

WESTERN RECORDER

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KENTUCKY BAPTIST NEWS JOURNAL

Credentials clarified by KBC after SBC registration dilemma

The credentials committee of the Kentucky Baptist Convention has issued a statement of clarification of the constitutional requirements for participation in the 1980 Kentucky Baptist Convention meeting in Bowling Green in November. The clarification is made in the interest of informing all churches of procedures in proper registration of convention messengers.

The statement is an interpretation of the phrase "in friendly cooperation with this convention" which appears in the section of the convention constitution and bylaws dealing with membership. The full text of the statement is:

The credentials committee of the Kentucky Baptist Convention interprets "in friendly cooperation with this convention" of Article III of the Constitution and By-laws to mean that messengers duly appointed by churches reporting in the 1979 Annual of the KBC be registered and that messengers from churches that have made application to the credentials committee for fellowship in the KBC at least 30 days prior to the meeting will be seated upon recommendation by the credentials committee and approved by the convention.

This means all churches whose annual reports appear in the 1979 KBC Annual automatically qualify to send messengers to the convention if they meet the other requirements in Article III. Churches whose reports do not appear in the 1979 Annual can make application with the credentials committee at least 30 days prior to the 1980 convention meeting in Bowling Green Nov. 11-13 and be considered for participation

Kentuckians should have been disqualified: Porter

Investigation by Southern Baptist Convention registration secretary Lee Porter confirmed two Kentuckians were disqualified as messengers at the annual meeting in June because their church had not met the financial requirements that would entitle it to the 10 messengers it sent.

Thomas and Claudia Riner, disqualified by messengers at the recommendation of the credentials committee, stated on their messenger applications Logos Baptist Church of Louisville, Ky. contributed \$2300 to the work of the convention in the preceding year. According to the constitutional formula for representation it takes just \$2250 to qualify a church for the maximum 10 messengers.

Western Recorder editor C. R. Daley challenged the Riners' credentials as messengers on the basis Logos Baptist Church, of which Riner is pastor, was not "in friendly cooperation with this convention and sympathetic with its purposes and work" and it has not been a "bona fide contributor to the convention's work"—requirements under Article III, Subpoint I of the SBC constitution.

The credentials committee in St. Louis where the convention was held, however, investigated the Riners' credentials challenge under the less subjective Subpoint II which says a church may send one messenger for every 250 members or for each \$250 "paid to the work of the convention during the fiscal year preceding the annual meeting."

The committee determined most of Logos Baptist Church's contributions were not "to the work of the convention" because they were designated primarily to an individual church. In October 1979 Logos sent a \$2000 check to North Central Baptist Association in Indiana "for First Baptist Church, Akron, Indiana."

The other contributions were \$250 "for SBC foreign missions program" and \$50 for books for First Baptist, Akron.

"The \$2000 given to another church cannot be counted as money paid to the work of the convention," said Porter at the conclusion of his investigation. "I do not believe money given by one church to another church meets the spirit or the letter of the constitutional provision."

in the annual meeting. This applies both to new churches who want to affiliate with the convention and to old churches which for some reason do not have reports in the 1979 Annual. The 1979 Annual contains reports from all churches cooperating with local associations and also has a listing for churches cooperating with the state convention but not with local associations.

The Southern Baptist Convention has been faced for the past two years with registration irregularities. The Kentucky Baptist Convention credentials committee is seeking to avoid similar problems by clarifying constitutional language subject to different interpretations.

Churches desiring more information on this matter or wishing to become affiliated with the Kentucky Baptist Convention should communicate with Franklin Owen, executive secretary-treasurer, Kentucky Baptist Convention, Middletown, KY 40243 or with the chairman of the credentials committee, Verlin C. Kruschwitz, Box 448, Elizabethtown, KY 42701.

Other members of the committee are: Malcolm Lunceford, Frankfort; Bill Whittaker, Murray; David Perkins, Williamsburg; Paul Godsey, Burlington; and Louis Walters, Louisville.

Anti-Catholic materials removed from book stores

Error filled comic books containing virulent anti-Catholic attacks were removed from three Baptist Book Stores recently to disassociate Southern Baptists from numerous unChristian allegations.

Grady C. Cothen, president of the Baptist Sunday School Board, said the books were removed "because they contained derogatory allegations without facts to back them up. We very much regret this incident."

The board president said he felt the action was the proper response "because of the prejudicial and pejorative nature of the material." The continuing dialogs between other faiths and Southern Baptists especially as instituted by the Interfaith Witness Department of the Home Mission Board also would not have been helped by the materials.

"Alberto Comics," a 32-page comic book published by Chick Publications of Chino, Cal., was found to be on sale in three stores after a reporter from the Tennessee Register, a Catholic weekly newspaper, notified officials at the Sunday School Board, which owns and operates Baptist Book Stores.

On that same day Cothen ordered the Alberto comic book removed from Baptist Book Stores in Oklahoma City, Albuquerque and Memphis, Tenn. where it had been ordered at the request of customers.

The materials will not be distributed by the Baptist Book Store chain in the future, Cothen emphasized. "They do not represent the attitude of Southern Baptists or of the Baptist Sunday School Board."

Another BFMF paper?

Another Southern Baptist conservative publication?

Russell Kaemmerling, who resigned recently after a few months as editor of the independent Southern Baptist Journal, has been granted a charter by the State of Texas to begin the Southern Baptist Advocate, a new conservative monthly magazine.

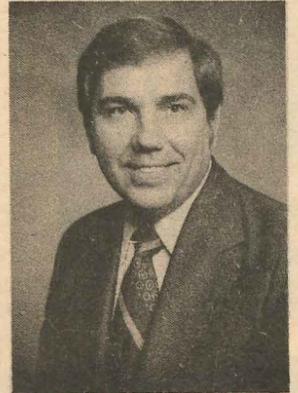
Kaemmerling resigned as pastor of First Baptist Church, West Columbia, S. C., and is moving to the Dallas area to begin the new publication in September.

He said a board of trustees, composed of 15 or 20 pastors and laymen, would be named shortly.

Kaemmerling resigned from the Southern Baptist Journal after three months as editor in a dispute with its board. Former editor William A. Powell of Buchanan, Ga., has regained control of that publication.



Palmer



Huls

Jack Palmer is associate in state SS department

George Jackson (Jack) Palmer, district missionary of Bethel and Logan associations since 1973, joined the Kentucky Baptist Convention's Sunday School Department staff July 15 as associate.

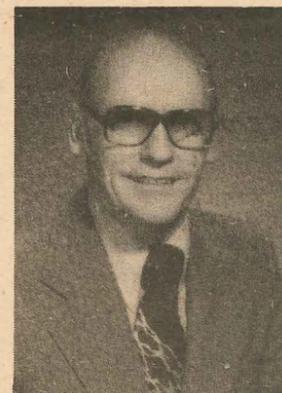
Palmer, 53, will be responsible for Vacation Bible School work, coordinating ASSIST area teams and will be the department's adult consultant.

Thomas E. Huls will also continue as an associate in the Sunday School Department, according to Fred Halbrooks, department director.

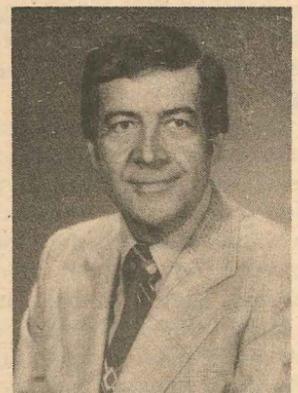
Palmer, a native of Brooklyn, N. Y., holds the BA degree from Stetson University, DeLand, Fla., and the BD degree from Southern Baptist Theological Seminary.

