

## Action Needed Now!

A Senate bill (SB 76) just introduced in the Kentucky Senate by Sen. Maloney of Lexington will permit a wine license for restaurants in areas where alcoholic beverages can be sold. The present law allows a license for the sale of distilled spirits and wine (no separate wine license) and sets a limit on the number of licenses which can be issued (one per 2500 population).

SB would allow a license to be issued any establishment where 50% of its income is from sale of food and where 50 people can be seated at tables. There would be no restriction on the number of such licenses issued.

According to Delbert L. Butts, executive director, Temperance League of Kentucky, every shore order restaurant (pizza, hamburger, hot dog, etc.) in wet areas could get a license. Butts cites these restaurants as "teenage hangouts." He concludes, "The increase in teenage drinking problems and control of such restaurants would be impossible to estimate."

The Senate passed the bill Jan. 26 and it has now gone to the House for action. Western Recorder urges its readers to contact their representative and Gov. Julian Carroll urging them to vote against this bill. Prompt action is mandatory.

## BSSB Names SS Head

Harry M. Piland, minister of education at First Baptist Church, Houston, since 1973 has been elected director of the Baptist Sunday School Board's Sunday School Department effective Feb. 27.

Piland, 49, succeeds A. V. Washburn, who retired in August 1977 following 20 years as secretary of the department.

During his years of service at Houston's First Baptist Church, Sunday School attendance has increased to between 2400 and 2500 persons each week. In the early 1970s, attendance had been between 600 and 700 persons each week.

A native of Austin, Tex. Piland has served as minister of education for Hyde Park Baptist Church, Austin; James Avenue Baptist Church, Ft. Worth; and University Baptist Church, Ft. Worth.



# News, Printing, Budget: Communication Tools Mar. 9 Lab Will Help Church Staffers Refine

by Jim Cox, Associate Editor

Long Run Baptist Association is opening the door to all Kentucky Baptist pastors, church staff and public relations committee members and denominational employees for its church communications lab Thursday, Mar. 9 at Louisville's Walnut Street Baptist Church.

The public relations committee of the association has expressed its hope that many secretaries and church staff members in addition to the pastor will participate.

Three hour-long workshops are planned, with each session offered at two different hours. Coffee and registration kick off the day at 9 a.m.

During the first hour, 9:30-10:30, Charlotte Tharp, community relations director for WHAS Inc., will conduct a session on "How to Get Your Church in the Paper and On the Air."

At that same hour Wesley M. (Pat) Pattillo Jr., vice president for development at Southern Seminary, will lead a conference exploring "How to Design and Produce Printed Materials."

In the second hour, 10:35-11:35, there will be a repeat of Miss Tharp's presentation plus "How to Get the Most from Your Church's Advertising Dollar." The latter session will be led by Alan Jolly, senior vice president, Zimmer-McClaskey-Lewis advertising agency, and a

Baptist layman.

Workshop participants will be feted at a luncheon in the Walnut Street dining room at 11:40 a.m.

The final hour of the workshop, 12:15-1:15 p.m., includes a repeat of sessions by Jolly and Pattillo.

A \$15.00 registration fee, payable in advance or on arrival, includes program materials and costs plus the luncheon.

Brochures on the workshop are available from Long Run Baptist Association, 400 E. Chestnut St., Louisville, KY 40202, telephone (502) 587-6735.

The event is open to all interested persons, including those living in other associations.

# WESTERN RECORDER

February 8, 1978

Kentucky Baptists' Weekly News Journal

Vol. 152, No. 6

## SBC Prexy on TV Sunday

Jimmy R. Allen, president of the South Baptist Convention, and Rabbi Marc Tanenbaum of the American Jewish Committee will participate in a nationally televised conversation program on ABC-TV, Feb. 12.

Appearing on the network's "Directions" program, sponsored by the SBC Radio and Television Commission in cooperation with ABC, Allen, pastor of First Baptist Church, San Antonio, and Tanenbaum will discuss human values and some of the understandings which developed from a dialog seminar between Baptists and Jews in December in Dallas.

"Directions," ABC's public affairs program, will be aired at 12:30 p.m. EST.

## Israelis May Hurt Liberty

The Israeli Parliament passed a law that could be "misused in restricting religious liberty in Israel," according to the United Christian Council.

The law, making it a criminal offense to offer material inducements for conversion to another religious belief, is based on the premise Christians bribe citizens to join them.

Southern Baptists serving in Israel have representatives on the United Christian Council which registered of-

ficial protest of the law.

"The offering of material inducements for conversion is totally unethical and has never been a part of our missionary effort," said J. D. Hughey, the SBC Foreign Mission Board administrator for that area.

## You've Gotta Have Heart

Heart disease and cancer rank as leading killers of active and retired Southern Baptist ministers and employees, according to the Southern Baptist Annuity Board.

Seventy-two percent of the 105 deaths recorded by the board in the period April-December 1977 were attributed to these two diseases. Sixty deaths were linked to heart complications and 16 involved cancer.

Other causes of death and totals included brain complications, 6; strokes, accidents and respiratory disease, 3 each; kidney disorders and suicide, 2 each; blood disease, hypertension, ulcers, drowning, lung ailments, pancreatitis, pneumonia, gastric disease and natural causes, 1 each.

## Bill Would Protect Kids

The U. S. House of Representatives has given final approval to a bill to protect children from sexual exploitation. The measure now goes to President Carter

for his signature.

The new law, if signed by the President, will make three changes in the United States code. It will make it a federal crime to use any child under 16 in the production of pornographic material; ban the sale and distribution of obscene material that depicts any child in sexually explicit conduct; and prohibit the interstate transportation of any child for the purpose of prostitution or other commercial exploitation.

The measure provides penalties of up to 10 years in prison with a \$10,000 fine for the first offenders, and up to 15 years in prison with a \$15,000 fine for second offenders.

## A Glimpse Backward Coming

The Southern Baptist Convention's Historical Commission will offer two identical workshops in Lexington and Louisville this month on "Baptist History in the Local Church."

These will assist church leaders in collecting and preserving historical materials, pulling a creative story from church records and sharing the story.

The workshops will particularly profit pastors, ministers of education, church clerks, church librarians and history committee members.

Sessions are 7-9:30 p.m. Feb. 27 at Parkway Church, Lexington, and Feb. 28 at St. Matthews Church.



JOT will speak Spanish in two five-minute cartoons produced in Spanish and English by the Radio & TV Commission and Foreign Mission Board. [L-R]: Jo

Darden, commission assistant vice president for TV services; Alan Compton, board radio-TV rep for South America; and Ruth Byers, JOT's creator.



