

# WESTERN RECORDER

Vol. 152, No. 24, June 14, 1978

## Christian Life Commission says involvement a necessary part of Christian's commitment

Citizenship was a relatively minor concern for early Christians. They were far too few in numbers and much too weak in influence to affect Caesar's decisions, shape Caesar's policy or guide Caesar's government. They followed the discreet policy of obeying the laws, paying their taxes and praying for those in places of governmental authority. With the passing of 2000 years, however, the situation has radically changed. Great growth for the churches has brought great responsibility for to whom "much is given, of him shall much be required" (Lk. 12:48). In today's crowded, urbanized, interdependent world, the once relatively minor concern of citizenship has mushroomed into a tremendously important matter affecting every Christian and all the churches.

Christian commitment to the Lordship of Jesus Christ means involvement in, not withdrawal from, all the great issues of life. Citizenship is one of those major issues demanding such involvement in today's world. To fail to take seriously the obligations of citizenship would be to ignore a whole world of grave responsibility with which Christians have been entrusted by the Lord of all life. While citizenship is every citizen's job there is a special sense in which it is the Christian citizen's job.

The average citizen is likely to feel that citizenship consists of paying taxes, obeying the law and voting on election day. Anything more, it is often reasoned, is involvement in what is all too frequently called "the dirty business of politics," to be avoided at all costs. It is true that citizens have obligations to pay taxes, to obey the law and to vote on election day. It is emphatically not true, however, that the discharge of these elementary responsibilities comprises the Christian's entire duty in the area of citizenship.

In a democracy it is assumed that citizenship is to be exercised in the interest of "life, liberty and the pursuit of happiness" for all people. The Preamble to the Constitution declares that the Constitution is ordained to establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare and secure the blessings of liberty "to ourselves and to our posterity." This is still a fine statement of the purpose of government.

Citizenship is concerned with determining who gets what, when and how. Basically, it has power as its chief ingredient, give-and-take as its primary method of getting things done and the public good as its main purpose. In whatever way citizenship may be defined it is neither bad enough for Christians to withdraw entirely from it nor good enough for Christians to feel no necessity for permeating it with the moral leaven of the Christian gospel.

Politics affects us deeply in every relationship of life. It should be entered by the people of God with Christian courage, Christian convictions and Christian commitment. The alternative is to leave the running of the land to the wisdom of unbelievers and this alternative is completely unacceptable to Christians.

One of the most persistent heresies in history is the notion that God is chiefly concerned about religion. He is concerned about religion; but he is also concerned about citizenship. This province has too long been a lost province for Christians. It is high time for Christians to awake to the responsibilities of Christian citizenship.

Shape a better world. Be a Christian citizen.  
Observe Christian Citizenship Sunday, July 2.

Foy Valentine

*Christian Citizenship Sunday July 2 offers chance  
to bring people and their government together*



**Shape a  
better world,  
be a  
Christian  
citizen.**

Observe Christian Citizenship Sunday  
July 2, 1978

Sponsored by the Christian Life Commission  
of the Southern Baptist Convention

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 Whittler, Business Manager



C. R. Daley

## Daley Observations

### A call to prayer for Southern Baptists

When these words are being read by most Western Recorder readers the 121st session of the Southern Baptist Convention will be in progress in Atlanta. The great majority reading these words have never attended a Southern Baptist Convention session and know very little about what goes on. This does not mean they are not concerned but it means their energies are expended in their local church and they trust the convention business to those who attend and participate.

Those participating are mostly pastors and church staff members along with their families. This would be dangerous were these church workers not closely identified with local churches and rather accurately reflect the thinking of the masses of Southern Baptists.

Though not personally participating in the convention sessions, committed Baptists can greatly influence the decision of the convention messengers. This is by praying sincerely for the Lord's guidance of actions in Atlanta this week.

For the sake of more intelligent praying here are some things happening in Atlanta. The overarching concern in all sessions of the convention will be Bold Mission Thrust, the most challenging undertaking of Southern Baptists since the formation of the convention in 1845.

The objective of this effort is to confront every person in the world with the gospel of Jesus Christ by A.D. 2000. Messengers in Atlanta this week will have to go back to their churches on fire if enough human and material resources are enlisted for this task.

The program in Atlanta is designed to make every messenger reexamine his and her experience of grace and call in light of world needs today. Pray that some of the 10,000 career missionaries and 5,000 mission volunteers for one or two years service needed for Bold Mission Thrust will hear and answer their call in Atlanta this week.

From Atlanta will come a challenge to Southern Baptists to channel \$75 million through the Cooperative Program for mission outreach at home and abroad next year. This is an unprecendented but not an impossible goal. Pray that God will lead you to do what he expects of you in sharing yourself and your resources.

Next to Bold Mission Thrust the most far reaching matter to be considered in Atlanta is a Declaration of Human Rights to be presented by the Christian Life Commission for messenger approval. Based on the scriptures and in line with the noblest in Baptist history and tradition, this document may speak more loudly to the world and especially to millions without basic human rights than anything coming out of Atlanta. Pray for commitment to this ideal by all Baptists instead of lip service and routine

Published by Western Recorder Inc., Box 43401, Middletown, KY 40243 weekly, except for one week in July and December. Second class postage paid at Louisville and additional mailing offices.

Subscriptions: Single, \$3.68; foreign, \$3.75; church budget, \$2.50. Payable in advance, except church accounts, which require tax exemption number.

Directors: C. Carman Sharp, Louisville, chairman; Harold J. Purdy, Madisonville, vice chairman; Billy D. Marcum, Brandenburg, secretary; William S. Blakeman, Winchester; H. Stanton Carney, Paducah; Curtis Erwin, Glasgow; Garnett Hulette, Frankfort; William D. Jaggard, Cynthiana; John W. Kruschwitz, Ft. Thomas; Donald J. LaBelle, London; O. G. Lawless, Bowling Green; Gilbert Sapp, Russell Springs.

approval by convention messengers.

By this time you will have probably read in the secular press some exciting news of Baptists in Atlanta. This will likely be related to United States President Jimmy Carter and Anita Bryant neither of whom will actually be on the convention program. The president will stop by Atlanta on his way to Panama. He will address several thousand laymen and preachers in a prayer breakfast the day after the convention adjourns.

Miss Bryant was a guest speaker in the annual Pastors' Conference on Sunday night before the convention convened on Tuesday morning. Because of her national crusade against homosexuality a demonstration of gay rights advocates against her was promised.

George Bagley, executive secretary of Alabama Baptists, will propose cancelation of the 1981 convention scheduled for Los Angeles in order for messengers to use the time and money they would spend attending the convention on Bold Mission Thrust activities in the west and in other pioneer areas of the convention. This proposal made several weeks ago has not gathered much support and probably will be rejected especially since it would involve convention constitution and bylaws changes requiring a two-thirds majority approval for two successive conventions.

The program this week in Atlanta will feature more than the usual number of outsiders. Among these are Mrs. Billy Graham, Mrs. Martin Luther King Jr., who will replace her father-in-law who canceled his appearance in order to go to Hungary, and Elton Trueblood, the beloved Quaker theologian and writer.

Much has been done to make this week in Atlanta significant for Southern Baptists and the Lord but all these plans will be of no avail unless the Lord is in it all. This is why it is so imperative you lift a prayer right now for Baptists in Atlanta this week.

### A snake's tail and a false report

As a boy in the swamplands of south Georgia I killed many snakes some of which were harmless and should have never been killed. I learned one particularly interesting thing about killing snakes. It's hard to kill a snake completely. A snake's tail twitches long after his head is bashed in. There was a saying—untrue I learned—that a dead snake's tail would wiggle until sundown.

