

Thank You, Southern Baptists

by Laurie K. Taylor, Staff Writer

*A seminarian pays homage to the
people who made her dream reality*



Time is passing swiftly and it won't be long before I slip into that long awaited graduation robe and place the tassled cap upon my head. It seems impossible two years have passed since I first entered seminary.

How well I remember the warnings friends bombarded me with as I packed my bags for Southern Seminary. "Watch out for those liberal professors!" they whispered. I expected each professor to change into a heretical dragon when he stood before class, but it didn't happen.

My life has been touched in a special way by each professor I've had. They aren't monsters at all, but loving, caring people who openly share their spiritual struggles and work to prepare me for my journey with the Lord.

At seminary I have found God's will for my life. For years I tried to be someone I thought I had to be—I believed I had to fit into a mold. Thanks to my seminary experience I have found the beauty of allowing Christ to use me and my particular talents and abilities. I've found Christ can use me in spite of my weaknesses.

I have felt a sense of belonging and a growing excitement as I look across the faces of fellow students. We'll leave this "boot camp" soon and who knows where each one of us will go? Each will go his own way to minister through education, music, pastoral work, missions, journalism and a hundred other specialized fields. Yes, we've each found our place in the service of our Lord. The years ahead hold glorious opportunities for those of us who remain strong in the Lord.

People have become an intricate part of my life since I've been at seminary. A compassion and concern has filled my heart that will never fade no matter what clouds come my way. I've discovered that without one-to-one relationships with people I have no ministry.

I was on top of the world when I entered seminary. I had all the answers and was determined to get that diploma. As I leave I understand my weaknesses. I don't have all the answers and will never grasp fully all the theological and spiritual questions that arise. I thought that's what I was coming to seminary for, but God had so much more in mind for me. I have learned that no matter how many degrees I earn or how many honors are sent my way, they're all worthless unless I am totally dependent upon the love and strength of Jesus Christ.

The road hasn't been easy. There have been times when I've felt like throwing up my hands and calling it quits. There have been times when I was so confused I completely lost my identity. But that is a part of the growing process I have encountered at seminary. I have come out a better person because of the growing pains.

I know my struggles aren't over and I know rough times may be ahead, but Southern Baptists will be there to help me along the way.

When I fall, don't kick me—pick me up instead. When I lose confidence, encourage me. When I disappoint you, realize I'm human and give me another chance. I promise to do the same for you.

I owe you so much, Southern Baptists. You have provided me with strong academic quality education. Because of your interest in me I, along with thousands of other students, have had the privilege of attending a Southern Baptist junior college and senior college. And now you have allowed me to share in attaining a goal I have dreamed of for years—a seminary education.

I leave ready to serve you to the best of my ability. I leave excited about the doors the Lord is going to open for me. I leave tearfully, because I must leave behind the two most precious years of my life.

I pray that I can repay you for all you've done for me. (I'll try my hardest!)

Thanks, Southern Baptists, for making me who I am today.

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

WESTERN RECORDER

C. R. Daley Jr., Editor
James H. Cox, Associate Editor
Paul Whitler, Business Manager

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C. R. Daley

Daley Observations

Fare and Fare Alike

Only the Lord's return will abolish all inequities but in the meantime Baptists could and should do more about inequities in remuneration for services performed by pastors, church staff members, state and national agency and convention personnel. These workers should suffer and prosper somewhat equally. This is not so now.

Salary information for all state and national Baptist agencies and institutions is not widely known and in some instances is not available. Southern Baptist Convention agencies by vote of the 1977 convention are required to provide salary information upon request but the form in which it is furnished by some agencies makes it difficult to know what all levels of employes are paid. Most Baptist state conventions do not require the colleges, hospitals or other institutions and agencies they support to furnish salary information beyond the inner circle.

Baptist polity stresses autonomy and self-determination for churches and denominational agencies and this has merit. If we enforced uniformity in pay and other policies upon Baptist agencies and institutions, trustees would not be needed and a distinctive Baptist principle would be lost. Nevertheless, this does not mean Baptist agencies and institutions should disregard what others are providing their staff members and outbid one another in picking off more sought after employes from one another.

I admit to some bitterness at this point. For years I have watched Southern Baptist Convention agencies pick off pastors, church staff members and state convention and agency workers by offering higher salaries and more attractive fringe benefits. A few states are strong enough and pay enough to match the offers of Southern Baptist Convention agencies but not many.

This is not only unfair, it is ironical. Most Southern Baptist Convention agencies depend solely and all except the Sunday School Board depend mainly upon Cooperative Program funds for their operations. These funds are ultimately generated in local churches and channeled to these agencies through state Baptist conventions and the Southern Baptist Convention. Yet my observation is that the scale of pay for workers is lowest in churches, next to the lowest in state conventions and their agencies and highest in Southern Baptist Convention agencies. In most instances the Southern Baptist Convention agencies pay is not too high; the pay of churches and state conventions is too low.

Of course there are exceptions to this generalization. Some churches are taking care of their own and some Baptist colleges and hospitals who have the available resources are paying very well, especially for successful administrators.

Among Southern Baptist Convention agencies

our seminaries now are least prosperous. Some experienced professors are paid less than subordinate staff members of other Southern Baptist Convention agencies. This is grossly unfair.

There are few signs of austerity among Baptists on any level today but those seen are fewer among Southern Baptist Convention workers than among church and state convention workers. This should not be so. These workers in churches and in states who lead in generating the funds should share equally in remuneration from these funds. If they don't, enthusiasm tends to wane. Southern Baptist Convention agencies should exercise restraint or their source of funds will dwindle.

Guest Editorial

Making Students Safe for Ideas

Daniel R. Grant

One of the most difficult jobs the president of a Christian college has is explaining to parents why their son or daughter needs to study controversial and even dangerous ideas. It seems a contradiction in terms for students on a Christian college campus to study unchristian ideas. Occasionally I talk with a parent who believes that the major difference between the secular college and the Christian college is that students at the Christian college do not read, hear, or discuss any ideas that are in conflict with the Christian faith and life. This is not only a misunderstanding of what the Christian college is all about, but it represents a misunderstanding of what a college education is all about.

Strong Christian colleges are needed today more than ever before because young people are being bombarded daily with a bewildering array of tempting ideas and siren songs and many of the protecting restraints of society have been broken down. But the Christian college will have failed if it only makes ideas safe for students; it must make the students safe for dangerous ideas.

The college is by definition a place for examining all kinds of ideas—good and bad, new and old, popular and unpopular, safe and dangerous. The chemistry department in a Christian college must examine the same poisonous substances in its laboratories and classes as would be examined in the study of chemistry at a state university. The frightening thing about higher education today is the epidemic proportion of dangerous ideas in the fields of morality, religion, economics and politics (for example: marriage is out-of-date, the institutional church is irrelevant, socialism is a better way and the government owes everyone a living).

The worst thing a Christian college could do would be to try to eliminate all dangerous ideas from the classroom and campus. The ultimate purpose of the Christian college is to help each student learn to face every new idea and weigh it carefully and critically for both the good and the bad it may have, measured in the final analysis against the truth of God in Christ.

All colleges seek to make students safe for ideas,

but their definition of "safe" is not necessarily measured by Christian standards. Only the Christian college is committed to studying ideas—whether dangerous or safe—in a Christian context.

Baptist Forum

Busing to Achieve Sheep Stealing

Just a few words to say that I think should have been said long ago. It's time for other churches to honor their boundary line when they take census or make surveys to recruit non-church members.

Many churches are going into areas where they don't belong, picking up children that already are enrolled in other churches. I know this to be a fact because this happened to me last year in my Sunday school class. They offer them money, games and prizes to get them coming to their churches.

This is not a Christian way to get anyone into church. This is deceiving.

I hope that you will print this and let other churches realize that we, too, would like to have a big Sunday school attendance each Sunday.

This is the only way this article can reach a lot of churches, people and preachers.

Mrs. Owen L. Miller
Louisville

That's My Bag(ley)

I'm in full agreement with Geo. E. Bagley of Montgomery, Ala. If we want to carry out Bold Mission Thrust why not do something bold?

Cancel the 1981 SBC and use the money that is spent to send pastors of churches and church staff workers to the places where the gospel is really needed.

Jesus' marching orders were: "Go ye into the world and preach the gospel to all people and, lo, I'll go with you."

Baptists are slow in doing this, then if some others go they don't like it because they just tell enough to get people to believe. Don't ever think God won't use others than Baptists to win people because he will.

Maggie Hester
Utica

Two Birds with One Brick

Please let me suggest an idea and a conviction I have since reading George E. Bagley's letter concerning "Los Angeles' Convention and Bold Mission Thrust."

We are told by the Home Mission Board that there are some 600 counties in the far west and northwest sections of the nation where there is no evangelical witness — no Baptist church. The executive secretaries of the pioneer states have indicated there are many great cities and not enough churches or workers or money to do the job needed any time in the near future.