He served pastorates in Florida, Indiana, Mississippi and Tennessee before coming to Kentucky. From 1966-68 he was pastor of Guthrie Baptist Church and from 1969-73 he served First Baptist Church, Earlington.

Palmer is married to the former Gloria Bearse of St. Petersburg, Fla., and they are parents of four sons: David, 32; Gary, 30; Paul 27; and George, 20.



Clark



Sisk

Baptist Book Store sets grand opening Aug. 8

Baptist Book Store officials in Nashville have announced grand opening ceremonies for Louisville's new store for Friday, Aug. 8.

The store opened in its new location at 1235 Hurstbourne Ln. last week while maintaining its former location at 317 Guthrie St. through Dec. 31.

Principal speaker for dedication ceremonies Aug. 8 at 10:30 a.m. will be James W. Clark, executive vice president of the Sunday School Board, Nashville. The store is one of about 65 owned by the board.

Ted Sisk Jr., a Sunday School Board trustee and pastor of Lexington's Immanuel Baptist Church, will offer the dedicatory prayer.

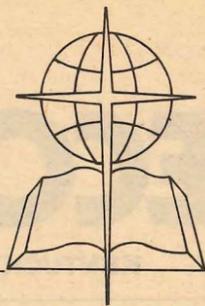
Other program dignitaries include William S. Graham, director, Book Store Division; Ruth Outzs, Louisville store manager; Lincoln Bingham, superintendent of missions, General Association of Baptists in Kentucky; Lloyd Mims, minister of music, Kenwood Baptist Church, Louisville; and James H. Whaley, assistant to the executive secretary, Kentucky Baptist Convention.

Store hours are expected to be 10 a.m. to 5:30 p.m.

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

Let the Sunday school be the Sunday school

The 200th anniversary of the Sunday school affords an opportunity to examine and evaluate its place in Baptist life. Is it fulfilling its purpose? Is it being used to its highest potential? The following observations are personal and may differ from those of religious education experts.

Certainly no group has made more universal use of the Sunday school than Baptists. It is also most likely no group has used it for as many things in addition to studying the Bible as Baptists. That it has served Baptists so ably to do things other than that for which it was originally intended constitutes a temptation to abuse it.

Consider the use of Sunday school by Baptists for outreach and evangelism. Long ago we learned more evangelistic prospects were turned up by the Sunday school than by any other church activity. Since reaching people for Christ is the first objective of most Baptist churches, evangelism sometimes has taken precedence over Bible teaching in Sunday school. This is especially true in departments and classes for ages around 9 to 12.

We also learned our record system in Sunday school which included reports on giving lent itself very successfully to stewardship emphasis. Hence the Sunday school came to be used widely in annual stewardship effort. In many Baptist churches now most of the offering is given through Sunday school classes.

Have we used the Sunday school wrongly in our evangelism and stewardship zeal? Hardly. The Bible stresses both these so much they fit perfectly into Bible teaching. However, when emphasis upon these has dominated Sunday school classes to the point of using time scheduled for teaching and detracting from other biblical teachings, it is abuse and not proper use.

But abuse is more flagrant when class time is used for all kinds of announcements and promotion. Assemblies are often a waste of time and at best only opportunities for department officers to deliver sermonettes and ministers of education to promote their latest programs and projects. Promotion has a place an important one but not at the expense of Bible teaching time. It's highly improper for Sunday school classes to be interrupted by someone with a special announcement, a questionnaire to be filled out or a dozen or more other things less important than the Sunday school lesson.

One hour is short enough time for a Sunday school class. Lessons properly taught including class discussion require at least 45 minutes. The other time should be spent in sharing needs of members and prospects and in prayer.

Let the Sunday school be the Sunday school.

Guest Editorial

The Christian party

by Richard T. McCarney, Editor
Baptist Messenger [Oklahoma]

There has been a lot of talk in recent weeks about supporting candidates who espouse Christian causes. We are told candidates who vote for prayer in the public schools and a balanced budget, and who vote against ERA, the Panama Canal Treaty and Salt II are Christian candidates and those who vote the other way are not. I doubt that.

Christian Citizenship Week is a good time to think about being responsible Christian citizens. The first rule of responsibility is not to follow blindly the leadership of someone else, including this writer. Responsible Christian citizens will study issues, examine the arguments and decide for themselves.

One of the Congressmen who scored 100 percent on the Moral Majority's scale of acceptability, for example, is one who admitted to accepting a \$25,000 payment in the Abscam bribery investigation. Either something is missing from Moral Majority's yardstick or the person doing the measuring didn't know where to start or stop.

Committed Christians may be found in every political position, from the far left to the far right. Neither the Democratic nor Republican party is the Christian party. They are both political parties and their platforms will be more political than moral in orientation.

As much as we favor the republican form of government we enjoy in this country, even it is not necessarily Christian. When Paul told the Romans, "Let every soul be subject unto the higher powers," he was talking to people who lived under a totalitarian form of government. He wasn't endorsing the system but telling Christians how to submit to governmental authority and taxation, even if the system was not compatible with their beliefs. Somehow I doubt God always approves of the way our system operates.

Last year a Baptist pastor from Italy visited in my home. We talked at length about the political situation in his native land. He told me many members of Baptist churches were also members of the Communist Party in Italy. I asked him how they could be Christians and Communists at the same time. He explained the people accepted the social system of the Communists, but rejected the atheistic materialism of the Russian brand of communism.

Let's be careful about labels. A person may vote the way we want him to on government subsidized abortions for the poor and yet not be an effective representative in the Congress because of his personal lifestyle or his position on issues not on the list. A Congressman or Senator may vote once during his term of office on the issue of prayer in the public schools and cast votes on hundreds of other crucial issues affecting the future of our nation. Let's not make a decision to vote for or against him on one or two issues, but on how he represents his constituency throughout his term.

When I step inside the voting booth both at the primary and the general election I plan to cast my ballot on the basis of more than a limited list of issues. I hope you will do likewise.

A Southern Baptist church

by J. Everett Sneed, Editor,
Arkansas Baptist Newsmagazine

Anyone who is well acquainted with Southern Baptist churches is aware of the tremendous diversity in the size of congregations, programs and activities. This is as it should be, since it requires a variety of approaches to meet the needs of a diversified population. Yet, there are certain things which should be common to all Southern Baptist churches.

The constitution of the Southern Baptist Convention, in describing its membership, gives some help in defining a Southern Baptist church. In describing the conditions for messengers it says that a church

"which is in friendly cooperation with this convention and sympathetic with its purposes and works and has during the fiscal year preceding been a bona fide contributor to the convention's work" shall be entitled to a messenger. The size of the congregation and the amount of money contributed allow for additional messengers.

Through direct observation of churches over the years, we can discover a number of practices which are common to Baptist churches. Certainly not all of these are requirements and they should not be used in a judgmental manner. But we believe that these are general characteristics of SBC churches.

Doctrine. Obviously, there is some diversity in the doctrines (teachings) of Southern Baptist churches, but through the years certain beliefs and practices have become identified with Southern Baptists. Some of these beliefs are Bible-based and unchanging. Some of our methods may be adapted to meet the needs of specific congregations. Our basic doctrines have been set forth in major confessions of faith. Our 1963 statement of faith, commonly called the Baptist Faith and Message, serves as a good declaration of our teachings.

Church organizations. There are certain organizations which identify a church as being a part of the SBC. These are the Sunday School, Church Training, Woman's Missionary Union and Brotherhood. Through these organizations, people are provided with the opportunity for Bible study, membership training, mission education and mission action.

Literature. It is important for Southern Baptist churches to use the curriculum materials produced by our denomination. Southern Baptist literature is designed to communicate the beliefs and to promote the activities to which Southern Baptist churches are committed. Without Southern Baptist literature and the Baptist state paper, a congregation is isolated from the denomination. A study of curriculum materials which are available to churches will reveal that there is no literature finer at any price than Southern Baptist.

