



Georgi Vins describes Russian Baptist plight

By Jim Newton

During his first night of freedom, Russian Baptist pastor Georgi Vins prayed all night long.

While four other newly freed Russian dissidents celebrated at a champagne reception, Vins stood alone, looking out the window of his room at the United Nations Plaza Hotel in New York City and tried to comprehend his freedom.

He wept when he found a copy of the Bible in his hotel room—the first Bible he had seen in five years.

The next day, unbelievably, he worshiped at First Baptist Church, Washington, D. C., with the President of the United States.

Those two experiences, his first night of freedom and worshipping with Jimmy Carter, overwhelmed and moved him more than any since he left the Soviet Union in a prisoner exchange between Russia and America, Vins said in an exclusive interview with World Mission Journal.

Just three days before his arrival in the U. S. he had been bouncing across Siberia in a cattle truck with 50 other prisoners.

He had just completed a five year prison sentence for "harming the health of Soviet citizens" by "preaching religious beliefs and performing religious ceremonies." He was on his way to serve a second five years of exile in Siberia.

Whisked off the cattle truck in Tyumen about 1,100 miles west of Moscow, Vins was informed he was going "to a new place of exile." It was not until he arrived in the United States that he learned he and four dissidents had been exchanged for two Russian spies.

At Middlebury College in Middlebury, Vt., where he is living, Vins said he did not want to come to the United States.

"I was stripped of my citizenship and forced out of the country I love," he explained. "I was very sorrowful, for I did not want to leave my work and my brothers in Russia." His sad eyes full of remorse, Vins said he could not understand at first why God led him to the U. S.

Then he realized that "the Lord has sent me to establish relationships with Christians in the United States on behalf of the Reform Baptists in Russia." Vins explained that in the past contact between Christians in the free world and Baptists in the Soviet Union has been limited to relations with representatives of the government-recognized All Union Council of Evangelical Christians-Baptists in Russia.

Vins said the plight of Reform Baptists who refuse to comply with government regulations on matters of faith and church polity has not been adequately communicated in the U. S. He has been commissioned to speak on their behalf.

Vins said the Reform Baptist group feels strongly about matters of faith. They are willing to go to prison for what they believe rather than comply with restrictions from the atheist-controlled Soviet government.

The Reform Baptist churches in the Soviet Union are being oppressed "enormously" because they refuse to allow the government to exercise control over their congregations, he explained.

This is the major difference between the Reform Baptists and the government-recognized All Union Council of Evangelical Christians-Baptists which complies with government regulations, he noted.

The Reform Baptist group, known officially as the Council of Churches of Evangelical Christians-Baptists, formed in 1965, several years after the All Union Council issued papers detailing restrictions being enforced by the government.

Included in the rules were provisions to prohibit children from attending worship services; to hold baptism of persons between the ages of 18 and 30 to a minimum; to discourage evangelistic preaching; and

to require approval of the senior pastor by the government.

Vins estimated there are about 5,000 congregations with 500,000 members belonging to the All Union Council and about 1,500 congregations with about 70,000 members belonging to the Reform Baptist group.

Only about one third of all churches are registered officially with the government, he said. Most have sought to be registered but have been denied recognition unless they comply with all government restrictions.

While the All Union Council has permission from the government to print carefully controlled religious literature, Reform Baptists print their own literature secretly on a special offset press that is dismantled and carried in several suitcases to different locations. They place high priority on providing religious instruction for their children, despite threats that children might be taken from their parents and placed in boarding schools if caught, Vins explained.

To fight for the rights of their members, Reform Baptists have organized a Council of Prisoners' Families, headed by Vins' mother, Lidia, to write letters of protest of violations of their rights.

Their churches are highly evangelistic and meet openly, Vins noted. In 1976, the last year statistics are available, Reform Baptists reported 2,000 baptisms.

About 100 to 400 people crowd into homes and stand up for four hour worship services. There are only 20 registered Baptist church buildings in the Soviet Union. Vins said, "Often the authorities won't bother us for two years. They may appear suddenly and bulldoze the house. In the summer, meetings may be held in tents or in the forests."

Vins estimated there are probably 100 Baptists in Russian prisons at this time for adhering to their faith. In the past 10 years, he claimed at least 10 Baptists have died because of torture in prison. He has a photo album, loaned to him by a fellow Russian Baptist prisoner, with photos documenting torture of Baptist prisoners. Vins said he was not personally tortured while in prison but at one point felt he might die of a heart attack.

His family is expected to join him as soon as government red tape is cleared for their release. Vins, 51, and his wife, Nadeshda, have five children—Peter, 23, Natalia, 27, Lisa, 18, Zhenya, 14, and Shura Alexander, 7. State Department officials are also making arrangements for release of Vins' mother, Lidia, and a niece.

Wake Forest gets funds from N. C. Baptist Convention

January Cooperative Program funds for Wake Forest University totalling almost \$86,000 have been released by the North Carolina Baptist State Convention.

The funds have been held in escrow since Jan. 31 when the convention's general board voted to withhold its allocation because of actions the Baptist school's trustees took to amend its charter.

A question arose after the January board meeting over whether the funds were to be held in escrow from the day of the vote or retroactive to Jan. 1, the beginning of the fiscal year.

The board decided May 29 to authorize the convention to forward a check amounting to \$85,789 to Wake Forest. Interest amounting to \$2,689 also was sent.

Wake Forest president James Ralph Scales made no appeal at the general board meeting for all funds to be released. He did call for that at a law school speech earlier. Wake Forest is scheduled to receive nearly \$937,000 from the convention in 1979.

The convention, in unprecedented action in January, voted to place Cooperative Program funds for Wake Forest into a special escrow account after trustees amended their charter, without convention approval, to remove Wake Forest from the agency relationship with the convention, to change language relative to trustee selection and to gain authority to borrow funds without convention approval.

Lottie Moon total under \$36 million

Southern Baptist gave a record \$35,919,605.40 to the 1978 Lottie Moon Christmas offering for foreign missions.

The total is a 12.5 percent increase over the 1977 offering of \$31,938,553, or a dollar increase of more than \$3.98 million. The goal for the offering, which provides nearly half the budget for Southern Baptists' foreign missions, was \$40 million.

"We praise God for the wonderful victory attained in the Lottie Moon Christmas Offering," said Baker J. Cauthen, executive director of the Foreign Mission Board. "This great gift, along with the Cooperative Program will support missionaries, provide funds for work around the world and bring glory to our Lord."

"We thank Woman's Missionary Union (which sponsors and promotes the offering) and every church, pastor, organization and person who by prayer, love and giving made it possible."

