

SUNDAY SCHOOL BOARD president Grady Cothen presented a Bible to Billy Graham before he spoke at

a dinner Cothen hosted honoring the evangelist on the eve of his crusade in Nashville.

Graham touched at Astrodome; thinks holocaust very possible

Billy Graham likened today's world to an earthquake about to happen but said events such as the Houston Astrodome dedication of 1100 missionaries during this month's Southern Baptist Convention give him hope for the future.

Speaking on the eve of his Nashville crusade at a dinner in his honor at the Baptist Sunday School Board the evangelist said the Houston dedication service moved him deeply.

"I cried that night," he said. "There's hope when we see something like that."

In an address frequently blended with anecdotes of conversations with world leaders over the last 30 years Graham told his audience of 200 religious publishers and community and denominational leaders that the one unanimous note being sounded today is pessimism about the next decade.

Graham cited political, economic, social, moral and spiritual problems which he compared to "fault lines" in the earth. "The spiritual fault line is the root of all our other fault lines," he said.

Noting President Carter's somber speech to the Congress following his return from Vienna to sign SALT II, Graham said Carter "has learned in the White House what weapons are being developed in labs around the world.

"I can't help but wonder if our world is headed for

Billy in Nashville

Billy Graham's Nashville crusade, being held at Vanderbilt University, is his second in that city in 25 years. It opened Sunday night and continues through next Sunday (July 1) with services nightly. Many Kentuckians are expected to attend the free services which are being taped for later TV and radio broadcast.

a nuclear holocaust," said Graham. "When have we ever heard so much talk of peace and seen so many threats of war?"

Graham called on his audience to help meet the world's spiritual crisis by first recognizing that a spiritual vacuum exists, especially among youth. "I'm not sure we've found a way to communicate our message yet," said Graham, "despite all the print and electronic media at our disposal."

The evangelist said wherever he goes he sees signs people are searching for answers, turning to the occult, drugs and "thousands and millions are turning toward God. Everywhere we go we find prayer groups and Bible study groups springing up across the country," said Graham, noting that despite world problems more people became Christians last year than in any year in the history of the world.

Finally, he said, "We must commit our lives again individually to God, changing our lifestyles to conform to Jesus Christ," he said. "We need to evangelize our own membership."

Graham said that while his evangelistic movement has been an independent one, he is grateful for his ordination and membership as a Southern Baptist.

"You have let me stay in, put your arms around me and given me roots. That means more to me every day," he said.

Of the invitation from Nashville religious leaders to hold a crusade, Graham said neither he nor his team was initially interested in the idea. However, he called Nashville "almost the religious center of the United States" and said, "If God could do something in Nashville it might have an impact on the whole nation."

In his introduction of Graham, Sunday School Board president Grady Cothen said the evangelist has successfully weathered both abuse and the temptations of adulation "and gone on his way at the thing God has called him to do."

New SBC president accosted in pulpit

A bearded 21-year old white man with disheveled hair and shirt open to the waist accosted Adrian Rogers during his first appearance in the pulpit since his election as president of the Southern Baptist Convention.

William E. Cotton of Memphis was forcibly restrained by staff and choir members of Bellevue Baptist Church Sunday, June 17 who intercepted him near the pulpit.

Cotton was scheduled to appear in city court later in the week on charges of disturbing a religious assembly and two counts of aggravated assault.

Rogers was preaching a televised sermon on "The Christian's Relationship with This World," when Cotton, shouting at the top of his voice, bounded through a side door and leaped onto the platform.

Rogers said he threw up his hands and Cotton stopped. "I feel he was stopped by the power of God," Rogers declared.

After a momentary pause the assailant struck Leonard Garland, a choir member and former "Golden Gloves" champion who leveled him with a round house left which, Rogers said, was "thrown from Desota County, Mississippi."

Rogers said he tried to calm the young man with prayer as church leaders held him. But Cotton began raging incoherently again when he was released so police were called.

"I told my people, it's exciting being president of the Southern Baptist Convention," Rogers said.

Associate pastor Elmer Bailey said, "We could not tell if he was trying to attack Dr. Rogers. I think that he was trying to get attention. He didn't seem to be espousing any cause and was not crying out for any particular attention as far as any particular cause was concerned. About the only intelligible words that I could understand were 'please help me, help me.'

"When Dr. Rogers started praying over him, I could hear him saying, 'Don't lay that on me; they're killing me,' which was either the cry of a deranged person or possibly a person who is demonized," Bailey said.

Police said Cotton, a new member of Bellevue, was rational but evasive and blamed the outburst on "the generation gap in the city."

Police added that Cotton told of drinking a bottle of beer before going to church and telephoning his father he planned to be on TV.

The new SBC president said he finished his sermon and more than 40 persons responded to the altar call. "God uses the axe that the devil sharpens," Rogers explained.

Church members said they plan to have more security for the pulpit area of the 10,400-member congregation in the future.

SBC educators recommit to Bold Mission Thrust

Baptist educators recommitted themselves to the support of Southern Baptists' Bold Mission Thrust at a national conference on bold education and bold missions in Galveston.

Educators recommitted themselves to "creating an atmosphere (on Baptist campuses) in which young people can be made aware of, and challenged by, the opportunity for lifelong missionary service."

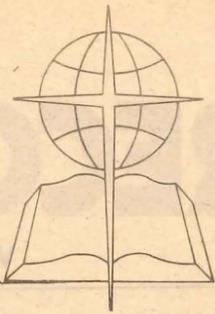
The educators also committed themselves to work with SBC mission boards and state conventions in recruiting and training missionaries. They also recommitted themselves "to work with the local church and with all Southern Baptist agencies to further the cause of missions at home and around the world."

As a response to bold missions the educators committed themselves "to the responsibility for giving perspective, depth and theological understanding to activities where individuals are faced with claims of the Christian gospel.

The commitments were developed by SBC Education Commission executive director-treasurer Arthur L. Walker Jr.

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

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C. R. Daley Jr., Editor
James H. Cox, Associate Editor
Paul Whittler Jr., Business Manager



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C. R. Daley

Daley Observations

Limitations of the electric church

The electric church (worship services via radio and television) has been treated so thoroughly by writers recently that I thought everything worth saying had been said. But then comes along Ouachita University president Dan Grant with an insightful treatment of it in his stimulating weekly column in the Arkansas Baptist. This discerning educator's contrast between worship by television or radio and worship in person in a live service set me to thinking about my own experience.

Not having a preaching appointment on a recent Sunday, I spent the day in my own church. It was a deeply satisfying experience of fellowship and worship. Most of the blessings I received could never have been experienced in a television or radio worship service.

My worship began early with a trip to church to place the bouquet of roses in time for the 8:30 worship service. For my wife Christine and me raising and arranging roses for the sanctuary is a worship experience.

Then came Sunday school. Before the teacher took charge there was a time of greeting one another and getting information about those absent. The teacher encourages discussion and during the lesson presentation everyone had opportunity to express his views.

Between Sunday school and worship there was more opportunity to greet one another. Once the service began everyone was involved in singing, reading scripture and praying. When the offering plates were passed it was deeply satisfying to return to God a part of his bountiful blessings. It's good to know and see in each month's financial report how every penny is used instead of wondering what the television preacher will do with a contribution.

When commitment time came Sunday five from one family presented themselves for membership. We met them one by one by their names and had the joy of shaking their hands and welcoming them into the church family.

Several nights later I watched a Billy Graham Crusade service on television. I have profound appreciation for Graham and I never miss his telecasts if I can help it. I was blessed by this telecast as I always am but there was a vast difference between attending services in my own church and worshiping with Billy Graham via television.

The chief difference between the two worship experiences was the degree of personal participation. Though there are exceptions, in television worship one is mostly a spectator; in being present for worship one is mostly a participant. The electric church superstars realize this and this accounts for their suggestion sometimes that you touch the radio or television set or

reach out to join hands with others watching the service. Togetherness is important in worship and it's hard to achieve this via radio or television.

And so the electric church will not replace traditional worship services. Some who are not strongly committed to the Lord and his church will settle for television worship but not sincere believers.

Television and radio worship services have their place, however. For millions, who because of sickness, old age and other hindrances cannot attend their church services, the electric church is a blessing. Television and radio religious programming also reaches some who would never darken the door of a church. Churches which provide such opportunities are to be commended but this doesn't go for religious superstars who build their own kingdom via radio and television.

Exploitation in the name of missions

Unfortunately the ministry has its phonies and, though they are few, they do irrefutable harm to the cause of Christ. A Kentucky Baptist pastor along with a doctor and pharmacist from the congregation he serves had an experience recently that should serve to warn all those who would give their money and time to go to other countries for short periods to do medical, dental and other mission work.

The pastor first contacted the Southern Baptist Foreign Mission Board offering the services of himself and a medical team to minister in some Caribbean country. Not much encouragement immediately came from the Foreign Mission Board but the pastor was contacted a little later by a Baptist evangelist who said he sponsored mission work on a Caribbean island and that he would be glad to set up a trip for the pastor, the doctor and the pharmacist.

The pastor and his colleagues decided to accept the offer from the evangelist and from then on the evangelist took over, even to the point of serving as a travel agent without the knowledge of the mission team.

In spite of travel plan mixups the team arrived on the mission field. The plan was to set up clinics in various areas of the island where the doctor could examine sick persons and the pharmacist could dispense medicine a large supply of which was brought from the states by the team.

