



## Messenger registration cards available from KBC

Registration cards for messengers from Kentucky planning to attend the Southern Baptist Convention in Houston, Tex. June 12-14 are available in the office of executive secretary-treasurer Franklin Owen.

The SBC constitution provides the following guidelines for electing messengers:

1. One messenger for each church which is in friendly cooperation with the SBC and sympathetic with its purpose and work and has during the fiscal year preceding been a bona fide contributor to the convention.
  2. One additional messenger from each church for every 250 members; or for each \$250 paid to the work of the convention during the fiscal year preceding the annual meeting.
  3. The messengers shall be appointed and certified by the churches to the convention but no church may certify more than 10.
  4. Each messenger shall be a member of the church by which he is appointed.
- Churches should request only the number of cards they need for persons actually going to the convention. These messengers must be elected by the church and each card certified with the signature of the church clerk or moderator.

## Houston housing tight

Elected delegates to the Southern Baptist Convention annual meeting June 12-14 have already laid claim to 82 percent of the available rooms, according to convention manager Tim Hedquist.

Hedquist, who gets updated reports weekly from the convention bureau, says he will tell messengers where rooms are available if they call him at 615-244-2355.

## Belmont Plaza to be sold

Tennessee Baptist voted Apr. 5 to unload Belmont Plaza, a financially troubled high rise for senior adults.

In the first specially called session of the Tennessee Baptist Convention in 104 years, messengers overwhelmingly adopted the seven-part recommendation of a special study committee to sell or transfer ownership of the 123-unit building as soon as possible.

Messengers rejected the option of pumping more money into the facility to keep it under the control of the convention. The Tennessee Baptist Service Corporation had asked the convention to increase its debt ceiling from \$5 million to \$6.5 million and to designate \$100,000 per year to the corporation from the state Cooperative Program budget.

Belmont Plaza has been in trouble since November 1978 when it was discovered that excess funds from a bond sale could be used only for construction and not for operating expenses as originally intended. So when the facility was completed Feb. 1, it could not open.

## Missionaries back in Iran

The Henry E. Turlingtons have returned to Iran and will begin church services immediately.

The last Southern Baptist missionaries to leave the troubled country during the change of government, the Turlingtons plan to stay from six to eight weeks before returning to Bangalore, India, where he will lecture at the United Theological College from June through September.

When the Turlingtons, from Florida and Virginia, leave for the Bangalore lecture assignment, they intend to leave their personal belongings in their apartment in Tehran and return at the end of September.

## Elrod inauguration Apr. 20

The inauguration of B. M. Elrod as 21st president of Georgetown College is set for 2 p.m. Apr. 20 in John L. Hill Chapel. A reception will follow from 3:30-5 p.m. in the student center.

# Churches and associations reach WMU centennial goals

by James H. Cox, Associate Editor

WMU members from across the state gathered in Lexington over the weekend to officially commemorate the beginning of their second century and honor their own.

Twenty-nine churches and 15 associations statewide were feted at a reception on opening night at Calvary Baptist Church. There were recognized for achieving specific centennial year growth and learning goals in 1978.

Churches honored include: Adairsville; Airline, Henderson; Bardstown; Beacon Hill, Somerset; Bloomfield; Brooks; Calvary, Bowling Green; Corinth, Winchester; Cuba, Mayfield; First, Burkesville; First, Madisonville; First, Maysville; First, Owensboro; Georgetown. Also, Second, Greenville; Harmony, West Paducah; Highland, Louisville; Hillcrest, Lexington; Lawrenceville, Corinth; Lone Oak, Paducah; Melbourne Heights, Louisville; Providence, London; Second, Russellville; Scottsville; Southern Heights, Russellville; Tabernacle, Paducah; Upton; Walnut Street, Louisville; and West End, Paducah.

Associations receiving accolades are: Allen; Bethel; Blood River; Boone's Creek; Elkhorn; Little River; Long Run; Mercer; Ohio County; Ohio River; Pulaski; Severns Valley; Tates Creek; Warren; and West Union.

Mrs. Christine Gregory of Danville, Va., Southwide WMU president, keynoted the annual meeting. She urged the women to reaffirm their own unique gifts and help those around them to discover theirs. "Is it possible that we could be the bearer of good news?" she inquired.

She cited the four billion people "out there in the world" to whom Southern Baptists will attempt to witness in the next 20 years through Bold Mission

Thrust. She signified that women have as much obligation in this endeavor as men.

Kentucky WMU executive director Kathryn Jasper suggested later "that WMU has come to the kingdom for such a time as this. I believe Bold Mission Thrust will succeed or fail according to what WMU is willing to do," she admonished.

She expressed concern for an unusually large number of women in Kentucky Baptist churches between the ages of 30-45 who do not participate in WMU in any way. She encouraged her audience to "do something to enlist that host of bright, educated women in this age group on whom we will have to depend in a few years."

In conclusion, Miss Jasper observed that the future is being terminated now for many. "If we women don't get concerned, I'm afraid many are doomed," she declared.

Jack Palmer, director of missions for Bethel and Logan associations, Russellville, addressed the ladies later. His emphasis was that "witnessing is basically those who know telling those who don't."

"God wants us to push back the darkness and radiate his light," said Palmer. "When we are light, it is his light in us and we are to try our dead level best to give it away."

Chartered buses took the WMUers for a visit to the campus of Georgetown College and a complimentary dinner included. It was obviously the first time many in the group had been on their senior college campus.

An Eliza Broadus Offering statewide goal for September 1979 of \$293,700 was approved. The largest single item in that budget, \$55,000, will go toward salaries of state missionaries across Kentucky.

Mrs. Maribeth Hambrick of Georgetown was re-elected to a second one-year term as state WMU president. She presided over the sessions in Lexington.

## Lindaman, Rose, Rennell focus on future

What will Bible study be like in the 1980's?

This is the question the Kentucky Baptist Convention's Sunday School Department will pose to 100 participants in a futuristic seminar Apr. 30-May 1 in Louisville. The event at the Sheraton Inn on Hurstbourne Lane at I-64 opens at 1 p.m. and continues until noon the following day.

Principal speaker the first day will be Edward B. Lindaman, president of Whitworth College, Spokane, Wash. and author of "Thinking in the Future Tense." The former director of of program planning for the Apollo spacecraft project of Rockwell International, Lindaman will conduct a 3-hour futuristic seminar. Following a banquet he will speak on "Choosing a Preferred Future."