Involvement. A Southern Baptist church will want to be involved in the life of the denomination on the local, state and national levels. Through the local association, state convention and the SBC, churches are offered training and fellowship which will make any congregation more effective. While it is true that no church can attend every Baptist meeting, conference and clinic, it is important both to churches and to the denomination for every congregation to be involved on every level of denominational life.

Financial support. Missions and evangelism are at the heart of everything we do as Southern Baptists. The Cooperative Program remains the best vehicle to spread the gospel around the world. It is noteworthy that the constitution of the SBC makes finances a major criteria for a church's cooperation with the SBC. The reason is obvious for, as Jesus said, "... where your treasure is, there your heart is also" (Matt. 6:21). A church committed to the work of Southern Baptists will want to support our work—at home and around the world.

Attitude. Finally, a Southern Baptist church is one which is supportive rather than indifferent or antagonistic. It is a church with desires to be in the center of what the denomination is trying to do, not on the outer fringes. No, the Southern Baptist Convention is not perfect, but when a truly cooperative church sees something that needs correcting, the congregation will approach it constructively through love.

Neither these practices nor the SBC constitution should be used as a complete standard in determining whether or not a church can justify calling itself Southern Baptist. But these are some of the characteristics which should be present in every Southern Baptist church whether it is located in Arkansas, or Alaska, or in California.

It is important for every Southern Baptist church to consider its relationship to its denomination and even more importantly its relationship to the Lord.

(Some of the ideas used in this article were taken from articles written by Al Shackelford, editor of the Baptist and Reflector, and from J. Marse Grant, editor of the Biblical Recorder.)

Baptist Forum

Is Daley left in the cold?

As a Southern Baptist pastor I have been concerned about the direction our denominational theologians and department heads have gone. They always seem to be going to the far left.

I have read your editorials for years and your position as a liberal seems to be very clear.

I also feel that I have detected a trace of fear in your editorial about the direction the convention has taken.

Thank God for messengers who love God enough to choose a leader who might have enough boldness to challenge the heretics. For years you and your group have had things your way. Maybe, just maybe there is a change taking place!

Charles Higgs, Leitchfield

A blistering experience

On June 20-22, we had the BSU drama/recreation team, Sonshare, in our church. While there, a rather unusual circumstance developed that I think merits your attention.

One of the young men developed an infection through a blister he had rubbed on his right foot. After two visits to one of our local doctors, he was sent to the emergency room of the county hospital. With a high fever, and a painful foot, he was put in a corner and told to wait his turn.

While seated there, a young woman with her small daughter playing in her arms, sat down next to the young man. He turned, smiled, and they exchanged pleasantries. Then, infected foot and all, he began to share with the woman. The rest of the group was sitting around, and two of them ran to the van to get puppets. Needless to say, the little girl was no longer a problem. I saw a lot more frowns quickly turn to smiles.

God bless teams like Sonshare, who do exactly that—share the son . . . In more ways than one!

God bless Don Blaylock and Tom Smoot who chose such able young men and women to work in these summer programs. We can be proud that we are attracting such a high quality of kids!

Churches should be made aware that this extremely high quality of help can be provided to their church at

no cost other than what offering they wish to take for summer missions.

I can assure you that we will continue to use them!
Mike Rose, Whitesville

'Smorgasbord of sin'

Recently, Don Touchton, former second vice president of the Southern Baptist Convention, claimed that Baptist colleges and seminaries allow drugs, sex, drinking and dancing to be a daily fare of sin's smorgasbord on campus. We think it's time for students and alumni of these unnamed Baptist colleges and seminaries to set Touchton straight.

My husband and I are recent graduates of Southern Baptist schools. Together we have attended Mississippi College, Baylor University, Southern Seminary and New Orleans Baptist Theological Seminary. We feel each school taught us to develop a moral and biblical base for all our actions. We studied at these schools because they sought to educate our minds, not regulate our behavior. We think they strengthened our Christian convictions and provided a basis for Christian fellowship.

It is surprising to us that a man of Touchton's position has assaulted our Southern Baptist schools, the homes that supported our education and the churches that recommended us to the seminaries.

In fact, we are offended that Touchton criticized our seminary and college friends who have sought to equip themselves for Christian service. These men and women did not participate in a daily smorgasbord of sin, but in a daily interaction with the word of God, revealed through the Bible and historically interpreted.

It is our belief Touchton has misinformed many people and that he has not supported his claims with facts or first-hand experiences of students and alumni.

Ellen and David Fleming-Hughes
Knoxville, Tenn.

I really wanted to attend . . .

I really wanted to attend that conference on building an evangelistic church. A sincere personal prayer for our church is for it to be more of a vibrant fellowship that regularly wins people to Christ and helps them to be committed disciples. The conference would no doubt have produced some good ideas, motivation and inspiration. The fellowship with other pastors is always welcome and needed. Neither would I want anyone to think I am uninterested in evangelism! I really want to go, but . . .

It was the cold statistics from the past year that changed my mind. A review of the calendar and other records quickly demonstrated too much time in conferences and not enough confrontation of people with the good news of Christ. It didn't seem that way and it was all worthwhile, but in a 12 month period I had participated in 52 association and convention meetings in addition to 22 community oriented confer-

ences and 81 church committee and organizational meetings. Many of these gatherings were designed to help me and the church I serve fulfill our Lord's bold mission assignment given in the great commission.

The Lord knows there is so much more I can learn but for the present the skills and techniques gained from previous conferences need to be put into practice. I've been in the huddle enough—the field beckons. Nothing can replace Jesus' plan—go and tell! It is possible to preach it and fail to practice it. The answer to my prayer for an evangelistic church depends in part on my full participation in telling the good news.

I really wanted to attend that conference but I stayed home and visited the lost.

Name withheld

Bold growing? Not in Sunday school!

It seems the committal I made to God 36 years ago on Okinawa is now a crippled dream. A few years ago a pastor, now retired, came up to me before a funeral in Georgetown and told me that I was responsible for him becoming such an enthusiastic supporter of Sunday school work.

You've guessed it. I promised God if he got me out of the debacle I would devote the rest of my non-professional lay life to promoting the Bible teaching ministry in the churches.

I was fortunate. J. N. Barnette was secretary of the Sunday School Department for the Sunday School Board. During his tenure the conventionwide enrolment came from some three to seven million. The enrolment has remained in the seven millions since Barnette retired 22 years ago.

It now seems the ministerial leadership in the convention has changed. Now it is no longer important to reach people but to make sure we increase the spiritual quality of the people we have. If this is so why do we not disenrol the people in the Sunday schools who were enroled since 1943 when Barnette became secretary and tell them they were enroled under false pretenses? If we don't do that, then why in the name of Christ who saves us do we not give priority again to Sunday school work and use the simple Baptist Sunday school methods discovered under Flake and Barnette's leadership to enlarge our Sunday schools? Southern Baptists I knew 20 years ago would be ashamed to have a stagnant Sunday school enrolment for a quarter of a century.

Just before the death of Dr. Gardiner, who was Kentucky's secretary of Sunday school work, I asked him why Baptists in the North had declined and he told me in no uncertain terms it was due to modernism. Do we think the Bible is worth teaching in the churches? If not, I can see why we are in the mess we are in. But if so, Baptists have the know how, so let's get our priorities straight and do it. If we do so we can have eight million enroled by 1982 and every four years enrol another million.