Why not do something BOLD! Why not recommend to the next Southern Baptist Convention in Atlanta that we have the Los Angeles convention in 1981 and ask our churches to spend millions of dollars to send their pastors and church staff into these needy areas

WMU Applauds Film

James H. Cox

Baptist Forum

for two weeks after the convention to establish new churches and to confront the people with the gospel of Jesus Christ? Add to this group the staff of every state convention and every Southern Baptist Convention agency and we could really do something BOLDER about this need.

Wendell F. Wentz, Lowry City, MO

Amusing But Sarcastic

The last several months of WR have provided considerable thought provoking and sometimes amusing reading. Today's issue, Apr. 5, was no exception. Messrs. Brasher and Ambrose in Baptist Forum prod me into open response.

Four years ago I became a Baptist following 41 years as a Presbyterian — one who finds the Protestant Reformation a scriptural and historical spot from which to rise. For the first time a fellow Christian (Mr. Brasher) has faced me with the suggestion that all those Presbyterian years were wasted; that before becoming a Baptist, the Great Commission was not for me; that my parents, Presbyterian missionaries for 43 years, are not called of God.

Long before becoming a Baptist I also believed that the Holy Spirit inspired scripture, etc. From those same scriptures, as a small child, I understood the meaning of John 3:16 and accepted God's gracious gift. Assuming that Mr. Brasher accepts John 3:16 as God's word I hear him saying that "whosoever" may believe; but only Baptists may bear witness to that belief.

I became a Baptist because a caring church and pastor had welcomed me as a fellow traveler and co-worker on the eternal road through the kingdom of God. My rebaptism was not a step from second to first class citizenship in the kingdom. It was a seal of personal commitment to service with that part of Christ's body that fellowships as Baptists.

But Baptist, Presbyterian or any other human fellowship is marred by imperfections. I see the WR editorials and Baptist Forum as one place where we mirror these imperfections. Though we may stubbornly cling to our own imperfections, others will see our irrationality and learn how not to be.

So, I ask Mr. Ambrose to consider two things. First, that we must be careful how much protection we give "babes in Christ" lest we stunt their growth. Second, is not the use of sarcasm itself (amusing though it may be) a biting and club-like way to communicate?

Margaret G. Pope, Paducah

Black is Beautiful

I was reading my Western Recorder today and in your obituary column you gave three death notices.

On the second notice you were fast to tell everyone she was a black woman. It made me wonder what color the other two people were. I don't believe that God looks at the color of our skin. I do believe God looks into each and every heart, mind and soul. I think a lot of people will not go to heaven because they don't like the black color.

Mrs. Diana West, Gilbertsville

Let's Go to the Race 'Tracts'!

Thank you for your editorial, "Baptist Day of Atonement is Desperately Needed," April 5.

Houses nowadays are out of sight. Everybody is trying to see which one can get the biggest and I know Baptists are in this race. I believe Baptist are forgetting the poor, the dirty, the ugly and those in prison. People will not come to church unless we go ask them and let them know they are welcome.

What are Baptists going to do to spread the good news of Jesus at the large international horse show in Lexington later this year? Baptists are passing up a big one by not being at the state fair passing out tracts and inviting people to accept Jesus as their saviour. Any place where large groups of people gather: ball games, races and so on, Baptists should take advantage and practice what they preach. It's hard for one person to do it but many hands make the work easy for God.

Marvin Robinson, Harrodsburg

The atmosphere Wednesday night of last week was electric in the auditorium of Florence Baptist Church as 1500-plus WMU members gathered for the evening session.

By 5 o'clock—two hours before starting time—they began arriving. An hour later 20% of the seats were occupied. Forty-five minutes later the whole lower floor was occupied and most of the balcony, too.

The attraction which drew them for good seats so early was the premiere of the half-hour color motion picture "The Bridge Builders." WMUers had worked for more than a year on this project, and they would not be denied a seat in that initial audience.

While the glitter of a Hollywood opening night was missing in Florence, the excitement of a movie premiere was just as prevalent. This was an extra special convention, anyway, celebrating the 100th birthday of Kentucky WMU.

As the house lights dimmed a hush quieted the crowd and a projector rolled. Thirty minutes later the crowd broke into spontaneous and thunderous applause. If anything could be a fitting climax to a year of celebration this seemed to be it.

Later, at a reception, the women observed a 100th anniversary multi-tiered cake with WMU insignia.

Earlier, they had witnessed a centennial drama, "Let the Woman Keep Silent/Go Tell" by Mrs. Allen Graves, staged by Crescent Hill Players.

Mrs. Horace Hambrick of Georgetown was elected new president of the state WMU at the closing session Thursday morning.

Before it was all over for Mrs. Wayne Dehoney, outgoing president who had served three one-year terms, however, she made some pertinent parting statements.

"Today's woman has come a long way," she declared. "We have an opportunity to be part of the world that nobody else has ever had. We must never forget we're always just one generation away from paganism. The role of women in the life of our churches is strategic, for missions education is our task—and if we don't do it, who will?"

She, too, was given a standing ovation. Elected to serve with Mrs. Hambrick were Mrs. Bob Larkey, Winchester, vice president; Mrs. W. C. White, Cadiz, secretary; Mrs. J. Chester Durham, Middletown, treasurer; and Kathryn Jasper, Middletown, executive director.

New WMU executive board members were also elected at this meeting, by areas, as follows:

Central—Mrs. Jack Cook, Louisville; Mrs. Wendell

Romans, Mt. Washington; Mrs. Grover Williams, Louisville.

North Central—Mrs. Ron Ruell, Brooksville; Mrs. Carl Cummins, Burlington; Mrs. Ted Sisk Jr., Lexington.

South Central—Mrs. O. H. Burkett, Somerset; Mrs. O. B. Mylum, Berea; Mrs. Ted Winn Jr., Campbellsville.

Northeastern—Mrs. Arthur Emmons, Ashland; Mrs. Eugene Reynolds, Catlettsburg; Mrs. Luther Tackett, Flatwoods.

Southeastern—Mrs. Joe Beasley, Harlan; Mrs. Ray Cummins, Corbin; Mrs. George Ramey, Williamsburg.

Southern—Mrs. Francis Tallant, Bowling Green; Mrs. Paul Parks, Bowling Green; Mrs. W. F. Ware, Trenton.

Southwestern—Mrs. Albert Crider, Murray; Mrs. Garvice Douglas, Paducah; Mrs. Crawford Ray, Murray.

Western—Mrs. Tom Bray, Madisonville; Mrs. Pat Key, Central City; Mrs. J. T. Miller, Whitesville.

Members at Large—Mrs. William Ellis, Shelbyville; Mrs. Herbert Jukes, Hazard; Mrs. C. D. Ransdell Jr., Salvisa; Mrs. Eugene Rogers, Fairfield; Mrs. J. Brandon Price, Paducah; Mrs. Stanley Burton, Henderson; Mrs. John Justice, Booneville; and Mrs. Van Carter, Trenton.

The 1979 meeting is scheduled the first week of April (dates to be announced) at Lexington's Calvary Baptist Church. In 1980 the group voted to go to Madisonville's First Baptist Church Apr. 24-26.

Bridge Builders on TV

The following schedule has been announced by the SBC Radio & Television Commission for the showing of the motion picture "The Bridge Builders" on local TV channels:

WTEW, Evansville, June 1, 7 p.m.

WLW, Cincinnati, June 2, 7 p.m.

WSM, Nashville, June 2, 7 p.m.

WLEX, Lexington, June 2, 7 p.m.

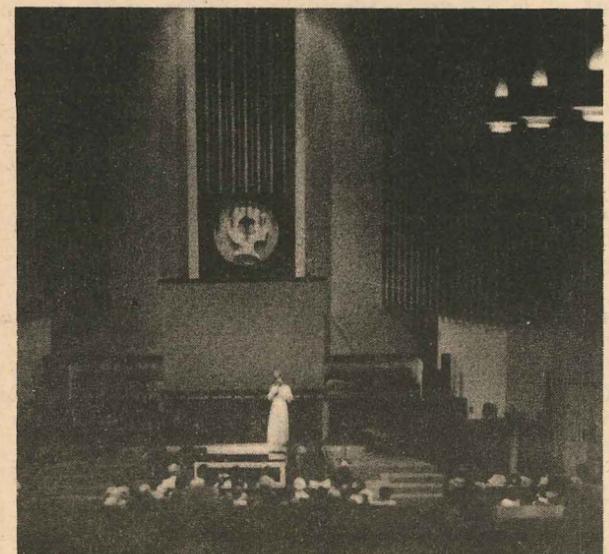
WATE, Knoxville, June 2, 8 p.m.

WHAS, Louisville, June 3, 9 p.m. and June 11, 8 a.m.

The commission is working to secure showings on Huntington, Cape Girardeau, Henderson and Hazard stations also. The complete list will be announced again in Western Recorder.