## Believers' baptisms 'most attested' in NT

Theologians from nine countries started a bridge across baptismal waters, but no one crossed it during a consultation on baptism at Southern Seminary.

The 33 participants dissected the theology around baptism, for four centuries more a source of division than unity among Christians, and agreed that believers' baptism, a traditional Baptist doctrine, is the most clearly attested practice of baptism in the New Testament.

The consultation, sponsored by the Faith and Order Commission of the World Council of Churches, marked the first time a commission conference on baptism provided equal representation by churches which baptize only mature believers and churches which baptize infants.

A report issued by the participants from the U. S., Nigeria, Jamaica, Germany, France, Switzerland, Denmark, England and the Soviet Union was optimistic, indicating differences on opinion on baptism had not been resolved, but at least participants on both sides better understood the reasoning behind

each method.

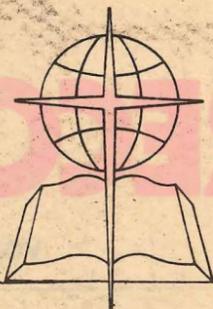
"Although the divide between the two practices of baptism remains, nevertheless, there are signs of bridge building from both sides," the report said. "Discussion indicated that for some from both groups of churches, the bridge is sufficiently complete to allow for mutual acceptance of each others practices. For others, the gap remaining has narrowed sufficiently to permit mutual respect and growing understanding of the reasons for the different practices."

E. Glenn Hinson, one of the conference organizers, and a professor of church history at Southern, said that does not represent an endorsement of infant baptism by Southern Baptists, but rather indicates an understanding of how the practice could have developed.

"We agreed we need to bring all our people to a genuine relationship to Christ, which is what baptism signifies," said Hinson, a member of the Faith and Order Commission. "But we went away disagreeing on how that's to be done."

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

WESTERN RECORDER  
(ISSN 0043-4132)  
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Published by Western Recorder Inc., Box 43401, Middletown, KY 40243 weekly, except for one week in July and December. Second class postage paid at Louisville, Ky.

Subscriptions: Single \$4.20; foreign, \$4.25; church budget, \$3.00. Payable in advance, except church accounts, which require tax exemption number.

Directors: C. Carman Sharp, Louisville, chairman; Harold J. Purdy, Madisonville, vice chairman; Billy D. Marcum, Brandenburg, secretary; William S. Blake-man, Winchester; Tom Butler, Paducah; Curtis Erwin, Glasgow; Garnett Hulette, Frankfort; William D. Jag-gers, Cynthiana; Donald J. LaBelle, London; O. G. Lawless, Bowling Green; Ronald P. Moore, Highland Heights; Gilbert Sapp, Russell Springs.



C. R. Daley

## Daley Observations

### The outlook for Kentucky Baptist schools

The Jan. 15, 1979 issue of *Time* magazine has a very disturbing treatment on the present state of affairs for the 1500 private and church related colleges in the United States. As sponsors of three colleges and two other schools Kentucky Baptists need to know what the outlook for these schools is and what will be required to keep them in business.

In 1978 10 colleges closed their doors making a total of 129 which have gone out of business in the 1970's. This is twice as many schools as those started in this decade. Furthermore, a Carnegie study indicates as many as 300 private colleges might vanish in the 1980's.

One reason for this prediction is the declining number of young people in the United States. The number of 18 year olds in our population is about to drop sharply. The baby boom of some years ago produced a peak number of 4.3 million 18 year olds this year. From now on this number will drop and by 1982 there will be a million fewer 18 year olds.

This means the competition for college students will become keener and keener each year. In this competition publicly financed colleges have a tremendous advantage. Very few private and church related colleges have financial resources to compete with tax supported schools. This is why tuition charges at state supported schools are generally much lower than those at private colleges.

According to this magazine article the average annual tuition of private colleges is \$2970 compared with \$600 for public colleges. How many parents are able or are willing to pay four or five times as much for tuition in private colleges as in state schools? Stanford University president Lyman says, "At some point, and I don't know where that point is, it will no longer be a rational decision to attend a private institution, regardless of the value of its education."

Even with such high tuition charges private colleges are not breaking even. Northwestern University lost one million dollars last year, Yale's deficit was two million dollars and the cumulative deficit of Southern Methodist University is six million dollars. Such deficits cannot go on forever.

A few private colleges are not threatened. Schools like Harvard and Yale with huge endowments and prosperous alumni do not have to make their way on tuition. They are much concerned, however, as reflected in the \$200 million fund raising campaign of Harvard and the \$370 million campaign of Yale now being conducted.

Private schools facing the gravest danger are those with small endowments, few government research grants and limited prospects for sub-

stantial gifts from alumni, foundations and other donors.

How do our Kentucky Baptist colleges and schools fare in this outlook? Not nearly as well as could be hoped. No one is presently threatened with closing but all face uphill struggles. Without having detailed fiscal information on our schools and not claiming to be an authority in higher education, here are how things appear.

Clear Creek and Oneida are schools doing specialized training. There is a market for what they offer and with vigorous administrative heads they are not threatened financially. They have their own list of donors to supplement denominational appropriations and income from small charges to students.

Cumberland appears to be in the best financial condition of our three colleges. Considerable endowment funds, some larger gifts in recent years, strong local support, careful administrative guidance and comparatively high enrolment brighten Cumberland's outlook.

Campbellsville is still up against it financially though payments last year of capital indebtedness on dormitories brought great relief. Lack of appreciable endowment, a limited number of alumni due to its short history as a four year college and comparatively low enrolment are Campbellsville negatives. An energetic and optimistic president, a stronger and stronger faculty and an increasingly good image among Kentucky Baptists are Campbellsville's positives.

Georgetown has history and tradition as the only Kentucky Baptist senior college for many, many years. The school has a large alumni group, some of whom are influential and generous. Chancellor Robert Mills has been successful with foundation and other gift sources. The school has fine facilities and a new president who has gained unusual respect and acceptance within a short period.

Georgetown needs to strengthen its image among Kentucky Baptists and to find some way to boost enrolment.

Kentucky Baptist schools are close to this editor's heart. Five of the happiest years of my ministry was spent as a teacher in one of these colleges and three of our sons are graduates of Kentucky Baptist colleges. They are a vital part of Kentucky Baptist life and almost one-third of all Cooperative Program funds expended in Kentucky are used by our schools.