Homer Wm. Smith, Louisville

Reflections on Resolution 16 (Southern Baptist Convention, 1980)

by Dale Moody, Joseph Emerson Brown Professor of Christian Theology, Southern Seminary

Steve Smith, the 11-year-old son of Bailey Smith, new president of the Southern Baptist Convention, was reported on biblical inerrancy as saying: "I don't think it is worth watching or worrying about. I'm not really sure what it is and I've heard a lot of different people say a lot of different things about it. I don't think they are sure about it either. I'm not sure anybody is." (Western Recorder, June 25, 1980, p. 1.) Does this reflect his father's point of view? I hope that this is the case.

Resolution 16 said employees of the Southern Baptist Convention should be only those "who believe in the divine inspiration of the whole Bible, the infallibility of the original manuscripts, and that the Bible is truth without any errors."

I can accept this with my interpretation, but who has the right interpretation?

A very docetic view of inspiration was set forth by W. A. Criswell when he said: "Each sentence was dictated by God's Holy Spirit—Everywhere in the Bible we find God speaking. It is God's voice, not man's." (*Why I Preach the Bible is Literally True*, Broadman Press, 1969, p. 68.)

Would it not be better to say God is speaking with the voice of man? "Holy men spoke as they were moved by the Holy Spirit" (2 Pet. 1:2). On at least one occasion God spoke through an ass (Num. 22:28).

In an address at the Southern Baptist Convention in St. Louis, 1980, Adrian Rogers said: "In the autographs every sentence, word, line, point, penstroke,

not or tittle was placed there by the purpose and will of God—The Holy Spirit guarded the original writers from error." (The Decade of Decision and the Doors of Destiny, June 10, 1980.) Has Adrian Rogers checked all this with the original manuscripts?

W. A. Criswell wrote the foreword to the book *Baptists and the Bible* by L. Russ Bush and Tom J. Nettles, but they took a different view. They said: "The phenomena of apparent discrepancies, verbal differences, seeming contradictions, and so forth are real. These things exist in the autographs" (Moody Press, 1980, p. 414).

They went on to say: "A simple comparative study of the synoptic gospels or of Kings and Chronicles will produce a deep awareness of the fact that biblical authority could not be maintained in its traditional sense if it depends upon some limp appeal to the 'non-existent' autographs to save the day over and over throughout the Bible" (p. 415). This neo-inerrant view is not the same view as in the notes on 1 Chron. 11:11 in the *New Scofield Reference Bible* and the *Criswell Study Bible*. Criswell said the Bible was "dictated," but Bush and Nettles said emphatically: "Inspiration is not dictation" (p. 416). Such a statement is repeated with emphasis.

Their volume is dominated by the thesis there was not a shift from the dictation views of Baptists before the 20th century and the dynamic views of A. H. Strong, B. H. Carroll and E. Y. Mullins in the 20th century. It takes some twisting of evidence to prove

this point and people with views identical with Mullins and Carroll are soundly denounced. That is my view in general but I think dictation is included in the biblical view!

Not for one moment do I doubt the inspiration and authority of the Bible. In fact I think there is basic agreement on inspiration and authority. What we really need to do is get off this kick about inerrancy and get down to the interpretation of scripture. B. H. Carroll is on center with his view of inspiration but at times he is off center in interpretation.

At many points there are differences in interpretation that need to be cleaned up. For example, do we interpret Paul to say the church is the one body of Christ as the Baptist Faith and Message said in 1963? There are those in the Landmark tradition and the Baptist Faith and Message Fellowship who steadfastly deny this.

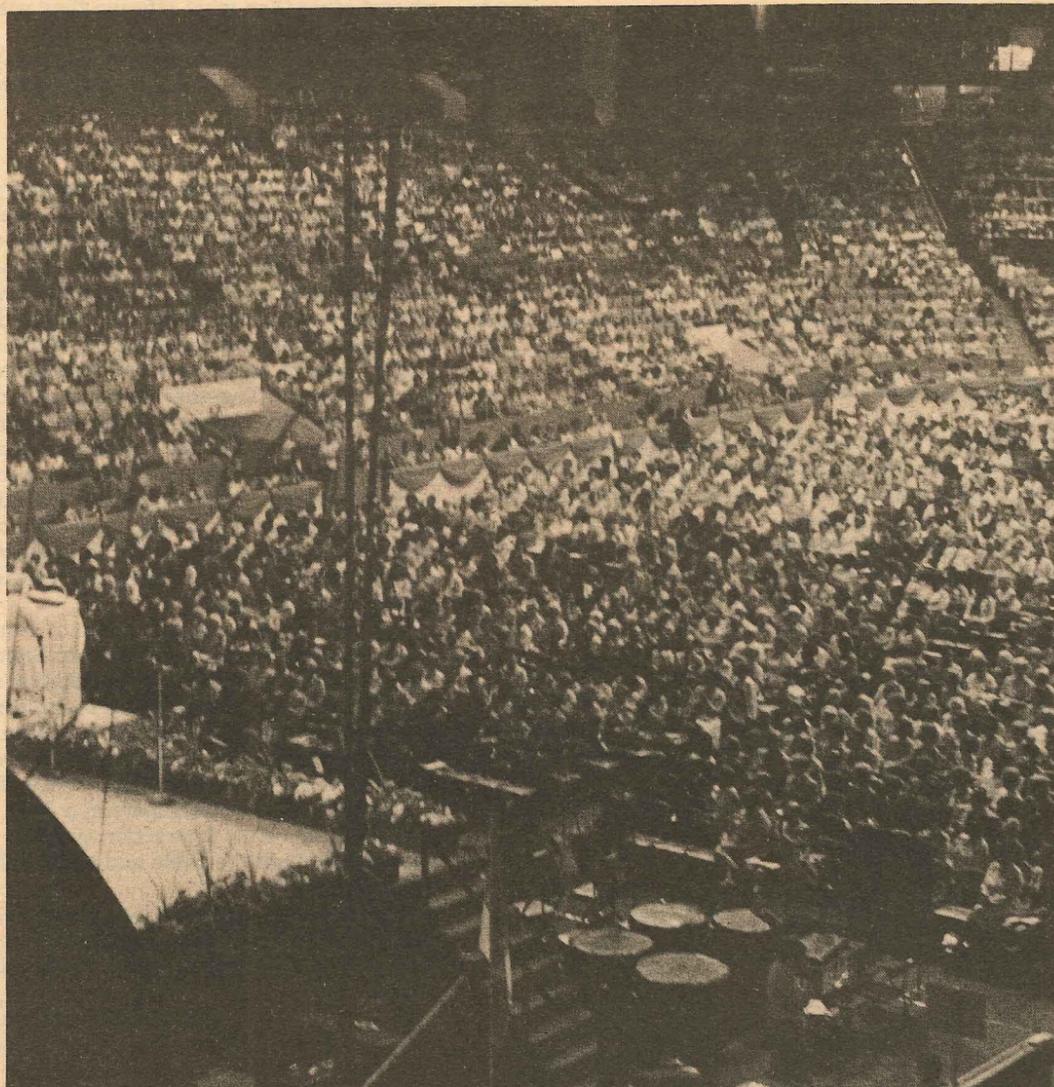
Again, are we bound to the five points of Calvinism taught by many Baptists until the theology of evangelism and missions left at least four of the points behind? It is most difficult to harmonize any of the five points with the New Testament. All this needs to be discussed in an atmosphere free from threat and intimidation.

Then there are theories of Dispensationalism that have been imposed on the Bible. Many confuse the notes of reference Bibles with what the texts of Bibles we do have actually say. It is not necessary to find the autographs of the Bible before discussions take place. After all more than 99 percent of the texts of the Bible are clear enough, and few texts that touch on doctrine are in doubt.

