

WESTERN RECORDER

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Fish or talk?

by John Sullivan

This fisherman was the talk of the town. His catch of fish had been overwhelming. Everyone was amazed. Finally, the game warden asked that he be able to go along on the next outing. It was agreed.

The next day the fantastic fisherman and the game warden went out. As soon as the anchor was dropped the fisherman reached into his sack, pulled out a stick of dynamite, lit it and threw it into the water. They picked up fish for an hour.

The game warden was stunned. Once he gained his composure, he bluntly stated, "This is unlawful!" The fisherman, a man of few words, took out a second stick of dynamite, lit it, handed it to the game warden and said, "Are we going to fish or talk?"

This is my feeling about the Cooperative Program in light of Bold Mission Thrust. We are doing a lot of talking about doubling and then doubling again. The matter, however, will eventually come to the hands of church committees where they will decide to do or to talk.

There are two financial alternatives when we think of great challenges: (1) We can accept the task and challenge our people to give in proportion to the challenge before us; or, (2) We can gradually rationalize the challenge and trim our expectations to meet our budgets.

It will be no easy task to raise the level of commitment by challenging the people on the basis of need. We have talked so much that we may well have built an immunity to our own voices. It's time to "fish" and cease talking. It's budget time—a time of decision and commitment. Either we take the challenge seriously or it will be neither bold nor a thrust.

If we are to meet our goals and the needs of the people of the world there are many churches that need to increase the percentage of their church budget going through the Cooperative Program by at least 1% for next year.

We have no better channel of mission opportunity, challenge or vision than the one offered by our Cooperative Program.

Are we going to fish—or talk?

John Sullivan is pastor, Broadmoor Baptist Church, Shreveport, La.



Plan now to observe Cooperative Program Month in your church

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

WESTERN RECORDER

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C. R. Daley

Daley Observations

The call of the wild

Back of our house beside the garden is a mound of dirt about a foot wide and three feet long. At each end stands a wooden stake. There's no inscription on either stake but if there were, the simple name, "Buddy," would be there.

Under this sod is buried part of my heart for of all the dogs I ever loved none I loved quite like Buddy and none seemed to love me so. His three years of life will ever be a part of my happiest experiences but Buddy is no more except for a loving memory. He was killed three weeks ago.

Buddy was not my choice but he was chosen for me by my family members. He was one of a litter of collies they found in Oldham County soon after the death of "Toy," another affectionate collie we loved and lost. I found him upon returning from an out of town trip and it was instant love for both of us.

Buddy was indulged through the puppy stage. He chewed the carpets, dragged shoes and throw rugs around the house and his teeth marks are still on the legs of our dinette chairs.

Buddy loved life as much as any being I ever knew. As a puppy when he had opportunity he would run like a wild deer as if he had one hour to live and all the world to see. This call of the wild must have been born in him and never left him but was the doom of him eventually.

He had a pen and a warm dog house but to his free spirit pens were prisons and he was ever begging to be free. The one place his restless spirit was calmed was inside our house where he spent some evenings between dinner and bed time.

Buddy never grew up. His puppy love for his master's lap never left him. He had a way of getting his way. He would begin with putting his head gently on my leg. If not restrained, a front paw then was placed on my lap beside his head. In a moment the other front leg then one back leg and finally his other back leg and whole body were on my lap. As a puppy it was cute, as a dog it looked ridiculous but he was ever a puppy and I was somehow glad.

There were the crises every dog and dog lover experience. The most serious was the case of heartworms he probably picked up in Georgia last year while running through the mosquito infested fields and meadows. Heartworm treatment is severe, painful and long drawn out. Upon leaving him with the doctor for isolation and treatment I remember asking if there were any way I could take the treatment for him. It was said in jest but not so much jest at that.

Buddy and I had one conflict that was never reconciled. This was the call of the wild that possessed him and which I determined to stop at all costs. From my father who trained bird dogs expertly I learned that merciless whippings were often required to bring a dog to his highest potential. And so every time Buddy succumbed

to the temptation to run wildly I would whip him severely. He came to dread the lashings but not enough to change his ways.

His begging to be turned out of his pen and my wanting a dog which could be trusted to stay at home led me many times to turn him out when I was in the garden or among the flowers. Buddy would stay within a shadow's length for hours as if he had finally been convinced. But at the sound of distant dogs' barking he would stand with head pointed away and that call of the wild in his eyes.

I knew it was bound to happen and it did. One Saturday morning after heeling me all the morning suddenly he was gone and once on his way no call nor threat could stop him. I hoped against hope he would return later as he always did. But not this day. In early afternoon the phone rang and the voice of another dog lover said, "I am sorry I have sad news. Your dog just ran in front of my truck and was killed."

This thoughtful dog lover offered to dispose of Buddy's remains but I asked to have him to bury him close by. And so his remains are under the mound of dirt and his collar hangs on a post of his pen. I sobbed that Saturday afternoon without apology and every time I pass the pen and the mound a lump comes in my throat.

Is it a sin to love a dog so much? I think not if such love for mere animals does not come before love for God's creatures made in his own image.

What did Buddy teach me besides how to love and to be loved? This, at least. The call of the wild is a part of all God's creatures—men as well as dogs. But there's a difference in masters and the touch of their hands. The hands of human masters cannot conquer the call of the wild in themselves nor in dogs. But the Master's hand can change even the call of the wild in the human heart. Jesus can calm the wildest heart and his Holy Spirit who lives in the conquered heart can control it every moment. Buddy never knew such a Saviour.

Guest Editorial

Pastors and church staffs are affected by inflation

by John Roberts, Editor
Baptist Courier (S. C.)

That most delicate and controversial of subjects, the pastor's salary, is due for discussion and review. It is due because a great majority of churches are now beginning work on the new budget, which goes into effect usually on Oct. 1 or Jan. 1.

It is delicate because the pastor cannot be a part of the discussion like most people when their salary is being decided. Custom dictates that he remain discreetly aloof from the deliberation. It is controversial because in a church democracy as in any other democratic form of government there will be various opinions of what is right and proper.

Several points must become part of the consideration of the pastor's salary. The first is that it definitely is salary and should be so called. The pastor is paid for his services just as everyone else. And an effort generally is made to pay him according to his ability and responsibility, as is true in secular occupations. This is according to the teaching of Jesus (Matt. 10:10).

A salary increase of eight percent is necessary to give him the same buying power he had this year. Some of the country's leading economists say even

Editorials are continued this issue on page 10.

that will not hold the line. Such necessities of life as food, clothing, medical care, and fuel are expected to cost at least eight percent more next year than in 1978. Some experts say living costs will more likely rise by 11 to 13 percent.

If the economists are right on the eight percent figure it means that a salary increase of this amount cannot properly be called a raise. Any raise for long or meritorious service would have to be in addition to a cost-of-living adjustment.

What is said for the pastor applies also to all members of the church staff. Salary reviews are necessary for the associate pastor, minister of music, janitor, secretary, every minister and every staff member who depends on the church for his living. This includes part time employees. No church should be guilty of exploiting the part time and semi-retired staff members in order to balance the budget.

Prices are changing so rapidly in some countries that the Foreign Mission Board has wisely established a policy of monthly reviews of emergency living expenses for missionaries. Living expenses may be increased sharply in one country, held stable in another, and decreased in yet another according to economic conditions and actual need. As long as the cost of living goes steadily up in our country, a once-a-year adjustment should suffice—if it is large enough to keep pace.

Two other points merit mention. One pertains to the church members, the laymen and women on whom the church depends for all its gifts for salaries, mission support, building and operating expenses. Every salaried individual needs a cost-of-living raise of at least eight percent merely to hold his ground. Every person depending on business or investments for his livelihood must have this or fall victim to the mad inflationary spiral. Lacking power to control the economy, we can only recognize the problem.

Finally, most church budgets, and we see over 400 a year, are unrealistic in the way they figure salary for the pastor and other staff ministers. The accompanying charts show an unrealistic and a business-like way of figuring salary and expenses.

What is your minister's real salary?

Is your minister's income almost \$16,000 a year, or barely over \$11,000? Many churches use an unrealistic method of figuring the minister's salary, and therefore come out with the wrong answer. Compare the following:

The unrealistic method	
Salary	\$8,500
Utilities allowance	480
Car allowance	1,800
Convention expense	500
Education and conferences	500
Annuity	1,200
Group insurance	480
Parsonage	2,400
TOTAL	\$15,860

The business-like method	
Income:	
Salary	\$8,500
Parsonage	2,400
Utilities allowance	480
TOTAL	\$11,380

Business expenses:	
Car allowance	\$1,800
Convention expense	500
Education and conference	500
TOTAL	\$2,800

Fringe benefits:	
Group insurance	\$480
Annuity	1,200
TOTAL	\$1,680

Strong drink is raging

Alcohol, found in beer, wine, whisky and all other alcoholic beverages, is the overall most dangerous drug being consumed in America today. Its increased use has reached crisis proportions and it is fast turning our country into a nation of alcoholics.

The total number of alcoholics has more than doubled in the last 12 years. Women are now becoming alcoholics in record numbers. About a half million youngsters, ages 10 through 19, are considered alcoholics, and many others are problem drinkers. Three out of four high school students drink, and one third of the high school students get drunk on a regular weekly basis.

