

WESTERN RECORDER

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The audience responded with a standing ovation when Rogers M. Smith presented a 40-year service pin to Baker J. Cauthen [l], executive director of the Southern Baptist Foreign Mission Board, at the board's April meeting in Kansas City, Mo. Smith, administrative associate to Cauthen, also presented a 40-year pin to Mrs. Cauthen. The Cauthens were appointed missionaries to China in April 1939.

Liquor forces lose again in state's Ohio County

Ohio County residents defeated an option that would have allowed the sale of liquor by 6017 to 1997.

If passed, sales of beer and wine by the drink and spirits by the package would have been permitted.

Ohio County's two largest towns, Hartford and Beaver Dam, are fifth class cities that by state law are not allowed to sell spirits by the drink.

The option election was the first in Ohio County in 40 years, when it voted to go dry.

Who has the autonomy, church or association?

How can one autonomous body be joined with another autonomous body without one of the two giving up autonomy? Where are the boundaries between associational authority and local church authority?

Those two questions were posed by Southern Baptist historian Walter B. Shurden in the joint annual meeting of the Southern Baptist Historical Commission and Historical Society in Nashville.

Local Baptists claim, and rightly so, because of their congregational form of church government "to be independent and autonomous," said Shurden, church history professor at Southern Baptist Theological Seminary. Baptist associations make the same claim to self-government. And each recognizes the other's right to make the claim, he added.

Shurden maintains the issue of associational-church relations will not go away and is built into the fabric of Baptist ecclesiology. "Unless Baptists become something other than Baptists, the problem will never disappear," he said.

He cited the exclusion of charismatic churches, beginning in 1975, in Texas, Ohio, Louisiana and California, from associational fellowship.

And in 1977 a Kentucky church was excluded from an association for ordaining a woman. The associational messengers voted 96-64 to exclude Beech Fork Baptist Church in Gavel Switch, Ky., which had ordained Suzanne Coyle.

Subsequent letters to Western Recorder "revealed

Convention being used in creedal way: Moody

The basic issue at the heart of Southern Baptist discussion is biblical authority, "not inspiration of the Bible," a Southern Baptist Theological Seminary professor declared in Nashville.

"Theories about the Bible are not sufficient," said Dale Moody, Joseph Emerson Brown professor of Christian theology.

The reference by Moody was to repeated references in the Southern Baptist Journal, publication of the dissident Baptist Faith and Message Fellowship, to the phrases "without any mixture of error" and "biblical inerrancy."

"The real question is biblical authority versus Baptist traditions that have no biblical basis," Moody told members of the Southern Baptist Historical Commission and Society in their annual joint meeting at the SBC Building.

Moody cited inconsistencies between Southern Baptist polity and the New Testament:

"Concern for the primacy of the local church has, at times, excluded belief in the church as the one body of Christ composed of all true believers in all congregations in all generations."

He took on the points of Baptist baptism, closed communion and pulpit affiliation. The three "are based on the rejection of the New Testament teaching on the church as the one body of Christ and historical question of Baptist succession (from the first century), but they still shape Baptist polity."

Moody cited a movement since 1961 which "has threatened the cooperative but non-creedal policy of the Southern Baptist Convention. Southern Baptist polity has been forced into a new situation in which the convention is being used in a creedal way," he said.

He reviewed a series of controversies, including banning of the book *The Message of Genesis* by Ralph Elliott in 1961 and his dismissal from Western Seminary, withdrawal of volume 1 of the

how diverse and contradictory is the thinking among Kentucky Baptists regarding this kind of associational action," Shurden noted. And the Kentucky Baptist Convention, determining ordination was a local church prerogative, refused to rule on ordination of women.

More direct associational action has been exerted on the issue of baptism, Shurden said, than on either the charismatic movement or ordination of women. Since the 1960s associations in North Carolina, Kentucky, Arkansas and South Carolina have excluded churches for baptismal practices considered unorthodox.

In the search for boundaries in church-associational relationships, Shurden advised, "we ought to carefully reaffirm the centrality of the local congregation within Southern Baptist life. We may do this on biblical, theological and historical grounds."

He cautioned that he was not advocating "ecclesiastical lone-rangerism....In fact, I would suggest that application of the concept of the universal church to denominational structures alone serves only to support a denominational chauvinism which we need badly to rethink."

Shurden also called for reaffirming of the "right of associations to regulate their own membership. The argument that associations are merely for fellowship and that they have no grounds for excluding churches is a specious one."

Broadman Bible Commentary in 1969 and rewrite of its Genesis commentary, a controversial article in 1970 by William Hull on "Shall We Call the Bible Infallible?" and the formation of ultraconservatives into the Baptist Faith and Message Fellowship in 1969 to ferret out liberals among Southern Baptists.

He said Baptist responses to five basic and "divisive movements"—Campbellism, dispensationalism, fundamentalism, conservatism and landmarkism—appear in present dissident factions among Southern Baptists in varying degrees and forms.

"Irregularities in doctrine and practice...lead to withdrawal of fellowship" in Baptist associations, Moody said. "Recent charismatic groups have experienced this associational pressure. Southern Baptists seem to be uncertain where local autonomy ends and associational fellowship begins."

CLC official for removal of school exemptions

William H. Elder, director of Christian citizenship development for the SBC Christian Life Commission, declared support for an IRS procedure which would remove tax exempt status from private schools found racially discriminatory.

The proposal has sparked extensive opposition from the nation's religious community, including the Baptist Joint Committee on Public Affairs, a Washington-based organization of representatives from the SBC and seven other national Baptist bodies.

Elder said the decision to support is based on "our conviction that racism is totally inconsistent with the Christian gospel."

"We support the non-discriminatory thrust of the law of the land. We believe the IRS has acted responsibly in the criteria selected for demonstrating non-discriminatory status. After having examined the arguments in opposition to the proposed procedure we have found them to be flawed," said Elder.

James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs, urged support for legislation to block the proposed procedures as they apply to church-related, church-operated schools.