There may be little resemblance between a snake's tail and a false report about Madelyn O'Hair and a petition she was supposed to have

submitted to the Federal Communication Commission calling for discontinuing religious broadcasts but they both are hard to kill. A dead snake will quit wiggling at least by sundown but the report on Madelyn O'Hair is going strongly more than two years after it was proven false.

This is at least the fourth time this matter has been dealt with in the Western Recorder but two pastors have called in the last several days to ask about the validity of a communication received by their churches requesting that petitions be signed and letters be written to the FCC objecting to Mrs. O'Hair's petition.

Not long ago one church circulated this false report in the weekly mail-out. When someone suggested the alleged O'Hair petition might not exist, the pastor wisely took steps to find out. He requested Congressman Carroll Hubbard to check out the report with the FCC. Congressman Hubbard did and sent the following reply to the pastor.

"... I have discussed this matter with officials of the FCC in an effort to determine the validity of this rumor. I was advised that there has never been a hearing, nor was consideration given to scheduling a hearing to remove religious broadcasting from the air. A petition was filed in December of 1974, by Jeremy D. Lansman and Lorenzo W. Milam, requesting the FCC to 'freeze' applications by religious institutions for TV or FM channels that are reserved for educational stations. The petition did not involve religious programming on any commercial network or station, where the preponderance of religious shows exist. Additionally, Madelyn Murray O'Hair was not involved in any way in that petition. The FCC denied the petition on Aug. 1, 1975, and there is no petition pending before the FCC at this time which would prohibit the broadcast of religious programming."

Pastors are responsible for learning the facts and instructing church members. It is not right to say, "Oh well, go ahead and write. It won't do any harm."

It is doing harm and should be stopped.

## Baptist Forum

What is the point?

In connection with statements made in letters in the Baptist Forum of May 24 which were critical of "The Great Commission and Charismatic Gifts," by Marion T. Duncan, some things are to be pointed out.

In Acts 2 there is no mention of unknown tongues. The terms used were "cloven tongues," "other tongues," "every man heard them speak in his own language" (What could be plainer?), "—now hear we every man in our own tongue wherein we were born?" and "we do hear them speak in our tongues the wonderful works of God." Verses 3, 4, 6, 8 and 11 show that the gift of tongues at Pentecost was that of language.

Since all that was said at Pentecost was heard and understood in different languages by the hearers, there were no ecstatic utterances or inarticulate sounds in unknown tongues, such as Paul had to deal with in the church at Corinth.

The record of tongues in Acts is sparse and skimpy. There is no mention or evidence that the church in Jerusalem ever spoke in tongues again. The first mention of the exercise of tongues after Pentecost is some years later in the house of Cornelius (Acts 10). The second and last mention of tongues is about 20 years later when Paul led some people to Christ who had been misled. His question to these men at Ephesus, "Did you receive the Holy Ghost when ye believed?" showed the predicament they were in (Acts 19:1-7).

It is worthy of note that in these two cases of tongues in Acts after Pentecost, those Gentiles received the Holy Ghost (his baptism), the gift of tongues, etc., all in the conversion experience.

If, "when that which is perfect is come," means the return of Christ, what is the point in Paul singling out three of the gifts—prophecies, tongues and knowledge—saying

# Baptist Forum

they shall "fail," "cease" and "vanish away," and omit mention of the other gifts? Will not all the charismatic gifts terminate at the return of Christ if they haven't before? In the context of the gifts, Paul says "now abide faith, hope and charity." Isn't this commensurate with saying that some of the gifts would not abide (1 Cor. 13:8-13)?

At this time the New Testament was not completed and there was a place and need for knowledge (by inspiration), for prophecy (the apocalypse was yet to come), and for the gift of tongues (to facilitate the spread of the gospel among all nations). But when "the perfect law of liberty" (the New Testament was completed, would there be need and place for another revelation? See Gal. 1:8-9 with the warning close of Revelation 22:18-19). Can there be anymore prophecy? Since the gift of knowledge (by inspiration) has "vanished away" and the gift of prophecy (foretelling the future) has "failed," as Paul foretold, the "gift of tongues" ceased also as he said it would.

It is significant that, out of 14 letters he wrote (counting Hebrews), Paul makes no mention of tongues in any of his letters except 1 Corinthians. He deals with it in their letter as a problem and listing the gifts of the spirit he places tongues (as the least) at the last. See 1 Cor. 12:13 and 14.

The mission of the Holy Spirit is to glorify Jesus (Jn. 16:14). As the Paraclete, he will abide forever with us, to empower, equip and enable us, filling us over and over and again and again for the achievement of his mission—the glorification of (not us) Jesus.

To recognize the difference between the temporary gifts and the permanent gifts of the Holy Ghost is not "unbelief" against him. The fullness and power of the Holy Spirit is the privilege of every believer.

Carl Loy, Columbia

## Seeks 'invasion' of the Holy Spirit

Well, praise the Lord! I was so blessed today when I read your comment to the brother from Owensboro, in response to his letter regarding the article, "The Great Commission and Charismatic Gifts." Thank you for saying that the views

expressed in this article are not necessarily the views of most Baptists. I, too, was greatly distressed when this depressing article appeared in our Kentucky paper, but I feel better now, knowing others rejected these ideas.

Personally, I refuse to believe that my brothers and sisters in my Baptist "family" are willfully ignorant of the scriptures, and I am persuaded that, with just a little encouragement from our pastors, we could see as great (or greater) an "invasion" of the Holy Spirit among our dear Baptist saints as has been seen among the Methodists and Catholics.

Many faithful Baptists are experiencing a hunger in their hearts, but hesitate to wade out deeper for fear of being deceived, or misled. And of course, faith quenching articles such as the one now being discussed have done much to blind us to many of the mighty truths of the scripture.

Most of the Baptists I know are obedient, faithful, loyal followers of the Baptist tradition. They put great confidence in their pastors, Baptist literature and our leadership in general. And this is commendable, but an awesome responsibility for our leaders, because to whom much has been given, much shall be required.

To our fine pastors, Jesus says, "Feed my sheep." Besides this plain admonition there are warnings to the shepherd, as in Jeremiah 23 and Isaiah 56:11. May it not be said of Baptists, we are as sheep without a shepherd.

Mrs. Eunice Miles, Paducah

## Henlee, you stirred ire!

I must respond to Henlee Barnette's last article on homosexuality (WR, 5/24). To say, as he does, that "practicing homosexuals should be admitted to church membership if they meet the criteria applied to any other prospective church member and seek to be circumspect in their sex life . . ." grieves and unsettles me! The Bible tells us that "no one who is born of God practices sin . . . because he is born of God" (1 Jn. 3:9). A Christian church should not be composed of practicing sinners of any kind!

To sin "circumspectly" is still to sin. Homosexuality, according to the word, is unnatural and sinful. But, thank God, it is curable (Lev. 18:19-30, 1 Cor. 6, Rom. 1, Col. 3:5, 6). Any sinner can experience the transforming power of God and walk in newness of life.

The Lord Jesus is able to save the vilest offender to the uttermost; but with that salvation has to come change (2 Cor. 5:17), and freedom from the former manner of life (Eph. 4:22, 23). Certainly Christians need to overcome their fear of homosexuals as persons, as the writer says. How else can they hear the gospel, which is the power of God for salvation (Rom. 1:16)?