These new alcoholics are for the most part becoming hooked on wine and beer, and if this crisis trend continues more than a third of our population will be alcoholics in less than 20 years.

There are other factors, but this growing crisis is largely due to the success of the beverage alcohol industry's advertising which is designed to associate drinking with happiness and the good life. They make it appear that a person cannot really be happy without drinking. But they never show the true picture—the misery, broken homes or many funerals that are caused by the use of their products.

The alcoholic beverage companies talk about teaching people to be "sensible drinkers," or "responsible drinkers." But the fact is that more than half of those companies would go out of business if they did not have the alcoholics and problem drinkers as customers. This is true because the alcoholics and problem drinkers buy about 80 percent of all alcoholic beverages that are sold.

"Wine is a mocker, strong drink is

Baptist Forum

raging; and whosoever is deceived thereby is not wise" (Prov. 20:1). There is only one sure way not to be deceived, one sure way not to become an alcoholic: abstain. Don't drink alcoholic beverages at all.

Write to President Carter, your senator, your representative, and the secretary of Health, Education and Welfare. Ask them to get legislation passed to take all beverage alcohol advertisements off television, and to cut all drinking scenes out of television shows.

William R. Hagan, Taylorsville

Cedarmore has a problem

Recently I attended a WMU conference at Cedarmore and I cried. Sure the teachers were challenging and the speakers were moving but I didn't cry until that part was all over. As I drove out of Cedarmore I stopped at the Prayer Garden to contemplate and pray about things I had heard and felt that weekend. That was when I cried.

As I walked down the barely worn path I knew before I got there what I would find but again this year I hoped. Each year the Prayer Garden gets in worse condition but this year it was bad enough to make a person cry. It especially hurt me because I remember it the way it was 20 years ago.

Weeds were waist high and most of the benches are broken. The fence is falling down and the tables where I used to place my Bible and books to study are entirely gone. Only the hardest flowers remain. Does anyone care? Sure I slept in air conditioned Boone

Lodge, ate in the fine dining room and walked a few yards to my classes in the comfortable conference center, and I'll admit I enjoyed the comforts as much as anyone but we could just as well have met at a Holiday Inn. The only two I saw enjoying the hundreds of acres of beautiful countryside were the missionary speaker and a guest speaker from Birmingham. They went out for a short hike while everyone else had conferences to attend. No doubt they were the only ones with enough time.

That is something else that bothers me about Ridgecrest and Glorieta as well as Cedarmore. I believe the schedules have become too crowded. I realize there is so much to learn and share but I also go to our assemblies with the hope of spending some time alone with God and enjoying his beautiful land. But the weeks spent there have become just like home. Rushed meetings, hurried meals, too much to do and not

enough sleep and never any time to just sit or walk with God.

Does anyone feel as I do and if so what can we do? At the very least I hope money will be found (if that is the problem) to at least restore the Prayer Garden to what it was 20 years ago at Cedarmore. Since then we Baptists have found the money for air conditioning and swimming pools at our conference centers but I wonder if we have gained or lost.

Ozella Nelson, Louisville

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Western Recorder is beginning a four-part series on ordination by presenting two parts on "The Biblical Background of Ordination." Wayne E. Ward, professor of Christian theology Southern Baptist Theological Seminary, Louisville, is author of these first two parts.

Robert A. Baker, professor of church history at Southwestern Baptist Theological Seminary, Ft. Worth, is the author of two subsequent parts to be presented in future issues. Part III is titled "Ordination by Non-Baptists"; part IV, "Baptist Ordination."

The practice of ordination to the Christian ministry, like many other rites in Christendom today, has developed far beyond anything which can be found in the Bible. Later articles in this brief series on ordination will trace the historical development and the wide variety of form and meaning which can be found within the Baptist denomination and the whole spectrum of Christian communions.

It is the purpose of these two short articles on "Biblical Background" to find the scriptural roots of the contemporary practice of ordination, especially as it is found among Baptists, and to bring those biblical teachings to bear upon our present practice in such a way as to enrich its meaning and correct it where necessary.

Ordination and the laying on of hands

The one consistent outward sign which runs through all ordination practice is the ritual of prayer and the "laying on of hands." The one persistent inner meaning or purpose, among all Christian groups, is the "setting apart" or "solemn appointment" of one to the office and function of Christian ministry. It may be helpful to trace these two concepts through the scriptures and see what light they may throw upon our understanding of ordination.

Laying on of hands: Old Testament

To bestow a blessing

In the Old Testament the most ancient and hallowed meaning of the ritual of "laying on hands" was to bestow a blessing, usually of an old or dying father upon his son. It was often accompanied by a prayer for divine blessing or a prophecy of divine favor upon the son. So Jacob blessed the sons of Joseph, Ephraim and Manasseh, as his death approached (Gen. 27:35). Isaac could not even withdraw the blessing which had gone to Jacob by deception, when it rightfully belonged to Esau (Gen. 27:35).

Nowhere in the Old Testament can be found the most common function of the "laying on of hands" in the gospels and the New Testament: laying hands on the sick for healing. There is the indignation of Naaman the Syrian when he expected Elisha to come and lay hands on him to cure him of his leprosy but instead was told to dip in the muddy Jordan (2 Ki. 5:11). In a kind of ancient commentary on Genesis, found in the first cave at Qumran, Abraham is described as laying his hands on Pharaoh for healing (1Q Genesis Apocryphon 20:28); but the Old Testament text contains not one instance of healing by laying on hands.

To establish a personal connection or relationship

The most frequent use of the ritual of the laying on of hands in the Old Testament is expressed by the

Hebrew word *Semikhah*, which means the "resting of the hands" upon the sacrificial lamb for the burnt offering (Lev. 1:4; 8:18; Ex. 29:15; Num. 8:12), upon the meal offering (Lev. 3:2, 8, 13), upon the guilt offering (Lev. 8:22; Ex. 29:19), or upon the sin offering (Lev. 4:4, 15, 24, 29, 33; 8:14 and many others).

In a ritual that somehow transferred the sins of the people to the scapegoat, the priest laid hands upon the animal and drove it away into the wilderness (Lev. 16:21). At the very least these acts portrayed in sign and symbol the identification of the worshiper with his offering. They probably carried a deeper meaning: the belief that something of the person (e.g. his sin) could actually be transferred mysteriously to the sacrifices which was consumed by fire, or to the scapegoat which was taken far away into the wilderness, never to be seen again.

Installation in office of leadership

The most direct connection with the contemporary practice of ordination is seen in the public act by which Moses transferred his authority (Hebrew, *Hod*) to Joshua by laying on him his hands, in the presence of Eleazar the priest (Num. 27:18-23). Joshua was described as already a "man in whom is the spirit" (Num. 27:18), but Moses was told to invest him with some of his authority in order that he could lead the people when Moses was gone. This was a ritual carried out before the congregation of Israel to validate Joshua as their new leader.

This passage exerted a profound influence on later Judaism; and in the Mishnah (contemporary with the apostolic period), the rabbis cited this very passage as they ordained a young man into the rabbinate. After many years of study of the law a candidate was examined by the chief rabbi and two assistants (two or three witnesses). If he had achieved the required proficiency they laid their hands upon him and ordained him as a rabbi (Sanhedrin 1:3; T. Sanh. 1:1).

This probably influenced the later Christian requirement that three bishops must participate in the ordination of a priest. It certainly influenced the later Christian practice of ordination to ministry only after a careful doctrinal examination by a council of ministers, or ministers and their deacon assistants.

Also, it is extremely likely that the limitation of the participants in the ceremony of laying on hands to those who had, themselves, been ordained was influenced by this early Jewish practice. Such a limitation runs counter to the widespread practice in both Old and New Testaments, where the entire congregation was involved in laying on hands (Num. 8:10; and, apparently, Acts 6:6).

The Levites, likewise, were installed in their sacred office by a complicated ritual which included the injunction: "When you present the Levites before the Lord, the people of Israel shall lay their hands upon the Levites" (Num. 8:10). All the congregation participated in this act; and the Levites, in turn, laid their hands upon the heads of the bulls which were offered as a sin offering and a burnt offering to the Lord (Num. 8:12). Evidently, the ritual conveyed from the people to the Levites the authority to act on their behalf in presenting the offering unto the Lord.

Laying on of hands: New Testament

Laying on hands for healing

The most dramatic shift in the New Testament usage of this term is the sudden appearance of it in the gospels as the regular means by which Jesus healed the sick. Jairus asks Jesus to come and lay hands on his daughter "so that she may be made well" (Mk. 5:23). Jesus "takes her by the hand" in raising her from death (Mk. 5:41), since the little girl was pronounced dead before Jesus reached the house (Mk. 5:35). A deaf mute was brought to Jesus with the petition to "lay his hand upon him" (Mk. 7:32).

Jesus "put his fingers into his ears, and he spat and touched his tongue," opening his ears to hear and loosing his tongue to speak (Mk. 7:33). He lays his hands upon the blind man of Bethsaida in the process of healing him (Mk. 8:23). The convulsive boy whom the disciples could not heal was lifted up "by the hand" of Jesus (Mk. 9:27). The woman "bent

over" for 18 years was made straight when Jesus "laid his hands upon her" (Lk. 13:13). The summaries of the healing ministry of Jesus by the evangelists include the words "and he laid his hands on every one of them and healed them" (Lk. 4:40) or "he laid his hands on a few sick people and healed them" (Mk. 6:5).

