



Conflict avoided at 1st Bible talk; Louisville next

The much publicized Heart of America Bible Conference started out in a blaze of expository biblical preaching by a battery of speakers at Tower Grove Baptist Church, St. Louis, and ended as an old-fashioned prayer meeting for spiritual revival.

Kneeling Southern Baptist pastors, many in tears, filled the aisle, the front of the church and the pulpit platform during the conference's final session. W. A. Criswell, pastor of First Baptist Church, Dallas, knelt in their midst praying each would commit himself and his church to take the message of Jesus Christ to each person in his community.

The conference drew much advance publicity as the first of a projected series of 20 across the nation to "affirm the authority of the word of God to strengthen pastors and churches through evangelism and bring about revival." Louisville will host the second one, in November.

The meeting attracted an official registration of 1000 persons from nine states and had a top attendance at evening sessions of 2300 in the auditorium and overflow areas serviced by closed-circuit television.

At a news conference on the opening day conference sponsors stoutly denied that the conference, referred to in an advance letter to the press from the host church as an "inerrancy conference," was part of the political struggle which erupted during the Southern Baptist Convention in Houston in June. The issue involved biblical inerrancy (without error), amid charges of "liberalism" in Southern Baptist educational institutions.

Although a number of speakers referred to the folly of "liberalism" and urged support for an "infallible and inerrant" Bible, they mainly devoted themselves to expository biblical preaching and avoided launching attacks against "liberals" in Southern Baptist colleges and seminaries.

In an address before the closing session, Criswell, a

former SBC president, did speak pointedly about a modern day attack on the Bible and of "professors in the academic world that scoff at and ridicule the infallibility of the holy scriptures." But he made no direct reference to Southern Baptist professors.

At the news conference, Criswell declared, in answer to questions about the conference's purpose, "I am praying that there will be such an avowal and affirmation and commitment to the word of God that a liberal in our midst would be as out of place as a piano at a Church of Christ convention or at a bar mitzvah."

The only presentation devoted entirely to biblical authority came from Paige Patterson, president of the Criswell Center for Biblical Studies, Dallas, who gave a two-part address on the subject.

Not only did speakers avoid attacks on Southern Baptist institutions but two expressed direct affirmation for Southern Baptist higher education.

"I am thankful for training at a Baptist seminary and college," declared Bailey Smith, pastor of First Southern Baptist Church, Del City, Okla., as two SBC seminary presidents listened from the audience. "We know they have problems, but if you were president," he told the audience, "you'd have the same problems. . . . Let's pray for these men."

Larry Lewis, conference cochairman and host church pastor, spoke of the beneficial impact that Southwestern Baptist Theological Seminary, Ft. Worth, has had on his life and the lives of other alumni.

Before calling Russell Dilday, Southwestern Seminary president, to the platform to pray, he declared in a discussion in Dilday's office recently Dilday pointed to his Bible and described it as "the infallible, inerrant word of God." The audience applauded.

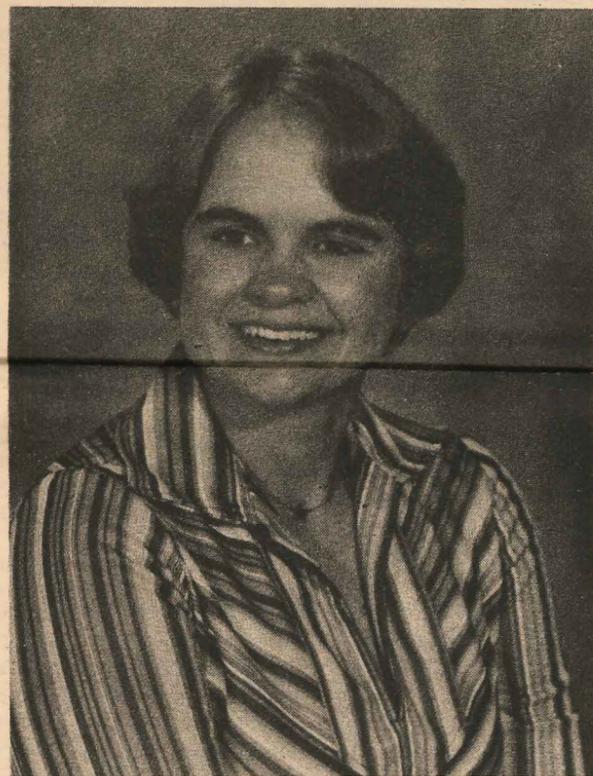
Another seminary president at the conference, Milton Ferguson of Midwestern Baptist Theological Seminary, Kansas City, was also asked to close a

session with prayer.

Criswell, Robison and SBC president Adrian Rogers, recently elected in Houston, said at the news conference that the series of meetings was planned long before the Houston SBC to start spiritual revival to counteract the growing tide of secularism in America.

Rogers, who spoke at the opening session, declared, "My aim as president of the Southern Baptist Convention is revival—real revival—heaven-sent, God-breathed, Holy Ghost, mountain-moving, earth-shaking, Devil-defying revival. That's what I want in my heart, in my family, in my church, in my denomination, in my country. That's what I'm praying for."

"I want something to happen," Rogers continued, "that cannot be explained by personalities, propaganda and promotion. I want something so real that the very ears of those who hear about it will tingle, and they'll have to say this is nothing less than the work of God."



For Acteens, a new chief

Effective Sept. 1 Kentucky Baptist Acteens will look to Cathy S. Howle for direction. She was elected to succeed Nancy Ferrell, who is returning to school.

WMU elects Cathy Howle to be state Acteen leader

Cathy S. Howle, 27, a Richmond, Va. native, has been elected Acteen consultant by the state Woman's Missionary Union. She will succeed Nancy Ferrell, who is returning to Southern Baptist Theological Seminary to pursue additional education, Sept. 1.

Miss Howle attended Bluefield College and graduated from Gardner-Webb College, Boiling Springs, N. C., with the BS degree in elementary education. For two years she taught fifth grade at Culpeper, Va. and was Acteens director in her local church.

She entered Southern Seminary in 1976, graduating with the MRE degree last December. Since February she has been an intern with the SBC Woman's Missionary Union, Birmingham, Ala. She was assigned to the Acteen program during that period.

"I'm excited about coming to Kentucky," Miss Howle said last week. "I believe Acteens can make a difference in their community, and I hope to be able to help them see their opportunities."

Miss Ferrell has been Kentucky Acteen consultant three years.

Douglass Hills announces plan to annex Baptist properties

by James H. Cox, Associate Editor

Douglass Hills, a fourth class city in eastern Jefferson County, has announced annexation plans for property of the Kentucky Baptist Building, Board of Child Care and Spring Meadows Children's Home.

At a first reading of the proposed annexation ordinance last week, Douglass Hills city council members said the intent of the proposal is to "protect and increase the value of Douglass Hills." This will be done, according to councilman Ed Hammond, by gaining greater control over the area's zoning development.

