



## RTVC asks for nominees

The chairman of the search committee has issued a request for nominations for president of the Radio and Television Commission to succeed Paul M. Stevens.

Anyone wishing to nominate a person for this office should write to Fred W. Isaacs, Box 666, Cosby, TN 37722. Isaacs said all nominations should be in writing. He will not accept telephone suggestions.

The letter of nomination should give the candidate's history and present position. Anyone wishing to apply should follow the same procedure.

## Board cites insufficient aid

Although overall participation in Annuity Board programs continues to grow, many churches and agencies in the Southern Baptist Convention still provide either inadequate or no retirement planning for their ministers or employes, an SBC Annuity Board spokesman said.

Darold H. Morgan, board president, says the board continues to recommend that churches and agencies enrol their ministers or employes in a plan on the basis of contributions equaling at least 10 percent of the employe's total compensation if they want to provide an adequate retirement.

About 22,000 Southern Baptist churches out of 35,404 are now providing protection for their ministers or employes through the Southern Baptist retirement programs, he said.

## Religion plays key role in Mideast peace treaty

"And they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war anymore."

Reciting that ancient vision of peace from the prophet Isaiah the Moslem president of Egypt, Jewish prime minister of Israel and Christian president of the United States signed a historic peace treaty ending 30 years of hostilities between the two Middle East nations.

Perhaps never before had instruments of peace among nations been signed on such a spiritual note. The argument is made, in fact, that the peace would never have been reached without the intense religious commitment of the principals.

At the ceremony on the north lawn of the White House Mar. 26 Anwar Sadat, Menachem Begin and Jimmy Carter all cited Isaiah's hopeful vision.

More than 28 centuries later, after all the documents had been signed, President Carter concluded his remarks by calling on God's help to achieve the eventual peace hoped for by the three modern day leaders: "We pray God together that these dreams will come true. I believe they will."

Besides quoting the Isaiah vision located in chapter two, verse four, of the Old Testament book, Carter also quoted an appropriate passage on peacemaking from the Holy Book of the Moslems, the Koran.

Sixteen months ago when Carter made his first bold gamble for peace in the Middle East by calling Sadat and Begin to Camp David for a summit meeting the three had issued a call for prayer to peoples of all faiths around the world.

Throughout the lengthy and frustrating search for a treaty Carter seized again and again the common religious commitment of the two middle eastern leaders. He would not let them forget the vision.

And when peace, conditional as it is, was reached and the two came again to Washington to sign the treaty they joined the American president in highlighting the spiritual dimension of the new agreement.

Sadat called his, Begin's and Carter's efforts a "sacred mission." He paid lavish tribute to Carter as "the man who performed the miracle," and declared "he was armed with the blessing of God."

SBC president Jimmy Allen was among four Southern Baptists present at the signing by special invitation. The others were Charles Trentham and Fred Gregg, Carter's pastor and Sunday school teacher respectively, and Earl Dove, Dothan, Ala.

## SBC hunger response is good but more relief funds are needed

Southern Baptists, in an "outstanding response to world hunger needs," have now provided the Foreign Mission Board with the opportunity to deal with the issue on a much broader scale.

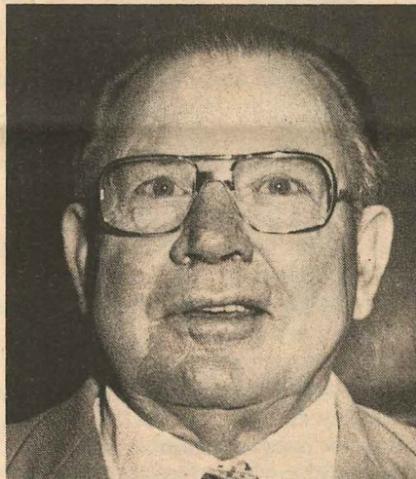
John R. Cheyne, associate consultant of relief ministries, said the record giving to relief ministries in 1978 plus new hunger fund utilization guidelines approved in December 1978, present the opportunity for dealing not only with crisis hunger but with chronic hunger.

## Oklahoma WMU director killed

Mrs. Marjorie L. Bartlett, 62, member of the Baptist General Convention of Oklahoma board of directors, died Mar. 13 after being attacked and beaten Mar. 12 by burglars she surprised inside her home.

Police said the Bartlett neighborhood in south Oklahoma City had been plagued by a series of breakins recently.

Mrs. Bartlett, a longtime Woman's Missionary Union worker, directed the WMU at Capitol Hill Baptist Church, Oklahoma City.



Miller

## Nevada convention names editor

Vern A. Miller has been named the first editor of the Nevada Baptist, state paper for the new Nevada Area Baptist Convention which was officially formed in October 1978.

Miller, 60, retired from the Navy in 1958 and for the past 20 years has been editor and publisher of newspapers in northern Nevada. He most recently was city editor of the Fallon Eagle-Standard, where he and his wife, Monnie, were the last two charter members of the First Southern Baptist Church.

Miller attended University of Nevada school of journalism and graduated from the Armed Forces Information School at Carlisle, Pa.

The first issue of the Nevada Baptist was published in February. It is currently a monthly distributed to members of 75 Southern Baptist churches and missions throughout Nevada and on the fringes of Idaho, Utah and California. Plans are to increase publication to twice monthly by fall.

## Mrs. McCall dies in Memphis

Mrs. Ellen Edens McCall, 1978 America Mother of the Year, died at Baptist Memorial Hospital in Memphis Mar. 23 after an extended bout with cancer.

The 57-year-old Southern Baptist church and civic leader was the wife of John W. McCall, Memphis physician.

She was the sister of David Edens, noted Christian counselor of Columbia, Mo.; daughter-in-law of the late Judge John McCall, long time chairman of the Brotherhood Commission and sister-in-law of Duke McCall, president of Southern Seminary.

Southern Baptists gave a record \$1.74 million for relief ministries in 1978. Of the total, \$1.55 million was designated by the donors for hunger and relief and only \$194,469 for world relief. More than \$1 million of the contributions was received during the last four months of the year following World Hunger Day and a convention-wide Convocation on World Hunger. The previous record was \$1.67 million in 1976.

"In response to the challenge, extensive programs are now being planned or have already been initiated which will enable missionaries to work with local people in planning long-range development," Cheyne said.

The Southern Baptist Foreign Mission Board had appropriated more than \$843,000 of the year's giving by the end of 1978. In the first three months of 1979 the board appropriated another \$400,000 to hunger projects and \$126,000 to relief work. The record giving has continued in early 1979 with a total of \$278,214 being received in the first two months.

The strong upsurge in world hunger giving in recent months, resulting in a current balance of about \$1.4 million in this fund, has allowed the board to move ahead with some major projects which previously were ruled out because of cost.

Among these are several dams for irrigation of wide areas of chronic drought such as in Upper Volta and parts of Brazil. Several of these projects could conceivably involve more than a half million dollars each.

Other hunger and relief projects planned include food production assistance, food preservation by construction of grain silos, nutritional assistance and training, children's and well-baby clinic and family planning centers.

Even though both hunger and relief funds are administered through the relief ministries office, the two types of contributions are kept separately. The board uses them to best advantage while honoring the designation of the donor.

This has presented another challenge in relief ministries planning—the depletion of funds available for general relief work. Relief funds in 1978 were used up as quickly as they were made available. In early 1979 the relief funds were virtually depleted with only a little over \$6,000 left. When a major flood hit Brazil, calling for about \$300,000 in aid, the relief fund total had barely reached \$20,000.