Jim Cox, our able associate editor, is preparing a series of feature articles on our schools. They will appear in *Western Recorder* over the next several months. Watch for them. In the meantime pray for and otherwise support our five Kentucky Baptist colleges and schools.

### Alcohol is a worldwide curse

The saying, "Alcohol has many defenders but no defense," is more and more verified everywhere in the world with the passing of every year. A recent Associated Press release from London dramatizes the worldwide problem of alcoholic beverage, especially among youth.

In England youngsters drinking cheap wine from the bottle is a common sight on London streets and teenage drunkenness has almost doubled in the last 12 years. Britons of all ages are drinking almost twice as much as 30 years ago. Teachers in England say alcohol has replaced other drugs as a social problem and is responsible for the upsurge of pupils' attacks upon teachers.

The Church of Scotland says 98% of boys and 96% of girls in Glasgow regularly drink at age 17.

In wine drinking France drinking among young people is increasing and a government committee on alcoholism has banned serving alcohol at school lunches to those under 15.

In Stockholm, Sweden a recent survey among school children revealed that nine out of 10 15-year-olds drink regularly.

In Russia an official report last year revealed that 90% of Soviet alcoholics had their first drink before age 15 and one-third before age 10. A 5% rise in alcohol consumption in Russia is attributable to young people at schools and colleges.

In Norway the government spent \$2 million during a recent year on anti-alcohol campaigns.

In Switzerland courses on the dangers of alcohol are a part of the everyday curriculum in schools and hard liquor advertising is banned from television and radio.

In West Germany the government allocated \$1.8 million last year for treatment of young alcohol and drug abusers.

The drinking statistics in the United States are all too familiar. Public apathy seems to increase even as alcoholism increases. About the only sign of concern is the move in several states to reinstate an older legal age for buying alcohol. The age was reduced in recent years in several states.

Even though it often appears we are fighting a losing battle, most Baptists still oppose legal sale of alcoholic beverage. And remarkably enough in Kentucky we win most of the referenda for legalizing sale of alcoholic beverages.

Delbert Butts, director of the Kentucky Temperance League, is a one man army in full time combat against the liquor industry and lobby in Kentucky. He makes his presence felt in Frankfort and is an expert in organizing communities to resist legalized sale of liquor. The Temperance League deserves our financial and prayerful support.

Also we should pray for the valiant anti-liquor forces in Ohio County where a referendum for legal sales of alcohol will be held Apr. 24.

## Baptist Forum

Bob Hastings revisited

In answer to Dr. Hastings' questions about the Book of Mormon: I think it would be alright to have quotes from that book in Kentucky classrooms, as long as they were harmless rules of conduct, as are the 10 Commandments. I make the same comment about the Koran, Mary Baker Eddy's Science and Health with Key to the Scriptures.

Christians and Jews cannot claim all of God's revelations in regard to the 10 Commandments. All peoples from ancient times until now have their codes of morality, very similar to the 10 Commandments in our Bible.

There are no perfect churches, nor perfect governments. How can we have compete separation of the two? I do not hope for perfection, as long as we mortals live on this earth.

Harold Ashby, Lexington

The Bible tells us so

"And they shall beat their swords into plowshares and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4).

Are you ready?

Anne E. Henderson, Ashland

# Mountains to the Mississippi

## Ordinations

**Tommy Brown ordained to ministry**  
Tommy Brown, interim pastor of First Baptist Church, Fredonia, was ordained to the ministry by First Baptist Church, Princeton, Mar. 4.

His father-in-law, H. G. Sullivan, was the interrogator; Bill Tichenor brought the sermon; Ron Mathis was the clerk; Wendell Rone led in the invocation; and Harold Greenfield was moderator.

## Personnel

**Bethabara Church calls Adkins**  
David Adkins was called as pastor of Bethabara Baptist Church, Habit, in Daviess-McLean Association. He began Feb. 25.

He came from Beaver Dam (Ky.) Baptist Church where he was assistant pastor.

Adkins earned the BA degree from Morehead State University in 1975 and the MDiv from Southern Seminary in 1978.

He is married to the former Jo Ann Jones, Sturgis.

**Wendell Cothran to Fordsville**  
Wendell Wallace Cothran is the new minister of youth and music at Fordsville (Ky.) Baptist Church, Ohio County Association. He began Feb. 25.

He came from Second Baptist Church, Pickens, S. C.

Cothran holds the AA degree from North Greenville Jr. College and the BM from Furman University. He is currently working toward the MCM at Southern Seminary.

He is married to the former Judy Edwards of Greenville, S. C.

David Deck is pastor at Fordsville Church.

**Harris to Persimmon Grove**  
Larry L. Harris is the new pastor of Persimmon Grove Baptist Church, Alexan-

dria, in Northern Kentucky Association. He began Feb. 25.

He came from Ashland Avenue Baptist Church, Covington.

Harris holds the BA degree from Morehead State University and the MDiv from Southern Seminary.

He and his wife, the former Marie Brotherton of Bellevue, are the parents of two sons, Bradley, 4, and Christopher, 3.

A native of Bellevue and an amateur magician, Harris was a pastor three years in pioneer mission work in Hershey, Pa.

**James Stanhope to Riverview Church**  
James Stanhope was called as pastor of Riverview Baptist Church, Berry, in Crittenden Association.

He was formerly at Faith Baptist Church, Crystal.

A graduate of Morehead State University with a BS degree, Stanhope is currently a student at Southern Seminary.

His wife is the former Karen Bowling of Winchester.

**Ft. Thomas adds class**  
William C. Class was called as youth director at First Baptist Church, Ft. Thomas, Northern Kentucky Association, recently.

He holds the AAS degree from Northern Kentucky State College and the BA from Northern Kentucky University. He is currently working toward the MDiv at Southern Seminary.

He is engaged to Mary Ellen Thompson of Persimmon Grove.

**Durrent pastor of two churches**  
Ancil A. Durrett is the pastor of two churches in Lynn Association: Pikeview and Friendship No. 1. Both are in Hart County.

He was formerly at Russell Creek Baptist Church, Green County.

He and his wife, the former Wilma



**Kenneth Rowland [second from left], Clyde Cunningham [c] and Charles Hale [fourth from left] were ordained deacons at First Baptist Church, Tompkinsville, Feb. 11. Pastor Jack Rinks [r] delivered the ordination sermon and Carline Spears [l], director of missions, examined the candidates. Deacon Tom Dodson prayed the ordination prayer; deacon John Jordan gave the charge to the candidates; and Rinks gave the charge to the church.**

Hall of Greensburg, have four children: Sharon, Mike, Steve and Troy.