A second reading is set for the next council meeting Sept. 10 when the proposal may be passed as a city ordinance. Within 30 days of passage the ordinance must be published in a general circulation newspaper providing an opportunity for opponents to respond. Thirty days after publication the annexation ordinance may be presented to Jefferson Circuit Court.

In an interview with Western Recorder Douglass Hills mayor John Wolfe outlined three principal benefits to the Baptist properties upon annexation: good police protection, which is now being provided as a courtesy of Douglass Hills to the Baptist properties; an optional sanitation service, as provided other residents and businesses of the city; and assurance "you aren't going to see anything opposite you or near you which would detract from the value of your property."

Wolfe said, because Kentucky Baptists relinquished their printing business in 1977 and are expected to be dropped from county tax rolls in the near future, Baptists would not pay taxes for these services following annexation. He emphasized the

garbage pick-up service was optional, and if Baptist officials preferred to operate independently of the city, this would be satisfactory.

Wolfe complained that the council's greatest concern is that the Shelbyville Road area, which fronts the Baptist properties and provides Douglass Hills' northern boundary, not be "turned into another St. Matthews." He cited business enterprises straddling both sides of Shelbyville Road a few miles west in St. Matthews, terming it a "commercial hodgepodge, lacking planned zoning, with pathetic off-and-on traffic."

Police protection in Douglass Hills normally includes two manned cruisers in the city at least five nights per week.

What happens if the annexation plan runs into opposition?

"If we get any concerted opposition, our intention is to back off," Wolfe advised. "We hope there won't be opposition. But we won't try to force people into what they don't want."

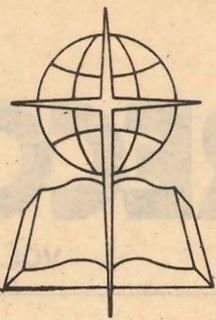
Douglass Hills is bordered by Shelbyville Road on the north, Watterson Trail on the east and south and Moser Road on the west. The proposed property to be annexed along Shelbyville Road extends from Moser Road east to Harrods Creek Road. This would place the city directly adjacent to Middletown on both north and south sides of Shelbyville Road.

The Baptist properties are located in eastern Jefferson County within the boundaries of no city, although they are approximately one-half mile from Middletown.

Kentucky Baptist Convention executive secretary-treasurer Franklin Owen is currently out of the city and unable to respond to the proposed annexation plan by the city of Douglass Hills.

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

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C. R. Daley

Daley Observations

Are religious workers going way of the world?

A recent report from a United States Congressional committee expressing serious concern for the future economic health of our nation pinpointed reduced productivity as the chief problem. In common language this means workers are producing less and less for more and more pay.

It doesn't take a congressional committee report to reveal this. Mere observation of workers on some jobs gives the impression that for every person working one or more are standing or sitting around. What's true of workers who are visible is also true of those whose jobs put them out of sight. In fact, with some the feeling is that the least work is actually required, the better the job.

In addition to less production per working hour, the trend today in the work world is for more and more coffee breaks, rest periods, personal days off, vacation days, etc. In such work situations production is bound to go down.

This attitude is catching. It infiltrates the world of religious workers. More and more of us are more and more interested in time off for vacations, holidays and personal activities.

Until a few years ago most ministers and denominational workers were called to do a task with the assumption of no limitation on the number of hours or days to be spent on the job. This is still the case with most pastors but this concept is losing out. Replacing it is a job description spelling out responsibilities and also specifying time off.

There are some advantages to a job description with specifics relating to holidays, vacations, other days off, revivals and other extra activities for pastors, staff members and denominational workers. The workers know exactly what is expected and the congregation or constituents have less reason to be critical when exact expectations are mutually understood.

There are some disadvantages, however, to specific job descriptions for religious workers. Ministry cannot be measured by a time clock because it cannot be restricted to an eight-hour day, not even denominational ministry. The ministry is a 24-hour a day, seven-day-a-week business though there must be provision for rest and recreation physically and spiritually.

In spite of this concept of ministry, ministers and denominational workers are tempted to goof off and their employers sometimes encourage them.

The trend toward less working days on the job for religious workers is clearly illustrated in the published arrangements for one

denominational executive recently elected to another position. In addition to 10 days annual vacation, the executive has 20 days for revivals in the state where he serves and 20 more days for personal activities out-of-state. Furthermore, he is granted one day of the five-day work week off when he preaches or represents the denomination on Sunday. This could add up to an additional 50 week days off a year. Added to this are holidays which generally amount to 10 or more a year.

Considering the fact that a year has 260 potential work days (5 days for 52 weeks), this executive can take as many as 110 week days off and fulfil his requirements by being in his office only 150 days a year.

Of course this executive in some sense is serving his employers when he is not in the office or even in the state. This calculation also doesn't take into consideration that this executive may be among those who take work home with them at night nor does it account for the work done away from the office with the help of dictating machines, telephones and other available tools.

Don't get the wrong impression. Such generous provisions as described above are not the rule for Baptist denominational workers. For example, the policy of the Southern Baptist Sunday School Board, unless it has changed recently, is 10 vacation days and eight holidays off each year.

Denominational workers on the executive and administrative levels usually have more generous benefits than those on clerical levels.

There is no doubt about it. The modern trend is toward more time off the job which generally means reduced productivity. No matter how prevalent this trend is, religious workers should resist it. Of all workers, ministers should exemplify the sound economic principle which has a biblical basis, "A fair day's pay for an honest day's work."

Should divorced persons serve as deacons?

There's no doubt about it. Baptist churches are becoming less and less strict about some practices. Some church members welcome this trend toward leniency while others view it with grave concern.

Compromise is always questionable and sometimes it is downright wrong. At the same time there is no doubt that some traditional Baptist interpretations of scripture and practices have no real justification and should go.

The problem is to separate mere tradition

from biblical truths and the problem becomes more acute when a choice has to be made between two interpretations of the same biblical passage.

An example is Paul's list of qualifications for deacons in 1 Tim. 3:8-13. Does "husband of one wife" absolutely disqualify a divorced person from serving as a Baptist deacon? The traditional answer has been "yes."

But more and more churches which in the past refused to ordain divorced persons as deacons have changed their thinking and are now ordaining divorced persons. Are they disobeying the scriptures? Some say yes while others say no.

The easiest position to take is to be a literalist and rule all divorced persons out. But is this right? Does Paul literally mean anyone ever divorced under any circumstances is disqualified or does he mean a man must have only one wife at the time he is serving as deacon? Polygamy was a common practice among pagans in Paul's day and no doubt some men became Christians who were married to several wives. Is Paul speaking of these?

We cannot be certain which interpretation is correct. And so a church must look to the Holy Spirit as well as to the Bible for an answer to the question of a divorced person serving as a deacon.