Wood said although the BJCPA has spoken against racial discrimination, the IRS procedures, in his opinion, constitute "a flagrant violation" of First Amendment protection of religious liberty.

Elder argued that the proposed procedure does not violate separation of church and state guarantees because "the state is not telling the church it must integrate, but it is saying when the church is involved in providing public services it cannot enjoy tax exemption if it operates under a policy which runs counter to established public policy."

Baptists buy A. J. Holman

The Baptist Sunday School Board purchased Philadelphia-based A. J. Holman Division of the J. B. Lippincott Co. from Harper & Row, New York, May 1 for \$2.2 million. Holman is America's oldest Bible publisher.

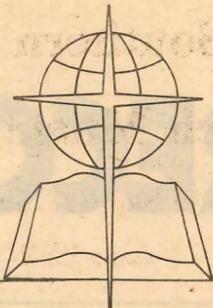
BSSB president Grady Cothen said it was his "dream the Sunday School Board will become the nation's largest denominational distributor of scripture."

The board will continue the Holman name and operation as it has been with minor changes. Ted Andrew, who has been president of Holman, will continue in that position, managing the Philadelphia office and supervising the 10 Holman personnel.

Holman publishes King James, New American Standard, Revised Standard, Lamson and Beck versions of the Bible plus biblical references and religious books.

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

A life and death matter

Christians and especially Baptists are mostly ignoring one of the most crucial issues of this generation. This is the nuclear arms race between the United States and Russia and the efforts now being undertaken to put some limits on stockpiling unbelievably destructive weapons.

These efforts are known as SALT—Strategic Arms Limitation Treaty—and they have been going on since 1969. SALT I, which was signed in 1972, put a temporary limit on development of anti-ballistic missiles by the United States and the U.S.S.R. The United States Senate overwhelmingly approved SALT I and instructed President Nixon to proceed with further negotiations pointing to agreements on arms limitations.

Now after seven years of intense negotiations under three United States Presidents SALT II is said to be about ready to be signed and submitted to the United States Senate for approval. Reports are that senators are not nearly so likely to approve SALT II.

Discussion of SALT II among Baptists is almost non-existent and therefore ignorance of its provisions and significance is widespread. Furthermore, those bringing it up are suspect. Unfortunately in popular thinking those who favor SALT II are considered liberals and those opposing it are regarded as conservatives. The voices of some super patriots in opposition to any negotiation with Russians on the basis they cannot be trusted make headlines and appeal to many Americans who feel the same way.

This has been my feeling until I took the trouble to study the matter and get the facts. Now I feel differently. Some would say such matters are not spiritual and deserve no place in religious discussions. Far from it! SALT II is a matter of life and death—not only ours but maybe life or death for civilization.

It is granted SALT II is not an ideal agreement so far as disarmament is concerned. It will leave both the United States and Russia with enough fire power to destroy every human being on earth several times. But it is something in the way of a ceiling which could lead to further reduction of strategic weapons.

But should the United States agree to stop preparation for national defense as long as Russia is a threat? Of course not! SALT II covers only long range or intercontinental missiles. Intermediate and short range (tactical) weapons are not included in SALT II.

Can Russia be trusted to keep any agreement? Doubtlessly Russians are asking the same question about the United States and the truth is we are the only nation ever to use nuclear weapons in war.

Maybe neither nation can be trusted but SALT II is not based on trust. The treaty provides for

monitoring each other's activities in arms building and testing. Some doubt if the United States has proper detection devices but informed sources insist neither United States nor Russia can cheat on the treaty to any extent without being detected.

SALT II is not ideal but why not take an inch if you cannot get a mile? With all its shortcomings and risks, SALT II is a sight better than no agreement. No agreement would set off an accelerated arms race which could only increase the odds for world destruction.

SALT II is designed to keep the two greatest powers about equal in strategic arms. Should either power in an all out arms race develop some super, super weapon which the other couldn't match, the temptation for blackmail by the stronger and for launching a first attack in desperation by the weaker would be increased.

SALT II will likely be signed sooner or later and speculation now is that ratification efforts in the Senate may be put off until after national elections in 1980. But this is no reason not to be concerned right now. Senator Huddleston has indicated he favors ratification but Senator Ford says he is undecided at this point.

Here is a fair request and one in keeping with Baptist philosophy. Get the best available facts and then take a stand. Senators Huddleston and Ford should hear from thousands on this life and death matter.

Easy to understand information on SALT II is not abundantly available. Newspaper articles are sometimes confusing and we don't know whether to believe SALT II's proponents or opponents.

Some pamphlets with specific information on SALT II have been prepared by the United States State Department. Granted these are written by those favoring the treaty, but they contain reliable information. One of these pamphlets has been made available to us and we will send it to Western Recorder readers upon request. Write to Western Recorder, Box 43401, Middletown, KY 40243, for free material on SALT II.

President Elrod has auspicious beginning

It was picture book perfect. Bluegrass country was in all its spring glory. Brilliant sunlight bathed the beautiful campus and the historic buildings never stood more proudly. Dogwood, redbud and spring flowers joined in the spectacle.

This was inauguration day at Georgetown College. Dr. Ben Elrod was installed as the 21st president of the 150-year-old Baptist college and it was a happy occasion for more than 700 Georgetown friends who came to wish the new president well.

The inaugural committee did a magnificent job in planning and conducting the installation. The festivities which covered two days were climaxed with the procession of the representatives from many sister educational institutions and learned societies into John L. Hill Chapel for the formal investiture of president Elrod who actually has been at the helm of Georgetown

since Aug. 1, 1978.

Colorful academic regalia is always an impressive sight. Even more impressive, however, in this instance was the program which reflected the far reaching role of Georgetown in today's Baptist liberal arts training. The executive secretaries of Southern Baptists in both Indiana and Ohio as well as Kentucky Baptist executive secretary Frank Owen had parts on the program. Ohio and Indiana have no Southern Baptist colleges and depend largely upon Georgetown and other Kentucky Baptist colleges for the college training of their leaders. Southern Baptist Seminary president Duke McCall, a representative of the theological education, also had a major role in the two-day program.

