

# WESTERN RECORDER

KENTUCKY BAPTIST NEWS JOURNAL

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A scale model of the Baptist Sunday School Board appears in a new movie about the education and publishing agency of the Southern Baptist Convention. The 30-minute film will be available this summer free

to churches through Baptist Film Centers. It will premiere at the SBC meeting in Houston in June. The film shows literature shipping, mail order handling and preparation of curriculum materials.

## Kentucky Chorale to take sound of music to Munich, Vienna, etc.

At least 20 Kentucky Baptist musicians will sing their way across Europe this spring on a mission trip organized by the Kentucky Baptist Chorale.

The entourage departs Louisville Apr. 30 and before its return May 15 will perform in at least 10 concerts across the continent. The itinerary includes stops at Glasgow, Dundee and Aberdeen, Scotland; Munich, Germany; Vienna, Austria; Zurich and Lucerne, Switzerland; Paris, France; and London, England.

The Southern Baptist Foreign Mission Board is working with the chorale to arrange sacred music concerts in several of these cities. Included are appearances in one of Scotland's largest churches and in the Duke Street and Oakland Baptist churches of England. The latter two were organized by Charles Hadden Spurgeon.

The concerts will include a selection of great classics, including some by Franz Schubert and J. S. Bach. Parts of these will be sung in German when the group is in German-speaking churches. Other selections include contemporary American music, American spirituals, gospel songs and hymns and a section emphasizing the bond Christians have with one another throughout the world. This section includes the song "The Bond of Love" to be sung in English and in the native language of the countries where the group performs.

Additionally, Albin Whitworth of Wilmore, pianist for the group, will offer a medley of hymns on the piano. Solos and duets by various group members, and at least two personal testimonies, will be pro-

gramed on each concert agenda.

The chorale rehearsed for its tour Mar. 2 at Severns Valley Church, Elizabethtown. It rehearses again Apr. 13-14 at Louisville's Walnut Street Church.

According to chorale officials, ministers of music who would like to participate who have not yet signed up may still join the group. In addition, other interested persons who would like to travel along with the singing group, but not sing, are invited to do so.

The excursion is being billed at \$1499 per person. Ministers of music are traveling at their own expense or at the expense of the churches where they are serving.

Wives of some of the chorale members will also travel on the tour.

Chorale members already scheduled to participate include Eugene Quinn, state church music director, and Don Spencer, his associate, both of Middletown; Ronnie Smith, Campbellsville College; and these ministers of music:

Sheila Albritton, First, Ashland; Wendell Boertje, St. Matthews, Louisville; Larry Cook, Edgewood, Nicholasville; Jim Cordell, First, Somerset; Jeff Cornelius, First, Hazard; Charles Douglas, First, Princeton; Jerry Douglas, Westport Road, Louisville; Ken Hale, First, Lawrenceburg; Bill Hart, South Elkhorn, Lexington; Margaret Lewis, First, Jenkins; Bruce Richardson, First, Versailles; Ron Sholar, First, Hopkinsville; Gene Sutherland, Walnut Street, Louisville; Carlton Thompson, First, Middlesboro; Mike Tichenor, Crestwood, Frankfort; and Tony Whitfield, Lone Oak, Paducah.

## 50,000 may witness launch of 1000 at SBC

Southern Baptists will dedicate more than 1000 missionaries in a service broadcast by satellite and elect a new president when they convene in Houston for the 122nd annual session of the 134-year-old Southern Baptist Convention.

The sessions will run June 12-14 at the Summit and the Astrodome but activities and meetings related to it get underway Sunday afternoon June 10.

After sessions all day Tuesday, June 12 and Wednesday morning, June 13 in the Summit, the SBC session moves to the Astrodome for the Wednesday evening session for a massive Bold Mission Thrust rally.

The rally, featuring a closing address by evangelist Billy Graham, will highlight the convention. It is expected to draw about 50,000 people to the Astrodome and an estimated 200,000 persons to rallies in some 10 cities around the nation where the televised service will be broadcast by satellite, according to SBC president Jimmy R. Allen of San Antonio.

Allen and Carolyn Weatherford, executive director of the Southern Baptist Woman's Missionary Union, Birmingham, Ala., will lead the dedication service for 1000 volunteers who have signed up for one or more years' mission service. Graham will preach a sermon on Bold Mission Thrust, the SBC plan to present the gospel of Jesus to the world by the year 2000, and will lead an invitation for additional persons in attendance to respond publicly to the call of missionary service.

The Bold Mission Thrust rally will also include music by an 8000-voice choir under the direction of Cliff Barrows of the Graham team, a procession of flags of nations and states where Southern Baptists have missionaries. The rally will likewise include reports of the SBC Home and Foreign Mission Board by executive directors William G. Tanner and Baker J. Cauthen, along with testimonies of missions personnel.

Allen, pastor of First Baptist Church, San Antonio, who will step down after two years in the office, will deliver the annual president's address at the opening session June 12.

Other program features include Jim McConn, mayor of Houston, who will welcome messengers; the convention sermon by William Hinson, pastor of First Baptist Church, New Orleans, La.; and addresses by Charles Colson, former White House staff assistant who now runs a Christian ministry for prisoners; Porter W. Routh, executive secretary-treasurer of the SBC Executive Committee, Nashville, Tenn.; Jerry Clower, country humorist from Yazoo City, Miss.; Emmanuel Scott, a black Baptist pastor from Los Angeles, Calif.; and Cauthen.

Routh, who will retire after 28 years as both executive secretary-treasurer of the Executive Committee and treasurer of the SBC, will make his last appearance in these capacities. Besides his address, he will also present the annual report of the Executive Committee.

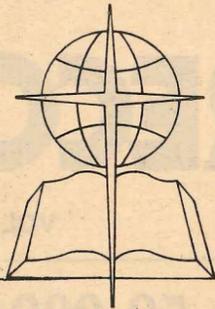
The convention's theme, said James L. Pleitz, chairman of the committee on order of business, is "Bold Mission While It Is Yet Day!" Pleitz, pastor of Park Cities Baptist Church, Dallas, Tex., said, "The aim of this year's convention is to encourage persons to carry through on Bold Mission Thrust. The time has come when we must implement what we have talked about. The business of the convention is to do something about Bold Mission Thrust."

Besides the business of Bold Mission Thrust the convention will feature the usual sessions for conducting the business of the SBC, including presentation of a proposed \$83 million Cooperative Program unified budget and a host of other business items and resolutions.

Convention music, directed by William J. Reynolds, church music secretary, Baptist Sunday School Board, Nashville, will include a variety of musical groups. They include the choir of First Baptist Church, San Antonio; The Alabama Singing Men; The Singing Men of Texas; the choir and orchestra of First Baptist Church, New Orleans; the choir of First Baptist Church, Bowling Green, Ky.; the Baylor University Choir and several evangelistic singers.

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

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C. R. Daley

## Daley Observations

### Is there a lesson in Jonestown?

Tragedies like Jonestown always set off a flood of articles, books, motion pictures and other commercial projects capitalizing upon the curiosity of people to know more about what happened. One book already off the press which is worth reading is titled "Deceived." It was written by Mel White, a Christian writer and filmmaker. In paperback it sells for \$2.50.

White determined he would learn why people could be so caught up in such a movement so he sought out and interviewed surviving members of the cult along with several former leaders in the Peoples Temple. He says he hoped he could prove that those who had wholesome experiences of religion in their childhood would not have been swept up by Jones. His actual findings are disturbing and should say something to those of us in traditional type churches.

Tim Stoen, once the second most powerful man in Peoples Temple, says he was raised in a Christian home. His parents were fundamentalist Baptists and he attended Wheaton College. He joined and was attending the First Presbyterian Church in Berkeley, Calif., regularly when he joined Jim Jones' staff.

Jean Mills, for seven years a member and a writer for Jones, went to a Seventh Day Adventist school and at the age of 18 was leading a club of 50 children with 22 adults working under her.

Grace Stoen, for five years the head of the Temple's 120 counselors, attended a Catholic parochial school and went to weekly catechism for 10 years.

Wayne Pietila, Jones' private body guard and driver, grew up in Nazarene Sunday schools and his wife, also a Jones follower, came up in a charismatic church and attended church and Sunday school regularly.

On and on the list goes. Leaders and members of Jones' cult were not newcomers to church and religious life. On the other hand most were sincere church members and workers in other churches when they joined Peoples Temple.

What happened? Why did they leave their churches to join Jones' movement? Complete answers to these questions are complex but Mel White found some reasons which are not hard to understand.

When asked by White why she ever decided to join Peoples Temple, Jean Mills recounted how she worked to send her husband through training to become a minister and her 15 years in the church as a teacher and worker before her marriage failed when she was 29. Some years after her divorce she expressed the desire to remarry and sought the help and counsel of church leaders. She was told that to remarry w...

to commit adultery and was advised to quietly withdraw her membership from the church.

"After they asked me to leave the church, I went to other churches—all kinds of different churches (with my children). And in every church maybe the minister would say hello to me, if I stood in line. In some churches, maybe a deaconess or a greeter would come up and welcome me . . . but when I left the church, that was it.

"I was so turned off in every church I went to because nobody cared; nobody cared that I, a human being, came into their doors. And that is when I went to Peoples Temple. Everyone seemed so caring and loving. They hugged us and made us welcome. So many people said they liked us and wanted us to come back. After the first service, many people sent letters. The church even sent a box of candy."

Grace Stoen told White a similar story. Her mother was Mexican and her father was Maltese. So her skin was dark and as a child on the way to the Catholic school she attended other children called her "nigger."