Is this article supposedly representative of biblical thinking: Are Christians to fellowship in church with practicing homosexuals? Are we then to welcome practicing

adulterers, thieves and prostitutes? Continuing sin defiles the Lord's body (1 Jn. 3:8) and denies that God has delivered us from the dominion of darkness (Col. 1:13).

The Bible says we are not to associate with anyone who bears the name of brother if he is guilty of immorality (1 Cor. 5:11, 2 Thess. 3:6). We are told to bring this one back to the truth (Jas. 5:19, 20, Gal. 6:1).

Furthermore, if "ordaining a practicing homosexual to the gospel violates clear biblical teaching" as the writer says, so does admitting a practicing homosexual into his church, which is to be holy and without blemish (Eph. 5:27). John the Baptist refused even to baptize many Pharisees and Sadducees until their lives brought forth fruit that proved their change of heart (Matt. 3:8).

It is incredible to me that this writer asks thinking Baptists to accept practicing homosexuals into the church! To compare, as the article did, "the denial of rights of Americans on the basis of the color of their skin" to the barring of practicing homosexuals from church membership is a completely false analogy. The scriptures plainly teach that racial differences have no place in Christian worship (Acts 10, Rom. 2, 3). But to condone the practice of sin within the church, under the wrath of minor rights or any other guise, is unscriptural and unthinkable.

Is Henlee Barnette asking us to do this? Is our state paper asking us to do this? If so, this article, billed as "A Christian Response to Homosexuality," is anything but.

Nancy H. Ishmael, Mt. Sterling

## Where's the law?

Concerning the Supreme Court and porno review:

I have never heard of the Supreme Court banning modest apparel.

Anne E. Henderson, Ashland

## To victor go spoils?

I am writing about the article in the May 24 issue of Western Recorder, "Gays Will Picket Anita in Atlanta."

I don't think that Victor Host had to say should have been put in a Christian paper. Furthermore, when he said the gays would picket Anita for what she stood for, don't we all as Christians in the Southern Baptist Convention stand for the same thing? That is, against the sin these people or gays represent.

Why wasn't this said to Victor Host? Where is the backbone of Christians today, especially the men? Aren't they supposed to be leaders in our churches, homes and country? I wish someone would tell them so they could stand up for awhile and let Anita rest.

Concerning the three-part series on homosexuality, I think it was mostly a whitewash for a black old sin. My prayer is that God will open our eyes to what is happening around us in time.

Doris Prewitt, London

## Baptist News in Brief

### House OK's tuition tax credit . . .

The House of Representatives approved, 209-194, a tuition tax credit proposal for parents of students enrolled in nonpublic, parochial schools.

The action marked the first time the House has passed such legislation, although the Senate has approved tax credits on several previous occasions. That body is expected to pass a new tax credit bill within the next few weeks.

The measure, as passed by the House, would allow the taxpayer to reduce federal income taxes by 25 percent of the amount spent on college tuition up to a maximum of \$100 per student

this year, \$150 in 1979 and \$250 in 1980.

At the elementary and secondary level the credit would allow 25 percent of tuition up to \$50 per pupil this year and \$100 in 1979 and 1980.

Even if both the House and Senate agreed to the compromise measure, President Carter has repeatedly promised to veto any tax credit bill. He and HEW Secretary Joseph A. Califano Jr. have been pushing Congress for an expansion of the federal tuition scholarship programs for college students.

### . . . and draws protests of Baptists

Baptist leaders in Texas and Washington have issued almost simultaneous protests of tuition tax credit legislation passed by the House of Representatives and being considered by the Senate.

The 192-member executive board for the two million member Baptist General Convention of Texas called on their congressional representatives to reject all attempts to provide tuition tax credits for private elementary and secondary schools, saying the credits would create "unfair competition" between public and private schools.

James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs in Washington, D. C., said that the "unprecedented action" taken by the House was "bad public policy, financially inequitable, and simply incompatible with the guarantees for a free and democratic society."

James M. Dunn, director of the Texas Baptist Christian Life Commis-

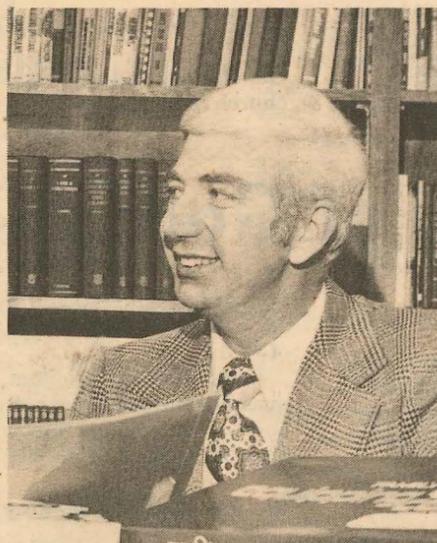
sion, said tuition tax credits would "put the federal government in the position of encouraging parents to withdraw their children from public schools," and would clearly violate the constitutional provision for the separation of church and state.

### Lottie Moon nets nearly \$32 million

Southern Baptists gave a record \$31,938,553 in the 1977 Lottie Moon Christmas Offering for foreign missions, final tabulation indicated.

The total represents an 11 percent increase over the previous year's offering of \$28,763,809, or a jump of more than \$3.17 million. The total was 93.9 percent of the \$34 million goal set for the 1977 offering.

"As far as we know, this is the largest single offering any Christian group has ever given to a mission



Avery Willis Jr., newly appointed supervisor of the Church Training adult section, looks over Equipping Center materials to be released next year. Willis, 44, has been a missionary to Indonesia since 1964 and president of Indonesian Baptist Theological Seminary since 1973.

cause," said R. Keith Parks, director of the Mission Support Division of the Baptist Foreign Mission Board.

"The significance of this increase is seen in the fact that most of it comes from grass-roots Southern Baptists," he added. "This type giving underscores the commitment which we as a people have to Bold Mission Thrust as expressed in world missions."

Books on the offering closed May 31. Any money received after that date will apply to the 1978 goal of \$48 million.

### Cooperative Program giving jumps in May

May receipts to the Southern Baptist Convention Cooperative Program increased 10.9 percent over May 1977, bringing total receipts for the first eight months of the 1977-78 fiscal year to \$37,843,310.

Undesignated contributions are 9.66 percent ahead of last year's total for the same period. Contributions are about one percent ahead of the rate needed to meet the 1977-78 operating and capital needs budgets of \$55.08 million.

When an \$8.32 million Bold Advance challenge goal for unmet mission needs is considered, the total budget is \$63.4 million. The giving rate is 89.5 percent of what's necessary to meet that goal.

Designated contributions, heavily favoring the Annie Armstrong offering for the work of the Southern Baptist Home Mission Board, were up 19.71 percent over May 1977, to \$6,229,075. April's designated gifts had increased 35.5 percent over April a year ago. Over 62 percent of the \$13 million Annie Armstrong goal has been accumulated.

### Cauthen 'feeling better' but passes up convention

Baker James Cauthen, executive director of the Foreign Mission Board, is not attending the Southern Baptist Convention in Atlanta this week.

An FMB spokesman said Cauthen, suffering from shingles, was "feeling better but didn't want to push himself too hard too soon."

He had been scheduled to speak three times in Atlanta.

## Major SBC addresses

On this page are excerpts from two of the major speeches given this week at the Southern Baptist convention in Atlanta. One is the presidential address by SBC president Jimmy R. Allen entitled

"Where there is a vision, the people flourish." The other is the convention sermon by Jesse C. Fletcher, president of Hardin-Simmons University, entitled "The City of God—the hope of his calling."