The Durrett family has sung as a gospel group for several years.

**Graham serves two congregations**  
Walter J. Graham is the pastor of South Fork Baptist Church, Glasgow, and Cedar Cross Baptist Church, Allen County.

He was formerly at New Liberty Baptist Church, Knob Lick.

He and his wife, the former Wanda Forrest of Glasgow, have a daughter, Mrs. Christy Mansfield.

## Revivals

**West Corbin reports 40+ decisions**  
West Corbin Baptist Church reported more than 40 decisions in recent revival services led by the Jack Sherman team.

Pastor Gene Young said he felt the revival was just beginning.

**11 professions at Calvary, London**  
Calvary Baptist Church, London, reported 11 professions, nine additions by letter and 22 other decisions in recent revival services.

Pastor Seymour Wattenbarger said chairs had to be put out in two services. The revival closed with 259 in Sunday school and 345 in morning worship.

## Deaths

**Williamson dies on way to church**  
George R. Williamson, 68, McKee, died of a heart attack Mar. 28 while on his way to church.

Retired since October 1975, he was a former mountain missionary and pastor.

**Willis Crumbaker dies at 69**  
Willis Tapp Crumbaker, 69, Madisonville, died Mar. 20. He had been pastor of Salem Baptist Church, Mortons Gap, for 34 years when he became ill in 1977.

Crumbaker was ordained in 1935 by Liberty Baptist Church and was pastor of several Little Bethel Association churches besides Salem, including White Plains, Silent Run, Pleasant View, Richland, Dixon, Providence Second, Nortonville, New Salem and Tradewater Valley.

He was twice Little Bethel moderator and often a member of associational committees. He attended 44 annual meetings.

**Church loses three deacons in year**  
Clover Bottom Baptist Church, Elkhorn Association, lost three senior deacons to death during the past year.

They were Willard Sewell, who died Apr. 1, 1978; Tom Prather, Feb. 15, 1979; and Scott Drury, Mar. 23, 1979.

Prather was actually a member of

Mt. Pleasant Baptist Church, Keen, at the time of his death.

Henry White is pastor at Clover Bottom.

## Congregations

**Two lead in music participation**  
Two Kentucky churches reported more than 500 in church music enrolment in 1978.

Walnut Street Baptist Church, Louisville, had the most with 571, followed by Lone Oak Baptist Church, Paducah, with 501.

Nearly 100 churches in the SBC reported more than 500 persons actively participating in the church music program in 1978. Music enrolment for the convention was over 1.4 million, up 3.1 percent from the previous year.

This was the 14th consecutive year for the SBC ongoing church music enrolment to increase.

**Temple Hill catches mission spirit**  
Temple Hill Baptist Church, Monroe Association, was involved in bold mission as pastor James S. Jones went to Fremont (O.) Baptist Church for mission revival Apr. 1-8.

Bobby and Janell Lyle and Carol Thomas of the Lyle Trio from Allen County provided special music for the services.

Bob Leaser is the pastor at Fremont.



Jones



Parrott

**Parrott recovering from surgery**  
Henry T. Parrott, director of missions for Ohio River Association, is recovering from major surgery in January. He has been released from the hospital but doctors will confine him at home for several weeks. Parrott hopes to resume his work by the middle of July.

**Eddie Young licensed to ministry**  
Kevil Baptist Church, West Union Association, has licensed Eddie G. Young to the gospel ministry.

**Pastor sought for Indiana church**  
The pulpit committee of Calvary Baptist Church, West Lafayette, Ind., invites inquiries concerning the position of pastor.

Inquiries should be addressed to: W. O. Perry, chairman, Pulpit Committee; Calvary Baptist Church; Box 2042; West Lafayette, IN 47906.

# What is service?

For the Christian, service is the natural result of a personal relationship with Christ, of a personal commitment to God.

For the Christian, service is becoming aware of the needs of persons and acting appropriately to meet those needs.

Your Sunday School Board can help you and your local church in the ministry of Christian servanthood. Your Sunday School Board is committed to serving you through educational and inspirational resources designed to help you be more effective Christian servants.

## service

**service<sup>1</sup>** (sur'vis) *n.* [ME. *servise* (OFr. (L. *servitium* (servus, a slave : see SERF) 1. the serving of God, as through good works, prayer, etc. 2. a) public worship b) any religious ceremony [the marriage service] c) a musical setting for a religious service



# Channels of communication

## Cassette ministry: How to get started

More and more churches are becoming involved in a ministry that just a few years ago was non-existent—the cassette tape ministry.

Randy Frazier, national sales manager for Wholesale Tape and Supply Company, Nashville, claims a church can use cassette tapes 29 different ways in its ministry.

Any church contemplating such a ministry should first ask, "What do we want to accomplish?"

### Cassettes have many uses

Sermons, special speakers, singing, testimonies and weddings are just a few uses that fall into the personal use category.

A church in Arkansas makes tapes available to 12,000 different missionaries who utilize them personally and with persons to whom they minister.

Music directors use them as an aid in choir rehearsals.

Some churches record their business meetings so they can have a permanent and accurate record of what transpired.

Others carry on extensive ministries to shut-ins and persons who are hospital-bound.

Many institutions, churches and other ministries record special needs and circulate them to churches who might wish to respond to those needs.

Many pastors and other staff members communicate with fellow staff members by cassette rather than by letters.

Still other congregations offer cassettes as an outreach tool to persons who refuse to attend services.

Many pastors who counsel record their counseling sessions, especially when the session involves a person of the opposite sex.

Frazier daily advises churches interested in beginning tape ministries on the kinds and quality of equipment to buy.

### Check for three things

He says the cassette tapes themselves should meet three criteria:

1. They should have steel pins in the shell to cut down on friction.
2. They should have five screws in the shell, thus making them easy to get inside if necessary.
3. The tape should be of a low noise, high frequency quality.

Poor quality tapes should be avoided, Frazier advises, because they wear down the head of the tape machine.

Beginning a tape ministry involves the purchase of equipment including a high speed duplicator (cost runs from a few hundred dollars to several hundred). Frazier suggests a unit that rewinds the copy tapes either manually or automatically and one with a volume control.

A master recorder (price may run from less than \$200 to a lot more) is also a necessity. Some units automatically record both sides of a cassette.