This same healing ministry is carried on by the apostles in the name of Jesus, either by their hands or even by the shadow of Peter falling upon the sick as they lay on their beds in the street (Acts 5:12, 15). Ananias lays hands upon Saul (Paul) that he may receive his sight (Acts 9:12, 17). Paul heals people by laying on hands (Acts 19:11; 28:8).

For the later practice of ordination it is most significant that the act of "laying on hands" was either the sign or means by which the power of God became effective in the lives of those who were being healed. In addition, it is of striking importance that the apostles who were commissioned to carry on the ministry of Jesus (not just the 12, but also Paul and, apparently, many others) were enabled to exercise this power through the laying on of their hands.

Laying on hands for blessing

In a beautiful echo of the Old Testament blessing of the first-born son we see Jesus blessing all the little children which are brought to him by "touching them" (Mk. 10:13), taking "them in his arms" and blessing them, and "laying his hands upon them" (Mk. 10:16). It is probably very significant that, unlike the Old Testament practice, Jesus blessed all the little children without discrimination by birth order or sex.

Bestowal of the Spirit at baptism

Although the Holy Spirit of God is free and not subject to manipulation by any ritual it is also important to note that Peter and John laid hands on the Samaritans who had previously been "baptized in the name of Jesus" and "they received the Holy Spirit" (Acts 8:16, 17). The disciples in Ephesus, who had been baptized only by John's baptism, were "baptized in the name of the Lord Jesus" and, when Paul "laid his hands upon them, the Holy Spirit came on them; and they spoke with tongues and prophesied" (Acts 19:5, 6). As if to emphasize that God is not limited or controlled by any ritual, the Spirit also comes upon believers without the laying on of hands (Acts 2:1-13; 10:44-48).

Although the Spirit of God comes in sovereign freedom upon whom he will, these scriptures show that the laying on of hands may be the sign or means by which the Spirit is bestowed.

Empowering for a particular ministry

The "seven men" in Acts 6:3-6, sometimes called "deacons," but not so designated in the text, were chosen by "the whole multitude" (Acts 6:5), set before the apostles (6:6), "and they prayed and laid their hands upon them" (6:6).

The antecedent of "they" is not absolutely clear, but probably it means the whole congregation who chose them and laid hands upon them, after the analogy of the whole people of Israel laying hands upon the Levites at their consecration (Num. 8:10). If it is only the apostles, then the apostles are simply acting to confirm the choice of the whole congregation; because it is absolutely clear that the whole congregation was asked to "pick out from among you seven men" and they chose them and brought them to the apostles.

In Acts 13:1-3 a group of "prophets and teachers" in the church at Antioch is told by the Holy Spirit to "Set apart for me Barnabas and Saul for the work to which I have called them." After "fasting and praying they laid their hands on them and sent them off" on what we call the first missionary journey of Paul. This is quite different from Paul's call and commissioning as an apostle, which took place on the Damascus Road; it also differs from the laying on of hands by Ananias at Paul's healing and baptism. This is a specific empowering and authorization, not to some ecclesiastical office but, by the Holy Spirit, to a particular evangelistic mission.

In this article we will trace the scriptural evidence for the one consistent inner meaning which runs through all forms of Christian ordination: the "setting apart" or "consecration" of a person to the vocation of Christian ministry.

In beginning this second part of our biblical study it will be useful to summarize the implications of the scriptural practice of "laying on hands" for Christian ordination:

1. By laying on hands the people of God are invoking a divine blessing and symbolically bestowing a spiritual blessing upon the recipient.

2. The "people of Israel" or the "whole congregation of believers" in the New Testament are, by this act, confirming the choice of certain "spirit filled" persons to minister to them and in their behalf.

3. By laying on hands the people were showing that something of themselves actually was transferred to the recipient: their personal concern, their ongoing prayers, their trust and support.

4. The act sometimes demonstrated publicly a succession of leadership (Moses to Joshua, Paul to Timothy).

5. The coming of the Spirit in power, without the ritual of hands, reminds us that God is sovereign and free, choosing and empowering whomever he wills to be his ministers, unfettered by an ecclesiastical ritual of succession.

6. Finally, laying on hands may signify spiritual endowment for a particular Christian mission or activity, within a limited time span, and without signifying a permanent ecclesiastical office.

Consecration to religious office in the Old Testament

We have already examined in Numbers 8 and the consecration of the Levites, with particular attention to the "laying on of hands." Now it is important to trace the other elements in their consecration to office which have deeply affected Christian ordination.

Because the priests of Israel had a hereditary succession through the various families of the tribe of Levi, Catholic Christianity picked up the idea of spiritual heredity from Jesus to his family of apostles (Matt. 12:46-50). Jesus rejected any idea of natural succession.

Because early Christianity began in the Jewish synagogue setting the titles of religious office in the Christian community are borrowed directly from the Old Testament language. Especially is this true of the title elder, which in its Greek form Presbuteros (Presbyter) is the most common term for the leaders of the Christian community. It is rooted in the biblical account of the selection of 70 elders to assist Moses (Ex. 18:13-27; 24:1), but it is expanded in the pastoral epistles to include "ruling elders" as well as "preaching and teaching" elders (I Tim. 5:17).

The fact that religious office in the Old Testament was a lifetime vocation surely influenced early Christianity in its concept of ordination as a "setting apart" for a life long vocation. The detailed account of distinctive articles of apparel and special qualities of purity for the Levites and priests gave to Judaism and Christianity the idea of "two levels" of religious standards: one for the priests and one for the people. This double standard continues to distort Christian ethical norms and to widen the gap between clergy and laity in a way that contradicts the Christian understanding that all the followers of Jesus are ministers, each with differing functions in the one body of Christ (I Cor. 12:12-31; Eph. 4:11-16).

New Testament: set apart for a particular mission

A crucial passage for understanding the biblical background of ordination is the "setting apart" of Saul and Barnabas for their first missionary journey (Acts 13:1-3). Each of the following points in this text has exerted direct influence upon the practice of ordination, especially among people like Baptists who attempt to follow the scriptures as their rule of faith and practice:

1. While a group of "prophets and teachers" was worshipping and fasting, the Holy Spirit led them to set apart Barnabas and Saul "for the work to which I have called them." That is, the initiative lay with the Holy Spirit, working through the group of praying and

fasting believers, in calling them for this mission. Barnabas and Saul did not stand up and say they were called for this mission; the Holy Spirit led the group to set them apart for the work. Many Baptist churches have called lay members right out of their congregation and ordained them as their pastor, believing that they were led by the Holy Spirit to make that choice. That happened with the great Baptist pastor George W. Truett. It also happened with the beloved Southern Baptist leader Louie D. Newton, whose Druid Hills Baptist Church in Atlanta called him out of the layman's pew and ordained him to be their pastor.

Even in the more typical case where a person feels the divine call to the ministry first and then, later, approaches his church about licensing and ordination, this passage has led Baptists to believe that the church must also be led by the Holy Spirit to recognize and confirm the divine calling to ministry in that person's life. Otherwise, the congregation would have no basis upon which to act in setting apart that person to the Christian ministry.

2. After a period of fasting and praying these members of the Antioch church "laid their hands" upon Saul and Barnabas and sent them off on their mission. In this context that ritual of "laying on hands," after fasting and praying, surely had all of the following implications which have influenced ordination practice:

a. These church members were saying, "By this act we are affirming that the Holy Spirit has also led us to designate you for this holy calling." In every Christian ordination since that time this has been one element in the meaning of the ceremony—the confirmation by the congregation or ordaining council of the evidence of the divine call in the life of the one being set apart for Christian ministry.

b. They were also, by this act, invoking and symbolically bestowing a divine blessing upon these chosen ones. This is the meaning of the sequence "and praying they laid their hands on them." By laying hold of the divine power in earnest prayer which filled their hearts and souls they could then give a visual sign by which that spiritual power in the group of believers could be invoked upon the two who were going to need the prayer support of the whole church on their dangerous mission.

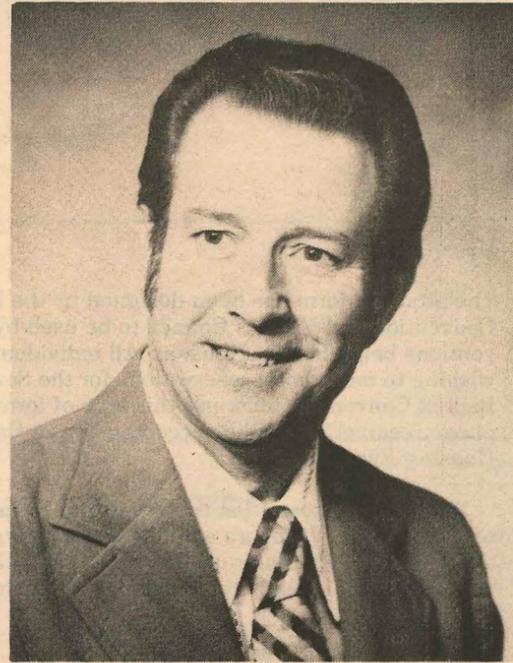
c. Also, after the analogy of the Old Testament Semikhah, the Christians of Antioch were saying to Saul and Barnabas, "Something of our own personal beings will go with you wherever you go. You are not alone. Our love, our concern, our support and prayers will go with you every step of your journey." I can still feel the hands upon my head and hear the whispered words of encouragement from some of the saints of God in my home church: "Wayne, I'll always be praying for you wherever God leads you!" Or, "Son, a part of me will go with you everywhere you go to preach the gospel."