This 100th anniversary cake (above) was seen but not sampled during the centennial celebration, yet was the envy of all. Above, right: Kathryn Jasper (l), state WMU executive director, checks notes with Mrs. Beverly Terrell, soloist (back to camera), and Mrs. Wayne Dehoney, state WMU president. Right: Mrs. Terrell's singing was a highlight of the sessions.



BSU: Still Home Away From Home

James H. Cox

In a room partitioned off by a folding door from the school cafeteria six young people gather for their weekly Baptist Student Union (BSU) meeting. Their leader is a "young, fuzzy-haired theologian" (by his own admission) who opens his Good News text to 1 John and attempts to help them make application for their lives.

The students are in the main mountain products. They are part of a body of 150 young people who attend a most unique school at Pippa Passes, Ky., Alice Lloyd College.

Their leader, Clay Mulford, is equally unique.

For four academic years Mulford has been making "rounds" in these hollows, visiting this campus and four others every week, testifying that Jesus loves students. He does it through private counseling, testimony, song (he sings and plays guitar), Bible study and most of all by the way he lives. Students obviously respond to this campus minister placed here by Kentucky Baptists because he does exude a warmth and glow they have found to be genuine.

He convincingly tells his "gang" that he'll be praying for them as they finish term papers and prepare for exams just ahead. He thanks them profusely for their contributions of \$30.57 toward a statewide goal of \$28,500 for summer missions. "Every gift will be blessed and used of God for this great work," he assures them. He asks the students to voice their personal needs and concerns. And he offers prayer to "cover" those needs.

A 29-year old native Floridian, Mulford left the Sunshine State to enter seminary in Kentucky and never returned home. He broke into the "business" of campus ministering part time at the University of Louisville's School of Dentistry while a seminarian.

After graduation he took his bride, a Munfordville girl, to Prestonsburg in the middle of his geographical "territory" as a full time campus minister.

In a typical week Mulford begins his rounds with a noon luncheon Monday with BSUers at Hazard Community College, 65 miles southwest of Prestonsburg. That evening he eats supper and conducts Bible study at Alice Lloyd.

Between meals and before and after formal meetings he holds counseling sessions dealing with pre-marital preparation, personal problems, guidance and vocational direction and a little of everything else. He visits in dormitories and witnesses in student centers. After four years on such small campuses he is able to call a large percentage of students by first name, whether Baptist or not.

On Tuesday Mulford travels to the other extreme in his territory, Ashland Community College, 76 miles north of his Prestonsburg home. He keeps Wednesday free to return to any of his campuses which require him for special situations and emergencies.

Thursday finds Mulford again at two schools, Prestonsburg Community College and Pikeville College, 34 miles apart. He is also at the Prestonsburg school Friday and at Pikeville as necessary.

What Mulford is trying to accomplish in the extreme eastern hills of Kentucky some 14 additional full time persons and two part time persons are doing similarly across the state in other localities and under other conditions. Only in the territory on Paducah to Owensboro is one other man spread so thin over such a large territory. Most are assigned to only one school, or one primary institution and one or two satellites, smaller or newer situations in close geographical proximity.

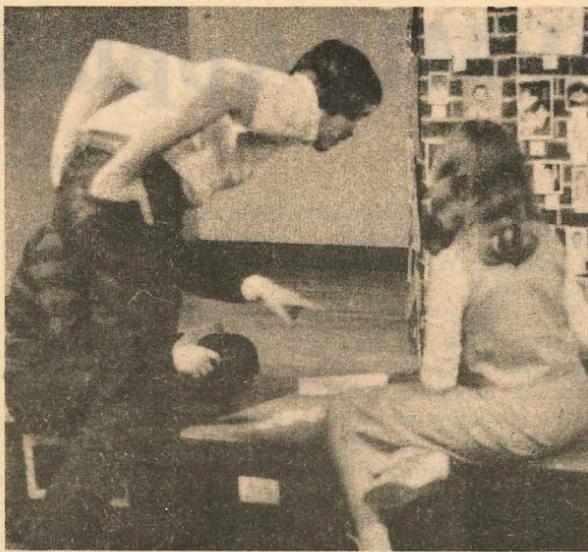
Recently this reporter traveled with KBC associate state student director David Book to observe what is happening in BSU work in Kentucky today. This report is an outgrowth of that experience.

Three distinctly different situations were observed—a small private institution (Alice Lloyd), a Baptist campus (Cumberland, at Williamsburg) and a state university (Eastern Kentucky, at Richmond).

Cumberland is a Baptist "tradition" in the mountains whose 1800-member student body easily ranks it the largest private institution in the state.

Jim Wilson, campus minister, believes 60% of that 1800 is of Baptist persuasion. And of that percentage he estimates that about 40% (or 400 students) is active in the BSU program at some time or other.

What Wilson has been able to accomplish with these 400 has been nothing short of phenomenal. A four-page mimeographed listing of current BSU programs, ministries and services does not begin to



Upper left: Eastern Kentucky State University campus minister Dale Adkins leans forward for a better look at a BSU baby picture project while two students look on. Above: Clay Mulford (l), David Book (seated) and students at Alice Lloyd College total their gifts to summer missions. Mulford is campus minister; Book is in the state Student Department in Middletown. Left: Cumberland's Debbie Mills discusses the BSU's Love in Action ministry to poverty-stricken areas with her director, Jim Wilson. Below: The Baptist Student Center at Eastern in Richmond is typical of most older facilities Kentucky Baptists are now using on these college campuses.



account for the multitude of activities and opportunities Cumberland students are offered.

There is not space to list them all. But here is a sampling:

- Love in Action, an Appalachian ministry extending into three poverty-stricken communities within 50 miles of Williamsburg. Forty college students and 100 participants are involved weekly in recreation, health care, Bible study and tutoring. The program is coordinated by a student, Debbie Mills. Love in Action includes weekly visitation work at the county jail and at a home for the elderly.
- About 35 students go to Somerset's Oakwood Institute for the retarded monthly.
- A weekend youth ministry is sponsored at Oneida Institute utilizing Cumberland students.
- During summer Cumberland students witness through soft sell evangelism at Cumberland Falls State Park and provide coffee, doughnuts and tracts to truckers along I-75 all night long around the 4th of July.
- There is a 50-member BSU choir which sings in churches on weekends, youth-led revival teams, drama team, puppet team and on-campus activities.

Wilson modestly does not accept credit for what his leadership ability has been able to produce, however. "We're able to do so much," he says, "because we've got so many resourceful people. They enjoy finding people in need and helping them."

Wilson also cites Cumberland president J. M. Boswell for having given "a lot of support to BSU. That sure makes it easier to create an environment where students want to participate," he exclaims.

A Thomasville, N. C., native, Wilson is 29 and a Carson-Newman and Southern Seminary graduate. He is completing his second year at Cumberland. Wilson and his wife are expecting their first child.

Dale Adkins is completing his third year at Eastern Kentucky University in Richmond. He's a Morehead and Southern Seminary grad. Now 27, Adkins and wife, Wanda, a professional dietitian, share a new home near the campus.

The BSU at Eastern is situated in an old white frame house. Friendly smiles and warm "hellos" greet total strangers here. The old expression "BSU

is your home away from home" comes to life on the state school campus, particularly for students from church-going Baptist families.

Adkins has his share of serious moments—at a Bible study on "human sexuality"; in counseling; and in handling administrative chores. But his boundless sense of humor often emerges to make even the most difficult situation lighter.

"Our BSU director is the greatest," said one young man. "I just don't know what we'd do without him. As far as I'm concerned he makes being here all worth while."

The Eastern program includes a weekly Bible study Tuesday evenings, vesper service Wednesday nights, BSU choir rehearsal Thursday nights and a luncheon program Wednesday at noon.

Adkins sends drama, music and puppet teams to churches on weekends. Students sponsor prison and nursing home ministries and a program for children of married students.

Adkins shares some concerns. "The longer you're here the more needs you see and priorities you feel, so the work isn't getting easier," he avers.

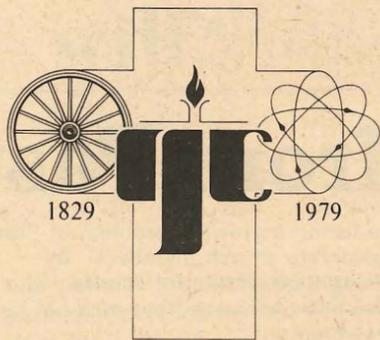
He is especially concerned now with trying to develop a method of reaching more commuter students, those who live elsewhere and are, for the most part, only on campus during daylight hours. He remains constantly concerned that, in a school of 14,000 with 3500 Baptist preference students, only 150-200 participate in BSU. Of this number, 60-70 are a "core group" who participate on a regular basis.

While these figures are disturbing, percentages are not even this high in some other schools. This means some campus ministers face strong challenges to invent creative ways of reaching the masses.