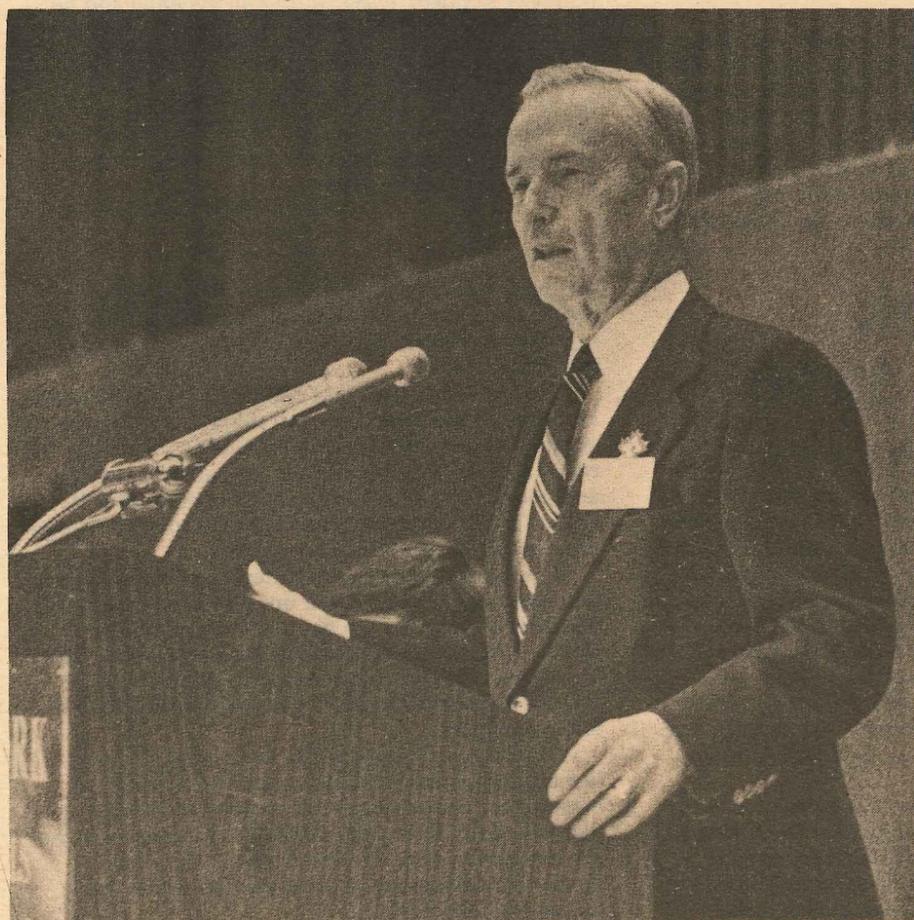
Biblical authority is the point at issue. Do we really believe the oldest Bibles we have? What we need is open minds and open Bibles and the willingness to discuss the great doctrines of the Bible without the restrictive guidelines of creeping creedalism.



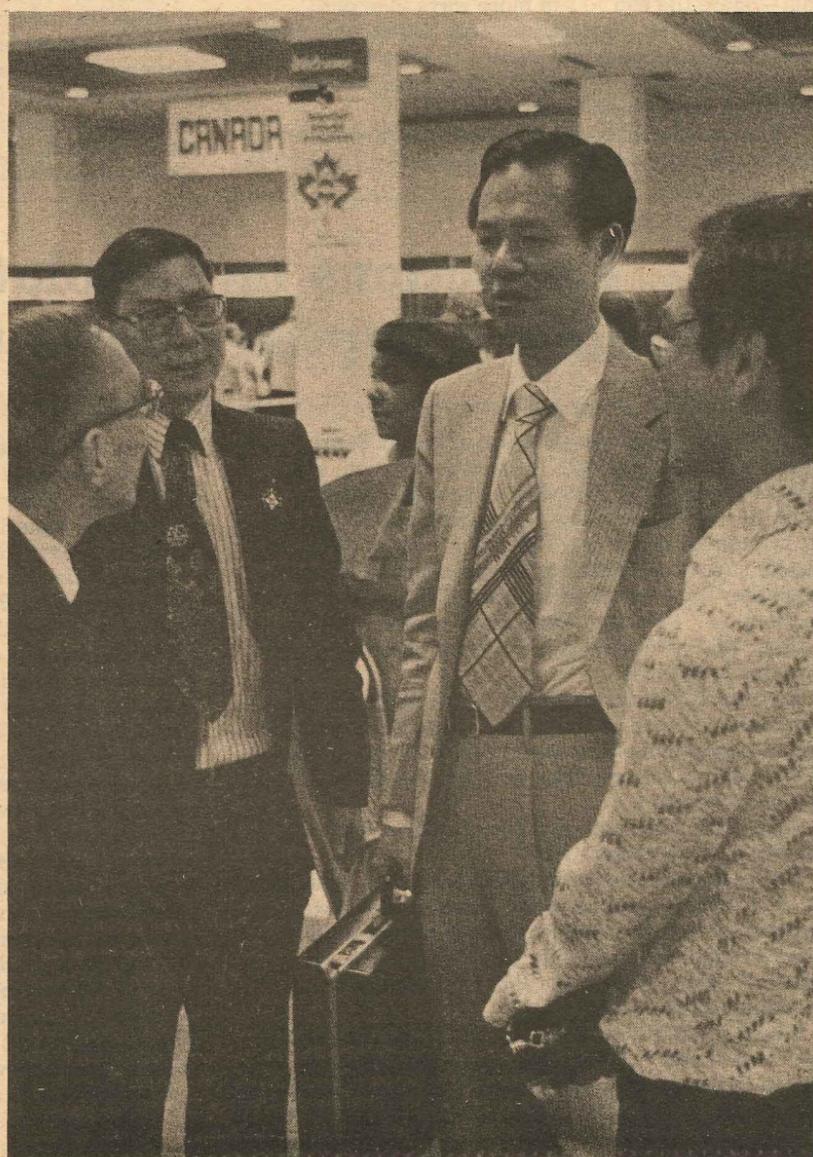
**Celebrating
Christ's presence
in the Spirit**



14th Baptist World Congress



Duke K. McCall, president of Southern Baptist Theological Seminary, Louisville, was elected president of the Baptist World Alliance July 11. He will hold a five-year term. McCall said he hoped Baptists would let "the whole revelation of God control us in all our dealings."



19,814 delegates registered for the 14th Baptist World Congress July 8-13 at Maple Leaf Gardens in Toronto, Canada. In a pre-congress session the Alliance General Council elected eight executive staff members from five countries who speak English and eight other languages in a determined attempt to develop a "multi-lingual, multi-cultural" staff.

BWA marks 75 years of fellowship

Despite demonstrations, pickets, protest rallies and news conferences that degenerated into debates over a dispute between Russian Baptists more than 20,000 Baptists from around the world devoted their major attention to celebrating 75 years of fellowship during the 14th Baptist World Congress.

There were several indications the 75th anniversary session ushered in a new era of internationalization for the Baptist World Alliance.

The 19,814 registered delegates to the congress meeting at Maple Leaf Gardens in Toronto elected Gerhard Claas, BWA associate secretary for Europe and former German Baptist executive, as the organization's new general secretary.

Earlier, during the pre-congress session, the Alliance General Council elected eight executive staff members from five countries who speak English and eight other languages in a determined attempt to develop a "multi-lingual, multi-cultural" staff.

Duke K. McCall, president of Southern Baptist Theological Seminary, Louisville, who was elected president of the Alliance for a five-year term, said in an interview after his election that he regretted the Soviet Union question had become the dominant news coming out of the congress.

"A far bigger issue is the emerging leadership role of Baptists from Third World countries," said McCall, who praised the "first class biblical scholarship" of speakers from Third World countries on the program.

Although some long time Baptist observers noted that previous congress programs have been dominated by North Americans and Europeans this was not the case in this session.

Bible study sessions were led each day by Baptist leaders from Taiwan, Nigeria, Brazil and Australia.