By the second day of their stay the team members began to suspect they were being manipulated by the evangelist who by now had been joined by another evangelist. The feeling was that the evangelists were not as interested in the spiritual and physical needs of the natives as they were in impressing the pastor, the doctor and the pharmacist with a view of getting cash contributions from them.

In worship services set up by the evangelists natives attending appeared to be trained to respond to evangelistic invitations over and over giving the impression to all visiting preachers that a good number of first time professions of faith resulted from their preaching.

As the visiting team became more and more suspicious, relationships with their host evangelists became cooler and cooler. The climax came the night before the return to the states when high pressure was used in an effort to get contributions to the evangelists from the team members.

The pastor is wiser for the experience and wants to spare others from being ripped off by the same or similarly operating mission tour guides. He chooses not to reveal the names of the phonies but has granted this writer permis-

sion to relate his experience in order to warn others.

One conclusion of the team was that such efforts would be far more effective and rewarding if they were arranged through the Southern Baptist Foreign Mission Board.

Sexuality status: A neglected area

Participating in a series of family life seminars in our church recently served as another reminder that Baptist churches do little to help members in the critical area of human sexuality. In the vast majority of churches human sexuality is ignored and any suggestions for helpful study and discussion of the subject are likely to be resisted. Even treatment of the subject in this editorial will be considered improper by some.

This is because of the traditional attitude toward the subject. It is somehow considered dirty and thus out of place for discussion among decent people. Sex education is left to unwholesome surroundings and this ought not be so.

This subject is abused in other places like television and magazines. It is exploited for the sake of profit and often contributes to unwholesome and false ideas, especially among young people.

It's high time churches try to help in this crucial matter. We are supposed to be concerned for the whole person and warped ideas of sex prevent wholeness in any person.

Where else can sex education be conducted in such a wholesome way? The other two most likely places for wholesome study are the home and school. Actually parents have the first responsibility but very seldom assume it. We might as well face it. The majority of parents feel inadequate and are reluctant to try to teach their children in the area of sexuality.

Some schools do a fair job in basic sex education but it has to be done in a secular atmosphere which at best lacks something important. Sex must be related to moral and spiritual values and the church or home, not the school, is the appropriate setting for this.

The Bible takes no such hands-off attitude toward sex education as do many Baptists. From the creation story in the Old Testament to Paul's letters of advice to Christians in the early church sex is openly and wholesomely treated.

We do well to start with the biblical teaching on sex in Genesis 2. Sex was made a part of man and woman deliberately by God and was related to the highest privilege of a man and woman, that of joining God in the creation of new human life. The same Creator who made humans spiritual made them sexual.

One statement in the Genesis 2 account is especially rewarding. In verse 25 the account says the man and his wife were both naked but were not ashamed. In other words sexuality was another good part of humans which the creator provided in love. Only after Adam and Eve disobeyed God were they aware of their nakedness.

Used in the way God intended, sex is not something to be ashamed of but something to be grateful for. It ought to be as natural and as wholesome as eating, thinking or any other human activity.

Churches can find help to minister in the area of sexuality. If a church does not have qualified teachers in its membership, there is a growing number of trained ministers and laypersons who can conduct helpful studies for all ages.

There are also many good books and other literature available. Among these is a series of books for all ages produced by Broadman Press several years ago. They are available through Baptist book stores.

Baptist News in Brief

52 Ghana missionaries OK

Southern Baptist missionaries in Ghana have been able to continue their work in the aftermath of a June 4 coup, missionary Robert W. Sims has reported in a letter to the Southern Baptist Foreign Mission Board.

Since July 1978, Ghana has been under the military rule of members of the national army who ousted Ignatius K. Acheampong as head of state in a bloodless coup. A group of junior officers, dissatisfied with progress under the military government, seized power early in June under leadership of a 32-year-old pilot, Flight Lt. Jerry Rawlings.

Southern Baptist work in the west African country includes literacy, evangelism and medical ministries. Fifty-two missionaries are assigned to Ghana.

Moody's church says 'no' to SBC affiliation

The First Baptist Church of Van Nuys, one of the largest evangelical churches in southern California, has voted not to affiliate with the Southern Baptist Convention.

Although a majority approved bylaw changes which would have dually aligned the independent congregation with Southern Baptists and Conservative Baptists, the resolution failed because passage required two-thirds majority approval.

The action was taken June 10 during a called business session following the morning worship service. The vote was preceded earlier in the week with a two hour debate during a Wednesday evening business session.

Officials report 1397 ballots were cast, with 53.4 percent voting in favor of SBC affiliation. The current mem-

bership is 8400, down from a previous high of 11,000.

Ex-Kentuckian Jess Moody, pastor, attributed the lack of a two-thirds majority to "misrepresentation" of what Southern Baptist alignment would mean and to what he said was voting by members who have since shifted their allegiances to other churches.

The Los Angeles Times reported that two critics of Moody, who have questioned statements made by the pastor on a variety of matters, denied knowledge of any members unethically participating in the voting. The two, who asked not to be identified, said there were instances of qualified members who were turned away because their names were "deleted" or "dismissed" from the rolls.

The L. A. Times reported one argument against the proposed dual alignment was the church's somewhat diminished giving to missions would be split. "The Southern Baptists don't need our money and the Conservative Baptists do," a church member said.

Moody, who at one time was president of the SBC Pastors' Conference, has been pastor of the Van Nuys church since 1976.

1-year pastorate for Turks

Retired Southern Baptist missionary John Allen Moore will be allowed to serve as pastor of the American congregation in Ankara, Turkey under certain conditions specified by the Turkish government.

Foreign Mission Board officials in Richmond said Moore had been granted a visa for one year if the church will move off its rented property. The church cannot exist anywhere "on Turkish territory" regulations state. This means meetings must take place in the American embassy or some similar place.

Moore will take the place of James F. Leeper, Southern Baptist missionary to Turkey for 12 years who was asked to leave the country last fall. Leeper helped establish the American congregation and was its pastor 12 years. The Turkish government would not renew Leeper's residence permit because they claimed the church itself was illegal.

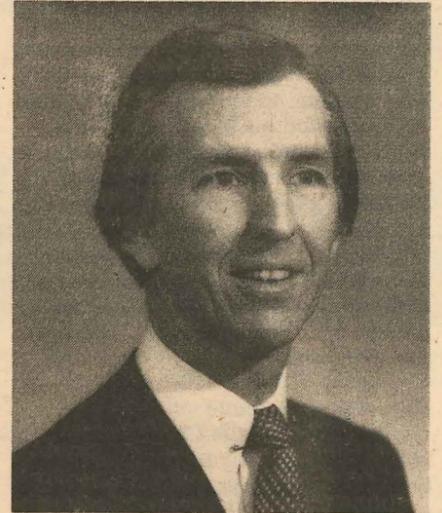
Leeper and his family and now working with Turks in Germany.

Kentucky Baptists at work

Twelve Kentucky Baptists were elected to boards of the Southern Baptist Convention at Houston June 13. Those elected, with their position and year their term expires, include:

John T. Dunaway, pastor, First Baptist Church, Corbin, to the Executive Committee (1983); Rollin S. Burhans, pastor, First Baptist Church, Bowling Green, to the Foreign Mission Board (1983); M. A. Winchester, layman, Stearns, to the Home Mission Board (1983); Bill R. Tichenor, pastor, First Baptist Church, Princeton, to the Sunday School Board (1983); Frank R. Purdy, layman, Calvary Baptist Church, Lexington, to the Annuity Board (1983); Ed Mason, layman, Broadway Baptist Church, Louisville, to Southern Seminary (1984); Joe D. Cross, layman, Walnut Street Baptist Church, Louisville, to Southern Seminary (1984); Ben M. Elrod, president, Georgetown (Ky.) College, to Southwestern Seminary (1981); O. M. (Buddy) Kingston Jr. to Golden Gate Seminary (1984); Charles W. Midkiff, pastor, First Baptist Church, Greenville, to Southeastern Seminary (1984); G. T. Cowan Jr., layman, Central Baptist Church, Winchester, to the Brotherhood Commission (1983); and Franklin Owen, executive secretary-treasurer, Kentucky Baptist Convention, to the Stewardship Commission (1982).

Ezell named by BSSB



Mancil Ezell

Mancil Ezell, a 15-year employe of the Southern Baptist Sunday School Board, has been elected secretary of the church library department by the agency's trustees.

Ezell, 43, has served in the board's Sunday School department as a director of intermediate work, youth program design specialist, young adult consultant and field service specialist. Since 1977 he has been design and process specialist in the board's Bible teaching division office.



Missionary reflects on news from home

by James P. Kirk

"Four of the five SBC church program organizations registered losses in this year's final SBC statistical report, with church music experiencing an enrolment gain for the 14th consecutive year. Church Training, Sunday school, Woman's Missionary Union and the Brotherhood Commission experienced losses. Baptisms were down by 2.8 percent while church membership was up by .9 percent and financial receipts were up 10.5 percent."

Recognizing the danger of an evaluation from this distance and without wishing to offend my fellow soldiers of the cross, I do want to share some feelings and observations which gave me cause for reflection when I read the above news item in the state papers which came across my desk in Brazil.

Startling! Serious! Saddening! These were the sequences of responses to this news as well as subsequent articles "explaining" or justifying the downward trend.