Frazier suggests using C-90 tapes (45 minutes on each side) as the best for cassette ministry use. C-120 tapes are more expensive and more difficult to use because the tape is longer and thinner.

### Operate the program efficiently

Tapes should be carefully labeled and the master copies filed at the church.

Some churches compile catalogs periodically of every tape in the church tape library and make copies available at a set price—perhaps \$1 or whatever a church feels it has invested in each copy.

The real key to the success of any cassette ministry is key personnel, Frazier emphasizes. Someone has to be responsible for recording each service and handling the ordering, duplicating, filing and mailing.

If such a ministry is to catch on in a church, he adds, someone has to be excited about it. "The primary person is the pastor.

"Above all, the purpose of a cassette ministry is for it to be a ministry."



Baptists from throughout Kentucky converged at Severns Valley Baptist Church, Elizabethtown, for a series of communications workshops. Above, conference-

ence-goes are busy taking notes during one of the 13 different workshops. More than 200 persons participated in the conference, the first of its kind in Kentucky.

## What to do when news breaks and you've been elected reporter

To be able to get something for nothing today is a task next to impossible. Not so according to Bracey Campbell, supervisor, news and information section, Office of Communications, Baptist Sunday School Board.

Campbell says you can get "something for nothing" and the benefits to you will be great.

Campbell and Mrs. Bonita Sparrow, vice president for promotion, SBC Radio and Television Commission, shared ideas on how churches can get their names into the pages of religious and secular presses.

Though the technology of today is far advanced from that of 10 years ago, the purpose of newspapers is the same and people still make the news.

Campbell stresses there are certain misconceptions about newspapers which need clarification before people approach them. He cautioned that people, especially church members, should not feel papers are indebted to them because they are "about God's business." Remember the Heart Association and American Cancer Society feel their causes merit space too!

Newspapers are not indebted to you because you buy an ad. They aren't indebted to anyone, in fact.

Be sure to make your message simple and interesting because papers will not be overrun with people who understand what you are doing.

Churches need to be motivators because the press isn't going to come to you. Let the paper know if you

have a good story. Interesting stories are stories about people. Don't plague the paper with trivia such as weekly meetings. Save your best stories for the paper. If you do get an article printed always be appreciative. This helps to build relationships.

Try to maintain some personal contacts with the paper. Developing a name to name basis with one contact is recommended.

Be conscious of when the paper has the most space available. There is a trend for daily papers to have more space during the middle of the week.

Mrs. Sparrow gave several suggestions to be followed when submitting an item to a religious or secular press.

—Always type your stories, double space with adequate margins.

—At the top of the page include name, address and telephone number.

—If you are reporting a meeting include date, time, place, occasion, speakers, etc. If you do have a speaker try to include some background.

—Write rightly and use simple sentences.

—Your lead should be catchy and bright.

—Try not to use the 'language of Zion.' Not everyone will be familiar with this vocabulary. State your ideas simply and directly.

—Try to be timely with the news. Sometimes it is best to publicize before an event occurs. Afterwards send in the report as soon as possible.

The recent Kentucky Baptist Communications Conference at Severns Valley Baptist Church, Elizabethtown, drew rave reviews from participants.

The first-time-ever-in-Kentucky event was sponsored jointly by the Kentucky Baptist Convention, Woman's Missionary Union of Kentucky and the SBC Radio and Television Commission.

"The response was positive and enthusiastic," said WMU executive director Kathryn Jasper. She said many of the 200-plus participants in the two-day meeting expressed a desire for future workshops.

Workshops included Creative Display and Interest Centers, Church Cassette Ministry, Beginners in Broadcasting, Radio, Television, Cable (television), Writing for Religious and Secular Press, Freelancing and Curriculum Writing, Church Public Relations, Association and Church Newsletters, Broadcast Engineering—Sound Systems—Church Acoustics, Workshop for People Not Mechanically Inclined and Evangelism Through Mass Media.

These two pages contain stories about four of the workshops and photographs from the two-day session.

## PR: Helping compete with many messages

Today's congregation needs to decide how well it is going to relate to people. In essence, how well it is going to be involved in public relations.

Effective communication should be foremost in the efforts of every Christian. There should be a sense of urgency to effectively spread the good news of Christ, to be able to compete with the message of the masses.

### Work through 'street noise'

W. C. Fields, assistant to the executive secretary and public relations director, SBC Executive Committee, stresses that "street noises" appeal for our attention daily. Americans are inundated with countless messages each day. As a result they have developed a filter system to sort out unwanted messages. Churches need to be able to work through all of this noise to get their messages noticed.

Public relations involves a gathering of various types of skills and focusing them on the task of better communications. Fields states that at the heart of public relations is persuasion. What we are actually saying is "I'm here, notice me."

### Communicate the good news

The Christian faith has always been associated with news—the good news gospel. The basic question Christian communicators need to ask is how can we improve our skills to better reach our audience. It is important to send a message that will be received, understood and accepted.

There are a lot of resources available to churches but good public relations begins with good performance or knowing how to use what is available.

A basic public relations program consists of three phases of work:

1. Determine the needs by evaluating the situation. List all available resources.
2. Brainstorm for ideas to meet the needs.
3. Evaluate your ideas to see if they meet the needs and criteria of your program. Implement the most workable ideas.



In addition to a variety of workshops, participants in the communications conference took advantage of opportunities to examine electronic equipment on exhibit. Above right, a conference-goer checks the features on videotape equipment. Above left, a display of audiovisual equipment draws a group of interested persons. At left, Randy Frazier [r], a workshop leader, discusses the equipment available to churches interested in audio cassette ministries.

## Your church newsletter should be a people-paper

You want to start a church newsletter. But you have no idea where to begin.

Wesley M. "Pat" Patillo, vice president for development at Southern Seminary and resident expert on newsletters and graphic design, believes the first step is to ask "why?"

In other words, for what purpose(s) does your church need a newsletter?

- Patillo can name several:
- To inform or facilitate.
  - To motivate, inspire, enlist and encourage.
  - To survey or research the congregation.
  - To undergird the total church program.
  - To build fellowship.
  - To represent your church to outsiders.
  - To prepare your congregation for worship.

"The published piece will not do everything but it is the only thing you do that touches everyone in your church every time you do it," Patillo emphasizes.

Yet, he points out, "there is no automatic audience. People are inundated with printed material."