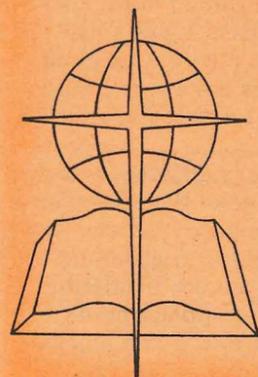
Heritage Conference to focus on "Current issues in Bapt. polity"

"Current Issues in Baptist Polity" will be the theme of the Baptist Heritage Conference sponsored by the Historical Commission, SBC, at Ridgecrest, June 30-July 6. The featured leader will be Cecil E. Sherman, pastor, First Baptist Church, Asheville, N. C.

A "Workshop in Local Church History," led by Charles W. Deweese of the commission staff, will be offered during the conference.

The Heritage Conference is open to all Southern Baptists. For more information write the Historical Commission, SBC, 127 9th Ave., North, Nashville, TN 37234. Make reservations through the Ridgecrest Baptist Conference Center, Ridgecrest, NC 28770.

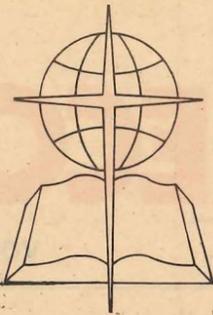
Western Recorder SBC issue next week



Western Recorder will provide coverage of the 122nd annual Southern Baptist Convention in a 12-page issue next week, June 20. The convention is being held in Houston, Tex., June 12-14. The theme of this year's convention is "Bold Mission While It Is Yet Day!"

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.

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C. R. Daley

Daley Observations

A young man with convictions

The recent experience of Mark David Goss, a 19-year-old University of Kentucky freshman student from Harlan, is a testimony to his convictions and a tragic reflection on what goes on in the name of education in this university.

Mark was enrolled in a freshman English course being taught by a student instructor. One of his assignments was to read two books and write a theme comparing the sexual attitudes of two characters in these books. One of the required books to read was Henry Miller's *Black Spring*.

Miller's book was found by Mark to be sexually explicit and offensive. As a sincere Christian Mark was offended by such reading material and requested the instructor to give him an alternative reading assignment. The instructor refused and Mark proceeded with the assignment.

His theme was returned by the instructor with questions and criticisms written in the margins of every page. Mark was given a grade of B on this theme and on the course though four other themes written for the course received a grade of A.

Eugene Goss, Mark's father and a former University of Kentucky trustee, sent the theme along with a protest to Dr. Joseph Bryant, chairman of the UK English department. Dr. Bryant subsequently removed Miller's book and several others from the required reading list for freshmen English courses. This brought from graduate student instructors and some UK faculty members loud protests and the charge of banning books. The matter ultimately reached the university president and made national news.

Editorial treatment of this incident is both to show what goes on in some college classrooms and also to commend and encourage a 19-year-old who stood by his convictions at whatever costs. And it did cost! Mark was the brunt of ridicule and criticism by fellow students, the college newspaper and in the secular press.

Mark Goss was right. He should not have to pay tuition to read pornographic materials he could buy for \$2.50 in some sleazy book store.

Mark's father says his constitutional rights were involved and this is also right. The freedom to print such material must be accompanied by the freedom not to read it. One doesn't have to get into the sewer to know what's there. A substitute assignment should have been given to Mark and his sensitivity to such smut should have been respected.

The claim that such material is part of the learning process and that it has a place in a college curriculum doesn't justify the required assignment. If such material is to be placed on a

reading list, it must be an elective and not a requirement.

Mark Goss might have been criticized and ridiculed but some of his critics know in their hearts he was right. He may have appeared to stand alone among his peers but actually there are many young people who agree with him and would stand with him.

Mark's conviction and courage will inspire other young people to voice their Christian convictions. In this respect his example is a powerful sermon.

The church that wouldn't die

In his revelation to John Jesus described the Sardis church as having a reputation of being alive but actually was dead (Rev. 3:1-6).

It is not near as famous as the Sardis congregation but I know a little congregation in Kentucky which once appeared to be dead but is now very much alive. Its name is Orville and it is located in Henry County not far from the Franklin County line. It stands near the end of the road on a ridge overlooking the surrounding valley and bottom fields of the nearby Kentucky River. On a Sunday in May it is a worship experience to stand in the church yard and drink in Orville's beautiful surroundings but what one feels inside the church during worship services is more than an ordinary worship experience.

For me a recent visit with Orville saints was extraordinarily delightful because of my first sight of the church building nearly 25 years ago. My first Orville experiences were not church related though they were happy ones. A family I know and loved lived nearby and quail hunting around Orville then was some of the best I knew in Kentucky.

One day while tramping the fields and woods around Orville we came upon a building on a hill which resembled a one room school or church but which obviously had been abandoned. Upon asking my friend I learned indeed it was a church but no services were being conducted at the time. There were but few families in this remote area and lack of people and interest had obviously overtaken the church.

But it was not in the hearts of some saints in Orville nor in the mind of God to let the church die. And so services were resumed but not with much outward show of success. It was a discouraging struggle. People were few, the building was dilapidated and finances were very limited. Not even a revival in which I was the evangelist put Orville out in front.

But thank God the picture is different today. A visitor without any knowledge of the struggles of Orville would guess it has not always been well and alive. The frame building is bricked and educational space has been added. Inside the walls, pews, carpet and other appointments make it a thing of beauty. A new piano has just been added. More than 20 converts in a recent revival were baptized in the Kentucky River.

How did the change come about? Who besides the Lord is responsible? As always God has used human instrumentality. Some he used have already gone to their reward but others remain. To name some without others would be unfair but one dear woman who never gave up on Orville stands out among all the rest. Her heart, hands, prayers and financial resources have been used by the Lord to bring life out of apparent death for Orville.

The Orville story also cannot be told apart from Southern Seminary student pastors whose leadership has been recognized and followed by Orville Baptists. Bruce Allen, the present pastor, is outstanding any way he is measured but he will soon be gone to another assignment but neither he nor I can ever forget Orville.

Baptist Forum

Perhaps Moody the waters?

The letter in Western Recorder May 23, 1979 by Tony McAlister, does not even comprehend what I mean by going beyond the inspiration of the scriptures to the authority of the scriptures. I was not raising any question about biblical inspiration. I was saying it is necessary to go from inspiration to authority. One can talk on in endless ranting about inspiration and inerrancy without opening the Bible to see what it teaches.

It is our beliefs and our behavior that should be brought into line with scriptures, and that is certainly not done when what others say is distorted and what they do is ignored. I imagine my evangelistic zeal would compare favorably with that of Tony McAlister.