Official delegates came to the congress from more than 85 countries. When asked what had meant the most to them, most responded, "the fellowship with Baptists from other countries."

For most, the highlight of the week long series of meetings was the final session when evangelist Billy Graham issued a call to commitment to worldwide evangelism and when Baptists carrying the flags of 120 nations paraded around the arena to the platform where they spoke in their native language the congress theme, "Celebrating Christ's Presence in the Spirit."

When the flag of the Soviet Union was presented and the Russian delegate voiced the congress theme, thunderous applause broke out. Only applause for the United States was louder than that for the Soviet Union.

But it was the dispute between Baptists from the Soviet Union that consistently drew the headlines.

Reform Baptist leader Georgi Vins and Alexei Bichkov, general secretary of the official All-Union Council of Evangelical Christians/Baptists in Russia, were principal figures in the dispute which raged behind the scenes and in the news media every day of the congress.

Vins said he came to Toronto to "wake up Christians in the West" to the extent of persecution of Christians in the Soviet Union, but Bichkov charged in a news conference that Vins came to create division

and divisiveness. Bichkov claimed that charges that KGB agents are members of the official delegation are "insulting" and "stupid."

In news conferences following their elections, both McCall and Claas refused to take sides in the disputes between the two Russian Baptist factions, calling instead for reconciliation between the Russian Baptists.

Vins, who registered as an official delegate and attended the news for McCall on Friday with full press accreditation, said in an interview afterwards that he would like to talk and pray with the Soviet delegation, but he said that would put them in an untenable position because they had permission from the government to attend the congress and had to answer to Soviet officials for their actions and pronouncements during the week.

The next day during a meeting of the BWA General Council, Bichkov and two other members of the official Soviet delegation presented a statement protesting the registration of Vins as an official delegate. They said his registration was a violation of the BWA Constitution which limits attendance to representatives of Baptist bodies which have been approved for membership by the General Council. The General Council, however, took no action on the Russians' protest.

There was a minimum of business conducted by the 18,000 Baptists attending the congress plenary session. When time ran out during a business session, the delegates voted to approve one resolution praising the hospitality of Toronto and Canadian Baptists and referred seven other resolutions to the General Council for action.

A resolution on religious freedom and human rights called on governments of the world "to grant religious freedom for all peoples" and urged the "cessation of all discrimination" against those who practice religions other than those approved in their countries.

Other resolutions encouraged ratification and signing of the SALT II Treaty and other negotiations toward world peace and disarmament, urged response to the world hunger crisis and called on churches and governments to conserve oil and other energy resources.

The 1980 Baptist World Congress ended without making a decision on where the 1985 meeting would be held. The General Council referred the question to a smaller committee for a later decision after declining to approve a proposal to meet in Honolulu. The congress would be held somewhere in Asia if a traditional "rotation" system of meeting sites is followed.

In separate sessions, both the Women's Department and Men's Department elected new leaders.

Mrs. Kerstin Ruden, 65, Vallsta, Sweden, president of the European Baptist Women's Union, was elected president of the BWA Women's Department, succeeding Mrs. R. L. Mathis of Waco, Tex., who has held the position for the past 10 years.

The BWA Men's Department elected Lee Satterfield, an optometrist from Alta Vista, Va., as its new chairman, succeeding Stephen Steeves of Moncton, New Brunswick, Canada.

McCall, new BWA official, affirms Bible

A ringing affirmation of the truth of the Bible and a touching tribute to his predecessor marked the response of the new Baptist World Alliance president during his presentation to the delegates.

"This Bible is a reliable, trustworthy, and, if you like the term, infallible source of information," Duke K. McCall, president of Southern Baptist Theological Seminary, told an enthusiastic audience.

Holding it aloft, McCall said that his Bible, in contrast to the whole word of God, had been growing over the years. "At first, my mother was my whole Bible," he said. "She taught me that God is love. Later, I learned John 3:16. Over the years I have brought every tool at my disposal to make my Bible grow to be as big as *The Bible*."

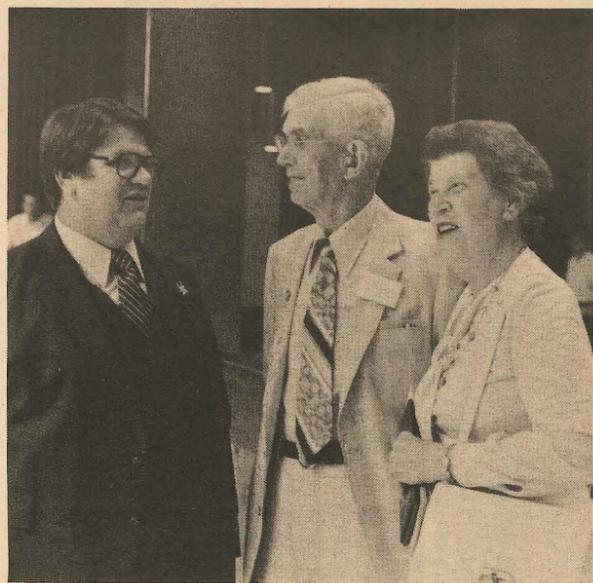
McCall is the 14th person in the 75 year history of the Alliance and the first American since 1955 to become president of the Alliance, which includes 30 million Baptists from 120 countries and dependencies.

Delegates to the 14th Baptist World Congress, meeting at Toronto's Maple Leaf Gardens, also elected 12 vice presidents and reelected long time BWA treasurer Fred B. Rhodes of Washington, D. C.

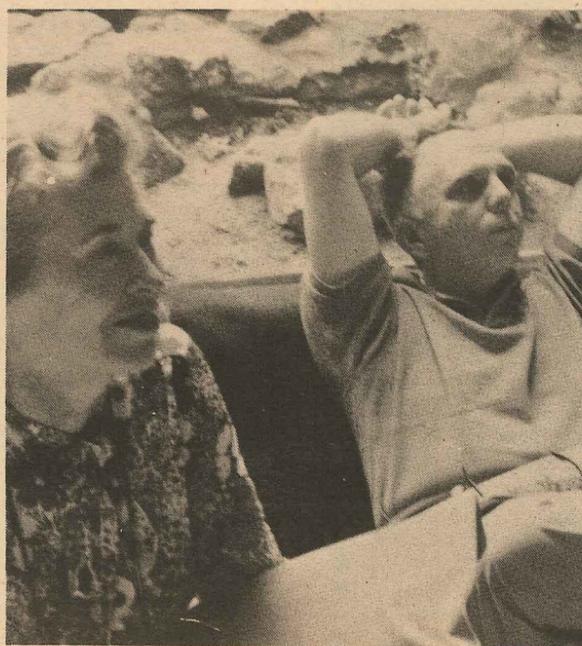
Gerhard Claas, newly elected general secretary of the Baptist World Alliance, said in his inaugural address that he does not see the BWA becoming a super church or huge institution taking the place of local churches and regional denominations.

"We cooperate where the local church would be too limited," he said, "We can represent Baptists to the state, the public and other churches. Through cooperation we can strengthen fellowship and become a tool of God in today's world."