Harvey Kennedy [l] and Randy Tareilo check a direct access unit installed by the Annuity Board, Dallas. The computer increases storage capacity to 1.2 billion

characters, improving the administration of retirement and insurance programs for Southern Baptist church and denominational employees.



## The Missing Ingredient

In religious work there can be what is called success but which brings no personal satisfaction and in much we do in the name of the Lord we really don't feel the presence of the Lord. This feeling is not often confessed because those who experience it are ashamed of it and feel they are alone in this gnawing conviction. The truth is many know this but conceal it by mouthing pious platitudes and resorting to holy talk.

As religious practitioners go Baptist pastors, denominational workers and lay activists are about as successful as they come. But in spite of tangible results and statistical success many of us sense something is missing. In 30 years as a college teacher, a pastor and a Baptist editor I have known some degree of success but much of the time there has been a feeling of void and unfulfillment. There has been a missing ingredient.

I am convinced this missing ingredient is the quality of spirituality. For the most part only human resources have been depended upon in my case and a sense of the personal presence of the Holy Spirit has been absent.

Now the spirituality I am talking about is not artificial piety which can be put on like a black suit. Nor am I talking about prefacing what we do or say with a careless and presumptuous claim of the leadership of the Holy Spirit as if to convince others of what we are not certain ourselves. I am speaking of the quiet assurance that comes from personal association and communication with the Holy Spirit.

This kind of spirituality is our missing ingredient and its absence is understandable. We really never have been taught much about this kind of life and have even ridiculed other religions which stress the contemplative life, especially for ministers. In all my training for the ministry I never was taught how to find inner strength for the demands of life and the ministry in spiritual discipline and exercises. Teachers sometimes talked about its necessity but the practice of meditation and contemplation were sacrificed for emphasis upon knowledge and upon skills and techniques needed for the specialties of the ministry.

We put much stock in the examples of Jesus. We study and try to practice his methods of teaching, preaching and personal witnessing but largely ignore his practice of frequent withdrawals for fellowship with the Father and spiritual refilling. If Christ found authentic spirituality in this way, how much more must we seek it in the same manner.

Our denomination offers precious little in this kind of help. We have all kinds of conferences, clinics, workshops, Bible studies and even inspirational preaching but planned opportunities for personal spiritual renewal are almost non-existent. Findley Edge of Southern Seminary and David Haney of the Brotherhood Commission are pioneers in this ministry but few have been touched by their efforts. Searchers for this indispensable dimension have been left mostly on their own. I realize that for the most part each must work out his own salvation in this area but more encouragement could come from our denomination.

Maybe this is why increasing numbers of Baptist preachers and laymen have been attracted to men like Thomas Merton and have spent days of silence, prayer and meditation at Gethsemane or some other monastery.

The personal worship, prayer and meditation which encourage spirituality are not to be practiced only in preparation for life and ministry. They are life and ministry and if they are separated from life and ministry we are only religious handymen.

Our Baptist activism needs balancing with practices that encourage spirituality. Without this ingredient pastors will fall more and more into depression and denominational workers will be more and more susceptible to the perils pointed out on this page last week. And what is true for Baptist preachers is equally true for Baptist laymen.

## A Blizzard's Blessings

The Old Testament philosopher said for everything there is a season but when it comes to snow and cold the winter of 1978 seems hardly to know when enough is enough. For four successive weeks Louisville has been practically paralyzed and most planned activities have been canceled. Even getting to the Baptist Building has been impossible some days.

Getting a paper out each week has been possible only with the most strenuous efforts. Without delivery of mail, 20 inches of snow on the Baptist Building parking lot, impassable roads and blizzard conditions generally, only the bravest and most loyal have shown up and to these we are most grateful.

But even a blizzard has its blessings. It reveals how much we still are at the mercy of the elements of nature. It also brings out the most noble and unselfish in those who leave the comforts of their homes to help others in distress and who share their own dwindling resources with those in need.

This winter's blizzard has forced us to rely upon personal resources which ordinarily we don't have to call upon and this has been good for us. Without being able to get to work or school, without even a daily paper to read some days and without the events and activities that ordinarily fill our days it is a far different world. To be shut in with ourselves and especially with school age children can be trying after the first few days.

The 1978 blizzard has been a trying but a profitable experience for me personally. Blessed with ample food and fuel, a reasonably comfortable house and near enough to walk or otherwise reach the Baptist Building most days it has still been a far cry from the planned inspiration of the evangelism conference and out-of-town Exodus studies.

But in their places have come some blessings which would not have been experienced without being forced to stay at home. A supply of wood and a fireplace have made it easy to forget the unbearable chill factor outside. The soothing, sizzling song of burning green wood, a dog and a cat curled up on the carpet, a mate in a nearby rocking chair and a good book are matchless company.

Recesses from reading to shovel snow and to watch the cardinals, doves, bluejays and other species of birds thankfully eat cracked corn and sunflower seed placed on a garbage can lid atop the snow broke the long blizzard hours.

Then there are the moments to reflect upon other days of green grass, blooming flowers and fresh vegetables. And hope is revived. Though the garden is hidden beneath a white blanket and the rose canes barely show above the deep snow, spring is sure to come and nature's rebirth is not far away.

This too will pass. The roses will bloom again. In the meantime why not enjoy the benedictions of winter's blizzard?

## Western Recorder

*Ernestly contend for the faith which was once for all delivered to the saints—Jude 3.*

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## The Evangelism Conference Needs Another Date

It's time to give serious thought to changing the date for the annual Kentucky Baptist evangelistic conference. January is just not a month to try to bring together pastors and laymen from all over the state of Kentucky.

Through the years it has become a joke that the evangelism conference is certain to produce a blizzard. And more years than it doesn't, it does.

Last year the conference had to be cut short and many had difficulty getting home. This year the conference coincided with an all time record snowfall for Kentucky. A few hardy souls made it but the meeting was canceled after one session for those fortunate or unfortunate enough to make it.

Trying to have a statewide meeting under such circumstances is frustrating and defeating. Those who cannot make it regret missing it and those making it resent having it canceled or cut short.

Canceling such a meeting is wasteful. Much of the expenses has to be met whether it comes off or not. And think of the motel reservations with all the loss and inconvenience involved.

Those familiar with the Baptist calendar know how difficult it is to change any annual event but in this case it should be done. A March date would certainly bring better weather and would be in time for spring and summer revival inspiration.

"Let us not be weary in well-doing." Gal. 6:9a

Observe Race Relations Sunday  
February 12, 1978

Sponsored by the Christian Life Commission  
of the Southern Baptist Convention



## Race Relations Sunday

by Bill Rogers

The theme for race relations emphasis Feb. 12, 1978 is "Be Not Weary In Well Doing" (Gal. 6:9a). The assumption Paul makes is that the church has been involved in at least some well doing. When applied to race relations there are those sincere and conscientious Christians who believe we have done too much. There are others equally as sincere who do not believe we have done enough. However the case may be as Christians we do have a responsibility to build meaningful relationships across barriers of race and culture.