The item is startling because of the downward trend. Although not new, it seems to concern too few Christians to stem the swelling tide. It is serious because it is indicative of our failure to recognize that the lack of interest and participation in these organizations is but symptomatic of a deeper malady: a lack of spiritual perception as to what these statistics are saying. It is sad because

of the proportions to which the problem has grown and seemingly without being seriously challenged from the pulpit or the pew. Conformity seems to be the order of the day. Is such a decline inevitable? Irreversible?

Surrounded by the subtle temptations of our society, pressured by the propaganda of our materialistic minded media to conform when we are called to be transformed and badgered by our subconscious guilt over our prodigal way of life when the whole world is dying of starvation or a broken heart, the sensitive conscience of some is beginning to ask, "What can we do?" on hearing the plaintive cry of hungry humanity, "Sirs, WE WOULD SEE JESUS . . ."

Fundamentally the problem is spiritual, not just material. Life is self-giving, not self-satisfying. It is TOTAL commitment to the truth that "man does not live by bread alone but by every word that proceeds from the mouth of the Father." It is BEING, not just doing.

Often methods have been substituted for motive, organizations have become an end instead of a means to the end, a mature Christian personality, and an easy or man-made "religion" substituted for the new birth.

Social and fraternal organizations which do much good drain some of our competent leadership and material resources. Some of our giving to the church is more concerned with a tax write off than spiritual integrity in administering faithfully that

which God has given. This is an expression of our gratitude and love for his eternal mercy and abundant loving kindness.

Subjective expressions of an experience which makes us "feel good" but does not result in action has become a cheap substitute for an objective expression of our faith in the one true and living God who demands TOTAL loyalty and obedience. "Thou shalt have no other gods before thee . . ."

Man-made morality, accepting as our standards of thought and conduct what men think and accept as right, has become a substitute in thought and practice for the biblical concept of the regeneration experience, the new birth. The world claims the right to judge the church instead of the church being the judge of the world. How we do turn things upside down!

Let's quit "playing church" and turn the white light of God's truth into the darkest recesses of our souls, prying, praying, probing until the Holy Spirit can come in and make a new creature of us.

Let's accept organizations as means to an end. Make Bible study, training and missionary action opportunities for growth in spiritual maturity and not just an option for those who don't have a TV or something to do. If we don't like organizations like they are let's ask why and do what is necessary to make them fulfil their mission. If we are to become responsible citizens and participants in the kingdom of God on earth this is the only option I see for a fresh adventure in growth and service.

Mountains to the Mississippi



Baird



Smith



Parker

Congregations

Baird honored at London

Corinth Baptist Church, London, participated in a pastor's appreciation day May 6. Following the morning worship was a dinner honoring the pastor, Ben A. Baird, and his wife Velma. The church presented them with a gift.

Baird has been pastor of Corinth for six years coming in 1973 from a pastorate in St. Paul, Va.

He is a graduate of Cumberland College, University of Tennessee, and Southern Seminary. The Bairds are natives of LaFollette, Tenn., and have five children.

Hurstbourne to build

Hurstbourne Baptist Church, Louisville, voted recently to build an educational building. The facility will include a nursery wing, office wing with choir suite and church parlor, a fellowship hall and kitchen, adult and youth Sunday school space and a renovation of the existing sanctuary.

The estimated cost is \$1,034,000. The church will conduct a "Together We Build" financial campaign under the direction of Leslie Kenny, SBC Stewardship Commission, in July, August and September.

T. L. McSwain is pastor at Hurstbourne.

Fulton adding dandy gym

Groundbreaking ceremonies for the family life center of Fulton First Baptist Church were conducted May 6. Construction has begun on the building and is slated to be completed in January.

The center will offer a variety of activities for the entire church membership along with their guests. It is connected to the present church building. The center will include a college regulation size gym accommodating basketball, skating, volleyball, badminton, racketball and four lane bowling. It will be equipped for slimnastics and crafts along with an office for the director and a snack area with vending machines.

Estimated cost for the center is \$450,000. Plans call for the church raising \$150,000 during construction with the rest of the finances being provided by a bond issue of \$300,000.

Fulton First Baptist Church was organized in 1878. Additions to the original structure were made in 1949, 1955 and 1957. The Fulton pastor is David Clapp.

Louisvillian contributes to book

Roots of Hope, a volume of meditations, is available for those wishing to participate in the miss-a-meal program to aid in world hunger needs. The book has several chapters on world hunger problems. Contributors include Louisville's Glenn Hinson, T. V. Maston, Albert McClellan, Walker Knight, Jim Newton, Carolyn Weatherford and others. The price of the book is \$1.95. It may be ordered from Seeds, Oakhurst Baptist Church, 222 East Lake Dr., Decatur, GA 30030.

Hiseville underwrites missionary

Hiseville Baptist Church, through the Southern Seminary summer missions program, is sponsoring Robin Jimmerson to West Germany. He will be working in the English language churches with two other seminary students.

Hiseville commissioned Jimmerson

May 27 by the laying on of hands by the congregation and the singing of a "Covenant of Prayer." Tim Owings, pastor at Hiseville, gave a charge to the missionary and to the church to be bold in sharing Christ at home and abroad.

Hiseville is believed to be the only Baptist church in the KBC to totally underwrite the expenses of a summer missionary from the seminary.

SBTS scolded for seminar

Estrella Southern Baptist Association, Phoenix, Ariz., unanimously approved a resolution May 7 protesting "any involvement or identification with the World Council of Churches."

The resolution was directly aimed at Southern Seminary, Louisville, for hosting a seminar on believers baptism.

The resolution called for "censuring" the administration of the seminary "for allowing our facilities to be used as a meeting place for this group with whose philosophies and objectives we totally disagree."

The Arizona Baptists feel that "inexcusable disservice and irreparable harm have come to our historic Southern Baptist position on believers immersion" because of the seminary's actions.

Forks of Elkhorn celebrates 191st

The Forks of Elkhorn Baptist Church, Ducker Station, Midway, Ky., celebrated its 191st anniversary June 10.

Bob Brindel, former pastor and presently a pastor in Portsmouth, N. H., was featured speaker.

Forks of Elkhorn was founded in 1788 making it one of the oldest churches in the state convention.

Glenn W. Mollette is pastor.

Son-Shine in Michigan

Son-Shine, a youth drama group from Central Baptist Church, Corbin, has been on mission in the Grand Rapids, Mich. area.

Working with home missionary Herbert Retta, the group conducted mission Bible schools, took religious census, and performed the musical drama, "The Clown."

The group consisted of 26 youth and nine adults under the direction of George Hensley, minister of youth and education at Central.

Personnel

Smith to FBC, Sebree

Mike Smith has become the first full time youth director at First Baptist Church, Sebree.

Smith is a graduate of Eastern Kentucky University with a major in parks and recreation. He is a first year student at Southern Seminary.

Smith, 28, is a native of South Point, O. He has served in the Army and worked for the FBI.

Parker to Indiana

Charles Parker has been called as pastor of Oak Park Baptist Church, Jeffersonville, Ind.

Parker completes eight years of service in Kentucky where he was pastor of East Frankfort and New Hope Baptist churches.

Roberson to Ohio

Ronald L. Roberson, formerly of Campbellsville, will begin July 1 as pastor of East Baptist Church, Columbus, O. For the past five years he has served

First Baptist Church, Mt. Gilead, O.

Roberson is a graduate of Campbellsville College, Georgetown College, and Southern Seminary.

He was a chaplain the the U. S. Navy 22 years under auspices of the Home Mission Board.

Roberson is the son of Mrs. David T. Carroll, Campbellsville, and the late Hermon C. Roberson. His wife Ann is the daughter of the late Charles E. Vaughn, teacher at Campbellsville. The Robersons have three children.

Lamb to Good Hope

Ronnie D. Lamb began as pastor of Good Hope Baptist Church, Ohio River Association, Apr. 22.

Lamb attended Murray State University before entering Midcontinent Baptist Bible College where he is a student.

Lamb was ordained June 3, 1979 at Macedonia Baptist Church, Kuttawa, where he was a member.

Yaste to Georgia

Lorie Yaste has been appointed youth director for the summer at Bellewood Baptist Church, Columbus, Ga. She is the daughter of Mr. and Mrs. Vernon Yaste and a member of David's Fork Baptist Church, Lexington.

Miss Yaste attends Berea College.

Hagan begins ministry

James R. Hagan recently began his first pastorate at Sparkville Baptist Church, Russell County Association.

Green Brier calls Jones

Terry Wayne Jones has accepted the pastorate of Green Brier Baptist Church, Utica, Daviess-McLean Association.

Jones, from Vermilion, O., has been a student at Campbellsville College and Dallas Baptist College.

He is married to Jana Weldon Jones. They have one child, Kristina, 3.

White Sulphur calls Saunders

Danny Saunders has accepted the pastorate of White Sulphur Baptist Church, Caldwell-Lyon Association.

Saunders has pastored several churches in Kentucky including Woodwards Valley, New Hope, New Harmony, Hazel Creek and Central.

He has served on the state executive board and in positions of various associations.

Saunders is married to Marylyn Hobgood of Daviess County. They have two children, Alicia, 7 and Chad, 4.

Gill to Pleasant Hill

Mark Gill has been added to the staff of Pleasant Hill Baptist Church, Campbellsville, as minister of music and youth. He and his wife, Debbie, formerly served High Point Baptist Church, Mayfield.

Gill is a student at Campbellsville College.

He is the son of Ralph Gill, pastor of Vine Grove Baptist Church, Madisonville.

New VP at Highlands Baptist

Bernard Tamme has been appointed vice president for operations at Highlands Baptist Hospital.

