissed in November 1976 after several months of leave with pay because of his failure to seek recommended medical help.

Baptist Efforts Stymie Betting in Two States

A Baptist-led effort has beaten back—at least temporarily—an effort in the Tennessee general assembly (state legislature) to legalize pari-mutuel betting, while a similar effort was defeating pari-mutuel betting forces in Missouri.

Supporters of a bill in Tennessee, calling for the establishment of a race track allowing pari-mutuel betting, backed down on the last day of the session of the legislature when they couldn't build adequate support in the state senate for passage.

John Bedford, a Memphis pastor and chairman of the Christian Life Committee of the Shelby Baptist Association, which had opposed betting, praised the efforts of William Ray Ingram, a Memphis attorney and active Baptist layman, and Alvin C. Shackelford of Brentwood, editor of Baptist and Reflector, statewide Tennessee Baptist newspaper, for their personal work with state legislators.

In Missouri, the state House of Representatives turned back the latest attempt to permit pari-mutuel betting by a vote of 88-57. The bill had cleared a House committee by a wide margin and had the backing of St. Louis officials and the Teamsters Union.

Double Exposure

An estimated 16,000 Southern Baptists will converge on Roe Bartle Convention Center next week. The Woman's Missionary Union meeting will be here June 12-13 with the Southern Baptist Pastor's Conference those same dates in Municipal Auditorium next door, at left. Other preliminary meetings will be held all over town with the convention itself slated for June 14-16. Pray for those attending this 120th annual session that God's work will be accomplished and that 13 million Southern Baptists will be properly represented through the actions of their messengers in Kansas City.



Vol. 151, No. 23

Convention Preview

Politics, Issues in Spotlight as SBC Draws Near

by Robert O'Brien
Baptist Press News Director

Injected with an unexpected shot of presidential politics, the Southern Baptist Convention (SBC) in Kansas City, June 14-16, will emphasize the denomination's goal of evangelizing the world by the close of the century and confront a variety of other issues.

Messengers to the 120th annual session of the 132-year-old SBC will make a major decision in selecting a successor for SBC president James L. Sullivan, 67-year-old retired president of the SBC Sunday School Board.

Sullivan, elected last year at the convention in Norfolk, declined a traditional second term, citing "ceaseless air travel, constant physical and emotional strains and extended absences from home" as reasons for his decision.

Presidential politics, SBC style, dictates no overt campaign for office, a tradition which makes predictions difficult in a normal election year. Sullivan's unexpected announcement, two months before the convention, leaves speculation on his eventual successor even more uncertain.

The more than 16,000 messengers expected to register for the annual session of the 12.9-million-member denomination will vote on a proposed \$63,400,000 total national SBC Cooperative Program unified budget and discuss business and resolutions interspersed among speakers and presentations.

Business items include decisions on whether to allow SBC agencies to assist Baptist churches in Canada and whether to release totals on votes taken during SBC sessions.

The SBC Foreign Mission Board, responding to a referral of a motion made last year in Norfolk that assistance be given Southern Baptists in Canada, will make a two-part recommendation that "all appropriate SBC agencies be permitted and encouraged to give assistance and resource help to all Baptist churches, associations and organizations in Canada as requested, in keeping with the Southern Baptist agencies' program statements and with appropriate consultation between agencies."

But, in an attempt to show that Southern Baptists do not intend to try to lure any existing Baptist churches away from other organizations in Canada, the board recommendation also states:

"... No worker whose salary is paid wholly or in part by any SBC agency shall encourage any presently existing Baptist church in Canada to affiliate with Southern Baptist work."

The Executive Committee's recommendation to the SBC will suggest that votes on officers be "announced and recorded only on the request of a majority of the messengers voting" but that the vote on all other issues be released automatically to the convention.

In other action, the SBC Christian Life Commission will make recommendations to the SBC and local churches

about how to deal with the grave concern over morality in television programming.

The commission will also mail a "Help for Television Viewers" packet to every Southern Baptist pastor after the convention for churches to use in a broadbased plan of action to deal with television programming.

Although it is difficult to predict what resolutions and motions messengers may present, early reports indicate that they may include such things as a call for disclosure of salaries in SBC agencies, and church-state issues such as the Internal Revenue Service (IRS) ruling about which ministries are "integrated auxiliaries of a church" and which are not.

The IRS has drawn widespread opposition over a ruling that church-related hospitals, colleges, child care homes and homes for the aging are not "integrated auxiliaries"—a term coined by Congress in the Tax Reform Act of 1969. Those church-affiliated organizations must file the IRS annual information Form 990 under the current ruling.

Messengers could deal with a wide range of other issues discussed or debated among Southern Baptists during the past year. They include women's issues (such as ordination of women and the Equal Rights Amendment), homosexuality, energy, human rights, pornography, world hunger.

Besides the Cooperative Program budget, which includes \$55,080,000 in basic operating and capital needs of SBC agencies and \$8,320,000 in challenge operating needs, messengers will also vote on a \$986,500 Convention Operating Budget.

Other business items include several recommendations by the Executive Committee for changes in the SBC's constitution, bylaws and business and financial plan.

Several such changes would alter gender designations to conform to practice that men and women are eligible to serve as officers and board members and benefit from SBC programs.