There is some well doing among Kentucky Baptists. The examples given here are by no means all that is happening. Rather they are given as models of what is being done.

"I was in prison and you visited me," said our Lord. First Baptist Church, Jeffersontown (black), and Woodland Baptist Church, Middletown (white), have a joint ministry to a group of black and white men at LaGrange Reformatory. This ministry is manned by laymen. They go to the reformatory together to minister to the adopted group of inmates.

In Elizabethtown Verlin Kruschwitz, Severns Valley pastor (white), and B. T. Bishop, First Baptist Church pastor (black), have been faithful in modeling a fraternal relationship. There is nothing artificial or strained about it. They model a supportive and caring relationship toward each other both in their churches and in public. The entire Elizabethtown community has been effected. Both men have been faithful in well doing and have influenced others.

A number of associational missionaries (white) have been faithful in relating to black churches in their area of responsibility—Warren, Daviess-McLean, Green Valley, West Union, Greenup and Bracken associations, to mention a few. These men would be the first to tell you that not all they hope for has been achieved. However, they have been persistent and have witnessed fruit from their labor.

A cooperative ministry has been functioning in Louisville for many years. Baptist Fellowship Center is funded and operated through Central District (black) and Long Run (white) associations with the Kentucky Baptist Convention and Home Mission Board assisting with support. The ministry is administered by a joint administrative committee equally manned by the two associations. I have been a close observer of that organization for 15 years. Under the leadership of Lincoln Bingham the ministry is moving toward fulfillment of the dreams and hopes of the two associations. While it is not doing all that these two associations would hope they remain persistent in this ministry.

Some of our colleges have aggressively recruited black young people who are focusing toward Christian ministry. Some type of annual emphasis on black awareness has been made by some colleges. Again the emphasis has not been as well received as these schools hoped. However, they continue their emphasis.

The state Woman's Missionary Union has continued a meaningful relationship with its counterpart in the General Association. Progress has been slow and sometimes tedious. However, these ladies, both black and white, have continued to labor together in a mutual emphasis.

The Student, Sunday School, Brotherhood, Church Music and Church Training departments are bold in offering their services to pastors and church leaders in the General Association. Leaders from the black community are being used as personnel in conferences sponsored by these departments. The educational structure of black Baptists and white Baptists is not alike. However, there are learning values to flow both ways and both are made richer by these experiences.

Every reader of this article, through your participation in your church, has made my ministry possible. The work across this state is funded by you. We jointly participate with the General Association (black Baptists) through three regional missionaries, the on-going of Simmons Bible College and annual scholarship assistance to 18 ministerial students. There are now four seminary student interns working in the Louisville area in a cross-cultural experience. All of your dreams for this work and all of my dreams for my ministry have not been realized. However, because of your faithful support, this work continues.

Paul was emphasizing another truth in this passage of scripture. Reaping follows faithfulness. Reaping is not always an immediate experience. At times we may wonder if honest effort at building relationships has any rewards. We may tend to grow tired in efforts that don't yield immediate gratification. At other times efforts appear to produce negative results. While reward is promised, faithfulness is the claim Paul makes upon us.

## Husband of One Wife

### What Does It Mean?

by Dale Moody

Several people have asked this question recently so here is a wholesale answer to save writing many letters. However, this answer may stimulate other letters!

The publicity over the ordination of Martha Gilmore as hospital chaplain by the Cliff Temple Baptist Church, Dallas, raises several questions about the meaning of ordination.

The first question is the meaning of the requirement that a bishop or a deacon be "the husband of one wife" (I Tim. 3:2,12 AV). This is widely used to disqualify women for ordination, but the question is broader.

First, what does it mean when applied to a bishop or to deacons? The Revised Standard Version (RSV), 1946, interpreted the statement to mean "married only once" with "the husband of one wife" in the footnote. Later the footnote was put into the text and the statement "married only once" was abandoned under pressure.

The Greek Orthodox Church still follows the interpretation "married only once" and remarried widowers, divorced men and remarried divorced men are disqualified as elders in congregations.

Some light is thrown on the meaning of this qualification when those permitted to take the pledge of widows not to remarry are required to be "the wife of one man" (I Tim. 5:9). Evidently those "married more than once" were disqualified as the RSV said in earlier printings, but now the vague translation of "wife of one husband" appears.

Of course, a widow could not be a polygamist since she had no husband at all. "Married only once" is apparently the true meaning here as in I Tim. 3:2,12. Unfortunately the RSV finally yielded to the pressure of the vague statement in the Authorized (King James) Version.

Another place where the AV is not only vague but inconsistent is the translation of qualifications for deacons. The RSV has "the women likewise" in I Tim. 3:11, a translation that would open the door for women deacons, but the AV has "even so must their wives." The italicized words do not appear in the Greek and the word *gyne* has been rightly translated woman, or women in the plural, in I Tim. 2:9,10,11,12,14.

Why the inconsistency in the AV if not out of theological bias? The same bias appears where Phoebe is called a *diakonos*, a masculine word for a woman, in Rom. 16:1. The AV translation of "servant" obscures Phoebe's official status indicated by the context. The Revised Standard Version says "deaconess," but the feminine is not used until the *Didascalia*, an important church order of about A.D. 250. It was a new thing for a woman to be a deacon so the masculine is still used; in the Jewish church of Jerusalem only men were chosen to serve as deacons (Acts 6:1-6).

If the above interpretation is correct then the standards for the ordination of men excludes more than polygamy and the door is open for ordination of women at least as deacons.

The only functions forbidden women in the New Testament are teaching and ruling, both functions of elders (I Cor. 14:33b-36, I Tim. 2:12). The I Cor. 14:33b-36 text appears at times at the end of the chapter and may be a later comment based on I Tim. 2:12. In any case this is a rule adopted by the church from the synagogue where elders taught and ruled (James 5:14; I Pet. 5:1; I Tim. 5:17).

Baptists have deacons but not elders in the New Testament sense. Women are not excluded from the order of deacon as derived from the New Testament churches, so there is really no office from which women are excluded unless pastors are considered elders. Baptists once called pastors elders, but the word pastor has all but eliminated the official and New Testament word elder.

The pastoral letters of Paul are unfortunately discounted by many, often for the very reason that they teach ordination (Titus 1:5; I Tim 5:22; II Tim. 1:6). The Acts of the Apostles also indicate the practice of ordination (6:6; 13:3; 14:23), but this has been denounced by radical Protestantism as "early Catholicism" in the New Testament.