It was easy to sense satisfaction and even excitement on the part of Georgetown trustees and alumni following the inauguration address of Ouachita University president Dan Grant and the response by president Elrod. Grant and Elrod served together at Ouachita and their understanding of the place of a Baptist college in today's society and how it should be run is strongly affirmed by many who support Georgetown.

But the spirit of the occasion was not all unrestrained optimism. There was a sobering reminder in all the addresses that the survival and success of church related colleges is not automatic but will require not only good will but also generous financial support.

As a lover of Georgetown I came away from the inauguration ceremonies with a grateful heart but with a sincere prayer for what yet remains for the college to fulfill its divine destiny. The grateful heart is for the trustees' selection of Ben Elrod as president and for his unique qualifications. The prayer is that Kentucky Baptists will respond to president Elrod's leadership and give to Georgetown their loyalty and their sons and daughters for quality education in a Christian atmosphere.

A good president is important but the future of Georgetown College is actually in the hands of Kentucky Baptists.

Baptist Forum

Help us celebrate our past

Allow me to make an earnest request on behalf of the oldest Baptist church in the Southern Baptist Convention, the First Baptist Church of Charleston, South Carolina, founded 1682. We are planning to celebrate our Tri-Centennial in 1982. For this event, our plans cover several areas. One includes writing an authentic history of our church. Another plan is to expand our history room, including any memorabilia regarding the 300 years of the church.

I would like to request the assistance of W.R. readers. We would greatly appreciate any information concerning the past three centuries of First Baptist Church. This would include any period of its history, any pastor who may have served, any authentic information of the church's life—or the life of its members—and any human interest stories pertaining to the church.

Please send information and materials to: Paul J. Craven Jr., Pastor, 48 Meeting St., Charleston, S. C. 29401.

Paul J. Craven Jr.

Baptist News in Brief

BPRA—a Hasty decision?

Stan L. Hasty, director of information services, Baptist Joint Committee on Public Affairs, Washington, was elected 26th president of Baptist Public Relations Association last week in Ft. Worth.

The 316-member organization of Southern Baptist professional denominational communicators returned to the city where its first annual workshop was held in 1954 for its quarter-century celebration.

Others elected include Jennifer Kay Bryon, communications specialist, Book Store Division, Baptist Sunday School Board, Nashville, program vice president; Kenneth Day, director, Department of Promotion, Home Mission Board Atlanta, membership vice president; Connie R. Davis, editorial assistant, Brotherhood Commission, Memphis, secretary; Donald S. Hepburn, director of communications, California Baptist Convention, Fresno, treasurer; Tim Nicholas, news service director, Mississippi Baptist Convention, newsletter editor; and Richard Styles, vice president for university relations, Hardin-Simmons University, Abilene, Tex., awards chairman.

Meals on wheels at SBC

Baptist Men will seek to feed 8500 persons from disaster relief vans to introduce them to the disaster relief program of Southern Baptists June 12, opening day of the three-day Southern Baptist Convention in Houston.

The SBC Brotherhood Commission and state Baptist Men's groups from Texas, Oklahoma, Louisiana and Mississippi will sponsor the project between noon and 2 p.m.

Norman Godfrey, director of the ministries section of the commission, said the 8500 diners, capacity for a two-hour period, will eat without charge but sponsors will take a free will offering to defray expenses.

'We're broke' says Lindsay

Program personnel at the 1979 Southern Baptist Pastors' Conference June 10-11 in Houston will not receive payment due to a lack of funds, said Homer G. Lindsay Jr., president.

"The only expenses incurred are the cost of printing the program and rental of the coliseum which will be defrayed by an offering at the conference," said Lindsay in response to a recommendation by conference vice president Cecil Chambers that the conference make full financial disclosure.

Chambers also said he would recommend that future programs be selected by a committee.

"That would be fine with me," said Lindsay. "I just did it the way it's always been done before." Traditionally, the president has taken sole responsibility for the program.

Author Middleton dies

Robert Lee Middleton, 85, retired director of the Business Division of the Baptist Sunday School Board, died Apr. 23 at his home in Nashville following a heart attack.

Funeral services were held Apr. 24 at Nashville's First Baptist Church with burial in Woodlawn Cemetery.

Middleton worked at the Sunday School Board from 1925 until his retirement in 1962.

He was also the author of 14 inspirational books.

At 82, Rufus Harris quits

Rufus C. Harris, 82-year-old "dean of college presidents in the United States," will step down as president of Mercer University and become the Baptist university's first chancellor when a new president is elected.

Harris came to Mercer in 1960 from Tulane University, where he had been president since 1937.

During the tense days of the civil rights movement Mercer, led by Harris, voted in April 1963 to admit all qualified students without regard to race before all colleges were required to do so by the 1964 Civil Rights Act.

Teel resigns CP post

James O. Teel Jr., assistant director of Cooperative Program promotion, Stewardship Commission, Nashville, will join Hardin-Simmons University July 1 as assistant vice president for development.

Teel, 51, a native Texan, and his wife, spent 20 years as foreign missionaries in Ecuador and Argentina until 1976.

Buyers Guide

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R.N.-Director of Health Services needed at Spring Meadows Children's Home. One year nursing experience required. Call Margaret Blevins RN (502) 245-2161.

Southern Baptist Church Music Conference

Tallowood Baptist Church, Houston, Tex.