What I really had in mind was movements among Southern Baptists that depart from scripture in their teaching. Landmarkism is one of those movements, since it denies the church as the one body of Christ as taught in Colossians and Ephesians. That denial leads Landmarkism astray on many other teachings.

I was also thinking of that deviation from true Premillennialism that is called Dispensationalism. Dispensationalism speaks of seven dispensations, but the Greek term *oikonomia* (dispensation) is never in the plural in the Bible. Dispensationalism speaks of eight covenants, but the scriptures know of only two, the first and the second, the old and the new (Heb. 8). How does one get eight out of first and second?

The third and most dogmatic teaching of Dispensationalism is the claim that the resurrection of the dead and the rapture of the living saints will take place before the Great Tribulation, but all the references in the New Testament that speak on the subject say that the gathering of the saints is after the Great Tribulation (Mk. 13:24; Matt. 24:29; 2 Thess. 2:1-3, 8). The idea of a pre-tribulation rapture is based on the claims of a false prophetess named Margaret MacDonald in 1830 that got into the Scofield Reference Bible.

I believe John 14:3, 1 Thess. 4:17 and 1 Cor. 15:52 with all my heart, but the passages say nothing about the Great Tribulation. Rev. 3:10 is often quoted as a last ditch stand, but that is explained in Rev. 15 and 16. So stick with the subject at hand, Tony.

Dale Moody, Louisville

Bold Mission Thrust: While It Is Yet Day

The story of the man born blind opens with the age old problem of evil and suffering in human experience. It closes with a man transformed both in physical and spiritual sight bucking the tides of the uncaring and twisted system of his day because of his new found faith in Jesus Christ. In this experience Jesus reveals to all of us for all time that God is more involved in the urgency of our present tense pain and our future tense potential than in ferreting out past tense causes for our darkness.

As Southern Baptist Christians we stand at a unique moment in history. The fresh movings of God among us remind us that our resources are greater than our wealth of talent, personnel and money. The kind of darkness we face will not be overcome simply by will power or willingness to work. It must be "Not by power nor by might but by my name saith the Lord of hosts." It is my profound conviction that God's Spirit is at work among us opening doors undreamed of in previous days. And praise God, Southern Baptists are going through those doors. We are increasingly engaged in Bold Missions. We are not where we ought to be, but we are ready to recognize the challenge of the darkness as our opportunity, the choice of God to use commonplace materials like us to transmit his transforming touch to a blinded world and the commitment that is necessary to claim his promises while it is yet day.

THE CHALLENGE OF THE DARKNESS. The darkness which suffocated the hopes of the man born blind curses contemporary man. We are born into a world with the image and capacity for God scarred, defaced and damaged in us by the DARKNESS.

It is the Malignant Darkness of Sin. It shows up in greed, pride, rebellion, lethargy, hate, filth, envy, strife . . . But the core of it, the heart of it, is Sin. We are born in it. We contend with it. We cannot in our strength alone solve it.

But to Paul's anguish cry, "Who shall deliver me from this body of death," Heaven answers, "Jesus Christ our Lord."

The darkness is not simply curse, it is also chal-

lenge. In the strategy of God, Light comes to combat Darkness. John says the darkness could not carry the day. Why? Because where sin abounds, grace also abounds.

The very fact that the darkness IS is a challenge. God is up to something among us. He is calling us as Southern Baptist Christians to be his instruments in spiritual awakening with which he is seeking to sweep our world.

THE CHOICE OF MATERIALS TO TRANSMIT HIS TRANSFORMING TOUCH. The miracle of it, the wonder of it, is that Christ has chosen such commonplace materials as us to be his instruments in spiritual awakening. The heart of Bold Mission Thrust is that we are the instruments of his Holy Spirit to share his powerful and life changing touch with the world.

For reasons beyond my comprehension, God has fashioned in us a people uniquely equipped to witness to contemporary man.

THE COMMITMENT NECESSARY TO CLAIM HIS PROMISES WHILE IT IS YET DAY. Let us see what is necessary for us to claim his promise of transformation while it is yet day. The essence of that requirement is COMMITMENT.

The blind man had to believe enough to act. He did not understand all of the claims of Christ. He simply knew that his agony was deep and the promise was made. He acted in obedience to the command. And God moved.

Why are we so involved in missions, ministry, evangelism? Not just so a religious organization can grow but because the God who made us, and brought us, and changed us has charged us with the task. We go because we are told to do so. It is a commitment of faith.

The blind man was obsessed with one thing — Jesus and what Jesus wanted him to do with his new found sight. It is out of that gratitude that our priority is formed. He has led us to it. As Southern Baptist Christians in this time and season that priority is Bold Mission Thrust . . . while it is yet day.

SBC address and sermon

This page includes portions of the SBC address and sermon delivered at the convention in Houston.

Jimmy R. Allen, president of the Southern Baptist Convention, is a graduate of Howard Payne University and Southwestern Seminary. He is pastor of First Baptist Church, San Antonio, Tex.

William M. Hinson is pastor of First Baptist Church, New Orleans, La. He is a graduate of Baylor University, Southwestern Seminary and New Orleans Seminary.

The blind man could see. He was immediately thrown into confrontation with the powers of his world. The rules were more important than the results. He was forced of conscience to bear witness to the truth. He confronted them. He could see. Jesus did it. He would live out his gratitude whatever that cost.

As contemporary Christians committed to a world wide Bold Mission Thrust, we must take our stand against tyranny and for human rights. Responsible Christian witnessing requires confrontation over basic God-given rights of freedom of conscience.

As contemporary Christians, we must take our stand for human survival. We have made significant strides in our efforts to raise consciousness about world hunger and to channel resources into direct ministry of helping people help themselves to raise, secure and distribute food.

Human survival is wrapped up in the problem of nuclear war. Every Christian has a responsibility to find out for himself and then confront his community with his participation in the process of decision making.

The final picture of the blind man is a seeing man on his knees before Jesus saying, "Lord I believe." He is totally at the disposal of the one who has set him free of the darkness. Bold Mission Thrust is the occasion for us to break out of the past patterns of part time commitment into a new intensity of missions.

Missions is the heartbeat of the total Southern Baptist family. We must sing together, pray together, together. No task for God should be postponed. He calls us to join him in harvest, in awakening, in revival, in mission. Night cometh. But it's not here yet. Let us claim his power and victory while it is yet day.

Convention sermon: William M. "Bill" Hinson

Accept God's Great Glad Day!