Some money was reallocated from other relief projects to help meet the Brazil emergency. But these funds will have to be replaced for the other projects to continue. To date, the board has provided \$285,000 to aid in the Brazil emergency.

Although the board had the hunger funds needed to aid the Brazil flood victims with food, it is still short on relief funds. Less than \$3,000 remained in undesignated general relief funds at the time of the March board meeting.

## \$3.5 million goal at SEBTS

Trustees of Southeastern Baptist Theological Seminary adopted a \$3,143,884 budget for 1979-80, elected Robert H. Culpepper as professor of theology and joined in a kick-off conference for the 28-year old school's \$3.5 million capital and endowment campaign.

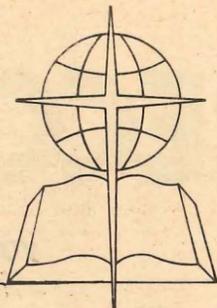
Culpepper, professor of theology at Seinan Gakuin University in Fukuoka, Japan, since 1953, will join the Southeastern faculty late in the 1979-80 academic year. A Southern Baptist missionary, Culpepper is presently on furlough in the United States, but will return and complete his responsibilities in Japan before coming to Southeastern.

During their semi-annual meeting, the Southeastern trustees joined the seminary's Development Council, faculty, staff and friends in a kick-off leadership conference for the school's \$3.5 million campaign. The fund-raising effort will extend over three years and seek gifts from Baptists and others.

*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

### 'Help for Families' in Orlando

The annual national seminars sponsored by the Southern Baptist Christian Life Commission have become increasingly popular. The one this year drew 750 participants. The theme, "Help for Families," and its Orlando, Fla., meeting place doubtlessly enhanced its popularity.

As usual the seminar members were presented an avalanche of interesting and thought provoking material. Any one of nearly a dozen papers presented could have profitably occupied the participants the entire time for the meeting. Unfortunately pastors and other participants will have time to digest but a fraction of the information before plunging back into the daily rigors of their ministries. We have tried to share some of the information presented and the viewpoints expressed on page 3 of this issue of Western Recorder.

We learned some encouraging things, heard some discouraging facts and were presented some provocative proposals.

One encouraging thing learned was that all the alarmist predictions made 10-15 years ago about marriage and the family have not come to pass and won't likely ever happen. The prediction that marriage would soon be outmoded and that men and women would simply live together whenever they pleased for as long as they pleased without going through the trouble and expense of marriage and divorce has not come to pass.

Actually the total number of marriages in the United States has increased every year since 1957 except for 1974 and 1975 when there were slight decreases. George Gallup Jr., who participated in the Orlando conference, told us his findings indicate that so far as Americans are concerned, marriage is here to stay. A recent Gallup poll indicates the percentage of Americans who say they are satisfied with their family life has increased over the last five years.

A very interesting statistic indicates that even divorce doesn't greatly discourage marriage. One third of all divorced persons marry within one year after divorce and one half within three years. When I heard this I recalled a conversation between an Englishman and an American I heard of several years ago. The Englishman chided the American by observing that according to the divorce statistics America is truly the land of the free. "But," replied the American, "according to our marriage statistics America is still the home of the brave." And so divorce for many in America is rejection of a spouse, not a rejection of marriage.

But the popularity of marriage among Americans is not the whole story. Divorce is also growing at a tragically high rate. The divorce rate has doubled in the last 10 years which, taken with the marriage rate, makes the United

States the most married and the most divorced nation in the world.

There is another part of the current picture of the American family that must be considered. In spite of the popularity of marriage, the number of adults in the United States who choose singleness as a lifestyle is amazingly high. Today in America there are 52 million adult singles and 47 million couple units. Some of these singles never marry, some are divorced, some separated and some widowed. Indications are that two out of every five children born in this decade will grow up in single-parent homes.

The above statistics and other obvious conditions of family life today lead to one inescapable conclusion: American family life is in trouble. But what does all this have to do with Southern Baptist churches in 1979? Much!

Millions of these troubled families are in Baptist churches and millions more of them could be ministered to by Baptists. But how many churches have the resources to help or are even willing to learn how to help?

Traditional viewpoints on marriage, divorce and singleness as a lifestyle along with reluctance toward any change render the majority of Southern Baptist congregations totally ineffective in ministering to multitudes of hurting persons. In the majority of Southern Baptist churches the never married, the divorced and the widowed have felt out-of-place and not welcome and not really a part of the congregation. Most of the church program and activity is geared to the two parent family unit though "single families" now constitute 21% of all United States households.

In view of the plight of American family life today churches have an urgent responsibility to help in at least two places. One is in the church itself where much help can be offered through Bible teaching, preaching and specialized training such as marriage enrichment conferences.

The other place is in the homes of church families. Churches can help sincere parents make their homes laboratories of Christian living for adults and children. Church programs can help but never replace the home. This is made clear by another Gallup poll in which 75% of parents said the home is the most important, 16% said the church and three percent said the school is the most important in the religious training of youth.

The Orlando conference on "Help for Families" was a start but only a tiny drop in a big bucket.

### Wally Peterson writes a valuable book

"Thy Liberty In Law" is a new book released by Broadman Press which is a must for those con-

cerned for religious liberty and the church-state separation principle. This book was written by Walfred Peterson, former staff member of the Baptist Joint Committee on Public Affairs and now a professor of political science at Washington State University. It is the clearest and most understandable treatment of Supreme Court decisions on church-state separation I have ever read.

Peterson's review of Supreme Court decisions relating to public funds used in private and religious schools impressed me again with how great the pressure has been and still is for gaining tax support for religious schools. By now parochial schools have gained some indirect state aid such as transportation, textbooks, scientific equipment, etc., but direct aid such as tuition grants, income tax credits for tuition and vouchers to be used in church sponsored schools have been denied by the courts.

One impression which comes from such a study is that parochial schools are finding it harder and harder to make ends meet without government funds to help. At this point I could not help but think of the growing number of Baptist elementary and high schools and how they will fare financially in the years ahead.

Education is costly even on the elementary and high school levels. If there is any doubt about this fact, just look at the expenditures for public schools in any city or country. Granted there may be some waste of public education funds, how can private and church sponsored schools find enough funds for quality education without looking to government help?

The main source of income for church sponsored schools will be tuition paid by parents. Some parents, reacting to forced busing, the elimination of prayer and Bible reading in public schools and other objectionable characteristics of public schools today, are willing to pay tuition but many parents cannot or will not make this sacrifice. Church sponsored schools will find it harder and harder to find sufficient funds as the current enthusiasm of their patrons wears away.

Here's a prediction. Baptist elementary and high schools that survive will eventually join Catholics and others in seeking public funds in spite of our historic hard line on no public funds for parochial schools. Convictions tend to weaken in face of financial need for survival.

How much better it would seem for Baptists to stick to public schools which have served American society so well. Granted public schools have some objectionable characteristics, some of these could be temporary and others could be overcome if we devoted the same enthusiasm and effort to them which is now being directed toward church schools.

However one feels about this issue, Peterson's book is very helpful. It is available at Baptist Book Stores.