June 10-11, 1979

Sunday Afternoon, June 10

- 1:00 Past Presidents Luncheon, Sheraton Inn
- 4:00 Registration Desk Opens, Tallowood Baptist Church Exhibits Open, 4:00-7:00

Sunday Evening, June 10

- 7:15 Congregational Worship: Worship leader—Jack Coldiron, associate professor of voice, Southwestern Seminary, Ft. Worth, Tex.
Mini-Concert—Youth choir, Istrouma Baptist Church, Baton Rouge, La.
Mini-Concert—Church choir, First Baptist Church, Shawnee, Okla.
Offertory
Congregational Worship: Worship leader—Jack Coldiron, Southwestern Sem.
Mini-Concert in Multimedia—Jeri Graham, assistant professor of voice, Oklahoma Baptist University, Shawnee
Keynote on Bold Missions—Russell H. Dilday, president, Southwestern Seminary, Ft. Worth, Tex.
Mini-Concert—The A Cappella Choir, Howard Payne Univ., Brownwood, Tex.
Premiere of anthem commissioned by the conference for 1979 meeting: "O Give Thanks Unto the Lord," written by Milburn Price and performed by the Howard Payne University A Cappella Choir
- 9:15 Reception hosted by Church Music Department, Baptist General Convention of Texas and Union Baptist Association music ministry

Monday Morning, June 11

- 8:00 Registration Desk Opens, Tallowood Baptist Church Exhibits Open, 8-12 noon
- 8:45 Congregational Worship: Worship leader—Jack Coldiron, Southwestern Sem.
- 9:00 Mini-Concert—Chapel Bells, First Baptist Church, Starkville, Miss.
- 9:15 President's Address—James McKinney, dean, School of Church Music, Southwestern Seminary, Ft. Worth, Tex.
- 9:25 Mini-Concert—Chapel ensemble of the sanctuary choir, First Baptist Church, Nashville
- 9:45 Business Session
Introduction of new president-elect
Presentation of honorary life memberships
- 10:00 Exhibit break
- 10:30 Mini-Concert—Church choir, Chinese Baptist Church, Houston, Tex.
- 10:50 Keynote on Bold Missions—Russell H. Dilday, president, Southwestern Sem.
- 11:00 Divisional Meetings
Local Church Division—Bill Pearson, vice president, presiding
Election of council member
Program—"Church Musician's Audio Seminar," Howard Parker, president, Sound Investment Enterprises, Austin, Tex.
Denominational Division—Charles Gatwood, vice president, presiding
Election of council member
Program—"The Denomination Caught in the Energy Squeeze," Gwenn McCormick, director, Department of Church Building Planning, Baptist State Convention of North Carolina, Raleigh
Music Educators Division—Polly Riddle, vice president, presiding
Election of council member
Program—"The Educated Guess," Herbert Colvin, professor and coordinator of theory division, Baylor University, Waco, Tex.
- 12:00 Lunch (exhibits closed)

Monday Afternoon, June 11

- 1:00-5:00 Exhibits Open, Tallowood Baptist Church
- 1:30 Mini-Concert—The Alabama Singing Men
- 1:50 Congregational Worship: Worship leader—Jack Coldiron, Southwestern Sem.
- 2:00 Keynote on Bold Missions—Russell H. Dilday, president, Southwestern Sem.
- 2:10 Mini-Concerts—James W. Good, organ, professor of church music, Southeastern Seminary, Wake Forest, N. C.
Harold Jones, baritone, instructor in church music, Golden Gate Seminary, Mill Valley, Calif.
- 2:40 A Manifesto of Praise: "The Arts in Missions"—William R. O'Brien, secretary for denominational coordination, Foreign Mission Board, Richmond, Va.
- 3:00 Exhibit break
- 3:30 Mini-Concert—The Singing Men, Ouachita Baptist University, Arkadelphia, Ark.
- 4:00 Interest Sessions (General Theme: "What's New?")
(1) "What's New in Music Missions?"—T. W. Hunt, professor of piano and organ, Southwestern Seminary, Ft. Worth, Tex.
(2) "What's New in Worship Resources?"—In Every Way Rejoice, an innovative worship presentation incorporating singing, playing and dancing by The Rejoicers, First Baptist Church, Garland, Tex.
(3) "What's New in Handbells?"—Hart Morris, minister of music, Westbury Baptist Church, Houston, Tex.
(4) "What's New in Multimedia?"—Jeri Graham, assistant professor of voice, Oklahoma Baptist University, Shawnee

Monday Evening, June 11 (First Baptist Church)

- 7:15 Congregational Worship: Worship leader—Jack Coldiron, Southwestern Sem.
- 7:30 Presentation of new council members
Mini-Concert—1979 Texas Baptist All-State Band
Mini-Concert—1979 Texas Baptist All-State Youth Choir
Congregational Worship
Keynote on Bold Missions—Russell Dilday, president, Southwestern Seminary
Mini-Concert—The Singing Men of Texas
Installation of new president
Benediction

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W. Guy Henderson

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BROADMAN

Survival of the atypical: Cumberland to be tough, committed

by James H. Cox, Associate Editor



Students travel this popular thoroughfare between dormitories and the main academic buildings.

Crossing the campus of Cumberland College at Williamsburg one gets a strong impression that this is Boswell territory. In fact, the school is so intertwined in the life of J. M. Boswell, its president for 32 years, and his life in the institution's, one finds himself pondering why somebody hasn't seriously proposed renaming the institution Boswell College.

His name does appear, in fact, on the seven-year-old student center building, focal point of many extra-curricular activities. But the weight Boswell—considered by some “an institution in himself”—carries on this campus goes well beyond the bricks and mortar.

Harry Truman's observation that “the buck stops here” seems no less appropriate for the president's office at Cumberland College. Those closest to the situation agree. When matters of import are settled at Cumberland, Boswell is consulted and frequently renders the final verdict.

A delightful conversationalist with a gravelly base voice, Boswell has other distinguishing features. His white hair, constant bent toward humor and twinkle in both eyes belie his age. Even at 73 he faithfully jogs five miles every day.

Jog along with J. M.

A couple of years ago, about 9:30 one evening, several of us, including the writer, were coming out of Williamsburg's Main Street Baptist Church following a meeting. Just as we arrived at the car, a white streak flashed by on the sidewalk. Moments later we realized we had been passed by Dr. Boswell. Someone in the crowd remarked, “When that man dies, they'll have to beat his liver to death!”

J. M. Boswell was born at Leesburg, Ky., and graduated from Georgetown College. He later did graduate work at the University of Kentucky while instructing at Georgetown in mathematics and physics.

