

# It's Snowing! VBS is Here?

by Jim Cox, Associate Editor

When does VBS (Vacation Bible School, for the layman), a traditionally summertime activity, actually begin?

For a couple of hundred Kentucky Baptist men and women it started last week at state VBS training clinics at Madisonville and Lexington. Though they anticipate 90-degree plus weather when ultimately carrying out their plans, last week's participants braved falling snow and teen temperatures to equip themselves for their monumental tasks.

The weather performed so badly, in fact, the Lexington session was abbreviated and one scheduled for Pikeville was canceled entirely. An alternate date in southeastern Kentucky will be announced later.

The philosophy behind the state VBS clinics is to train a corps of workers to conduct age group VBS sessions in their own associations and/or churches during the spring. The object is to prepare local

church volunteers for the summer marathon.

Actual VBS material to be used during the summer is analyzed page by page in these clinics. Conference leaders offer tips on creative project ideas, games and activities, innovate approaches to Bible and mission study and how to involve pupils (of all ages) in a good Bible school experience.

Ten age group conferences were provided at the state meeting, ranging from middle preschoolers through adults, general officers and workers with mentally retarded.

Characteristics of a good VBS worker were shared by one conference leader as one who is enthusiastic, prepared, optimistic, positive, firm and "prayed up."

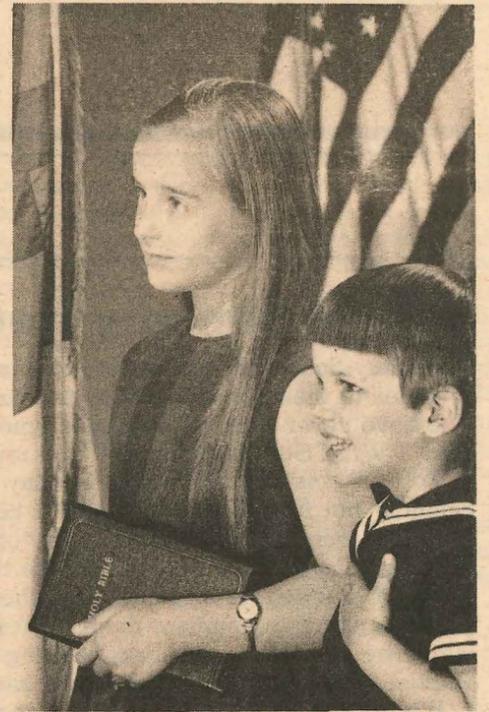
An encouraging sign was the large number of men participating. In the older children's session at Lexington, of 20 conferees five—25%—were men. Older age groups drew more. This seems

to indicate men are taking a more active role in helping with all age groups.

A statistical report of 1977 statewide VBS in Kentucky just released by the Sunday School Department in Middletown shows every church in two associations—Mercer and Sulphur Fork—conducted a VBS in 1977. In Severns Valley Association, 97% of the churches held a school.

Ninth & O Baptist Church, Louisville, reached the largest body of persons during its school, 1503. Two other churches in the state topped the thousand mark enrolment: Highview, Louisville, 1325; and Buena Vista, Owensboro, 1045. A total of nine state churches exceeded enrolments of 500 persons in VBS last year.

The clinics held last week will better equip men and women all over the state to reach other men and women, boys and girls through Vacation Bible School in 1978. "It's never too early to plan," said one conferee.



If winter comes, can spring—and summer—really be far behind?

## WESTERN RECORDER

March 1, 1978

Kentucky Baptists' Weekly News Journal

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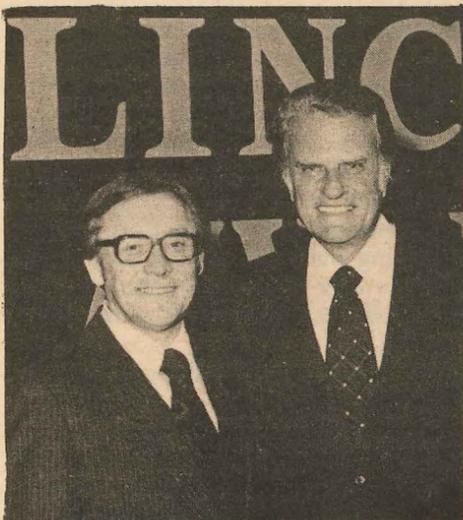
### Fl., S. C. Honored

Harold C. Bennett of Jacksonville, Fla., and John E. Roberts of Greenville, S. C., were elected presidents respectively of the Association of State Baptist Executive Secretaries and the Southern Baptist Press Association during annual meetings of the organizations in Scottsdale, Ariz.

Bennett is executive secretary-treasurer of the Florida Baptist Convention. Roberts is editor of South Carolina's "Baptist Courier."

Other officers of the secretaries group are Glen E. Braswell, executive director treasurer Colorado Baptist Convention, vice president and president-elect; and Joe L. Ingram, executive director-treasurer, Baptist General Convention of Oklahoma, secretary.