More than 700 Southern Baptists from 25 states listened to and dialogued with marriage and family specialists in a three day conference last week in Orlando, Fla. Generally listeners agreed with the speakers but some questions and comments during discussion periods indicated sharp disagreement, especially with speakers like Mrs. Phyllis Schlafly, the most noted opponent of the proposed Equal Rights Amendment to the United States constitution.

This conference was most informative and helpful to this editor. The following synopses of some of the major addresses are shared for the sake of readers who are interested. See also an editorial on this topic on page 2.

Editor

## Marriage is here to stay

The American family, although buffeted by a variety of forces, is here to stay, pollster George Gallup Jr. told the national seminar on "Help for Families."

Defying popular stereotypes, "three women in four in the United States say marriage and children are among the important elements that would provide the ideal life for them," Gallup said.

Gallup, whose research organization has done extensive research on future trends for the family in America, further noted that only nine percent of American women opt for the 'career girl' lifestyle, "at least as a permanent way of life." And 44 percent of the women who opt for marriage and children "say they would prefer not to have a job outside the home," he said.

"A remarkable 91 percent of the American people—including the overwhelming majority of young adults—say they would welcome more emphasis on traditional family ties in the years ahead," he said.

But Gallup, who urged his listeners to come up with "new and creative efforts to 'help families,'" said research also shows that forces do buffet and fragment American families.

He cited a recent Gallup Youth Survey which indicates problems for families of the future because of problems such as abuse of sex and drugs, poor family communication, the influence of television, high mobility and the fact that grandparents no longer live in the same households with their children and grandchildren.

But he added, "Many of the problems confronting families today could be due in some measure to a decline in the proportion of Americans who say they have received religious training in their youth—from 94 percent in 1952, to 91 percent in 1965, to 83 percent today.

"I feel that it is appropriate to relate the decline in religious training to a breakdown in family communications since the impact of religion in many American homes would appear to be a powerful one, judging from a national survey we have just completed," Gallup said. "The Princeton Religion Research Center, of which I am co-director, conducted this survey on religion in the home to present the findings at this seminar."

## Singleness is family

Churches must consider singleness as much a "family" as the traditional family, according to a sociology professor of a Baptist college.

Sarah Frances Anders, professor and chairperson of the department of sociology at Louisiana College, Pineville, La., told seminar participants that singleness is a family option being chosen by more and more Americans and the church must accept the concept of "singleness as family."

Historically, Anders said, non-marriage has been considered a deviancy equated with "a harelip, retardation or leprosy" and thus threatening to the traditional institutional family.

There is a deficiency of marriageable males, she said, due to the sex ratio at birth and the fact that males die younger than females. Therefore, she concluded, if the church demands marriage as the ultimate life experience for all persons, it can be attained only "in the frequent and general turnover of partners."

There are more single units in America today than couple units (52 million singles compared to 47 million couples), according to Anders, who claims a place in the single majority. She also pointed out that the number of non-married living alone has increased 50 percent during the 1970s.

In contrast to the stereotype "swingle" image, Anders said most singles have responsible, contributing, stable and creative lifestyles. "They have everything we would call 'family living' except a spouse," she asserted.

While she admitted there has been a sharp increase in the number of cohabitating couples, she said they represent only about one percent of all households at

a given time and therefore pose no serious threat to the family.

She said the church also must come to grips with the homosexual family that avoids heterosexual marriage, choosing singleness instead. She said she neither condones homosexuality nor any other sexual relationship outside of marriage, but she believes the church should face these issues.

## Churches, agencies, seminaries failing

Kenneth Chafin, pastor of South Main Baptist Church, Houston, Tex., spoke bluntly about the need for Southern Baptist churches, seminaries and agencies to get serious about family ministries.

Citing a series of ministries at his church aimed at both troubled families and trouble prevention, Chafin challenged churches to avoid the pattern of the medical community in marriage and family ministry. "Medicine is not as geared to health as to illness," he asserted. "One reason so many people are nervous about what you plan for families is that they think you only plan something for families when they are about to fall apart."

Formerly a professor at two Southern Baptist seminaries, Chafin had this to say about theology and seminary responsibility:

"To move with all deliberate speed (in the area of family life) is going to call for some pretty radical changes. Our highly individualistic theology is going to have to give way to more of an understanding of community, both in the church and of our understanding of the nature of people in systems.

"This means," he continued, "that our theological seminaries are going to have to look at what they are doing. I don't see much being done to help the families of people who are in the process of preparing for church leadership. The curriculum has too much Greek and Hebrew in it and is too light in all understandings of healthy relationships. The average student gets in and out of seminary, and does well,



but doesn't have the foggiest notion of how to get along with people or to deal with crises or problems. This is true not only in staff relationships but in family relationships.

"If all they (the students) do is copy what they see in their professors who, by and large, are moonlighting to make a living, and copy how they are treated as families, we're already in trouble," Chafin declared.

Turning to other SBC boards and agencies, Chafin, a former Home Mission Board executive, said, "I think our boards and agencies will have to adjust to the fact that the world is not divided into program statements but into families, and probably be a little bit more sensitive to this, although it will be a strain."

Declaring that Baptists in general "have not yet put divorce in the context for forgiveness and beginning again," Chafin, whose church has gained national attention for ministry to divorced persons, observed:

"I think we will have to develop an approach to Bible interpretations which will allow us to soften our traditionally very legalistic understanding of what the Bible teaches on divorce by putting it in the context of the redemptive theme of the Bible.

"We're not compassionate enough, we're not consistent enough and it's my feeling that we're not correct in our understandings of the teaching of the Bible. This has got to be dealt with or we are in trouble."

## Two views on ERA

Theologian Harvey Cox told a national seminar on "Help for Families" that the women's movement "is too timid, not quite cosmic enough, not sufficiently sweeping in its goals."

The Harvard Divinity School professor, who expressed support of the Equal Rights Amendment, but disillusionment with the "distortions" in the

women's movement, appeared on the same platform with ERA foe Phyllis Schlafly, who proclaimed that the fruits of ERA will damage family life.

Both drew applause from more than 700 persons registered for the seminar sponsored by the Christian Life Commission of the Southern Baptist Convention, although some questioners from the floor took exception to some of Mrs. Schlafly's points.

Cox urged for a broader view of liberation of women than ERA. Mrs. Schlafly, who said she favors equal rights for women strongly, opposed goals laid down by a group of women's liberation leaders who engineered the effort to get ERA launched and ratified.

Basing his observations on the Bible, Cox declared. "I believe God created men and women to live in mutual submission."

He urged his listeners to take a larger view—"to go beyond the timid and modest goals of simply including women in positions of power and privilege to a vision of the world which is more in keeping with the kingdom of God.

"What I am talking about far transcends anything constitutional amendments can give us," said Cox.

"Let's get our enemies straight," he said. "It isn't the women's movement destroying families in the world today. It's injustice, war, hunger, unemployment and death."

Mrs. Schlafly, who admitted that many other things disrupt family relationships, said the results of ERA would have "devastating effects on moral, legal and economic integrity of the family unit."

Morally speaking, she said, the women's liberation movement "inculcates women with an inferiority complex" by destroying their self-esteem, making them feel like second class citizens if they don't want a career at the expense of marriage and family, and casting men in the role of the "enemy," who must make up for all the problems women have experienced.

From a legal point of view, she said, ERA would make all laws "sex neutral," resulting in such things as women on the battlefield, release of husbands from responsibility for supporting their wives and removal of special benefits which give "helping hands to widows."