Tamme has been assistant vice president for the past year after completing his residency in administration at Highlands Baptist.

A native of Danville, Tamme graduated from the University of Kentucky in 1970. He completed his Master of Hospital Administration at Xavier University, Cincinnati, O. in 1978.

Whisnant to Third Baptist

Third Baptist Church, Owensboro, has called Mitchell Whisnant as minister of education and youth. Whisnant is coming from Calvary Baptist Church, Evansville, Ind., where he has been minister of education for five years. He is a native of North Carolina and received his training at Carson-Newman College and Southern Seminary. Whisnant is married and has one son.

Second Baptist calls Hawthorne

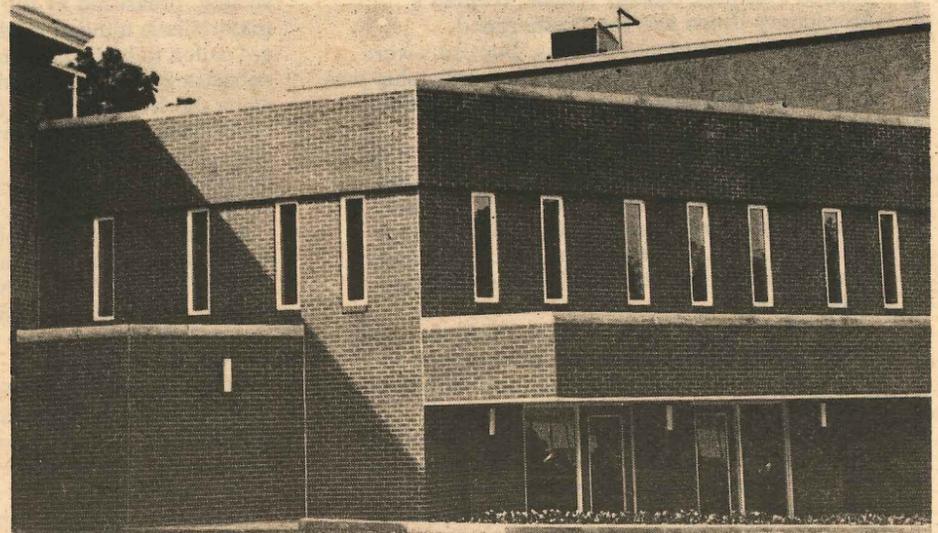
David Hawthorne recently began as pastor of Second Baptist Church, Caldwell-Lyon Association. He came from the pastorate of Pleasant Run Baptist Church, Grayson County Association.

Hawthorne attended Mid-Continent Baptist College.

He is married to Sandra Conway of Jeffersontown. They have three children, Daniel, 9, Tracey, 8 and Crystal, 3.

Rutledge to White's Run

White's Run Baptist Church, Henry County and White's Run Association, has called Rick Rutledge as pastor. He succeeds Jon Rainbow who has returned to Arizona.



First Baptist Church, Morganfield, dedicated a new building, Sunday, May 20. The structure provides for a suite of offices, music room, media center and elevator. It was built at a cost of over \$120,000. C. S. Bratcher, pastor emeritus, cut the ceremonial ribbon and Earl Hohman preached the dedicatory sermon. Bob E. Martin is pastor.

Drummond leaves Providence
Providence Baptist Church, Estill County, Boone's Creek Association, lost its pastor, Randall Drummond, who resigned to return to his home area in Georgia.

Winters to Pleasant Run
James M. Winters, a recent graduate of Clear Creek Baptist School, has been called as pastor of Pleasant Run Baptist Church, Pulaski Association.

Luurtsema to Andrew
Andrew Baptist Church, Warren Association has called Dave Luurtsema as minister of music.

Luurtsema is a music major at Western Kentucky University.

Plano calls Hale
Terry Hale has been called as minister of music to Plano Baptist Church, Warren Association.

He is a student at Western Kentucky University.

Brown leaves Burnetta
Vola Brown has resigned as pastor of Burnetta Baptist Church, Pulaski Association. He has accepted the pastorate of Pleasant View Baptist Church in Lincoln County.

Johnson called to Bethel
Bethel Baptist Church, Warren Association, has called Jim Johnson as pastor. He is a student at Southern Seminary.

Jordan to Ohio
Heidelberg Baptist Church, Boone's Creek Association, has lost its pastor, Richard Jordan. He resigned to take a church in Ohio.

Hall to Eden
Eden Baptist Church, Pulaski Association, has called Bertrand Hall as pastor. He comes from King Bee Baptist Church in the same association.

Deaths

Wesley Baird dies
Wesley Baird, 87, father of Ben A. Baird, pastor of Corinth Baptist Church, London, died May 24.
He was a life long resident of LaFollette, Tenn.

Pryor dies of heart attack
Bob Pryor, 53, pastor of Buck Grove Baptist Church, Ekron, died of an apparent heart attack June 11. He became ill following the evening service and was taken to Southwest Jefferson Community Hospital where he died during the night.

Pryor had just begun his ministry at Buck Grove the Sunday morning before his death on Monday.

He is survived by a wife, Pearl, and two children.

Pryor came to Buck Grove from Calvary Baptist Church, Irvine.

Kummer dies at Ft. Mitchell
Calvin J. Kummer, chairman of the board of deacons, Ft. Mitchell Baptist Church, Ft. Mitchell, died of a heart attack May 7.

Kummer, a nationally recognized consulting engineer on heating and air conditioning, was a member of Ft. Mitchell since moving to northern Kentucky in 1947.

He leaves a wife Jo, sons John of Ft. Mitchell, Stanley of Cincinnati, and Thomas of Winston-Salem, N. C.

Ordinations

FBC, Greenville ordains Genet
Billy Genet was ordained to the gospel ministry May 13 by his home church, First Baptist Church, Greenville.

Genet is a graduate student at Western Kentucky University and pastor of Cedar Bluff Baptist Church, Warren Association.

Two ordained at Big Rock Bottom
Big Rock Bottom Baptist Church, Middlefork Association, ordained Jimmie C. Wasson, Oneida Baptist Institute, and Oakley Morris, Richmond to the gospel ministry June 16.

The ordination council included Ken Underwood, Glenss Creek Church, Paul Colwell, Yerkes Church, James Hamblin, Airport Gardens Church, John Woods, Gays Creek Church and J. Anderson Hamblin, pastor of Big Rock Bottom.

Laurendeau ordained
Leo Laurendeau was recently ordained by First Baptist Church, Pineville.

Laurendeau is a graduate of Clear Creek Baptist School.

Cornett ordained by Siloam
Russell Cornett has been ordained by Siloam Baptist Church, Liberty Association. Participants included C. G. Morrison, pastor of Mt. Tabor Church, who led in the questioning, and J. S. Bell, Clear Creek Baptist School staff member, who preached the sermon.

Beaver Dam ordains Adkins
David L. Adkins has been ordained by Beaver Dam Baptist Church, Union Association. Participants included Levi Rice, who pronounced the invocation, Homer Crume presented the certificate and Phillip Rowan presented the Bible. I. L. Baughn led the charge to the church. Glenn Armstrong, pastor of Beaver Dam, preached the ordination sermon.

Adkins is pastor of Bethabara Baptist Church, Philpot. He is a graduate of Southern Seminary.

Conner ordained
Northside Baptist Church, Boone's Creek Association, has ordained Gary Conner to the ministry.

Martin ordained in Nashville
Dan Martin was ordained to the gospel ministry May 27 by Radnor Baptist Church, Nashville, Tenn.

LaVerne Butler, pastor, Ninth & O Baptist Church, Louisville, preached the ordination sermon.

Martin will graduate from Belmont College, Nashville, with a BS degree this year.

He is currently minister of bus evangelism at Radnor.

Three ordained at Blood River
Blood River Church, Blood River Association ordained C. R. Avery, Alton Collins and Jimmy Kimbro as deacons June 3.

Earl Warford was moderator and Billy Gallimore clerk of the council. Reldon Norsworthy was interrogator. Bobby Edmonson presented the candidates to the council.

Jerry Norsworthy, pastor of Blood River preached the ordination sermon. Paul Avery Jr. led the prayer, Jim Overby presented the certificates of ordination and Alton Collins led the benediction.



Members of Broadway Baptist Church, Louisville, recently visited Clear Creek Baptist School [l-r]: Mrs. Shirley Miles, Mrs. Credwyn E. Carter, Mrs. J. T. Reed, Mrs. L. H. McCubbins, Mrs. Elizabeth Maier, Mrs. Neil Whitehead Jr., Mrs. Edwin Perry and Mrs. Marshall Harris. Leading the tour is professor R. Thomas Holtzclaw.

Deacon ordination at Belleview
Four men were ordained as deacon at Belleview Baptist Church, Burlington, Sunday, June 24. Ordained were Robert Rogers, Dale Scott, Allen Burcham and Larry Ryle.

Jones ordained as pastor
Terry Wayne Jones was recently ordained by Green Brier Baptist Church, Utica, as their pastor. Joe P. Weldon, Jones' father-in-law and pastor of New Harmony Baptist Church, Bremen, preached the ordination sermon.

Revivals

Oak Grove revival successful
Dallas Carton, pastor of Oak Grove Baptist Church, Long Run Association, reports a successful revival. There were 38 decisions. Along with 30 rededications were three by letter and five professions of faith.

21 results at Meadow Hill
Meadow Hill Baptist Church, Louisville, recently completed a successful revival. There were 21 decisions. Joe Hampton is pastor.