A rejection of any New Testament teaching on faith or order is inconsistent for those who make much of biblical authority. Is it any better to deculturize the New Testament than to demythologize the New Testament? Some who denounce Rudolf Bultmann's effort to demythologize the New Testament do not hesitate to make a distinction between the parts of the New Testament which "reflect historical culture and what parts represent lasting biblical truth." How does one say this at one time and advocate verbal inspiration at another?

Not until New Testament practices on the orders of virgins (I Cor. 7:25-35), widows (I Tim 5:9-16) and deacon (Rom 16:1) for women and the orders of bishop, elders and deacons for men (I Tim. 3:1-13; 5:17-22) are restored to the modern church is it possible to discuss the place of women in the New Testament church order.

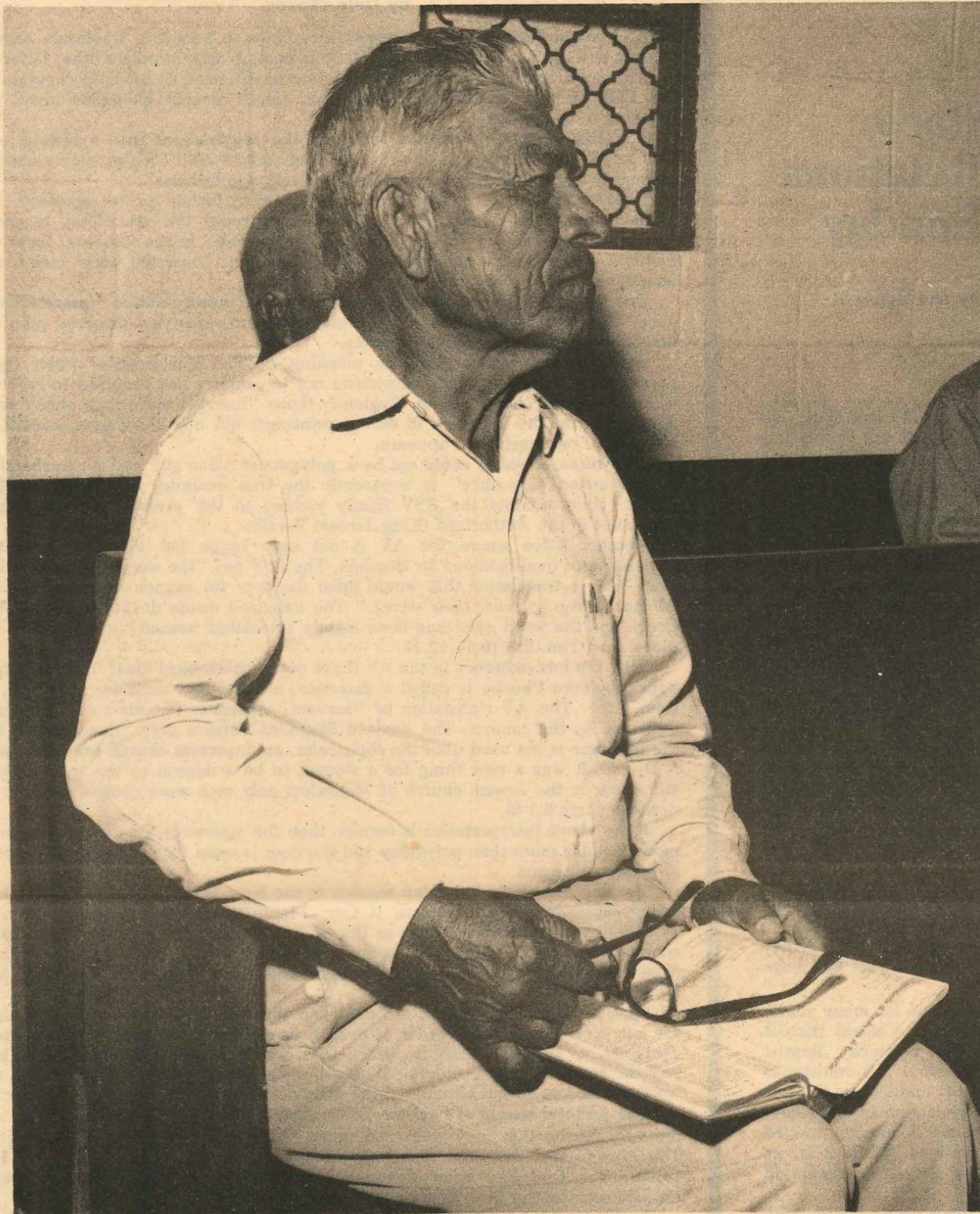
Would it not be better to restore some if not all of the New Testament orders? For example, would it not be better to elect elders rather than to change the function of deacons from "table servants" who look after the collection and communion to "ministering deacons" who try to function as both deacons and elders? Presbyterians have no monopoly on the office of elder as taught plainly in the New Testament. Would it not be better to have bishops guiding the work of associations rather than shifting from such titles as field worker, associational missionary, superintendent of missions to directors of missions?

It is only when all the New Testament is preached and practiced that we can truthfully say we are New Testament churches. The New Testament does not need to be deculturized; it needs to be followed. If not, let us stop saying it is our "only rule of faith and order."

As for the ministry of women, let us study what the New Testament says about the ministry of virgins, widows and women deacons before we make wild assertions that claim that the only scriptural offices of the New Testament are pastors and deacons.

Pastor is not an office; it is a function of elders as is the function of teacher. Bible study would seem to be a good first step to recover the church order of the New Testament. As for me, the New Testament is not only inspired; it is authoritative in both faith and order.

# Kentucky Baptists at Work



## One Pastor's Plan For Filling Pews: Bible Preaching

by Rebecca Martin, Staff Writer

To what would you attribute a Wednesday evening service growth from 8-10 to approximately 150 persons? Joe Brown, pastor of Cumberland (Ky.) Baptist Church says it is due to "Bible preaching," and his members agree.

Within the past two years Cumberland has surged into tremendous growth. Before this, according to deacon chairman Bob Morris, the church was "lucky to have two baptisms." In figures released by the KBC Department of Evangelism of the top 20 churches in baptisms Cumberland ranked seventh with 99 baptisms for 1976-77. The year before it ranked ninth with 80 baptisms.

The capacity of the church is 350 and it is full on an average Sunday morning. Even more phenomenal, however, is the fact 75 percent of this crowd returns Sunday evening and over half on Wednesday, according to members.

When asked how the church maintained such a high percentage in evening services Brown replied, "We don't try to entertain people. The church service is a time of worship rather than entertainment."

Each service is basically the same type, described by most as evangelical. "Our people weren't used to this type of preaching," Morris said. "Joe is a dynamic pastor. He doesn't try to hide sex and drugs. They're injected with Jesus Christ and the Holy Spirit."