Many of these saints have gone on to be with the Lord, but I can still feel the warm glow of their encouraging words whenever I stand up to preach. This is the biblical warrant for a continuing support and concern for the ordained minister by the ordaining church, throughout his ministry. It is also the basis of counsel, guidance, rebuke and even recall of the ordination if that drastic action should become necessary.

3. In addition to the divine initiative in calling Saul and Barnabas, and the significance of prayer and the laying on of hands in setting them apart, a third implication from this passage has continued to influence and challenge our ordination practice: these two were called, set apart and ordained for a particular task, "the work to which I have called them." That is, they were not called to an ecclesiastical office, or status, which made them lifetime members of the clergy.

Some see in this an implicit rebuke to the pride and glory of sacred office, which became such a sin among the Levites, the Scribes and the Sadducees. Their contempt for the "unordained" and unofficial rabbi from the country province of Galilee surely contributed to their rejection of their Messiah. He was not a member of the clergy; he was beneath contempt.

This passage certainly supports the concept of a functional ministry, set apart for a particular task,



rather than a professional office in the church which one "holds" for a lifetime. At the very least, it warns against drawing too sharp a distinction between official clergy and laity, because the Holy Spirit calls out of the congregation whomever he wills to do the work which he assigns them.

If this were the only passage we have on setting apart for ministry, we would have no biblical basis for ordaining anyone to the lifetime office of Christian minister. Only in our last scriptural texts in the pastorals do we find anything similar to that.

The gift of ministry

In three closely related verses in the pastoral epistles we have the most specific biblical teaching about the gift of ministry as a Christian vocation. We close our brief survey of the biblical background of ordination with a careful look at the implications of these three passages in I and II Timothy:

In I Tim. 1:18, Paul says, "This charge I commit to you, Timothy, my son, in accordance with the prophetic utterances which pointed to you, that inspired by them you may wage the good warfare."

In addition to the word "charge," which has given rise to the practice of having in the ordination service a charge for the new minister and the church, Paul reminds Timothy of the "prophetic utterances" which pointed to him and urges him to draw inspiration from the fact that God singled him out and confirmed his calling in this way. The fact that Timothy and Titus are instructed to appoint elders in every place and are themselves appointed to the responsibility of overseers (episkopos), along with clear qualifications for overseers (bishops or pastors) and deacons, gives us the first unambiguous New Testament evidence for offices of Christian ministry.

In I Tim. 4:14 we have the additional words: "Do not neglect the gift you have, which was given you by prophetic utterance when the elders laid their hands upon you."

Here Paul designates Timothy's ministry as a divine gift and associates the "prophetic utterance" which validated it with the ceremony of the laying on of hands by the elders. This has given strong textual support to the understanding of the ordination service as a confirmation by the elders (the church leaders) of the gift and calling to ministry on the part of the one being ordained.

Finally, Paul, in the much more personal and intimate letters of II Timothy, chapter one, verse six, reminds Timothy to "fan into flame again the gift of God that is within you through the laying on of my hands."

Paul is not here contradicting his statement about the elders by substituting himself for them. He is certainly including himself among the elders who laid hands on the young Timothy; but he is, in this verse, stressing his special personal relationship to Timothy. Neither Paul nor the presbytery is the source of this gift of ministry which came to Timothy. It is from God alone, and they can only witness and confirm it.

Houston SBC, June 12-14, 1981

Use of form

The attached form has been designed by the Houston Convention and Visitors Council to be used by conventions being held in Houston. All individuals wishing to make hotel reservations for the Southern Baptist Convention must use this type of form. No phone reservations will be accepted by the Houston Housing Bureau.

While it may seem that the use of this form is inconvenient, it will assure all individuals an equal chance of securing their desired accommodations. It will also result in early confirmations by the hotels.

Who should use the form

All individuals wishing hotel reservations should use this form.

Groups wishing ten (10) or more rooms must make these block reservations by contacting: GROUP RESERVATIONS, SBC Executive Committee, 460 James Robertson Parkway, Nashville, TN 37219, phone (615) 244-2355. The Houston Housing Bureau will not accept block reservations of more than nine rooms. This procedure is employed to assure that individual messengers will have access to all hotels under the policies adopted by the Southern Baptist Convention.

How to use the form

PART I—Accurately fill in the requested information. The confirmation will be mailed to the person whose name appears in Part I.

PART II—From the accompanying map, select three hotels of your choice. Place the hotel code letters in the boxes in Part II, in the order of your preference. You must select three (3) hotels.

PART III—Fill in all information requested for each room you wish to reserve. If you need more than three rooms, use a second sheet. Photo copies of the form may be used.

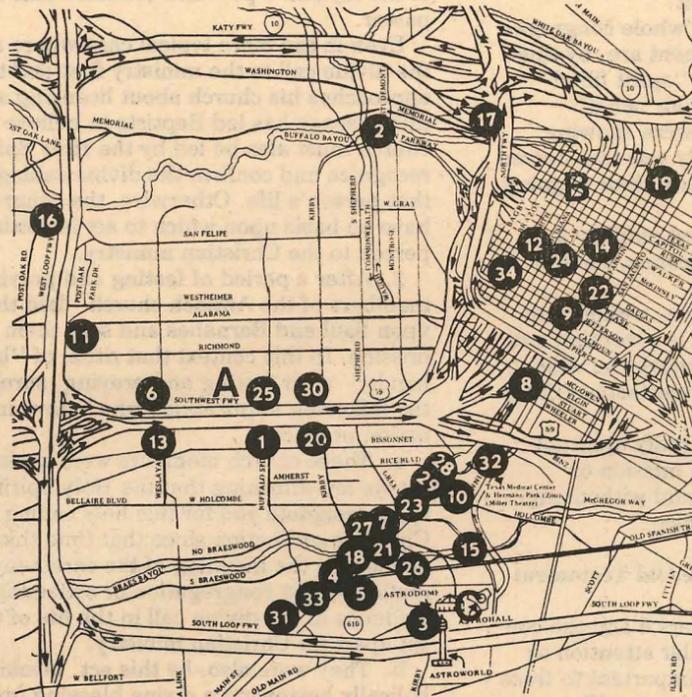
DETACH THE FORM AND MAIL IT TO: SBC Housing Bureau, 1006 Main—Suite 1101, Houston TX 77002.

Further information

If you have need for further information, contact: HOUSING INFORMATION, SBC Executive Committee, 460 James Robertson Parkway, Nashville, TN 37219, phone (615) 244-2355.

Additional forms are available from your state office.

CONVENTION HOTELS



MAP KEY:

A—THE SUMMIT (SBC Convention)

B—CIVIC CENTER (WMU Convention and Pastors' Conference)

C—ASTRODOME

Number on Map	Hotel/Address	Hotel Code	Rates		
			Single	Double	Twin
1.	Albert Pick Motor Inn 3301 S.W. Freeway	APMI	\$34-38.00	\$39-43.00	\$39-43.00
2.	Allen Park Inn 2121 Allen Parkway	ALPI	\$24.00	\$28.00	
3.	Astro Village Hotel 2350 South Loop West	ASVI	\$33.00	\$41.00	\$41.00
4.	Chief Motel 9000 S. Main	CM	\$26.00	\$30.00	\$34.00
5.	Crestwood Motel 9001 S. Main	CR	\$24.00	\$28.00	\$32.00
6.	Executive Red Carpet Inn 4020 S.W. Freeway	EXRC	\$29.00	\$32.00	\$34.00
7.	Grant Motel 8200 S. Main	GM	\$20.00	\$24.00	\$28.00
8.	Holiday Inn—Central 4640 S. Main	HIC	\$31.00	\$37.00	\$40.00
9.	Holiday Inn—Downtown 801 Calhoun	HID	\$31-39.00	\$39-47.00	\$39-47.00
10.	Holiday Inn—Medical Center 6701 S. Main	HIMC	\$36-38.00	\$41-43.00	\$41-43.00
11.	Holiday Inn—West Loop 3131 West Loop South	HIWL	\$35-37.00	\$40-42.00	\$40-42.00

12.	Hyatt Regency Houston 1200 Louisiana Street (Headquarters Hotel)	HR
13.	La Quinta Inn—Greenway Plaza 4015 S.W. Freeway	LQGP
14.	Lamar Hotel Main at Lamar	LH
15.	Marriott Hotel— Astrodome 2100 S. Braeswood	MMH
16.	Marriott Hotel— West Loop 1750 West Loop South	MWL
17.	Memorial Plaza Holiday Inn 2100 Memorial	MPHI
18.	Ramada Inn—Dome 8700 S. Main	RID
19.	Ramada Inn— Civic Center 101 Main Street	RICC
20.	Ramada Inn—Greenway Plaza 2929 S.W. Freeway	RIGP
21.	Roadrunner Motor Inn 8500 S. Main	RRMM
22.	Savoy Hotel 1616 Main Street	SAVH
23.	Shamrock Hilton Hotel 6900 S. Main	SH
24.	Sheraton Houston Hotel 777 Polk Avenue (WMU Headquarters)	SHEH
25.	Stouffer's—Greenway Plaza 6 Greenway Plaza	SGP
26.	Sun Valley Motel 1310 Old Spanish Trail	SV
27.	Surrey House Motor Hotel 8330 S. Main	SURH
28.	Tidelands Motor Inn 6500 S. Main	TLM
29.	Tides II Motor Inn 6700 S. Main	TLII
30.	Travelodge Tower 2828 S.W. Freeway	TRLS
31.	Vagabond Inn 9604 S. Main	VI
32.	Warwick Hotel 5701 S. Main	WARH
33.	White House Motor Hotel 9300 S. Main	WHMH
34.	Whitehall Hotel 1700 Smith Street	WHIT