God is definitely giving us a great day of challenge. He calls for us to accept it with gladness and rejoicing. "This is the day which the Lord hath made; we will rejoice and be glad in it." (Ps. 118:24)

The exciting theme of this convention is "Bold Mission Thrust . . . While It Is Yet Day." As we stand before this verse I am confident he wants to urge us to accept God's great glad day! To dispel our hesitation, he gives us God's positive declaration. To reprove our procrastination, he gives us God's particular day. To crystallize our sagging loyalties, he gives us God's primary demand. And to admonish us for our indecision, he paints an exciting picture of God's people deciding. **GOD'S POSITIVE DECLARATION.** Too many of us have spent too much time in "speed reading" courses so that we often move past God's declaration for us today. "THIS IS the day" was the message that the Psalmist sang to a perplexed people. God does not declare this ought to be the day, or this might be the day, nor this could be the day. He positively states, "THIS IS the day!" This we must accept.

If we are to accept the challenge of our theme, we must do it today, not tomorrow. You cannot escape today by taking refuge in tomorrow. We live perpetually in the present tense.

Consider God's positive declaration in his son Jesus Christ. There are strident voices today that want to make Christ a past event. By placing God into conflicting pockets of chronology, as if he WAS . . . and WILL BE, but he isn't NOW. How different from what he said, "I AM the way, the truth, the life!" "I AM the vine, the shepherd, the door." He is in THIS day!

We need more churches to accept God's positive declaration. The Word is stronger than ever, "Behold NOW is the accepted time," and TODAY is the day of salvation."

GOD'S PARTICULAR DAY. I would rather be a Baptist pastor today than at any time in the history of mankind. I do not stand today on SBC statistics. We do have a great history. I am challenged by the great moments in Baptist history that have brought us to this hour, but God has given us this particular day. "This is THE day which the Lord hath made."

Jesus has called us not to tolerate our day in history but to accept his particular day of opportunity. "Nostalgia" seems to be the order of the day in too many of our church and denominational gatherings. I wonder if this indicates that we are actually afraid of the future?

To accept God's particular day, we need to have the mind of Christ. Paul stated, "Let this mind be in you, which was also in Christ Jesus." (Phil. 2:15) We need to habitually think the thoughts of Christ TODAY. It is extremely important what our attitude should be in claiming our particular day for God's honor and glory. **GOD'S PRIMARY DEMAND.** "This is the day that THE LORD hath made." You see, great programs do challenge us and often stimulate some human-response success. But we will not march to God's positive declaration for his particular day with any sense of real revival as a Bold Mission Thrust without crowning him anew as the Lord of our individual lives.

God's primary demand calls for us to stop talking about our convention and start talking about Jesus.

God's primary demand urges us to stop "classifying Christians" and start edifying one another in him.

God's primary demand should inspire us to stop propagating half-truths and start praying for our mission agencies in a spirit of cooperation for this particular day.

When God's primary demand is acknowledged by his people, extraordinary things will happen. I have seen Southern Baptists scattered all over our nation make a difference in their community. I have seen some people go into a church where "nothing is happening" and because of the Lordship of Jesus Christ, they don't catch the "nothing happening" spirit, but they are able to point others to Christ as they accept God's great glad day.

GOD'S PEOPLE DECIDING. God's gift becomes very personal now as we accept "This is the day which the Lord hath made; we WILL rejoice and BE GLAD in it." God can positively declare his particular day, but we must sense the urgency as his people to respond, even now, "while it is yet day."

If we are to accept God's great glad day, we must decide NOW that we will be willing to take a RISK in his name.

God has called us to take a risk for him. The euphoria that an athlete feels following a great achievement in his "risk exercise" is but a small picture of "we will rejoice and be glad in it." If we are going to reach our goal of sharing the Gospel with every person in the world by the year 2000, we must decide to take spiritual risks today.

THIS IS THE DAY TO RESPOND . . . AS NEVER BEFORE . . . BY ACCEPTING GOD'S GREAT GLAD DAY!

Without a
struggle,
you don't have
anything, says
Georgetown's
Ben Elrod

by James H. Cox, Associate Editor

Ten days before his inauguration last spring as Georgetown College's 21st president, Ben M. Elrod emphasized a theme that seemed to be a dress rehearsal for inauguration day.

"The future of the small Christian school is just as bright as our commitment will let it be," said he. "The uniqueness of these schools is in their commitment. Not everybody wants to or is willing to be aboard.

"These schools won't ever exist without a struggle," declared the 48-year-old president, lifting a line almost verbatim from his inaugural address. "If there's something worth the struggle in the future, then we'll go on struggling."

You don't spend much time with Ben Elrod before you catch something of the man's own spirit of optimism in the face of what would be insurmountable odds for some. His sense of personal commitment and dedication is strikingly clear. His quiet, unassuming posture suggests a steady, calm approach to the issues of the day. He exudes a certain warmth and charm which, together with his gentle spirit, mark him as a potentially great leader among Kentucky Baptists.

Elrod, who went to Georgetown only last Aug. 1 from the staff of Ouachita Baptist University, succeeded one of Georgetown's giants, Robert Mills. He speaks kindly—almost reverently—of the man who guided the 150-year-old institution for nearly two

decades before him. Mills is now Georgetown's first chancellor.

The casual visitor to the presidential office at Georgetown finds little different in appearance in the change of administrations. The furnishings, drapes, carpet and desk are all the same.

"Only the occupant is different," quips Elrod.

It's true.

And Elrod's dreams for the institution would probably be the same as Mills' if he were running the place. Only the methods of accomplishing them might be varied.

Two priorities from one man

Elrod says he is dedicated to two things in the future: academic excellence and Christian commitment.

The academic is, of course, more easily measured than the other. ACT exam scores, high school grade point averages, the school's accreditation status, the number of students pursuing graduate work and the qualifications of faculty members all provide helpful barometers for measuring academic excellence.

Christian excellence is less easily measured, but Elrod suggests the level of commitment on the part of students, faculty and staff is a useful device. The quality of activities offered on the campus also may be used in evaluating progress.

Elrod is quick to say he is not satisfied with what is now being done in these two areas. "There are always higher goals," he believes. "We want to strengthen the areas which are weak."