"We found Joe in Virginia and since then I've said, 'You mix apple butter and bluegrass and you get the

Holy Spirit,'" Morris continued.

Brown began his ministry at the church conducting a revival. An active outreach program began to bring in people and they followed up those making decisions.

Bob Collier, director of outreach, said the follow up program is intended to help new converts understand their salvation experience and to answer their questions, helping them reach Christian maturity.

This nurturing process has led more and more members into active participation in all phases of church life. At this time Brown began a series of sermons Sunday evenings on Romans and Wednesday on Revelation. According to Stanley Petrey, Training Union director, it was at this time that evening services peaked and remained. "The people had never heard the Bible brought out like this," he affirmed.

Morris added, "During the time of the study of Revelation we had tremendous crowds. Our people weren't used to this kind of preaching."

Another important factor in evening attendance is the youth. There was no youth program at Cumberland a couple of years back, according to Teresa Brown, youth director. "All except about nine of these young people active in this program are new converts," Mrs. Brown said. The group now stands with approximately 30 members.

"We have nearly 100 percent participation in all facets of church by the youth and that has been a significant part of evening attendance," she added.

The youth program, too, is evangelistic. "During

our latest revival the young people visited nearly every home in Benham, Cumberland and Lynch giving out tracts and asking people to come," Mrs. Brown explained. The young people sponsored a youth jubilee and hotdog feast for their high school and 12 of their friends were saved.

"Like the pastor says," she concluded, "'Youth are not the church of tomorrow, they're the church of today.'"

A boost to Sunday evening services has been Training Union participation. Training Union is up over 200 percent what it was two years ago. Enrolment is 100 and the average attendance is around 85, many times higher. "We changed literature to what Baptists used years ago," Petrey declared. "The new materials didn't have much about Baptists. People like to know what to believe."

Bod Yaden, church moderator, feels that participation is growing during evening services because there is a great opportunity for learning and a more informal atmosphere which allows for participation. He also commented on the service.

"Joe teaches evangelism in his preaching, Bible study and in all aspects of his ministry because he feels that this is the duty of the church. In doing this his feelings have been so vibrant he has passed this on to the members and they've become involved."

Jim Bailey was saved under this growing ministry and this is what he had to say about the church: "There is a unique fellowship in Cumberland Baptist. Everybody wants to come to church. In many churches the pastor says, 'this is what somebody says this means.' Joe says, 'the Bible says.' That's what people want to hear because that's the truth."

What type congregation is this? Yaden describes it as ranging from "the uneducated to those with doctorates."

How does one sermon reach so many life styles? Brown answered, "Honor God and he'll honor you."

The key to this wide range of participation may be summed up in a statement from Mrs. Brown: "This church has a purpose—an eternal purpose. It is a commission from the Lord. The church wants to see people saved."

# \$ucce\$\$

If we have average pastors, deacons and teachers, just remember God had a little hand in making them average.



Bob Hastings, Editor  
Illinois Baptist

Is numerical growth the only kind? Certainly not. Yet it's possible for a pastor or other leader to use this as a cop-out for laziness. How? By defending his laziness with excuse, "I believe in quality, not quantity."

(Yet that same pastor is willing to live off the tithes of converts won by a sister church that is interested in quantity, who then transfer membership to his church!)

But the truth stands, quantity isn't everything. It's unfair to judge your pastor just by nickels and noses. How many pastors are driven into depression after hearing a rousing message by a "successful" minister at a convention?

How many deacons do their pastor irreparable harm by continued reference to other pastors who're "making" it?

Here's a church in a village of 100 people. About 40 people attend. A new pastor is called. Can he increase attendance by 10% the first year? That would only by four more people. Sounds reasonable, doesn't it? But how many more years could he show "church growth" by adding 10% attendance?

By 1987 there'd be more people in church than the total population, assuming it remained static. In the meantime, would the other churches have closed?

Yes, this church could start a bus ministry, reaching out further and further. But can every church chalk up gains, year after year? I'm just being realistic, not funny.

The December issue of Home Missions magazine cites interviews with pastors of top-growing churches in the nation. More than one pastor describes himself as a "workaholic." One says he puts in 18-hour days, sometimes 24 hours!

What does this do to his family? Is a church putting unbearable pressure on its pastor if it demands numerical growth on top of numerical growth? In our bodies, runaway growth of cells means cancer, a malignancy, eventual death. No, I'm not putting a damper on church growth. I'm asking you to think.

Professor Cal Guy of Southwestern Baptist Seminary estimates 95% of the nation's ministers will be "average pastors of average churches."

Robert Kilgore of the Home Mission Board estimates only 1% of all pastors are exceptional enough to lead a church in dramatic, headline-grabbing growth.

Professor Francis DuBose of Golden Gate Baptist Seminary laments the fact too many "glamour-type" speakers are used at denominational gatherings. "It is not so much what they say, but the men themselves. Most Southern Baptist pastors are not able to do what they've done. Yet we (keep on) holding up these glamour-types."

Writing in Woman's Day magazine, Fredelle Maynard quotes a "successful" politician who said, "I have no time for my family. I travel a lot. And even when I'm home, I hardly see my wife and kids. I've got power, money, prestige—but as a husband and father, I'm a flop."

Here's what Vernon C. Grounds, president of Conservative Baptist Seminary in Denver, says:

"God's approval is the important point. It is far more important to follow God's blueprint for your life than to be another Billy Graham or Hal Lindsey or Robert Schuller or Bill Bright... each of us must... keep serving even if unappreciated, unsung and unapplauded—in short, we need the faith to face failure."

As your state editor, I often wince in writing up \$ucce\$\$ stories. On the one hand, success deserves recognition. Success often inspires others to try harder. And Jesus told us to go out into the highways and bring them in, "that my house may be filled."

Yet I know every success story (if spelled \$ucce\$\$) brings pain to the heart of some pastor who maybe doesn't have all the glitter and maybe's in a small, out-of-the-way place. Is it right to use the denominational press to praise some, especially in a manner that makes the average pastor feel like throwing in the sponge?

Abraham Lincoln said God must love the common man, since he made so many of them.

And if we have average pastors (and average deacons, and average S.S. teachers)—and we do!—just remember God had a little hand in making them average.

Dr. Kenneth Chafin  
Pastor

South Main Baptist Church  
Houston, Texas

will speak  
to

Pastors, church staff members, laymen and  
high school students who plan to go into  
church related work

at  
GEORGETOWN COLLEGE

11 a.m.