## How to quarrel constructively

Southern Baptists attending the Christian Life Commission's national family life seminar a Baptist psychotherapist and marriage counselor say that "marriage may be the last stronghold for meaningful male-female intimacy in today's impersonal world."

David Edens, who directs the marriage and family program at Stephens College, Columbia, Mo., identified communication, companionship, domesticity, vocational compatibility, celebration, and sexual satisfaction as key ingredients to a happy marriage. He also gave tips "for having a constructive quarrel with your partner."

Edens, whose address was interrupted repeatedly by laughter, began on a serious note, pointing out that 37 percent of all first marriages and half of all second marriages now end in divorce.

He identified communication as "the bottom line, the denominator" in a fulfilling marital relationship. Communication involves two processes, he said, "listening to and speaking out."

Communication within marriage, he said, includes the ability to express hostility constructively. Edens told of a counseling session with one couple having marital problems during which he asked the wife how she handled her hostility toward her husband, to which she replied, "Well, when he leaves in the morning, I swish his toothbrush in the toilet bowl."

Anger, he went on, is not wrong in itself and needs to be disposed of positively.

Edens said that in spite of the increasing acceptance of the fact that "being single isn't a sign of shame or a badge of failure," nine out of 10 persons in America marry at least once. Companionship is a need cited frequently "as a preference leading people into marriage."

With ever-increasing leisure time, the place of companionship is elevated even further, he said. He expressed the view that "many times extra-marital sex is not for sex itself but for attention, affection, appreciation, ego stroking; in short, it is a substitute for the companionship missing in the marriage."

Sexual satisfaction, he said, does not rank at the top of most people's lists for requirements for a happy marriage relationship, in spite of the popular conception that this is the case.

Edens suggested several "ground rules . . . for having a constructive quarrel with your partner," including right timing, sticking to one issue, sharing one's areas of vulnerability, dropping an issue once it has been exhausted, refraining from asking questions to which the answers are obvious, being willing to compromise, and being ready to forgive.

For most of her seven years she has been alone, but through a miracle of circumstances and answered prayer . . .

## “Jennifer has a family”

by Judy Touchton

For most of her short life, seven-year-old Jennifer (not her real name) has been alone—at least legally.

Her parents, according to law, are Sellers Baptist Home and Adoption Center, a Southern Baptist and operated ministry to unwed mothers and couples seeking adoptive children.

She spent her first 18 months of life in a nursery for handicapped children after she was born to a young woman at Sellers. But unlike most of the children at Sellers, she was never placed for adoption. She had little if any future; no hope for a “normal” childhood; by some predictions, no hope for life at all.

A rare disease, akin to Mongoloidism, struck Jennifer with all-out fury, causing near blindness, deafness, curvature of the spine, deformities, facial disfigurement, retardation.

Though constantly threatened with institutionalization, she had physical care, necessities. But not the love of a family. And though it saddened all who heard of Jennifer, no one expected much change.

But now, through what could be termed a modern miracle of fate, circumstance and answered prayer, Jennifer has a family.

When Jennifer was about 18 months old, a young woman searching for direction to her life, and her mother, went one day to a nursery for handicapped children, just to help out.

“We were told most of the children in the handicapped part of the center were waiting placement in an institution—or waiting to die,” said the daughter. “All had family except one—Jennifer.”

“She was lying in the bed, totally unaware of events, with a deadpan smile the first time I saw her. The nurse said she was like a newborn baby; she didn’t even crawl.

“After I fed her and put her back in the bed, she pulled up by the side of the crib, laid her head over on me and

smiled. That smile melted me. You could see what love could do . . . even for a short time.”

Daughter and mother started home, finished with their day of volunteering. After about two blocks, they stopped on the side of the road and cried.

The daughter wanted to bring Jennifer home for a weekend. “Mother insisted they were not going to let a single, 18-year-old girl bring a child home. But in my persistence, my youthfulness, my ignorance, I just knew the Lord had a hand in it.

“Jennifer was come to this house . . . to be part of this family. There were just too many coincidences,” the daughter, now married, said.

Jennifer is not pretty. She has a protruding forehead, her head is oversized. Her arms and legs are frail, too weak to support her body. She stands, with help, about knee-high to adults. Her head sometimes is bobbles, a tiny person forced into a misshapen body.

She sits in her little rocker in the family room, in her red jumper with her hair pinned back with matching red barettes, as much a part of the warm Christian family as the three natural children: two adult daughters and a teen-age son.

But she was not always so accepted. When mother and daughter first brought Jennifer home the father was unmoved. “I wasn’t going to get hooked up with any little girl. I didn’t want to get attached,” said the father. “But I did.”



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By the second time the family took Jennifer back to the nursery “It was like leaving a member of our flesh and blood.”

They began talking of adoption but a doctor discouraged them. “He painted the blackest picture he could . . . almost chastized us for even considering adoption,” daddy says.

But another doctor asked: “Do you love her now? Is she repulsive to you now? Terrible things could happen, but if you love her . . .”

Five years ago, May 1974, the family brought her home . . . as a foster child. In those five years, each family member found Jennifer filled a need, strengthened their faith.

But why adoption? Why legally bind themselves?

“I want her to have my name,” the father sighs, tears welling in both eyes. “It’s just that little difference that keeps her from being ours completely.”

Besides, Jennifer’s family has a

dream, a vision of sorts, that she will be healed.

“They don’t have any doubt,” says Mary Dan Kuhnle, director of Sellers. She and others on Sellers’ staff rejoice at the probable adoption of Jennifer—marking success in real human lives and symbolizing the value of their ministry.

Jennifer’s father, officially around May 1979, explains, “Our first prayer was for the Lord to let her know we love her. And he has. He has blessed and allowed her to see, walk (until a fall) and function close to a normal child.”

“Her special needs make her a special person. But her special needs are no more than many people have . . . her needs are just visible. Besides, God will heal those handicaps one day.

“Should the Lord see fit to take Jennifer tomorrow, it would not dampen our faith . . . because we know the healing has taken place already—in her spirit.”

The Sunday School Department  
invites you to join  
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for a conference on  
**FUTURISTIC THINKING AND  
ITS USE IN DEVELOPING  
SUNDAY SCHOOLS**



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SEMINAR begins at 1:00 P.M. on Monday, April 30 and concludes Tuesday, May 1 with lunch.

OTHER PROGRAM PERSONALITIES: Dr. Morton Rose, speaking on the “Future of Southern Baptist Sunday School Work”; Dr. James Rennell, leading discussions on “What Bible Study will be like in the 1980’s”

### Passion of Christ Pageant

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“Hour of Power” Soloists

Betty Jean Chatham  
Pianist and Arranger

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Thursday, April 5 and Friday, April 6

8:00 P.M.

All seats reserved. Tickets (\$2.00) may be purchased at Auditorium Box Office until certain time.

# Mountains to the Mississippi

## Congregations

**Prayer chapel to be dedicated**  
The members of Rockford Lane Baptist Church, Louisville, will dedicate a pentagonal prayer chapel Sunday, Apr. 8. The church began a 24-hour ministry of intercessory prayer in September 1975. The new chapel will be used to continue that ministry.

According to pastor Rolfe W. Dorsey the congregation will dedicate itself anew to the ministry in the 10:50 a.m. worship service and will follow with a brief outdoor service at the chapel.