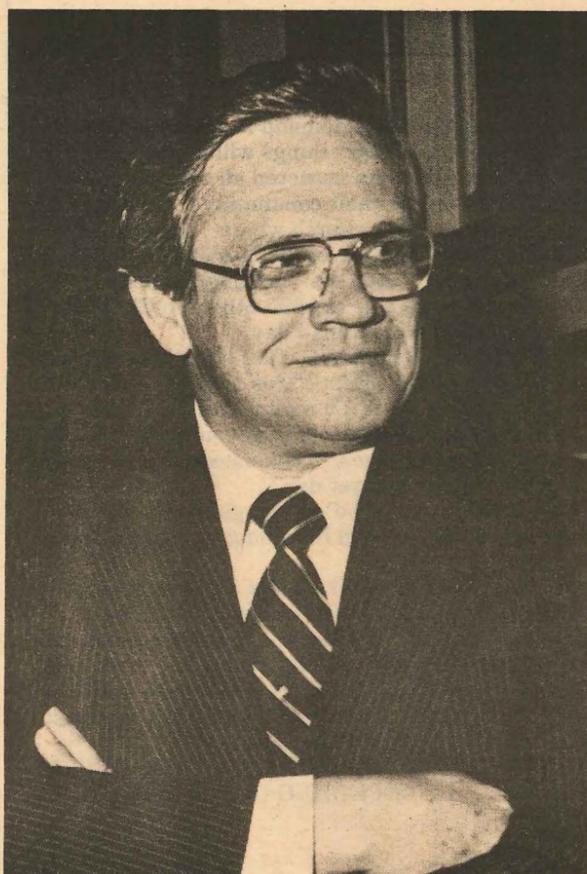
In the area of academics, he cites budget reasons which have kept the number of personnel down.

"We need more enrichment experiences for students," he thinks. These might include travel to many places for 'participatory disciplines' at the very heart of where action is in our world. He is committed to using communications and travel in a greater way than previously.

Elrod hopes to see visible Christian identification stepped up on the campus, too. This may include bringing in more Christian entertainers and celebrities as one method of creating a greater awareness of what Georgetown is about.

\$900,000 in the red—and some pluses

Despite a current \$900,000 deficit which is akin to Elrod's vision of constant "struggle" for survival, there are some bright spots in Georgetown's picture



The many phases of Elrod: Posed, businesslike, smiling . . . new found friend of the students . . .

for the immediate future. Among them:

- A proposed budget for 1979-80 which includes no deficit spending. (Deficit spending was budgeted at \$127,000 for the year just concluded.)
- An enrolment surge over the last two years indicating about a 15% gain in number of students.
- Stabilizing attrition, resulting in greater retention of students for the duration of their collegiate careers.
- A student-faculty ratio of 14-1, one of the lowest—perhaps the lowest—of all five Kentucky Baptist educational institutions.
- A faculty of 70 members, 50% of whom hold the doctorate, and 70% of whom are Baptists.

Elrod is justly proud of the enrolment gains the school has shown in his first year as president. Last fall's enrolment climbed to 1092, more than 10% above the previous year. But what was really startling, even to Elrod, was a gain of yet 18 more students (to 1110) in the spring semester of 1979, a semester that is characteristically smaller than fall semesters at most institutions. This would make any new president elated and optimistic. When one realizes this is 100 more students than spring 1978, the pride is just that much greater.

Kentuckians, Baptists hold the lead

Of 528 Kentuckians enrolled for the spring semester this year, 328 were Baptists. There were 24 internationals and 27 states represented. Ohio, Indiana and Florida—in that order—supplied most of Georgetown's spring students after Kentucky. Other major religions represented on campus include Methodists, Christians and Presbyterians, in that order.

It will cost boarding students \$3900, plus books and incidentals, to attend Georgetown College in the 1979-80 academic year. Seventy percent of Georgetown's students attend the school on scholarships or aid of some type.

"Any student whose parents will do what they can can come to Georgetown," Elrod reassures. "I have yet to find one who couldn't come under those circumstances."

Like other Kentucky Baptist colleges, Georgetown is involved in an all-out effort to discover and enrol new students for the future. Four full time persons scour the countryside visiting high schools and churches seeking to enlist prospects. The school's choir is also actively involved in recruitment as it travels on tour each year.



Graduation: pomp before entering a new circumstance in life

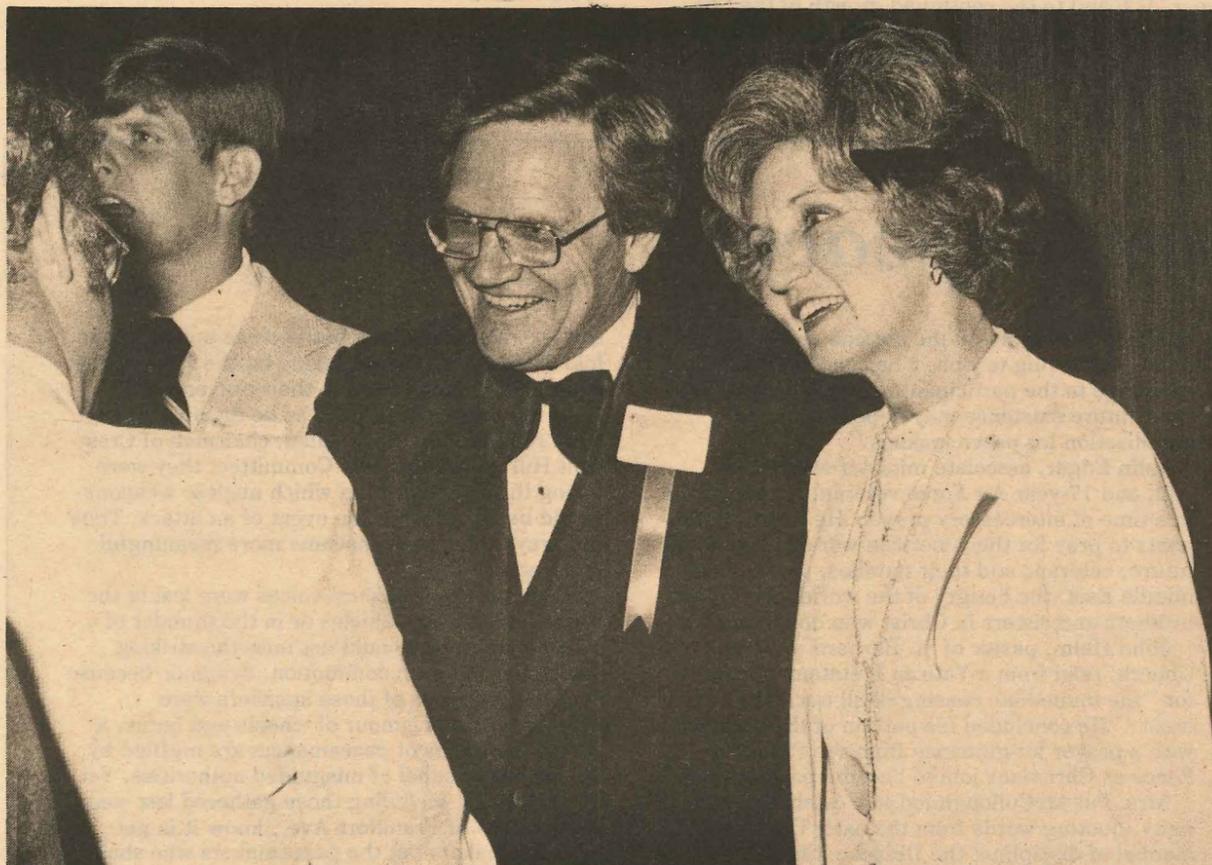
The cry for cash is ever present

Apart from finding and signing up new students, the other big priority among educational institutions is raising money. Georgetown is no exception.