April 22

on the subject

The Call to Serve

and

1:30 p.m.\*

on the subject

The Value of a Christian College Experience

\*During the afternoon, (1:30 - 2:30), all young people will attend one of the following seminars:

Christian Social Ministries  
Educational Director  
Foreign Missions  
Hospital Chaplaincy

Music  
Pastoral  
Student Work  
Youth Recreation

Pastors may wish to consider including this information in the Sunday bulletin, February 19 which is Baptist Seminary, College and School Day.

(additional information will  
be sent to churches in March)

# Frank Owen



## Polity and Property

We have recently discussed the somewhat uniqueness of Baptist church polity in connection with tax problems. We have already reported here the happy fact that the Kentucky Department of Revenue withdrew its appeal against us, terminating its extended effort to revoke our convention sales tax exemption.

Our recognition of local congregation as "church" rather than the general denominational body also sometimes results in property losses for us. For example, when a local congregation disbands, the church building and grounds continue to belong to denominations which define "church" as the general

body, but Baptists would not necessarily legally retain ownership of such property unless some means of conveyance is exercised locally.

It would be easy for congregations to arrange for our convention to receive such properties, through reversionary clauses placed upon their property deeds. Such a reversionary clause could legally provide that if a congregation ceases to exist, or ceases to be a Baptist church, then its property would belong to the Kentucky Baptist Convention, or to whomever is so designated.

I really think such procedure is worthy of thought for congregations whose people would like to arrange for the value of their property to always be in the hands of

the denomination whose tenets they believed when they bought and built their church meeting houses.

When our convention makes loans and grants to churches (most of them very small or new congregations) we place subordinatable liens on their properties. In the case of grants, these liens provide that the grant becomes a loan and is due in the event the receiving body ceases to be an affiliated Baptist church.

We also actually have some reversionary clause situations entered upon by us at the request of local churches where we have not contributed anything but whose members feel better with this certainty of perpetual Baptist ownership of their properties.

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# Mountains to the Mississippi

## Personnel

### Watt's Up at Livermore?

James W. Watt Sr., director of missions in Lynn Association, has accepted the call of Livermore (Ky.) Baptist Church as pastor effective Mar. 1.

Watt served this same church from 1962-1965 and for 12 years has been employed by the Direct Missions Department of the Kentucky Baptist Convention.

### Custer Takes a Stand

Jack Custer, formerly of Madisonville and Owensboro, has resigned the pastorate of Second Baptist Church, Augusta, Ga., to reenter evangelism. He was in this field 1970-1975. Custer may be contacted through Second Baptist Church at (404) 736-1421.



Custer



Treas

### Treas Tapped by Covington

Jerel W. Treas has accepted the pastorate of Crescent Springs Baptist Church, Northern Kentucky Association.

A native Paducahan, Treas comes from the position of associate pastor at First Baptist Church, Benton. Earlier he pastored at New Bethel Church in Ten Mile Association.

He is a graduate of Murray State University and Southern Seminary. Married to the former Pamela Sue Futrell, Treas is the father of two children.

### Beauman Leaves Kentucky

Howard F. Beauman, pastor of Crab Orchard (Ky.) Baptist Church, resigned Feb. 5 to assume the pastorate of First Southern Baptist Church, Camden, Ohio.

Beauman served the Crab Orchard congregation since 1976. A graduate of Morehead State University, he is married to the former Charlotte Antrobus, Versailles. They have two sons, Bryan, 6, and Brent, 2.

### Greenville Calls Midkiff

Charles W. Midkiff of Valdese, N. C., has been called as pastor of First Baptist Church, Greenville.

A graduate of Georgetown College, Southeastern Seminary and completing the D. Min. degree at Virginia Theolog-

ical Seminary, Midkiff is a native of Lexington. He is married to the former Lelia Davenport and they have two sons, Thomas, 10, and Jonathan, 8.

Midkiff served three North Carolina churches as pastor and associate pastor.



Beauman



Midkiff

## Deaths

### W. W. Adams Succumbs

William W. Adams Sr., well known Baptist theologian, teacher and author, died at Kansas City, Mo., at age 85. Adams received the doctorate from Southern Seminary in 1925 and returned to that institution from 1954-63 as professor. He served at New Orleans Seminary until his retirement in 1968.

## Congregations

### Men's Day at Jackson

Twenty-one men attended the prayer breakfast of First Baptist Church, Jackson, Jan. 22, observing Southern Baptist Men's Day.

Speaker for the breakfast was Carl Seale, Jackson car salesman and active Gideon.

Men were in charge of the morning worship service at the church. Wade McSwain, music director and a music director in Breathitt County, delivered the sermon. William Shepherd and Bobby Cornett gave testimonies.

Orie Noble is president of the church's Baptist Men. Huston Berry is pastor.

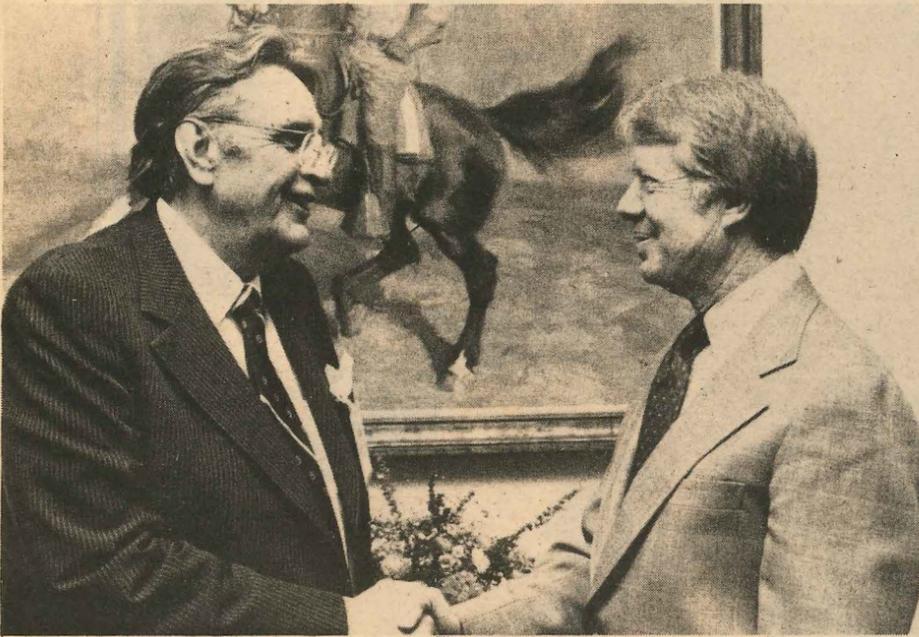
### To Africa, with Love

Pleasant Hill Baptist Church, Somerset, sent a group of members to Kano, Nigeria, West Africa, Dec. 27 - Jan. 17 to serve in simultaneous revival efforts in African churches.