BSU is clearly a moving force in the lives of students who have been attracted to it. Kentucky Baptist campus ministers are giving their lives (far in excess of 40 hours weekly) to their calling.

Some are in situations where they see gratifying, positive numerical results. For some, there can only be a feeling that God is ministering through them. But even where that alone is the case, Kentucky Baptists in our judgment are receiving a worthy return on their small investment.

Christian Education



Georgetown Chooses New Logo
 After reviewing more than 35 entries the sesquicentennial committee of Georgetown College has chosen a logo design as the official emblem of the school's 150th anniversary.
 A sketch submitted by David Adkisson, a 1973 graduate now living in Owensboro, depicts a wheel evolving into an atomic symbol with a Georgetown College logo centered between the two. Completing the design and representing Georgetown's Christian heritage, the cross of Calvary serves as the logo's background.
 The official design was prepared by Doug Prather, alumnus, and Steve Dyer, faculty member.
 Entries receiving honorable mention were submitted by Thomas McMahan, Julie Newcomb and Virginia Heizer.
 The sesquicentennial observance will be celebrated during 1978-79.

Campbellsville Honors Two
 The annual honors and awards day program was held at Campbellsville College on Apr. 17. Two Kentuckians received the highest honors.
 Larry Bubb, son of Mr. and Mrs. A. H. Bubb, Erlanger, was named valedictorian of the 1978 senior class. David R. Gore, son of Mr. and Mrs. Harvey Gore, Campbellsville, was named salutatorian.

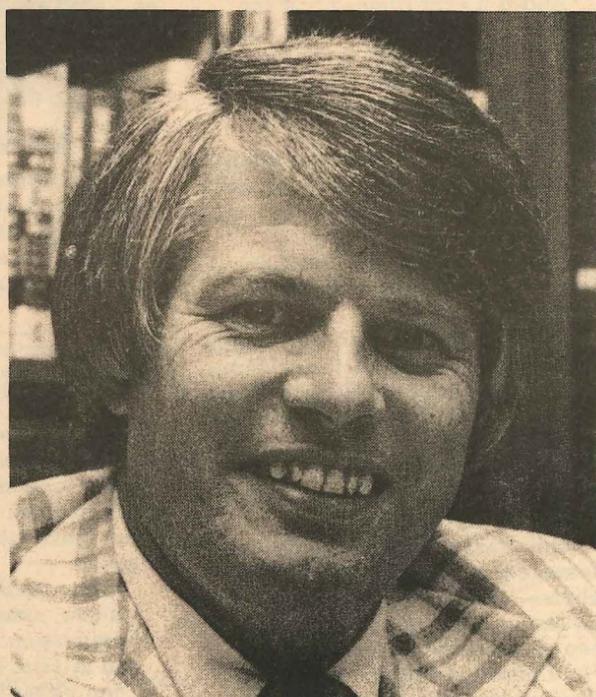
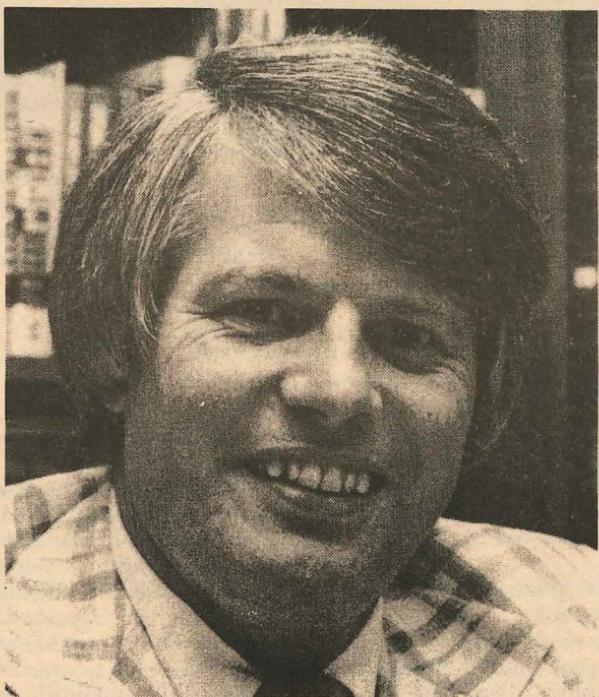
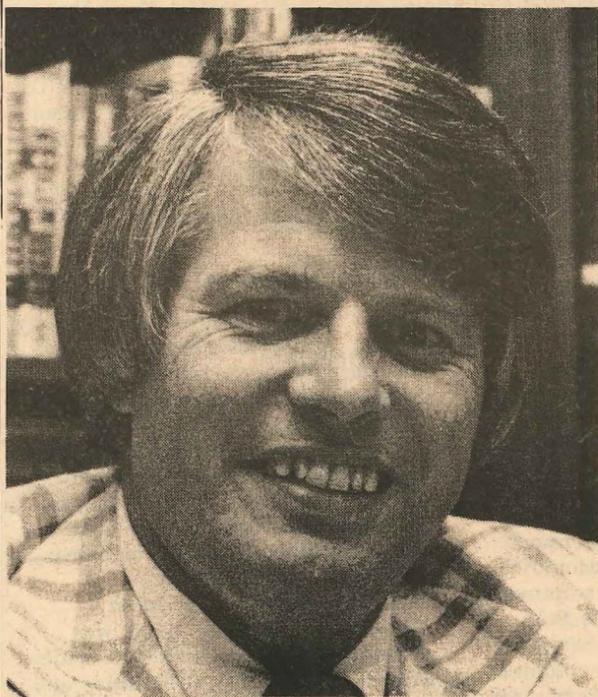
EKU Junior New BSU Prexy

Martin
 Eastern Kentucky University junior, John Albert Martin, was elected state BSU president at the recent annual leadership training conference at Georgetown College. John, a native of Crittenden, currently is BSU president at EKU. He will serve as a BSU student summer missionary in San Francisco this summer. A member of the yearbook and newspaper staffs, the journalism major is also the recipient of an EKU presidential scholarship. He is the son of Mr. and Mrs. Albert Lee Martin of Crittenden.



H. C. Chiles (r), Murray, a trustee of Golden Gate Seminary, Mill Valley, Calif., talks with William England, Covington, an M.R.E. student. Chiles was on campus for the annual meeting of the Board of Trustees.

Does Retirement Talk Make You See Triple???



Do you see triple when you talk about retirement planning? You are not alone. It can be confusing but the Annuity Board wants to help make it simple.
 A staff of specialists will man the booth to assist you at the Southern Baptist Convention in

June. Stop by the booth. Our people will answer your questions about retirement and insurance.
 Also, we'll have a phone connection to our WATS home offices in Dallas, plus help-



ful brochures that explain the Annuity Board programs.
 The booth will be in the EXHIBIT AREA of the Omni Convention Center in Atlanta. It is blue and white with a big "AB" — just like the one in this ad.

Baptist News in Brief

Historians Wrestle with Problems from Past

If you take the word of Southern Baptist historians who met in Ft. Worth the denomination has some problems to iron out rooted in history.

No problem cited was considered too great for the 13 million member denomination to overcome, however.

Setting the pace for the 1½-day conference was Albert McClellan, associate executive secretary and director of program planning for the Southern Baptist Executive Committee, Nashville.

"The Baptist mind of today may be less sharply defined than in the past," McClellan said. "Accelerated communication and lack of sensitive debate in recent times may have brought increased mobility of conviction."

In a related address on sources of authority in Baptist thought James Leo Garrett Jr., religion professor at Baylor University, Waco, Tex., said the early church saw authority as mediated by

Jesus Christ or through the Holy Spirit.

Eventually, he said, the channels through which religious or doctrinal authority was said to be conveyed was through the biblical, ecclesial (creeds, confessions of faith, gifted or duly ordained ministers) and personal.

Such "acknowledged" channels, he said, did not rule out the "viability or reality" of an unacknowledged channel, such as culture or society.

H. Leon McBeth, church history professor at Southwestern Seminary, traced fundamentalism from its roots and examined its effects on Southern Baptists.

"Most Southern Baptists are Bible believing, conservative people, but most are not fundamentalists," McBeth told the conference participants.

"Southern Baptist thought has been greatly shaped and influenced by fundamentalism, and, no doubt, a large

number of Southern Baptists are outright fundamentalists, and others share many of their doctrines. . . ."

Addressing another controversy among Baptists today a New Orleans Seminary professor said the so-called charismatic movement has made a "relatively slight impact" on Southern Baptist life and is "declining."

Claude L. Howe Jr. noted, "It's true that small groups of charismatics have emerged in many Southern Baptist congregations—often creating fear and frustration.

"But if only 100-200 churches of 36,000 or 10,000 members of 13 million (SBC church members)" are charismatics, "the results are not impressive."