20 decisions at New Harmony
New Harmony Baptist Church, Bremen, reports 20 decisions in a spring revival. There were 11 professions of faith and nine by letter. There were also 50 rededications during the revival.

29 decisions at Mt. Carmel
Mt. Carmel Baptist Church, Ohio County Association, reports 29 decisions in a recent revival. There were two conversions, three by letter, 20 rededications and four other decisions. Billy C. Burton is pastor.

Green Brier revival successful
Green Brier Baptist Church, Utica, reports eight professions of faith, two additions by letter and many rededications during a recent weekend revival. Terry W. Jones is pastor of Green Brier.

38 decisions at Mill Creek
Joe Stephenson, pastor of Mill Creek Baptist Church, Bardstown, reports "tremendous blessings" from a recent revival. There were 10 professions of faith, eight by letter and 20 rededications.

Eight baptized at Huff Settlement
Huff Settlement Baptist Church, Upper Cumberland Association, reports eight baptisms, three by letter and 21 rededications in recent revival services.

26 professions at Pleasant Hill
Pleasant Hill Baptist Church, Campbellsville, reports 26 professions of faith, 24 baptisms and five by letter in a recent revival. Thurman Eaton is pastor of the Taylor County Association church.



The Campbell County Women's Missionary Union recently toured Cumberland College and Clear Creek Baptist School. The group posed for a picture with Clear Creek's Kelly Hall in the background.

1979 BSU summer missionaries



Betty Conover
Campbellsville
Arizona



Rita Conover
Western
South Carolina



Stacey Cruse
Georgetown
Brazil



Carmella Esarey
Campbellsville
Illinois



Bill Fort
Western
Florida



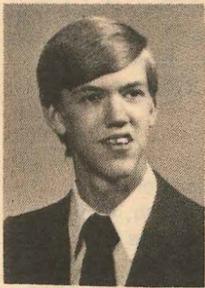
Dean French
U of L
Puerto Rico



Melanie Greet
Western
Ohio



Debbie Harrod
Morehead
Switzerland



Kevin Kinman
Eastern
Michigan



Gary Lambert
Cumberland
South Carolina



Leslie Langley
Georgetown
New England



Peggy Lisembee
Murray
Kansas/Nebraska



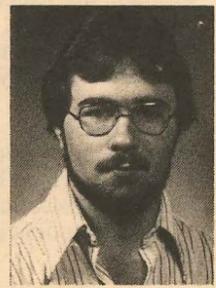
Melanie Martin
Murray
Arizona



Suzie Mills
Cumberland
West Virginia



Moninda Monin
Campbellsville
Northern Plains



John Peterson
Georgetown
Minn./Wisc.



Larry Reagan
Murray
West Virginia



Julia Renfroe
Eastern
Georgia



Lou Ann Sheilley
Spalding
Colorado



Rose Maria Skaggs
Eastern
Kansas/Nebraska



Angela Weaver
Murray
Florida



Pamela Wood
Oneida
Arkansas

Not pictured:
Sylvester Robbins
Campbellsville
Brotherhood Commission
Suzanne South
U of L
Missouri

Son Burst

creative ministries team



Chris Egbert
Georgetown



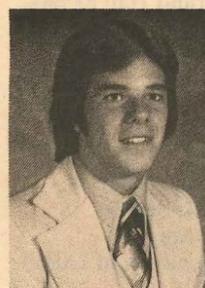
Cassie Hall
Georgetown



Lisa Loftin
Campbellsville



Martha McDaniel
Western



Jeff Story
UK

Son Share

drama team



Wyndee Ezell
Eastern



Connie Felty
Henderson CC



Stephanie Mobley
Campbellsville



Terry Salyer
Campbellsville



Don Waltermire
Campbellsville

Son Celebration

music/recreation team



Steve Coombs
Campbellsville



Janie Greer
U of L



Rebekah Kahne
Eastern



Stephen Reynolds
Georgetown



David Schlatter
Eastern



Edith Yates
Prestonsburg CC

Kentucky Southern Seminary graduates



Dennison



Farmer



Blackburn



Carpenter



Catlett



Cook



Dockrey



Ficco



Garland



Gilmore



McConaughay



Perkins



Waddle



Walker



Ballbach



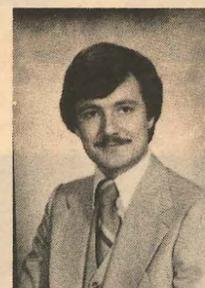
Collins



Lature



Rediford



Gray



Layman



Shelton



Spiegel



Wright



Gordon



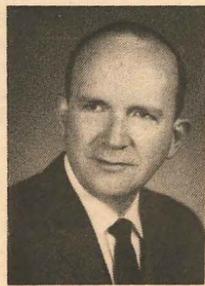
Cottrell



Hurt



Settle



McNeely

Twenty-eight students from Kentucky were among the 298 spring graduates of Southern Baptist Theological Seminary.

Harold C. Bennett, executive secretary-treasurer elect of the Executive Committee of the Southern Baptist Convention addressed the largest graduating class in the history of the school during commencement exercises June 8 in Alumni Chapel.

Today's Christian ministers face many mountains and hills to be conquered locally and worldwide, Bennett said.

"You stand upon this plateau, having conquered this mountain. But there are other mountains and hills. You have the opportunity to go to neighbors next door and to nations around the world," he told the record number graduates.

Bennett called upon the graduates to have a conquering spirit and to go into the entire world, referring to the denominational Bold Mission Thrust.

Bennett will be the fourth executive secretary-treasurer in the 52-year history of the Executive Committee. He succeeds Porter W. Routh.

Southern Seminary president Duke K. McCall was the second executive secretary-treasurer of the convention, serving from 1946 to 1951. McCall presided over the graduation ceremony and presented the diplomas.

The graduation ceremony marked the 143rd commencement and the close of the seminary's 120th year.

Graduates from Kentucky include:

Diploma of Theology

Donald G. Dennison, Louisville
John Howard Farmer, Elizabethtown

Master of Divinity

Bill Ronald Blackburn, Pikeville
James Edward Carpenter, Shelbyville
Michael Lee Catlett, Louisville
Robert Ginn Cook, Frankfort
Karen Dianne Dockrey, Louisville
Dominic Michael Ficco, Paducah
Daniel James Garland IV, Somerset
Michael Keith Gilmore, Louisville
Larry W. Gray, Owensboro
Thomas Edward Layman, Louisville
Donald Glenn McConaughay, Louisville

Kenneth Owen Perkins, Owenton
Thomas Leslie Shelton, Eddyville
David James Spiegel, Louisville
Stephen Curtis Waddle, Louisville
Daniel Walker, Mayfield
Samuel Lee Wright, Lexington

Master of Church Music

William Jackson Gordon, Owensboro

Master of Religious Education

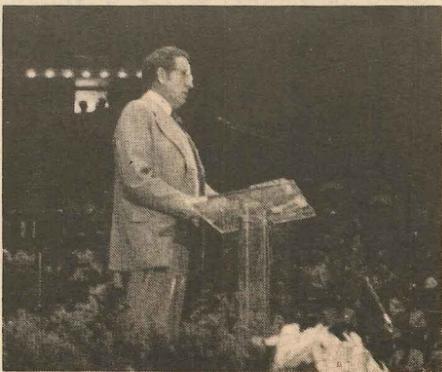
Rebecca Poole Ballbach, Frankfort
Edward Alan Collins, Louisville
Janice Dianne Cottrell, Glasgow
Dena Gay Hurt, Paducah
David Wayne Lature, Owensboro
Vida Lee Rankin Rediford, Burnaugh
Paula Jean Settle, Owensboro

Doctor of Education

Gerald A. McNeely, Louisville



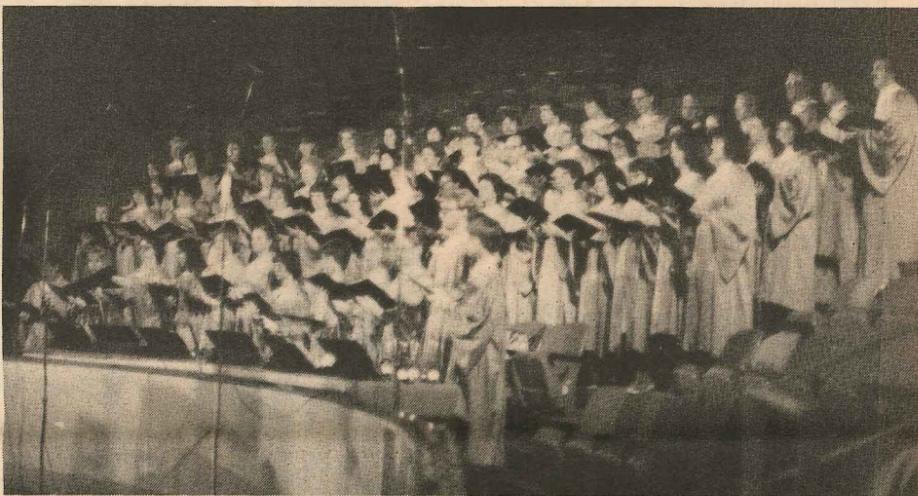
Kentuckians at SBC, Houston



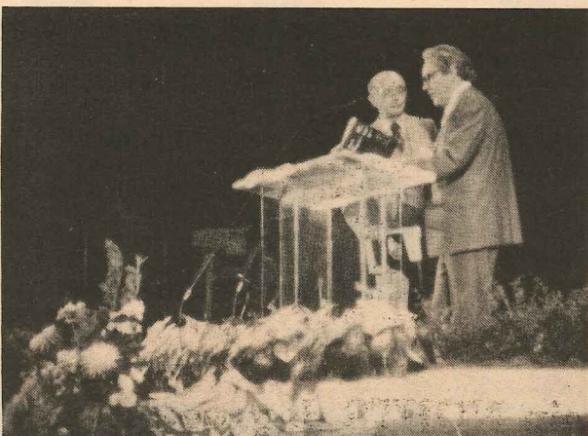
Wayne Dehoney, pastor, Walnut Street Baptist Church, Louisville, addresses the convention.