This is the third time in three years this rural church has sent teams to Africa. The church bears the total expense for those traveling.

C. E. Jacobs is pastor of the Pleasant Hill congregation. David Aker, Pulaski Baptists' associational missionary, also traveled with the group.

# Christian Education



President Carter expresses his support of church-related education to Ben C. Fisher, executive director-treasurer of the Education Commission of the Southern Baptist Convention.

## Carter Endorses Church Related Colleges

During a recent White House conference President Carter expressed interest in strengthening church-related education. Among educators attending was Ben C. Fisher, executive director-treasurer of the Education Commission of the Southern Baptist Convention.

Fisher and 19 other executives of 17 denominational boards of higher education met with Carter to discuss concerns

of independent colleges and universities in relation to government.

The President asked Elizabeth Abramowitz, Assistant Director for Education, White House Domestic Policy Office, to be available to discuss problems of church-related colleges. She asked the educators to share suggestions for legislation on higher education. According to Fisher, "We believe this is a significant breakthrough."

## End Sought to Wake Forest Fight

The General Board of the Baptist State Convention of North Carolina approved a recommendation designed to end the conflict between the convention and Wake Forest University over acceptance of federal funds.

The recommendation instructs the Wake Forest-Convention Relationship Committee to proceed with six previously scheduled hearings over the state for formulation of a report to the May 30-31 General Board meeting when a final action is expected.

Already state convention leaders have received some 80 resolutions, predominantly opposing the Wake Forest action, from churches, pastors' conferences and associations throughout North Carolina.

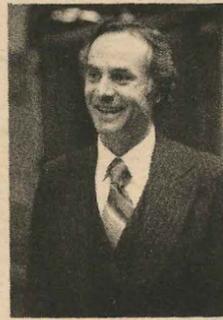
The General Board's executive committee will meet Mar. 9 on the Wake Forest campus for a dialogue with university trustees, biology department faculty, student body leaders and members of the convention's Services Rendered Committee and Wake Forest-Convention Relationships Committee.



Four Southern Baptist Seminaries were represented at a Sunday School Board meeting to begin a new program to share information about the board with seminary students and faculty. Elaine Dickson, the board's primary seminary liaison, and Grady C. Cothen, board president, visited with [l to r] Jerry M. Stubblefield, Golden Gate; Bernard M. Spooner, New Orleans; Bruce Powers, Southeastern; and Charles A. Tidwell, Southwestern.

## Boyce Bible School

### Bold Mission Stirs New Director



When David Q. Byrd, then pastor of the West Jackson Baptist Church, Jackson, Tenn., finished his Bold Mission Commitment Day sermon last October, he recalls, "I came near to responding to my own invitation."

On his way home from church that Sunday, he says his wife, Floriene, "also had a deep feeling that God was calling us some place that would be a vital part of Bold Mission Thrust." (Southern Baptists' program to spread the gospel to everyone in the world by the year 2000.)

Two months later, Byrd answered that call by becoming the new director of the Boyce Bible School, a branch of Southern Seminary. Boyce School, now in its fourth year, is a training center for ministers who lack a college degree.

Byrd believes that these students are important to Bold Mission Thrust since many come to the school from outside traditional Southern Baptist areas. He points out that 8000 SBC ministers are currently without college degrees.

"God is calling more and more people into the ministry," he explains, "People who are mature adults with a family and job. Many of these don't have the opportunity to go to college, but they need practical ministerial training."

Byrd is also enthusiastic about Boyce Bible School's ability to help the bi-

vocational pastor, a growing number of Baptist ministers who combine secular employment with the pastorate. Off-campus training facilities added to those already in Little Rock, Ark. and Columbus, Ohio sponsored and supported by the state Baptist conventions will also aid Bold Mission Thrust, Byrd says.

Byrd succeeded Jim Ryan who resigned to become pastor of the First Baptist Church, Manassas, Va. He was pastor at the West Jackson Baptist Church for 24 years. While in Jackson he served as president of the Tennessee Baptist Convention (1964) and as a trustee of Union University, Jackson, for the past 20 years. He is presently a member of the Executive Committee of the SBC.

## Rust Named Prexy

Ray P. Rust, executive vice president, New Orleans Seminary, has been elected president of Anderson (S. C.) College.

A native of Shreveport, La., Rust, 52, is a graduate of Louisiana College and New Orleans Seminary. He pastored in La. until joining the seminary staff in 1971. He served as acting president of the seminary in 1974 and became executive vice president in 1975.

## Buyers Guide

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### ATTENTION R. E. DIRECTORS

If you are planning to attend the State V.B.S. Clinics at Porter Memorial Baptist Church, Lexington (February 23) or First Baptist Church, Madisonville (February 21), there will be a brief time of fellowship and box lunch available (at your expense). Tables will be set up at each church identified as K.B.R.E.A. Fellowship Luncheons Reservations. Wally Miller (President, K.B.R.E.A.) will be at Porter Memorial and Chuck Wilson (Chairman, Membership Committee, K.B.R.E.A.) will be at First Baptist, Madisonville. Be sure to make your reservations for a box lunch at these tables before the clinic begins!

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FOR SALE: 22-12' pews, 12-9' pews, 3-16' pews, pulpit, communion table, 2 pulpit chairs, 1-16' choir screen. Furniture light oak. Good condition. Contact First Baptist Church, Box 638, Mt. Vernon, KY 40456 or call 256-2922.

### USED BOOK SALE

Annual Graduate Club Book Sale, Southern Seminary, Gheens Hall, Feb. 14-16, 9 a.m. to 4 p.m. Prices greatly reduced. Buy and sell books. Pastors, sell your unused books. Books may be placed for sale on Feb. 13 from 9 a.m. to 9 p.m. Call 451-5782 for more information.



Hello, Hotline:  
What's Doing in WMU?

BIRMINGHAM, AL - For the cost of one three-minute direct-dialed telephone call to Birmingham, Alabama, a caller can hear a taped message of current happenings in Woman's Missionary Union. Carolyn Weatherford, executive director of Woman's Missionary Union, Auxiliary to Southern Baptist Convention, will share latest WMU facts and figures during the month of February. Messages will be changed every Monday.

The WMU Hotline, in its second year, is provided in connection with WMU Focus Week, February 12-18. Calling the Hotline is recommended for groups and individuals observing WMU Focus Week. The number to call is (205) 251-0830.

# Sunday School Lessons

Lessons for February 19, 1978

by H. C. Chiles

## Meeting God in Public Worship

Ps. 84:1-12

### International Series

The writer of this psalm had a zeal to return to Jerusalem and the Lord's sanctuary. There Jehovah's name had been exalted and worshiped by the Israelites. Having fellowship with people who delight in regularly worshipping God in his house is refreshing.