To compete, your church newsletter must be tailored to the specific audience to which it is addressed. Because it represents a particular church's program it must be in character with that program.

### People are uniquely local

Once purpose is firmly established, carefully determine content.

"'Copied' is a no-no," Patillo says. "It says to the church that we didn't have time to write anything about our congregation. Or maybe our church is not doing anything."

"'Local' is a word that is very good," he quickly adds. "Do that which is uniquely local—and that is people, people doing things."

"I'm talking about little things about people—birthdays, anniversaries, weddings—the joys and sorrows, milestones in people's lives."

Patillo also suggests personal stories featuring persons in the church who are less likely to be known than others, perhaps with a picture for each.

When writing about programs don't just talk about the "whats," Patillo urges, talk about the "whys" every time. When promoting an offering, for instance, begin with a specific "why" the money is needed, not just that everyone should give to reach a goal. Again, focus locally and on a person when possible.

For any program, give the people the opportunity to become involved. "Don't use guilt," Patillo emphasizes. "Use statistics, charts and analyses to paint the picture and they can make the decision."

In all writing for the newsletter he stresses brevity and the use of specific details such as full names, dates, times and addresses.

The part of a newsletter that is often weak, Patillo notes, is the pastor's column. In his column the pastor should set the moods, goals, agenda and perspectives for the church.

"Vague generalities don't move people," he says. "And the pastor's column shouldn't be a bulletin board (though at times it's alright to promote something specific)."

Rather, the pastor's column should be the place where the writer can exert pastoral leadership, addressing the impact of an issue in the community on the congregation. The newsletter affords the pastor the opportunity to deal with his members as responsible citizens.

With his weekly column he can also prepare the congregation for worship.

### Layout and design

When determining the layout and design of a newsletter the newsletter editor should keep two objectives in mind—to organize and to simplify.

"Make it easy for the reader to figure out what you want him to read and why," Patillo explains.

Standing heads, headlines and pictures—all called zone cues—attract attention but they should be separated. "Zone cues run together diminish each other," Patillo says.

Persons designing facing pages should treat them as single units, being careful not to run zone cues together at the center margin.

A nameplate and logo should be carefully selected to show the personality of the newsletter. Patillo suggests the use of the same logo on stationery and all the printed material of the church.

# Southern Baptists and Christian Ethics: Future

Second of a two-part series looks at holistic ethic, liberation movement, ethics of power, church-state relations, work ethic, Christian values, energy ethic, national health insurance, ethics and evangelism, ethics and the electronic church, world hunger, human rights and international issues.

Henlee Barnette

What should Southern Baptists be doing in Christian ethics? What ethical emphases need to be made in the coming year? Some of the critical moral issues that appear to be most pressing are suggested below.

**1. Toward a holistic ethic** A fundamental need of Southern Baptists is to develop a holistic ethic. Such an ethical model will be concerned with the whole person in his or her total relationships. Ethical responsibility will be extended beyond that of self and neighbor to the care of the whole earth. A biblical basis for such an ethic is already articulated in Ephesians and Colossians as well as the gospels.

**2. Liberation Movement** Liberation movements are not just "Christian heresies." They are struggles for social, political and economic justice. For centuries peoples in the Third World have been exploited by their own political leaders and multilateral corporations. Today these oppressed peoples are pushing for freedom. The Christian ethic has a basic bearing on achieving this goal because it demands justice as well as love.

**3. An ethics of power** In the future Southern Baptists will have to give more attention to the ethics of power. Southern Baptists have great potential power, but no theology of power. They have power but do not know how to use it creatively. A prominent pastor has charged that President Carter, a Southern Baptist, has great power but he does not know how to use it. Carter, declares this pastor, has "a religious conscience that makes it very difficult for him to exercise power in an absolutely decisive manner." Does this predicament in the use of power by the President reflect his Southern Baptist upbringing and the dilemma of all who have been nurtured in this denomination?

**4. Church-state relations** It is imperative that we rethink the principle of separation of church and state. The IRS is now placing the burden of proof of tax exemption on churches in regard to "auxiliary agencies." Cults are proliferating, demanding protection and tax exemption. Thousands of people are being "ordained" by the Universal Church in order to obtain tax exemption status forcing the burden of taxation on a few in the community. And how about the federally subsidized social ministries conducted on church properties? In light of these and other factors, such as tax credit tuition, we must seriously rethink our posture on church-state relations.

**5. The work ethic** A new emphasis on the work ethic is needed with a program to provide jobs for able-bodied persons. There is little dignity without meaningful, productive work for everyone. One often has the conviction of the apostle Paul when he declared able-bodied people who do not work should not eat (2 Thess. 3:10). Work for all who are able to do so would radically reduce crime, delinquency, mental depression and the welfare rolls.

**6. Christian values** In our society people are finding it difficult to make clear moral distinctions. This was a problem of the people of Israel in the days of the prophet Isaiah who vividly describes their moral dilemma, "Woe to those who call evil and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter!" (Isa. 5:20). We are putting cheap price tags

on true values and ascribing undue value to trivia. Perhaps the time has come to recover the "middle class" virtues of abstinence, sobriety, frugality, moderation and self-denial. Seminars provided by the churches on the nature and function of values would help to clarify the current confusion about them.

**7. Economic issues** A whole cluster of economic problems confront the Christian conscience. Among these are inflation, decent housing, an equitable tax system, labor-management relations, "reverse discrimination" in hiring and promoting employees. These and other economic issues will become more and more critical in the coming years.

**8. An energy ethic** Energy sources and conservation have become critical issues not only for America, but for Europe, Britain, Africa and other parts of the globe. We must become less dependent upon OPEC nations for fuel oil and move toward self-sufficiency. In order to achieve these goals we must develop new sources of energy such as solar, plutonium, sea and steam from the earth.

Energy issues should be of particular concern for the churches because they have a responsibility for the welfare not only of people but the whole of God's creation. There is a paucity of materials and programs to make local congregations aware of the energy crisis. Many simply do not believe that an energy crisis actually exists. This in spite of escalating utility costs, the rising OPEC oil prices and the depletion of our own sources of oil which are not renewable.