A three-to-five-year major capital campaign already approved by the Kentucky Baptist Convention's executive board will be launched this fall. Somewhere between \$3.5 million and \$5.5 million will be vigorously solicited from individuals, not churches.

Elrod suggests a current need for \$8 million minimum to accomplish four brick-and-mortar needs for the campus: a fine arts building, a classroom and office complex, renovation of the library and a health-physical education-recreation center. He says specific priorities from among these needs have yet to be determined.

Either way, what Elrod declared earlier about struggle appears to be true. The small private Christian college, including Georgetown, has never known an easy life, and does not expect one in the future. **But with determination and sacrifice its tomorrows may be as promising as the record of its yesterdays appears now.**



with Georgetown's first lady at one of the countless receptions . . . a satisfied, contented, yet determined man

A career worthy of reflection

By Norman Jameson

Porter Routh runs his finger down a list of Southern Baptist Convention annual meeting locations like an electronic scanner reading computer tape.

His finger, programmed to stimulate recall of what Routh considered the most significant events at the annual meetings, stops at 1939, Oklahoma City, the beginning of his incredible string of attendance at 40 consecutive Southern Baptist Convention annual meetings. He covered that one as a newspaper reporter for the local Daily Oklahoman.

In the succeeding 30 years Routh attended the meetings as a denominational employee. Houston marks his 28th and last as executive secretary-treasurer of the SBC Executive Committee.

Now Routh, who has been executive secretary-treasurer longer than the previous office holders combined, stops at 1949, again Oklahoma City. R. G. Lee, SBC president, surrenders the gavel to oppose a motion that would prevent anyone related to a city, state or national council of churches from serving on any SBC board. The convention sustains him defeating the motion.

"That was a very dramatic moment," Routh recalls, "because certainly Dr. Lee was known to be very conservative theologically, but he did not feel that Baptists should not have anything to do with any others. There were many areas where they could have common concern. This did not mean, of course, we were going into the National Council of Churches or anything like that, but it did mean a man could not be disenfranchised because of his relationship to a local pastors' conference."

—1954, St. Louis. The convention, at the urging of J. B. Weatherspoon, president of Southern Baptist Theological Seminary, goes on record in support of the Supreme Court decision on school desegregation.

—1963, Kansas City. Messengers affirm seminaries and adopt the statement of Baptist Faith and Message.

—1964, Atlantic City. Southern and American Baptists meet at same time, then with National

Baptists and others in Baptist Jubilee Advance, 150 years after the Triennial Convention in 1814.

—1968, Houston. Messengers adopt statement on the racial crisis in the nation. It leaves race relations to individual churches but states the convention would not deny fellowship with churches because of race.

—1976, Norfolk. Bold Mission Thrust is launched in what Routh calls the "high hour in the life of the convention."

Annual meetings are a significant part of the life of Southern Baptist Convention employees, especially those on the staff of the Executive Committee. They are charged with carrying out the mandate of the messengers between sessions. Routh expressed confidence in the annual sit-down business meeting. But he is concerned that as the volume of business increases and the number of messengers grows time is not taken to get full information. A decision may be made without everyone getting a chance to be heard on an issue.

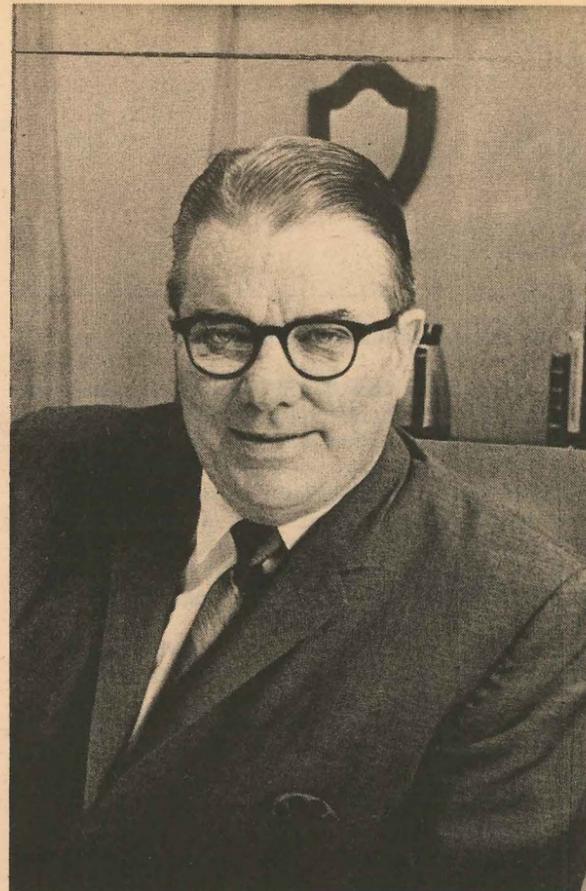
"One of the concerns I have is that you have fewer than a third, perhaps, of the SBC pastors at the convention," Routh says. "You have only an infinitesimal representation of lay persons. So whether or not the action of the convention really represents the total Baptist fellowship is always a real concern."

Routh is sure that Southern Baptists' confidence in the structure, mission and leadership of the SBC remains strong. He cited as an example a man who willed his entire estate to the SBC, saying "I have confidence that the SBC will know better how to use these resources to the glory of God than any other organization to which I could leave them."

"This gives me cause for concern because you can't help but pray, O God, we must never do anything to destroy this kind of confidence," Routh says. "We must never do anything to make Southern Baptists feel this confidence is misplaced."

Routh states unhesitatingly that apathy is the greatest obstacle to the Bold Mission Thrust goal of presenting the gospel to everyone in the world by the year 2000 and to the continued growth of the SBC.

Routh has not just seen Southern Baptists grow up. He has been in position during the boom years to help



Porter Routh

facilitate that growth. When he became executive secretary in 1951, Southern Baptists had 7.3 million members in 28,289 churches who gave \$37.2 million to missions.