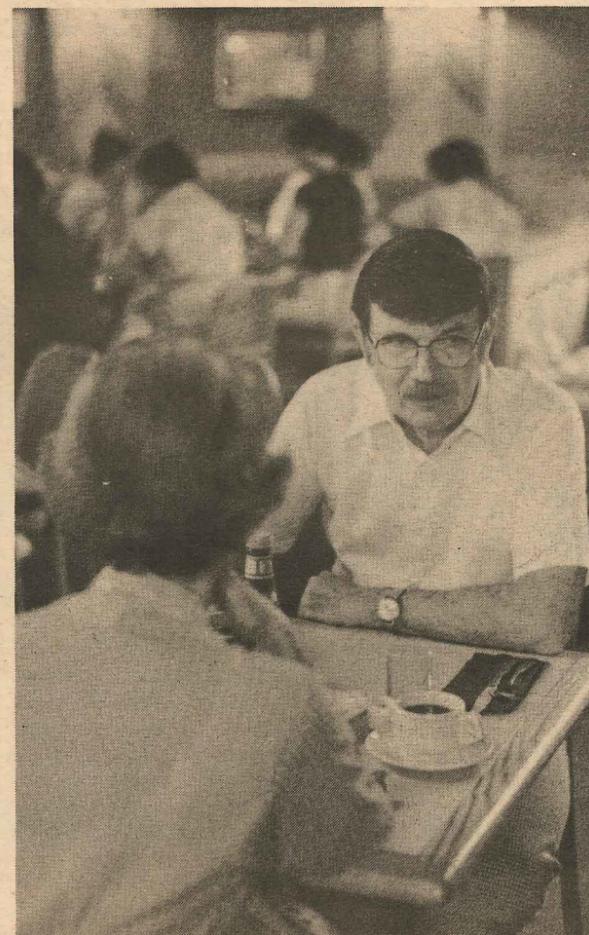
No nominations for officers were made from the floor and no objections were registered as the delegates confirmed the choices of a nominating committee.



[l-r] Raymond Bailey, associate professor of communications and adjunct professor of preaching, Southern Seminary, chats with Annas and Roberta Westerfield, Baptist World Congress delegates from Sugar Grove Baptist Church, Utica.



Mr. and Mrs. George Jones find time to relax between congress sessions. Jones is director of missions, Northern Kentucky Association.



Andy Reese, pastor First Baptist Church, Barbourville, enjoys breakfast with Mrs. Reese in Toronto.

Mountains to the Mississippi



Olive



Crain



Gray

Personnel

Bethany adds Meyers

Kenneth J. Meyers is the new minister of education at Bethany Baptist Church, Louisville. Meyers, a native of Paducah, is a graduate of Auburn University and Southern Baptist Theological Seminary. He is married to Adrienne Wood. The couple has a nine-month-old son. Meyers is director of alumni affairs and annual giving for Southern Seminary.

Brown new pastor at Whitesburg

Joe Brown is the new pastor of First Baptist Church, Whitesburg. Brown comes to Whitesburg from Cumberland Baptist Church where he has served for the past four years. Two of these years the Cumberland church was in the top 10 in Kentucky in baptisms. Brown, along with his wife, Teresa, was welcomed by the Whitesburg congregation June 29 with an old fashioned pounding.

Brinker leaves Bellview

Louis Brinker has resigned the pastorate of Bellview Baptist Church, West Union Association, to accept the pastorate of First Baptist Church, Salem, Mo.

Chapman accepts Newton Creek

Herb Chapman Jr. has accepted the position of youth director at Newton Creek Baptist Church, West Union Association.

Gray calls Ditty

Gray (Ky.) Baptist Church has called Jim Ditty Jr. as minister of music and youth. His wife, Jenny, will be assistant pianist. Ditty is a student at Clear Creek Baptist School.

They have one son, Jim III.

Davis to Madisonville Second

Trueman G. Davis began his pastorate at Madisonville Second Baptist Church May 23. He was formerly pastor at Garden City (Ala.) First Baptist Church.

Davis is a graduate of Walker College.

He is married to Marcella Grace. They have three children; Darlene 19, Deborah 15 and Geoffrey 10.

Davis has been on the Alabama Baptist executive board, moderator of West Cullman Association, chairman of evangelism for West Cullman Association and vice president of Walker Association pastors' conference.

Heaton child care coordinator

William K. Heaton is the Baptist Board of Child Care's coordinator of community services in the western region.

Heaton holds a BA from Carson-Newman College and an MDiv from Southern Seminary. He is married to Susan Hunnicutt, a native of Elizabeton, Tenn. They have a son Joseph, age four.

Heaton comes to Kentucky from St. Louis, Mo., where he was a social worker for Missouri Baptist Children's Home seven years.

Harmony calls Whicker

Mark A. Whicker has been called as pastor of Harmony Baptist Church, Little Bethel Association. He is a student at Mid-Continent Baptist Bible College.

He is married to Melinea Joy Wells, a native of Mortons Gap.

Whicker will be ordained by his home church, White Plains Baptist Church, Little Bethel Association July 27.

He began his duties July 2.

Smith to Central

Karl Smith has accepted the position as minister of music, education and youth at Central Baptist Church, Maysville. He came to Central from Burke Memorial Baptist Church, Princeton, W. Va.

Smith holds a BA degree from Carson-Newman College and a MEd from University of Cincinnati.

He is married to Betty Johnson, a native of McMinnville, Tenn. They have five children.

Smith has spent the past 22 years working in the pioneer areas of Ohio and West Virginia.

He began his work at Central July 1. Charles Hedrick is pastor.

Olive leaves DeHaven

H. Douglas Olive, pastor of DeHaven Memorial Baptist Church, LaGrange,

has resigned to assume the pastorate of Dalraida Baptist Church, Montgomery, Ala. Olive, a native of Missouri, has been a pastor in Kentucky since 1965. Other churches he has served in Kentucky are Beechridge Baptist Church, Shelby County, Highland Baptist Church, Shelbyville, and Lebanon (Ky.) Baptist Church.

While in Kentucky, Olive has been on the executive board and the nominating committee of the Kentucky Baptist Convention. He has also been moderator of Central Association. Further denominational service has included serving as a faculty member at Sunday school weeks at Ridgecrest Baptist Conference Center and authoring Church Training materials for the Baptist Sunday School Board, Nashville.

Olive holds degrees from Samford University, Birmingham, Ala., and Southern Seminary. He is married to Eileen Babbs of Bessemer, Ala. The couple has four children.

The new ministry at Dalraida Baptist Church will begin July 27.

Pleasant Hill calls Pate

Pleasant Hill Baptist Church, Ohio County Association, has called Joe Pate as pastor. Pate was formerly pastor at Roseville.

Hurt has surgery

Billy G. Hurt, pastor, First Baptist Church, Frankfort, has recently undergone disk surgery. The surgery, done at Mayo Clinic, was declared successful by doctors who have ordered Hurt not to try to preach for several weeks.

Peterson new at Mt. Zion

Mt. Zion Baptist Church, Ohio County Association, has called Paul H. Peterson as its pastor. Peterson is a student at Southern Seminary.

Heacock becomes administrator

Rose Hill Baptist Church, Ashland, called Mike Heacock as administrator of Rose Hill Christian School June 16. In addition to his duties as administrator he will also be minister of evangelism for the church. Heacock will be available to churches, civic clubs and community organizations to explain the

purpose and plans for the school which will begin this fall.

A native of Michigan, Heacock is married and has two children. He is a graduate of Clear Creek Baptist School and will be graduating from Campbellsville College.

Crain comes to Middleton

Mike Crain has been called as pastor of Middleton Baptist Church, Franklin. Crain comes to Middleton from Central Baptist Church, Williamsburg, Oh. Both he and his wife, Leona, are native Kentuckians.

Woodland adds Gray, Williams

Woodland Baptist Church, Middletown, has added David E. Gray as pastor and Dennis Williams as minister of music.

Gray was previously pastor of Little Clifty Baptist Church, Leitchfield. He holds a BA degree from Mid-Continent Baptist College, Mayfield, a BS from Murray State University and an MDiv from Southern Seminary.

Gray and his wife, Janet, have one son, Jonathan, 4.

He began his duties July 14.

Williams comes to Woodland from Lees Lane Baptist Church, Louisville, where he was minister of music. He holds a BME from Indiana University, Bloomington, Ind., and is currently attending Southern Seminary.