Other press association officers are Alvin C. Shackelford, editor of Tennessee's "Baptist and Reflector," president-elect, and Bob Terry, editor of Missouri's "Word and Way," secretary-treasurer.



John A. Wood [l], pastor, First Baptist Church, Paducah, member of the Southern Baptist Radio-TV Commission board of trustees, greeted Billy Graham during a recent Ft. Worth meeting.

### A Snowfall Windfall?

In response to devastating blizzards the Southern Baptist Home Mission Board has sent \$10,700 in disaster relief funds to Kentucky, New York and Massachusetts.

The Kentucky Baptist Convention's state coordinator of disaster relief, A. B. Colvin, received \$4500 from the HMB and is assigned responsibility for dispersing funds.

The Baptist Convention of New York received \$5000.

Massachusetts Baptists received \$1200.

### Paul Hatfield Dies

Paul Hatfield, Bell County missionary since 1972, died unexpectedly of an apparent heart attack early in the morning of Feb. 18. He had been hospitalized six days and was planning to return home on the day of his death.

Funeral services were conducted in Hatfield's home church, First, Middlesboro, with burial in Knoxville, Tenn.

Hatfield, 59, was born in Oneida, Tenn., and educated at Clear Creek Baptist School, Pineville; Campbellsville College; and Southern Seminary. He served four Kentucky pastorates: Palestine, Campbellsville, 1947-48; Warsaw, 1962-64; Hillcrest, Lexington, 1964-65; and Broadway, Lexington, 1965-72.

He is survived by his wife, Charlotte, a son and a daughter.

### Penn.-Jersey Taps Bush

Ellis M. Bush has been elected executive secretary-treasurer of the Baptist Convention of Pennsylvania-South Jersey and editor of the convention publication, "Penn.-Jersey Baptist."

Bush, 49, executive minister of First Baptist Church, Shreveport, La., joins the convention staff Apr. 1 and assumes responsibility as chief administrative officer May 31 when G. W. Bullard retires.

### SBC Executive Committee Wrapup

#### \$75 Million Target Set

Echoes of the past mingled with visions of the future when the Southern Baptist Executive Committee approved a recommendation at its semi annual meeting for a new "\$75 million campaign."

Imbued with the Southern Baptist Convention Bold Mission Thrust goal of telling the whole world about Jesus Christ by the year 2000 the Executive Committee endorsed a \$75 million goal for the SBC's 1978-1979 national Cooperative Program.

Some in the audience remembered another \$75 million campaign of years gone by, out of which Southern Baptists' Cooperative Program grew. That campaign, a five year effort, 1919-24, resulted in \$58,591,741, causing some to say it failed.

But it resulted in several times what Southern Baptists gave before the campaign.

It introduced a new era in cooperative giving and missions which amounted to a bold mission thrust for that period in SBC history.

The year after it ended, the SBC, meeting in Memphis, Tenn., in 1925, approved the Cooperative Program as a direct result of the new spirit of cooperation.

Subject to approval by the SBC in annual meeting in Atlanta in June, the new effort includes \$62 million in basic operating needs of SBC agencies, \$2 million in capital needs of the agencies and \$11 million in Bold Mission Thrust challenge funds to cover unmet missions needs.

#### To Spell the Routh Successor: Committee

Brooks Wester, pastor, First Baptist Church, Hattiesburg, Miss., was named by the Southern Baptist Convention's

Executive Committee to chair a committee to find a successor to Porter W. Routh.

Routh, executive secretary-treasurer of the Executive Committee, will retire in August 1979, after 28 years in the post.

Other committee members are H. Franklin Paschall, pastor, First Baptist Church, Nashville; Anita Bass, active Baptist layman and wife of Roy Bass, mayor of Lubbock, Tex.; Paul Craven, pastor, First Baptist Church, Charleston, S. C.; Rodney Landes, layman, El Dorado, Ark.; and James Jones, pastor, First Baptist Church, Trenton, Mich.

#### Executive Body Actions

In subsequent actions last week in Nashville the SBC executive committee:

—Approved a logo for voluntary use by SBC churches and organizations, comprised of a world, a Bible and a cross.

—Voted to recommend New Orleans to the SBC as a 1982 convention site.

—Set aside time during the September 1978 executive committee meeting for the Radio and Television Commission "to present the problems and possibilities of the present and future of the radio and television ministry in the Southern Baptist Convention."

—Approved publication by the Sunday School Board of a new magazine, "Christian Single," in April 1979.

—Recommend to the SBC consolidation of convention bylaws and procedures, changes in bylaw seven to clarify use of church and denominational employees and laymen on SBC boards, and a revision in section 10 (2) of the SBC's revised bylaws which would state: "If a nominee does not receive a majority of votes cast on the first ballot (for an SBC office), subsequent ballots should carry the names of those who are included in the top 50 percent of the total votes cast on the previous ballot."