I confess I am more lenient at this point than I once was. I don't believe the scriptures are absolutely clear on this point. When considered in light of all biblical passages, it doesn't seem right that a person could be forgiven for any other sin including murder and be qualified to serve as deacon but if his wife left him in spite of his efforts to save the marriage, he is forever disqualified.

The question of divorced persons serving as deacons must be decided by each church and by the divorced person under consideration. If after much prayer on the part of the church and the divorced person both feel it is within God's will and not contrary to scriptures for the divorced person to serve, the church should proceed with the ordination.

If, on the other hand, a considerable number of the members feel it is wrong, it should not be done. It is not worth splitting the church.

A serious concern related to ordaining divorced persons as deacons is the appearance and impression the world gets. It cannot but be interpreted as a lowering of the standards of churches. And this at the very time when churches should be exalting permanent marriage and decrying the increasing divorce rate.

Baptist News in Brief

Ugandan churches open

About 100 to 125 of more than 300 Baptist congregations active before former President Idi Amin's rule are still alive in Uganda, says a Southern Baptist foreign mission volunteer recently returned from there.

Although church buildings badly need repair, the churches are quickly reviving spiritually, said Jimmie D. Hooten, former Southern Baptist missionary to Kenya and Uganda and now minister of outreach at First Baptist Church, Dallas, Tex.

Of the approximately 300 Baptist leaders and pastors once in Uganda, "Many more have stood strong than we have realized," Hooten said. "Over 200 still feel called and are ready to build."

God alive, well in Europe

"God is alive and doing well in eastern Europe," according to John David Hopper, Southern Baptist Foreign Mission Board fraternal representative to that area.

He brought news of 1000 baptisms in one local church association and average attendance of 100 percent of membership in his report during Foreign Missions Week at Glorieta (N. M.) Baptist Conference Center. He said in some countries worshipers fill the seats and aisles and stand outside looking

through the windows for three-hour services.

Christians in these countries have freedom within limits. Bibles are available in some countries but sell so fast they are sometimes hard to obtain. Churches sometimes wait for building permits for years and in other areas churches are torn down for urban renewal, according to Hopper. In some countries educational opportunities for Christians are limited, and some Christians have been jailed for their beliefs.

WFU, N. C. Baptists in agreement — at last

Committees from Wake Forest University and the Baptist State Convention of North Carolina have agreed on a proposal that would end requirements that all Wake Forest's trustees be North Carolina Baptists and resolve a dispute between the school and convention.

The plan also calls for removal of the school from the convention's annual Cooperative Program budget and limits the school's receipts from North Carolina Baptists to those churches which designate the school be included in their congregation's contributions.

Currently, North Carolina Baptists contribute about \$936,000 or six percent of their cooperative budget to Wake Forest. They also choose and elect all 36 of Wake Forest's trustees.

Under the proposed agreement trus-

tees would be elected by the convention from nominations submitted by the university and 12 of the trustees could be non-Baptist Christians from outside North Carolina.

The plan, because it necessitates a constitutional change, requires two-thirds approval by convention messengers for adoption. It has the support of Wake Forest trustee chairman James Mason, convention president Mark Corts and convention general secretary-treasurer Cecil A. Ray. It must be approved by the convention's Council on Christian Higher Education and general board and Wake Forest trustees before presentation to messengers at the annual meeting Nov. 14-16.

Carolyn Hale to direct students at Georgetown

Carolyn Hale, a 1971 cum laude graduate of Georgetown College, has been named director of student activities at the school.

After graduating from Georgetown, Miss Hale joined the faculty of Lakota High School, West Chester, O. She was named director of drama at Lakota in 1973 and in 1976 appointed director of student activities.

Miss Hale earned her master's degree from Georgetown in 1978. She joined the staff last year as director of the student center.

SBTS \$100,000 ahead

Southern Baptist Theological Seminary has received a \$100,000 grant from the J. Graham Brown Foundation of Louisville which will be used to begin development of multi-media, visual communications and television laboratories.

The funds will help Southern Seminary participate in a television system that links the six higher education institutions in the Louisville and southern Indiana area comprising Kentuckiana Metroversity.

The cable-based inter-campus system will be used to air live lectures on any of the six campuses, faculty development workshops and, eventually, courses taught by teams from the six institutions.

11 SE centers in state

Raymond M. Rigdon, director of Seminary Extension for the Southern Baptist Convention, reports there were 11 extension centers in Kentucky last year. Seminary Extension centers are training centers for persons interested in academically oriented study of seminary-type courses. Study materials are provided by the Seminary Extension Department with most courses available by correspondence. James H. Whaley represents Seminary Extension on the Kentucky Baptist Convention staff.

Baptist Forum

The question of conservation

In the Aug. 8 edition of Western Recorder there was an article entitled "TV spots push conservation" that greatly disturbed me. In this article it told that the Southern Baptist Radio and Television Commission had produced and distributed 8000 radio and 550 television spots supporting President Carter's energy conservation acts. I support this act wholeheartedly but can't the U. S. government promote its own programs? Why does the RTVC spend money given for the spread of the glorious gospel of Jesus Christ to produce and distribute energy saving measures for the government? The latest figures reported in Western Recorder report Sunday school and baptisms in our churches down and our Southern Baptist schools in debt and turning men and women away who are willing to proclaim the message of Jesus to a lost and dying world. We, as Southern Baptists, need to get hold of that cause which we were founded upon and tell the world about Jesus and let no other cause beset us for the world's and Jesus' sake.

David Morris, Pineville

A letter from Zambia

Forgive me for not writing you sooner. Getting to Zambia, getting adjusted and trying to keep up correspondence with my church and family has been time consuming. I have received three issues of Western Recorder and deeply appreciate it. Somehow, everything from the states seems doubly precious here.

We are both well, staying busy and

very happy for the privilege of being here and having a small part in the work. I am teaching Old Testament, Amos and Hosea this term, and a two-hour course in fundamentals of preaching. Lucy is teaching a course in sewing to women students. We have 16 students in school with six new ones expected in Jan. 1980.

We have been impressed with the Zambian people. They are exceedingly warm and friendly, smiling and greeting you wherever you meet them. They are also very open to the gospel; churches are always crowded and there are professions at every service. Each church has a continuous "baptism class."

There are children everywhere, so friendly and hungry for attention. I attended one church where a young man had a class of children for Sunday school. They were meeting out in the yard and about 50 children, ages 3-12 were crowded on three backless benches. They sat there for more than an hour while he led them in songs and told them Bible stories.

The people are also very poor; the churches are meager buildings, their pews being concrete blocks laid together. But the singing is so enthusiastic and their hunger for the word is something every preacher dreams of finding.

I spoke at one church in a seminar the young people were having on evangelism. The meeting began on Friday evening and lasted all day Saturday. I was asked to speak at 11:00 on Saturday morning and was told to speak for an hour. Much against my better judgment as to the length of time, I consented. About 175 young people

were crammed into a little room built to accommodate less than 100 and they listened with eager expressions to everything I had to say.