**Satisfaction Through the Worship of God—Ps. 84:1-4**  
The psalmist longed to return to the temple to worship God. He was grateful for the spiritual blessings associated with that place. Recalling our own experiences, we remember those churches who nurtured us in the Christian faith. We long to return to those scenes of former years and again worship God with those whose Christian love have meant so much to us.

The psalmist thought of how fortunate the priests were to be able to spend so much time in the sacred precincts. He wished to share communion with God together again.

### Strength Through the Worship of God—Ps. 84:5-8

The psalmist endured his hardships by his anticipation of worshipping God again in the temple. He learned that many difficulties try to prevent us from living life. We encounter many trials and find ourselves in need of strength. It is encouraging to learn that true spiritual worship of God strengthens us for

every experience of life. Failure to worship God deprives Christians of strength. If we yield ourselves to God, he will give us the strength we need for the task at hand.

**Sufficiency Through the Worship of God—Ps. 84:9-12**  
God never forgets his people. He protects his children better than any armor provided by man. "Thine anointed" in verse nine refers to the king of Israel whose leadership was closely related to the nation's welfare. His failure to worship God would adversely affect his people for no man's strength is sufficient for such a major task.

One day of personal communion with God is better than a thousand days spent in fellowship with sinful men. Time cannot be spent any wiser than in genuine worship of God. Worship elevates one's thoughts, enriches his life and promotes his spiritual growth.

God is a sun and a shield. The sun gives life and produces fruit. As the sun radiates light to show the way a shield wards off enemies and gives us security. Without God's gift of grace there is no hope for men. Only through grace can glory be reached. God will not withhold anything from faithful worshippers that will contribute to their well being.

Appearing in God's presence and praising him for what he has done in private and public worship always results in strength.

## The Lord's Prayer

John 17:9-21

### Life and Work Series

Christ was not praying for the unsaved in these verses but for all believers. Christ's followers belonged to him by right of creation and redemption. Realizing his approaching departure Jesus requested God's power so believers could carry on his work.

Christ longed for the disciples to be delivered from the evil one. Instead of asking escape from temptation he prayed for their preservation through trying experiences.

As verse 11 indicates, Christ prayed for spiritual oneness among the disciples. Their common faith laid the foundation for unity.

Sanctification of the disciples concerned Christ, too. The world's trials afforded them much needed discipline so the father allowed them to remain on earth. Moreover, the world needed their Christian testimony.

Christ prayed that their sanctification would cause them to effectively represent the Lord. To be fit vessels for the master's use Christ's representatives

needed special cleansing. They needed sanctification through his truth to conform to his will.

As the father had sent his son into the world, so Christ was sending his disciples. Their mission was to present God's word to the unsaved. What a high and holy privilege!

In this remarkable intercessory prayer Christ not only prayed for the disciples who walked with him then. He prayed for those who walk with him today, too. All future believers were included in his prayer because he wanted them to benefit from God's protective power.

We need the same spiritual blessings the first disciples needed. So Christ prayed for all believers to be linked inseparably with one another as well as with the Trinity. Verse 21 clearly states the purpose of this unity—"that the world may believe thou hast sent me."

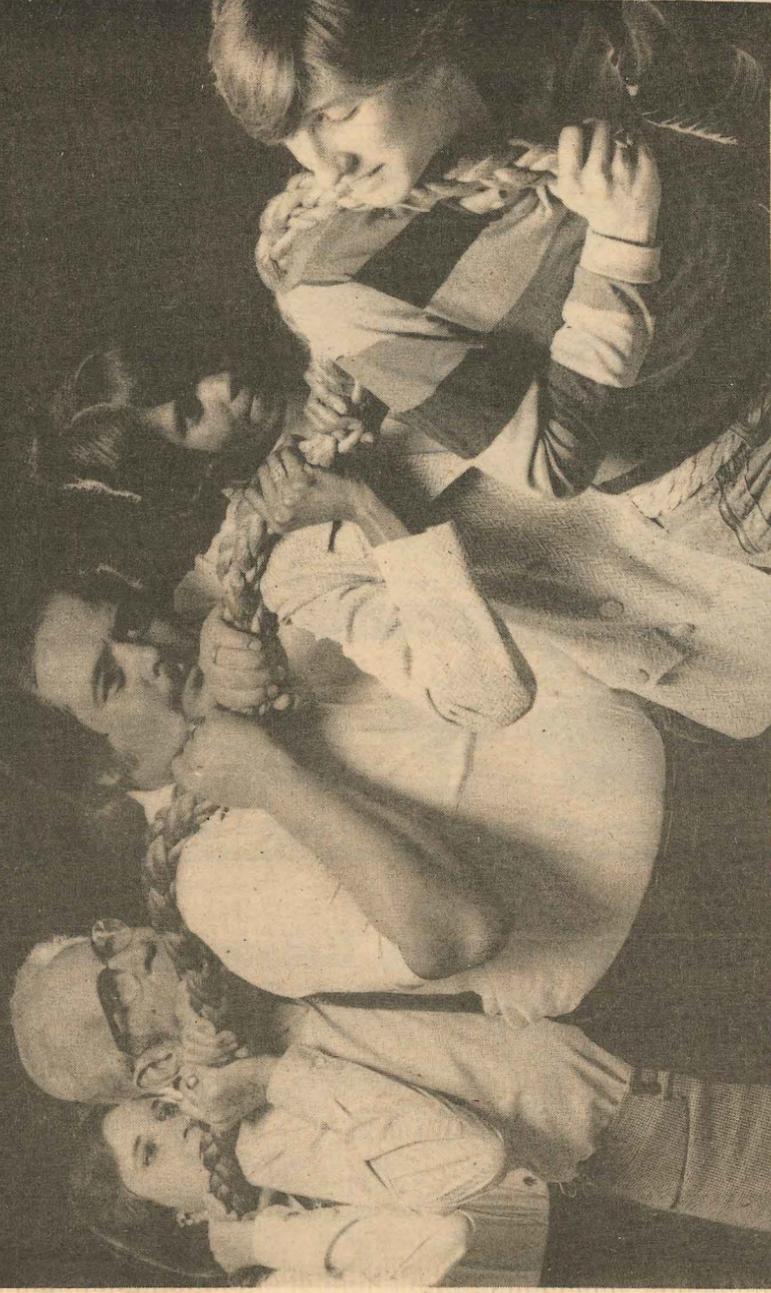
How grateful we should be that Christ has saved us and chosen us to proclaim his message!

# "Let us not be weary in well-doing." Gal. 6:9a

Observe Race Relations Sunday

February 12, 1978

Sponsored by the Christian Life Commission  
of the Southern Baptist Convention



## Western Recorder

FEBRUARY 8, 1978