## Still on Simon's Husetop

Too many Southern Baptists are still on Simon's husetop in Joppa when it comes to their concept of the uncleanness of some of God's creatures. The have never seen or they have ignored Peter's vision in which God said, "What God has cleansed, you must not call common."

Feb. 12 was Race Relations Sunday on the Southern Baptist calendar but few Baptists realized it because no denominational emphasis is more ignored by the vast majority of Southern Baptists. This emphasis is ignored by some churches because they consider race relations no longer a problem; it is ignored by other churches because it is indeed a problem and the members don't want their prejudices confronted. It would be surprising and disappointing to know how many Southern Baptist churches still fill this latter category.

We have made much progress in recent years in accepting all races and colors whom God created and for whom Jesus died but we still have a long ways to go. Both insincere and sincere blacks would be unwelcome in too many white Baptist churches today.

The Plains Georgia Baptist Church's refusal to allow blacks to worship in 1975 was not an exceptional reaction of an especially prejudiced congregation but was what would have happened in many Baptist congregations then and now.

The actual situation in many communities where Baptists prevail is ironic and pathetic. Blacks have access to most every place in the community where once they were excluded. By virtue of the law of the land they can now shop in the stores they choose, eat in all public eating facilities, attend public schools and not be denied equal opportunity in work but in many communities they cannot worship with fellow Baptists who are white. It is unthinkable but true that Baptist churches in many communities are the last stronghold of racial discrimination. It is a sad plight when civil laws are more redemptive and fair to mankind than some Baptist churches.

What does this say? It says that for many Baptists tradition is stronger than truth and that some religious conversion has not converted its claimants. More than that it says some churches are more clubs of culture than communities of the changed. It says that the love exemplified by Jesus and taught in the New Testament is ignored or has never been understood by many church members.

What is the answer? For sincere believers the answer is self-examination and in many instances repentance. Baptist pastors must seek God's will for their preaching and teaching whatever the costs. Baptist deacons and Sunday School teachers must sincerely ask what is God's will for their position and their teaching no matter what they have been taught by others. Every Baptist serious about his or her commitment must seek the mind of the Holy Spirit for his words and his deeds.

The greatest barrier to such a personal search for truth is the pressure of conformity and the temptation of expediency. To be sure there is a reckless crusading which hurts more than its helps but the greater danger is compromise in the name of caution.

Too many of us rationalize with the excuse that the time is not right or

the method is wrong. Timeliness is a consideration and methods must be Christian. But it is better to hazard the wrong method for doing the right than to embrace the right method to do the wrong. The answer is basically spiritual.

Many of us are still on Simon's husetop because we overlook or are afraid to do something Peter did before he took the nap that produced the vision. He prayed and that prepared him for the vision and its correct interpretation. Before we conclude that any person is not to be welcomed into the worship service and fellowship of our church, can we do less than pray for God's revelation to us?

## The Church's Mission Remains, Its Methods Change

The mission of the church never changes but churches must constantly structure their ministries in order to accomplish their mission. The particular activities and programs of Baptist churches today and a quarter of a century ago are quite different and they will likely be even more different by the year 2000.

One of the most important functions of a church is to reach and minister to families. But the family in American society is changing so rapidly today that a church even by trying can scarcely keep up. By the time a church develops an effective ministry for families it can be out of date because family life changes so rapidly and radically. Of course if a church feels it should serve only those who stick to traditional family life styles, it has no problem but neither has it an effective ministry. But for those churches seeking to serve all who need help, it will be increasingly challenging.

Modern trends in family life that will most challenge churches are wives working outside the home and the rate of divorce and illegitimacy. Consider these facts. Since 1947 working wives have increased more than 200%. Now more than 20 million wives work outside their homes and more than half of these have school age children. A few years ago the ratio of working husbands to wives was five to one. Now it is less than two to one with wives steadily gaining.

The struggle for identity and liberation is one factor in this rapid increase in working wives but the chief reason is economic. More and more families cannot or are not willing to live on one paycheck. Luxuries of the past have become necessities for many families requiring women to work to make payments for expensive homes, two or more automobiles and to support a high standard of living generally. And this trend is showing no signs of turning around.

With more than half of these working women with school age children, who is to care for the children? Should they be left to grandparents, baby sitters and all kinds of day care centers? Does a church have a challenging opportunity to provide day care with spiritual dimensions for children of working mothers who may or may not be members of the church? Some Baptist churches already provide such a ministry and more and more churches likely will.

Almost one half of all marriages now end in divorce and more and more singles are bypassing marriage while living together and even bearing children. Some young women are even choosing motherhood but rejecting marriage. Single adults now or soon will outnumber married adults.

What is to be the attitude of the church toward these? Divorce and these other practices have been frowned upon by the church and those involved have not felt welcome in many churches. Under such circumstances few of this growing host will turn to the church.

Churches will have to reexamine their attitudes and restructure their teaching and counseling ministries if they reach many of this large segment of modern society. Some Baptist churches are fortunate to have pastors trained for family and other counseling but not many. A few churches are bringing in expert Christian counselors on a part time basis to help church families and singles. More and more Sunday schools now have departments or classes for single adults.