Recently one of our students went a few miles out into the bush to a place where there had not been Baptist preaching. In the first service he had 50 present and 12 professed their faith.

Each of the little villages out in the bush has a "head man" and there is usually a "chief" over a larger territory. In the eastern province, one chief, who has about 70,000 people in his villages, asked our Baptist missionaries to come and preach to his people. So far there is no one who can go. Truly it could be said of Zambia, "The fields are white unto harvest and the laborers are few."

Thank God for the Southern Baptists and others who are here doing what they can and for the national Christians and their efforts, but there is such a need and with the openness here, one wonders whether this might be our great opportunity to show the continent of Africa and ultimately the world the great power of the gospel of Christ.

We are grateful to Southern Baptists and especially to our friends who have had a part in helping us be here and in holding up our hands in prayer.

W. B. Casey, Lusaka, Zambia

Worship the true God

A majority of Americans worship at the altars of the twin gods of America—the god humanism and the god materialism. Having rejected the true and living God and his son Jesus Christ, they have turned to these false gods to seek peace and pleasure only to find unhappiness

and confusion.

The ultimate of humanism is that each man or woman becomes his or her own little god. There is no one bigger than self to pray to; no one bigger than self to trust. Then the soul is empty and the man or woman turns more and more to money and the gadgets of materialism to seek satisfaction only to find more emptiness and misery on the inside.

Sad to say, the influence of the false gods, humanism and materialism, has crept into the lives of many Christians causing them to lose their love one for another, and to lose their burden for lost souls.

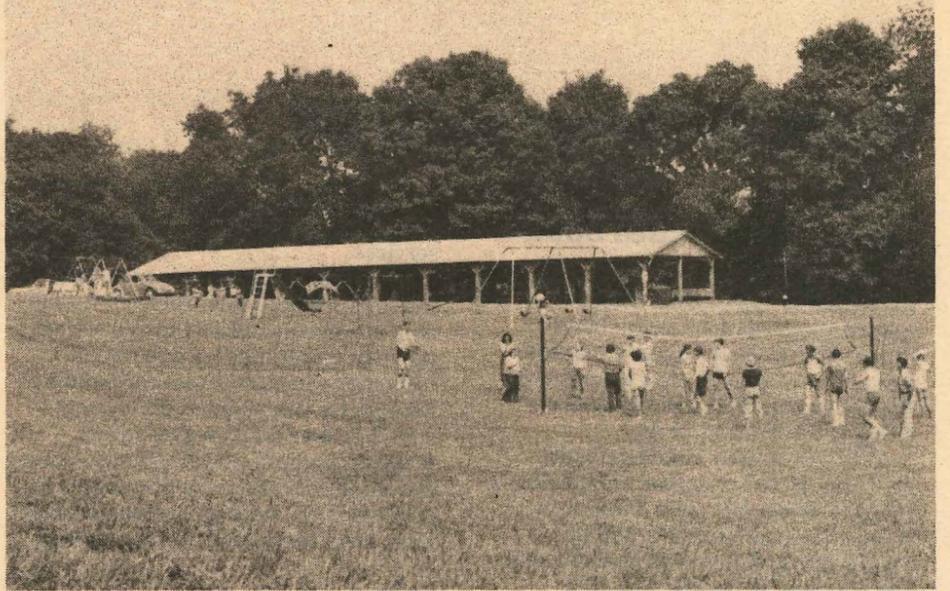
Soon these cold indifferent Christians who worship themselves and things become unhappy with their own lives. But being unwilling to admit the reason for their unhappiness and unwilling to repent they take their unhappiness with themselves out on others. They nitpick and cause trouble in the churches over any little thing that displeases them (they are easy to displease) and they try to make other Christians miserable. Thus they bring blizzard coldness into the churches and their sin of selfishness is the reason why so many churches go through the motions of revival with no real revival ever taking place.

It is time for each of us to examine ourselves to see if we worship these false gods, and if we do, it is time to get on our knees and repent. For God said, "Thou shalt have no other gods before me." (Ex. 20:3) And Jesus said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12:30)

William R. Hagan, Taylorsville



Little Switzerland is announced by this highway marker near Cynthiana, Ky.



A volleyball game attracts the youth as one of many activities offered at Cynthiana's new Little Switzerland park.

Cynthiana's Little Switzerland: it will bless generations yet to be born

Text and photos
by James H. Cox, Associate Editor

"I don't think I've been to the dedication of a church park before," Kentucky Baptist Convention executive secretary-treasurer Franklin Owen told the crowd. "But you folks are so far ahead of us we've all got some catching up to do."

Owen was speaker at outdoor Sunday afternoon services dedicating a 15-acre tract two miles out of Cynthiana, Ky. as a new campgrounds for members of Cynthiana Baptist Church.

Sheltered from a broiling sun which beat down on the plot to be known as 'Little Switzerland,' Owen suggested that his audience of 250 or more commend "all that we are and have to God's glory."

'Little Switzerland' is the gift of church members John Walter and Mae Fan Switzer to the congregation.

"I had intended to leave it to the church in my will," said the 86-year-old Switzer. "But I decided, why not let them develop it now so I can enjoy it, too, for the next 20 or so years?"

Pastor William D. Jagers enumerated the unselfish gifts of many in the congregation, from the Switzers to their son and daughter-in-law who concurred in the gift, to others who gave sacrificially to launch the camp. Many contributed offerings over and above regular tithes. Some donated hours of hard labor in landscaping the grounds, constructing a picnic shelter with concrete floor, an access roadway, gate and providing lawn care. Still others contributed essentials for a kitchen at one end of the picnic shelter, and playground equipment for the campsite.

The tract, bordered by Licking Creek and Sellers

Creek, includes picnic tables, volleyball court, baseball field, lighted basketball court, shuffleboard, swings, slides and other recreational equipment for preschoolers and young children.

"We'll use the camp for retreats, youth camps, and church family get-togethers," said Jagers. "Its principal function will be recreation with a Christian emphasis. We've held every Sunday night service this summer out there. It is already a blessing to our entire ministry."

Jagers acknowledged that the church, and various leadership committees, had supported the idea wholeheartedly from the beginning. "Even at a time when we were in debt, we saw the wisdom in this new venture," he exclaimed.