In the parish church "money was all they talked about," said Grace who was poor. "I finally realized why nobody befriended me. I had spent 10 years of my life in that church, one day a week, and I never knew anybody. I just saw all those family cliques . . . So I quit.

"When I went to Peoples Temple they still weren't taking any offerings. I'll never forget seeing all the races, black and white together. You always heard it couldn't be done, that they could never get along, yet at the Temple there were educated people and illiterate. There were middle class people and poor people. There was everybody there, and I was really touched by the warmth of the people."

Al Mills, a chemical technician for Standard Oil for 17 years, joined his wife's Disciple of Christ Church. "They were building a new church," he said. "Everyone worked on this big evangelism program trying to go out and get new members because we had this big debt . . . and needed a lot of people to pay the bills."

But the church program "didn't include very much of what Jesus was doing—you know—helping the poor and stuff like that," said Mills who got involved in the social action department of the church only to find nobody in church really wanted to do anything.

Later when he was chairman of the social-action department of a council of churches he worked on an open housing covenant asking people to agree to accept people into their neighborhood regardless of race, color or creed.

"I brought the covenant to my church," said Mills, "and only asked that they prayerfully consider signing it. They wouldn't even prayerfully consider it! So I joined Jones who was able to get his people to do anything."

These testimonies don't explain the fanaticism that led to the Jonestown tragedy but they explain why sincere people were attracted to Peoples Temple. The haunting question for us is whether there are sincere members of Southern Baptist churches that would be attracted to such a movement.

In his investigation of Peoples Temple Mel White says, "If I have learned anything from Jonestown, it is that those events could happen again."

I believe him and I am not comforted by the spirit of many Baptist churches and by the fact that there are eight million Americans who are now members of cults.

## A prophetic ministry

Edwin F. Perry has announced his retirement after 30 years of shepherding the Broadway Baptist Church in Louisville. He will not only be missed by this congregation but the loss of his leadership among Kentucky Baptists will be sorely felt.

Ed Perry has excelled in every facet of his ministry. He is a stimulating preacher, an able administrator and an effective counselor. Rather than move from church to church he has stayed by the Broadway congregation through good and not so good days. His effectiveness in the pulpit and in shepherding the flock have increased every year and that's some accomplishment.

Through nearly 25 of these 30 years I have carefully observed the ministry of Perry and many times I have worked closely with him. It's behind the scenes in denominational life you really get to know a person and in the case of Ed, nothing but the highest integrity has been demonstrated.

We have been on the same side and on opposite sides of issues through the years and in agreement or disagreement he is a true gentleman. He separates persons and issues and this is not easy to do.

Ed's ministry and role among Kentucky Baptists have been prophetic. Sometimes he has been on the unpopular side because he was more concerned about being right than popular. On some issues he has been ahead of the times but generally his view ultimately proved right.

When and in what manner Ed will minister after official retirement is not now known. His health appears vigorous and every indication is he will continue to grow in wisdom and in spirit. If the Lord and he choose, his continued presence and participation in Kentucky Baptist life would be a blessing.

## Oops

By now every discerning reader of this page knows the titles of the editorials last week were switched. Nothing could be more humiliating for an editor except that readers not notice. That could be, however, since some readers claim that one title is as good as another for what appears on this page. Editor.

## Baptist Forum

### Calling our credibility into question

I agree with editor C. R. Daley 100% on the matter of posting Bible verses such as the 10 Commandments in Kentucky classrooms.

As Daley points out, how inconsistent can we be? If we insist on this right for ourselves would we allow excerpts from the Book of Mormon? from the Koran? from Mary Baker Eddy's Science and Health with Key to the Scriptures?

Heaven knows today's youngsters need the 10 Commandments and other biblical teachings. But insisting on their display in public buildings financed by all the citizens is going to far.

In fact, such insistence damages our credibility as Baptists.

Robert J. Hastings, Editor, Illinois Baptist

# Baptist News in Brief



Johnson



Mrs. Nishikawa

## Disclosure not so good?

Lobby disclosure legislation came under attack from representatives of religious groups during a hearing of the House Judiciary Subcommittee on Administrative Law and Governmental Relations.

James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs, told the subcommittee that the "major concern" of the Baptist Joint Committee about lobby disclosure bills is that "they fail to exclude bona fide religious organizations from coverage."

Wood pointed out that "involvement of the church in public affairs is an inescapable responsibility of the church" for many religious organizations.

He also noted that the proposed legislation would "unconstitutionally mandate excessive entanglement of government with religion." The requirements to register and report to the government would be unconstitutional regardless of the extent of reporting required, Wood said.

## Camp offered to refugees

The Southern Baptist Foreign Mission Board has offered the use of its campgrounds in Luzon, Philippines, and \$50,000 in hunger relief money to help in a project to ease the plight of 2000 Vietnamese refugees aboard the freighter *Tung An* in Manila Bay.

If the Philippine government approves a proposal to move the refugees off the crowded ship, they would be housed for about a month at the Luzon Baptist Conference Grounds until they could leave to resettle in other countries or be moved to another holding camp.

At its March meeting, the Foreign Mission Board approved use of \$50,000 from world hunger funds donated by Southern Baptists to help in feeding the refugees if they are moved to the 15-acre Baptist camp, located near the entrance of Manila Bay within sight of Corregidor.

The plight of the 2000 Vietnamese aboard the *Tung An* first captured world attention early this year when the ship sailed into Manila Bay in a bid for freedom.

## Flood relief on the way

What may be the worst flood in Brazilian history has now claimed 500 lives—four of them Baptists—and devastated at least six Brazilian states. Southern Baptists continue to respond, but more help will be needed.

"The situation is not as bleak as I had feared, but it's worse than I had hoped," said Fred L. Hawkins Jr., Southern Baptist missionary in Brazil and coordinator of Baptist relief efforts there. Hawkins toured part of the area stricken by 47 days of persistent rain that left 300,000 homeless and damaged 100 Baptist churches.

"Government and religious agencies have responded well with food, medicine and used clothing, but nobody has much hope for funds to help the families resettle," said Hawkins. After an appeal through the Texas Baptist newspaper, the Baptist Standard, two teams of Texas Baptist men are being mobilized to help in reconstruction.

One team of up to six volunteers will

repair a church and pastor's home in Governador Valadares. Another six-man team will completely rebuild a church in Aimores, both in the hardest hit state of Minas Gerais.

The Foreign Mission Board gave \$95,000 in hunger funds to meet emergency needs. Missionaries requested \$285,000 for disaster relief in south Brazil, but the board could only grant \$120,836 in general relief. The board also granted a separate allocation of \$20,000 for flood relief in north Brazil. The requests virtually depleted the general relief account.

## FMB adds treasurer-elect

The Southern Baptist Foreign Mission Board has elected Carl W. Johnson as senior assistant treasurer and treasurer-elect of the board.

Johnson, 41, currently serves as vice president of administration, treasurer and director of Morton G. Thalheimer Inc., a Richmond real estate and brokerage firm. He succeeds Harold D. Richardson, who resigned Jan. 31 to become vice president and treasurer and director of finance and accounting at the Southern Baptist Annuity Board, Dallas, Tex.

A native Richmonder, Johnson will assume his duties May 1. He will become treasurer after Everett L. Deane, the board's treasurer since 1950, retires in December 1980.

## Valentine favors SALT II

The head of the Southern Baptist Convention's national social action agency said he supports a strategic arms limitation agreement with the Soviet Union as an alternative to continuing to "spend ourselves into inflationary ruin and to run toward mass destruction in a nuclear holocaust."

Foy Valentine, executive secretary of the Southern Baptist Christian Life Commission, said at a lecture-dialogue at Golden Gate Baptist Theological Seminary that he believes SALT II is "an instrument that is morally justifiable."

"I think SALT II is in humanity's best interests, and I am convinced that it is in this nation's best interest," Valentine told students and faculty members. "We ought not to reject it because it is also in the best interest of the USSR."

## \$25 million target set

An endowment thrust to raise \$25 million by 1988 has been launched by the Annuity Board of the Southern Baptist Convention.

Darold H. Morgan, board president, said the campaign represents a new way for the board to acquire funds to undergird its protection programs.

B. J. Chenault, a senior vice president directing the newly created endowment department, will head the campaign, using "Project: Partnership" as the theme.

During the next decade, the new department hopes to accomplish three major objectives, Morgan said: 1. stabilize protection plan reserves during volatile investment times; 2. assure an annual "14th check" for extra benefits for board annuitants where annuities are very small; 3. help smaller churches in pioneer areas enrol their ministers in board programs.

## Woman joins editor ranks

Sue Nishikawa, associate editor of the Hawaii Baptist since 1970, was elected editor of the paper at a meeting of the executive board of the Hawaii Baptist Convention, becoming the only woman editor among the 34 editors of Southern Baptist state papers.

Edmond Walker, state executive secretary-treasurer, has been editor of the paper since 1965.

She is believed to be the first woman elected as permanent editor of a state Baptist paper among Southern Baptists, although several women have served as acting or interim editors and several currently serve in associate roles.

Mrs. Nishikawa, a native of Wahiawa, Oahu, Hawaii, will continue working as state Woman's Missionary Union director, a position she had held since 1954. She has also held other positions on the convention staff.

The new Hawaii editor is a cum laude graduate of Baylor University, Waco, Tex., and has a master of religious education degree from Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

## SBC WMU approves new 'flexitime' schedule

After a year of study and testing the executive board of the Woman's Missionary Union of the Southern Baptist Convention has instituted a new method of scheduling for its 105 employees called "flexitime."