# Where there is a vision, the people flourish

Jimmy R. Allen

A world of battered and wounded people stagger through the death marches of this life, barely surviving, helpless and despairing. It is a vision born in the heart of God . . . shared with and by Southern Baptists . . . to set these people free. It is slowly . . . then with more rapidity . . . gripping the imagination of 13 million Southern Baptist Christians. We have put a name to it . . . Bold Mission Thrust.

The scriptures say, "Where there is no vision, the people perish" (Prov. 29:18). Since that is true, the opposite is also true. "Where there is a vision, the people flourish."

### I. Source of the vision

Schemes, plans and programs usually come from within our own efforts. We set our goals, work out plans, assess our accomplishments. Visions are entirely different. They come when we are alert to challenges and discover ourselves coming up with insights and answers.

The great commission has included the idea of confronting every person on earth with the gospel since Jesus Christ gave us the command 2000 years ago.

### II. The shape of the vision

#### 1. We are seeing a confused and searching world.

Our vision is of a world of confused and searching people. Jesus saw them as sheep without a shepherd. To this world of confusion our vision leads us with the good news of God's revelation.

#### 2. We are seeing a vision of hungry and hurting people.

There is a yearning in the land. Out of our confusion created by unkept promises and unfulfilled hopes there is a hunger of spirit. To that spiritual hunger

our vision also shapes us to envelop the physically hungry. Our newly conceived volunteer mission program is already sending agricultural helpers to help people learn how better to help themselves.

#### 3. We are seeing a vision of a world of entrenched evil and opportunity.

I've come to a new sense of excitement about Paul's statement that "Where sin abounded, grace did much more abound" (Rom. 5:20). The sin which abounds in the evil entrenchments of our world seems to release the grace of God in the most intense and fantastic ways. And the evil is there. The concept of family is under fire as never since the first century.

Television, our nation's most sophisticated teaching tool, has been preempted by the profitmakers and committed to dumping the garbage of violence and twisted sex into our living rooms.

With our ears tuned to the sound of the world mission enterprise, we are hearing the cries of our persecuted brothers and sisters around the world. The deepest level of challenge does not lie in any of these expressions of evil. It lies in the need for spiritual awakening in our nation and our world.

### III. Some steps for accomplishing the vision

#### 1. Repent of our timidity

We have developed a strange variety of timidity . . . contrary to the image many non-Baptists have of us, our timidity has been in a strange reluctance to test God's storehouse. In a jet and rocket age, we have set a pedestrian pace for our growth. We must repent of this kind of timidity.

#### 2. Reaffirm our ecclesiology

Our Baptist rhetoric has always said that the local church is pivotal and vital in the kingdom enterprise.

If we are to see this vision a reality, it will have to happen basically through the local church.

#### 3. Reorder our priorities

The vision demands that we reorder our priorities. We have tried to capture the phases of the vision in slogans . . . Bold Growing, Bold Going, Bold Giving. Two other elements are essential whether we sloganize them or not. There must be Bold Doing to close the credibility gap of a skeptical world before they will believe our message and trust our Lord. There also must be Bold Praying for God is the author of the vision and the only hope of its fulfillment.

This is what the vision demands:

The basic Bold Growing. New congregations, new units, new efforts, new attitudes . . . Bold Growing.

The basic of Bold Going. Doubling our permanent mission force in five years is Bold Going. In addition to that, and excitingly capturing the imagination of our people is the Mission Service Corps.

The basic of Bold Giving. None of us has managed to sacrifice for Jesus yet. Moving past the base line of the tithe to graduated tithing prepares our churches to move to double our Cooperative Program of missions in five years. Over and above that is Bold Giving in sponsoring these volunteers.

The basic of Bold Doing. We must demonstrate the difference Christ makes or all our preachments are in vain.

#### 4. Recover our spiritual vitality

For the vision to become reality, we must recover our spiritual vitality. The refreshing of God's Spirit is the essential ingredient for any of this to impact our world. The essence . . . the basic . . . is Bold Praying.

Remember we are not praying to a reluctant God. He is the author of the vision. He years to bless. He can only do so as we earnestly, fervently, believingly, joyfully claim his breath to give life.

# The Holy City of God, the hope of his calling

Jesse C. Fletcher

Southern Baptists were jolted this spring by news that baptisms had declined 10 percent over the previous year. We are people so committed to evangelism and to missions that such news reached right to the heart of our sense of who we are. Since then, there has been an abundance of analysis suggesting what went wrong.

Frankly, I am more concerned by a statistic that is not available and yet lurks ominously beneath the numbers we do have. It is that statistic which would total the numbers in our midst who don't letter out, don't die, don't change denominations, but who simply don't show.

These people don't have to say a thing. The way they live and the impotence of their faith on every aspect of their lives lodge a powerful testimony against the good news that Jesus commanded we should preach everywhere. Because of the hosts of such people in our midst, it is my conviction that our crisis is not in evangelism but in discipleship. Evangelism is a by-product of discipleship, not the other way around.

Perhaps it is time that we declared an open book test. Do you remember those tests where the teacher decided to give you the benefit of every doubt and let you have the book before you and even give you access to the answers at the back to see if you could work the problem? God has given us the book.

Now if you are flipping through your Bible wondering where the answers are, try Revelation 21.

Why Revelation 21? Because in the 21st chapter of Revelation that for which Paul has prayed that the

eyes of our understanding might behold—the hope of our calling—is revealed in the vision of the Holy City of God.

Remember the problem. It is a lack of a sense of discipleship—a clear-eyed understanding of the hope of our calling. Now what are the answers we find here in the back of the book?

### We are pilgrims seeking that city

Answer number one emerges as we see the Holy City, the new Jerusalem, coming out of heaven. It sends us back to the very beginning of the book to a man called Abraham whose spiritual children we have become in Jesus Christ. In Genesis we are reminded that Abraham was a man who went out under the leadership of God seeking "a city whose builder and maker was God."

If we are seeking to know and follow the leadership of God, we must be pilgrims. He will not leave us where he found us. He will lead us to higher ground.

Pilgrims are not only a people leaving something; they are also people going somewhere. As pilgrims we are a people who must be committed to knowing what the will of God for our lives is and just as committed to doing it.

### The church is the forerunner of that city

Answer number two is that we are not left with only a vision, but God has given us a present down payment on that future reality. In verse two of this 21st chapter the Holy City is referred to as coming out of heaven "prepared as a bride for her husband" and again in

verse nine the angel says to John, "I will shew thee the bride, the Lamb's wife." The New Testament is perfectly clear about the bride of Jesus Christ. It is the church. Now the city of God is represented as the bride. Why? Because the church is even now the forerunner of the city of God.

In the church we are to have a mutually nurturing citizenship. Jesus Christ is to be the cornerstone, the very heart of our relationship together.

### God is preparing us to live in that city

But answer number three may be the true key to the problem of our powerless witness, our milling confusion, our failure to have the "eyes of our understanding enlightened by the hope of our calling." God is even now preparing us to live in that city.

Being born again means commencing a new life, and growth is inherent in commencing new life. God is about the business of changing us through growth.

What is he changing us to? It is not just a matter of changing our habits or reforming our lives. He is, in fact, changing us into the image of his Son.

### Evangelism and the hope of our calling

How will these discipleship answers effect evangelism?

For one thing, pilgrims are natural witnesses.

For another thing, the forerunner of the Christian pilgrim's destination, the city of God, the church of Jesus Christ is also a powerful witness.

But the most effective aspect of such discipleship is the power of a changed life.