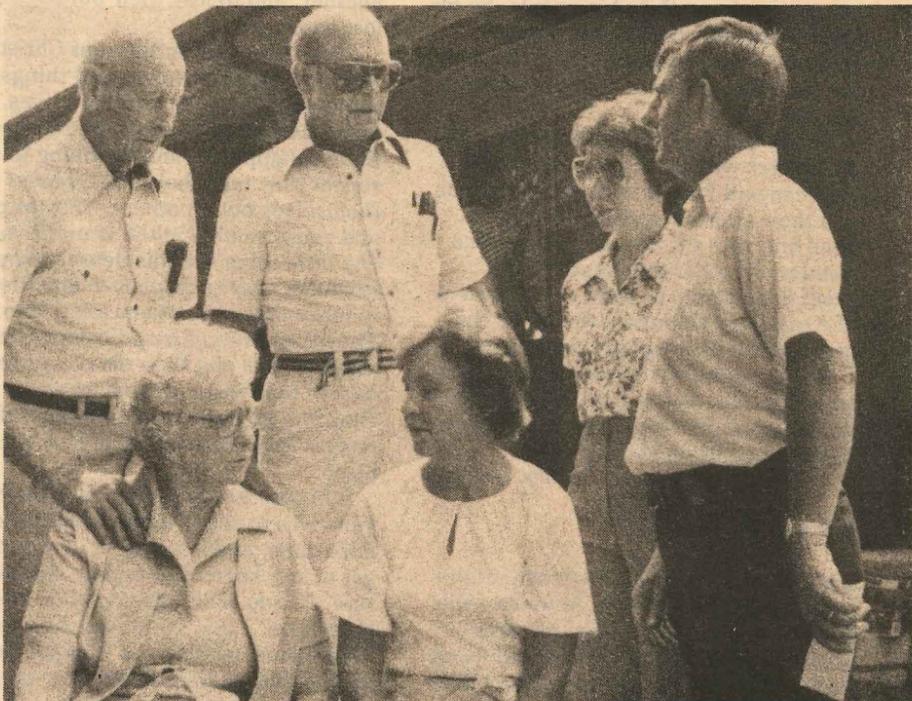
"It will undergird and strengthen all of our other programs. We believe it will be a blessing to this church and its outreach for generations to come."

Other participants in the dedication service included Joe Judy, chairman of the church's properties and grounds committee, and Royce Pulliam, chairman of trustees.

Jagers has been pastor since 1977, having come from a successful 16-year ministry at Irene Cole Memorial Church in Prestonsburg.

Switzer, who gave the land for the camp, is a retired farmer.

"We are most fortunate to have people like the Switzers who have such property and are willing to give it to their churches," Jagers acknowledged. "So many of our churches could be blessed tremendously in this way."



Conversing together, seated, are [l-r] Mrs. John Switzer Sr. and Mrs. John Switzer Jr.; standing [l-r] John Sr., John Jr., Mrs. Joe Lee Judy and Joe Judy. Judy is chairman of the church's properties committee.



Cynthiana pastor Bill Jagers [l] solicits the counsel of Kentucky Baptist Convention executive secretary-treasurer Frank Owen at a campsite dinner before the dedication service. Owen was dedicatory speaker.

Mountains to the Mississippi



D. Francis



Buchanan



Hadden



Polk

Revivals

80 decisions at Providence
Providence Baptist Church, Sulphur Fork Association, recently experienced a successful revival. Shane Nickell, who came to Providence in March as pastor, preached.

There were 80 public decisions: 42 professions of faith, 14 received by promise of letter and 24 rededications.

Nine decisions at Peter's Creek
Peter's Creek Baptist Church, Monroe Association, had revival services July 16-25. There were nine professions of faith and eight additions by baptism. Frank Harlow is pastor.

Ordinations

Highbaugh licensed at Bonnieville
Bonnieville Baptist Church, Bonnieville, licensed Tim Highbaugh to the gospel ministry July 29.

Highbaugh is a native of Bonnieville and a student at Campbellsville College.

Mike Thomason, pastor at Bonnieville, reports "the service was a real blessing to the entire church. It was Tim's first sermon and two people were saved."

Clark ordained at Hyattsville
E. Gordon Clark was ordained as deacon July 29 by Hyattsville Baptist Church. Mike Crain delivered the charge to the church and the candidate; Elvin Sherrow led the ordination prayer; Roy Ray presented the candidate; and J. Wayne Lester, pastor, preached the ordination sermon.

Cress ordained to the ministry
Marvin Cress was ordained to the ministry July 15 by Lyttleton Baptist Church, Booneville Association.

Cress is pastor of Hopewell Baptist Church, Manchester.

Congregations

Big day at Franklin Crossroads



With Franklin Crossroads' pastor Tom Stokes in a note burning ceremony is Mary Cecil, treasurer of the church for 29 years.

Franklin Crossroads Baptist Church, Cecilia, recently experienced a successful revival and celebrated its 125th anniversary with a homecoming and note burning service. Wendell Romans, pastor of First Baptist Church, Mt. Washington, was evangelist.

The homecoming celebration was July 20 and all the day's activities were dedicated to W. L. Chelf, former pastor of the church for 31 years. Chelf was unable to attend because of illness. He was represented by members of his family. A hand printed frame resolution of appreciation for his services was presented to Mrs. McCoy.

Personnel

Francis moves to Hill Grove
Dan Francis has accepted the pastorate of Hill Grove Baptist Church, Salem Association.

A native of Covington, Francis received a BA degree from Northern Kentucky State College in 1974. He is a graduate student at Southern Seminary.

Blakeman resigns at FBC, Sturgis
Barry Blakeman has resigned as minister of music and youth at First Baptist Church, Sturgis, Ohio Valley Association. He completed his ministry Aug. 12.

Couple called to Dawson Springs
Jim and Patty Lutz have been called as ministers of music and youth to First Baptist Church, Dawson Springs, Little Bethel Association. The Lutzes went to Dawson Springs from First Baptist Church, Clay. They began work Aug. 19.

Machen accepts Oak Ridge
Oak Ridge Baptist Church, Bracken Association, has called Roy W. Machen II as pastor. Machen comes to Oak Ridge from the Augusta Independent Public School System, Augusta. He has served churches in Ohio and Kentucky.

Nesmith added at Tiny Town
Tiny Town Baptist Church, Bethel and Logan Associations, has called Rick Nesmith as youth director.

Muddy River calls Harrison
Muddy River Baptist Church, Bethel and Logan Associations, has called Fred Harrison as pastor. Harrison was ordained in July at South Union Baptist Church, Christian County. Harrison and his wife live in Hopkinsville.

Buchanan resigns at East Hickman
Roy Buchanan, a native of Paducah, has resigned as minister of music, East Hickman Baptist Church, Fayette County, after 15 years. Earlier he was minister of music at Twelfth Street Baptist Church, Paducah; First Baptist Church, Benton; and Friendship Baptist Church, Lincoln Park, Mich.

Buchanan says he will be available for supply work when music directors are away for vacations, revivals, etc.

Buchanan and his wife, Peggy, live at 3183 Dewey Dr., Lexington. He will continue with the Bureau of Rehabilitation at Eastern State Hospital, Lexington.

In the same service a note representing church indebtedness was burned marking the church debt free.