Workers choose their hours within a framework. At WMU, the framework hours are 7:00 a.m. until 5:00 p.m., Monday through Friday, making the WMU building in Birmingham open to employees 55 hours a week. Of that time, everybody must work the 37½ hours of their choice but observe certain "core hours" to facilitate teamwork.

In addition, they must take a mid-day lunch break of at least one-half hour. If they wish, they can take off up to two hours in the middle of the day.

Loosening the work schedule was a personal priority Carolyn Weatherford brought to WMU when she became its executive director in 1974.

"Maybe it's because I disliked being regimented to work during hours that I could not be most productive," she said. "If I felt that way, so did others." She also believed that WMU should make things easier for its predominantly woman staff, many of whom juggle families and church work along with careers. "Men like freedom of choice too," she noted.

Core hours are 9:00 a.m. to 3:00 p.m., during which everybody must be present, except for lunch. Meetings must be scheduled during that time bracket.

During two trial periods employees came to regard flexitime as a great fringe benefit. They were unanimous in voting their preference for flexitime.

The expansion of hours puts WMU in business at the same time as major SBC agencies in the eastern time zone. Baptists in the central time zone may telephone WMU long distance at reduced rates prior to 8 a.m. and there will be no reduction in the time WMU is accessible to the west, a representative said.

While WMU feels the public benefits from the flexitime program, it appar-

ently makes the staff happiest.

"We can beat the traffic coming and going," one said. "We can schedule personal appointments without using leave. We can have more time with our families. We can relax more. We like it."

## Writers to hear Hastings at Nashville conference

Award-winning Southern Baptist author Robert Hastings, editor of *The Illinois Baptist*, will be featured speaker at a Southern Baptist writers' workshop June 25-29 in Nashville.

The workshop, conducted at the Sunday School Board's Church Program Training Center, offers new and experienced writers help in developing essential skills.

Hastings will lead sessions on "Some Popular Myths about Writing," "The Basics of Clear Writing," "Creativity and Imagination in Writing," "How to Conduct Interviews" and "How to Benefit from a Journal of Feelings."

Hastings is the author of 13 books, contributes frequently to denominational magazines and curriculum pieces and writes a weekly column carried by several Illinois newspapers and magazines.

Editors of Sunday School Board publications will lead sessions on writing opportunities through board publications, plus special interest conferences on writing for families, adults, youth and children.

A \$35 registration fee should be sent immediately to Box 24001, Nashville, TN 37203.

## Bibles enter Russia legally

Consignments of Bibles, officially imported by the Baptist church, are being distributed to churches throughout Russia.

Soviet authorities granted the import permit for 25,000 Russian Bibles and 5000 concordances to the All-Union Council of Evangelical Christians-Baptists in Moscow last October. The council is the main Protestant body in the USSR.

The books were supplied by the United Bible Societies. They cleared customs Jan. 25 and in one week 60% of them were distributed to the churches.

## Denny urges China tour

The Baptist World Alliance is seeking permission to bring "a small international delegation" of Baptists to the People's Republic of China "for the purpose of expressing international fellowship, peace and greetings to our fellow believers."

Robert S. Denny, general secretary of BWA, said he is in correspondence with officials of the World Religion Institute at Beijing (Peking), an office established by the Chinese government for the study of religions.

"We are interested in reestablishing friendly and peaceful relationships with our fellow believers and all peoples of the People's Republic of China," said Denny.

About 123,000 Baptist Christians lived in China at the time the Communist government came to power in 1949. Reports indicate that personal religion has survived, though churches apparently ceased to exist under the new regime.

# BE WITNESSES



THURSDAY, APRIL 5

7:00 p.m.

**Be Witnesses  
in Your Community**

- Centennial  
Victory Recognition  
(Churches & Associations)
- Calvary Baptist Church  
Sanctuary Choir
- Address:  
Christine Gregory,  
WMU, SBC, president
- Reception  
honoring Centennial Goal  
Achievers

FRIDAY, APRIL 6

9:15 a.m.

**Be Witnesses  
Through Your Association**

- Executive Board Report
- Address:  
Jack Palmer, Director of  
Associational Missions
- Mini-concert:  
Jim Woodward

2:00 p.m.

**Be Witnesses  
to Kentucky**

- 1979 State Missions Week  
of Prayer Presentation by  
Bob Jones & Carolyn Ellis
- Address:  
Mary Moschella, US-2er  
Northern Kentucky

7:00 p.m.

**Be Witnesses  
to the Nation**

Premiere:

Kentucky WMU produced  
Baptist Women filmstrip

- Addresses:  
Victor Lyons,  
summer missionary, Houston
- David Book  
home missionary preparing  
for the Olympics
- Georgetown College Choir

SATURDAY, APRIL 7

9:15 a.m.

**Be Witnesses  
to the World**

- Panel:  
Frances Pendley,  
Missionary nurse, Yemen  
Fannie Cobb,  
Missionary, Thailand  
Norma Young,  
Missionary, Japan  
Julia Pinkston,  
lay volunteer, St. Croix Island
- Executive Board Election
- Dialogue:  
Wiley and Geneva Faw,  
missionaries to Nigeria

## KY. WMU ANNUAL MEETING

### CALVARY BAPTIST CHURCH/LEXINGTON/APRIL 5-7

# Mountains to the Mississippi

## Personnel

**Pride returns to Pleasant View**  
Laddie Pride has returned as pastor of Pleasant View Baptist Church, Little Bethel Association.

**Scot Ferry is interim pastor**  
Greenland Baptist Church, Mt. Zion Association, has called Scot Ferry as interim pastor.

Ferry is a student at Cumberland College.

**Fearing at Livermore part time**  
Erik Fearing, a student at Campbellsville College, is part time music and youth director at Livermore Baptist Church, Daviess-McLean Association.

**Harmon assumes Crittenden post**  
Leonard was called as associational director of missions for Crittenden Association Mar. 5.

Harmon has lived in the area 16 years and was former pastor of Mt. Carmel, Short Creek and Bethany Baptist churches in that association.

He is also a former moderator of the association.

He and his wife, the former Kathryn Epperson, are natives of Pulaski County. They have two married daughters, Marlene Kinman and Reva Williams.

**Northside adds two staffers**  
Northside Baptist Church, Boone's Creek Association, has called Gary Conners as youth minister and Earl Barnett as visitation and outreach minister.

**Russell Johnson to Faith Church**  
Russell Johnson has been called as pastor of Faith Baptist Church, Lee County, Boone's Creek Association.

He is married to the former Elsie White of Gerra, S. C.

They are former members of Cow Creek Baptist Church.

**Westport Road adds staffer**  
George F. Hollander was called by Louisville's Westport Road Baptist Church as full time associate pastor with responsibilities for education effective June 10. He will graduate June 7 with the MRE degree from Southern Baptist Theological Seminary.

Hollander, 34, a native of Cincinnati, O., is a 1974 graduate of the University of Cincinnati.

He has been part time minister of education at Westport Road for several months.

Hollander and his wife Marie are the parents of two daughters, Christina Lynne and Angela Marie.

James B. Lewis is pastor of Westport Road.

**Calhoun Church calls Gary Belcher**  
Gary Belcher accepted the call as minister of music and youth at Calhoun Baptist Church, Daviess-McLean County Association.

He had been serving on a part time basis there while attending Southern Seminary. He began full time Jan. 2.

A native of Mt. Carmel, Ill., Belcher is married to the former Sue Hambleton of Owensboro.

He holds a bachelor of music education degree from Murray State University and an MCM from Southern Seminary.

Belcher has been on the staff at Marion (Ky.) Baptist Church and First Missionary Baptist Church, Benton.

**D. Michael Ficco to Lucas Grove**  
Lucas Grove Baptist Church, Upton, Lynn Association, called D. Michael Ficco as pastor effective Feb. 4.

He was formerly youth minister at First Baptist Church, Hodgenville.

Ficco holds a BS degree from Murray State University and plans to graduate with the MDiv from Southern Seminary in June.

He was ordained Mar. 11 at First Baptist Church, Paducah, with John A. Wood, Robert E. Kersey and Isaac B. McDonald presiding.

He is the son of Mr. and Mrs. Dominic Ficco.

**Spring Creek Church calls Burton**  
Greg Burton is the new pastor of Spring Creek Baptist Church, Murray, Blood River Association. He began Mar. 11.

He was formerly pastor of Trace Creek Baptist Church, Mayfield. He is currently a student at Mid-Continent Baptist Bible College.

Burton is married to the former Theresa Riley of Sacramento, Calif.

**Macedonia Church calls Wayne Glass**  
Macedonia Baptist Church, Kuttawa, Caldwell-Lyon Association, called Wayne Glass as pastor. He began Feb. 25.

He was formerly pastor of Shady Grove Baptist Church, Marion, Ohio River Association.

Glass is a student at Mid-Continent Baptist Bible College.

He and his wife, the former Carolyn Wright of Princeton, are the parents of three children, Greg, Lisa and Leslie.

Glass was ordained by Beulah Hill Church, Caldwell-Lyon Association.

**Lynch to South Union Church**  
William E. Lynch was called as pastor of South Union Baptist Church, Hopkinsville, Christian Association. He began Feb. 4.

He came from Liberty Baptist Church, Auburn.

He has also been pastor at Concord Baptist Church and White Plains Baptist Church, both in Little Bethel Association, and Liberty Baptist Church, Logan Association.

**Donald Horning to Muldraugh**  
Donald B. Horning is the new minister of music at Muldraugh (Ky.) Baptist Church, Salem Association. He began Feb. 25.

Originally from Illinois, he received the BS degree in church music from William Jewell College.