Several proposed changes in the business and financial plan would clarify the Executive Committee's relationship to agencies of the convention, ask that each agency appoint a committee of trustees within three months of the close of the fiscal year to recommend appointment of an independent auditor and study the agencies' audits, and add the Southern Baptist Foundation as a suggested place for agencies to deposit securities.

Besides Sullivan, messengers will vote for successors to two other SBC officers who have declined to run for additional terms. They are Clifton J. Allen, Winston-Salem, N. C., 75-year-old retired editorial secretary for the Sunday School Board, who has served 13 years as recording secretary, and W. Fred Kendall, Nashville, 69-year-old retired executive secretary of Tennessee Baptists, who has served 12 years as registration secretary.

Messengers will also vote on Los Angeles as a proposed site for the SBC annual meeting in 1981.

Western Recorder

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

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Missions & Ministries

Singapore Baptist Strategy:

Take the Church To the People

munication available, Singapore Baptists are seeking to establish an identity throughout the island as "the people who care."

A logo, created by Singapore artist Jackie Fang, shows a pair of hands encircling a bright red heart and appears on almost everything the Baptists are publishing and doing.

The logo appears on car bumper stickers, apartment doors, buses, shop windows, businesses, lapel pins, calendars, key chains, letterheads, printed materials, posters, church signs and even T-shirts worn by Baptist youths.

"Book Trees," or steel book racks, selling Christian books advertised as "Books for Successful Living," are scattered in 25 locations and within a year are expected in 125 additional locations.

The second step is designed to determine the needs of Singapore's people. It includes direct mail, and

door-to-door survey techniques in the high-rise apartments. Trained team members ask a series of questions designed to determine residents' needs and interest in small groups designed to meet those needs.

The third step, based on information from the surveys, is the creation of friendship groups aimed at meeting needs of high-rise dwellers.

A friendship group is a point of contact between the believer in Christ and the nonbeliever. The groups are composed of two Christians relating to not more than eight nonbelievers.

The friendship groups meet weekly for 10 weeks, using materials developed as a part of the strategy, covering nonreligious topics that seek to communicate the concept that Baptists are people who care about all life's problems.

As an important part of the strategy, Singapore Baptists hope that individual

Confronted with rapid urbanization, secularization and massive movement of people into high-rise dwellings, Singapore Baptists are taking the church to the people. In the process, they are creating a model of Christian urban strategy that Baptists around the world are watching.

Their goal is to establish at least 200 "extension churches" (sometimes called "house churches") in high-rise units throughout the city by 1980.

The strategy is still in the testing and training stages, and urban strategy missionary Ralph W. Neighbour—the project's mastermind—hopes to have a working "model" by the end of this year. Neighbour, a Southern Baptist, went to Singapore in January 1975 after testing most of his urban strategy principles as pastor of West Memorial Drive Baptist Church, Houston, Tex.

A recent survey in the city disclosed that some 85 percent of nonChristians said they had no objections to becoming a Christian, but they did not understand enough about Christianity to object. Therefore, the strategy has been designed to bring people through stages which will permit decisions to be made.

Although many things are being done simultaneously, Baptists primarily are utilizing a step-by-step approach in carrying out strategy.

The first step is called "climatization." Using every media of com-



Ralph Neighbour surveys one of the many high-rise apartment developments in Singapore. Neighbour, Southern Baptist urban strategy missionary, has developed a plan for taking the church to the people of Singapore. Neighbour's plans call for 200 "house churches" to be functioning by 1980.

Christians who receive training in small group techniques will organize hundreds of these friendship groups throughout the island to meet the needs of high-rise dwellers.

The next step of the strategy is aimed at harvesting through evangelistic Bible studies prepared with a special pattern of group sharing. People reached through friendship groups would be enlisted to participate with new-found Christian friends in Bible study groups where meaningful relationships would develop on an even deeper level.

As converts result from the Bible study groups, according to the plan, the new Christians are enlisted as quickly as possible into a discipleship group for deeper Bible study, personal attention from mature Christians, and eventually for baptism and membership in a "base" church.

The final step is establishment of an "extension church" in the high-rise unit, meeting in the home of a believer, and relating to a "base" church—one of the 13 existing Singapore Baptist churches.

The "extension" church would provide regular worship services in the housing unit, plus monthly fellowships with the "base" church. The extension churches would emphasize all levels of evangelism strategy, from climatizing to discipleship groups.

The question is, will the strategy work, not only in Singapore, but in other urban centers of the world? Neighbour is convinced it will.

With their urban strategy, Singapore Baptists are plowing new ground in "cultivation" evangelism. The harvest hasn't started yet, but they are convinced it will.



Carolyn Weatherford, executive director of the Southern Baptist Woman's Missionary Union, visits with volunteers helping to construct a new building for Emmanuel Baptist Church in Bridgetown, Barbados. Nine Baptist men from the United States assisted in constructing the building for the West Indies church. Those shown with Miss Weatherford are: [L-R] Arthur Downes, Barbados; Lyle Corey, Grenada, Miss. and Jerry Harris, Southern Baptist missionary to Barbados.

Nicaraguan Baptists Aid Drought Victims

Nicaraguan Baptists are digging deep into their pockets to help alleviate the damage caused by their country's extreme drought.