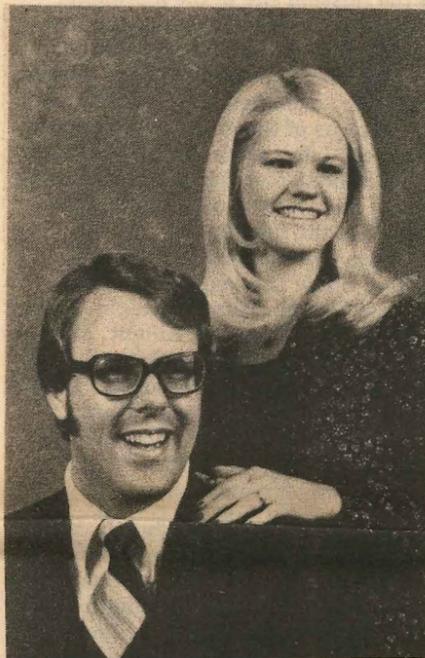
Executive secretary Franklin Owen was speaker in the afternoon service. Tom Stokes is the Franklin Crossroads' pastor.

Homecoming set at Hites Run
Hites Run Baptist Church, Hardinsburg, is planning a homecoming to climax a fall revival which begins Aug. 27. The homecoming will be Sept. 2. Former pastors and members are urged to be present for the worship services that day and the dinner which follows at noon. An afternoon service is scheduled for 2 p.m. Clarence Baston will be evangelist and former pastor Jim Hall will be guest speaker for the homecoming service.

Swedenburg resigns at Ballardsville
Jim Swedenburg, minister of music and education at Ballardsville Baptist Church, Sulphur Fork Association, has resigned to accept a position with First Baptist Church, Monroe, Ga., as minister of biblical education.

Mt. Gilead extends Moore call
Mt. Gilead Baptist Church, Russell Creek Association, has called Arthur Moore as pastor. Moore comes to Mt. Gilead from Vansburg.

Alexander to Cool Springs
Cool Springs Baptist Church, Ohio County Association, has called Jerry Alexander as pastor. He comes to Cool Springs from Central County.



Dr. and Mrs. Thad Hamilton have entered the field of full time evangelism. The former pastor of First Baptist Church, Clinton, may be contacted at Box 566, Asheville, NC 28802, 704-254-2755.

Green River calls Daugherty
Green River Baptist Church, Ohio County Association, has called Mike Daugherty as pastor. Daugherty comes to Green River from the pastorate of Bethel Baptist Church, Warren Association.

Douglas resigns at Elk Lick
Edwin Douglas, pastor of Elk Lick Baptist Church, Bethel and Logan Associations, has resigned to retire due to his health.

Cove Hill calls Garner
Don Garner has become pastor of Cove Hill Baptist Church, Henry County and White's Run Associations. Garner is a graduate student at Southern Seminary.

Conyers to Missouri college
Chip Conyers has resigned as pastor of English Baptist Church, Henry County and White's Run Associations, to become professor of the chair of Bible at Missouri Central State University, Warrensburg, Mo.

Conyers recently completed work on a PhD degree from Southern Seminary.

Keysburg calls Francis
Roy Francis has been called as pastor to Keysburg Baptist Church, Bethel and Logan Associations. Francis has pastored Mt. Tabor Baptist Church and recently served South Union Baptist Church, Christian County.

Staff changes at Orville
Bruce Allen has resigned Orville Baptist Church, Henry County and White's Run Associations, to become youth director for the Baptist State Convention of Georgia.

The Orville Church has called Jerry W. Boatwright as pastor. Boatwright, from Spearman, Tex., began Aug. 12.

Nicholson resigns at Bethlehem
Wayne Nicholson has resigned as pastor of Bethlehem Baptist Church, Henry County and White's Run Associations. He accepted the call to be pastor of El Baptist Church, Tampa, Fla.

Gilead calls Hadden
Gilead Baptist Church, Glendale, has called Stephen L. Hadden as pastor. Hadden begins Sept. 2.

A native of Louisville, Hadden is a graduate of Elizabethtown High School, a 1975 graduate of Mercer University School of Pharmacy and a 1978 graduate of Southern Seminary.

Hadden was ordained Sept. 10, 1978 by Severns Valley Baptist Church.

The 27-year-old pastor comes to Gilead from the pastorate of Pleasant Grove Baptist Church, Hodgenville.

Hadden is married to Brenda Joy Henderson. They have one child.

Polk resigns Lexington Calvary
L. Reed Polk Jr. has resigned the pastorate of Lexington's Calvary Baptist Church after seven years to accept a call to First Baptist Church, Winston-Salem, N. C. He is a native Mississippian and graduate of Samford University and Southern Seminary.



"Come let us gather" was the theme for this summer's two mother-daughter weekends at Cedarcrest. Over 150 participated each weekend in mission study, crafts and recreation. Gwen Phillips was director.



Salem Association on Bold Mission in Ohio



Franklin Owen, executive secretary-treasurer of the Kentucky Baptist Convention of the Bold Mission team from Salem Association.

The 19 churches of Salem Association located in Meade, Hardin and Breckinridge counties conducted a mission trip to southwestern Ohio as part of Bold Mission Thrust.

The week of July 23-29, 29 youth and adults worked in the Greenbush Town-

ship of Brown County, O. to establish a mission church. Salem Association is cooperating with Central Baptist Church in Williamsburg and Southern Hills Association in establishing the mission. Mike Crain is pastor at Williamsburg.

The group held vacation Bible school at the mission site in the mornings; visited, surveyed and conducted two backyard Bible clubs in the afternoon and held revival services at the mission site in the evenings. The choir forming the nucleus of the group presented the musical "Life" twice during the week.

On Sunday morning the first Sunday school and worship services were conducted at the mission site.

Those participating in the trip included Eddie Lamkin, Payneville Baptist Church; Pam McKnight, Mike Pollock, Mrs. Janet McKnight, Mrs. Barbara Phelps, Mr. and Mrs. Russell Adkisson, David Tew, Raymond Baptist Church; Rosemary Garrett, Karen Beard, Audrey Cundiff, Guston Baptist Church; Kelvin Hayes, George Harper, Ray Simmons, Sandy Ray, Mr. and Mrs. Jack Gleason, Tony Stinnett, Raymond Baptist Church; Mrs. Gaye Chapman, New Brandenburg Baptist Church; Steve Boyd, Sue Pickering, Billy Marcum, First Baptist Church; Mr. and Mrs. Jack Simmons, Roger Polston, Buck Grove Baptist Church; Theresa Rucker, Howard Sipes, Craig Sherhouse, Rock Haven Baptist Church; and Ralph Shepperson, former pastor of Raymond Baptist Church.

Christian County Association Wisconsin blitz



The Christian County Association blitz team to Monroe, Wisc. included [l-r]: Wayne Newby, Alex Littlefield, Ed Hester, Elizabeth Wells, Lonnie Wells and Sonny Wise.

Seven teams from Christian County Association spent July 6-15 in Wisconsin setting up graded Sunday schools, backyard Bible clubs and home Bible studies.

The work was coordinated by Ralph McConnell, director of missions, Christian County Association, and Fred Hill, director of missions, Central Baptist Association of Wisconsin.