Horning and his wife, the former Brenda Garrett, reside in Louisville. He is a student at Southern Seminary and she teaches elementary school music in southern Indiana.

Before coming to Muldraugh, Horning was minister of music at Liberty (Mo.) Baptist Church. He most recently led a youth musical group at Ft. Knox.

## Revivals

**Roberts to preach Alaska revival**  
F. Paul Roberts, pastor of Pisgah Baptist Church, Breckinridge Association, will be evangelist for revival services Mar. 25-Apr. 1 at First Baptist Church, Eagle River, Ak.

Roberts is a volunteer missionary with the Southern Baptist Home Mission Board and recently conducted revivals in two churches in Puerto Rico.

## Ordinations

**Sammie Jeffries ordained as deacon**  
Covington (Ky.) Baptist Church ordained Sammie Jeffries as a deacon Feb. 25.

**Boyd Lacy ordained to ministry**  
Boyd Dean Lacy was ordained to the gospel ministry at Aberdeen (O.) Baptist Church Mar. 4.

A graduate of Boyce Bible School, Louisville, he is pastor of Sugar Grove Baptist Church, Utica.

Lacy is the son of Mr. and Mrs. Boyd Lacy, Aberdeen.

## Deaths

**J. C. Harlowe dies at 72**  
Julian C. Harlowe, 72, a retired oral surgeon, died Mar. 7 at Highlands Baptist Hospital, Louisville.

He had been a faculty member at the University of Louisville School of Dentistry for several years.

Harlowe was a fellow of the American College of Dentistry and a member of Beechmont Baptist Church. He was a past president of the Southeastern Society of Oral Surgeons.

Survivors include his wife Sarah Helen and a daughter Sally.

The family requests that expressions of sympathy be made to the oncology department at Highlands Baptist Hospital.

## Congregations

**Mason crusades in Guatemala**  
Lowell Mason, pastor at Second Baptist Church, Providence, participated in a recent evangelistic campaign in Guatemala.

The church assisted in his expenses for the trip.

**50th anniversary for Williams**  
New Salem Baptist Church, Wayne County Association, gave an open house for Pastor and Mrs. Homer Williams Jan. 20 on their 50th anniversary.

They have a daughter, Mrs. Leslie Young, and a granddaughter, Naomi.

**Lenarue Church honors Richmonds**  
The congregation of Lenarue Baptist Church, Upper Cumberland Association, recently honored pastor Don Richmond and wife Helen on their 25th wedding anniversary.

The church gave a reception in their honor Feb. 18.

**Men's Day at McKee Church**  
McKee Baptist Church, Irvine Association, celebrated Baptist Men's Day Mar. 4.

The day began with a prayer-fellowship breakfast and men taught youth and adults in Sunday school.

Men gave testimonies, sang solos and spoke in both the morning and evening worship services. There were three rededications in the morning.

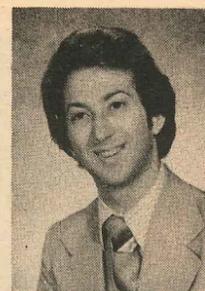
The church has voted to begin a Brotherhood organization and Larry Lakes has been elected director.

McKee Church is also paying its pastor's expense to help in revival Apr. 1-8 at Monroeville (O.) Baptist Church.

**Hatfield granted leave of absence**  
Providence Baptist Church, Winchester, granted pastor Jack Hatfield a



Hollander



Belcher

leave of absence of several months.

He is recovering from an illness of several months, which included pneumonia.

**Stone to lead puppet clinics**  
Ronnie Stone has been chosen to lead a team that will hold puppet ministry training clinics across the U. S.

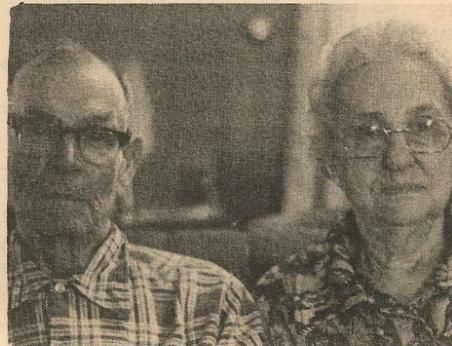
The son of Corinth Baptist Church deacon and Boone's Creek Association treasurer Charles Stone, he will lead some 200 clinics.

**FBC, Loyall, to dedicate building**  
First Baptist Church, Loyall, Upper Cumberland Association, will dedicate a new educational complex May 6.

All former pastors and members are invited to attend.

## Is he our oldest deacon?

by K. Maynard Head



W. E. and Mary Johns

W. E. Johns has been a Baptist deacon for 56 years, perhaps making him the oldest deacon—in continuous service—in Kentucky.

Since 1935 he has been a member of East Cumberland Avenue Baptist Church, Middlesboro. He was ordained a deacon 12 years earlier at Shamrock, Ky.

Born Aug. 31, 1890 at Big Stone Gap, Va., Johns made a profession of faith in 1902.

In 1913 he was married to the girl who has been by his side for 66 years, Mary Porter Manis. They became parents of five children, three of whom are still living—Ruth Fletcher and Madge Earle, both of Middlesboro, and Ben, of New Port Richey, Fla. They now have five grandchildren and four great grandchildren.

In the 20's Johns was employed as a coal miner in eastern Kentucky.

"People had it hard and deacons tried to see that everybody had food and shelter," says Johns. "There wasn't any Social Security. Deacons helped those in need by purchasing groceries and coal."

Being a deacon involves more than receiving a collection and carrying coal for the less fortunate, according to the 88-year-old deacon.

At Edgewood a whooping cough epidemic spread through the coal camp killing several children. The church there had no pastor at the time and Johns ministered to the families. When death occurred he conducted funerals and his wife assisted in helping him to prepare the children for burial.

"It was hard to do," recalls Johns, "but since we didn't have a pastor, somebody had to step in."

In recent years Johns has participated in the ordinations of a grandson to the pastorate, and a grandson and son-in-law to deacons in their respective churches.

"Brothers in Christ love each other best for what you are. Probably because they best understand how you got that way." — Floyd Price

# Brothers in Christ

"We can be different, but so close. He is my best friend." — Wayne Price

W. Wayne and Floyd Price grew up in Covington, Ky. Their family, except for their father, was active at Southside Baptist Church.

Their father was not a Christian, but their mother was a converted Roman Catholic, and she brought this discipline into their family.

Wayne was the oldest of six children. He recalls that there was not a time when they asked if they were going to church, they just went. "On Sunday morning and night we would go three miles from the country, where we lived, to the church," Wayne reminisced.

Wayne and Floyd made professions of faith at an early age. Wayne was 11 and Floyd nine.

Wayne stated that the greatest influences on his ministry were his mother and the church. "Church was a method of social mobility for us. The church gave us status and recognition," he claimed. "I recall we all received Bibles at an early age."

Besides the influences of his mother and church Floyd added that the close relationship he had with pastors Charlie Garrison and A. B. Colvin made a difference in his life. "I remember that these men took time to talk to you as a youngster," he said.

Wayne Price's call to the ministry was easier for him to accept than Floyd's.

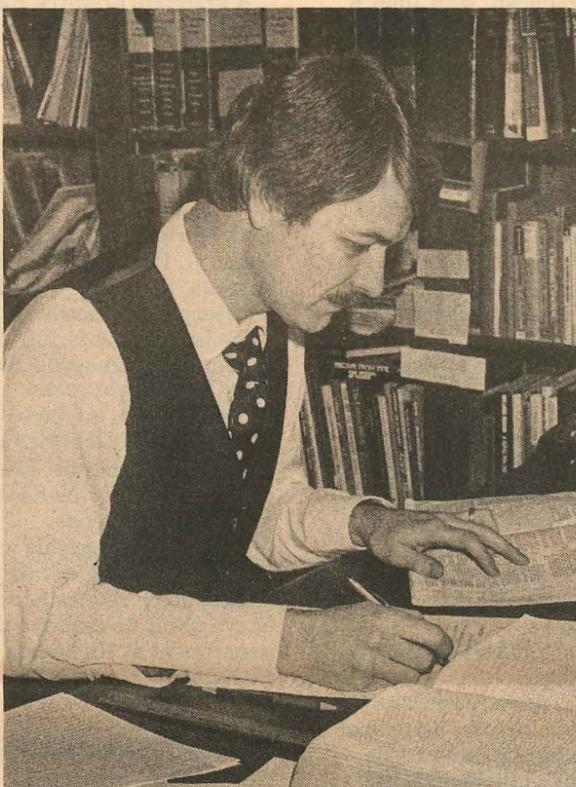
Wayne stated, "I answered the call to the ministry at age 15. I didn't understand any ministerial function but that of a local pastor so I later struggled with the possibility of teaching as ministry."

Wayne entered Cumberland College in 1956 and finished his degree at Carson-Newman in 1960. He recalls that his first preaching was "in the Williamsburg jail and on Main Street in Williamsburg. I was called to Pruden Baptist Church in 1958 and ordained by the First Baptist Church of Williamsburg."

For Floyd, the call to the ministry involved a struggle for his own identity.

"I have always thought it was significant that brothers be in ministry together. I believe that such is not coincidence. People must be pliable enough for God to shape them and if that is so of one member of a family why not two?"—Floyd D. Price

Three sets of brothers have shared their feelings about being brothers in the ministry. They talked about the things that influenced their ministry, advantages and disadvantages, and similarities and differences. Because of space limitations we were not able to interview all the brothers in Kentucky, but we realize there are many. The pictures in this feature are intended to represent the various aspects of 'a brother's ministry.' W. Wayne Price is shown in preparation and study, family life, ministering and involvement, counseling and on the front cover leisure activities. We regret that space limited us to a representative sampling.