1979 - Housing Request Form

HR	\$46.00	\$54.00	\$54.00
LQGP	\$20.00	\$24.00	\$26.00
LH	\$36-44.00	\$42-50.00	\$44-50.00
MMH	\$41-51.00	\$51-61.00	\$55-61.00
MWL	\$50.00	\$58.00	\$58.00
MPHI	\$27-33.00	\$33-39.00	\$33-39.00
RID	\$22-28.00	\$28-36.00	\$36-40.00
RICC	\$30.00	\$35.00	\$35.00
RIGP	\$30.00	\$38.00	\$38.00
RRMM	\$16-18.00	\$19-22.00	\$24.00
SAVH	\$40.00	\$46.00	\$46.00
SH	\$39-57.00	\$51-69.00	\$51-69.00
SHEH	\$43-52.00	\$51-60.00	\$51-60.00
SGP	\$46.00	\$56.00	\$56.00
SV	\$26.00	\$30.00	\$34.00
SURH	\$30-35.00	\$40-45.00	\$40-45.00
TLM	\$25-30.00	\$30-34.00	\$32-36.00
TLII	\$30-34.00	\$32-36.00	\$34-38.00
TRLS	\$40-50.00	\$45-55.00	\$60.00
VI	\$25-28.00	\$28-31.00	\$31-35.00
WARH	\$52-66.00	\$64-78.00	\$64-78.00
WHMH	\$28.00	\$32.00	\$36.00
WHIT	\$52-62.00	\$64-72.00	\$66.00

FOR HOUSING BUREAU USE ONLY

SOUTHERN BAPTIST CONVENTION
JUNE 12-14, 1979 HOUSTON, TX

MAIL TO

SBC
HOUSING BUREAU
1006 MAIN - SUITE 1101
HOUSTON, TEXAS 77002

OFFICIAL HOUSING REQUEST FORM

• PLEASE READ CAREFULLY •

- PLEASE PRINT OR TYPE ALL ITEMS TO ASSURE ACCURACY.
- COMPLETE EACH PART BELOW IN DETAIL FOR CORRECT AND RAPID COMPUTER PROCESSING.
- SHOULD MORE THAN THREE (3) ROOMS BE NEEDED, SUPPLEMENTAL ROOMS LIST **MUST** BE ATTACHED USING SAME FORMAT AS IN PART III.
- ALL CONFIRMATIONS WILL BE SENT TO INDIVIDUAL INDICATED IN PART I.

PART I

INSTRUCTIONS: Complete requested data using abbreviations as necessary.

(NAME OF PERSON REQUESTING ROOMS)

(FIRST NAME)	(LAST)

SBC HOUSING INFORMATION

(STREET ADDRESS OR P. O. BOX NUMBER)

(CITY)	(STATE)	(ZIP - U.S.A.)

(COUNTRY)	(Area Code)	(PHONE NUMBER)	

If necessary, photo-copies of this form may be used to make additional reservations.

Must be received by Housing Bureau no later than May 11, 1979

PART II

INSTRUCTIONS: Select **THREE** Hotel/Motels of your choice. No request will be processed without **THREE** choices.

FIRST CHOICE (HOTEL CODE)

SECOND CHOICE (HOTEL CODE)

THIRD CHOICE (HOTEL CODE)

PART III

- INSTRUCTIONS:**
1. PRINT OR TYPE NAMES OF ALL PERSONS OCCUPYING EACH ROOM.
 2. SELECT TYPE ROOM DESIRED WITH ARRIVAL AND DEPARTURE DATES.
 3. SUPPLEMENTAL LIST FOR ADDITIONAL ROOM **MUST** USE SAME FORMAT.
 4. PRINT OR TYPE LAST NAME FIRST.

ROOM NO.	GUEST NAME/S (PRINT LAST NAME FIRST)	P+1 - Parlor & one bedroom		P+2 - Parlor & two bedrooms	
		CHECK ONE	ARR. DATE	DEP. DATE	ARRIVAL TIME
ROOM NO. 1	1.	<input type="checkbox"/> SINGLE <input type="checkbox"/> P+1	_____	_____	<input type="checkbox"/> AM <input type="checkbox"/> PM (Check One)
	2.	<input type="checkbox"/> DOUBLE	NOTE: ROOM WILL NOT BE HELD AFTER 6 P.M. UNLESS PAYMENT IS GUARANTEED FOR FIRST NIGHT. HOTEL MAY REQUIRE DEPOSIT.		
	3.	<input type="checkbox"/> TWIN <input type="checkbox"/> P+2			
	4.				
ROOM NO. 2	1.	<input type="checkbox"/> SINGLE <input type="checkbox"/> P+1	_____	_____	<input type="checkbox"/> AM <input type="checkbox"/> PM (Check One)
	2.	<input type="checkbox"/> DOUBLE	NOTE: ROOM WILL NOT BE HELD AFTER 6 P.M. UNLESS PAYMENT IS GUARANTEED FOR FIRST NIGHT. HOTEL MAY REQUIRE DEPOSIT.		
	3.	<input type="checkbox"/> TWIN <input type="checkbox"/> P+2			
	4.				
ROOM NO. 3	1.	<input type="checkbox"/> SINGLE <input type="checkbox"/> P+1	_____	_____	<input type="checkbox"/> AM <input type="checkbox"/> PM (Check One)
	2.	<input type="checkbox"/> DOUBLE	NOTE: ROOM WILL NOT BE HELD AFTER 6 P.M. UNLESS PAYMENT IS GUARANTEED FOR FIRST NIGHT. HOTEL MAY REQUIRE DEPOSIT.		
	3.	<input type="checkbox"/> TWIN <input type="checkbox"/> P+2			
	4.				

IMPORTANT: No phone orders will be accepted. Hotel locations are shown on accompanying map. Make a photo-copy of your order for your files. Housing Bureau processes reservations in order of date received. Confirmations will come direct from your hotel. DO NOT SEND DEPOSITS WITH RESERVATIONS. If rooms are not available at hotels of your choice, comparable reservations will be made at another cooperating hotel. If rate requested is not available, next available rate will be assigned. Cancellations must be made through the Housing Bureau only; other changes should be made directly with hotel.

NOTE: PLEASE RECHECK ALL ITEMS FOR CORRECT INFORMATION

The life and times of a conference leader



Conference leaders go to great extremes to attract the attention of conferees. This participant could not help but see the mobile which filled the entrance to his conference room.

by
Johnny Hughes

It's 6:55 p.m. on a Monday. In an upstairs room of First Baptist Church, Somerset, Sharla Stone sits with Bible in hand and contemplates the hours that are ahead. Mrs. Stone is a church conference leader, who by invitation of this church has been asked to train men and women to be youth leaders.

7:00 p.m., time for the conference, and one lady enters the room. As she is warmly greeted, a man enters, then other prospective teachers, until finally the previously empty room is alive with a dozen people eagerly anticipating the instruction they will receive within the next two hours.

The evening's session begins as Mrs. Stone leads the group in a prayer of dedication. While this is the start of the conference for those participating, for the conference leader, it is more nearly the end than the beginning.

For Sharla Stone the beginning came about four years ago. She has been actively leading conferences for Sunday school ever since. She deals with age group characteristics, outreach, curriculum methods, techniques for planning and ways to conduct a Sunday school hour. In one year she may lead as many as seven or eight conferences and teach as few leaders as three in one conference and as many as 30 in another.

The invitation to lead a conference may come from out of state or from down the street. The sponsor may be state, associational, or single church affiliated and the conference may be held from one to four nights.

In a typical meeting the leader has about six hours to train the conferees for 52 hours of Sunday school leadership.

Obviously, there is need for much preparation by the conference leader. When preparing for a conference, Mrs. Stone spends 16 to 20 hours gathering information to pass on to conference participants.

It is of paramount importance for conference leaders to stay abreast of the latest educational trends and ideas. To keep herself adequately informed, Mrs. Stone attends leadership conferences at nationwide conference centers and the Sunday School Board in Nashville.

Mrs. Stone's work as a conference leader is a secondary part of her vocation. Her main ministry is at Beechmont Baptist Church in Louisville where she serves as educational coordinator. Her work in her



"You" seems to be the word captured by her expression as conference leader Sharla Stone enthusiastically makes her point. "You" is an important word in every conference as leaders help others become leaders.

local church gains top priority and often she must refuse opportunities to lead conferences in order to responsibly minister at Beechmont. It is her philosophy that she could not serve as a conference leader unless she was a local church worker. "If you're not working in the area, you're not adequate for conference leading," she declares.

All conference leaders share similar concerns in preparing for a conference. Lodging, transportation, equipment, financing, space and familiarity with each particular situation are problems which are often minimized for the leader through adequate advance communication.