Baptist churches throughout the country participated in a special day of fasting and offering and raised nearly three-fourths of a \$4,000 goal.

This fund, along with donations from international Baptist agencies, is being administered by the Nicaragua Baptist Convention's committee for social assistance in providing basic food staples and grains for victims of the drought.

1500 Students in BMT

Some 1500 student missionaries—200 more than last year—will join in the Home Mission Board's Bold Mission Thrust (BMT) effort this summer.

The students will serve in Bold Mission Thrust projects in all 50 states for 10 weeks. BMT is designed to evangelize and congregationalize the nation by the end of the decade.

Plans call for the students to serve as interim pastors, to begin home Bible

fellowships, to work with cultural/lifestyle groups in apartments or mobile homes and to serve in resort areas.

Thirty students will be involved in student evangelism teams, in cooperation with the HMB evangelism section, in four areas—Northwest, Pennsylvania, Alabama and California.

About 725 students—an increase of 100 from last year—will assist missionaries and churches outside their home states, sponsored by the Home Mission Board. Baptist Student Unions will sponsor 290 students to serve out-of-state, also an increase of 100.

FMB Appoints Hastey Evangelism Consultant

Ervin E. Hastey, Southern Baptist Missionary to Panama, has been named associate to the consultant for evangelism and church development for the Foreign Mission Board. His duties will be to help in discovering and enlisting personnel for projects in evangelism and church development.



Hastey

Christian Education

Carson-Newman Names Maddox as President

J. Cordell Maddox, president of Anderson (S.C.) College, will succeed the retiring John A. Fincher as president of Carson-Newman College, Jefferson City, Tenn., Sept. 1.

Maddox, 45, a native of LaGrange, Ga., has served as president of the Baptist junior college since 1973. He came to Anderson in 1972 as executive vice president. Carson-Newman is a Baptist senior college.



Maddox

Before coming to Anderson College, Maddox served at Furman University, Greenville, S. C., in several capacities, beginning in 1961. He began as director of alumni activities, became director of development and public relations with major responsibilities of fund raising, and then became assistant to the president in 1967.

He spent four years as Royal Ambassador director in the Brotherhood Department of the South Carolina Baptist Convention, after completing degrees from Furman University and Southern Baptist Theological Seminary, Louisville. He was also awarded honorary doctorates by Furman and the Baptist College at Charleston.

An ordained Baptist minister, Maddox served eight years in the U.S. Army Reserve as a chaplain with the rank of captain.

He is married to the former Brona Faye Morrefield of Winston-Salem, N. C. They have three children.

South Carolina School Against Merger Proposal

The North Greenville College trustees have voted to reject the proposal of the South Carolina Baptist Convention Committee of 15 pertaining to the college.

The committee recommendation is that the Baptist junior college be

merged administratively with Furman University, a four-year Baptist school in Greenville. The proposal was presented to the North Greenville board for study on May 5.

The board voted its disapproval in a special meeting the following week. Neither the committee report nor the trustee action can be considered as final.

The report will be made to the state Baptist convention in November, where it may be approved, rejected or altered.

If the convention approves the recommendations pertaining to North Greenville it will then be necessary for trustees of the two schools to act.

Brown Graduates

William David Brown, Cave City, received the bachelor of ministry in biblical studies degree at graduation ceremonies held May 27 by Baptist Bible Institute, Graceville, Fla.



James Meeks [left], chairman of Cumberland College's Chemistry Department, and Jim Hicks, chemistry laboratory instructor at Cumberland, attended the recent workshop on "Measurement of Water Pollution" conducted by Herbert E. Allen, Illinois Institute of Technology. The workshop, held at Argonne National Laboratory, Argonne, Ill., was designed as a basic course in monitoring water quality and considering the sources and effects of pollution.

36 Kentucky Students Receive SBTS Degrees

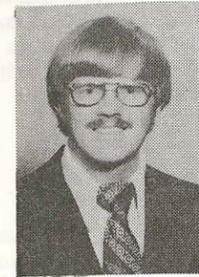
Thirty-six Kentucky students received degrees June 3 from Southern Baptist Theological Seminary, Louisville.

Degrees awarded and recipients include: Master of Divinity: Howard L. Carmicle Jr. (Liberty), a graduate of Campbellsville College; George C. Cheatham Jr. (Florence), Campbellsville; James A. Day (Smithland), Union; Harold Ray England (Campbellsville), Campbellsville College; Gary Engle Farmer (Owensboro), Baylor; Mark Anthony Hamm (Louisville), Western Kentucky; Steven Sawyer Ivy (Hopkinsville), Austin Peay; Gary Wayne Light (Burlington), Morehead; Bruce S. Marston (Worthville), Georgetown; Hollie S. Miller (Owensboro), Kentucky Wesleyan; Michael D. Miller (Louisville), University of Louisville; Dwight Allan Moody (Murray), Georgetown.

Doctor of Ministry: Glenn Dale Armstrong, pastor of Beaver Dam Church; Hugh Garrison Colthorp, pastor of First Church, Fisherville; Albert Judson Lambert, pastor of First Church, Bardwell; Roy Stuart Thomas, pastor of Harrods Creek Church.