Floyd is pastor of Hardinsburg Baptist Church. His hobbies are hunting, fishing, sports and woodworking. He and his wife, Mary Reba, have two children, Jimmy, 15, and Mark, 3.

Wayne has been pastor of Winchester Baptist Church since 1971. His wife Jo Anna teaches French part time in a Winchester college. In addition, she works as a speech therapist at a preschool center. She does some writing for "Home Life" and is quite active in the church.

Wayne's hobbies include writing, pottery, photography, art and music.

He and his wife have two daughters.

Both brothers are graduates of Southern Seminary.

"I think our ministries have enhanced our relationship as brothers and being 'brothers in Christ in the ministry' has enhanced our ministries. Our wives are 'sisters in the ministry' though not blood relation."—David Hale

Richard and David Hale are presently pastoring in Simpson Association. Richard is pastor of Providence Baptist Church and David of Middleton Baptist Church.

"We both began our ministries in Logan Association. The geographical closeness which we have had throughout most of our ministries has allowed us to help one another in these ministries. We have been able to share books, materials, sermon ideas and probably more important—we have been able to share the joys and also our times of discouragement," said Richard.

In addition to the geographical closeness, David and Richard are close in age. David is the fifth and Richard the sixth of 12 children born to Paul and Marian Hale.

"Although in high school I knew I was being called of God to the ministry, I did not wish to respond. My brother was preparing for that and I did not want to do what he did," he allowed.

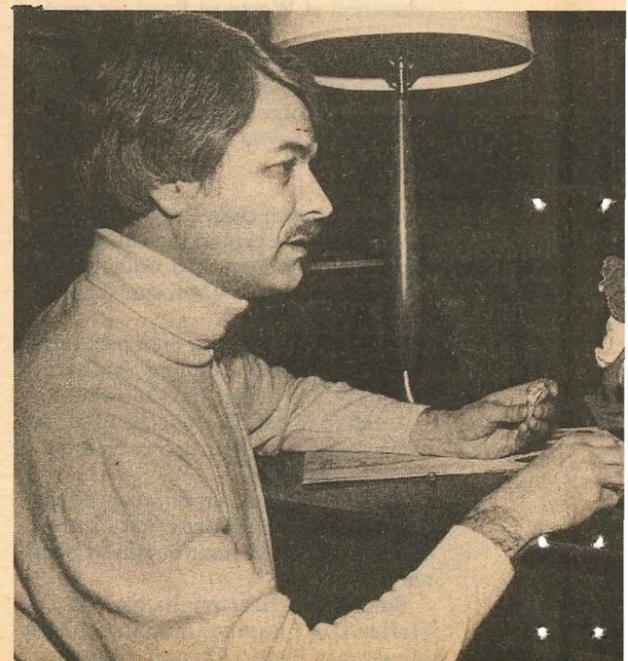
Floyd enrolled at Cumberland College a year after Wayne. "I wore the same shirts that he had worn the year before. The same teachers saw the same shirts a year later. I had to fight off being called 'Wayne's brother'."

During the years between high school and college Floyd was in the Air Force. It was then he surrendered to preach.

Floyd preached his first sermon in a church in Tennessee pastored by his brother Wayne.

Theologically the Prices are very different. Wayne admitted that his brother is more conservative than he. He stated, "I'm more of a renegade. I'll do things that have not been tried in other churches. Several of the programs in our church are the first or only one of their kind I know about in the Southern Baptist Convention."

Floyd stated that he and Wayne have different philosophies and ideologies. "However," he added, "we have so much background alike that we enjoy and love each other very much. Though we pastor miles apart we are very close."



They both agree that the single greatest influence on their lives was being raised in a pastor's home. Their father was an ordained Baptist minister. They were both led to Christ and baptized by their father.

Paul and Marian Hale were both graduates of Moody Bible Institute.

Because of their Christian home life Richard stated that they were "given the opportunity of service in the church which many do not receive. In the churches my dad pastored young people were encouraged to get involved."

Ten of the 12 Hale children have attended Christian colleges for at least part of their education, including four who attended Bethel College at the same time.

In addition to Richard and David, two brothers, Stephen and Philip are presently working with Tri-State Youth for Christ in Evansville. A sister, Ruth, and her husband were foreign mission volunteers, but have been unable to go to the field because of health.

Richard and David Hale were licensed to preach at the same time at New Union Baptist Church, Bethel Association. David, in 1964, and Richard, in 1965, were ordained at New Union. Their father was pastor at New Union during this time.

While at Bethel College they were roommates, served on the BSU council and were inducted into the Phi Theta Kappa honor fraternity. When Bethel College closed they shared transportation to Western Kentucky University, where both received degrees.

Today their families are very similar in makeup, both having two sons two years apart.

David is married to the former Marilyn Gregory of Indianapolis. They met at a Baptist youth camp in Indiana. After a correspondence courtship they were married. Marilyn is an R.N. at Russellville's Logan County Hospital. Their children are Gregory, 9, and Stephen, 7.

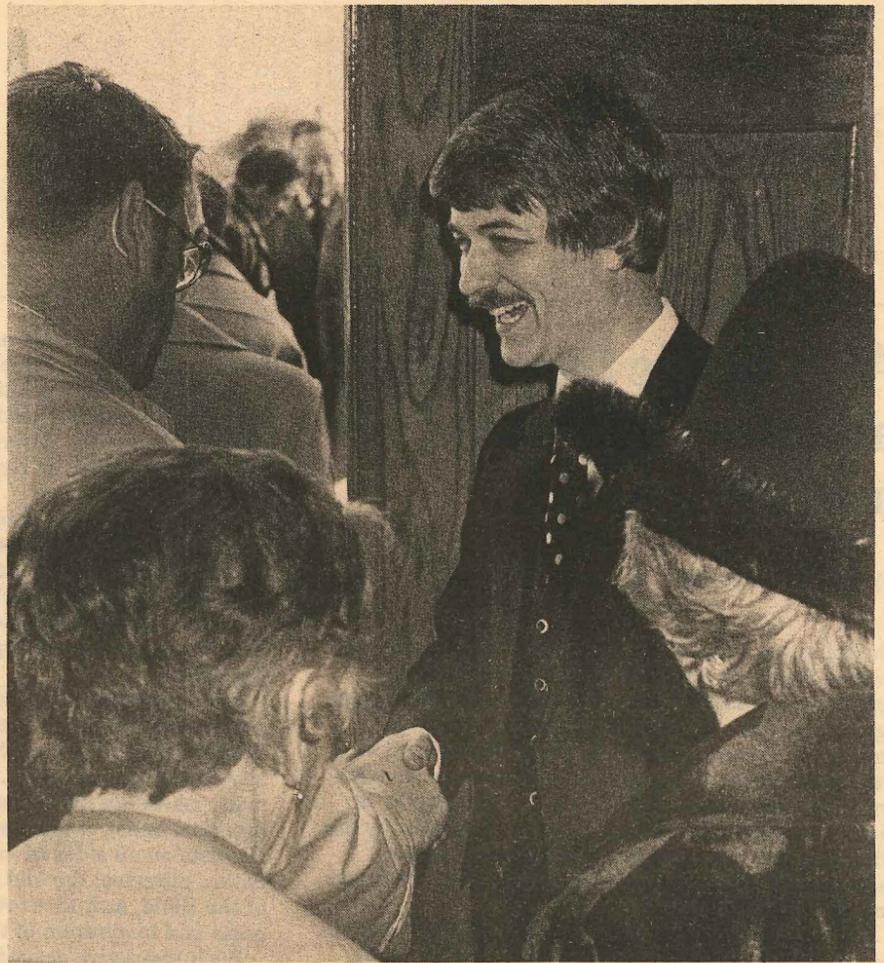
Richard is married to the former Melva Parrish. They were dating when both felt the call to a full time ministry. Richard stated that his wife "plays a very vital part in my ministry. We feel that our ministry is one that God has called both of us to perform."

Their children are Richard, 8, and Jonathan, 6.

Interests are varied, but both David and Richard have a first class amateur radio license. Richard has a general class license, but David is only a shortwave listener.

David also enjoys philately (stamp collecting), bird watching, gardening and canoeing.

Richard's other interests include orchid raising, drawing, painting and writing.



About five years ago Donald made his surrender a definite commitment. He stated, "I was then officially called as pastor of the mission. We organized into a church three and a half years ago. This has been my one and only pastorate."

David Bratcher has been pastor of Henderson First Baptist Church since 1970. He has been active in denominational service and preached the 1978 annual sermon at the Kentucky Baptist Convention.

David said that he and his brother's ministries are similar in methodology and theology. Donald agreed that there were no real differences, but added that he is more conservative than David.

*"To have someone to share common feelings is a definite advantage."—Donald Bratcher.*

Donald and David Bratcher grew up under the influence of dedicated Christian parents. Their father pastored Kentucky Baptist churches for over 50 years.