Speaking to another more internal problem of local churches, Richard D. Patton, chairman of the Historical Commission, warned that Baptist churches

are facing a growing problem of "unregenerate church members" by raising a generation of children who have been immersed but may not be Christians.

Patton said that baptism of preschool age children is an increasing problem among Southern Baptist churches.

"To continue baptizing preschool age children," he warned, "appears to put us precariously close to the practice of infant baptism."

In the final address James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs, Washington, D. C., decried the church's failures in the area of human rights, saying it has a "far from unblemished record" in that regard.

The Commission elected new officers with Walter B. Shurden, church history professor at Southern Seminary, Louisville, to serve as chairman.

BFMF Has No Moral Right To Its Name Says Hobbs

The Baptist Faith and Message statement (guideline of beliefs adopted in 1963) belongs to Southern Baptists, and a group organized in 1973 "has no moral right to that name," according to the chairman of the committee that wrote the revised statement in 1963.

"And if it ever comes up at the Southern Baptist Convention, I'm going to remind them of it," said Herschel H. Hobbs, former SBC president and pastor emeritus of First Baptist Church, Oklahoma City.

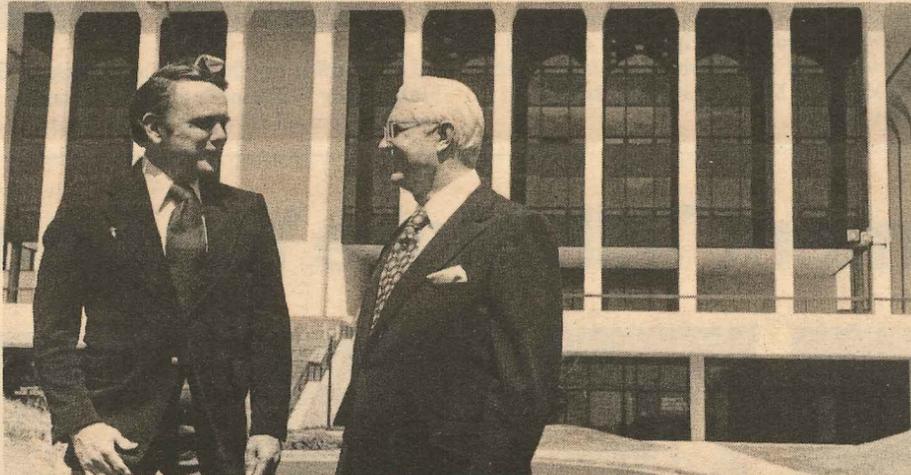
Hobbs was referring to the group of Southern Baptists who have formed a national organization called the "Baptist Faith and Message Fellowship," which sees itself as combating liberalism in Southern Baptist life.

In an address to a joint meeting of the Southern Baptist Historical Commission and Historical Society at Southwestern Baptist Theological Seminary Hobbs stressed:

"We're responsible only to God" and must "respect each other's competency before God."

Hobbs said the Baptist Faith and Message is a guideline for Baptist beliefs—"not a creed"—and has been and can be "a force for harmony and to keep us anchored and free."

In a question and dialog session following his address—for which he was given a standing ovation—Hobbs said he believed the statement should be a guide for all Southern Baptists and their institutions. But, he noted, "It should not be imposed from above or without—but from within, voluntarily."



Jim Griffith (l), chairman of Georgia Baptist Convention's executive committee, and Searcy S. Garrison, Georgia Baptist executive secretary-treasurer, discuss plans for an open house for

messengers to the SBC. The open house June 14, 2:30-4:30 p.m., offers tours through the \$6 million Georgia Baptist Center (background).

TV or Not TV?

An historic satellite transmission from the Southern Baptist Radio and Television Commission outlined to Southern Baptists how their denomination can move into a new era of communication.

More than 200 Southern Baptist leaders, assembled at the Commission's new Ft. Worth studio and at First Baptist Church, Nashville, Tenn., heard Jimmy Allen, Paul Stevens and John P. Witherspoon describe how Baptists may realistically convert "exotic space communications technology" into practical use in the SBC Bold Mission Thrust within five years.

The two-hour transmission was interspersed with an array of visuals and included a two-way question and answer period at the end.

"The bottom line of communication is not the flinging of words into space but is the fashioning of a transformed life touching others in love and power while pointing them to the source—Jesus Christ," Allen, SBC president, said. "All technologies, first century or 21st century, become merely means for

expediting the basic impact of life upon life" through missions.

Allen constructed scenarios for satellite use. They range from stateside transmission of programming to remote overseas villages to help missionaries, to transmission in the states to provide inspiration and impetus to the Bold Mission Thrust and Mission Service Corps, the plan to send 5000 volunteer missionaries around the world by 1982.

He urged Southern Baptists to respond to a challenge of gathering 100,000 Southern Baptists to commission 1000 missionaries in a single service, using satellite transmission to handle logistics.

"The Astrodome in Houston seats 50,000 people," Allen said. "It can be filled for such a Bold Mission Commissioning Service. Satellite transmission to 10 key cities across America to rallies of 5000 more persons could account for the other 50,000.

"Nothing like it has ever happened in the history of Christianity," Allen continued, elaborating on the idea for 1000 missionaries and 100,000 persons "It's not only a dream. It's do-able."

BSSB Invites Tourists

The Baptist Sunday School Board is inviting messengers to this year's SBC annual meeting to tour the board's facilities for one hour on the way to Atlanta or on the return trip home.

Tour guides describe the current work of the board and tell of the institution's history and guests are given a souvenir booklet that includes photographs and information about the board's mission.

Tours may be scheduled from 8 a.m. to 11 a.m. and 1 p.m. to 3 p.m. CDT, Mondays-Fridays. Interested persons may schedule individual or group tours by contacting Mrs. Lynn Walker, BSSB, 127 Ninth Ave., N., Nashville, TN 37234 or by calling (615) 251-2796.

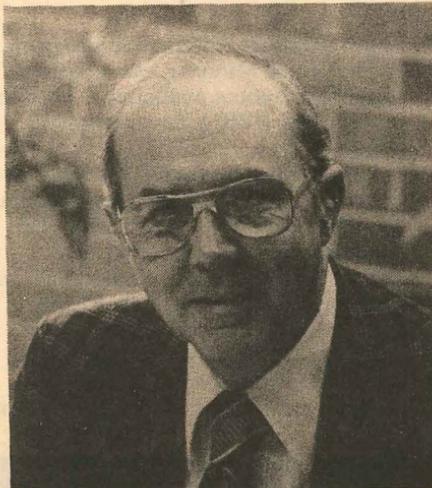
SBTS Student Succumbs

Arthur Stone, a second year theology student at Southern Seminary, died in the early morning hours of Apr. 24 in what initial medical reports cite as a "diabetic coma."

A native of Baxley, Ga., Stone and his wife Audrey had three children, ages 16, 13 and 9. He had been serving as head of the maintenance crew at Seminary Village, a campus housing area for married students.

Stone had been considered a "borderline diabetic" but it was thought that the problem was under control. He became ill Saturday and went to a local hospital, but was released. He lapsed into a coma Sunday and died at 2 a.m. the next morning at Baptist Hospital East.

“Have you made your will?”



A will, thoughtfully drawn, will provide for the passing of your wealth to members of your family, charitable ministries (such as your Baptist Children's Homes) and others. By planning through your will you can minimize the erosion of your assets by taxes, etc. You should seek professional advice from your lawyer, your accountant, or your financial advisor. These people can help you accomplish your desires.

We at the Kentucky Baptist Child Care Program are happy to be a part of your planning. We may be able to help you get the information together and ready for your lawyer. Our assistance is given in confidence and without cost to you. We have materials that will help you get started. All you need to do is to indicate what kind of help you need by marking, clipping, and sending the coupon below. Or just write me—Tom Moore—at 10801 Shelbyville Road, Middletown, Kentucky 40243 (or you can call me toll-free at 1-800-292-9440), and ask for any materials that we have.

Each of us must decide what will happen to the material gain we have achieved over our lifetime. If you want the state to have the majority of that which has been accumulated over your lifetime, you do not need to do anything. By doing *nothing* you will allow the state to have the majority of your personal possessions. In Kentucky the property of a deceased citizen *who leaves no will* is distributed according to the requirements of an arbitrary law.

Most people are surprised as to the size of their estate when they take time to inventory their possessions. Your estate is all your property, real and personal, tangible and intangible, in which you have an interest. It is very important that you take time to write down everything you own and everything in which you have an interest. This will establish an inventory of your assets.

As you look at the assets you have accumulated, by God's grace, as a Christian steward you would recognize your obligation to seek God's will in discerning where these assets are to be invested in order for them to continue to serve God. Such planning would be an expression of your larger Christian stewardship.

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I would like to receive, without cost or obligation, the items I have checked:

- information on investment opportunities in serving homeless children
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- booklet on giving through life insurance
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Where

Cedarmore Baptist Assembly — located approximately 20 miles from Shelbyville, Kentucky.