To properly prepare to teach, Mrs. Stone believes that a conference leader needs at least three months' notice for any conference which exceeds one night.

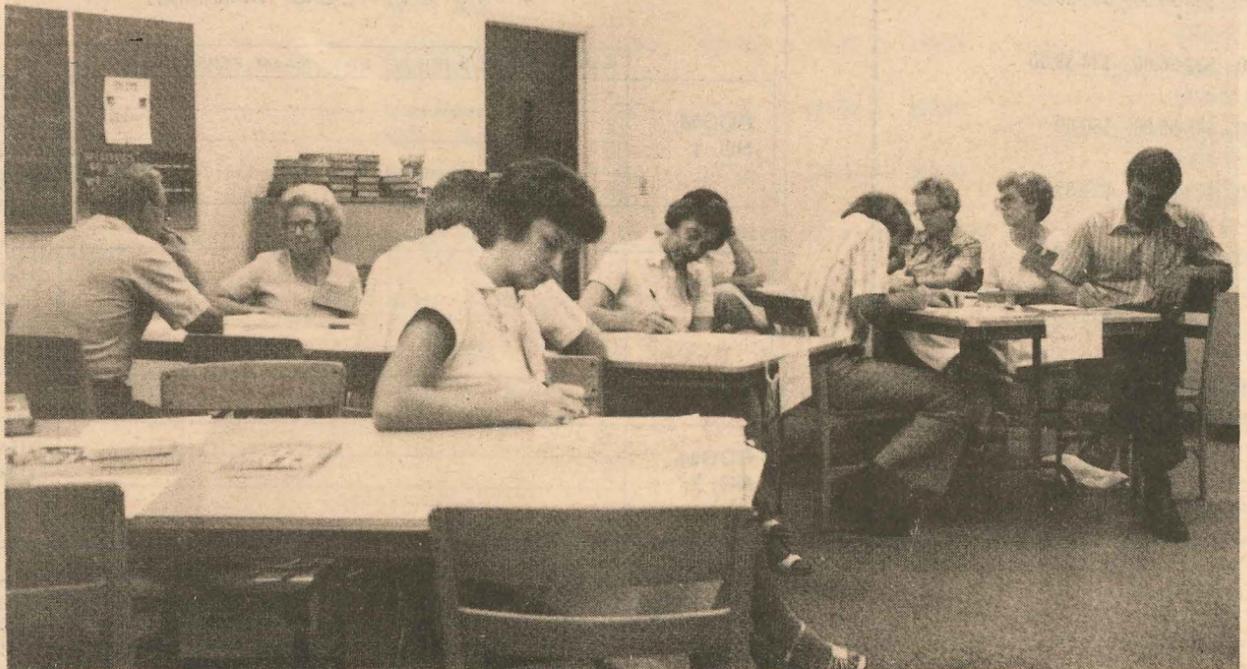
"Sunday school is the largest means we have of sharing our faith. . . . Lord, make us your instruments."

Mrs. Stone begins her conference with the first of these statements. With the second, she concludes. In between are two hours full of energized teaching and interaction with future leaders that hopefully will capitalize on the possibilities of the first statement and will assist in making the second a reality.

Words such as "commitment" and "dedication" are key words used during any training conference. Kentucky Baptists and the entire Southern Baptist Convention can be grateful for people like Sharla Stone who exemplify what they mean.



Personal attention is one of the many benefits of the single church conference.



At this conference in Somerset, Ky., conferees work diligently toward improving their teaching skills.

Mountains to the Mississippi

Personnel

Monroe to music-youth post
Shively Heights Baptist Church, Long Run Association, called Wayne Monroe as minister of music and youth.

FBC, Prospect, calls Mark Powers
First Baptist Church, Prospect, called Mark Powers as minister of music.

A native of Columbia, S. C., he holds a BM degree in music theory from Furman University and is working toward an MCM degree at Southern Seminary.

He also directs the Prospect community chorus which will present "Alleluia" in early October.

Joe Eaton to Diamond Church
Joe Eaton is the new pastor of Diamond Baptist Church, Little Bethel Association.

He came from an Illinois pastorate.

Robert Cox to Manly Memorial
Robert E. Cox is the new pastor at Manly Memorial Baptist Church, Long Run Association.

Don Cole to FBC, Dixon
Don Cole is the new pastor of First Baptist Church, Dixon. He left a pastorate in Caldwell-Lynn Association.

Beaver to Green Grove
Green Grove Baptist Church, Little Bethel Association, called L. E. Beaver, Providence, as pastor.

Overstreet to Bethany Baptist
Bill Overstreet is the new minister of education and youth at Bethany Baptist Church, Louisville.

He came from Sixty-Sixth Street Baptist Church, Birmingham, Ala.

Linda Frost named youth minister
Linda Frost was named minister of youth at West Side Baptist Church, Long Run Association.

Culver comes from Indiana
Chester Culver recently came to Nortonville Baptist Church, Little Bethel Association, from a pastorate in Elberfield, Ind.

Scott Key is community minister
Scott Key is the new community minister at West Side Baptist Church, Long Run Association.

Carrier named assistant pastor
Gary Carrier is the new assistant pastor at Unity Baptist Church, Ashland.

He began June 18 after coming from East Taylorsville Baptist Church, Taylorsville, N. C.

Olive Branch calls Reedman Vaught
Reedman Vaught was called as pastor of Olive Branch Baptist Church, Little Bethel Association.

His brother, Leroy, is pastor of First Baptist Church, Mortons Gap.

Michael Stedham goes to Texas
Michael Stedham resigned as pastor of Hillview Baptist Church, Long Run Association, to accept a pastorate in Abilene, Tex.

Meece to Indiana pastorate
Vestal Meece, a student at Clear Creek Baptist School, is the new pastor of First Baptist Church, Blooming Grove, near Brookville, Ind.

He is former pastor of Slate Branch Baptist Church near Somerset.

James Hall to Arcade Church
James W. Hall began June 25 as pastor of Arcade Baptist Church, Long Run Association.

Grace, Lexington, calls Holloway
John Holloway began as minister of education and youth at Grace Baptist Church, Lexington, Sept. 1.

A native of Atlanta, Ga., he attended New Orleans Seminary and Southern Seminary at Louisville.

He did previous work in education and youth at Ralph Avenue Baptist Church, Louisville, and Berea Baptist Church, Rockville, Va.

Holloway is married to the former Evelyn Reynolds of Nicholasville. They have a daughter, Bethany Denise.

Logan Smith to Airmount Church
Logan Smith began May 28 as pastor of Airmount Baptist Church, Long Run Association.

Waverly Wilkerson to Columbia Church
Waverly Wilkerson was called as minister of music at Columbia (Ky.) Baptist Church.

A native of Henderson, Wilkerson earned his bachelor and masters degrees from Murray State University.

He previously ministered in Paris, Tenn.

Garrard named children's director
David Garrard is now children's director at St. Matthews Baptist Church, Long Run Association.

Jim Willmouth to Fern Creek
Jim Willmouth is the new minister of education and music at Fern Creek Baptist Church, Long Run Association.

Fourth Avenue calls Summerfield
Fourth Avenue Baptist Church, Long Run Association, called Gerald Summerfield as pastor.

Bryant Rudolph to Fairmount Church
Fairmount Baptist Church, Long Run Association, called Bryant Rudolph as its minister of education.

Congregations

Crittenden boys spotlighted
Royal Ambassadors at Crittenden (Ky.) Baptist Church are featured in two articles in the October issue of Probe, published by the Brotherhood Commission in Memphis.

Western Recorder associate editor James H. Cox contributed "Roots of Kentucky Program in Chapter Meeting" about Crittenden's program.

Calvin Fields, associate in the state Brotherhood Department, included Crittenden in an article "Strengthening the Boy's Commitment."

Also mentioned were RA programs in Long Run, Elkhorn and Northern Kentucky associations.

Edgewood, Hopkinsville, breaks ground
Edgewood Baptist Church, Hopkinsville, broke ground for a \$410,000 addition to its present facility.

The construction will provide increased educational space and new offices, and will include renovation of the fellowship hall area.

Members of the building committee include chairman Bill Whittinghill, Seth Delaney, Clyde Hite, Wilma Larkins, John Smith, Van Sumner and Iva Stewart.

E. D. Helton is pastor.

Beechmont youth attend vocal camp
Senior high members of the youth choir of Beechmont Baptist Church, Louisville, attended a two-week vocal camp at Westminster Choir College, Princeton, N. J.

On the way they gave a concert at Berkley Springs (W. Va.) Baptist Church, a pioneer mission of 150 members.

While at Princeton they visited Philadelphia, Valley Forge and New York City.

At Westminster they pursued vocal studies, conducting, sight singing, theory, vocal literature and creative movements.

Mike Newkirk, son of Mr. and Mrs. Bill Newkirk, was chosen outstanding tenor of the camp.

On the return trip, the youth spent 2½ days in Washington, D. C. Rep. Carroll Hubbard, a Baptist from western Kentucky, took the teens on a tour of the Capitol and gave them passes to the House and Senate.

Rep. Ron Mazzoli of Louisville arranged a VIP tour of the White House.

Minister of music Jack M. Jones, his wife, and Mr. and Mrs. Frank Coryell were the leaders of the choir.