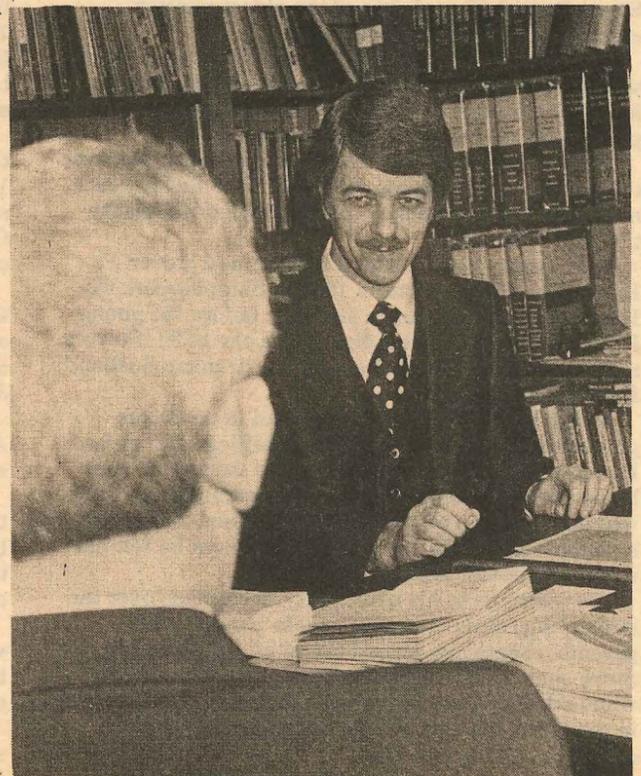
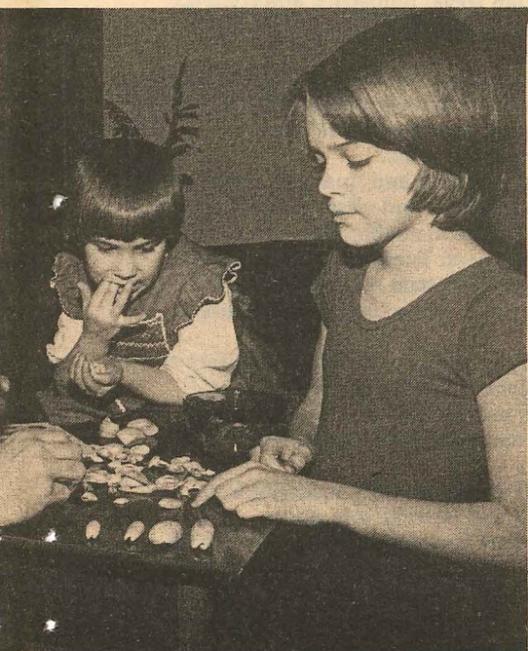
Donald and David both surrendered to the ministry later in life. David stated that their mother's death had a great effect on their decision to enter the ministry.

David had been salesman and manager of a building material business in Virginia Beach until age 36 when he answered God's call. In September 1956 he enrolled at Southern Seminary.

Donald Bratcher stated that "he wasn't going to be a preacher. I was 50 years old before I surrendered." I had been active all my life in Southern Baptist work. At one time I was the state Brotherhood president and was asked to speak at a number of places. I had actually supplied 10 years before I surrendered to preach."

Donald related the story of the mission started at Buttonsberry. He went as a layman with the idea of speaking for two or three Sundays. The services were blessed, attendance increased and soon a Sunday night service was added.

*"A brother has a counselor and friend in the ministry. We can share burdens, situations, problems, victories, joys and needs. And we do."—Floyd Price*



## Academic freedom: an issue in unity and diversity

by Richard Groves

The following scenario is not at all uncommon in the lives of Southern Baptist colleges, academies and seminaries. A teacher makes a statement which goes against the grain of what is commonly accepted among the various constituencies of the institution. Administrators, feeling pressure from those constituents, chastise the teacher for his/her statement. In direct response to the handling of the situation by the administrator the faculty and sometimes students rally behind the instructor. The battle lines are drawn and the hostility begins.

Such incidents thrust back into the spotlight a problem which has plagued Southern Baptists for many years and which will probably never be resolved to everyone's satisfaction: the conflict between academic freedom in Baptist educational institutions and the right of the denomination to control what is taught in those institutions.

Although teachers in many fields can be caught in the center of the controversy the professor of religion is a far more likely candidate for the simple reasons that most Baptists have fairly well defined opinions on religious issues and parents often send their children to Baptist schools precisely because they believe the school teaches theological views consistent with their own.

The issue is sometimes presented in such a way as to suggest that we must choose between the rights of

the individual on one hand and the rights of the institution on the other. Since there are Baptists who feel strongly about each position the question has frequently become a battleground. It seems wise to search for a middle ground where both the rights of the individual and the rights of the institution will be protected.

In my opinion, the basic issue in the conflict is not the right of the denomination to set standards for what is taught but the manner in which the right is exercised. Often the teacher of religion is expected to operate within a theological spectrum which is narrower than the theological spectrum of Southern Baptists.

In a few cases teachers are asked to sign doctrinal statements which are descriptive of what most Baptists believe but which do not reflect the diversity of the denomination. Although Baptists agree on many issues (in my estimation, we agree on all the essential ones), it is possible to find conscientious Baptists on all sides of many issues: belief in demons, Satan, miracles, the end of the world, interpretation of the Bible, attitudes toward war, abortion, euthanasia and inspiration of the Bible.

Such restrictive approaches have several unfortunate consequences. First, they tend to exclude from teaching ranks many people who consider themselves to be members in good standing in Baptist churches. This applies to those on the theological left of Southern Baptist life but also to those on the other end of the spectrum as well.

Second, such a narrowing of theological acceptability borders on creedalism. That is especially the case when a confession of faith is used as a normative statement of what a person has to believe rather than a descriptive statement of what most Baptists believe. In such cases the implication is that what most Baptists believe is what all teachers of religion must believe.

Third, they restrict growth in our understanding of

the faith. Theology is, after all, man's attempt, under the guidance of the Holy Spirit, to understand and explain, to himself and others, the revelation of God in Christ and the experience of newness which has come into the life of man through the Spirit. Hopefully, man's understanding of the work of God will grow as new insights are given. A rigid doctrinal position on the part of our schools makes such growth unlikely or impossible.

I would suggest that teachers of religion be employed on a basis similar to the basis for employing pastors. A pastor is usually called because, among other things, his theology is basically consistent with that of the congregation. If that were not the case he would not have been (or should not have been) called in the first place. But this consistency is considered in broad terms. No church member expects the theological views of his/her pastor to be identical with the views of every member of his church. There is such diversity in most congregations that would not even be possible. Thus, church members are usually satisfied knowing that the theology of their pastor is consistent with their theology at all essential points and they are not threatened by the fact that, at some points, he may not agree with them.

Of course, every congregation has the right to define how much diversity will be allowed; to say to the pastor: "Here are the theological boundaries beyond which you may not go and continue to serve this congregation." But this informal working out of the problem allows the pastor to reinforce the beliefs of the congregation and, at the same time, to express his own convictions even when those convictions are at variance with the views of many members of the congregation.

It is my opinion that this approach would allow a greater degree of theological flexibility in our schools and that this flexibility would be freeing and would lead to a more meaningful theological education for our students.

## Jefferson Street Chapel: one of U.S.'s oldest missions

by Byron Rohrig

Bill Fulkerson had been asked about his philosophy of ministry as pastor-director of Louisville's Jefferson Street Baptist Chapel, one of the oldest mission centers in the United States.

"I can get extremely fundamentalist when it comes to the point that Jesus came to seek and to save the lost," he declared. "Christ can and does enter people's lives and people can change."

If the 41-year-old Fulkerson had needed to illustrate the point he was making, he would have had to reach no further than the history of the 97-year-old institution which he heads.

That history begins with a man named Steven P. Holcombe. He was born in 1835 in Shippingport, Ky. His father had become an alcoholic before the young Holcombe was born and died at the age of 33. Steve's mother, until his death, banned her drunken husband from the household.

At age eight Steve could be found in barrooms gambling with men. He grew up shiftless and violent. His unoccupied time during the five steamboat runs he had made by age 14 was spent gambling. At 14 he was one of group of young boys who beat and kicked a man to death. Later, he shot a man whom he felt had wronged his half sister in courtship.

His marriage to his wife, Mary, took place over the strong objections of her well-to-do parents. Her parents' skepticism turned out to be well-founded, for Steve showed himself to be a poor provider for his wife and their three children. Yet it was an experience in the life of his son, Willie, which began the turnaround his life would take.

Willie's baptism in Louisville's Broadway Baptist

Church, a service witnessed by both Steve and Mary Holcombe, was the occasion of the father's decision to quit gambling. He stuck with the decision and entered business for himself.

Steve's desire to rent out his west end cottage and to move to the center of town nearer his business brought him in contact with a potential renter who happened to be a Methodist minister. Steve accepted the minister's invitation to church the following Sunday, an action which led to his conversion under that minister and his close involvement in the life of the church.

A desire to work with the outcasts of the city resulted in 1881 in Holcombe's employment by James C. Morris, pastor of Walnut Street Methodist Church. This marked the founding of the Holcombe Mission, first located in a vacant storeroom on Jefferson Street between Third and Fourth. Holcombe's starting salary for directing the mission was \$900 a year.

Later that year, the mission moved to a better location a block to the west on Jefferson Street. Then, in 1886, another location was found at 119 E. Jefferson, and the establishment changed its name to the Union Gospel Mission. Holcombe continued to be director until 1889.

Although what is now Jefferson Street Baptist Chapel has had four locations in 97 years, it has always been headquartered on Jefferson Street. It assumed its current name upon moving to 733 E. Jefferson, its present location, in 1964.

The mission has been a service of Long Run Baptist Association since 1941 and is one of three urban missions the association sponsors.

Fulkerson, a native of East St. Louis, Ill. who left the city's Portland Bridge Mission in 1977 to become head of Jefferson Street center, says he is convinced that commitment to the gospel means one is bound to express faith by ministering.

"Where there are the most demands for ministry is where the church needs to be," Fulkerson said. "I believe the biggest need for ministry is in the inner city."