Master of Church Music: Pamela B. Chitwood (Louisville), Georgetown; Carol Ann McClure (Louisville), U of L; Sara A. Perkins (Louisville), Furman; Paul T. Russell Jr. (Louisville), U of L.

Master of Religious Education: Tina Jill Cundiff (Louisville), Murray State; Marilyn Dean Dragoo (Louisville), Ouachita Baptist; Ellen Grace Fleming (Franklin), Mississippi College; Deborah Jean Harris (Owensboro), Western Kentucky; Joseph R. Henry (Louisville), Auburn; Thomas E. Lamkin (Ekron), University of Kentucky; Jennifer Lee Lewis (Paintsville), Western Kentucky; Harold O. Miles (Louisville), Western Kentucky; Donald M. Randolph (Harlan), Bob Jones University; Debra Jean Rickerson (Owensboro), Western Kentucky; Oakie Lee Shepherd (West Prestonsburg), Eastern Kentucky; Angela Fay Smith (Lexington), Eastern Kentucky; Karen Sue Wright (Louisville), Georgetown; Deanna L. Yaeger (Louisville), Georgetown.



Carmicle



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England



Farmer



Hamm



Ivy



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M. Miller



Moody



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Colthorp



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Mrs. Chitwood



Miss McClure



Miss Perkins



Russell



Miss Cundiff



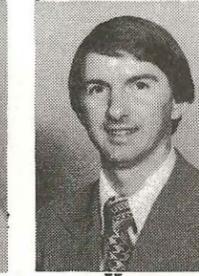
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Federal Agency Files Suit Against Seminary

A suit expected to be a test case for all six theological seminaries of the Southern Baptist Convention has been filed in federal district court in Fort Worth, Tex., against Southwestern Baptist Theological Seminary by the federal Equal Employment Opportunity Commission (EEOC).

The suit, filed May 24, asks for a permanent injunction which would compel the 3,850-student seminary, largest seminary in the world, to provide data required by EEOC regulations.

The action asserts that the seminary has failed to submit EEOC Form 6, which seeks information on the male, female and racial composition and salaries of the staff and faculty.

The EEOC position contends the seminary is required to abide by the agency's regulations because it is an institution of higher learning and

employs more than 15 persons.

Southwestern officials contend that the seminary is exempt from the coverage of the EEOC act because of the First Amendment guarantee of the separation of church and state and the fact that the seminary does not receive any federal money.

Rone Elected President Of Mid-Continent College

Wendell H. Rone has been elected as the president of Mid-Continent Baptist Bible College, Mayfield, filling permanently an office he has held temporarily for the past seven months.

The trustees of the college also elected R. Charles Blair to serve as vice president of the school.

Rone, a native of Rochester, is a graduate of Murray State University and Southern Seminary. He has held several pastorates as well as association and denomination positions. Rone has been at Mid-Continent since 1972.

Blair is a native of southern Illinois and is a graduate of Mid-Continent and Murray State. He has also served as a pastor and has been affiliated with Mid-Continent since 1965.

CC Honors Two

Two Cumberland College professors were recently honored for their contributions to the Williamsburg Baptist school.

Rayford Watts, assistant professor of English, was selected as the Cumberland College Honored Professor for 1977. This award, voted on by the faculty, is presented each year for excellence in teaching.

Watts holds degrees from Cumberland College and Union College and has done graduate work at Union and the University of Tennessee. He has been on the Cumberland faculty since 1968.

Mrs. Marjorie Wells Helvey, assistant professor of history, received the Student Government Association (SGA) Faculty Award. This presentation was made for Mrs. Helvey's unselfish service to the SGA throughout her tenure at Cumberland.

Mrs. Helvey holds degrees from Central Missouri State College and Eastern Kentucky University and has done graduate work at Eastern and at the University of Arkansas. She has been at Cumberland since 1965.

Six Georgetown College Alumni Given Awards

Georgetown College's Alumni Association recognized six Georgetonians as outstanding graduates of the school at the annual Alumni Achievement Awards smorgasbord held May 20.

Recognized for their contributions to their churches, professions and communities, these alumni were honored during the college's 148th commencement observance.

Chosen as this year's recipients were T. Fount Baker, Nicholasville; Ann Poindexter Couey, Winchester; John Houchens, Louisville; W. R. Miner, Fort Mitchell; Paul Parks, Bowling Green; and Clarence Parks, Bay Village, Ohio.



Representatives of five Southern Baptist seminaries recently attended the National Conference on Youth Ministry held at the Baptist Sunday School Board in Nashville. Over 800 church youth workers also attended. Surveying the new Baptist Youth Research System are: [L-R] Reginald McDonough, secretary of the board's church administration department; F. Daniel Boling, associate professor of religious education, Golden Gate Seminary; Bob R. Taylor, conference chairman; Philip H. Briggs, professor of youth education, Southwestern Seminary; William R. Cromer, associate professor of religious education, Southern Seminary; and Merton Strommen, designer of the research system. Stanley J. Watson [not pictured] of New Orleans Seminary also attended.

Ten Commandments For Parents

Lowell D. Milburn

I. "Thou shalt love all the children, not just certain ones or those who measure up to your expectations or the ones easy to love." Many times kids get the message, "I love you only if you do this or that." Our love must not be conditional. We must assure them that disapproval of one's behavior does not mean rejection of the person.