When

May 15-17 — Monday evening meal through Wednesday lunch
 May 30-June 1—Tuesday evening meal through Thursday lunch

Cost

Two to a room — \$34 each
 Man and Wife, one room—\$58 per couple
 Three to a room—\$32 each
 Price includes meals, lodging and everything else.

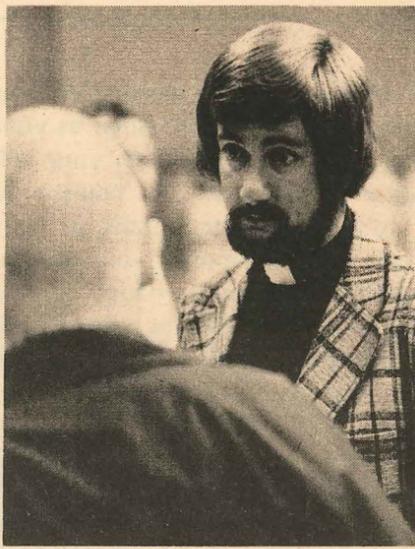
Doing What

Fellowship — Inspiration — Bible Study — Learning. There will be all types of conferences and activities from which to choose.

Examples: Gary Hauk, Senior Adult Consultant, Baptist Sunday School Board leading a conference for leaders of Senior Adult groups; conferences studying Bible passages; a look at the new musical which has just been written for Senior Adults; opportunities of serving the Lord as a volunteer missionary.

Reservations

For reservations: Send names of those attending, type of accommodations desired, and \$5 reservation fee for each person to Cedarmore Baptist Assembly, P. O. Box 37, Bagdad, Ky. 40003. The \$5 applies to the total cost quoted above. The telephone number at Cedarmore is (502) 747-8911.



Pittman

Night Ministry to a Dark World

Just to look at him on a typical Sunday night, you'd never guess Jim Pittman is a Southern Baptist missionary.

He is frequently called "Father" as he ministers to anyone who needs counseling or help during the nighttime hours when other social and welfare agencies are closed.

Pittman wears a clerical collar not only to identify himself as a minister, but for protection. "It's too dangerous otherwise to go to some of the places I go in downtown San Francisco," he says.

Pittman, a Christian social ministries missionary, gives about two Sunday nights a month to the Night Ministry, sponsored by the San Francisco Council of Churches. Chuck Lewis, full time

Night Minister, directs the program.

The Night Ministry has a limited number of rooms available at both the YMCA and YWCA for emergency needs.

Later, Pittman shakes his head in concern. "There are so many people in San Francisco . . . people with real mental problems who need help badly," he said. "I can't do much in one night to help the, but if I can prevent a suicide or keep someone from going off the deep end mentally, it is worth the time.

Although danger is ever present in

the Night Ministry, Pittman is convinced God is in the ministry and it is worth the time and potential danger. Night is when Pittman's type of social ministry is demanded. He deeply believes that through the Night Ministry, he is able to touch people that the church in its regular ministries would never be able to reach.

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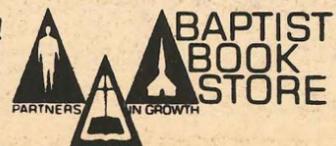
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Workers in materials services first record the payment and check it for accuracy, then prepare it for entry into the computer.

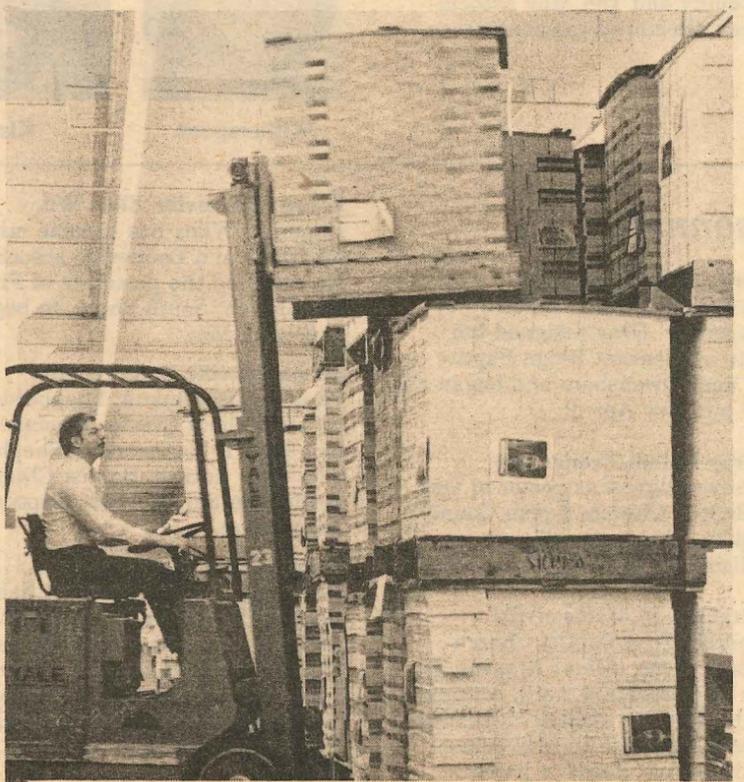
Computers make necessary accounting and inventory records, print order filling and shipping label information and organize and print customers' files for easy reference in case of inquiry.

David Turner, manager of the

Materials Services Department, said every effort is made to fill orders quickly and accurately. He said 89 percent of the churches send payments in with their orders to take advantage of the five percent cash discount.

In addition to mail orders, approximately 20,000 telephone calls are received each quarter on eight incoming telephone lines available for call-in orders or inquiries. The highest number of calls recorded in a single day was 2000.

Early orders help insure early delivery of literature, Turner said, because orders are processed in the sequence in which they are received. Delivery takes at least two weeks by second class mail.



Mountains to the Mississippi

Severns Valley Focuses On Bold Mission Study

Severns Valley Baptist Association held a Bold Mission Bible conference Mar. 27-30 at Elizabethtown's Severns Valley Baptist Church.

Allen Baugh, associational missionary, was general chairman for the event.

Adults studied A. Stuart Arnold's book, "God's Mission and Man." Teachers included: F. Russell Bennett, director, supervisory ministry studies, Southern Seminary; Lucien Coleman, associate professor of religious education, Southern Seminary; Frank Stagg, professor of New Testament interpretation, Southern Seminary; John Polhill, assistant professor of New Testament interpretation, Southern Seminary; George Redding, instructor in New Testament, Boyce Bible School; Louis McCall, instructor in religious education, Boyce Bible School; William L. Kaufman, instructor in pastoral care and director of field education, Boyce Bible School; and G. Allen West, director, Long Run "Youth In/On Bold Mission" under David Book, associate, Student Department, Kentucky Baptist Convention, and David E. Garland, instructor in New Testament Greek, Southern Seminary.

Youth studied "Youth In/On Bold Mission" under David Book, associate, Student Department, Kentucky Baptist Convention, and David E. Garland, instructor in New Testament Greek, Southern Seminary.

WMU at Owen, 10 Mile

Owen County and Ten Mile Baptist associations conducted a world missions conference Apr. 16-23. Twenty-two churches participated.

Jesse Bourne, Smithsboro, and Lynn Robbins, Barbourville, spoke for Kentucky Baptist missions.

Missionaries representing the Foreign Mission Board included C. S. Boatwright, Japan; Eugene Leftwich, Nigeria; Don Mantooh, Israel; and Mr. and Mrs. Charles D. Whitson, South West Africa.

From the Home Mission Board were Mr. and Mrs. Harold Smith, metropolitan missions, Columbus, Oh.; Darwin Bacon, pioneer missions, Farmingdale, N. Y.; and Cletus Wilch, military chaplaincy, Raytown, Mo.

George Stack, district missionary for Owen County and Ten Mile associations, was director of the conference.



"Horizon," singing churchmen of northern Kentucky, recently sang to over 1000 persons in five concerts in South Carolina, Georgia and Tennessee. The quartet includes ministers of music

from four Baptist churches (l-r): Barry Cavin, Erlanger; Lynn Dixon, First, Walton; Dan Arterburn, Ft. Mitchell; and Mike Tichenor, Hickory Grove, Independence.

Owensboro, E'town Girls Winners in State Events

Wanda Carpenter, youth consultant of the Kentucky Baptist Convention, has announced winners of the state youth events held at Cedarmore Baptist Assembly Mar. 31-Apr. 1.

In the state Speakers Tournament, the winner is Debbie Witherspoon, 17, daughter of Mr. and Mrs. Thomas Witherspoon, Owensboro. She is a member of Yellow Creek Baptist Church in Daviess-McLean Association. Her topic in the competition was "Hey World I'm Me."

Runnerup is Leta King, 16, daughter of Mr. and Mrs. E. Lawson King, Lexington. She is a member of Calvary Baptist Church in Elkhorn Association. Her topic was "The Faith Factor."