Despite improvements in governmental social services Fulkerson said there is nevertheless an increasing demand upon Jefferson Street Chapel and

similar institutions. The facility spends much of its time answering emergency needs, he declared. Although this must continue, Fulkerson said it is his hope that he and his staff can increasingly work to deal with 'the system.'

"We see the need to devote more time toward organizing the community, to develop a sense of community in this neighborhood. We need to work together as a community for better housing, schools, jobs . . . If we can't take on the whole school system, perhaps we can take on Lincoln School (an elementary school at 930 E. Main St., several blocks from the mission). If we can't change the entire business and industrial community, perhaps we can exert an influence upon the businesses and industries of our own area."

One of Fulkerson's assistants, Wade Tyler, said the Jefferson Street program is a 'three-pronged' one. It involves worship activities and traditional services of the church, Christian social ministries and contract services such as hot meals programs for senior citizens.

Social ministries include weekday club groups for children, youth, young adults and especially for young mothers. A beginning young mothers' club emphasizes homemaking skills.

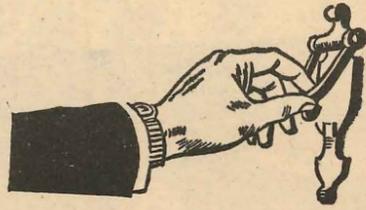
Emergency food, clothing and financial assistance is provided by the mission, and crisis counseling and referral services are also available. The chapel's clothing closet, open each Tuesday, sells good used clothing at low cost. Tyler said many persons will buy clothing from the center while they would refuse it as a gift.

Fulkerson and Tyler are two of six paid staffers at Jefferson Street. Others are Wayne Nolan, chapel pastor; Bill Miller, assistant pastor; Becky Wilson, minister of music and education; and Regina Lewis, secretary.

Also on the staff are six divinity students from Southern Seminary and several volunteers.

Tyler said the effort is always made to involve all persons in the total life of the chapel, whether their primary contact is as worshipers or clients. "We encourage, but do not require, those clients without a church home to join us Sunday," he said.

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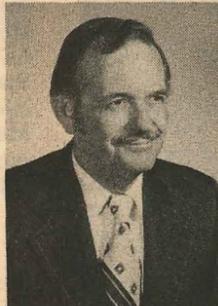
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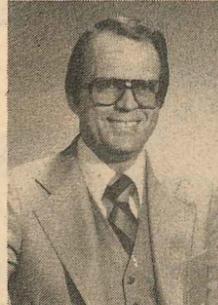
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Program begins at 1:15 p.m. Thursday — Ends Friday 12 noon

Sponsored by Kentucky Baptist Convention, Kentucky Woman's Missionary Union  
and SBC Radio-TV Commission

Since the October premieres of the Home Bible Study Guide and the television and radio program "At Home with the Bible," more than 50,000 requests for the guide have poured into the Sunday School Board's Home Bible Study office.

"At Home with the Bible" is a weekly television and radio program of Bible teaching, music and interviews now airing in more than 1500 communities. The guide is the monthly text for a home Bible correspondence program.

While most of the letters are simply requests to be added to the mailing list for the guide, others tell warm stories of people and their need for Bible study.

Correspondence has been received from families, college students, youth workers, senior adults and people who want to share the guide with someone else.

Many of the writers report hearing about Home Bible Study from their pastors, through state Baptist papers or other church literature. Others write after hearing the guide recommended on "At Home with the Bible."

The statements used here are actual excerpts from letters while the photographs are symbolic representations.



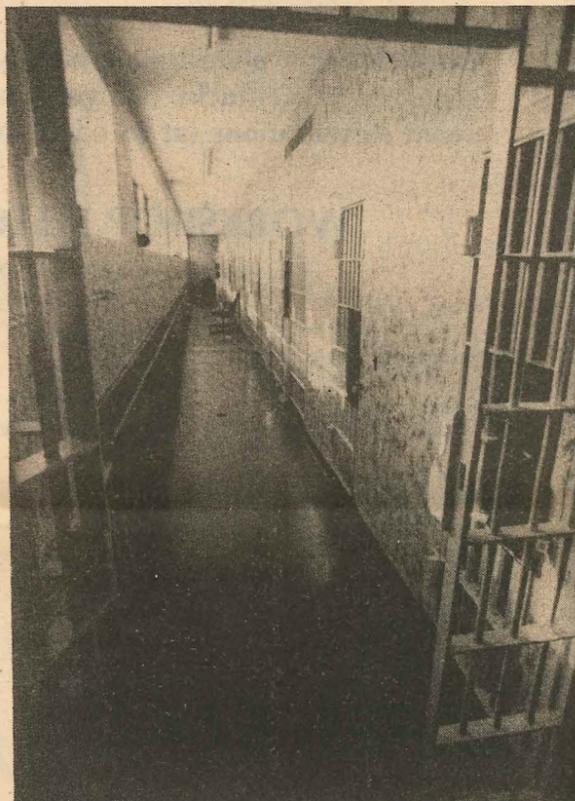
"My husband has been a Christian for many years but my three children and myself are new Christians as of this year. Our pastor suggested we tune you in on Sunday morning and also send for your Home

Bible Study Guide to help us in our growing time. We are anxious to get started."—Yvonne Benedict, Miami, Fla.



"I am a student at East Central University in Ada, Okla., and I room with a girl named Priscilla Morgan. We are both born-again believers but have been looking for ways to enrich our faith. Your Home Bible Study kit sounds wonderful since we have started having Bible studies together on Tuesdays and Thursdays. I'd sure appreciate one of the free kits to share with my roommate. May God bless you for extending this needed offer."—Shelley White, Ada, Okla.

## What they're saying about At Home with the Bible



"Our son is in prison. He has charges to face from several states and is moved from one jail to another. He tells us, and we are praying that he is sincere, that he has truly repented and returned to the Lord and that he is leaving his problems in the Lord's hands for solving. We thought these Bible studies would help him. We are enclosing a check for 10 dollars to help pay for these fine lessons."—Name withheld, Tulsa, Okla.



"A group of 12 will be meeting at my home for the 'At Home with the Bible' program. I am an Acteens leader and desire all of my teenage girls to take ad-

vantage of this opportunity. Could you send me 12 of the Home Bible Study Guides for the girls for this study?"—Jeanne Jefferies, Springfield, Mo.



"Please send me the free kit for Home Bible Study mentioned on the cover of the October issue of Home Life. Do you have lists of books available? I am 65 and alone."—Elizabeth Putnam, Eugene, Ore.

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# WORLD HUNGER DAY

WEDNESDAY, AUGUST 1, 1979

**I WAS HUNGRY,  
AND YOU  
FED ME.**

## Sunday School Lessons

April 1, 1979

H. C. Chiles

### INTERNATIONAL SERIES

**1 Corinthians 10:23-11:1** In the first century many people believed in numerous gods and made animal sacrifices to them in the hope of obtaining their favor. The animal was slain, a very small part of it was burned on the altar as an offering to the god, the priest received another portion and the remainder was sold in the marketplace.

It is not surprising that the question arose among the Corinthian Christians as to whether or not it was permissible for them to buy and consume any of this meat. Some considered such meat unclean, so they refused to eat it. Others did not hesitate to eat it. Because of the diversity of opinions on this subject, the Corinthians wanted Paul to give them a specific rule governing this matter. Desirous of avoiding getting involved in matters related to heathen sacrifices, Paul declined to give them a definite ruling on this subject.

Paul made a practice of solving problems of personal conduct by great principles. He believes he had a right to do anything that was not sinful, but he refrained from doing it when and if there was any possibility of his actions having

### Free but responsible

an adverse effect upon others. He believed that a Christian who was contemplating a certain course of conduct was obligated to consider its effect upon others.

Paul declared that it was permissible for a Christian to be the guest of an unbeliever and eat the food which was provided for him, even if the menu included meat which had been purchased in the shambles, without asking any questions. Should a conscientious believer express doubt as to the rightness of a child of God eating such meat, then it would be best to forego the privilege of exercising his legitimate freedom for the sake of the conscience of the other person.

Instead of seeking their own selfish interests, Christians should test their contemplated actions by the influence which they will have upon others and by the amount of glory which they will bring to God. By the glory of God is meant the bringing of his attributes into prominence and the working out of his purposes. This we do through obedience to his expressed will.

### LIFE AND WORK SERIES

**Romans 13:1-8** God instituted government for the protection of its citizens, the punishment of evil doers and the administration of justice. Each child of God has obligations to the government under which he lives. He should abide by the laws of his city, county, state and nation, and be submissive to said governmental agency unless it should require him to disobey God or to do wrong. The limitation of the Christian's responsibility to be subject to the earthly powers begins only when such subjection contravenes the plain teachings of the word of God.

Wanting his children to do that which is right in every area of life, God expects them to respect the government under which they live, to be subject to it, to support it through the payment of taxes for their share of the expenses incurred in rendering numerous services for its citizens, and to be obedient to the laws in order to have a clear conscience and a wholesome influence over others.

### Citizens of two kingdoms

A Christian should live within his income, pay his bills promptly and refrain from defrauding anybody of anything that rightfully belongs to him. If we treat others as we would like to be treated, then we shall not leave any debt unpaid.

**Romans 13:11-14** Knowing that the Roman Christians were living in one of the most wicked cities, Paul instructed them as to how they should live in order to please and honor the Lord.

In view of the certainty of the coming again of Christ and the uncertainty as to the time of his return, Paul taught that Christians should awaken from spiritual drowsiness and lethargy, dress appropriately by casting aside the vestments which he calls "the works of darkness," and putting on "the armour of light," and walk properly or becomingly as people whose daily strength comes from the strong conviction that Christ is coming again.