It was 1931, nearly five decades ago, when Boswell first went to Kentucky Baptists' then junior college in the mountains, Cumberland. (It moved to senior college status in 1959.) For 11 years, with the exception of a semester at UK, he taught math and coached basketball on the Williamsburg campus.

Uncle Sam caught up with him in 1942 and put him to work as a Navy lieutenant commander for three years at the height of the second world war.

Upon his discharge, in October 1945 Boswell was asked to return to Cumberland as acting president. He was elected president in the spring of 1947. When he retires Aug. 1, 1980, a previously announced date, Boswell will have served Cumberland in one capacity or another for 46 years.

And what will retirement bring?

He claims he will be available to assist the new president “any way he wants me to. Public relations and development will be my specialties.”

The new president has already been elected. He's 33-year-old James H. Taylor, currently chief development officer at the school.

State's largest private school

Cumberland's enrolment topped out at 100 when Boswell became president. Today the school boasts 1804 students, and the fall semester of the current academic year (always larger than the spring semester) reached 1989. This included 291 evening and off-campus students at satellite learning centers in Corbin, Oneida and Pine Knot. The grand total gives Cumberland the distinction of being Kentucky's largest private school in enrolment.

Of the 1573 regular students this spring semester, 901—or better than 57%—are Kentuckians. They come from 64 counties across the state. The enrolment also currently includes students from eight foreign nations.

Cumberland, which has been operated by Baptists since its inception as Williamsburg Institute in 1889, has steadily upgraded and expanded its academic curriculum. Today a student may select from three bachelor's degree programs (arts, science, music) and four associate degree programs (nursing, medical lab technician, church secretarial administration, public service administration). Fourteen major and 23 minor programs are offered by a faculty numbering 106. Another 34 persons comprise the executive and administrative staffs.

Definitely in its favor, the school has been able to



J. M. Boswell, the school's president for 32 years, jogs five miles daily and sometimes works standing.

maintain the lowest tuition of the three senior colleges now operated by Kentucky Baptists. A student may attend the school a full year, including room, board, tuition and fees for \$2550. Despite this, student aid from many sources provided at least \$3 million in assistance this year. Almost 90% of the enrolment is on some type of aid or scholarship program.

Without recruiting, 'school's out'

As attractive as all of this sounds, there are undertones of concern which are beginning to surface and worry the school's administration. Especially concerned are those most directly responsible for replenishing the vacancies created by each graduating class. Four or five full time recruiters regularly crisscross Kentucky, southern Ohio, southern Indiana, West Virginia and Florida in search of that vital ingredient, a freshman class.

While Cumberland does not consider itself in direct competition with its sister schools, Campbellsville and Georgetown, outside “their” territories and particularly on “neutral” turf successful recruiting has become the very means of survival. If a school doesn't generate new students, it dies. But the years ahead seem especially perilous for the private institution.

Why?

Boswell sees three major obstacles: a declining birth rate reaching college age, keen competition for available money and spiraling inflation. Any of these would make it tough to operate a small private school in the 80's. Combined, the task might be described as insurmountable. But “can't” simply isn't in Boswell's vocabulary, and apparently it is not in the dreams and plans of others who will lead the school in the coming decade.

“We simply cannot afford to rest on our laurels,” says Boswell. “The situation will get tougher, but we will be more vigorous in our quest.”

E. C. Masden, academic dean for 18 years, echoes that thought.

“I'm optimistic. When the 18-to-20-year-old population decreases in the 80's, all of us are going to face difficulties. But we're not going to take anything for granted. We'll try realistically to face the competition.”

Taylor, president-elect, is also optimistic. "In the face of all the trends, we are atypical," he declares.

"The fundamental thing is our conservative religious atmosphere. Students come here for one reason—we're a Kentucky Baptist institution," Taylor argues. He is convincing that this will help the school cope with the mounting pressures just ahead.

Denominational support more than \$\$\$

Boswell doesn't underrate the association with Kentucky Baptists, either. While one-ninth of the school's \$5.3 million budget is underwritten by the Cooperative Program, the president believes Cumberland's indebtedness to Baptists goes well beyond the dollar sign.

"The money is not a measure of the contributions the denomination makes. No dollar value can be placed upon having the good will and support of Baptists," he asserts. This is carried out through public relations; institutional support by individuals, their businesses and local churches; and in student recruitment. He observes that 65% of the student body is now Baptist.

What is Boswell proudest of about Cumberland College? The enrolment gains he has witnessed? The completion of 12 new buildings or building additions since he has been president? The answers tended to run into intangibles as the deep-voiced statesman peered out the window of his trophy-laden office in Gatliff Hall speaking slowly, deliberately.

"Above all, first and foremost, I would have to say I'm proud of the fact Cumberland is having greater impact and contact with Kentucky Baptists. The school has grown in influence and service, and I believe it is being recognized by its own constituency now more than ever," he claims.

"Secondly, I'm pleased we can say we have accepted students who had no money but who had strong educational backgrounds and a determination to go to college. There is also a real source of inspiration in the many successes of our graduates over the years. Many come to see us and tell us 'thanks' for what they gained here.



Outside the Boswell Campus Center, there's every evidence Cumberland has become a mobile school.

"Finally, I'm proud of the tremendous influence Cumberland College has had on the area in which it is located. It has greatly affected the medical, business, educational, cultural and religious life of this community, and for that I am thankful.

"I owe a great debt to Kentucky Baptists personally for having allowed me to be fulfilled in a situation like this," adds Boswell. And then, with a twinkle in his eye, he strides unhesitatingly to another appointment, speaking to students and faculty as he passes down the hall.

What the students think

Meanwhile, several students have gathered in the office of Jim Wilson, campus minister at Cumberland for over three years, to offer their own views of the school.

Lonnie Riley of Pleasant View, student associate in the Ministerial Training Department, assures you that Cumberland projects "an overall, exciting atmosphere."

"That atmosphere is what attracted me," Gary Collins of Rutledge, Tenn., chips in.

Kathy Richey of Kettering, O., transferred to Cumberland after starting out at a state school.

"There's warmth and caring here you just wouldn't find on a state university campus," she intones.