Today there are 13.1 million members in 35,400 churches in all 50 states. Last year they gave \$105.3 million to world missions.

Routh and his wife, Ruth, have scheduled teaching semesters at four Southern Baptist seminaries in the next two years. He will teach courses in denominational heritage, administration, and crises and controversy.

A man not given to self-acclaim, Routh comes by his humility honestly. He remembers that as a child attending the Baptist General Convention of Texas annual meetings with his father, E. C. Routh, editor of the Texas Baptist Standard, people would argue about who was the ugliest preacher in the state, E. C. Routh, or preacher T. V. Neal.

The dubious title probably never was resolved, but it sure made Routh wonder when folks would pat him on the head and say, "Yup, you look just like your father."

Louisvillians pray for peace

By John Hughes

Sitting only about 10 yards from Frankfort Ave., Louisville, on a busy Memorial Day afternoon is hardly the place that most would choose for prayer. Yet it was there on the steps of Crescent Hill Baptist Church where over 100 concerned Christians, Protestant and Catholic, gathered this past Memorial Day to offer prayers for peace.

The prayer meeting, sponsored by the Christian Life Committee of Crescent Hill and the Louisville Mobilization for Survival, was representative of some other meetings conducted throughout the United States. The idea for Memorial Day services was conceived last summer by Robert Parham, Charles Allen and Pam Payne, Southern Seminary students, Glen Stassen, ethics professor, and Jim Wallis, editor of *Sojourners* magazine.

World War II veteran Bill Rogers, Director of Kentucky's Christian Life Commission, gave testimony of his experience with war. He spoke of those who did not return and of veterans who

returned with scars on the outside and on the inside. Referring to Eph. 2 he concluded with a challenge to the participants. Rogers stated that "our future existence may depend upon our mobilization for peace making."

John Edgar, associate minister at Crescent Hill, and 17-year Air Force veteran, led the group in a time of intercessory prayer. He urged participants to pray for the American war dead past and future, veterans and their families, peace in the middle East, the hungry of the world, Salt II, and brothers and sisters in Christ who do not agree.

John Helm, pastor of St. Bernard's Catholic Church, read from a Vatican II statement calling for "the immediate ceasing of all nuclear armament." He concluded his portion of the program with a prayer for guidance from the Prince of Peace as Christians join to become peacemakers.

Mrs. Pat McCullough led in a celebration of unity, quoting words from the early Christian manual of discipline, the *Didache*. She emphasized that as the grains of wheat were once

scattered on many hills but become united in one loaf of bread, so those praying on the steps of the church were now united in their prayers.

As the participants stood to be dismissed they were reminded by Mike Allen, chairman of Crescent Hill's Christian Life Committee, they were facing the direction from which nuclear weapons would be launched in the event of an attack. Thus the prayers for peace became more meaningful and urgent.

At times, the speakers' voices were lost in the sounds of passing vehicles or in the thunder of a passing train. One could not miss the striking symbolism of such commotion. Symbolic because even as the voices of those speakers were drowned by the clamour of wheels and horns, it seems the voices of peacemakers are muffled by the ceaseless babel of misguided authorities. Yet all Christians, including those gathered last week on the curb of Frankfort Ave., know it is not the noisemakers but the peacemakers who shall be called children of God.

Sunday School Lessons



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INTERNATIONAL SERIES **Solomon's request for wisdom**

1 Kings 3:3-14 Speaking as a king to his successor David delivered a brief and unforgettable charge to Solomon. He wanted Solomon to be Spirit-controlled, fearless, above bribery and corruption and vitally identified with the best interest of the people, thereby glorifying God and being a blessing to his nation.

Solomon's reign began with devotion to God and to duty. One of his first acts was to go to Gibeon, where the tabernacle was located, to worship God. There he placed 1,000 burnt offerings on the altar as a sacrifice unto the Lord. After a day at worship Solomon fell into a deep sleep. Out of appreciation of his sincerity of purpose, God appeared to him in a dream, disclosing His will to him and blessing him.

The Proposition To Solomon God made a generous proposition: "Ask what I shall give thee." He offered him his choice of blessings from the divine storehouse.

The Prayer Solomon's response to God's gracious offer was prompt. In his prayer thanksgiving came first. He expressed appreciation for the mercy and faithfulness of God in dealing with his father, David. Solomon acknowledged God had bestowed upon him the high privilege of reigning over his people as their king. His genuine humility was revealed in his admission of a lack of wisdom for the proper administration of the task which had been committed to him. Solomon realized his limitations and his dependence on God.

The Petition When God gave Solomon the privilege of asking what he would, he carefully considered his needs before making his request. He asked for "an understanding heart." His immediate need was the gift of discernment to know how to be a good king and thereby please and honor God.

God was highly pleased with Solomon's wise and unusual request. Because Solomon asked for wisdom God graciously and joyously gave it to him and then to the wonderful blessing God generously added honor, riches and victory over his enemies, blessings which he had not requested.

LIFE AND WORK SERIES **Love and Judgment**

Heartbroken over the sins of his people, Hosea delivered God's message to them in spite of their lack of concern about spiritual matters.

A Separation From God—Hosea 5:15 Hosea laid bare the terrible sins which had broken the fellowship of the people with God and caused Him to leave them to their own devices.

A Call To Repentance—Hosea 6:1-3 Hosea knew when the afflictions of the people became severe enough they would come to the realization of the error of their ways. They would feel their need of God, acknowledge their sins, seek His forgiveness and ask for His favor which they had forfeited.

In his request, "Come, and let us return unto the Lord," Hosea expressed the conviction that true repentance leads to three things: 1. Restoration—He will heal us" (6:1). 2. Revival—"After two days will he revive us" (6:2). 3. Resurrection—"In the third day he will raise us up" (6:2b). Hosea knew upon their repentance God would heal their wounds, raise them up from the state of death and bestow upon them such a spiritual refreshing as the renewal of the earth caused by showers of rain.

An Assurance of Love—Hosea 11:1-4 Out of pure grace God chose Israel, entered into a covenant with her and made her the object of His special love, care and blessing. Like Gomer, Israel left her first lover for profligate lovers, the heathen deities. As Hosea was wounded deeply by the conduct of his unfaithful and immoral wife, so God was wounded because of the sins of the Israelites.

A Message of Hope—Hosea 14:4, 7 The backsliding of the Israelites was an indisputable fact. Backsliding means the condition of the heart and life which has communion with God is broken, love for Him has diminished and joy has departed. Any person who is in a backslidden condition is unhappy.

God's promise to Israel was one of hope: "I will hear their backsliding, I will love them freely."