Duke K. McCall [l] and Allen Graves of Southern Seminary view convention proceedings.

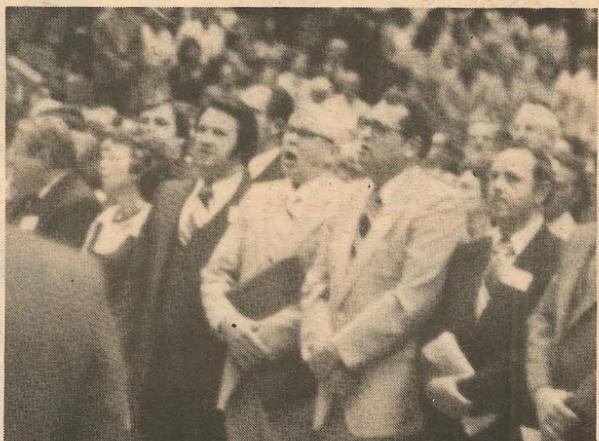


The choir of First Baptist Church, Bowling Green, sang on Thursday morning during the convention.



Henry Huff [l], Louisville, makes a presentation to convention president Jimmy Allen.

Participating in the convention are [l-r] Wyman Copas, Reidland Baptist Church, Paducah; A. B. Colvin, assistant to the executive secretary-treasurer, KBC; and David W. Sparrow, formerly of Kentucky and now minister of education, Bartlett, Tenn.



Kentucky Baptist Convention

Motels available for convention

Motels in the Louisville area have reserved blocks of rooms for the Kentucky Baptist Convention, Nov. 12-24, 1979 at Walnut Street Baptist Church. Messengers are encouraged to make reservations early.

Breckinridge Inn
2800 Breckinridge Lane
Expressway,
Louisville, KY 40220
(Breckinridge Lane at Watterson)
(502) 456-5050
20 rooms available
single — \$27
double — \$33

Ramada Inn
9700 Bluegrass Pky.
Louisville, KY 40299
(I-64 at Hurstbourne Ln.)
(502) 491-4830
50 rooms available
Single — \$28
Doubles — \$34

Days Inn of Jeffersonville/Louisville
350 Eastern Blvd.
Jeffersonville, IN 47130
(I-65 Eastern Blvd)
(812) 288-9331
50 rooms available
current prices:
1 person — \$15.88
2 persons — \$19.88
Each additional person — \$3.00

Motel 6
3304 Bardstown Road
Louisville, KY 40218
(502) 458-3201
50 rooms available
1 person — \$9.95
2 persons — \$13.95
3 or 4 — \$16.95
Send check for one night's lodging with reservation request

Continental Inns of America
1620 Arthur
Louisville, KY 40217
(I-65 and Arthur)
(502) 636-3781
50 rooms available
1 bed — 1 person — \$20
2 persons — \$23
2 beds — 2 persons — \$26
Send check for one night's lodging with reservation request

Scottish Inns East
9512 Hurstbourne Lane
Louisville, KY 40220
(502) 491-7320
25 rooms available
1 bed — 1 person — \$13.50
2 persons — \$17.00
2 beds — 2 persons — \$19.00
3 persons — \$22.00

Holiday Inn Midtown
200 East Liberty
Louisville, KY 40202
(502) 584-4567
75 rooms available
1 bed — 1 person — \$22
2 beds — \$26
Each additional person — \$4

Travelodge
401 South Second Street
Louisville, KY 40202
(502) 583-2841
65 rooms available
1 bed — 1 person — \$22
2 persons — \$27
2 beds — 2 persons — \$30
Each additional person — \$5
Send check for one night's lodging with reservation request

Howard Johnson's Motor Lodge
100 East Jefferson Street
Louisville, KY 40202
(502) 582-2481
65 rooms available
1 bed — 1 person — \$29
2 persons — \$34
2 beds — 1 person — \$31
2 persons — \$36

Red Roof Inn
9330 Blairwood Road
Louisville, KY 40222
(I-64 at Hurstbourne Lane)
(502) 426-7621

Stouffer's Louisville Inn
120 West Broadway
Louisville, KY 40202
(502) 582-2241
100 rooms available
Single — \$24
Twin — \$33

30 rooms available
1 bed — 1 person — \$14.30
2 persons — \$17.30
2 beds — 2 persons — \$19.30
3 persons — \$21.30
Send check for one night's lodging with reservation request

Christian Education

\$50,000 gift to Clear Creek

Clear Creek Baptist School president D. M. Aldridge was recently presented a \$50,000 check for the school from a representative of the Southern-Sewell Foundation. He was told, "We have been interested in the Clear Creek Baptist School since a student from your school served as pastor of a church in Lee County, Va. some years ago."

The Foundation's interest in Clear Creek stems from the school's emphasis on equipping adults to serve smaller churches.

A family cottage on campus was built and partially furnished by the Foundation in 1975.

D. M. Aldridge acknowledges the gift as the largest single amount received by the school other than monies designated in wills.

Garrett to SWBTS

James Leo Garrett has been named professor of theology at Southwestern Baptist Theological Seminary.

The appointment was made by the seminary's board of trustees at a meeting in Houston June 13.

Garrett is currently professor of religion and director of church-state studies at Baylor University.

He has been on the faculty of Southern Seminary and pastor of churches in Texas. He has been a member of the Baylor faculty since 1973.

A native of Waco, Tex., he is married to the former Myrta Ann Latimer. They have three sons.

Georgetown names development officer

Bert Hawkins, commissioner of public safety for the Lexington-Fayette Urban County Government, has been appointed development officer at Georgetown College, according to Ben M. Elrod, president of the school.

Hawkins, a graduate of Georgetown, has studied at Kentucky State University, Eastern Kentucky University, and Southern Police Institute.

Hawkins has taught at Eastern Kentucky University and served as assistant director and director of the Kentucky Law Enforcement Council. He was director of the Kentucky Law Enforcement Council program fund before becoming director of public safety at Oak Ridge, Tenn. He was an administrator in the executive office of staff services for the Kentucky Department of Justice before being named to his position in Lexington.

In his work at Georgetown Hawkins will direct the annual fund campaign and be responsible for foundation research and solicitation.

Hawkins and his wife, the former Donna Barger, are the parents of two children.

Mrs. Allen supports students

Elizabeth P. Allen has been named director of student support services at Southern Baptist Theological Seminary.

Mrs. Allen will be involved with student housing, student organizations, senior class activities and counseling.

A native of Mobile, Ala., she holds

BS and MEd degrees in counseling and guidance from the University of Montevallo, Montevallo, Ala.

She is married to William Lloyd Allen of Cuba, Ala., a recent graduate of Southern Seminary.

Boyce graduates three from Ky.

Three students from Kentucky were among 20 spring graduates of Boyce Bible School.

Wayne Ward, professor of Christian theology at Southern Seminary, spoke at commencement June 8 in WMU Chapel. Diplomas were presented by David Q. Byrd, Boyce Bible School director.

Kentucky students to receive the Diploma in Christian Ministry were Ronald W. Fawbush of Louisville, Larry S. Johnson of Elizabethtown and Larry P. Vance of East View.

Flanagan swaps at Campbellsville

Danny Flanagan has resigned as campus minister at Campbellsville College. He has accepted the position of vice president of student life at the school.

Flanagan has been campus minister since 1976.

His wife Ginny is director of public relations and alumni at Campbellsville.

Degrees added at Southwestern

Effective in the fall of 1979 Southwestern Baptist Theological Seminary will offer three new degree programs designed to interrelate courses in the seminary's three schools.

The new degrees include a master of divinity with church music minor; a master of religious education with church music minor; and a master of church music with religious education minor.

The programs interrelate in the seminary's School of Theology, School of Religious Education and School of Church Music.

"The master of divinity with church music minor was designed especially for music students who wanted a more thorough theological background," Jesse J. Northcutt, vice president of academic affairs, explained.

Cecil Roper, professor of church music, noted the advantages this program would give students interested in missions. He added that another consideration would be "to provide people in the field assistance with music responsibility."

The program is recommended for students with an undergraduate music major or minor.

The master of religious education degree with church music minor was developed to fill the need of combination ministries, according to Jack D. Terry Jr., dean of the School of Religious Education.

"The majority of churches who require a combination staff member generally indicate educational responsibility with music responsibility, or youth and music. Because so many churches request the combination, we felt it was important that students be well qualified not only in education but also in church music," Terry said.

According to seminary officials, the major difference in this program from other combination degrees is the specific concentration in one area of religious education—childhood, youth, adult, social work, administration or psychology.

Roper added, "Practically every prospective student since the degrees have been announced has inquired and taken an interest in them."