Eugene Enlow is Beechmont's pastor.

Mouth Card dedicates pastorium
Mouth Card Baptist Church dedicated its new pastorium, completed earlier this year at a cost of \$61,000 plus \$5,000 for the lot.

The 2300-square-foot home has a full basement, three baths, four bedrooms, electric heat and central air.

Guest speaker for the dedication was Carl Hunter of Clear Creek Baptist School. Other guests were John Pate, Pike Association director of missions, and Mrs. Pate.

Bob Johnson, chairman of the building committee, presented pastor Carl Mullins the keys to the house. Johnson and Rhonda Keene, building committee treasurer, were presented gifts for their efforts.

A fellowship meal was held after the morning service.

Big Creek celebrates anniversary
Big Creek Baptist Church, Hazard, celebrated its 25th anniversary Aug. 25-27.

Highlights included a barbecue, sing-

ing and fellowship Friday night. Services were held Saturday night with Robert C. Jones bringing the message.

A copy of the history of the church was given to each member. Sunday services included testimonies by members, presentations and the message by A. B. Colvin.

Drew Martin is the first full time pastor the church has ever had. He has completed 10 years of service at Big Creek this year.

Under Martin's leadership the church has relocated, built a new auditorium and pastorium, and is in the process of completing a structure with a first floor educational unit and a second floor activities center.

Cedar Grove starts construction
Excavation and construction has begun on a 300-seat sanctuary for Cedar Grove Baptist Church near Shepherdsville.

Pastor Tommy Smith said the target date for completion is Jan. 14, 1979.

Lewis Martins wed 50 years
Mr. and Mrs. Lewis W. Martin Sr. were honored by their children with a reception at Scott Boulevard Baptist Church, Decatur, Ga., marking their 50th wedding anniversary.

They were married at Hazard Aug. 23, 1928. They have lived in Decatur the past 35 years.

Martin retired from the Home Mission Board in 1965 after 31 years.

Deaths

John Holbrook killed in accident
John Holbrook, the father of Rebecca Curry, was killed in an automobile accident.

Mrs. Curry is the wife of Lerond Curry, campus minister at Western Kentucky University.

Ordinations

Carl Nelson ordained to ministry
Carl Nelson was ordained to the gospel ministry by Park Avenue Baptist Church, Little Bethel Association, Aug. 6.

Nortonville Church ordains Watson
Don Watson was ordained to the gospel ministry Aug. 6 by Nortonville Baptist Church, Little Bethel Association.



Four men—James Sampson, Charles Hunton, Rodger Piatt and John Stamm—were ordained as deacons by Victory Memorial Baptist Church, Louisville, Aug. 27. Pastor W. Louis Walters brought the ordination message.

Another assault on Sunday

Another sports group is seeking Sunday as a banner day for its activities. This time it is the horse racing group. According to a Courier-Journal news article Churchill Downs in Louisville and Latonia race track in Northern Kentucky are asking the Kentucky State Racing Commission to approve Sunday racing dates.

The request for Sunday racing appears headed for smooth sailing. The chairman of the racing commission, William H. May, says he knows the philosophy of the other four members of the commission and believes they will vote approval of the request.

Bill Rudy, publicity director for Churchill Downs, sees no trouble in the request passing. He reveals his estimate of the moral forces in the Louisville community by saying he anticipates little opposition. He admits there may be some opposition on religious grounds but he points to such Sunday activities as pro football, intercollegiate sports and shipping as paving the way for Sunday horse racing.

Is Mr. Rudy correct? Will the moral forces in Louisville and Kentucky keep silent in the face of this additional assault on Sunday?

Is Mr. May correct? Will the members of the Kentucky State Racing Commission approve these requests for Sunday racing dates?

If both are correct, we are farther down the road to degradation than most realize. Given the driving zeal of those who would completely commercialize the Lord's day and the apathy of those who ought to be concerned, the outlook is for Sunday to become just another sin day.

What can be done to try to halt this latest assault on Sunday? At least the members of the racing commission can be made aware that some and more than they probably may think are strongly opposed to horse racing on Sunday.

These commissioners are not elected by ballot but appointed by the governor. They don't have to worry about treatment at the ballot box but they do need to know the conscience of fellow Kentuckians.

These commissioners and their addresses are:

- 1. William H. May, P. O. Box 588, Frankfort, KY 40602
- 2. Brownell Combs, P. O. Box 996, Lexington, KY 40503
- 3. Robert Stiliz, 318 East Main Street, Lexington, KY 40507
- 4. Ben S. Castleman, 21 Ridge Road, Ft. Mitchell, KY 41017
- 5. Harold E. Kelley, P. O. Box 990, Ashland, KY 41001

Governor Julian Carroll ought to be heard from on this issue. As one who appears regularly in pulpits over the Commonwealth and whose testimony in words is strong, he should exercise moral influence with public officials and especially those he has appointed. Join me in asking the governor to take a stand on this issue as well as letting the commission members know our feelings.

Christian youth festival set at Brodhead Friday, Saturday

by C. R. Daley

Living Water Camp Meeting, a two day festival of music, testimony and Bible study for youth, is scheduled Sept. 15-16 at the Brodhead (Ky.) Fair Grounds.

The first session is at 6 p.m. Friday followed by two sessions at 9:30 a.m. and 12 p.m. Saturday.

Several Christian musical groups will be featured along with Bible teachers and counselors. They include: Hope for Glory, Forever His, Shekinah, Genesis, Pat Terry Group and others.

The event, the first of its kind in the area, was born in the minds of two Christian young people working at a state park who were sharing their personal faith while eating lunch together. They eventually went to leaders of Cleft Rock Retreat Center outside Mt. Vernon who encouraged them and eventually became sponsors of the event.

A registration fee of \$11 will be charged to cover expenses for the

musical groups. Camping facilities will be available on the fairgrounds but no electrical hookups nor showers.

Brodhead is located on highway #150 between Stanford and Mt. Vernon. The fairgrounds is well known having been billed for years as the site of the annual Little World's Fair each year.

Motel accommodations and other information are available by addressing Living Waters, Box 686, Mt. Vernon, KY 40456 or calling Donald Putnam (606) 256-5420, Kim Payne (606) 256-4594 or Pat Cheatham (606) 758-8405.

Calls should be made after 5 p.m.

Cleft Rock personnel include Bob and Eddie Fields. The Fields' were former Southern Baptist missionaries to Israel and Bob was campus minister at Georgetown College for two years before founding Cleft Rock, a retreat center in rural Rockcastle County for church and other groups of youth and adults.



Living Water

Camp Meeting

Youth Music Festival

Sept. 15 & 16, 1978

For Information:
Telephone: 606-256-2336
Brodhead, Ky.

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Tom Huls
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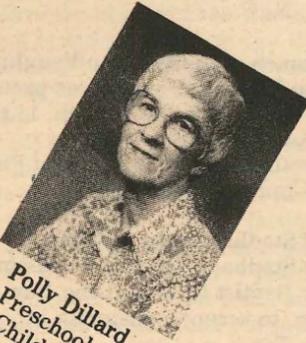
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News in Brief

Heard any good sermons?

The deadline for submitting entries in an award winning sermon contest for preachers sponsored by the Baptist Sunday School Board is Oct. 1.

Original sermons may be entered in evangelism, Christian growth, doctrine, biography or special days categories. Sermons must have been preached within the past 12 months by a Southern Baptist preacher to a Southern Baptist congregation.

Sermons, typed on white bond paper, double-spaced, 25 lines to a page and 56 characters per line, should be sent to: Award Winning Sermons, Pastoral Section, Baptist Sunday School Board, 127 9th Ave., N., Nashville, TN 37234.

Turn off ABC, NFD asks as SOAP, flesh return

The National Federation for Decency, Tupelo, Miss., says it is stepping up plans to picket ABC-TV outlets across the nation Oct. 31. The picketing is part of a NFD sponsored nationwide boycott

of ABC-TV during November to protest the violence, vulgarity and profanity aired by the network.

"We are asking concerned people to refuse to watch ABC in November and asking those participating in Nielsen surveys to indicate in their report they did not watch ABC," said Donald E. Wildmon, NFD executive director.

U. S. News and World Report, referring to the boycott, reported "even tiny differences in percentage points can affect the distribution of millions of advertising dollars."

"It is that tiny difference we are looking for," said Wildmon, adding that the NFD goal is to pull 3% of the viewing audience away from ABC in November.

"ABC has promised us a return of SOAP, more flesh, more sex and we expect an increase of profanity. We promise ABC a loss of viewers in November. The pocketbook squeeze has only begun," Wildmon declared, pointing out a loss of 3% of viewers could amount to a drop of more than \$60 million in advertising revenue for ABC in a year.

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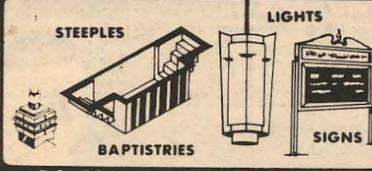
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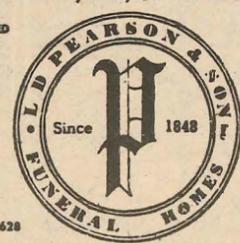
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Sunday School Lessons *H. C. Chiles*

Lessons for Sept. 24, 1978

Life and Work Series

Facing life's tensions

As tensions increased within the membership of the church at Philippi, Paul tried to teach his readers how to adjust to life and solve life's problems.