Is this the right way for churches to go? Can churches become involved in such programs without compromising the moral and ethical teachings of the scriptures?

The example and ministry of Jesus would indicate that people with needs are to be reached where they are instead of waiting for them to attain a certain standard. One of the chief criticisms of Jesus was that he associated with the undesirables. If Jesus ministered to family failures like the woman of Samaria and to professional harlots of his day, his church should find ways to minister to them in this day.

This doesn't mean churches are to condone immorality and shoddy living. We can sit beside and truly love an unwed mother or father in church without approving their life style. After all, they would be sitting beside sinners also though our sins may not be as apparent.

## WESTERN RECORDER

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

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Vol. 152 No. 9

# Kentucky Houses Oldest Baptist Book Store

by Rebecca Martin, Staff Writer

It all began in 1890, here in Kentucky. Under the name "Baptist Book Concern," Southern Baptists opened the first denominational book store. The store still exists in downtown Louisville but is now one of many such businesses.

After the new store became organized it purchased Western Recorder and the Charles T. Dearing Book Store, Louisville. It was soon discovered that much of the Dearing stock could not be handled by a Baptist store so the merchandise was sold back at a \$50,000 loss.

Attempting to overcome this tragedy, several rooms in the Dearing building were secured and a mail order business was begun along with the publication of Western Recorder. Soon an old residence was rented at Fourth and Guthrie, Louisville, and the concern relocated. A one story building erected in the rear housed the Recorder.

In 1919, after a long series of manager changes, the store sold its holdings in the Western Recorder to the General Association of Baptists. It continued only as a retail denominational bookstore.

Around 1922 it moved again and the concern came under ownership of the Sunday School Board. The name was changed to Baptist Book Store.

After still another relocation in 1928 the store met with a second disaster. A flood covered downtown Louisville in 1937 and thousands of dollars were lost through damaged stock. The store remained out of business for a month.

Overcoming again, the book store began many new projects. At one time it handled public school books and general



Ouzts

and religious second hand books. A rental library of religious books was also started but all such projects were abandoned after several years.

Up until 1927 the Baptist Book Store served Southern Seminary and Presbyterian Seminary, Louisville, with texts. At this time a branch was opened on Southern Seminary campus which was run by students and supervised by the book store manager. Presbyterian Seminary opened its own store.

The branch ceased operation in 1961 when the seminary entered into contract with another organization. Sunday School Board ownership returned to the campus in 1964 where it remains.

Kentucky also has a Baptist Book Store in Owensboro. Beginning in 1947 it is located in the smallest city of any Baptist book store.

In 1970 Ruth Ouzts came to the Louisville store. Miss Ouzts was asked to

speculate on how changes have affected her business.

The type Bibles Baptists are buying is certainly an interesting change. Once confined to the King James Version, Americans have recently been surged into an era of modern translations. Miss Ouzts feels that people today are "going toward reading for understanding. Most people haven't discarded their King James but they've picked up one, two or three of the new translations." Among the best sellers have been the Living Bible, Today's English Version and Revised Standard Version. "By and large, the refutable translations and some of the paraphrases have had a large following," Miss Ouzts said.

Miss Ouzts also noticed a large increase in laymen's interest in theological books. "We don't depend exclusively on our preachers for information about what the Bible says," she said jokingly.

"Surprisingly," she said, "there was not a great sale in *The Late Great Planet Earth* when the movie came along. I suppose it was because everyone interested already had the book.

"We have a lot of calls for things that are in the news," she added. An example is the Anita Bryant story.

Miss Ouzts was also surprised when Kentucky Southern Baptists bought less of Billy Graham's *Born Again* than they did of his other books such as *Angels, Angels, Angels*. "How to be born again is something I'd consider him an authority on. He's had a great deal of experience in initiating the salvation experience," she said.

"There also seems to be a trend right

now toward scholarly conservative writers, a resurgence of scholarship by the conservatives," Miss Ouzts continued.

As far as writers are concerned, she feels Baptists are buying those who have made a name for themselves. "For instance, Grady Nutt, on the banquet circuit," she said. "Good writing makes a difference and having something special to say and saying it well counts but having a name makes a difference, too."

Right now the books which are selling best, according to Miss Ouzts, are those which relate to living, written from a Christian standpoint. "It's not devotional," she said, "but it's like devotional inasmuch as it deals with everyday problems with a Christian aspect."

There is also a new trend in Baptist book stores. It is called "Lifeway." "Its purpose," according to Miss Ouzts, "is to reach whoever passes with Christian literature. It was felt that this name would have more meaning." These three stores do not carry conventional materials. They hope to reach a less selective crowd under this title than that of Baptist implications.

The possibility of having a Lifeway in Kentucky doesn't look good. The lease for the Louisville store has recently been renewed for a two-year period. After this time there are plans to move the store and possibly even branch into two locations in the area. But, Lifeway has not yet been seriously considered.