31 Home Mission Board workers from Kentucky

Thirty-one students from Kentucky cities and colleges will serve as Southern Baptist Home Mission Board summer missionaries across the United States.

They will join 18 students from other states who will serve in the 10-week missions program for college students.

A total of 1,491 students appointed through the Home Mission Board and Baptist Student Unions will work in all phases of home missions, supplementing the efforts of missionaries and churches.

Kentucky students include:

Jerry Waugh, Allen, Cumberland College, New York;
Stephen Rice, Banner, Morehead State University, Pennsylvania and New Jersey;

Mary Cosby, Bellevue, Eastern Kentucky University, Alabama;
Cynthia Owen, Bowling Green, Western Kentucky University, Illinois;
Kathleen Carpenter, Burlington, Cumberland College, California; Mark Washam, Burlington, University of Kentucky, Illinois;

Bounchan Vongsurith, Campbellsville, Campbellsville College, Georgia; Susan Vongsurith, Campbellsville, Campbellsville High School, Georgia;
Sandra Satterfield, Corbin, Cumberland College, New York;

Ruthie Adkins, Crittenden, Eastern Kentucky University, California;
Diana Mills, Cumberland, Cumberland College, California;
Mary Elste, Endicott, Cumberland College, Iowa;

Lou Anne Adelen, Fisherville, Eastern Kentucky University, New Mexico;



Faubush



Vance

Gregory Feldman, Ft. Thomas, Morehead State University, South Carolina;

Marla Coffey, Hickman, Murray State University, Pennsylvania and New Jersey;

Prince Drummond, Lawrenceburg, University of Louisville, New York;
Miranda McGee, Lexington, Eastern Kentucky University, Pennsylvania and New Jersey;

Jacqueline Bolware, Louisville, University of Louisville, Louisiana; Rodney Davis, Louisville, Kentucky State University, Pennsylvania and New Jersey;

Tammy Eldridge, Louisville, University of Tennessee, Louisiana; Lori Griffin, Louisville, Kentucky Wesleyan College, Louisiana; Scott Hale, Louisville, University of Louisville, California;

Barry Stricker, Middletown, Harvard University, Alaska;

Thomas Back, Morehead, Morehead State University, Minnesota and Wisconsin;

James Wilson, Nicholasville, Campbellsville College, South Carolina;
Malinda Rudd, Salyersville, Western Kentucky University, New York;

Kathryn Skidmore, Shepherdsville, Sullivan Junior College of Business, the Northern Plains;

Ramona Laugherty, Somerset, Cumberland College, Pennsylvania and New Jersey;

Tammie Wright, Thornton, Centre College, Oklahoma;

Michael Martin, Independence, Cumberland College, New York;
Larry Sizemore, Williamsburg, Cumberland College, California.

Mercer elects president

R. Kirby Godsey, 43, has been elected president of Mercer University succeeding Rufus Carrollton Harris. Harris has held the office 20 years.

The election of Godsey, Mercer's executive vice president and chief administrative officer since July 1978, becomes effective July 1.

Harris, 82, becomes chancellor of the university, a new position created by the trustees at their spring meeting Apr. 19.

Kentuckians gain NOBTS degrees



Murphy



Shouse



Dunn



Outland

Four Kentucky students were among 200 persons participating in the annual spring graduation exercises at New Orleans Baptist Theological Seminary May 12.

Terry Zane Murphy, Lexington, received the MDiv degree.

Allen L. Shouse, Owensboro, received the MRE degree. He is minister of youth and education at Hubert Heights First Baptist Church, Dayton,

O.

Michael R. Dunn, Bowling Green, received the MCM degree. He is serving First Methodist Church, Glasgow, as minister of music.

James A. Outland received the diploma in religious education ministries. The Hopkinsville native will serve on the staff of South Fulton Baptist Church, South Fulton, Tenn.

Baptist Forum

Tribute to late child care workers

During the spring of this year two women have died for whom I had a deep affection and to whom I shall ever feel indebted. I refer to Frances Barbour and Virginia R. Fields.

Miss Barbour came to the Kentucky Baptist Children's Home (now Glen Dale) in September 1943 to be its kindergarten and religious education director. She served in this capacity until her retirement Sept. 1, 1958. She loved children and was devoted to her work. She was the kind of worker a harried administrator could call upon in an emergency for any kind of job, even in the kitchen.

Mrs. Fields came to the Louisville Baptist Orphans Home (now Spring Meadows) in mid-June 1944 as assistant superintendent. She served capably in this position for more than 12 years. When Pine Crest was opened as a branch of Spring Meadows at Morehead she was named its resident director and later became its superintendent. She retired Oct. 1, 1965, having been identified with the Kentucky Baptist child care program for more than 21 years.

Both of these women worked long hours, with little time off, and at salaries that were low even by the accepted standards of their time.

I am persuaded that other Kentucky Baptists of my generation who remember these women feel the same sense of gratitude for them that I do.

C. Ford Deusner, Middletown

April showers of blessing

The news of 5327 people making professions of faith in Jesus Christ during April was great. Churches whose newsletter I receive point to similar experiences occurring around the convention. At Ludlow during April we had 17 professions of faith, eight people renewing their commitment to Christ and asking for prayer, four new members by transfer of letter, three older children coming as inquirers and three college students committing their lives to Christian service. Along with these decisions others have come at the close of worship services to give testimonies of what the Lord has been doing through their lives. I praise the Lord for his blessings at both Ludlow and around the convention.

While this is purely subjective, there seems to be no one contributing factor to the outpouring of the Lord's blessings.

Many have prayed, and everyone seems to have been unified for the Christian cause of ministry to the whole person.

The church and I pray for more great months like April. Not only for our church, but the entire convention. Perhaps if Southern Baptist Christians will stay united and serve so that others see Christ Jesus as Lord rather than self, God will use all of us in sowing and reaping the results of the good news.

Jim Morrison, Ludlow

Three cheers for Ragan Courtney

I would like to inform you and your readers of a specific event that took place at the Whitesville Baptist Church May 27.

This was the final Sunday of our

"Five Fabulous Sundays" campaign in Sunday school and we had an attendance goal that would set an all time record. Our "Young Musicians," grades 4 through 6, had been rehearsing the musical "Angels" by Ragan Courtney and Cynthia Clawson. We contracted Mr. Courtney to come to Whitesville and direct this performance.

We broke the goal set at 190 with a final tally of 210 in attendance. The children did a splendid job with the musical, and Ragan Courtney was a delightful person to work with.

On Saturday night of the weekend, Mr. Courtney presented a program in the auditorium. This consisted of a few of his readings along with several monologs from scripture that he had adapted. This was something completely new to our people but was really enjoyed by everyone in attendance.

If any of your readers are interested in contracting Courtney to be with them for a weekend they may do so through Bebe Allen of Limited Edition Talent, Box 23965, Nashville, TN 37202.

I would highly recommend Ragan to any church that wishes to minister to young people in a new, exciting way!

Mike Rose, Whitesville

An autograph book?

Before Southern Baptists shoot one another to pieces in the battle about the Bible I would like to know the answers to some basic questions so that I can understand what the debate is all about.

First, was there ever a collection of autographs of the Bible?

Second, are there any inerrant manuscripts now available for those who would like to study them?

Third, is there an inerrant translation of the Bible that can be read in the place of the many that are now available?

Fourth, is there an inerrant interpretation of the Bible that can be read by those who would like to have pure truth?

Fifth, is there any Christian doctrine that is threatened by the Hebrew texts of the Old Testament and the Greek texts of the New Testament that are now available? Many of us spend much time on these Hebrew and Greek texts and we do not want to be led astray.

Sixth, if the Hebrew and Greek Texts now available do not threaten any Christian doctrine, would it not be more fruitful if there could be more discussion in which our human traditions would be measured by inspired scripture?

Seventh, are any of the traditions that have shaped the interpretation of scripture among Southern Baptists infallible and inerrant?

I have in mind especially the big four about which we often do battle. They are: Calvinism, Landmarkism, Dispensationalism and Fundamentalism.

If any help can be given from those who would banish all errors from our minds I would be most happy to receive such help. Otherwise, I shall continue to read what is now available and trust the Holy Spirit who inspired the originals to lead me to the decisions that are important for the destiny of my soul and for the souls of others.

Dale Moody, Louisville

My Bible is true

by Duke K. McCall

My Bible is true and trustworthy. It is the all-sufficient rule of faith and practice. All Scripture is given by inspiration of God and thereby I can know who God is and what he has done and what his intentions are for me in my world.

Is your Bible true? I do not mean the original autograph. I mean the copy you have and use. I mean whichever text of the Old Testament or the New Testament or whichever translation you actually study.

This is important because there are those who say the Bible loses its authority and becomes relatively useless unless it is verbally inspired, inerrant and infallible, truth without any mixture of error. That is strong language, stronger than the language of the "Baptist Faith and Message" adopted by the Southern Baptist Convention in 1925 and again in 1963.

Obviously such language cannot be applied to The Living Bible, for the translator tells us he has produced a paraphrase rather than an exact translation. Neither is the popular Good News for Modern Man an exact translation for it, too, is partially paraphrase. Scholars have also argued about specific portions of the translation in the King James Version, the Revised Standard Version and the New English Version. No one of these is precisely accurate without any mixture of error.

Perhaps you use the Hebrew text of the Old Testament. Do you use the Hebrew text without the vowels or do you use the much later eight century AD Massoretic vowel pointed text, or do you prefer the Septuagint?