# For Maribeth Hambrick, WMU is a way of life

"Woman's Missionary Union has been a way of life," the lady with a pleasant smile on her face and in her voice intones.

"Some of my best friendships have been made in WMU. I started out as a Sunbeam, advanced through the other organizations and became a worker myself. I'm still with it."

"With it" is right.

Maribeth Hambrick, recently elected state WMU president, recalled past experiences and shared her hopes and dreams one day in early June in her suburban Georgetown home.

## The times, they are a changin'

"My mother was on the state WMU executive board in the late 40's and early 50's," she remembers. "And now, here I am, bringing in a second generation of service."

But Maribeth Hambrick is practical and realistic enough to recognize that a second generation will not always do things the way the first one did them. She is comfortable with contemporary changes in WMU, however.

"The idea of WMU as an auxiliary used to be dominant in our thinking," she confesses. "But not any more."

"The idea of 'separateness' simply won't work. Now there are so many things WMU offers which have come to have churchwide appeal—the various special offerings and book studies, to mention two. This has been good for everybody."

"Mission action plans have caused an involvement of people seldom previously experienced. Women have banded together to serve people who, in many cases, are not even remote prospects for their churches. All of this has been an effort to present Christ to them," she believes.

And looking at the immediate future, she continues: "We're about to unveil some practical plans for fitting WMU into Bold Missions Thrust during the years 1979-82. We'll offer some basic suggestions for personal and group involvement at the local, associational and state levels."

## Personal aspirations for WMU

Her own dreams for the future include reaching more women with WMU involvement.

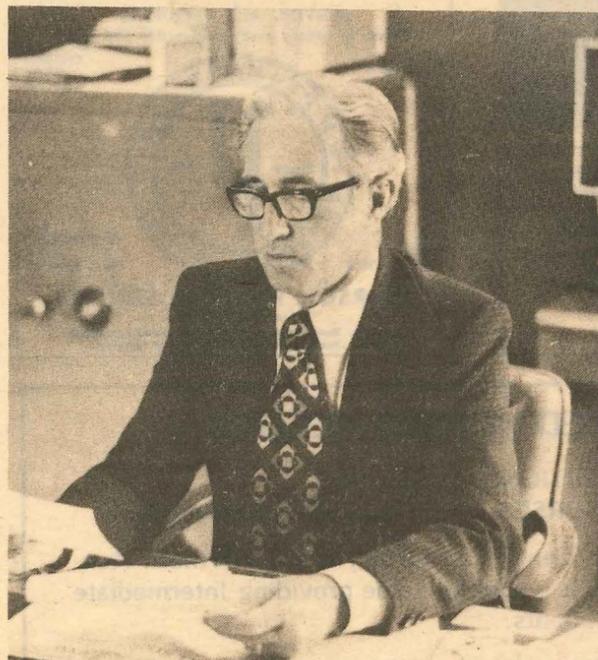
## He opened the mail, never dreaming \$550,000 would drop out of an envelope

How would you feel if you opened an envelope that came to you with a 15-cent stamp on it and discovered a check for \$550,000?

Grady Randolph, executive secretary, Kentucky Baptist Foundation, found himself in that peculiar but pleasant 'dilemma' a few days ago.

Actually, the check, made to the Foundation, was not a totally unexpected surprise. But then again, you don't open a piece of first class mail every day and find \$550,000 staring you in the face.

The gift is one of several checks received from the



Grady Randolph holds the \$550,000 check in his hand which will assist up to 50 Kentucky Baptist students annually in their educational pursuits.

estate of Francis and Ruth Moore. This particular check will endow a fund "to provide scholarships to needy young men and women in Kentucky Baptist schools."

Each scholarship amounts to \$750 per academic year and deserving students could benefit from the fund every year of their college education.

Recipients will be selected by the directors of the Kentucky Baptist Foundation, according to the bequest. Randolph says inquiries may be made with admissions officers at the respective schools or through his office. He anticipates at least 45 or 50 students will benefit from the interest drawn on the amount annually.

The Moores, for whom the fund is named, were prominent Lexingtonians who had no children. They owned several large tracts of land, as well as stock shares. Moore was also a director in the Bank of Commerce of his city.

Mrs. Moore, a member of the Christian church, predeceased her husband. Moore died in August 1976 at the age of 98 leaving an estate estimated at \$800,000.

Randolph believes the Kentucky Baptist Foundation will eventually realize about \$700,000 of this total.

A separate check for \$10,000 has already been received with interest designated toward the Kentucky Baptist Board of Child Care. Another gift has been received for Clear Creek School. Still another \$100,000 in bank stock will come to the Foundation in 10 years for the scholarship fund, with dividends being derived immediately.

"This is probably the second largest single gift we have ever received," says Randolph. "It resulted through the generosity of a dedicated Baptist layman and an appeal from a previous Foundation secretary some 16 or 17 years ago. There is no way to judge what such a gift will eventually mean to the kingdom."

Robert Stiltz is executor for the Moore estate and sent notification of the gifts to Randolph.



In the good ole summertime Maribeth Hambrick is raising peonies outside and reading volumes of material from SBC WMU headquarters in Birmingham inside her suburban Georgetown home.

"This includes the church without any WMU organization, and the woman who belongs to a church with WMU who does not now participate."

If there's any one thing Maribeth Hambrick seems to be particularly concerned about it's the youth organizations within WMU.

"We can do great things through our youth," she avers, "if we maintain strong GA and Acteen groups and keep our youth invovled. These organizations can be especially helpful in increasing the number of career mission volunteers."

"Citing her own experiences, she declares, "Girls in Action (GA's) is my pet. I became a GA leader in 1952 and despite service in other capacities, including WMU director for my church and association, I loved that most of all. I'm firmly committed to the idea of focusing on our youth for in that lies our strength for tomorrow."

Stories and photos on this page  
by James H. Cox, associate editor

## Her early life included WMU

A native of Lexington, Maribeth was born into the prominent Baptist family of Ira Porter. Her parents were then active in Calvary Baptist Church, Lexington, but at about age three Maribeth remembers moving with her family to Louisville.

"Mother was the GA leader in those days at Fourth Avenue Baptist Church," she recalls. "Some of my earliest memories are of experiences in Sunbeams at Fourth Avenue."

Later, the family joined Deer Park Baptist Church where Maribeth was active in Girls' Auxiliary and Young Woman's Auxiliary. She attended Clear Creek Camp, Pineville, predecessor of today's Camp Cedar Crest at Cedarmore Baptist Assembly.

When her pastor left Deer Park to assume the presidency of Georgetown College she chose Georgetown for her education.

She's been there ever since.

Her husband-to-be, Horace T. Hambrick, was a student at Georgetown with her. They met in 1947, graduated in 1949 and married in 1950.

Hambrick, a Georgetonian by birth, joined the college faculty the year of their graduation and recently received a service pin for 29 years. Today he is chairman of the school's History Department.

A son, Horace Porter Hambrick, 24, has completed his third year of medical school at the University of Louisville. He and his wife are members of Louisville's St. Matthews Baptist Church.

A daughter, Mary Burch Hambrick, 21, will marry a young man Aug. 13 who will be a third year medical student. They will reside in Indianapolis. Meanwhile, Mary is a lifeguard, swimming instructor and swimming team coach at the local Georgetown pool, a job her brother held earlier.

## Maribeth's into everything

Being 'involved' is no new way of life for Maribeth.

While holding WMU positions in Georgetown Baptist Church and Elkhorn Baptist Association she has also managed to keep her fingers in plenty of other pies, too.