A total of 40 people from 17 churches participated in the mission trip. Each team was composed of four to six people.

Four teams worked in the Madison areas of Middleton, Sun Prairie, Bellville and Northport. The other three teams worked in Stevens Point, Oshkosh and Monroe.

Three of the locations had bivocational pastors; the other four are continuing weekly Sunday school programs.

The association received contributions from 32 of the 35 churches in the association. Over \$12,000 was collected for the Bold Mission project.

BY THE YEAR 1982

During the 1977 meeting of the Southern Baptist Convention in Kansas City, Missouri, the messengers unanimously adopted the following recommendations:

1. That the Southern Baptist Convention set a goal of doubling the total Cooperative Program gifts, from \$150,000,000 in 1977 to \$300,000,000 in 1982, and double at least two more times by the year 2000.

2. That every Southern Baptist be encouraged to reflect bold commitment to the financial support of Bold Mission through giving an increased percentage of his income to his church. That every church be encouraged to place the Cooperative Program in its budget on a percentage basis and that every church and state convention be encouraged to increase gifts by some percentage each year.

Can we double our giving by 1982? We certainly can—that is, if we want to.

Highview on mission to northern Ohio

The Bold Mission team of Highview Baptist Church, Long Run Association, spent the week of July 29 on mission in Bowling Green and North Baltimore, O.

The team included Eveleen and Mark Caudill, Rickie Pinkley, Tim Nelson, Tina Blakeman and Kelly Rhodes.

The group conducted backyard Bible clubs each morning and afternoon totaling six a day. They taught 36 children; two were saved.

Evenings were spent surveying and distributing promotional materials in North Baltimore.

This is the third assist Highview has given Northside Baptist Church in Bowling Green and her mission in North Baltimore. Last summer the church team conducted Bible schools and surveys in the area. They also helped with the construction of a new church in Wauseon, O.

This past spring Highview assisted Northside with revival services.

William L. Hancock is pastor at Highview Baptist Church.

Carrollton does its part for BMT

Carrollton Baptist Church, Henry County and White's Run Association, sent a mission group to Crooksville, O. on bold mission.

The group conducted revival services and had 35 enrolled in a vacation Bible school.

J. W. Farmer, pastor at Carrollton, and David Burns accompanied the group.

FBC Whitesburg on Bold Mission

Five youth and two adults from First Baptist Church, Whitesburg, recently participated in a Bold Mission Thrust project in Detroit, Mich. The project was coordinated by Johnny Taylor, minister of youth and education at FBC Whitesburg, and his wife, Laurie, WMU director for Three Forks Association.

The group led vacation Bible school, did survey work and held backyard Bible clubs. Puppet shows were presented as part of their ministry.

The group enrolled 49 in vacation Bible school in a church with a total membership of seven.

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Seeing it through

Acts 20:18b-24 When the leaders of the church in Ephesus met Paul at Miletus at his request, he reminded them of the spirit and character of his ministry in their church. As a faithful pastor, he pointed to his work among them, challenging them to mention one thing that was subject to suspicion.

There was no arrogance or self-assertiveness in Paul. Instead of being self-seeking, he served the Lord with humility. With the desire to see people saved, Paul publicly proclaimed to them the necessity of repentance toward God and faith in Christ, their only hope of salvation. Day and night he prayed and preached to the best of his ability, sincerely hoping his listeners would believe on Christ. Paul's ministry was characterized by humility, earnestness, patience, boldness, zeal and faithfulness. Because of his Christlike actions, his kind words and his love, Paul was very dear to them. Reminding them that likely they would not see him again on earth, Paul challenged the Christians to be faithful to Christ, be zealous in their work and to build upon the Word of God and by the power of God.

Believing the Lord wanted him to go to Jerusalem, Paul had no idea of hardships he might encounter. Expecting difficulties and likely imprisonment, he intended to make the trip regardless of the consequences. He resolved to testify for the Lord and proclaim his gospel.

Acts 21:10-14 While Paul and his associates were sojourning in Caesarea, Agabus, a prophet, came from Jerusalem. He took Paul's girdle and bound himself hand and foot. Agabus was implying that in Jerusalem the Jews would bind Paul and turn him over to the Gentiles. Agabus, the members of Paul's party and the Christians in Caesarea agreed Paul should stay away from Jerusalem.

Paul told his fellow Christians they were grieving him deeply by trying to keep him from doing the will of God. He was ready to be imprisoned and even die for Christ's sake. He did not covet martyrdom, but because of his commitment to Christ he was ready to die if by dying he could accomplish more for his Lord.

When it became obvious they could not persuade Paul to stay away from Jerusalem, they ceased their attempt to dissuade him.

INTERNATIONAL SERIES

God's creative power

Thinking of God, the creator, and the bountiful blessings he has given us takes our minds from the petty trials of life. The scriptures challenge us to lift our voices in adoration and praise to him for his great works for humanity.

Psalms 104:1-9 God's greatness and grandeur are incomprehensible. He is unchangeable in his essence and attributes. He is infinite in wisdom to conceive his purpose and in ability to execute them. God's sustaining and strengthening power is made available to his children each day. The tremendous storehouse of his marvelous grace, with its fullness, is open for their use and from it they can enjoy a sufficiency of divine strength.

As we contemplate his holiness and righteousness we are moved to honor and praise God. One of our noblest hymns expresses it well:

And all the joys I have."

Having been the recipients of many of his wonderful blessings—physical, intellectual, material and spiritual, it is certainly appropriate to thank and praise God for giving them. Of his grace, which is promised for our needs in the future, the source is infinite and the supply is proportionate to the need. Living in accordance with God's will and in the accomplishment of his glorious purpose is the finest way we can spend the time God has allotted us.

Proverbs 3:19-20 Our praises are due God for the marvelous wisdom he exhibited in the creation of the earth. God's power and wisdom were unmistakably displayed in making the earth and everything in it. His wisdom was revealed in the creation of the earth and the water; also, in the orderliness of the heavenly bodies. God's wisdom, understanding and knowledge were not exhausted in his creation of the earth and the heavens. In those areas his handiwork bears strong evidence of his wise and careful planning. His wisdom and power were demonstrated in the work of redeeming lost souls.

God's wisdom will prove it is sufficient and dependable for every human relationship.

Unstable times

Frank Owen

What a day in which to live! Some statesman of our early history whose identity slips me just now coined the phrase "These are the times that try men's souls."

These are tough times for an honest minister, times in which he prepares sermons that he does not preach, writes bulletin fronts that he does not print; working his ulcers overtime trying to decide whether it is better to say these things that seem to need so badly to be said or to exercise the wisdom of silence to avoid final alienation of rebellious people, who may yet return to the fold if we can keep contact.

We live in times in which whatever is said or not said is apt to be criticized. Times in which one's leadership feels an obligation to try to be articulate, but times in which someone of a different view thinks he ought to keep still, or confine his remarks to pleasant platitudes.