II. "Thou shalt accept each child as he is." When the prodigal returned, the father did not say, "Go take a bath or get your hair cut or are you going to keep rules?" He accepted him as he was. The important thing is beginning where the child is.

III. "Thou shalt provide a caring consistency for the children." Smith and Smith in a book entitled *Child Management* say, "Inconsistency creates chronic anxiety in the child. He does not know what to expect from us and it upsets him. Responses to inconsistency are temper tantrums, feigning illness, and depression. Consistency is then vital, because it makes the child feel secure."

IV. "Thou shalt not belittle or degrade a child." Avoid what has been called the "Grapes of Wrath." Avoid insults. "You are a disgrace to your school and family!" Avoid name calling. "You clumsy idiot! Why do you spill the milk at every meal?" Avoid threats. "If you don't settle down, you are not going to watch television for two weeks." Avoid prophesying. "If you don't straighten up, you are going to end up in the penitentiary."

V. "Thou shalt communicate with the children." Talk about things. Let children express their feelings of anger, hate and resentment. If they talk out their feelings, they won't act them out.

VI. "Thou shalt keep thy sense of humor." On the tombstone of W. C. Fields are the words, "All things being equal, I'd rather be in Philadelphia." He never lost his sense of humor. Do not laugh at children, laugh with them, but most of all, laugh at yourself.

VII. "Thou shalt let them know they can win friends, even if you are the only one." The Navajos have a beautiful custom. If one wants to be your friend, he comes and sits with you. Navajos feel the most valuable thing you can give is part of your time. My daughter's first child was having problems accepting the second child. A psychologist advised her, "Give your first child some of your undivided attention and time every day." This has worked miracles in his case.

VIII. "Thou shalt help children find successes by building on their strengths." Look for ways to compliment. Give as much praise as you do criticism.

IX. "Thou shalt believe in the child, no matter who he is, where he is from, or what he has done." A speaker at a child care workshop in Austin said, "The biggest single task is convincing the child to believe he is really worth something."

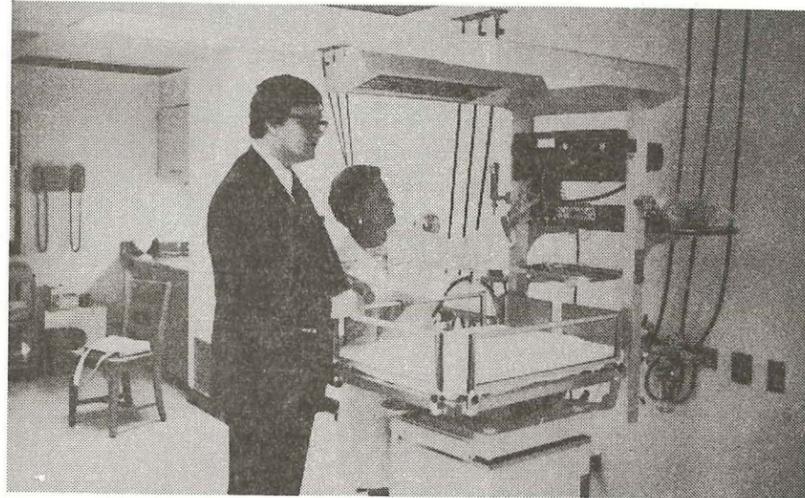
X. "Thou shalt set an example for the children in word, in love, in spirit, in faith, and purity." Someone has said that an education was John Hopkins on one side of the log, and a child on the other. Child care is a person. It is effective if you are effective. Jesus said to his disciples, "You are the salt of the earth." What is salt? I like the little boy's definition "Salt is what makes people thirsty." We are to make children "thirsty" for a higher, better way of life — thirsty for joy, thirsty for goodness, thirsty for honesty, thirsty for kindness, thirsty for love, thirsty for fairness, and thirsty for Christ.

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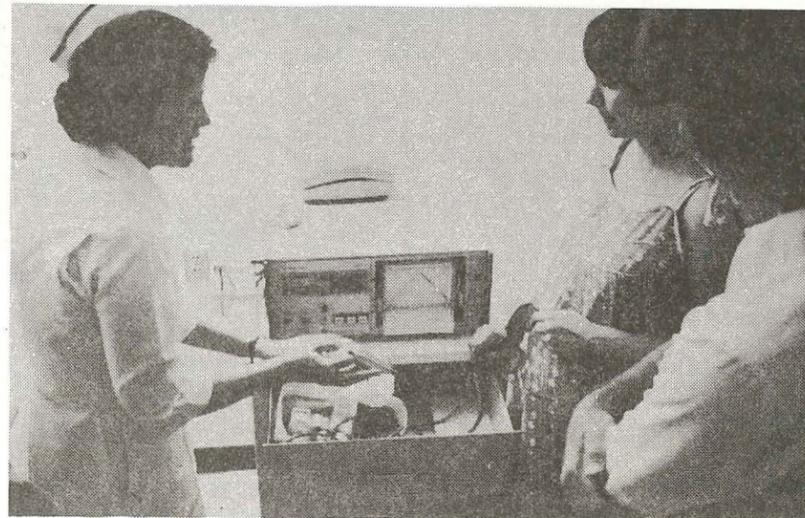
Kentucky Baptists at Work

Central Baptist Hospital: A Family Place

by Debbie Harris, Staff Writer



[Above] Mrs. Elizabeth Scott, director of nurses, shows chaplain Bill Bailey an intensive care unit, the "neo-Natal Care Center." The equipment is in the intermediate care nursery where sick infants are treated. Below, prospective parents Larry and Jamie Crouch of Lexington watch Fran Bobbitt explain a fetal monitor in one of the hospital's six private labor rooms. Marty Endsley, an obstetric nurse [at right], brings one of the babies in the nursery to the window for a peek at all the visitors.