She has held the presidency of the Scott County Woman's Club, the Woman's Association of Georgetown College and has just completed a two-year stint as president of the school's Alumni Association.

She is presently chairman of the local Red Cross chapter. She served on her church's pulpit committee until a new pastor was called last week. She was on the recently dissolved search committee to recommend a new executive secretary-treasurer for Kentucky Baptists.

An avid tennis player, Maribeth enjoys the outdoors, including swimming and yard work. She's an antique collector but insists she skips flea markets and buys on impulse "when I see something I like." She raises indoor African violets, sews for her daughter and likes to cook.

"My husband will laugh at that," she grinned. "He says I'm never here to cook!"

And yet, the spirit and interest in people which this multitalented lady possesses comes through in conversation loud and clear. There is little doubt that Maribeth Hambrick sets her personal standards high, and that she has been able to accomplish many of her goals.

Time will tell if she can do the same in WMU. But her track record would suggest she never knew the meaning of the word "impossible."

# Mountains to the Mississippi

## Personnel

**Skipworth to Woodlawn Baptist**  
Woodlawn Baptist Church, Bethel Association, called Roger Skipworth as pastor effective June 18.

He was ordained five years ago by Mt. Pleasant Baptist Church and served Union Missionary Baptist Church, Gaspar River Association.

**Ferguson to FBC, Louisa**  
Wilbur Ferguson has been called as pastor of First Baptist Church, Louisa, Greenup Association.

**Richard Wilson to Eubank**  
Richard Wilson is the new pastor at Eubank Baptist Church, Pulaski Association. He began May 7.

**Hutchison to FBC, Mt. Washington**  
Don Lee Hutchison has accepted a call as minister of music at FBC, Mt. Washington.

**Evans to Union in Greenup**  
Carl Evans has returned as pastor to Union Baptist Church, Greenup Association.

**Fryer to FBC, Burkesville**  
Jeffrey O. Fryer is the new pastor of First Baptist Church, Burkesville. He was formerly associate pastor of FBC, Staunton, Va.

Fryer is a graduate of Stetson University with a BA degree. He holds the MDiv degree from Southern Seminary.

Fryer and his wife, the former Judy Powers of Louisville, have an infant daughter, Heather Leigh.

**Smith to Shakertown church**  
Steve Smith assumed duties as pastor of Shakertown Baptist Church, Mercer Association, May 7.

He and his wife Debbie, both originally from Tennessee, live in Louisville where he is a Southern Seminary student.

**Kinser to Bethany Chapel**  
James D. Kinser is the new pastor of Bethany Baptist Chapel in Adair County.

Kinser, his wife Karen and daughters Stacey and Paige live in Campbellsville where he is a student at Campbellsville College.

The Kinser family are originally from Sterling, Va.

**Gold resigns Lafayette pastorate**  
James Gold resigned as pastor of Lafayette Baptist Church, Little Bethel Association.

**Jesse Bell announces retirement**  
Jesse S. Bell, pastor of First Baptist Church, Dawson Springs for 25 years, has announced his retirement. His last Sunday with the Dawson Springs congregation will be July 30.

He has held most offices including moderator of Little Bethel Association and has served several terms on the Kentucky Baptist Convention Executive Board.

**Sheeks resigns at Diamond Baptist**  
Floyd Sheeks resigned Diamond Baptist Church, Little Bethel Association, to accept a pastorate in Ohio River Association.

**Berry resigns at Nortonville**  
Gifford W. Berry resigned as pastor of Nortonville Baptist Church, Little Bethel Association.

**Northcutt to Harrods Creek**  
Frank P. Northcutt is now pastor of Harrods Creek Baptist Church in South Fork Association. Northcutt is a graduate of Gardner-Webb College in North Carolina and is presently enrolled at Southern Seminary. Before coming to the seminary he pastored churches in South Carolina.

**Sears resigns Kelly Street church**  
Graden Sears resigned at Kelly Street Baptist Church, Upper Cumberland Association.

**Kinman to Crestwood church**  
Thomas Ray Kinman has resigned as pastor of Simpsonville Baptist Church to become pastor of Crestwood Baptist Church.

Kinman is a native of Frankfort, Ky., a graduate of Centre College and Southern Seminary. He begins his new duties at Crestwood June 18.

**Don Lam to Miami, Fla.**  
Don Lam, pastor of Dawson Baptist Church in Daviess-McLean Association for the past four and a half years, has resigned to become minister of education and assistant pastor of Miami Springs Baptist Church, Miami, Fla. Lam is a native of Central City and a graduate of Georgetown College and Southern Seminary. His last Sunday with the Dawson congregation will be June 18.

## Buyers Guide

Aluminum Siding, exterior decorating, quality work. Call Colville Aluminum Co. (502) 368-1100.

**PARR'S REST, INC.**  
*Private Home for Elderly Ladies*  
Baptist managed. Not a nursing home. Private room. Near bus line. Protective environment. Religious, social and recreational activities available.  
Mrs. Rena Groves, Adm.  
969 Cherokee Road, Louisville, Ky. 40204

**FIBERGLASS**

- STEEPLES
- WALL CROSSES
- STAINED FIBERGLASS WINDOWS
- BAPTISTRIES
- BAPTISTRY HEATERS

Write for free color brochure.

*Fiberglass Specialties*  
214 657-6524 Box 931 Henderson, Texas 75652



Allison



Williams



Hamilton

**Richard Allison to Georgetown**  
Richard L. Allison, 44, was called to Georgetown Baptist Church effective July 2. He has been pastor of South Knoxville (Tenn.) Baptist Church since 1971.

A native of Louisville, he is a graduate of Georgetown College and earned his MDiv and BD degrees from Southern Seminary.

He has also pastored Barren Run Baptist Church, Hodgenville, and FBC, Jellico, Tenn.

He is a past president of the Tennessee Baptist Pastors' Conference and a former executive board member of the Tennessee Baptist Convention.

Presently, Allison is a trustee and member of the executive committee of Carson-Newman College and a member of the advisory board of Harrison-Chilhowee Baptist Academy, Seymour, Tenn.

He is married to the former Jane Foote of Elizabethtown. They have a 13-year-old son, Timothy.

**Hamm installed at Crittenden**  
Mark Hamm was installed as pastor of Crittenden Baptist Church, Williams-town, during morning worship May 14.

For the past four and a half years he was assistant pastor at Westport Road Baptist Church, Louisville.

Hamm, 27, was formerly minister of Calvary Mission, Scottsville, a summer worker in inner city missions in Chicago, summer evangelist for mountain youth team and a member of a state mission board youth team that held revivals in Indiana, Illinois and Kentucky.

He is a 1975 graduate of Western Kentucky University and earned his MDiv degree from Southern Seminary in 1977. He received his MRE degree from the seminary recently.

His wife is the former Laura Hooe of Louisville.

Paul Whitler, business manager of Western Recorder, and Robert Jones, director of missions for Kentucky Baptist Convention, participated in the installation. Both were interim pastors of the church before Hamm was called.

**Williams to Reidland, Paducah**  
Greg M. Williams was called as minister of activities and education at Reidland Baptist Church, Paducah.

Williams recently received his MRE degree from Southern Seminary. He is a native of Georgia and a graduate of Mercer University.

For the past two years he was assistant director of recreation at Crescent Hill Baptist Church, Louisville. He is married to the former Debra Ann Wheeler of Fulton.

At Reidland Williams will direct the new Family Life Center which opens in September. C. Wyman Copass is pastor of the church.

**L. M. Hamilton resigns pastorate**  
L. M. Hamilton has resigned as pastor of Trammell Creek Baptist Church, Russell Creek Association.