For the New Testament, do you prefer the Westcott and Hort Greek text, the Nestle's Greek text, or the United Bible Societies' text? Do you prefer any of the footnotes to the main text?

The scholars have had a hand in establishing each of these original language texts of the Old and New Testament, not to mention the translations. I have great confidence in scholars, but I do not think they are infallible.

Any talk of the inerrant, infallible, verbally-inspired scripture, truth without any mixture of error, must take account of the problems of textual differences and translation. Some who use this language do so apparently intending to deceive by not making it clear they are really talking about the original copy or original autograph of each book of the Bible and not a Bible available today.

For a thousand years no one has seen any original autograph of a book of the Bible. The earliest copies of the New Testament available to us are in the library of the Vatican or the British Museum and were made about AD 400. They are not exactly alike.

That is why I am concerned about the emphasis on something not now available to us. Surely the original autograph is not the only Bible we can trust.

I am not talking about a Bible which used to exist. I am talking about the Bibles on your and my bookshelf—Hebrew, Greek, German, French, Latin, English, Russian—each one has truth without any mixture of error for its matter. It is the authoritative revelation of God; it is the rule of faith and practice; it is the source of my knowledge of salvation; it has introduced me to the God and Father of our Lord, Jesus Christ.

I am aware of the mistakes the copyists made in ancient manuscripts. I am aware of scholarly limitations and prejudices and the theological blindness of some translators. Yet, my Bible is true. I am going to live by it; I am going to die believing it and trusting the Savior I have found through it: I am

going to live eternally with the God who inspired it.

In the meantime I am going to study it with the help of all the theological scholars the world can produce. I will be grateful to those scholars who help me while ignoring those who do not.

If God had thought I needed an inerrant, infallible, verbally-inspired copy of the Bible, he would have preserved the original text on a golden tablet. God has not left me without anything necessary for my salvation. We may use all of the strong language we want about the original autographs of the Bible but my faith can survive with the holy scripture available to me today. The differences in the ancient texts are not all that great.

Please do not put any barriers against the faith of simple Christians who assume the Holy Spirit can guide them into the truth with any copy of the Bible that happens to be handy. Let those among us who are helped thereby discuss the infallibility of the original autographs but let scholars keep working to produce better copies of the Bible in English for some of us to use in our daily living.

After all, even an original autograph would require the interpretation of the Holy Spirit to make it come alive as God's Word in my life. Indeed, the Holy Spirit is the agent of the infallible, redeeming truth which permeates my thought, mind and hard heart. Thank you, God, for my Bible and for the Holy Spirit who makes it the living Word within me.

Duke K. McCall is president, Southern Baptist Theological Seminary, Louisville. This article originally appeared in *The Tie*, seminary publication.

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INTERNATIONAL SERIES

Elijah calls for a decision

Spiritual deterioration began with Jeroboam. It reached its worst during the reign of Ahab of whom the Bible said: "And Ahab the son of Omri did evil in the sight of the Lord above all that were before him."

1 Kings 16:30-33 The first tragedy in Ahab's life was allowing his father to arrange his marriage to the daughter of Ethbaal, king of the Zidonians. The marriage of Ahab and Jezebel was for political reasons but the sad part was Ethbaal was an idolater. Jezebel became an ardent worshiper of Baal. Soon after their marriage, Ahab was under domination of his wife. Devoted to paganism, she influenced Ahab to worship Baal. At first Jezebel campaigned for the toleration of Baal worship in Israel. She succeeded in getting a shrine erected to him and a number of people to worship Baal. After obtaining equal recognition, Jezebel sought to impose Baal upon all people in Israel and to abolish the worship of Jehovah. This angered Jehovah greatly. Consequently, God directed Elijah the prophet to confront King Ahab.

1 Kings 18:17-21 When Elijah presented himself before the king, Ahab assumed the side of right and charged the prophet with evil. He greeted him, "Art thou he that troubleth Israel?" The king sought to transfer the blame for the judgment God had sent upon his dominion. Elijah replied, "I have not troubled Israel; but, thou, and thy father's house, in that ye have forsaken the commandments of the Lord."

Elijah challenged Ahab to summon all Israel including 450 prophets of Baal and 400 prophets of the groves to Mt. Carmel. Ahab did not dare reject the challenge or injure the challenger. He called them together. Longing to convince them of the folly of their attempt to worship Jehovah and Baal, Elijah brought the challenge: "If the Lord be God, follow him; but if Baal, then follow him." An immediate decision was necessary. They stood before Elijah in silence.

1 Kings 18:36-39 In striking contrast with the pleadings of the prophets of Baal, Elijah quietly called upon God. His prayer was a simple expression of an implicit faith in God. Elijah did not pray for a personal vindication. He did plead that God be honored in the midst of an unbelieving people. Elijah got what he wanted because he asked according to the will of God.

In response to the prayer of Elijah, the fire of the Lord fell from heaven. It burned the bullock, the wood and the stones. It licked up the water around the altar. When the people saw the decisive victory they were convinced. They fell on their faces and cried, "The Lord, he is the God; the Lord, he is the God."

LIFE AND WORK SERIES

About-face

Acts 9:1-9, 13-19 After most of the Christians had been driven out of Jerusalem, Saul's fury against them remained unabated. He became an influential leader in the movement to exterminate Christianity. He secured legal permission to go to Damascus to arrest Christians and bring them to Jerusalem for trial.

Before Saul reached Damascus a brilliant light blinded him. Physically overcome he fell to the ground. Stunned by the bright light of the glory of God, Saul inquired, "Lord, what wilt thou have me to do?" Christ told him to go into the city and information would be given to him.

Christ commanded Ananias, the Lord's man in the right place at the proper time, to go to the house of Judas and inquire for Saul, who had been there three days. Ananias was fearful Saul might still be a worker of iniquity. But when Christ assured him he was no longer his enemy, he was willing to go and do as the Lord directed.

Beautiful indeed was the scene when Ananias was admitted to the room of Saul. In Christian obedience and love he approached the arch-persecutor, gently placed his hand on him and with a choice blend of discretion and devotion said: "Brother Saul, the Lord, even Jesus, . . . hath sent me." He ministered to him in a great way—in the restoration of his sight, in leading him into the glorious experience of being endued with the power of the Holy Spirit in preparation for Christian service and in baptizing Saul.

After Saul had been saved, received his sight and been baptized, he ate and was strengthened. He was ready and anxious to go anywhere and do anything his Lord wanted him to do. Saul preached his first sermon in the Jewish synagogue in Damascus, one of the most difficult places for him to witness for his saviour and Lord. His hearers were amazed at the transformation which had been wrought in him.

Books balance

Frank Owen

It was a wild convention. The hotels were miles from the meeting place and huge accumulations of people waiting to get on public conveyances to and from the convention center made for a tough and expensive process of trying to get back and forth from eating and living quarters three times a day. The convention is about to get too big to meet.

You have already read reports included in this paper last week. From where I sit it looks like a well-intended ultraconservative movement developed into a very thorough and successful political party campaign with an election plan and one nominee, while the great moderate middle, without any plan, ended up with five somewhat spontaneous nominations for intra-competition.

However, it looks to me like we are about on balance in our affairs, generally. If any individual had lost consciousness of the conservative base from which Southern Baptists proceed, then there has been a reminder to clarify this fact.

On the other hand, if the ultraconservative movement had intended a brutal heresy hunt by the newly installed officers then subsequent revelations and actions by the more nearly normal constituency of the convention that stayed through its remaining days largely modified the atmosphere. There certainly is no mandate for a witch hunt. The first day of the convention looked like it but the next two days saw this evaporate.

Where are we now? Well, though an organized group within the convention has a clear right to claim to have furnished the margin that put the president over the top, it is also true that the known talents and popularity of the man got him many of those votes without any of the machine help. When you lay alongside this fact, the clear moderate actions taken by the convention in subsequent voting on other officers, resolutions, motions, etc., you see a convention pretty well balanced out again near the middle of the road. I believe that's where we are apt to stay whether our president is from a special conservative camp or from the more general pool of moderates.

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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

Christian citizenship Putting feet to our prayers

by Foy Valentine

It has been said that while saints are engaged in pious introspection, burly sinners run the world.

Christians must reject the temptation to spend too much time in pious introspection. We must not leave the running of the world to the wisdom of unbelievers. We are obligated to pray and then employ our citizenship to put feet to our prayers.

Many people think prayer and politics do not mix. It is true the gears of the church ought not engage the cogs of the state and vice versa. Separation of church and state is guaranteed in the first 16 words of the Constitution's Bill of Rights, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercising thereof."

We clearly do not need a massive violation of this First Amendment guarantee of religious liberty and its important corollary, separation of church and state.

What is needed is a conscientious mixing of prayer and politics according to a recipe that enables religion to be faithful to God while enabling politics to achieve its finest potential for justice, peace and public right-



eousness. Mixing religion and politics is a job for mature, responsible Christians who take seriously the call of Christ to take up the cross of self sacrifice daily to follow him. Mixing prayers and politics is one way of putting feet to our prayers.

What more is needed for Christians to put feet to our prayers in Christian citizenship? We need an understanding of the issues, personal political involvement, diligent work with special interest groups sharing a common commitment to public righteousness, a willingness to run for public office or support trustworthy persons who do, an informed vote at every opportunity and the faithful maintenance of our ultimate loyalty to God.

Worthy goals can be achieved through responsible political involvement and action. Christian citizenship really is putting feet to our prayers.



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