Sunday, May 22, Central Baptist Hospital, Lexington, celebrated the opening of its expanded maternity and newborn nursery unit. Three hundred people were on hand for the ribbon cutting ceremony and toured the new facilities which have an estimated value of \$1½ million.

The new facilities, which have a normal capacity of 35 babies, provide for family centered obstetrical care. There are private labor rooms in which fathers may accompany mothers through labor and delivery. A total of six private labor rooms, two delivery rooms and an intensive care-recovery room are provided.

The newborn nursery can provide normal care as well as intermediate care for sick infants. Central Baptist is the only hospital in the state with an intermediate care unit, according to Dennis Hall, executive vice-president of the hospital.

The new facilities offer two unique features that reflect the hospital's emphasis on the family. Rooms are provided for sibling visitation. Other children in the family will get to come to visit their mother during her hospital stay. The second outstanding new feature is an area in the obstetrical-newborn care unit where the father and mother of the newborn child can be served a candlelight dinner.



A Reporter at Church

Will the Real Pastor Please Stand Up?

It was a strange experience to see the pastor's wife seated upon the platform.

For all my lifetime, in every church where I had held membership or visited, the pastor's wife sat with the congregation. This church was different, however, and perhaps this was the first time this has ever happened—on a regular basis—in a Southern Baptist congregation.

I visited Twenty-Third and Broadway Baptist Church in Louisville's west end Sunday morning and witnessed a unique worship experience. This is the church, you may recall from last week's Western Recorder, which has called copastors, a man and his wife.

I had known of a situation in Florida where a man and his son were copastors of the same Southern Baptist church. Two men serving the same church in a dual capacity was not unheard of among Baptists, although uncommon. But Twenty-Third and Broadway has become unique in Southern Baptist annals.

Sunday was the first day for pastors John Sylvester and his wife Joy Johnson (who is retaining her maiden name to insure her individuality) to serve the 136-member congregation.

Joy, who was to be ordained to the gospel ministry Sunday evening, took responsibility for the opening prayer Sunday morning, followed by the children's sermon.

Physical Plant Tells Story

Twenty-Third and Broadway was, in its heyday, a prominent and fashionable Louisville congregation. Its huge auditorium tells a story in itself of a congregation caught in transition. Most of its members moved out of its immediate territory and affiliated with other churches.

Sunday, ropes closed off right and

left pew sections leaving only rows directly in front of the podium available for use. Of about 60 persons present perhaps one-third were black. (The church is dually aligned with the Kentucky Baptist Convention and the General Association of Baptists in Kentucky.)

It is an attractive facility with beautiful stained glass windows, although air conditioned by nature. On a sweltering summer Sunday this can be uncomfortable.

*If we had waited for others
Joy would not be our pastor.*

One is immediately impressed with the personality of the congregation, however. Both white and black go out of their way to be friendly. The visitor cannot help but sense a feeling of being among common stock who shares his own basic beliefs.

Sylvester delivered the Sunday morning sermon, although following his wife's ordination it would be logical to assume she will preach about as often as he. A poised woman, Joy wore a bright orange suit. She remained on the platform during the sermon and listened attentively as her husband spoke.

"What does it mean to be a Christian?" was theme of Sylvester's remarks. He gave several illustrations of what that particular congregation is trying to do.

"Our Christianity must be measured by Christ's example," he declared, "not by others around us."

If We Had Waited . . .

"If we here at Twenty-Third and Broadway waited for others Joy would not be our pastor. If we had waited for others we would not have several fine

women deacons," he continued.

"The message for today is that when we are Christians we are different from the world about us. Without a doubt if all 12 million Southern Baptists were Christian the kingdom of heaven would find it much easier to do its work on earth.

"Twenty-Third and Broadway has stood for racial balance and the rights of women. Many have asked, 'What is wrong with Twenty-Third and Broadway anyway? Why are you different?' We are here to serve and to stand up for the rights of all men. We must turn from the easy road. Let us bear the abuse Jesus endured."

In summation, he contended, "To be a follower is to live outside the crowds. What better witness can we have than to live apart from the crowd?"

An outsider could not help but be impressed. Obviously, the congregation seemed devoted to the philosophy expounded in the sermon already, and it apparently was working.

A young couple came forward on the invitation hymn, and both pastors greeted them. Joy presented the couple to the church; John announced they would be voted on at the next business meeting, in keeping with the church's policy.

Following the benediction, the congregation sang "There's a Sweet, Sweet Spirit in this Place." The choir filed down from its place to welcome the new candidates for membership. Choir members—white and black alike—hugged the young couple.