Hamilton, who has been an English professor at Georgetown College for 19 years, said he resigned the pastorate because the church has progressed to the point that it needs a full time pastor.

He will continue teaching and will be available for pulpit supply, evangelistic meetings and interim work.

The church recently voted to bestow the title "pastor emeritus" on Hamilton until the transition to a new pastor is made.

**DeKoven church calls Dills**  
Danny Dills of Second Baptist Church, Providence, has been called as pastor of DeKoven Baptist Church, Ohio Valley Association.

**Craig resigns Pansy church**  
Gary Craig resigned as pastor at Pansy Baptist Church, Upper Cumberland Association. He is available for pulpit supply.

Write for free Brochure

**BAPTISTRIES AND STEEPLES FIBERGLASS CHURCH PRODUCTS**

(615)875-0679  
3511 Hixson Pike, Chattanooga, TN 37415

SERVING ALL RELIGIONS  
Prices to satisfy every preference and need

AIR CONDITIONED

**PEARSON FUNERAL SERVICE**

Since 1848

1310 S. THIRD Phone 634-3628

149 BRECKINRIDGE LANE Phone 896-0349

Members: Kentucky Funeral Directors Burial Association  
Members: National Burial Directors by Invitation

**BUSES**

SEVERAL, late model, good condition, reasonably priced buses for church or school. Rev. Dennis Farley  
502-491-6340

**AUTHORS WANTED BY N. Y. PUBLISHER**

Leading book publisher seeks manuscripts of all types: fiction, non-fiction, poetry, scientific, scholarly and religious works, etc. New authors welcomed. For free booklet, write:  
VANTAGE PRESS, Inc.  
516 W. 34 St., Dept. JL, New York 10001

**REGISTERED NURSES NEEDED**

2 POSITIONS AVAILABLE  
(1) DIRECTOR OF NURSES (2) HOUSE SUPERVISOR

The Baptist Convalescent Center, a Ministry of the Northern Kentucky Baptist Association, is a nursing home providing Intermediate and Skilled care to 167 Patients.

FOR INFORMATION AND AN INTERVIEW  
WRITE OR CALL COLLECT  
Arnold Caddell 120 Main Street, Newport, Ky. 41071 606-581-1938

PLAN NOW!!! for ...  
**Church Construction**  
**CHRISTIAN BUILDERS INC.**

P.O. Box 571, Brentwood, TN 37027  
CONSTRUCTION MANAGEMENT  
FINANCIAL CONSULTATION  
SPECIALIZED ARCHITECTURAL PLANNING Phone (615) 373-3084

Write for FREE Brochure

STEEPLES LIGHTS BAPTISTRIES SIGNS

P.O. BOX 2250 DANVILLE, VA. 24541  
PHONE (804) 797-3277

**BOWLING UNITED INDUSTRIES**

## Deaths

### Mrs. Guy Deane dies

Mrs. Guy M. Deane Sr., long time member of Yellow Creek Baptist Church, Owensboro, died May 6.

She was the stepmother of Guy M. Deane Jr., pastor of Emmanuel Baptist Church, Marion; Silas Deane, deacon of Yellow Creek Baptist Church; and Deanna Miller, member of Owensboro First Baptist Church.

## Congregations

### GA overnight camps in July

The Kentucky WMU is sponsoring mother-daughter overnight camps July 7-8 and 14-15 at Cedar Crest, the GA/Acteen camp at Cedarmore Baptist Assembly. The theme is "It's a Miracle."

The programs will include missionary speakers, crafts, swimming and fellowship. Each camp starts at 2 p.m. Friday and ends after lunch Saturday.

Any GA who has completed first, second or third grade may bring her mother. Cost is \$9 per person and

reservations are made through the Cedarmore office near Bagdad.

For further details, contact Gwen Phillips in the WMU office at Middletown.

### Twelve churches in pilot test

Twelve churches in Northern Kentucky Baptist Association, in cooperation with the Baptist Sunday School Board and the Kentucky Baptist Convention, participated in a pilot test of the Bible Venture Campaign May 6-10.

Project coordinators were Wally Miller, director of religious education for Northern Kentucky Association; James Rennell, KBC Sunday School Department associate; and Larry Shotwell, project coordinator with the BSSB.

The campaign emphasized goal setting and planning in improving Bible teaching and learning in Sunday school.

"This has been one of the best programs conducted in our association for Sunday school work," said George Jones, Northern Kentucky director of missions.

Fred Halbrooks, state Sunday school director, hopes to conduct eight Bible

Venture Campaigns in Kentucky in March 1979. Funds are available to assist in the program. Interested churches and associations should contact the state Sunday School Department.

## Revivals

**Youth led revival at Salem, Pembroke**  
Salem Baptist Church, Pembroke, reported five conversions, two rededications and about 35 other commitments in a youth-led weekend revival.

Pastor David L. Elliott baptized six during the Sunday morning worship service.

### Three saved at Wolf Creek

Wolf Creek Baptist Church, South Union Association, reported three conversions in a recent revival.

### Revival at Central Baptist, Corbin

Pastor Ray E. Cummins of Central Baptist, Corbin, reports a revival by Central congregation the last week in May with David Perkins, pastor of First Baptist Church, Williamsburg, as preacher and

Joe Tarry of Cumberland College as music director.

**Calvary Baptist experiences revival**  
Calvary Baptist Church, Upper Cumberland Association, reported 15 conversions and 14 baptisms in revival.

### Revival at Brittiens Creek

Two came forward for baptism in a revival at Brittiens Creek Baptist Church, Upper Cumberland Association.

### Two for baptism at Lenarue

Lenarue Baptist Church, Upper Cumberland Association, reported two coming for baptism in a recent revival.

### Three saved at New Mt. Zion

New Mt. Zion Baptist Church, Mount Zion Association, reported three conversions in spring revival.

### Southside, Lexington, holds revival

Southside Baptist Church, Lexington, reported 23 decisions in revival services recently.

## Sunday School Lessons

Lessons for June 25, 1978

H. C. Chiles

### International Series

#### Acts 17:1-13

After Paul and Silas had been subjected to such cruel treatment at Philippi, they journeyed south via Amphipolis and Appollonia to Thessalonica, the metropolis of Macedonia and one of its chief commercial centers. They soon made their way to the synagogue in order to worship and honor God. Because they believed that he had a message from God the rulers of the synagogue invited Paul to speak in the services.

He declared that the Christ whom he preached was the Messiah whom the Jews had been expecting. Such preaching created divisions and stirred opposition and animosities. Those who believed and received Christ joined with Paul and Silas in the work of the Lord. Many of the Jews refused and immediately proceeded to gather a mob of the vilest elements of the citizenry and created an uproar in the city.

Because of the persecution which they encountered with their preaching, it became necessary for Paul and Silas to flee from Thessalonica. They were persuaded to flee to Berea. There they found that the Jews were numerous enough to have a

### Success and persecution

synagogue. They went into the synagogue and began their work for their Lord.

The reception in Berea was quite different from the one in Thessalonica. Concerning these men of God, their enemies in Thessalonica had declared that they "have turned the world upside down." In Berea Paul and Silas encountered Jews who were willing to listen with open and eager minds to the messages of Christ's ambassadors. When the Bereans discovered that the preaching to which they had been listening so attentively was in conformity with the scriptures, many of them repented of their sins and believed on Christ.