Now in 1978 the oldest Baptist Book Store is one out of five which has a film center. It is equipped to serve both individual and church needs.

## Christian Education



Head



Brooks

### Brooks Directs Counseling

Clarence Martin Brooks was recently appointed director of counseling at Cumberland College.

In addition to his duties as chief counselor, Brooks will teach in the psychology, religion and health departments.

From Gastonia, N. C., he holds degrees from Carson-Newman College and Southwestern Seminary, Ft. Worth.

### Library Retreat Scheduled

Park Mammoth Resort, Park City, will host a Kentucky Church Library Retreat Mar. 10-11. Four conferences will be conducted during the retreat: How to Administer and Promote a Church Media Center, led by Mary Shugart, president of the Florida Library Convention; How to Process Media, led by Jean Atkinson, library consultant for the Tennessee Baptist Convention; How to Classify, Catalog, and Maintain Media, led by Jacquelyn Anderson, Baptist Sunday School Board; and Using Audiovisual Aids in the Church, conducted by John Hack, Sunday School Board.

The retreat begins at 7:15 p.m. Friday and concludes at 12:45 p.m. Saturday.

Reservations may be made with Park Mammoth Resort, Park City, KY 42160.

### Collegiate Chorale Returns

The Collegiate Chorale of Campbellsville College will return from its annual spring tour Mar. 5.

Four states were included in the tour which began at First Baptist Church, Morganfield, Ky. Other performances included churches in Georgia, South

Carolina and Tennessee.

Under the direction of Larry Reed, professor of music, the Collegiate Chorale has toured the eastern United States and sung for Indiana and Kentucky Baptist Conventions.

Members are selected by audition.

### Sculpture Exhibition Reset

Georgetown College has revised the dates for the All Kentucky Small Sculpture Competition. The deadline for submitting slide entries is now Mar. 18. The exhibition of accepted works is set for Apr. 24-May 12.

Any artist residing in Kentucky or who is a former resident may enter slides of two sculptures. Sculptures should not exceed 100 pounds or 48 inches in any dimension. Prize money of \$1500 will be awarded, including two \$500 purchase awards.

Carl Solway, Cincinnati art gallery director, will judge entries. For additional information write the Art Department, Georgetown College, Georgetown, KY 40324.

### Naylor and Seats Honored

Robert E. Naylor and V. Lavell Seats were honored for their 20 years of service to Seminary Extension work during the annual meeting of Southern Baptist Seminary Extension Department's administrative and curriculum committees.

The committees also approved a Seminary Extension library plan, agreed to grant course credit to students taking approved Holy Land tours and gave preliminary approval to a summer conference for Seminary Extension students.

Naylor automatically became a member of the Seminary Extension administrative committee when he was elected president of Southwestern Seminary in 1958. He will retire in August.

Seats has served on the curriculum committee since Midwestern Seminary's first term of operation in 1958. He will rotate off the committee this year in compliance with a limitation of two successive three-year terms instituted a few years ago. Seats serves as professor of missions, registrar and dean of students at the Kansas City school.

In a budget-related action, the committee approved an increase in the registration fee for Seminary Extension students from \$11 to \$15.

### New Evangelism President

Lewis Drummond, Billy Graham professor of evangelism at Southern Seminary, Louisville, was elected president of the International Academy of Professors of Evangelism at the group's meeting.

Drummond has also been named co-chairman of the committee organizing the World Consultation on Evangelism in Theological Education, planned for London in 1979.

A former vice president of the evangelism professors' organization, Drummond will serve a two-year term as head of the academy, formed for the stimulation and development of evangelism programs in theological education.



Drummond

# MSC Might Be Start of Something Grand



Mission Service Corps is the Southern Baptist Convention's plan to recruit and send 5000 volunteers to mission fields at home and abroad by 1982 and it is rapidly taking shape after six months of life.

The three men given responsibility for developing and operating MSC are Ralph L. West, SBC process coordinator for applications and inquiries about MSC; David Bunch, Home Mission Board director of MSC coordination; and Lewis I. Myers Jr., coordinator of MSC for the Foreign Mission Board.

MSC is a plan for enlisting and using Southern Baptists to give full time for one or two years in mission work under direction of the FMB, HMB, state mission boards and district associations.

It grew out of a luncheon meeting between President Carter and heads of SBC agencies. After the luncheon SBC leaders asked Carter to make a videotape to be presented at the SBC annual meeting in Kansas City. Following the presentation, messengers to the 1977 meeting approved a recommendation that the convention enlist churches that would agree to fund 5000 volunteers by 1982. Volunteers would serve for one or two years at home or abroad in an effort to reach the world for Christ.

Volunteers may support themselves or may be sponsored by individuals or churches. Support should be made as designated gifts.

Any member of a Southern Baptist church with good health and expertise can participate. "We are looking for persons active in their local church who have made a contribution where they are and want to make a similar contribution in mission work at home or overseas," Myers said.