Riley comes back, "I found a willingness to help me in any way here, including financially. The staff and faculty is truly interested in you as an individual."

Joe Butler of Nashville, a married student with a family, concurs with the others. "This is the best time of my life because I'm here. College life is great."

Asked if there is anybody on campus who is negative to the institution, the students agree, "Oh, there are a few, but they are really in the minority."

Wilson points out that 450 of Cumberland's current students are preparing for full time Christian service. Of this number, 197 are studying for the ministry.

Impressions of the mountain college

What did this reporter learn from a visit to Cumberland? At least three things surfaced:

1. The name Cumberland is synonymous with the name Boswell. In fact, the two could possibly be evenly exchanged. In the reporter's opinion, neither would detract from the other.

2. Cumberland, like all other private schools, faces an uphill battle to find students in the years just ahead. Yet, one does not feel discouragement here, but rather guarded optimism that "we will do our best because we must, and our best will be good enough."

3. College young people today are no different than those of other generations. The majority of those on Baptist campuses impress you with a spirit of optimism, pride, goals, hopes, dreams, determination, principles, integrity and a love for their Lord which is fairly easily transmitted in this caring environment.

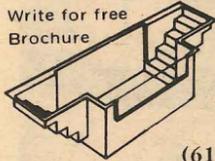
Cumberland College has no apologies to make to anyone. It appears to be doing a first class job of educating today's youth without compromising on any of the Christian principles for which it has long stood. If it continues in this direction, survival—though not easy—will be reachable.



Jim Wilson, campus minister, enjoys frequent visits from students in his office [l-r]: Wilson; Joe Butler, Nashville; Kathy Richey, Kettering, O.; Lonnie Riley,

Pleasant View; and Gary Collins, Rutledge, Tenn. All cite Cumberland for its personalized, caring atmosphere.

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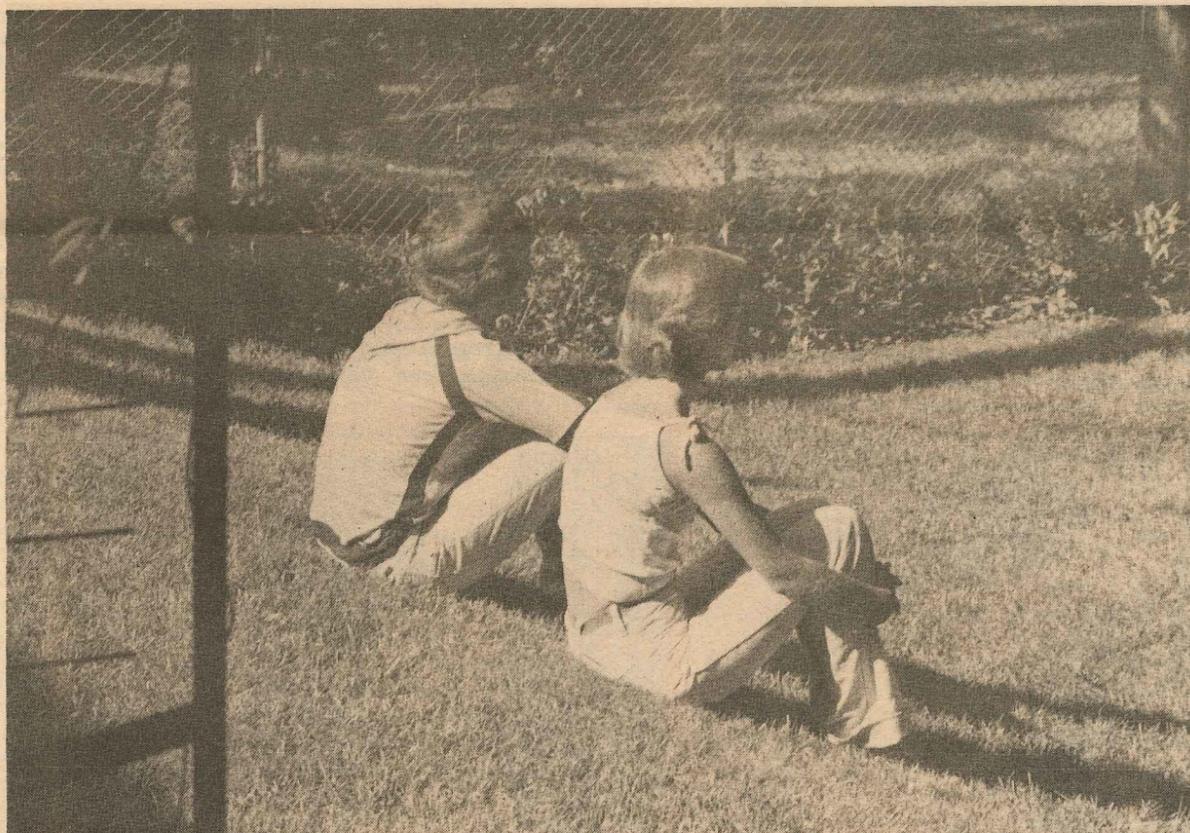
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2 Corinthians 2:14-17 While stressing the glorious manner in which God leads Christians to triumph in and through Christ, Paul referred to a successful Roman general leading his victorious troops home. Along the way were little altars upon which incense was burned in honor of the heroic and victorious general, and the atmosphere was filled with the fragrant aroma. This aroma served as a joyous reminder of victory and honor to the conquering hero and his forces, but to the captives it signified humiliating defeat.

As the sweet aroma of the incense permeated the atmosphere on the occasions of the triumphal processions in the long ago, so the sweet fragrance of the gospel of Christ must be diffused by his servants in these and all subsequent days.

2 Corinthians 3:1-3 Through Paul's preaching and influence men and women in Corinth had received Christ as their Saviour. They constituted the best credential of the apostle's ministry, but some of them had joined his opponents in criticizing Paul.

Since his messages to them had been used and blessed of God to bring about the salvation of their souls, they certainly did not need any epistles of commendation of him from other apostles or authorities.