In the state Bible Drill, the winner is Lori McMahon, 13, daughter of Mr. and Mrs. R. E. McMahon, Elizabethtown. She is a member of Severns Valley Baptist Church in Severns Valley Association.

Runnerup is Joy Rhea Dunn, 14, daughter of Mr. and Mrs. Lynn Dunn, Arlington. She is a member of Arlington Baptist Church in West Kentucky Association.

Twenty-two senior high age youth participated in the state Speakers Tournament. Seventy junior high age youth were in the Bible Drill.

First place winners will compete with other state winners during a week at Ridgcrest this summer.



Witherspoon



King



McMahon



Dunn

Congregations

Central's Mortgage Burned Up
Central Baptist Church, Maysville, saw a \$150,000 mortgage against the church go up in smoke as the church became debt free at a note burning ceremony.

The church observed homecoming on that day and featured sermons by KBC executive secretary Franklin Owen, Middletown, and W. L. Crumpler, a missionary in Falmouth. Crumpler served the church as pastor on two occasions, 1939-41 and 1951-63.

Charles Hedrick is currently pastor of the 550-member congregation.

BSSB Utilizes Wade Rowatt

G. Wade Rowatt, assistant professor of psychology of religion at Southern Seminary, will lead sessions on pastoral care May 8-12 at a Baptist Sunday School Board seminar in Nashville.

Ford Speaks to Paducah Men

Sen. Wendell Ford addressed the Brotherhood prayer breakfast of West Union Baptist Association held recently at First Baptist Church, Paducah. Ford had attended the first Brotherhood prayer breakfast ever held when he was Governor of Kentucky.

Caldwell-Lyon Draws Speakers

World Missions Week was observed by Caldwell-Lyon Baptist Association's 32 churches Apr. 2-9.

Speakers included these missionaries: Cordell Aiken Jr., Tanzania; Mr. and Mrs. Takahiro Oue, Japan; Barkley Moore, president, Oneida (Ky.) Baptist Institute; and Bennett F. Hall, metropolitan New York City.

Revivals

Swiss Colony Has 'Greatest'

Job Mobley closed a revival at Swiss Colony Baptist Church, London, Apr. 15 that included 18 saved, 15 baptisms, seven received by letter and 10 rededications.

James E. Casey Jr., pastor, commented that it was the greatest revival the church had experienced in years.

Island Creek Baptizes 16

Island Creek Baptist Church, Manchester, numbered 16 professions of faith and many rededications in a revival led by evangelist Jack Sherman Jr. Rick Brewer directed music.

Personnel

Jerry Gray Called to Guthrie
Guthrie Baptist Church called Jerry Gray as pastor. Gray resigned the pastorate of Pleasant Ridge Baptist Church near Owensboro and began his Guthrie ministry Apr. 9.

L. C. Gray Enters Evangelism
L. C. Gray resigned as pastor of Oak Grove Baptist Church, Logan County Association, to devote full time to evangelism. He is living in Russellville.

Mary Branson to Madisonville
Madisonville First Baptist Church added Mrs. Lynn (Mary) Branson as director of elementary work, serving ages 4-12. She has written curriculum units for the Baptist Sunday School Board. Harold J. Purdy is pastor.

Irvine, Booneville Elect Wiley
Elmer A. Wiley has become missionary for Irvine and Booneville associations. He resigned the pastorate of First Baptist Church, South Shore, to begin his new work May 1.

Shepherdsville Calls Crosby
First Baptist Church, Shepherdsville, called William Crosby as pastor effective June 1. He comes to Shepherdsville from Antioch Baptist Church near Bedford in Sulphur Fork Baptist Association.

Long Accepts Louisiana Post
Bob Long, former pastor of Baltimore Baptist Church, Graves County Association, accepted the associate pastorate of Christ Baptist Church, Housa, La. Long, a third year M.Div. student at New Orleans Seminary, is in charge of Baptist mission work on Bayou DuLarge.

Head Resigns Clear Creek
K. Maynard Head, director of public relations at Clear Creek Baptist School, Pineville, for five years, resigned to become director of development and public relations at Lincoln Memorial University, Harrogate, Tenn., Apr. 1. During his years at Clear Creek Head had held some responsibilities for radio outreach, print shop, public relations,



Boggess



Head

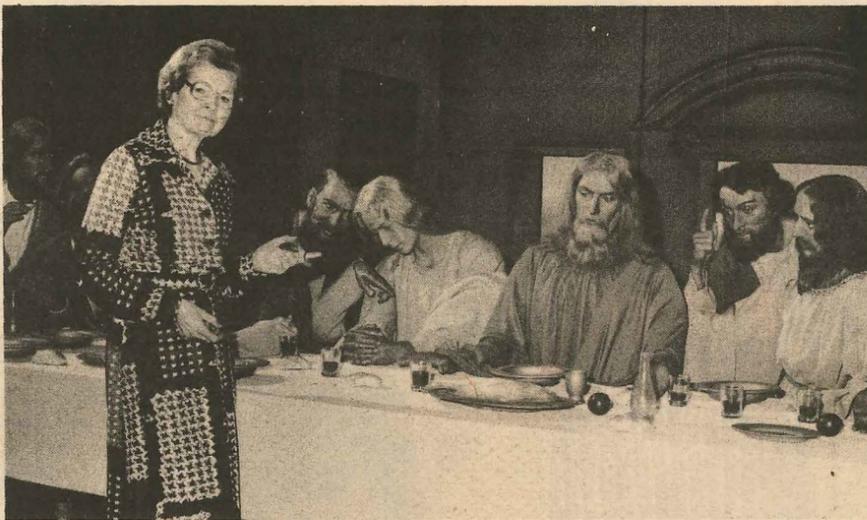
development, alumni activities, denominational relations and as editor and writer for several newspaper columns and Sunday school lessons.

Boggess Returns to Central City

John E. Boggess assumed duties Mar. 27 as minister of music and youth at Central City's First Baptist Church. He served the same church earlier as minister of education for two years, then served on the staffs of Lewis Lane Church, Owensboro, and most recently at Crestwood Church, Frankfort, five years. A native of Muhlenberg County Boggess is married to the former Deborah Koontz of Henderson, Ky. Sarena Gay and Katrene Joy. Boggess is a graduate of the University of Evansville.

Wilson L. Lofland is pastor at Central City.

Apostle-Sitting?



A baby-sitter. That's ordinary. But an apostle-sitter? That's unusual.

Pauline (Mrs. Bill) Dooley "minds the store" for the lifesize wax interpretation of Leonardo da Vinci's famous painting, "The Last Supper."

She is the only sitter the apostles have ever had. The figures have been on display in Ft. Worth for almost 17 years now. Mrs. Dooley feels like they are part of her family.

The "apostle-sitting" job began when the figures were first opened to the public in the Ridglea area. Now they are permanently located in a specially-built room at the Radio and Television Commission.

For a while the wax figures were in storage until their permanent home was made ready. When they were brought out of storage, the head of the apostle John was damaged.

Mrs. Dooley contacted Katherine Stuberg, who had worked with her mother to create the art work. Miss Stuberg told her of a craftsman who

could make another head exactly like the first one.

"It was expensive," Mrs. Dooley related. "But it was worth it."

Miss Stuberg and her mother, two well-known California artists, worked about 18 months on "The Lord's Supper" display. The elder Miss Stuberg, who has since died, spent countless hours placing the human hairs, one by one, in each head and beard—some 40,000 strands in each.

Two young girls riding by on their bicycles stopped to visit one day. Mrs. Dooley found them in front of

the figures praying.

"Once I realized things were awfully quiet. I peeped in to see if the tape was about finished and saw the entire classroom that was visiting down on its knees. The teacher told me the tape had said if you got on your knees, you could look into the eyes of Jesus."

"And that's always true," Mrs. Dooley said. "You can best look into the eyes of Jesus from your knees."

One man in his 80's who had refused to attend church all his life came with his family. Mrs. Dooley

heard later he went to church that night and became a Christian as a result of the day's events.

There have been rather somber experiences too. Several years ago Mrs. Dooley helped a blind child to "see" the features of the disciples by touching.

"I explained that the figure of Jesus had on beautiful clothing of red and blue. I told him the color blue represented his kingship and the color red symbolized the blood shed."

She asked him, "Do you know what the colors look like?"

"No," the child answered. "I only know black."

Anything amusing ever happen? "Oh, occasionally I go in to discover a toothpick left on the table by a visitor with a sense of humor."

During the months of June through December 1977, more than 12,000 people viewed the figures. Some of them were among the 246 groups that visited. Others came singly, with friends or in family groups.

Sunday School Lessons

Lessons for May 14, 1978

H. C. Chiles

International Series: The Gospel Comes to Cornelius

Acts 10:23-35

Cornelius, a Gentile, was a military officer in command of a hundred soldiers at Caesarea. He was a God-fearing man. To him God vouchsafed a vision in which he saw an angel who told him to send to Joppa and ask for Peter, who would instruct him.