Application forms and other information are available by writing West at Box 7203, Atlanta, GA 30309.

Volunteers will be given "almost anything that is supportive and religiously oriented," Bunch said. "We need ad-

ministrators, teachers, carpenters, secretaries, pastors, visitors. The whole gamut."

Those volunteers going abroad will receive a more intensive orientation than will those who serve in the U. S.

"We have set up a flexible orientation because some volunteers may have more specific experience than others," Myers said. "We plan about a week of training in the states, to be followed by specific orientation on the field. We will deal with personal spiritual growth because volunteers will be detached from the organizational mechanism that has fed them spiritually. We also will deal with FMB procedures that relate to their work, the country and area in which they will serve, cross cultural communications, major world religions and their specific responsibilities."

All jobs on foreign fields will be English language assignments. "Some basic training in marketplace communication will be offered on the field so that volunteers will be able to converse on a day-to-day basis," Myers said.

Each applicant must have the endorsement of his or her home church and references.

A supervisor will be required to make periodical reports on the volunteer's work.

"On the foreign field an orientation committee will be named by the mission. The committee will help and guide the volunteer," said West.

The Mission Service Corps steering committee has established minimum levels of support. At home \$6000 a year will support a single person and \$9000 a couple.

"We are not establishing an independent missionary system," West said. "We see it as an additional opportunity for those who wish to give over and above what they already are giving through the Cooperative Program. We think it will be compatible both with the Cooperative Program and the special mission offerings."

Persons are encouraged to apply even if they presently have no means of support. "We believe funding will come when the program gets under way," Myers said.

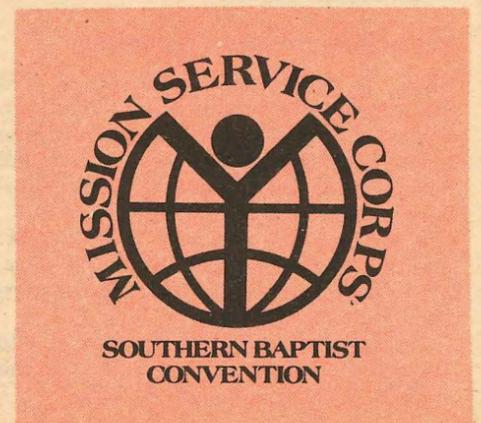
Volunteers should know within a week after receiving the application whether they are accepted. Within a month assignment plans will be made when funds are available.

Myers said the process may take a bit longer because of the overseas requirement.

The basic difference between MSC and other SBC volunteer programs "is that MSC people are going out full time for a year or two. In other volunteer programs, the person may or may not be full time, may be bivocational or may be spending a vacation on the mission field. The definite time frame and the fact they will be full time, financially supported volunteers, make it different," Bunch said.

So far, only three FMB and four HMB volunteers have been assigned. Sponsorship response also is slow.

"We are seeing the beginning of a grassroots response to the dream of a few people," said Myers. "Southern Baptists are responding to the dream of a few persons who have winning the world in our time on their hearts and are in a position to share their dream."



# Mountains to the Mississippi

## Congregations

### Men Eat, Preach 'n Sing

Sixty-six Campbellsville Baptist Church men participated in a layman's day recently which began with a breakfast. Afterwards the men filled the choir loft to present special music for the morning and evening worship services.

Forest Shely, past president of Kentucky Baptist Men, spoke in the morning service. Ron Frostel, Homer Kirtley and J. B. Crawley led the evening worship.

The program was under the direction of W. R. Mann, Baptist Men's president and Bruce Hayes, assistant president.

### Write On, Kentuckians!

Four Kentuckians have recently written articles appearing in Southern Baptist Convention publications.

Don Blaylock, director of the Kentucky Baptist Student Department, wrote "Freedom and License" in the Nov. 1977 edition of *The Student*. He also wrote "A Talk-Back and Write-In" drama for the Jan.-Mar. 1978 edition of *Church Recreation*.

David Book, associate director of the Kentucky Student Department, has an article on the "Process of Grief" in the March issue of *Event*.

Wanda Carpenter, Kentucky Baptist Convention youth consultant, has two articles coming in the Apr.-June 1978 *Youth Leadership* magazine. Miss Carpenter wrote her contributions for

"Here's a Quarter's Worth" for the professional youth worker and the youth divisional worker.

Vernon Cole, Kentucky Baptist Convention Church Training director, had an article published in the Jan.-Mar. 1978 *Deacon* magazine on the ministry of deacons in family ministry where retarded children are involved.

## Ordinations

### Harlan Ordains Ackley

Dallas Ackley, son of Mr. and Mrs. Vernon Ackley, Harlan, was ordained to the gospel ministry Jan. 8 by Harlan Baptist Church. Dallas, a graduate of Morehead University and Southern Seminary, is employed by the Kentucky Baptist Board of Child Care. Pastor of the Harlan congregation is Richard A. DeBell.