The copastor idea has solved at least one problem. There are entrances at the front and back of Twenty-Third and Broadway. No matter which one you left by you shook the pastor's hand. It's the first time we've known of pastors being in two places at the same time.

by Jim Cox, Associate Editor

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Frank Owen

SHERYET-MEHYET



Sheryet-Meyhet is an Egyptian mummy. She lies in a glass case in the Nicol Museum at Southern Seminary. She was the daughter of the Priest of Horus and is thought to have lived about 2,700 years ago. Sufficient wrapping has been removed to show her rather well preserved face; eyelids, ears, lips, tongue, etc.

The campus used to call Sheryet "Sherry" and perhaps still does. People would scarcely nickname a recently deceased body, but light wit and humor seems permissible after one has been dead 2,700 years. Learn a parable: we may highly esteem these old bodies for a while, but eventually their dignity is lost in low evaluation.

Another thought: if we could now reach "Sherry" for communication I doubt she would want that body back. Remarkable preservation, yes, but still she is not a very pleasant sight. I don't believe she would want those same atoms and molecules quickened again to life.

Some scholars disclaim Greek thought as non-Christian, observing that Christianity came out of Hebrew background. (The Greeks believed that life had its own immortality without the necessity of corporeal residence. To the Jews the soul (life) was body, mind and spirit.)

Without claiming any sophistication in this field it comes to my mind that though the Christian faith was born in Judaism, Judaism aborted it, could not abide it; and though the Greek world did not bear it, it was in the Greek world that Christianity found greater compatibility. Some of Paul's writings (Corinthians, for instance, with mention of "spiritual body" and such like) seem to blend a bit with Greek thought.

I believe in the resurrection, (do we mean resuscitation?). But I do not believe that the Greek viewpoint was entirely false. Looking at the body of "Sherry" made me less interested in carrying my earthly residence across the final Jordan. "As we have borne the image of the earthy, we shall also bear the image of the heavenly" (I Cor. 15:49).

Sunday School Lessons

Lessons for June 19, 1977

by H. C. Chiles, Murray, Ky.

International Series

Let My People Go

Exodus 11:1-6

By means of ten devastating plagues God sought to teach Pharaoh and his subjects the utter futility of trusting other gods. God had indicated to Moses that several plagues or judgments would befall the Egyptians prior to the emancipation of the Israelites but he had not revealed their exact number. For the first time Moses was able to see the end of the plagues was drawing near and that this final plague would be the means by which the deliverance of the Israelites would be accomplished.

The last of the ten devastating plagues was the death of all the firstborn among the Egyptians. God sent this plague to get Pharaoh and the Egyptians to recognize him as the true God and to induce them to permit his people to go forth and serve him. It is practically impossible for us to imagine the grief and the wailing which characterized the homes on the night when the firstborn were put to death. In oriental society the firstborn male child was the heir to a double portion of the father's inheritance and the one who would succeed his father on the throne in the event the father occupied such a position. The death of the firstborn was not limited to human beings but it also included the animals. The destruction of the firstborn was strictly a supernatural operation.

Exodus 13:17-22

When the children of Israel came out of Egypt and started on their journey to the Promised Land, God did not lead them through the land of the Philistines, which was the shortest and most direct way. Instead, God chose to lead them the long way through the wilderness. Having spent so much time in bondage and being told what to do it is most understandable they were not prepared to make major decisions. Had he led them into contact with the Philistines, they would have been involved in warfare and the Israelites were not prepared for such. So, God led them on a way on which they would not encounter any enemies for some time. Another reason why God let the Israelites through the wilderness was to display his supernatural power by bringing them safely through the Red Sea, by drowning Pharaoh and his hosts and to organize them into a nation before they reached their destination.

One of the great blessings which they received was the companionship of God as he led them in the right and the best way. They were the recipients of the necessary provisions as they journeyed with God. God provided manna from heaven and water from the rock.

The way we should take as we travel through this earthly life is the one God chooses for us. It is truly wonderful to know that as we travel the way God chooses for us we shall enjoy his presence with us, his protection over us, and his provision for us. What more can we ask or expect from him?

Life and Work Series

The Inspired Scriptures

It is only through a study of the God-breathed and inerrant scriptures and an application of their teachings to our lives that we can grow and mature as Christians and be thoroughly prepared for every good work.

II Timothy 2:14-19

Paul made it clear that Christians need to be well grounded in the scriptures, which were recorded by men who were divinely inspired to write God's messages for the instruction of human beings. He emphasized the importance of Christians being faithful to their Lord in the performance of their daily duties.

Knowing that God's children are repeatedly subjected to encounters with false teachers, who do their utmost to get them to accept their speculations instead of adhering strictly to the plain teachings of the inspired Word of God, Paul warned them to be on their guard against them. He knew that speculations, chatter and empty words of men could not meet the needs of people. He urged Timothy to use his influence to keep those to whom he ministered from becoming involved in religious debates and controversies which impede the progress of the Lord's work.

Because his study of the scriptures had been such a great blessing to him, Paul admonished Timothy to continue his daily study of the scriptures and his strict obedience to their teachings.