**Passion pageant at Walnut Street**  
The choir and orchestra of Walnut Street Baptist Church, Louisville, will present a "Passion of Christ Pageant" at 8 p.m. Apr. 5 and 6 at Louisville's Memorial Auditorium.

The fully staged and dramatized presentation will feature "Hour of Power" soloists Toby and Barb Waldowski and pianist and arranger Betty Jean Chatham.

All seats are reserved and tickets may be purchased for \$2 at the auditorium box office until curtain time.

**Clifton women mark milestone**  
The women's prayer breakfast of Clifton Baptist Church, Louisville, observed its fifth anniversary Mar. 17.

Helen Parker has coordinated the group's monthly programs these five years and recounted the organization's history.

Men of the church were invited to the occasion; about 60 persons attended. Recognition was given the member attending every meeting for five years.

Jane Holloway, former Miss Alabama, was guest soloist. James H. Cox, associate editor of Western Recorder, was speaker. Bob Williams has been pastor of the church for 16 years.

**Evans on furlough this summer**  
Mr. and Mrs. Bobby Evans, Southern Baptist missionaries in Singapore, will be in the U. S. for a short furlough this summer. They were missionaries in residency at Campbellsville during furlough in 1974-75.

Cindy, a daughter of the Evans, and Martha Ragan, daughter of Mr. and

Mrs. Garrett Ragan, faculty members of the Baptist Seminary in Penang, Malaysia, recently returned from a three-week tour in China.

Among the places visited was Kwei Lin where Cindy's grandparents, Mr. and Mrs. Robert Bausam, were Southern Baptist missionaries.

**Kentuckians preach in Guatemala**  
Ten pastors and a layman from Kentucky, and a Tennessee pastor participated in an evangelistic campaign in Guatemala Feb. 19-Mar. 1.

They went at the request of the national Baptist convention and Demetrio Camey, director of evangelism.

Six Baptist churches and pastors in the capital participated and three foreign missionaries, Harry Byrd, Ted Yarbrough and Mike Murphy assisted.

The team recorded 60 professions of faith, 120 rededications and other decisions. They preached to more than 3000 people, made 25,000 contacts in visitation, gave away 70,500 tracts and 300 New Testaments and started two missions.

Ronnie Adams, Murray, making his third trip, was the team director.

Members of the team were Enoch Robertson, Paducah; Marshall Mines, Mayfield; Lowell Mason, Providence; Cloys Bruce, Mortons Gap; Wilbur Powell, Franklin; L. C. Gray and Ray Mullen, Russellville; Bill Hall, Danville; Lester Nash, Junction City; Tom Moody Murray; and Keith Page, Watertown, Tenn.

**370 at Little Bethel rally**  
Some 370 members from 25 Little Bethel Association churches joined in an evangelistic rally Mar. 12 at Earlington's First Baptist Church.

Don Mathis and Jay Brown, KBC evangelism director, brought messages.

Special music was presented by the choir from First Baptist Church, McMurry; a ladies' chorus; and Dennie and Jewell Helton.

**'Last Supper' at Bowling Green**  
The deacons and choirs of First Baptist Church, Bowling Green, will reenact "The Last Supper," based on Leonardo da Vinci's painting, at 7 p.m. Sunday, Apr. 8.

The presentation combines choral music with a dramatic tableau.

Written by Robert Westenburg, the tableau allows the audience to meet the disciples as they tell their stories.

Rollin S. Burhans will narrate and the disciples will be portrayed by Ed Hanes (Bartholomew), Sterling Willoughby (James), Jimmy Felix (Andrew), Bob Simpson (Peter), Herb Shadowen (Judas), David Hildreth (John), Reginald Ayers (Thomas), Paul Parks (James the Minor), David Mefford (Philip), John Foe (Matthew), Gene Farley (Thaddeus) and Don Bailey (Simon). Bobby Rascoe will portray Jesus.

The drama and music will be under the direction of Carl Moman, minister of music.

**Emphasis on family at Corinth**  
Corinth Baptist Church, London, recently began a "Strengthening the Family Series" conference.

The series began Mar. 25 and is offered during the Church Training hour for six consecutive Sundays.

Bob and Eddie Fields lead the adult sessions and classes are provided for the other age groups.

Subjects of study include strengthening the marriage relationship, child/parent relationships, discipline of children and others.

The Fields were missionaries to Israel for 10 years. Since returning they have studied with such authorities on the family as David and Vera Mace. Currently they operate CleftRock, a Christian camp in Rockcastle County.

Ben A. Baird, pastor at Corinth, said the series is a vital part of the church's ministry to the whole family.

## Revivals

**Big revival at Central, Winchester**  
A recent revival at Central Baptist Church, Winchester, brought gratifying results.

As a result of the revival 47 are awaiting baptism and many more are under conviction, according to pastor Ron Stone. Attendance for the evening services averaged 450.

## Ordinations

**Gregory Burton ordained to ministry**  
Gregory Burton, Louisville, was ordained to the ministry by Trace Creek Baptist Church, Graves County Association, Mar. 18.

A third-year student at Mid-Continent Baptist Bible College, he has been called to Spring Creek Baptist Church, Blood River Association.

Earl Warford, associational missionary in Blood River, was moderator for the service.

## Personnel

**Russell Bridges resigns at Georgetown**  
Russell E. Bridges, director of development at Georgetown College since 1971, has accepted the pastorate of First Baptist Church, Jellico, Tenn.

He is a graduate of Carson-Newman College and Southern Seminary.

Bridges has been involved in student work at the University of Tennessee Medical Center in Memphis; pastor of First Baptist Church, Winchester, Tenn.; and associate in the Student De-

partment of the General Association of Baptists in Virginia.

He was vice president for development at Cumberland College and began the development program there in 1966.

He was director of development at Anderson College in South Carolina before coming to Georgetown.

Bridges is married to the former Dorothy Smith. They are the parents of four children: Lisa, Philip, Mark and Kent.

He will assume his new position in mid-June.



Bridges



DeFoor

**Robert DeFoor to Harrodsburg**  
Robert DeFoor, pastor of Druid Hills Baptist Church, Atlanta, Ga., has accepted the call of Harrodsburg (Ky.) Baptist Church and will begin Apr. 15.

DeFoor is a native of Atlanta, a graduate of Baylor University and Southern Seminary. Before going to Druid Hills he was pastor of Mt. Moriah Baptist Church, Boston, Ky., and Gilead Baptist Church, Glendale.

He is currently president of Georgia Baptist Pastors' Conference and holds other leadership positions in Atlanta Baptist and Georgia Baptist life.

DeFoor is married to the former Sandra Lee Bailey and they have three children: Jennifer Louise, 15, William Robert Jr., 11, and Stephanie Ruth, 8.

**William Lynch to South Union**  
William E. Lynch is the new pastor of South Union Baptist Church in South Christian.

Lynch, 55, was pastor of Liberty Baptist Church, Auburn, for the previous 6½ years.

He is a veteran of World War II. He was chairman of the Auburn Area Ministerial Association and is currently in his second term on the KBC executive board.

**Preston Griffis to Grace Church**  
Preston Griffis of Somerset is the new pastor of Grace Baptist Church, Wilson Ridge, in Casey County.