2 Corinthians 3:4-6 Paul declared that in his asserting the Holy Spirit's seal of approval upon his ministry he was not boasting of any self-sufficiency, but rather of the sufficiency of God. Paul acknowledged the insufficiency of all human beings. Then, he added those five memorable words, "our sufficiency is of God."

Paul wanted all believers to understand that God is the only source of any real sufficiency. God is our sufficiency for salvation, service, separation and stability. The sufficiency of God gives strength to patience, solidity to hope, constancy to endurance and vitality to effort. In him is all the wisdom, love and power that Christians shall ever need.

Pointing another to God

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2 Kings 5:1-3 Naaman the Syrian was the faithful friend of King Benhadad, the haughty and remorseless tyrant and commander-in-chief of all the Syrian army.

Naaman was prominent, successful and proud, but he was the victim of leprosy, which kept him from life's greatest enjoyments. Leprosy was painful, contagious and incurable by man.

In one of their border raids in Israel, the Syrian troops had seized a little Hebrew girl, whom Naaman appropriated and presented to his wife as a servant. She discovered that Naaman was a leper and she was touched deeply. Immediately she thought of God's prophet Elisha and his wondrous works of healing.

2 Kings 5:9-11 When Naaman approached the door of the humble prophet Elisha, he expected him to be flattered by his call. He also expected to be healed by a solemn word, touch or act. Instead of going out to meet Naaman in recognition of his rank Elisha merely sent an humble messenger to him, saying: "Go and wash in the Jordan seven times." Because Elisha's counsel did not fit in with Naaman's preconceived notions, he resented being treated as though he were an ordinary person, became angry and turned away.

2 Kings 5:14-17 Naaman's servants attempted to stay his wrath and get him to give the prophet's prescription a trial. Their persuasion prevailed and Naaman went down to the river and dipped himself seven times. When his action was translated into obedience the cure was wrought instantaneously and his flesh became again like that of a child.

When Naaman came out of the water, his leprosy, pride and anger were gone. He immediately and happily returned to Elisha in order to express his personal appreciation, to acknowledge the supremacy of Jehovah and his determination to worship him. Naaman's healing and his conduct constitute a superb example of how faith works.

Frank Owen

Trends

It seems like nearly everything in modern society militates against the home, even some otherwise good things. The economics of increasing numbers of working women make it necessary for more and more women to work.

Women in business and industry tend more and more to demand and get equal wages to men for comparable work. This seems moral and who could dispute it and who would want to?

However, it isn't as simple as that. As male and female wages tend more and more to equalize, a father's wages become more like those of the single working woman, which isn't enough for a family. The wife and mother thus must go to work, regardless of preference.

I have to stand for fairness in wages for both men and women, yet the growth of the system is reducing the opportunity for women with children to be homemakers, which I hope most of us still believe to be the highest calling for those women who have been thus called and responded. I shudder to think of what might have become of my children if their mother had been subject to the priority demands of a pastorate like I was. And many church members do demand priority.

The future will see single persons making half as much as parent couples. The single person may provide for only one. The father and mother may keep a family of five or six (two or three on each salary).

Thus, even when both parents work, the economics are against the family and against the home, generally—deprived of both parents.

These economics are beginning to show in the ministry. More and more ministers' wives must work and are thereby less able to team up fully in their husbands' ministries, as my wife did.

Related question: many today are insisting on wider use of women in ministry. Is it conceivable that some ministers' working wives may become employed assistants to their pastor-husbands, like our foreign missionary couples? Or, will the churches employ other women-assistants, while pastors' wives (often with seminary training) work elsewhere? Current trends may force us to think on this.

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William M. Pinson, Jr.
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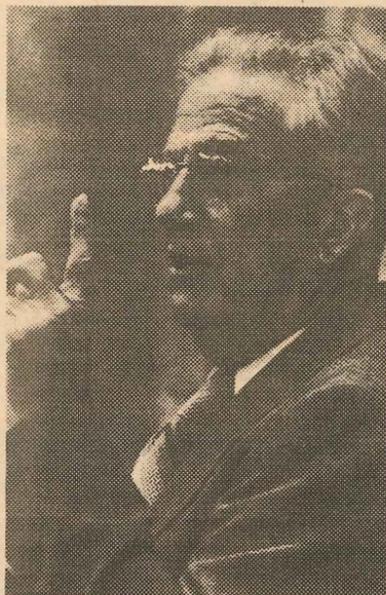
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Dr. Pinson is president of Golden Gate Baptist Theological Seminary.

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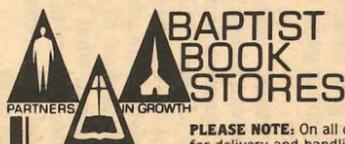
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Transitional churches: a 3-day intensive look

by Gail Rothwell, Staff Writer

Victory in Jesus was the theme in song and mind at the third annual Home Mission Board "Churches in a Racially Changing Community" conference.

It was not a usual conference—it was as the locale suggested three 'holidays' at a Louisville Holiday Inn.

The national conference, held each year in April, attracted about 250 pastors, staff members and concerned laymen from across the United States.

This was not the first conference that many of these pastors and staff members had attended, and it was unanimous among the repeat attenders that the resources, tools and ideas gleaned from the conference were extremely beneficial.

The pastor of Central Baptist Church, Syracuse, N. Y. shared that if God had called him to pastor Central two years ago instead of five months ago he would not have had the tools to handle this transitional church.

"These conferences have helped me gain tools that I need to get victory in a transitional community and to help answer the questions "can I like what you like, sing what you sing, eat what you eat."

"You'd be surprised what a furor can be created over whether you're going to serve chittlins or a salad at a church dinner," he declared.

Emmanuel McCall, director, Department of Cooperative Ministries, Home Mission Board, noted "many pastors and staff members come out of frustrated, defeated situations . . . we try to give them a glimpse of what could happen." He added that built into the conference is an element of inspiration and a chance to give frustrated pastors an opportunity to see something good about themselves and their situations.

"Important," stated McCall, "is that some of these people haven't been able to laugh in a long time."