These are unstable times. Rebellious voices have beaten upon the house of recognized and established standards of accepted customs and religious truth and practice until the battered image of things is not clear. People who would like to cling to the right and dispose of the wrong find it hard to be sure which.

Rebel voices have shattered nearly everything that is fastened down or established. Honest people find it hard to decide which articles are worthy to be preserved from the general debris left by indiscriminate destructionists.

Many babbling tongues are shouting at us. Whose voice shall we heed? May it be the voice of God! Let us go back to the New Testament, to the Sermon on the Mount, to the Ten Commandments and such. God stabilize this wild day. Give us clear hearing of the "still small voice."

Let worthy standards of religious truth be upheld and give us sustaining strength until this hurricane passes. Don't let the wild waves sweep us from our grip on the "Rock of Ages" which alone is certain to survive the deluge.

Kentucky children are writing to BSSB's Akky

"Dear Akky, How are you doing? I sure do enjoy your cartoons but you must remember that it's not always God's fault. I hope you understand." —Rebecca Davidson, Louisville.

Rebecca's letter was one of 700 received last quarter at the Baptist Sunday School Board for Akky, a cartoon character who appears regularly in *Bible Discoveres*, a Sunday school quarterly for children. Sixteen letters came from Kentucky.

While Akky has received many letters and comments from children and leaders since he first became a regular feature in *Bible Discoveres*, letters poured in last quarter in response to an optional Sunday morning activity suggesting the children write Akky and offer advice and suggestions about his behavior.

Akky, a joint creation of Leon Castle, former editor of *Bible Discoveres*, and board cartoonist Doug Jones, was originated "to help the boys and girls analyze some of the Bible truths in the content," Castle said.

Akky is both good and bad. In one frame, he stands at a window, baseball and bat in hand, looks sadly out at the rain and laments, "Dumb ol' rain! Dumb ol' day!"

That comment stirred this response from Monica Merida, Barbourville: "Akky, did you forget that we

have to have rain in order to get water to drink? And for plants and animals to grow. And also it's fun to go in the puddles."

In another frame, Akky ponders, "I don't know what great things God has done for me today."

Chris Reis, of Alexandria, Ky., offers these observations: "We enjoyed food, playing, church, moms and dads."

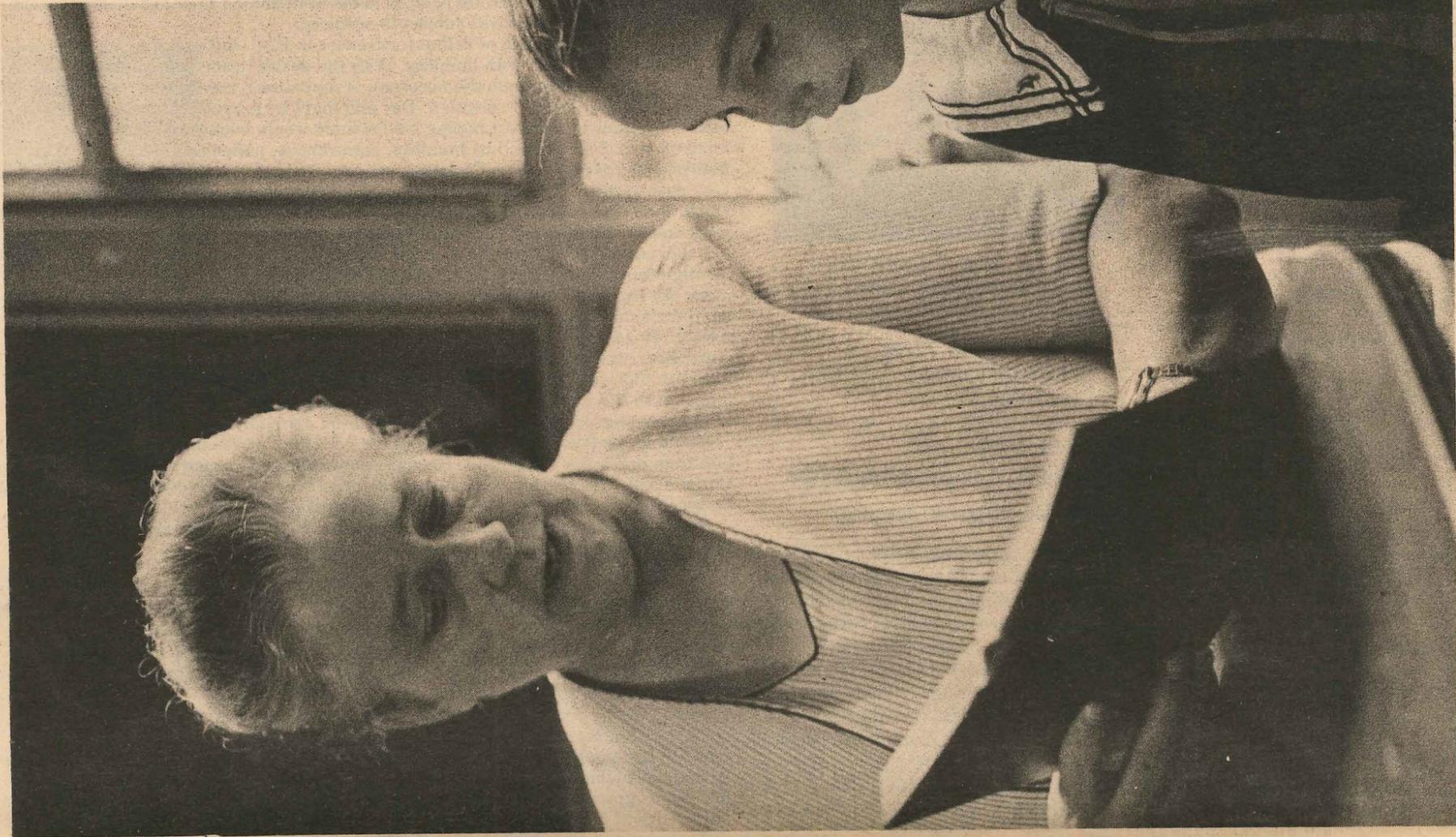
Akky thinks about God a lot and reports happily to his mother in one cartoon that a drink of water when you're thirsty can be a very great gift. Akky sees people at work in the church and wonders if he can be a church helper.

Beth Simpson, Barbourville, wrote: "You can play the piano in Sunday school or in church. Please practice every day. I'm studying piano too."

Akky started out as a unisex character but has evolved into a boy. Castle said some thought has been given to adding a female character to the series.

Akky's popularity with children and leaders led one church to inquire about producing Akky T-shirts. Some workers have made posters featuring Akky to display in Sunday school departments. Akky also is the star of a series of Broadman filmstrips.

And one boy who arrived with his church group to tour the Sunday School Board had only one request: to see where Akky comes from.



School bells started ringing across Kentucky more than two weeks ago, and by this week nearly every school system in the state was back in session.