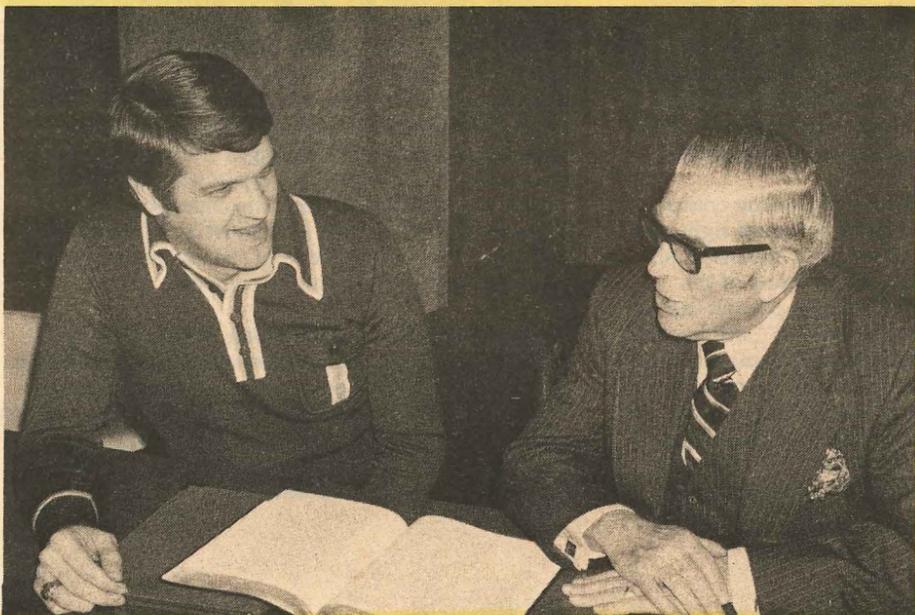
**Faith Missionary Church calls Helton**  
Faith Missionary Church, Danville, called Eugene P. Helton, 40, as pastor.

He is a senior at Lexington Baptist College where he is majoring in Bible. A Fayette County native and retired 21-year veteran of the U. S. Air Force, is married to the former Connie Harlow of Mercer County. They have three daughters.

**Beech Grove calls Allen**  
Beech Grove Baptist Church, Owenton, called Carlton Allen as pastor Mar. 4.

He is a graduate of Furman University and is currently a student at Southern Seminary.

A native of Georgia, he is married to Donna Logan of South Carolina.



Jeff Fryer (l), Burkesville, confers with Eric C. Rust, senior professor of Christian philosophy at Southern Seminary, during a continuing theological education conference at Louisville on "Perceptive Proclamation." The conference also featured Gardner Taylor, pastor of Concord Baptist Church of Christ, Brooklyn, N. Y., and George R. Beasley-Murray, James Buchanan Harrison professor of New Testament interpretation at Southern.

# Southern Baptists and Christian Ethics: Present

First of a two part series by Henlee Barnette looks at social ministries, sexuality, world hunger, peace, women's movement, ecology, situation ethics, TV and violence.

Henlee Barnette

Today Southern Baptists comprise the largest Protestant denomination in America. As such their potential for shaping the moral character of our culture is enormous. As the largest evangelical group in the southern region of the United States, they have not only the greatest responsibility but also the best opportunity to influence culture and the quality of life of the people in this area.

## I. Ethical Limitations

Positive involvement in creative social action, however, has been limited. This lack of serious social concern is due to several ethical limitations. Southern Baptist ethics tends toward an individualistic ethic as opposed to a social one; it tends to be more pragmatic than theological; it tends to be more of a public relations ethic at the institutional level rather than a prophetic one; it tends to be more of an ethic of rhetoric rather than an existential one.

An example of the ethics of rhetoric is symbolized by the slogan which appears in large, bold, orange and red letters on both covers of a current seminary catalog. This slogan, "We're Out To Change the World," is a fund raising slogan. If taken seriously, this declaration would incite revolution to change the structures of society. It also means that those engaged in changing the world are ready to suffer for their cause. Just try to change the structures in a small county-seat town and see what will happen. Few, if any, are going to take such a statement seriously, for they are not ready to be martyrs. The money for the seminary would never be forthcoming from the alumni and the corporations if the seminary really tried "to change the world."

Southern Baptists are still too comfortably captive of secular culture and tend to accommodate to culture rather than to change it. Ethically our mood and manners are prepackaged by the dynamics of our culture. Churches and denominational agencies do a kind of ambulance service, running out on the field of battle and rescuing the wounded without dealing effectively with the sources of the destruction: economic injustice, racism, war and political corruption at the local, national and international levels.

In spite of these ethical limitations Southern Baptists are expressing here and there new ethical emphases. With our stress on holy scripture it is inevitable that ethical and social consciousness will be engendered. Heretofore it has ended largely in a privatized faith. But with the new wine of ethical concern, a notable segment of Southern Baptists are bursting out of their individualized moral posture and expressing a social consciousness in significant ways.

A whole new generation of Southern Baptists is emerging, a minority to be sure, who are seeking to provide serious and intelligent leadership in relating the gospel to society as well as to the individual. Among the cutting-edge thinkers are pastors, laymen and particularly members of the Christian life commissions who received much of their social consciousness in colleges and seminaries where they came under the influence of socially-conscious teachers.

Perhaps the Christian Life Commission has done more to sensitize and conscientize Southern Baptists to the social problem than any other agency among us. Its motto is: "Ye are the salt of the earth . . . Ye are the light of the world." While the commis-

sion's influence has been more in terms of light, that is, educational, than salt, that is, direct action, it has been true to its mandate and has served a prophetic role in society.

## II. Cutting-edges in Christian Ethics

A growing social awareness and concern among Southern Baptists finds expression in several ways.

1. **Social Ministries** Southern Baptists have rediscovered a safe, popular and needed means of expressing their moral concerns in "social ministries" which include ministries to senior citizens, drug addicts, alcoholics, unwed mothers, nurseries and kindergartens for children, all reminiscent of the old city mission programs. The difference is that these programs are now in the local churches and not limited merely to secular social work agencies.

2. **Sexuality** In the area of sexuality, Southern Baptists understand the significance of contributions to our understanding of sex, marriage and the family. Sex taboos are fading and we can deal more objectively and factually with these areas.

The Christian Life Commission has been the only denominational agency of the SBC to deal positively and realistically with the controversial issue of homosexuality; yet the news story which the editors of our denominational papers recently rated the number one story of 1978 was Anita Bryant's anti-gay statements and actions.

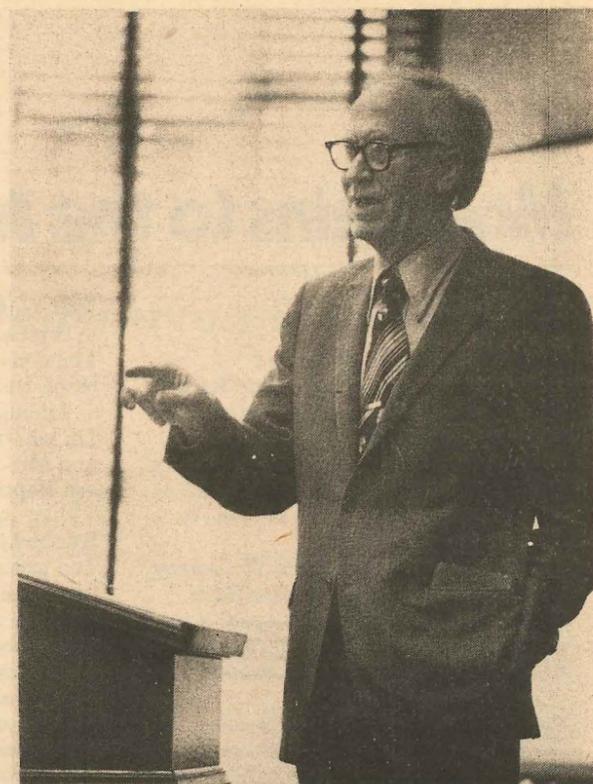
At their convention several years ago Southern Baptists took a realistic view of abortion. Certain extenuating circumstances such as rape, incest, a badly malformed fetus and a danger to the health of the mother may justify an abortion.