For this reason a banquet featuring the prime minister of humor, Grady Nutt, was held one night.

One of the objectives of the conference is to help a church determine where it is in transition and what can be done, how to attract other races to your congregation, what happens and how to handle it.

Another feature of the conference is it allows pastors to gain new resources and techniques and to share old ones.

The national conference, a brainchild of B. Carlisle

Driggers, regional coordinator, Home Mission Board, has become a model used by various state conventions and associations.

Leaders readily admitted that the conference could not eliminate all racial problems facing transitional churches but its aim was to be an avenue for sharing insights, exploring possibilities, gaining new understanding and setting the stage for extended growth.

Amid 'amen's' and nods of agreement the book of Amos was well received by conference goers. Clyde T. Francisco, John R. Sampey professor of Old Testament interpretation, Southern Seminary, presented the Bible study on Amos during each major session.

Francisco stressed that today, as in Amos' time, what life is all about is finding God and your brother. "You do not have true worship until you are right with your brother," he stated.

J. C. Pyles, pastor, Pleasant View Baptist Church, Louisville, has a unique talent for blending black and white musical traditions. Pyles' abilities have made him the 'official' song-leader for the conferences.

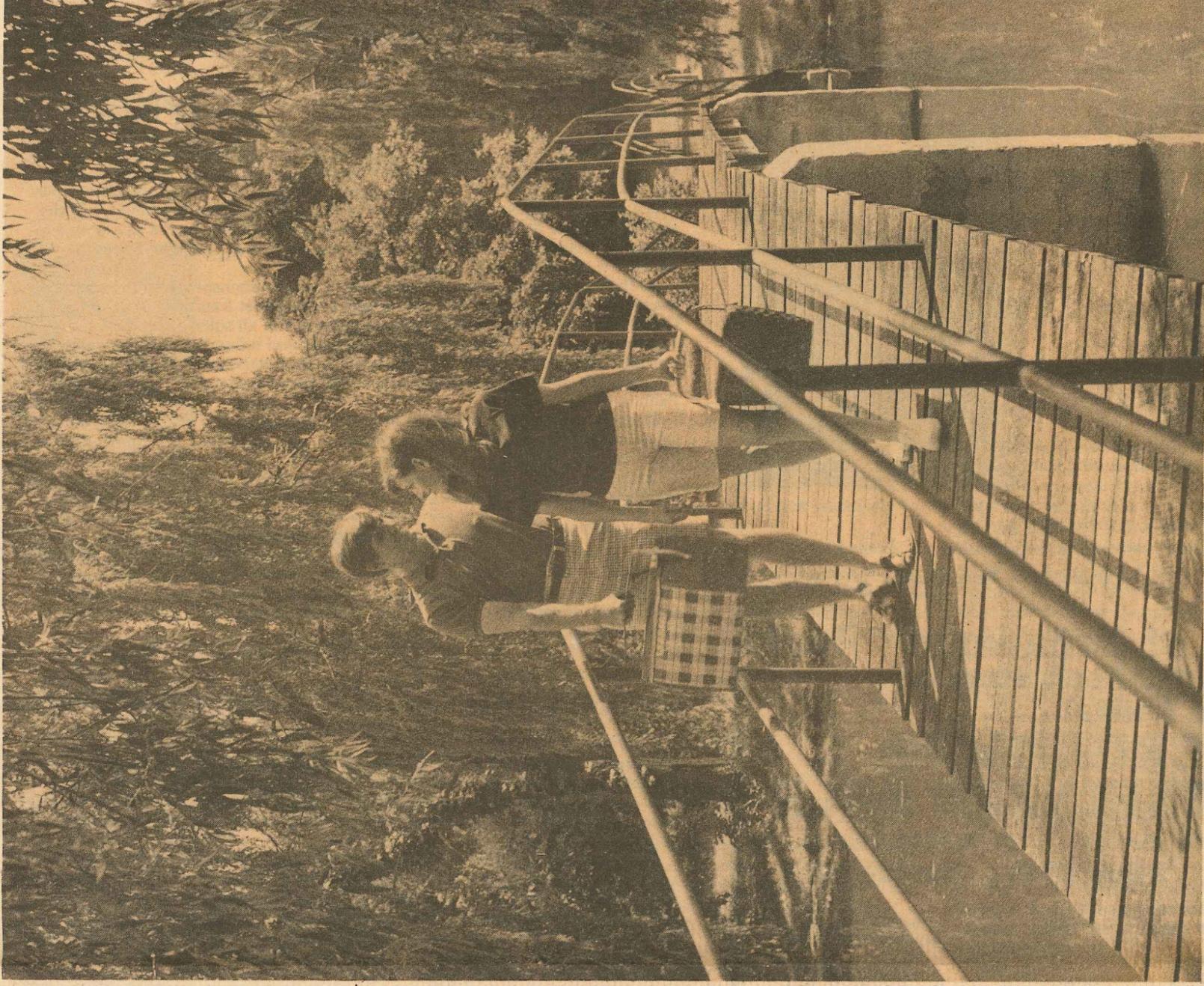
In addition to music and Bible study the conferences sought to meet the various needs through workshops and major paper presentation.

The major papers dealt with the future of transitional churches, pastor as a change agent, interracial dating, marriage and counseling and the pro's and con's of the homogenous unit principle. (The principle that congregations attract and seek out those most like themselves.)

The workshops offered were: stages of community transition, the black Christian experience, orienting black churches into Southern Baptist Convention associations, resources for churches in racially changing areas, starting new churches in racially changing communities, principles for brothing and sistering and living with tension as a pastor.

The 1980 conference for churches in racially changing communities has been scheduled for Apr. 21-23 at Dallas, Tex.

McCall announced the completion of Driggers' new book, *Models of Metropolitan Ministry*, to be released in July. The book, a compilation of 20 case studies, offers transitional communities positive and practical approaches to healthy ministries. Two churches from Kentucky included in the book are Walnut Street Baptist Church, Louisville, and Taylorsville First Baptist Church.



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