Show business—real life **Frank Owen**

I don't take too well to most TV money giveaway programs. For one thing they are for quick trigger minds and I've always been slow. Whether it is a mental alertness contest, a vocabulary game or spinning roulette wheels, it all tends to proclaim an artificial notion that life is a glamour show where things come free and easy as the result of good luck.

It may be all right for diversion and entertainment, but don't be confused. It is contrary to the facts of life. Things don't come easy and life is not luck. "There is no such thing as a free lunch." Somebody pays. In the long run the books balance. "The mills of God grind slow, but they grind exceeding fine." With this philosophy, you know I'm squeamish about glamorized giveaway programs.

Now mind, I'm glad to see or to have good luck. (Often it deserves a nobler name—"blessing.") Most often it comes at a price, even if unseen or delayed. "Thou shalt by no means come out thence, 'til thou hast paid the last farthing" (Matt. 5:26).

I don't know whether any of the giveaway programs are "fixed," but I remember years ago when the country went "ga-ga" over the \$64,000 Question. I said from my first impressions I didn't believe it was on the up and up. The wealth of technical knowledge recited on the programs, even sometimes by little children, just could not have been without advance coaching. The program was so popular and I got so harshly scolded when I admitted my unbelief that I became afraid to speak of it. Then, one day the scandal broke ("a little bit on the shady side") and the program was promptly taken off the air.

I feel disoriented with things too untrue to real life. Artificial, overdone applause programs affect me the same way. "Everybody give him a hand," and there is loud applause, cheers and whistling. Don't expect too much of that in life. Such false facade of thousands of dollars falling from heaven with everybody cheering might make viewers schizophrenic who live in a real world. Fantasy is for entertainment. **Reality is for life.**

1979: Friday, August 10 and 17
1979: Saturday, August 11 & 18

8 People

Sunday School

Leadership Conferences

ASSOCIATIONAL LEADERSHIP TRAINING

AUGUST 10—7:00-9:00 P.M.

Jonathan Creek Assembly
Rose Hill, Ashland
First Baptist, Leitchfield
Central Baptist, Corbin

AUGUST 17—7:00-9:00 P.M.

First Baptist, Madisonville
Calvary Baptist, Lexington
Campbellsville Baptist Church
Irene Cole, Prestonsburg

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Reaching Youth — Through Sunday School
Reaching Adults — Through Sunday School
Reaching People — Through Sunday School

These books will be on sale at all conferences for \$1.60 each.

(Optional) LUNCH will be provided by a fast food chain for \$2.40 (drinks provided by host church).

(Optional) Due to limited time \$4.00 will be collected from each person at the beginning of the Age Group Conference for a book and lunch.

CHURCH

SUNDAY SCHOOL LEADERSHIP TRAINING

AUGUST 11—

9:00 A.M.-2:00 P.M.

Jonathan Creek Assembly
Rose Hill, Ashland
First Baptist, Leitchfield
Central Baptist, Corbin

AUGUST 18—

9:00 A.M.-2:00 P.M.

First Baptist, Madisonville
Calvary Baptist, Lexington
Campbellsville Baptist Church
Irene Cole, Prestonsburg

Baptist News in Brief

First family underwrites Mission Corps volunteer

One year's sponsorship of a Mission Service Corps volunteer has been underwritten by President and Mrs. Jimmy Carter.

Mission Service Corps is a plan to place volunteers beside career missionaries at home and abroad for one or two year's service. Support comes from volunteers.

The first family's \$3,500 check to the Foreign Mission Board will go for the expenses of one of 25 volunteers now in orientation for a year in Brazil. The team, mostly young adults from Texas, will work in campus evangelism in the Latin American country. Their expenses will be less than the average \$7,500 a year for Mission Service Corps overseas volunteers because they will have food and lodging furnished by Brazilian Baptist families.

Carter, Cronkite honored

President Jimmy Carter and newscaster Walter Cronkite were selected by the Meeting of Peacemakers of First Baptist Church, Washington, and the National Peace Academy Campaign to receive special awards for their efforts on behalf of a peace treaty between Egypt and Israel.

The awards were announced at a two day peace convocation sponsored by First Baptist Church and Church of the Saviour. Neither Carter nor Cronkite was present to receive the award.

Charles A. Trentham and Paul D. Oyer, co-directors of the Meeting of Peacemakers, explained that Cronkite's role in initiating the first meeting between Israeli Prime Minister Menachem Begin and Egyptian President Anwar Sadat has not been recognized. Carter's more visible role in the negotiations was noted in his award as a "miracle . . . made possible by prayer and by your God-given and highly developed skills . . . in peace and conflict resolution."

Man freed; Baptists help

A 65-year-old prison escapee, befriended by Oakhurst Baptist Church last fall, is now officially free.

Mosie Alfred Harriell, convicted of killing a policeman in Wabash, Ind., in 1943, escaped 10 years ago from an Indiana prison work detail. He was discovered through routine Social Security paperwork in Atlanta where he had lived for 10 years under the name of Charles Harris. He worked as a carpenter and was married to an Atlanta woman.

Harriell, described by doctors as "living on bor-

rowed time" because of a heart condition, asthma and diabetes, received formal notification in May that the extradition request from Indiana has been withdrawn.

Oakhurst's 250-member congregation voted last August, after reading of Harris' plight in local papers, to offer their church building in Decatur, an Atlanta suburb, as security for a \$30,000 bond for his freedom—even though he is not Baptist and does not consider himself a Christian.

The congregation felt the 10 years he lived with a clean record proved him at least somewhat a changed man.

\$20,000 goes to Nicaragua

A \$20,000 emergency allocation for hunger relief in strife-stricken Nicaragua has been granted by the Foreign Mission Board.

Food items will be purchased and distributed by missionaries to refugees and others severely affected by the nation's massive strike and fighting between government and guerrilla forces.

Forgetting God in summer

I forgot my Lord in the summertime, just the time I was needed most.

I was not away, but on each Lord's day I just failed to be at my post.

I forgot my church in the summertime as I lazily lay in bed.

While the faithful few had my work to do, and I was spiritually dead.

I forgot my offering in the summertime, when he needed it most of all,

While my cash was spent, I was pleasure bent, just off duty for God until fall.

I forgot my class in the summertime, but the devil did not forget,

Working day and night, he kept up the fight; he's a go-getter you can bet.

I forgot my soul in the summertime, got along without spiritual food.

While my Lord on high sent me blessings, I showed him naught but ingratitude.

If my Lord should come in the summertime, when from my duty to God I am free,

Wonder what I'll do, when my life is through, if, by chance, he should forget me?



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