## Frank Owen

### Two memories

For almost twoscore years, T. C. Ecton was pastor of Calvary Church in Lexington. He was in his eighties when I began my work there in 1954, but he continued to be a patriarchal source of inspiration and he remained devoted to the visitation of sick and shut-ins as long as he could get about.

Numerous memories of him come to mind but two items in particular stand out; the first had to do with our joint conduct of his granddaughter's marriage ceremony, which I believe was his last act of public ministry.

The family had arranged his part of the ceremony in large print and clipped it in his open Bible to be read. The occasion of the rehearsal proved that it was very satisfactory, but we overlooked one thing. The rehearsal was with the sanctuary lights on. The wedding, itself, was by candlelight.

The procession went smoothly as all the wedding party assembled at the altar. Dr. Ecton opened his Bible to begin, then leaned over to me and said,

"Preacher, I can't see a thing."

It was one of the rare times in my life when I thought fast enough for the occasion. I have always believed it was the Lord who sped up my normally slow mind. I reached back and pulled a candle from the nearest candelabra and tilted its feeble flame down close over the top line of his ceremony.

With the quickness of a much younger man he began and read faultlessly as I moved the flickering light back and forth across the page, over the top of each successive line. His reading was just fast enough to keep ahead of the melting tallow that ran down on the paper, sometimes covering the print. We made it through without a bobble.

The other memory that stands out was a statement he had written in his will: "I am glad that God is to be my judge." I have pondered that repeatedly. Was he thinking of the sometimes harsh injustice of human "judges," so willing to reach conclusions with limited knowledge? Well, maybe. Most likely his mind was on the gospel he had preached; namely, the love, mercy and forgiveness of all us sinners.



## Christian Education

### Southern Seminary trustees approve three-year program

The trustee executive committee of Southern Seminary has approved a three-year program in religious education, leading to a master of divinity in religious education degree.

The new plan combines features of the current master of religious education degree and the master of divinity degree. It requires the same biblical core and historical-theological studies core as the present master of divinity program. The major difference occurs in the third core area which will include educational courses currently included in the present master of religious education.

The new program is for church staff members and others who do not plan to be pastors. It is particularly designed for those who would serve as ministers of education, ministers of administration, ministers to youth, ministers to children, campus ministers, editors, curriculum writers and others who desire the greater content and depth available in a three-year program of study.

The seminary will continue to offer the two-year master of religious education degree.

### New Orleans Seminary begins Christian radio broadcasting

New Orleans Baptist Theological Seminary has begun broadcasting continuous Christian programming over its over radio station.

Station WBSN-FM, located on the seminary campus in east New Orleans, broadcasts from 10 a.m. to 10 p.m. Monday through Friday.

Station manager Paul Gericke said the station will serve as both an educational tool to give seminary students experience in programming and station operation, and as a missionary arm of the seminary, providing an outlet for preaching, evangelism and Christian music.

The station was constructed with equipment donated by New Orleans resident Mrs. Henry Thomas. Its operating expenses will be from contributions.

### Cook to coordinate Georgetown College church relations

Steve Cook, named assistant director of admissions at Georgetown College last September, has been appointed coordinator of church relations at the school.

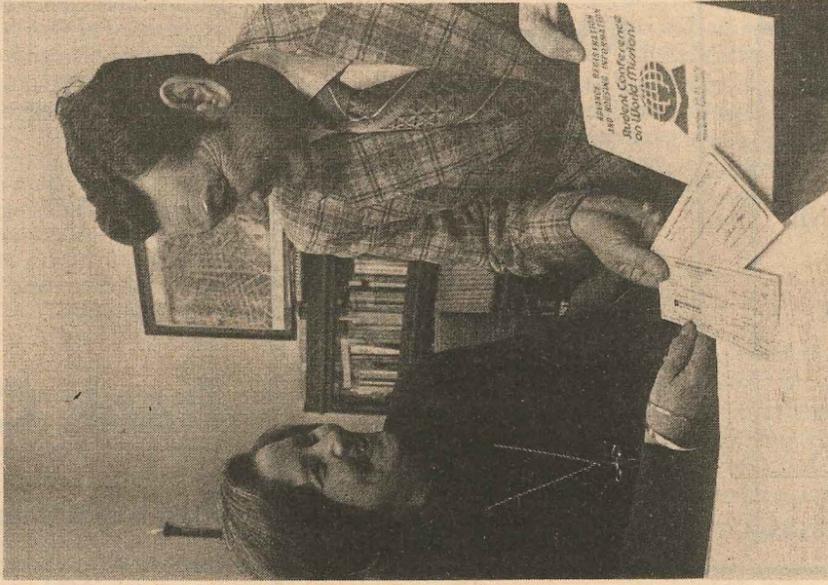
Cook, a 1973 Georgetown College alumnus,

received the MDiv degree from Southern Baptist Theological Seminary in June 1978.

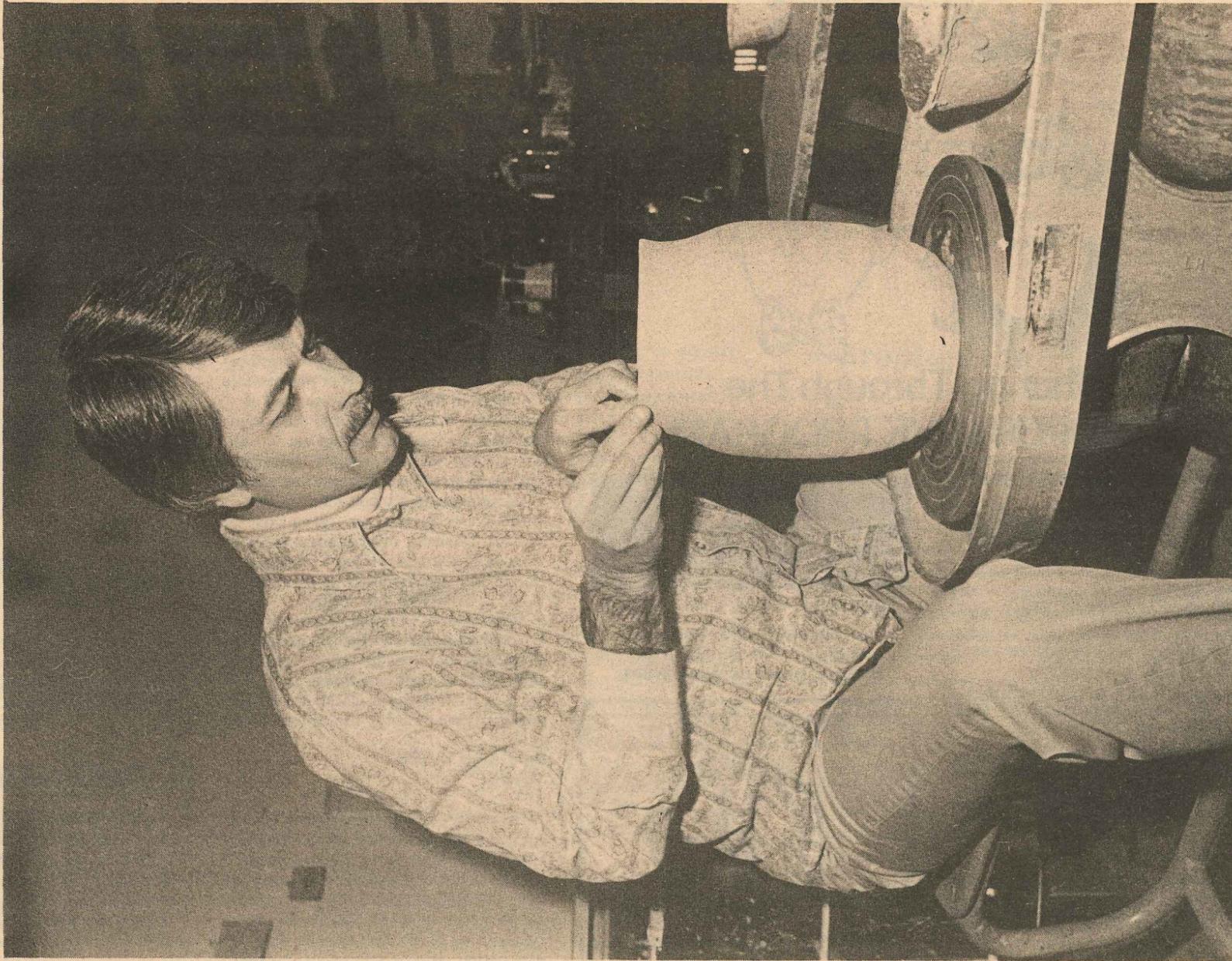
Continuing his work as assistant director of admissions, his new responsibilities will involve him more directly with Kentucky Baptist churches.

Ben M. Elrod, Georgetown's president, expressed his belief that Cook's appointment will further strengthen the tradition of cooperation that has existed between Georgetown College and the Kentucky Baptist Convention.

Cook is married to the former Marsha Downey. They are the parents of two children.



Neil Magee and Benton Williams, consultants in National Student Ministries of the Southern Baptist Sunday School Board, smile over the first two registration deposits for the Student Conference on World Missions to be held Dec. 27-31 at the Grand Ole Opry House. One of the deposits was for a group of 10 students from Louisiana State University, Shreveport, and the other from Janie House, South Carolina's Baptist Young Women's director. The conference includes Bible studies, seminars, worship services, a commissioning service and 100 home and foreign missionaries for the expected 4000 participants.



W. Wayne Price, shown at his pottery wheel, is one of the brothers featured in this issue. Story on pages 6 and 7.