To encourage his friend and associate Paul reminded him of the teachings which he had set forth, the manner in which he had lived, the character of the service which he had rendered lovingly for Christ and the joy he had derived therefrom. In his teachings Paul had been true to the Bible, his manner of life had been devoted to Christ, his purpose had been unswerving and his devotion to the faith had been true.

The God-breathed scriptures constitute a sufficient rule of faith and practice for any and all. They challenge all Christians who read them to consistency in living, continuance in laboring and constancy in loving.

II Timothy 3:10-17

Having come to us through the inspiration of God, the inerrant scriptures are the best guide available to us. They are instructive unto salvation, profitable for teaching and learning and helpful for instruction in right relationship with God and with people. The scriptures are wonderful in the truths they contain, the triumphs they reveal and the trust they invite. They meet our deepest needs when studied, believed and obeyed. They convey the reliable information necessary to do the works which should characterize our lives as Christians. Christians are responsible under the direction and empowerment of the Holy Spirit for proclaiming the scriptures which God has given us. By sharing the scriptures with others we can win the Lord's approval and render an invaluable service to others. Let us make the most of this God-given opportunity!

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Personnel Changes

Brasler Resigns

Mark Brasler, minister of education at Beechwood Baptist Church, Louisville, has resigned to accept a position with Spencerian College, Louisville. Brasler has been at Beechwood since June 1974.

Henderson Church Calls Harry Hunter as Pastor

Harry C. Hunter Jr. has accepted the call as pastor of Zion Baptist Church, Henderson. Hunter moves to this church after serving four years as pastor of Bonnierville Baptist Church.

Garland to N. C.

Gary Garland has resigned as associate pastor of Victory Memorial Baptist Church, Louisville, to take a position in Charlotte, N. C. In Charlotte he will be minister of education and administration at Mulberry Baptist Church.

Union Calls Huguley

Bobby L. Huguley Jr., a native of Columbia, S. C., has been called as minister of music and youth by Union Baptist Church. Huguley is a student at Southern Seminary.

He previously served as minister of music in South Carolina and was a counselor in the Royal Ambassador state camps.

Lee is Education Head At Campbellsville Church

Harold Lee has accepted the position of minister of education at Campbellsville Baptist Church.

Lee, who is currently serving as president of Kentucky Baptist Religious Education Association, is a graduate of Southwestern Baptist Theological Seminary, Ft. Worth, Tex. He has previously held numerous religious education positions and was serving as minister of education at Jeffersontown Baptist Church at the time he accepted the Campbellsville position.

Lee's wife, Mazie, will serve as financial secretary for the church. She has worked for Kentucky Baptist Brotherhood Department since 1974.

Gisler Goes to Danville

Al Gisler has recently begun his ministry as pastor of First Baptist Church, Danville, following a four-year term as pastor of Boulevard Baptist Church, Memphis, Tenn.

Gisler, a native of Lincoln County, is a graduate of Georgetown College and Southern Seminary. He has served as pastor of several churches in Kentucky and Tennessee and was a home missionary for two years in Pittsburgh, Pa.



Gisler

Deaths

Mrs. Ethel Egge, Former Georgetown Teacher, Dies

Mrs. Ethel Lee Ford Egge, wife of Elvis H. Egge, minister of senior adults of the First Baptist Church, Corsicana, Tex., died May 17. Mrs. Egge was a native of Louisville and was a faculty member at Georgetown College along with her husband. Mrs. Egge was an instructor of chemistry at Georgetown during the years 1947-50.

Besides her husband she is survived by two children, Elvis Ford Egge of Houston and Mrs. Fred L. Prince of Tampa, Fla. Burial was in Corsicana.

Mrs. Maude Price Passes

Mrs. Maude B. Price, mother of G. Norman Price, associate secretary for publications for the Southern Baptist Foreign Mission Board, died May 23 in Paducah. She was 94.

She is survived by three other children: Circuit County Judge J. Brandon

Price, Paducah; Susan Price, Paducah; and Sterling Price, Gilbertsville; six grandchildren and three great-grandchildren.

Revivals

13 Conversions Reported From Mt. Zion Revival

Mt. Zion Baptist Church in Grant County recently held a revival that resulted in 13 professions of faith and many rededications. Monte Shinkle, pastor of Clarks Creek Baptist Church, was the evangelist and Tommy Holtzclaw, pastor of Poplar Grove Baptist Church, led the singing. Stephen Alford is the Mt. Zion pastor.

Revival Brings Results At Cumberland Church

Cumberland Baptist Church, Pine Mountain Association, held a recent revival that had tremendous results. Fifty-one conversions occurred bringing that church's total of conversions to 105 this year. Over 100 people dedicated themselves to daily worship, Bible reading and prayer. The love offering was \$2100.

Don Lasley from Tennessee was the evangelist and Marion Warren of Texas led the music. Joe B. Brown is the Cumberland pastor.

Watts Chapel Revival Results in 13 Baptisms

Watts Chapel Baptist Church, Crab Orchard, held a recent revival that resulted in 13 baptisms. There were also 16 people who rededicated their lives and another who united with the church by statement.

Tinsley Ball Jr. of Oklahoma was the evangelist. James E. Clark is pastor of the Watts Chapel congregation.