## Personnel

### Mannington Calls Nance

Rowland Nance is the new pastor of Mannington Baptist Church, Little Bethel Association. He previously pastored Green Grove Missionary Baptist Church, Providence; New Harmony (Rock Springs) Baptist Church, Wheatcroft; and New Hopewell Baptist Church near Clay.

Nance is married to the former Frank-

ie Seymore. Both are natives of Providence.

### Caldwell to Northside

Lester Caldwell has accepted the pastorate of Northside Baptist Church, Mt. Vernon. He has pastored churches in Harrison, Pendleton, Grant and Madison counties.

He is married to the former Janice McBill.

### Hamm First Full Time

Larry M. Hamm, a native of Newburgh, Ind., has been called as first full time minister of Pleasureville Baptist Church.

Hamm earned the B. A. at Carson-Newman College and the M. Div. at Southern Seminary. He came to Pleasureville from Nobb, Ind. where he pastored Elizabeth Baptist Church.

He and his wife, Sandra, have three children.

## Missions & Ministries

### Youth Missions Retreat

## Handle With Care



Seabough

On Mar. 17-18 young people from across Kentucky will be gathering at Cedar-more. The purpose of this meeting is to create a greater awareness of mission vocation opportunities within the Southern Baptist Convention and to provide workshops to help with summer mission action projects.

Ed Seabough from the Home Mission Board will present opportunities for short term youth mission service and career opportunities with the Home Mission Board. He will also focus on the theme

"Handle with Care" as he shares the need to maintain the integrity and worth of all people.

Other program personalities include Mr. and Mrs. Bryant Hicks, former missionaries in the Philippines; Wanda Carpenter, youth consultant for the Kentucky Baptist Convention; and Jay Brown, KBC director of evangelism.

The retreat is open to all youth grades 9-12. Contact: Nancy K. Ferrell, WMU Office, Kentucky Baptist Building, Middletown, KY 40243.

## SUNDAY SCHOOL

K  
B  
C

### SOUTHERN ASSOCIATIONAL LEADERSHIP WORKSHOP

Toccoa, Georgia March 20-23, 1978  
at the Georgia Baptist Assembly

5:00 p.m. Monday March 20, 1978 thru  
10:30 a.m. Thursday March 23, 1978

Emphasis: Age Group Work, Time  
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Sunday School Growth

Cost: \$5.00 registration, \$27.50 for  
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### SUNDAY SCHOOL LEADERSHIP, BUS MINISTRY AND CHURCH ARCHITECTURE CONFERENCES 7:00-9:30 P.M.

- April 24th Florence Baptist Church, Florence  
First Baptist Church, Paducah
- April 25th Central Baptist Church, Corbin  
Crabtree Avenue Baptist, Owensboro
- April 27th First Baptist Church, Hazard  
First Baptist Church, Bowling Green
- April 28th Irene Cole Memorial, Prestonsburg  
Gardenside Baptist, Lexington

Conferences for: Preschool, Children, Youth,  
Single & Young Adult, Median & Senior Adult,  
General Officers, Church Building, Bus Ministry

### Promoting Sunday School Outreach

### PASTOR/DIRECTOR SMALL CHURCH WORKSHOP

April 14-15, 1978 Cambellsville College  
Campbellsville, Kentucky

5:00 p.m. - 10:00 p.m. Friday evening  
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- \_\_\_\_\_ Two Sunday Schools May Be Better Than One

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## BIBLE STUDY



When we traveled in the Scandinavian countries we found ourselves in Protestant territory, and some observations one could not escape even though they were unpleasant to think upon. For example, it appeared to this writer that those countries in which the Protestant reformation was most successful have suffered at least as great decline in church attendance as anybody else except Russia. (For example, Sweden is 94% Protestant and only 3% attend church.) Christians have to be tall enough for "free" religion. For many it still takes an authoritative system—"a schoolmaster" (Gal. 3:24-25). Since there are only 45,000 Baptists in Sweden their statistics wouldn't

seem significant, but I was told their attendance percentage is much, much better.

The state (Protestant) church in these countries is tax supported. Baptists are among what is generally called in Europe the "free churches." These non-tax supported churches live by passing the offering plate like we do, except their people have already been taxed for the state church and must give voluntarily above that for their own denominations.

The free churches throughout Europe are reported to have far better proportionate attendance than state tax-supported churches, whether Protestant or

Catholic. People give themselves to that which costs them something. The heart goes with that to which we give our money. Like Jesus said, "... where your treasure is, there will your heart be also" (Matt. 6:21).

The opposite is expressed in the common proverb: "Easy come, easy go." People do not tend to relate deeply to churches that are supported by taxation, rather than by voluntary offerings.

Don't revile that offering plate. It is an expression of our freedom and a token of godliness in us. As givers we are that much like God, who is the great giver; and like Christ, who gave his life.