Timely admonitions—Phil. 4:1-7

The exhortation to "stand fast in the Lord" is just as applicable to us as it was to the Philippians. The admonition to "rejoice in the Lord always" enforces a duty which Christians are prone to neglect. Paul could not rejoice in himself, or in his circumstances, but he could and did rejoice in the Lord. To "rejoice in the Lord always" is both the privilege and the duty of every Christian.

For the sake of Christ, others and ourselves, Christians are admonished to not worry. Verses six and seven recognize the tendency of people to worry. Worry is enfeebling, useless and sinful.

Worry is a sin against the worrier, others and God. To overcome the sinful habit of worrying, concentrate on the present, have faith in God, talk to God about everything and commit the future to him.

Things for which Paul expressed thanks—4:10-13

International Series

Expressions of the disciplined life

The outward life is a revelation of what is in the heart. When the heart is right in its relationship with God that fact will be demonstrated in the life by one of the following traits.

I. Thanksgiving. I Thess. 1:2-5.

As Paul thought about the members of the church in Thessalonica he thanked God they were such healthy Christians. Gratitude, honor and praise were due to God because of the marvelous things he had done in and for them. Paul and his associates thanked God especially for three things which the Thessalonian Christians exhibited:

1. Their work of faith. They worked for their Lord. Genuine faith always results in good works.
2. Their labor of love. Their love for the Lord and for others prompted them to labor in their behalf.
3. Their patience of hope. In the New Testament "Patience" stands for endurance and "hope" refers to certainty. Christians can have patience in hope because they are sure that their hope in Christ's return will be fulfilled.

II. Joy. I Thess. 1:6-7.

Their faithful witnessing to others was very fruitful. That brought great joy to the heart of Paul as

Paul expressed his gratitude to the Philippian Christians for the gifts which they had sent to him. He rejoiced in their spiritual state which prompted them to think of his temporal needs and commended them highly for their attitude and activities in this regard. He expressed his appreciation for their record in the realm of Christian stewardship.

Paul expressed thanks for a lesson in contentment. Contentment is learned by all who make much of life's blessings, live for others and make the most of the Saviour.

As long as Christ kept on pouring his power into Paul, the apostle had adequate strength for every need. Through that power Paul was able to overcome temptation, endure suffering, discharge his duties and meet death unafraid.

Assurance of God's sufficiency—4:18-19

God, the source of the supply of our needs, has assured his children he will meet their needs. All the riches of his grace are channeled through his Son, our Saviour.

well as to themselves.

III. Power. II Pet. 1:3-7.

Peter exhorted his readers to add to their firmly established foundation of faith in Christ a superstructure of seven marvelous graces.

Virtue involves the moral excellence, noble character, manly courage and strong determination which are required in the living out of the truth which has been received. Knowledge is that intelligent understanding and discernment which enables one to distinguish the things that differ. Self-control includes the proper mastery of one's desires, impulses and ambitions. Patience means steadfast and persevering endurance. Godliness is simply God-likeness; this noble quality is the result of communion with God. Brotherly kindness is the manifestation of love to the brethren in spite of what they are and sometimes do. Charity includes love for and to all men.

If these virtues or graces are added to and abound in the life of any Christian, power will be imparted to him. He will be engaged in doing the Lord's work and his life will be very fruitful. As children of God let us daily take more of his grace into our hearts, more of his truth into our minds and more of his beauty into our characters.

Frank Owen

Record month and year

Kentucky Baptists closed out the fiscal year with a marvelous record-breaking month's Cooperative Program offering of \$1,008,411.32. This broke the all time one month record of \$798,000 established last August. We exceeded our firm commitment year's budget by \$638,304.48. A new annual record also was established at \$7,838,304.48.

We failed again to reach our top target "Hallelujah Goal" of \$8,000,000. We conceived this goal as the first step in a four-year projection to double our Cooperative Program giving by 1982, as we are called to do in the Southern Baptist Convention Bold Mission Thrust program. This failure quite to reach our full challenge goal is a warning that despite marvelous results, compared with the past, we have not yet achieved the pace required by the Southern Baptist Convention request.

I am thinking about our next 12 months and the fact that many churches will be planning and promoting their financial budgets this fall. How much does your church give to missions? Particularly, how much through the Cooperative Program which is the regular income source for all our mission programs. It is noble to give extras to specific causes and special offerings, but most important to the best health of our denomination is the cooperative fund that supplies regular income to our worldwide operations.

Our state convention shares more than one third its income beyond its territory. What percent does your church share? Would your church be willing to project a series of goals (as the convention has done) that would double your church's Cooperative Program gifts between your 1977 record and 1982? Many churches still give little enough that this would really not be very difficult for them to achieve. This is where our principal hope lies for improvement.

Look at it, will you? Make a prayerful decision about it. Our tremendous upturn in fiscal year end receipts revives my hope that many of our people are beginning to take Bold Mission Thrust seriously.

Christian Education

Georgetown marks 150 years

A year-long sesquicentennial celebration commemorating the founding of Georgetown College officially began Sept. 13 with convocation in John L. Hill Chapel.

Ben M. Elrod, president of the college, brought the address.

The first day of celebration continued with a Bluegrass band concert in front of Pawling Hall, one of three antebellum buildings on campus.

A buffet sponsored by the student government association began the evening activities. Later, students hosted a 150th birthday party complete with cake, ice cream and favors.

The day's activities concluded in the chapel with a concert of contemporary Christian music presented by Truth, an 18-member group from Mobile, Ala.

Founded in 1829, Georgetown College is the oldest Baptist college west of the Allegheny Mountains.

Newcomers at Golden Gate

Golden Gate Seminary welcomes six new members to its teaching and staff ranks this fall.

Newcomers include Mrs. Nancy Giddens, who assumed full time responsibilities as circulation and reference librarian and Janie Jones, who will be part time instructor in church music.

James L. Barber, assistant director of Christian Social Ministries for the Home Mission Board, joined the faculty to teach and provide counseling to students and seminary families.

Mrs. Eddie L. Bunton, of Wichita Falls, Tex., joined the church music faculty.

Rudolph M. Wood, Southern Baptist missionary to Belgium, is the seminary's visiting professor of missions.

William L. Hendricks joined the Golden Gate faculty as professor of systematic theology and philosophy of religion.

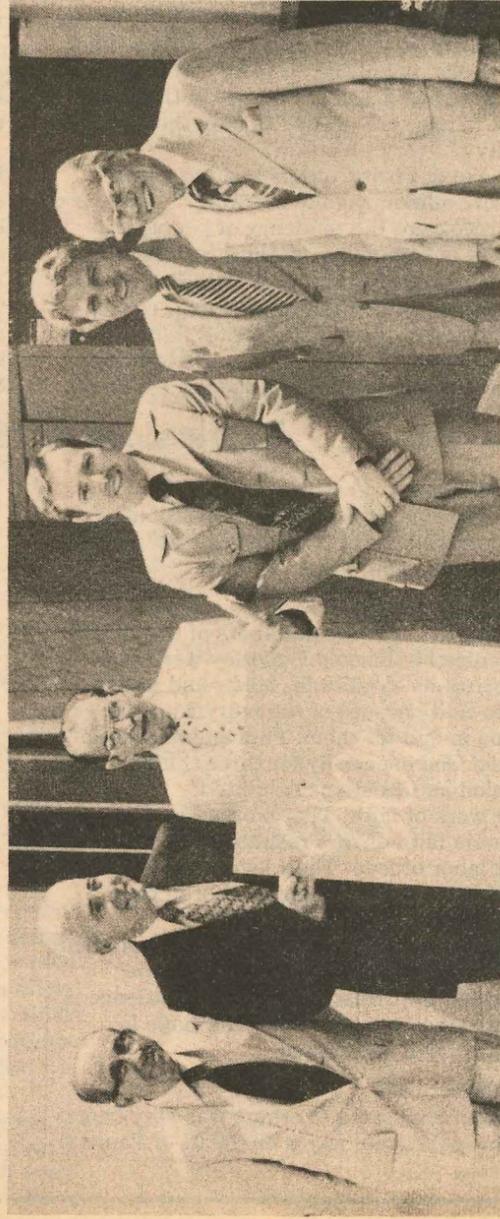
Cook named to admissions post

Steve Cook, 27, was named assistant director of admissions at Georgetown College, according to Don DeBorde, director of admissions.

Cook, a 1973 Georgetown graduate, was senior admissions counselor and church relations coordinator at Georgetown before entering Southern Seminary in 1975. He completed the MDiv degree at Southern last June.

An ordained minister, Cook most recently was pastor of Glensboro Baptist Church in Anderson County.

He is a native of Princeton. Cook and his wife, the former Marsha Downey, are the parents of one son, Matthew Steven.



During their annual retreat, faculty members at Cumberland College began the school's 90th year by discussing with area leaders how Cumberland might expand its contributions. Present were (l-r) E. C. Masden, academic dean; Joe Blount, executive vice president, First National Bank, Corbin; Corbin mayor R. C. Miller; Lincoln Patrick, vice president for data processing, Farmer's National Bank, Williamsburg; George Griffin, president, Laurel Grocery, London; and Cumberland College president J. M. Boswell.

Western Recorder
September 13, 1978