3. **World hunger** Significant action is being taken in the area of world hunger. Awareness of world hunger needs shakes our affluent complacency; planning and implementing ways to participate in efforts to meet these needs is essential. Recently a convocation was held at Ridgecrest on this issue. The Foreign Mission Board has appropriated thousands of dollars to meet critical hunger needs in various parts of the world.

4. **Peace** In 1978 the Southern Baptist Convention passed a resolution "On Multilateral Arms Control." This resolution calls specifically for multilateral arms controls and the shifting of funds "from nuclear weapons systems to basic human needs, such as education, medicine and relief from hunger.

A convocation on "Southern Baptist Convention Resolution Number 5: Peace-making and the Nuclear Arms Race" was recently held at Southern Seminary. After Vietnam, concern for peace appears to be widespread and can be found particularly among young Baptists.

5. **Woman's movement** There is growing concern and activity among some Baptists for equal rights for women. While this issue has been the subject of sly jokes and patronizing indulgence by many of the Southern Baptist constituency, we can predict the matter if "equal opportunity for women" will become one of the more divisive issues among Southern Baptists within the next decade. More and more women are entering our seminaries and are being ordained to the ministry. Last year a convocation on the status of women called attention to the inequities in this area and should serve as a prototype for other seminars.



Henlee Barnette is clinical professor, Department of Psychiatry and Behavioral Sciences, University of Louisville School of Medicine.

6. **Ecology** Recently a number of articles and books have been published by individuals and convention agencies concerned with ecological ethics and conservation of our natural resources. At least one convocation was held last year on energy and was sponsored by the Christian Life Commission.

7. **Situation Ethics** Generally Southern Baptists roundly condemn "situation ethics" as espoused by Joseph Fletcher. But there is ample evidence that in some situations we abandon our high idealism to make pragmatic decisions and compromises. For years we condemned the idea of government grants to Baptist colleges. Now that government funds are actually available many of our colleges are gladly accepting them. Divorce—even among the clergy—has become more acceptable, depending on the circumstances. As Baptists move up the social and economic ladder into the upper-middle and upper classes, such things as drinking, dancing, smoking—once considered mandatory abstentions—have become for many normal and acceptable behavior patterns.

8. **TV and violence** One of the most notable ethical actions taken recently by Southern Baptists is the strong attack on TV violence. Harry Hollis Jr. of the Christian Life Commission has been chief spokesman and leader in this movement. As a result, the Southern Baptist voice has been heard at the highest echelons of the mass media. Not only was the confronting of this issue by Southern Baptists important, the methodology utilized can be instructive in ways to get our collective, rational voice heard in matters which extend beyond our denominational perimeters.

Currently such issues as racism, political theology and action, economic injustice, crime and international relations are falling through the cracks. Our emphases have for a while turned inward and subjective. One reason for this is that, like any nation which after a big war turns inward to lick its wounds and reestablish its underpinnings as a nation, Southern Baptists have done so after engaging in two decades of tremendous struggle and change. We are now poised to look outward again: the emphasis on world hunger, also perhaps the concept of Bold Mission Thrust, signals a readjusting of focus which will allow the reemergence of the aforementioned issues as matters of genuine concern.

**Southern Baptists and Christian Ethics: Future part two, April 11, looks at holistic ethics, liberation movement, ethics of power, church-state relations, work ethic, Christian values, economic issues, energy ethic, national health insurance, ethics and evangelism, the electronic church, world hunger, human rights and international issues.**

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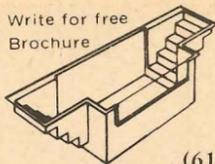
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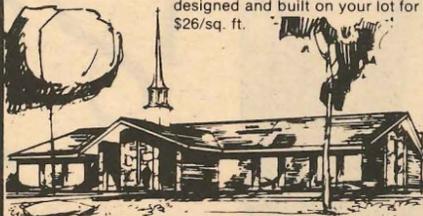


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# Sunday School Lessons

April 15, 1979

H. C. Chiles

## INTERNATIONAL SERIES

**1 Corinthians 15:12-28** There were people in Corinth who denied the glorious doctrine of the bodily resurrection of the dead. This prompted the writing of 1 Cor. 15. One purpose of this marvelous treatise was to establish the faith of all Christians who might be subjected to false teaching.

The Holy Spirit through Paul gives us the most comprehensive explanation of the meaning, significance and value of the resurrection. The apostle made it clear that "if Christ be not risen," which is the blackest assumption imaginable, then he would still be dead, all of the preaching which has been done through these more than 10 19 centuries would have been useless and "vain" because it would have been the dissemination of a falsehood. The faith which has been exercised in Christ would have been worthless and fruitless because it would have been rooted in a delusion, all believers in Christ would still be unsaved and the right-

## Victory through our Lord

eous dead would have perished. But due to the fact that Christ did arise, our horizon shines with the light of eternal hope.

"But now is Christ risen from the dead, and become the firstfruits of them that slept." No other event in history is supported by such an unimpeachable body of testimony as the resurrection of Christ.

When Christ was raised from the dead, that event was a pledge of our resurrection as believers and as a sample of what ours will be like. It must be remembered always that only those who are "in Christ" will be victorious over death and the grave. At the return of Christ the resurrection of Christians will take place (1 Thess. 4:16). Immediately thereafter the Christians who will still be living on the earth will be changed from mortals to immortals. Then the resurrected dead and the transformed living shall be caught up together to meet their Lord.

## LIFE AND WORK SERIES

## The Resurrection in Christian experience

**Romans 1:4** The son of God was perfectly holy. After doing only those things which pleased God the Father throughout his earthly life and dying on the cross, he arose from the tomb, thereby proving that he was God's son.

**Romans 10:9** Confession is made with the tongue and lips, and men hear it when it is spoken. Confession is nothing more than empty words unless it arises from a genuine faith in the heart. If one actually has a genuine faith in Christ he will confess it with his lips and his life.

**Romans 6:5-11** Christ died for our sins, was buried and arose from the dead. The child of God dramatizes this gospel in his baptism. When the believer goes under the water and it closes over him he symbolizes his death to the old life of sin. When he emerges

from the water it symbolizes his rising to walk in newness of life. Before he was saved he did the things which pleased the world and Satan, after coming into possession of eternal life his old ideas, desires, deeds and habits gave place to new ones.