To Peter God gave a special vision to ready him to receive the servants of Cornelius. God used this vision to show Peter how he ought to regard Gentiles and about the necessity of carrying the gospel to them.

Directed by the Holy Spirit and accompanied by his brethren as witnesses, Peter went to the home of Cornelius. Cornelius fell at the feet of Peter, in an act of reverence and homage. Peter reminded Cornelius he was only a man and did not deserve such homage. Peter entered the house and found an audience composed of the relatives and friends of Cornelius. Peter asked why they had sent for him, whereupon he was told they had assembled "to hear all things that are commanded thee of God." So, Peter preached the gospel of Christ. It is to the credit of those assembled they had not sent for Peter because he possessed an ability to

attract crowds or because he was a "good mixer," but because they wanted to hear a message from God. They were prepared to accept whatever truths God might command them through his messenger.

Peter assured his hearers God was not a "respector of persons" or an "accepter of a face." He was fully convinced God would not justify a guilty Jew simply because he was a Jew and he would not refuse a Gentile a place in his family simply because he was a Gentile. The gospel of Christ is for all men, regardless of race or clime. No race or group is to be treated contemptuously by any follower of Christ.

Knowing those who had assembled to hear him were hungering for the truth, Peter was careful to feed them on the truth to the very best of his ability. Peter delivered to them a sermon centered around Christ—his matchless life, sacrificial death and victorious resurrection. He spoke of Christ as "Lord of all." Peter proclaimed Christ's sacrificial death on the cross as an atonement for sin, his burial and resurrection through the power of God for the justification of sinners and the coming judgment for sin.

Life and Work Series

The Folly of Self-Sufficiency

Genesis 11:1-9

God divided the earth among the sons of Noah and commanded them to "go forth and replenish it," whereupon they journeyed toward the west and settled on the plains of Shinar.

A Purpose

God's purpose was to scatter the people for enlargement and replenishment of the earth but his purpose was not acceptable to the people. Exalting their wills above God's will, they sought to stay together and live as they pleased.

A Program

Their program called for a united effort (11:3-4). A little knowledge had caused them to become conceited. A small accession of power had made them arrogant. They wanted to build something in their own honor but in proposing to build a tower to heaven they were attempting the impossible. The tower of Babel was an outstanding example of the sin of pride. People are always trying to make

themselves bigger or more important than they are.

A Principle

The principle underlying the purpose of unity was the glorification of man. Because of their inordinate desire for fame they said: "Let us make us a name." Displeased, God declared his determination to frustrate the design of the disobedient people and to accomplish his own purpose by confounding their language.

Another reason for their shameful failure was they were actuated by selfish motives. To live for self is a sin against self, others and God.

A third reason for their miserable failure was they defied the will of God. No one has ever truly succeeded who deliberately refused to do the will of God. What a tragedy when self-sufficient individuals ignore God and try to build with their own strength and for their own glory! Such efforts are always doomed to failure.

Frank Owen

More and More

Baptists will hear more and more about BOLD MISSION THRUST. Its goals will demand that all of us do more and more about it than anything we've ever attempted before.

BOLD MISSION THRUST was adopted by the Southern Baptist Convention and determines to proclaim the gospel to everyone on this globe by the year 2000.

BOLD MISSION will mean BOLD GROWING: If we, indeed, confront every unsaved person with the gospel we shall experience unprecedented growth all along the line. Additions by letter and transfers are good but they are not net growth. New converts are what the Great Commission is talking about.

BOLD MISSION will require BOLD GOING: I. We must tremendously increase our existing world mission program and the number of life career missionaries of every sort. Nothing must hinder or compete with this priority goal.

II. One of the secondary programs to help achieve BOLD MISSION THRUST is the Mission Service Volunteer program which aims to enlist 5000 added volunteer, pay their-own-way and work-without-salary missionaries for perhaps one or two years. Some may be able to give themselves but not pay their way. Others may be able to pay someone's way but not go themselves. Ways will be sought to put both of these kinds of volunteers together.

This added volunteer program must be over-and-above. It must not compete with the life career missionary program—neither for personnel nor for funds. The permanent program must grow even faster in both witnesses and financial support.

BOLD MISSION will require BOLD GIVING: Among the specifics contained in the overall program is to double gifts from the churches through the Cooperative Program by the year 1982 and doubling twice again between 1982 and the year 2000.

These are staggering projections but entirely possible and as old as the Christian religion, whose Founder and Master commanded "Go ye therefore and teach all nations (Matt. 28:19).

The Great Commission and Charismatic Gifts

by Marion T. Duncan

God confused man's speech because of the building of the Tower of Babel. Since that day we have been multi-lingual. Hence, the word "babble" has been coined in the English language to signify the speaking of any unintelligible tongue.

The great commission (Matt. 28:19-20) is primarily the proclamation of the gospel by Galileans to men of other tongues in a hostile environment. How can such a task be done by a group of apostles who are relatively unlearned and ignorant (Acts 4:13)?

To aid, God gave the early church certain miraculous powers during its infancy. These charismatic gifts are listed in 1 Cor. 12:4-10, wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, divers kinds of tongues and interpretation of tongues. The gift of tongues broke down language barriers and was demonstrated on the day of Pentecost (Acts 2:1-11). Our foreign missionaries today speak in tongues but it is no longer a gift—they learn other languages with much effort.

Tongues, along with other charismatic gifts, ceased after the maturing of the early New Testament church just as the scriptures promised (1 Cor. 13:8-13). This period coincides with the apostolic days. Matt. 10:5-15 is a commission given to the apostles. Our churches don't need these gifts today as they did then. Hence, James 5:14-15 is not a recipe for closing hospitals. Certainly we are to continue to pray for the sick but we must not expect miraculous healing as in Jesus' day. When the church learned to walk on its own two feet, God took away the crutches (charismatic gifts) that had been undergirding her.

It's like a farmer who plants a seedling. Often after the planting he drives a stake alongside the seedling and ties them together. The stake renders strength and support against harsh rains and strong winds. Soon the seedling takes root and gains its own strength and stands alone without reinforcement. At that time the stake is taken away.

The charismatic gifts lent support and strength to the New Testament church when it was a novice in a world of hostility. But today it no longer needs this support to do God's work. God took away the stake approximately 1900 years ago when the child grew into a man (1 Cor. 13:8-11).

God blessed the church at Corinth with charismatic gifts. These gifts greatly aided the Corinthian church to carry out the demands of the great commission because of two principle factors. First, the wickedness of the city was so great. Corinth was the known world's most wicked city. Secondly, it was a crossroads for travelers who spoke many languages.

If this church were to adequately carry out the great commission language barriers had to be broken. The Lord aided this church through the gift of

tongues (1 Cor. 12:10). Also this practically annihilated language hindrances for Paul and Barnabas. Paul wrote "I thank my God I speak with tongues more than ye all." Paul could speak many foreign languages, but he did not try to display his spiritual greatness to others. Rather this ability enabled him to preach the gospel to a vast number of different nationalities.

A problem arose over the gift of tongues in the Corinthian church. The common language of the congregation was Greek. Many of the members wanted to publicly display their gift of tongues, but the congregation could only understand Greek. Such action created utter confusion in the worship service (1 Cor. 14:26).

Paul warned them God was not the instigator of such chaos. He wrote "For God is not the author of confusion, but of peace, as in all churches of the saints" (1 Cor. 14:33).

He laid down certain rules for order: Take turns if there is speaking in foreign languages. Let one interpret, but if there be no interpreter then keep silent (1 Cor. 14:27-28).

Paul explicitly states the gift of tongues was given by God to benefit sinners—not believers (1 Cor. 14:22a). Tongues help the church witness to the unsaved. This is clearly evidenced at Pentecost (Acts 2:7-11). Tongues did nothing to edify the church. Thus Paul discouraged the use of this gift in public worship services. He states he had rather speak five words others could understand than 10,000 words in a foreign language (1 Cor. 14:19).

He urged the Corinthian congregation earnestly to desire the best gifts God had to give regenerate men. The charismatic gifts were partial or temporary only and would pass away after the church grew into adulthood (1 Cor. 13:8-11).

Faith, hope and love are the greatest gifts. Paul urged the members to strive for these over the charismatic gifts. These gifts are permanent and endure. God will continue to give these to the saved but the charismatic gifts are to stop: "... prophecies, they shall fail, ... tongues, they shall cease; ... knowledge, it shall vanish away. ..." (1 Cor. 13:8). Today it is possible to proclaim the truth of God's word around the world. Modern means of communication offer the church as great or greater potential than in the days of the charismatic gifts for preaching the gospel.

May we arise to the challenge and carry out the great commission in our day with the communication God has made available to us. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

Christian Home Week May 7-14



Western Recorder