The wicked men who had stirred up the people in Thessalonica heard about the results of their Christian activities and ministry in Berea, pursued them there, and stirred up bitter and strong opposition to them. These hostile Jews created among the populace enough opposition to Paul to make it advisable for him to leave Silas and Timothy to carry on the work which had been started, and for Paul to live and labor elsewhere. Consequently, some noble Christian brethren in Berea escorted Paul to Athens.

### Life and Work Series

### Judah—the growth of concern

#### Genesis 37:26-27; 43:8-10; 44:30-34

Of Jacob's 12 sons, who possess such a variety of traits, interests and attitudes, Judah was one of the most striking and fascinating. Desirous of obtaining information as to the well-being of his sons and his flocks, Jacob sent Joseph, his favorite son, on this errand. When his jealous and envious brothers beheld Joseph approaching in the distance, they became so enraged that "they conspired against him to slay him." At the suggestion of Reuben, they decided not to kill Joseph, but to cast him into a pit.

While they were eating, a caravan of traders came along on their way to Egypt. Compassionate Judah advanced the idea that they might get rid of the dreamer without shedding his blood by selling him to these merchants. They sold him for 20 pieces of silver.

Joseph grew from a lad of 17 into a mature man. Meanwhile he proved his ability and trustworthiness to such a remarkable degree that Pharaoh named him to the position of what today we would call his "administrative assistant." And Joseph was responsible for storing the grain during the years when the Egyptians had abundant harvests

and for distributing it during the lean years.

Jacob and his sons became desperate for grain, so he sent all of them except Benjamin to Egypt to purchase a supply. Joseph recognized his brothers when they appeared before him, but they did not recognize him. Joseph made inquiries about Jacob and Benjamin, and charged them not to return without bringing Benjamin with them. That requirement was much to the displeasure of Jacob.

Knowing that the official in Egypt would not see them unless Benjamin accompanied them, the brothers refused to make a second trip. Judah urged his father to permit Benjamin to go with them, and assumed the responsibility for him on the trip. Because food was a necessity and due to the persuasiveness of Judah, Jacob consented.

After the brothers had received a supply of grain and started home, Joseph sent officers to apprehend them and search for a silver cup which had been placed in Benjamin's sack, whereupon Benjamin was arrested and delivered to Joseph. Judah voluntarily offered to suffer for the theft which Benjamin was alleged to have committed.

Joseph wept and made himself known to his brothers.

## Frank Owen

### Sleep and poverty

Sleep is one of life's greatest blessings—including the ability to sleep when one has a chance. You younger people need to be grateful for that. The tendency in most people past middle age is to become less able to sleep well and to be up at daybreak.

Sleep is a hazard, though, young man—a blessing and a hazard. Don't surrender to the temptation to enjoy it too much, too long. We are told that too much sleep, too late sleep, can cause excessive carbon dioxide in the blood and be harmful to one's general health.

The habit of too late sleep is a special occupational hazard for people whose jobs are based on the responsibilities they carry, at varied times and places, rather than on a time-clock schedule. The preacher, for instance, whose appointments and responsibilities can sometimes go around the clock must get rest when he can. But all such professions must exercise careful self-discipline.

The noblest of human beings can sometimes be defeated by falling deeper and deeper into the habit of later and later regular sleep. This gets them out of touch with the working world with which they need to relate. One can scarcely succeed who sleeps while others are awake and is awake while others sleep unless he is a nightwatchman. One must be in phase with his world of work—synchronized with the people with whom he must relate. He will do best whose alert hours coincide with those of his comrades.

Rip Van Winkle slept for 20 years. More important than the length of the sleep was the fact that he slept through the revolution. When he came to he didn't even know there had been a war. He was all out of touch with his world. The boats he should have boarded had left the harbor and he had missed all the trains. His world had passed him by.

The writer of Proverbs gives a severe and wise warning for all of us who are prone to oversleep: "Yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one that travelleth, and thy want as an armed man" (Prov. 6:9-10).

## Christian Education

### Grads urged to be 'well informed'

"Don't leave government only to the politicians or business just to business people," the president of one of the world's largest corporations told graduating seniors at Southern Seminary.

Speaking at the recent graduation ceremony Howard Kaufmann, president of Exxon Corporation, challenged the seniors, "Why shouldn't you (as Christian ministers) be well informed on current events and voice your opinions on subjects which dominate contemporary thought?"

Kaufmann, whose son and daughter-in-law were among the 272 graduates, encouraged the graduates to "not hesitate in reaching informed judgments on the subjects with which lawyers, doctors, scientists and others are dealing."

"After all you have already faced the most important decision of your life . . . and you got that one right!" he said, referring to their decisions to enter full time Christian work.

"Why then should you shy away from less important judgments?"

A member of Evangel Baptist Church, Springfield, N. J., he warned the new ministers, "Some current issues are very complex and they will demand your very best efforts. There are no pat solutions."

### Campbellville grads accepted

Seven students from the Campbellville College science department were accepted to graduate or professional schools for the 1978-79 school term.

Larry Bright, son of Mr. and Mrs. Ralph Bright of Campbellville, has been accepted at Mercer and Samford universities in pharmacy.

Roger Brockman, son of Mr. and Mrs. Edmond T. Bartley of Campbellville, has been accepted at the College of Dentistry and the College of Medicine at the University of Kentucky.

David Gore, son of Mr. and Mrs. Harvey Gore of Campbellville, was accepted at the UK College of Dentistry.

Barbara Braxton, daughter of Mr. and Mrs. Oliver Braxton of Silver Creek, N. Y., has been awarded a graduate assistantship in environmental chemistry at the University of Missouri.

William H. Smith, son of Mr. and Mrs. Hayden Smith of Corbin, was accepted as a graduate student at the School of Pharmacy at Samford.

Robert Squires, son of Mrs. Helen Squires of Campbellville, has been awarded a graduate assistantship in mathematics at Western Kentucky University.

Samuel Pepper, son of Mr. and Mrs. Elroy Pepper of Campbellville, has been accepted into the UK College of Pharmacy.



**James Wedding (l) and Pilson Quinn, both from Owensboro, graduated this spring with honors from Clear Creek Baptist School. Wedding received the president's award for leadership and Richard Moore Memorial Scholarship for high scholastic achievement. Quinn earned the Edgar Mitchell Award, given to the senior showing evidence of stability, good attitude, academic standing and integrity. Shown with them is Wedding's wife Susan, who also graduated from Clear Creek.**

### Boyce graduates eight Kentuckians

Eight Kentucky natives received the diploma in Christian ministry at the June 2 graduation of Boyce Bible School, a Southern Seminary theological training program for ministers without college degrees.

They include D. Wayne Dickinson, Hopkinsville; Morris Franklin Hatfield and Samuel Hatfield, Louisville; George T. Kelley and Arthur R. Morris, Whitesville; Robert Van Patten, Port Royal; and Garland Wilkerson, Henderson.

Richard Sam Jones, Fishersville, received the diploma in advanced ministry which requires 40 hours above the basic degree.

G. Allen West, executive director of Long Run Baptist Association, addressed the 29 members of the school's largest graduating class.

### Student commutes 60,000 miles

A recent graduate of Clear Creek Baptist School traveled 60,000 miles during the three years he commuted to school from Indianapolis.

Doyle Lakes, who graduated May 19 with a certificate of achievement, commuted weekly while a student.

The only day of school he missed was in April 1977 when he arrived at Pineville only to find he was cut off from campus by flood waters.

His wife, Karen, stayed at home with their three sons, Brian, 12; Mitchell, 9; and Matthew, 3, while Lakes was in school.

a son honors  
his father.

—Mal. 1:6

Father's Day  
June 18