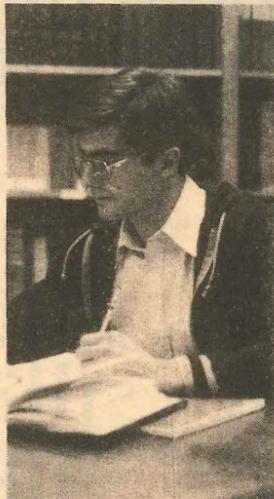
**Romans 8:31-35, 37** It was God's wondrous and fathomless love for us that caused him to give his son that we might become the children of God. When God has acquitted a sinner of guilt and restored him to divine favor, nobody can bring against him any charge that will produce a verdict of condemnation. The seven things mentioned in verse 35, plus other possibilities, are unable to separate a Christian from Christ's love for him. It is God's will for his children to live victoriously in the strength of the Holy Spirit.

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# Frank Owen

## Update

People active in local projects to put the 10 Commandments in public school-rooms will be glad to note that this has now been declared constitutional. The injunction against it has been removed.

For those who continue to ask about this let me refer again to my column in the Jan. 17 issue of Western Recorder. My counsel remains pretty much the same concerning proper courtesies and precautions, except that it appears that to send the money through state government is not an enforced necessity.

I continue to suggest that fund raisers inform donors that an organization has declared it will bring suit against the practice. This means that if there is a final suit it would be possible for the present constitutionality to be nullified. Such advance word to donors could prevent possible future misunderstandings.

**GIVING:** Cooperative Program receipts from the churches last month were \$666,519.62. This is almost exactly the amount we must average each month to fulfill our budget for

world missions, including the 35 percent that goes on to Southern Baptist Convention causes.

We are presently \$147,652.33 behind budget demands for the past seven months of the fiscal year. This is not a bad position for the present, since giving from the churches tends to increase considerably as we go toward the end of the fiscal year, Aug. 31.

However, I am more concerned than usual because of current predictions of recession. Also, the Southern Baptist Convention Bold Mission Thrust program calls for a tremendous increase in our challenge goal above actual budget demands. If we are to achieve Kentucky's share in doubling Southern Baptist Convention Cooperative giving between 1977 and 1982 we must climb straight up to reach \$856,333 per month from now until August.

I am reminded of the poultry farmer who traveled in Africa and saw his first ostrich egg. He brought it home and suspended it conspicuously in the hen house with the following caption: "My dear hens, keep your eyes on this and do your best."

## Christian Education

### Registrar Drake resigns from Georgetown office

Mrs. Darlene Drake, registrar at Georgetown College since 1973, has announced her resignation effective May 31.

A native of Sterling, Neb., she is a graduate of Sioux Falls College and Central Baptist Theological Seminary. She has done additional graduate study at Georgetown College and University of Kentucky.

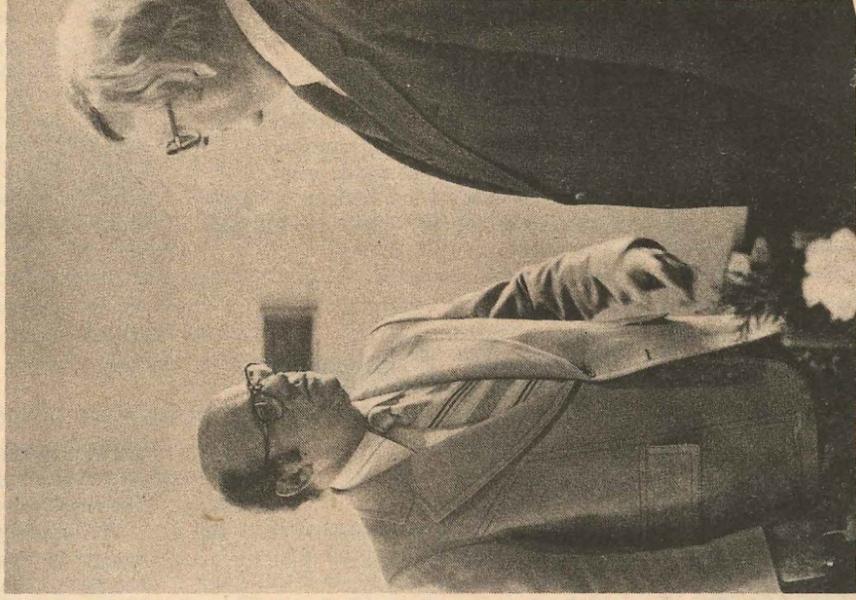
She has taught math and English in secondary schools and English and religious education in college.

### Beck recognized at conference

Hubert Beck of Georgetown College was recognized as a Southern Baptist business officer honorary life member at the annual Southern Baptist Business Officers Conference in Dallas.

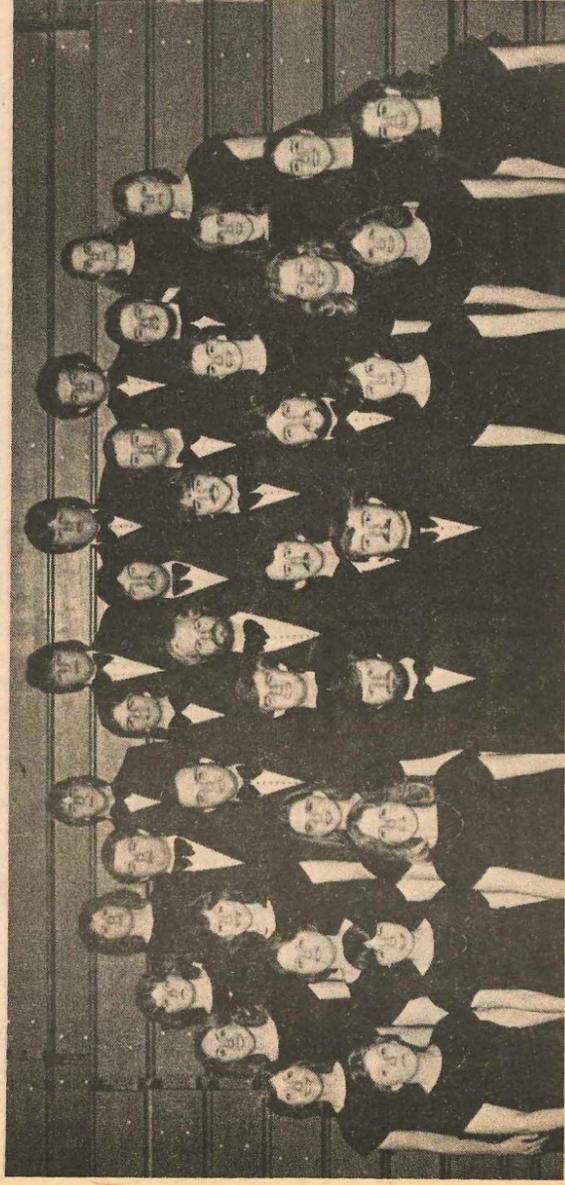
Beck was vice president of the conference in its first session in 1963. The 1979 conference was the 17th annual session.

Barry Allen, KBC business manager, was general chairman of this year's conference.



T. A. Prickett, pastor of Seven Hills Church, Owensboro, talks with Roy L. Honeycutt, provost and dean of the School of Theology at Southern Seminary. Prickett, who received a B.D. from Southern in 1965, is state alumni president for Kentucky during 1979.

The 41-member Collegiate Chorale of Campbellsville College, under the direction of Larry Reed, associate professor of music, began its annual tour Mar. 31. The group toured Ohio, Virginia, Washington, D. C., Maryland and Tennessee.



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**WESTERN RECORDER**

KENTUCKY BAPTIST NEWS JOURNAL

APRIL 4, 1979