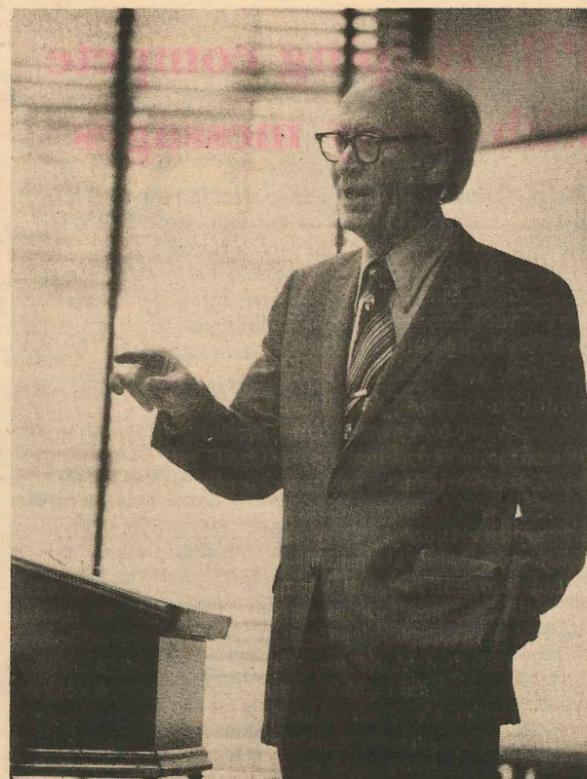
**9. National health insurance** A national health program for all Americans should be high on the ethical agenda of the church. The church has a divine mandate to "visit the sick." One way to implement this ethical imperative is to encourage the development of a rational and realistic health care program and to have some input in setting it up.

**10. Ethics and evangelism** Ethics and evangelism from the biblical perspective are inseparable. American Catholics are just discovering the value of evangelism, but they are gearing it to moral concerns. This should be a challenge to Southern Baptists to avoid divorcing ethics and efforts to win the unbelievers.

Authentic evangelism is incarnational, personal, social, existential. It is biblically based, theologically sound and ethically relevant. Evangelism which does not contain these ingredients is false and empty.

**11. Ethics and the electronic church** The electronic church poses a challenge to the established churches. Ethical issues arising out of the church of the "airways" and TV center around the huge collections of funds over which the contributors have no control, a highly individualistic "gospel" without social concern, the reduction of religious experience to show business and the promotion of the "golden gospel" mentality which holds that faith in God automatically brings wealth in terms of things.

**12. World Hunger** Millions of people are victims of malnutrition. The churches have a divine mandate to feed the hungry. What practical steps can be taken to meet this problem? Several proposals were suggested at the first Southern Baptist Convocation on World Hunger held in 1978. One urged Southern Baptists to "confess our corporate guilt—our lifestyles, buildings, budgets stand in judgment



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against us." Educational programs and cooperation with organizations are working to alleviate world hunger. But as Arthur Simon, executive director of Bread for the World, observed, "Do everything you can think of on the issue of hunger, but neglect public policy and you have a formula for failure."

Getting food to a starving people runs into political, economic and social barriers even in the recipient countries. Action must be taken at the other end of the line where the hungry are to receive food to keep it from falling into the hands of the rich and politicians. Also our foreign aid should be geared to a birth control program else the increase in population will wipe out all the aid.

**13. Human rights** Thirty years ago the United Nations adopted the Universal Declaration of Human Rights. Of the 58 nations then members, 48 voted for and none against it. Russia and seven others abstained and two were absent. Today human rights has become an integral part of America's foreign policy.

In spite of all this the violation of basic human rights is widespread and exists in every nation.

Human rights needs more than a political basis. As Richard Neuhaus asserts, "If the 'what' of human rights is to be grounded in American public policy, the 'why' must be grounded in the religious beliefs of the American people." As Southern Baptists we need to work toward a theological basis for human rights, a clarification of human rights and strategies to achieve them.

**14. International issues** International problems will become more intense as we face the future. Politically the global scene is rapidly changing. Present events such as the revolution in Iran, America's new relationship to The People's Republic of China and the war between Cambodia and Vietnam have significant implications for our foreign policy. The latter conflict could draw China and Russia into a shooting war. We hope that our recognition of Red China will not halt a SALT agreement with Russia.

Other issues which must continue to claim our special attention are ecology, racism, business morality, personal ethics, political corruption, war, peace, public education, crime and so on ad infinitum.

To provide intellectual and aggressive leadership for Southern Baptists in grappling with ethical issues we need to encourage more graduates to enter the field of Christian ethics. It is reported that only one student is in the graduate program of Christian ethics at Harvard Divinity School, none at Princeton, four at Southwestern and 10 at Southern.

# Sunday School Lessons

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Under the influence of wicked Jezebel, King Ahab gave up the adoration of Jehovah in favor of the worship of Baal. Through her attempt to force the Israelites to do likewise many lost their lives. When the moral and spiritual conditions were at their lowest ebb, God directed Elijah the prophet to confront the king with the validity of the first commandment.

**1 Kings 18:17-18** When Elijah bravely presented himself before Ahab, the latter had the audacity to assume the side of right and charged the prophet with evil. Elijah replied: "I have not troubled Israel; but, thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." Conscious guilt sealed the lips of Ahab.

**1 Kings 18:19-21** Elijah challenged Ahab to summon all Israel, including 450 prophets of Baal and 400 prophets of the groves unto Mount Carmel. Ahab did not dare to reject the challenge or to injure the challenger, so he called them together. He challenged them to choose between the true God and the helpless Baal, a choice which was not optional, but obligatory.

**1 Kings 19:4** Elijah's great victory over the prophets of Baal on Mount Carmel caused Jezebel to announce her determination to slay him. Seized with fear, Elijah forsook his post of duty and fled. Under a juniper tree he prayed to die, after making the confession that he was not any better than his forefathers.

**1 Kings 19:10** Contrasting himself with the children of Israel, Elijah claimed that he had been extremely jealous for God, and that he was the only one whom God had left on his side.

**1 Kings 19:11-12** God commissioned Elijah to "go forth." When he obeyed, God's power was revealed in wind, earthquake and fire. Then, "a still small voice" soothed his taut nerves and prepared him to listen to what God might say to him.

**1 Kings 19:18** Elijah had been entirely wrong in thinking that he was the only faithful servant whom the Lord had left. God told him that 7000 others had refused to bow to Baal.

### INTERNATIONAL SERIES

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To every saved person the Holy Spirit imparts one or more gifts to be used to the fullest for the introduction of the lost to Christ, for the edification of the saved and for the glory of God.