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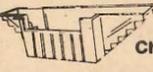
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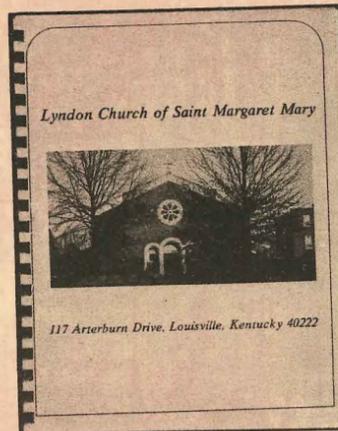
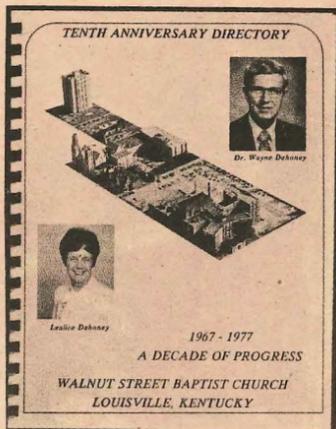
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# Sunday School Lessons

March 12, 1978  
H. C. Chiles



## The Promise Fulfilled

### International Series

The Holy Spirit is a divine person and not a mere influence. Our thought should be, "How can the Holy Spirit get hold of me and use me?"

#### The Coming of the Holy Spirit—Acts 2:1-4

On the fiftieth day after the Feast of the Passover, 120 disciples were together in the upper room in Jerusalem with one spiritual purpose. When God's appointed time arrived the Holy Spirit descended upon assembled believers, took control of them to such an extent they spoke his thoughts and conformed to his will.

Among the various evidences of the Holy Spirit's presence was an audible one—"suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting." There was also a visible sign—there appeared unto the disciples divided tongues which resembled fire and one sat upon the head of each present.

Another supernatural manifestation after the Spirit filled the believers was they "began to speak with other tongues." This indicated our Lord wanted his gospel preached in every language.

#### The Response of the People—Acts 2:36-42

The Holy Spirit used Peter's persuasive sermon to pierce the hearts of his hearers and made them conscious of their guilt. Convinced of his message and filled with fear of God, the Jews cried out: "Men and brethren, what shall we do?" Peter commanded them to repent and be baptized in the name of Christ. To these Jews repentance meant to change their minds about Christ, admit their guilt in rejecting him and receive him as saviour. After Christ saved them they submitted to baptism as evidence of their faith and as an act of obedience to him.

In the act of scriptural baptism the believer announces his previous life of sin has been buried and in the strength of the Holy Spirit he intends to live as a fruitful Christian.

Approximately 3000 believed on Christ. As new church members they remained steadfast in the things of the Lord and gladly accepted instructions from the apostles. A teaching ministry as they had in that first church in Jerusalem is a need in our churches today.

## Victim or Victor?

John 19:19-30

### Life and Work Series

No Bible scene stands out so prominently in the minds of Christians as the one at Calvary, where both Christ's friends and foes thought he was the victim of the cross, but ere long his friends decided he was the victor on the cross.

#### The Charge—John 19:19-22

As was customary at crucifixions, Pilate wrote the inscription which revealed the reason for Christ's death and placed it over the cross. It was written in three languages—Hebrew, the language of religion; Greek, the language of culture; and Latin, the language of government. It said, "Jesus of Nazareth the King of the Jews."

The Jews became furious. They demanded Pilate to alter what he had written so it said Christ claimed he was "the King of the Jews." Pilate refused.

#### The Corroboration—John 19:23-24

The soldiers sat down and watched Christ to prevent friends from removing his body from the cross. Insensitive to what they were doing, they corroborated the prophetic scriptures in detail. They claimed the garments which Christ wore. After dividing all except his seamless robe they proceeded to gamble for it, fulfilling Ps. 22:18, "They parted my garments among them, and cast lots upon my vesture."

#### The Consolation—John 19:25-27

The presence of Mary, the mother of Jesus, near the

cross during those horrible mockeries, along with the other two Marys and John, must have brought great comfort to his heart. It took great love to stand there, unable to help relieve his suffering.

It is deeply touching to note the tender care which Christ manifested toward his mother while he was enduring the terrible suffering on the cross. At the time of his greatest anguish Christ provided for his mother the best care by one he could trust to do his very best for her, "the beloved disciple." His action, while enduring the agony of the cross, has sanctified filial affection for all time. What marvelous compassion it was which led Christ to forget his sufferings to think of his mother's needs.

#### The Culmination—John 19:28-30

While burning with fever, his life ebbing away, Christ cried, "I thirst." This was not a request for alleviation of his suffering but an expression which revealed in part the intensity of the agony he was undergoing. Among all pains of the body, thirst is perhaps the most terrible one can experience.

Near the end of his six hours on the cross Christ uttered one word, "Tetelestai," which was translated, "It is finished." This word was probably the greatest ever uttered. This exclamation was the cry of a victor. Christ finished his work of redemption in a manner highly satisfactory to the Father. All he started out to do had been accomplished. It is our part to accept this finished work of Christ.

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