**1 Corinthians 12:4-7** None of these gifts are acquired through human efforts, but are divinely bestowed. While there is a variety of gifts, they are all derived from the same source. The Holy Spirit is never partial to some and prejudiced against others. He always does that which is right and best for each recipient. Upon receiving his Spirit-given talent each Christian should promptly, cheerfully and gratefully use it for the glory of God and the benefit of his fellowmen. Nothing will prove to be more satisfying to the Christian than permitting the Lord to work effectively and mightily through him.

**1 Corinthians 12:12-18** In both the human body and the church each member has its own particular function, and the proper functioning of each is necessary to the best interests of all other members. If a church member would be a healthy cell in the body, he must give Christ preeminence in his life, be faithful in daily Bible study and prayer, worship regularly in the Lord's house, be a good steward of his means and witness to the unsaved.

Each has the very talent which is needed for the performance of his particular duties in the church.

**1 Corinthians 12:26-27** The various members perform their respective functions for which they are naturally fitted for the welfare of the entire body and without any friction between them. If one member of the body suffers, the other members suffer also.

Mutual concern and care should characterize all church members, in view of the fact that suffering and honor belong to the entire body and not just to isolated members. Each member must forget self-interest and personal glory, and with a genuine concern for those who encounter difficulties, misfortunes, suffering and sorrow strive to help them in their adversities and then rejoice with them in their victories and blessings.

### Moral fibre

## Frank Owen

I suppose all of us have lamented the growing, open fragrance of sin and the greater social acceptance of immorality of various sorts. We have become gradually conditioned to lower and lower public morals. Even people who hold the highest standards personally have come to ignore customs that would have shocked us out of our wits just a few years ago.

I think the decline in public morals is largely the result of the proportionate decline in the Christian religion and its subsequent diminished influence in American life.

Americans need to be inspired again to moral living. A new and vigorous revival of the Christian faith is our brightest hope for moral restoration. People tend to get their moral standards from their religious teachings. I've declared for years that religious soil grows a moral crop. Christians need to till the soil with the same zeal that marked earlier vigorous advances.

I observe also an insidious, creeping paralysis of moral will among Christians. We propagate our faith less vigorously. Moral strength within the community has diminished. The Christian work ethic has declined: "... the laborer is worthy of his hire" (Lk. 10:7). (No less—no more.)

Many Baptists seem less dependable in little things. It gets harder and harder to plan and conduct time-saving evening dinner meetings. So many just don't show up after making reservations, and don't cancel. More than half "no-shows" is no longer very unusual. Costly prepared food has to be thrown out after apologies to wonderful people who prepare it.

The dependability level seems to run about the same in whatever groups: Laymen, ministers, seminary students—nearly everybody seems less responsible.

A society usually stands or falls on the strength or weakness of its moral fibre. Oh, Americans, especially Christians and particularly Baptists, "Lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way..." (Heb. 12:13).

If spring comes,

can

REVIVAL

be far behind?

As spring buds forth throughout the country and the unpleasant memories of an extremely harsh and cold winter begin to fade one begins to see other signs springing up throughout the community, those announcing "REVIVAL" or "SPRING REVIVAL."

What is this occurrence which the Christian community calls revival? Is it simply, as the dictionary describes, "a series of religious meetings, particularly in the South," or is it something more? It may be helpful in illustrating "revival" to compare it to a very popular pastime in this area, basketball.

Imagine, if you will, that it is the final seconds of double overtime and your favorite team has the ball. The opposing team leads by two points. Your team shoots and misses. It shoots again and another miss. The sound of the final horn is incredibly loud as it pierces the air. The game is over. With the final buzzer comes a pain for the losers but for the winners a joy that seems to swell and float on the night air like the banner of a conquering army. Was this just "a game played in a zoned floor area with a raised basket at either end through which the ball must be tossed"? Despite its being a "correct" dictionary definition to suggest just a simple answer to a devoted fan or player would be to invite instant mayhem.

Many are the fans and players that would be willing to rise up and do mortal combat should some unthinking fellow make light of the game of basketball in general or a critical game in particular. However, many of these same people do not hesitate to dismiss a revival or revivals in general with such comments as, "Well, it's just another one of those revival things. My wife (or mother) goes to them all the time." Or "They have them every year and if you've seen one you've seen them all." Just as certainly as basketball teaches such attributes as teamwork, sportsmanship and even academic excellence, so too is a revival more than just a religious meeting.

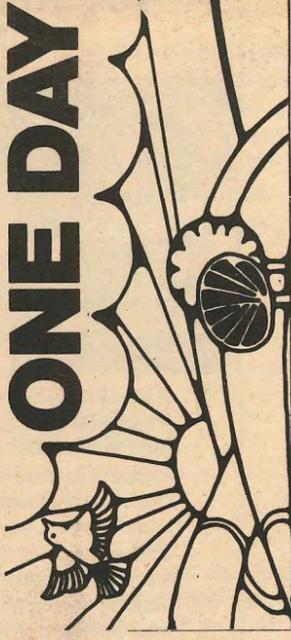
Even the timing of revivals bespeaks the touch of a master planner. We have all felt the hardship and discouragement brought on by this past winter when many were not even able to get out to buy food or get

by Richard Norris

to work. The power of "nature" was also felt in our churches when many were not able to drive through the ice and snow to meet in God's house. But now, just as God sends his rain on the just and the unjust alike, so too he sends revival or renewal to all the world. The trees are budding and flowers are blooming as the psalmist writes, "The heavens declare the glory of God; and the firmament sheweth his handiwork" (Ps. 19:1). The world around us declares that it is a time for renewing or uplifting.

We have all felt the "power of nature." Now God call us to remember his power. We need no convincing that a tornado is a very awesome thing with tremendous destructive power, nor do we need to be convinced that the blizzard of '78 was powerful and did terrible damage. But the God of Abraham, Isaac and Jacob, the God of our fathers calls us out of our discouragement to tell us, "You have seen the power of the whirlwind and the icy blast now behold my power. I have created these things and even as I bring out the new shoot and the budding plant so too will I revive your hearts."

God, Yahweh, Jehovah or Elohim is a God of power and is still in the miracle business. He gives his children the power to live unafraid and happy in a world filled with crisis upon crisis and his greatest miracle is the instantaneous transformation of a lost and wasted life into a complete, new and productive life. That is the real definition of revival. A loving God who has his son, Jesus Christ, that we all may have life in all of its fullness, also gives us a time for refreshing, renewal and even rebirth.



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