Williams is married to Donna Springer. They have three sons, Scott 9, Corey 5 and Todd 2.

His first Sunday was July 13.

Garnett new at Parkwood

Jack Garnett is new minister of music and youth at Parkwood Baptist Church, Louisville.

Roberts leaves Smithfield

Gene Roberts resigned Smithfield Baptist Church, Henry County Association, June 27 to become associate minister at Edenside Christian Church, Louisville.

Hamm resigns Pleasureville

Larry Hamm has resigned Pleasureville Baptist Church, Henry County Association, to accept Speedway Baptist Church, Indianapolis, Ind.



Hurstbourne Baptist Church, Louisville, broke ground June 20 for a new addition. Pictured [l-r]: Bob Schumacher, architect; G. Allen West, director, Long Run Baptist Association; T. L. McSwain, pastor; and Carl Merritt, chairman of the church's building committee. The new addition will be an 8000-square foot children's building housing nurseries and children's rooms and a youth department.



[l-r] John Hornsby, pastor Pleasant View Baptist Church, South Union Association, and Raymond Lee Brown, pastor Macedonia Baptist Church, Booneville Association, enjoy the watermelon-eating fellowship at the 32nd annual mountain missions conference. The event sponsored by the Home Mission Board and the Kentucky Baptist Convention was hosted by Oneida Baptist Institute July 7-10.

Congregations

Badgetts retire

Campbellsville Baptist Church along with the entire city of Campbellsville and Taylor County said goodbye to Chester and Ruth Badgett June 29. A day of recognition and appreciation was planned by several committees including a program committee headed by Robert Clark, dean of Campbellsville College.

In the morning service, the last in which Badgett officially presided, the speaker was Baker James Cauthen, former executive secretary of the Southern Baptist Foreign Mission Board. Badgett was a member of the Foreign Mission Board for several years and was once its chairman.

Picnic dinner was served to a large crowd including many visitors for the occasion. Eight serving lines handled the crowd in record time and mountains of home prepared food were consumed.

The afternoon service featured testimonies from representatives of many organizations with whom Badgett has been associated. Campbellsville College president Randy Davenport was the first of many to recount Badgett's contributions.

Campbellsville and Taylor County were represented by Mayor Robert L. Miller and Judge Samuel Phillips. The mayor earlier had proclaimed June 23-29 as "Recognition Week" in the city for Chester and Ruth Badgett. Miller, a Methodist, shed tears as he recounted Badgett's contributions to the city and to him personally.

Others giving testimonies included Baker James Cauthen, Frank Badgett (a cousin of Chester), Paul Horner, C. R. Daley, Franklin Owen, representatives from former pastorates and a representative of the youth of the Campbellsville church.

The service concluded with a response from Badgett and several presentations. One was a plaque making Badgett pastor emeritus of the congregation. Another was a check for more than \$10,000 which church members had given in appreciation for the Badgetts.

The Badgetts went to Campbellsville in February 1950. Earlier pastorates included Little Mount, Shelby County; Clear Creek, Woodford County; Utica and Beaver Dam.

The Badgetts will leave shortly for

Hong Kong where he will serve as interim pastor for one year.

Stanford honors Hancock

Stanford (Ky.) Baptist Church marked pastor Gregory Hancock's third anniversary with the church by honoring him with a "Day of Nice Things." Beginning with a catered breakfast at 7 a.m. Hancock was visited every hour on the hour throughout the day and presented with a gift. Some of the gifts were humorous tokens commemorating events in the pastor's ministry.

Hancock and his wife, Sharon, moved to Stanford in 1977 from Louisville, where he was director of communication services for the Kentucky Baptist Child Care Program. He was interim pastor of the church six months prior to accepting their call to be full time pastor. He is a past president of the Lincoln County Ministerial Association, chairman of the local Cystic Fibrosis Foundation, a member of the Lion's Club and the Jaycees. He is also a former Western Recorder journalism intern.

Beechmont remembers USA

Beechmont Baptist Church, Louisville, commemorated "Our American Heritage" on the first and second Sundays in July at both the morning and evening services. Paul Marcum portrayed Thomas Jefferson in costume and read excerpts of the Declaration of Independence. Terri Jones portrayed in costume Betsy Ross and sang an appropriate solo July 6. The evening service honored service flags and those present who served in the armed forces.

July 13 the Boy Scouts presented both the American and Christian flags followed by allegiance to both flags. Eugene Enlow, pastor of Beechmont, brought messages at all services.

The film "The Salt Syndrome" was presented in the evening service which was followed by a forum on national security.

Boones Creek honors Mrs. White

May 18 in a "This is Your Life" type program, Boones Creek Baptist Church honored Mrs. Mabel White who had been its faithful pianist for 67 years. Former pastors and friends greeted Mrs. White for this day in her honor.

Ordinations

Whitesville ordains Rose

Mike Rose, minister of music of Whitesville Baptist Church, was ordained to the ministry June 8. James Barry, from the Baptist Sunday School Board, Nashville, brought the ordination message. Ken Abbott is pastor of Whitesville church.

Kidd ordained at Dry Ridge

Noah Kidd was ordained as deacon of Dry Ridge Baptist Church Apr. 20. Phillip Majors, pastor of Dry Ridge, preached the ordination sermon and all other ordained deacons of the church participated.

Dry Run ordains four deacons

Dry Run Baptist Church, Georgetown, ordained four deacons June 1.

They were: Ernest Fields, Hank Mingua, Nelson Moreland and E. R. Stone. They will serve with the present deacons Joe Pribble and Eric Lee.

Keith Tingle is pastor.

Holland ordains pastor and deacons

Holland Baptist Church, Allen Association, ordained its pastor, Bill Combs, and four deacons June 12. Deacons ordained were: Creo Rich, Charlie Ausbrooks, Bruce Gibbs and Dick Rich.

Farrell Isenberg led in the reading of the scripture and prayer. Dillard Hagan was moderator while Don Williams was clerk. Carline Spears, Allen and Monroe associational director of missions, led the interrogation and B. R. Tade delivered the ordination sermon.

Revivals

33 decisions at Madison Ave.

Madison Avenue Baptist Church, Northern Kentucky Association, reports 12 professions of faith, five transfers of by letter and 16 recommitments as results of a revival. R. Dwayne Conner was the evangelist. Ernest Carpenter is pastor.

Butler goes by the book

Butler Baptist Church, Union Association, experienced an outstanding revival June 1-8. It was led by evangelist Harry Porter and music evangelist Sandi Anders, both of Farmdale Baptist Church, Louisville. Mark Kirkpatrick, pastor of Butler church,

reported 13 people made professions of faith and one came into the church by transfer of letter. There were numerous rededications of life.

Evangelist Harry Porter stated these revival results were accomplished by following the suggestions in the Home Mission Board's Revival Planbook for the Local Church. The pastor and evangelist recommended churches will accomplish many revival objectives by following the planbook.

Henderson Memorial wins 13

Henderson Memorial Baptist Church, Hopkinsville, had 13 professions of faith and two additions by letter resulting from vacation Bible school and revival. Roy Field, pastor at Henderson Memorial, was the evangelist. Don Word, minister of music and education, Sterling Baptist Church, Caseyville, Ill., led revival music.

Sidney Missionary baptizes six

Sidney Missionary Baptist Church, Pike Association, baptized six, had one addition by letter and several rededications resulting from a recent revival. H. Bailey Sadler, Ashland, was evangelist.

The church also broke ground for a new Sunday school and fellowship annex to the church June 14.

James M. Hisel is pastor.

Two saved at New Salem

New Salem Baptist Church, Lincoln Association, baptized two young men as the result of a May revival. Ted Morgan was evangelist. Stan Stevenson is pastor.

30-plus reached at Pleasant Run

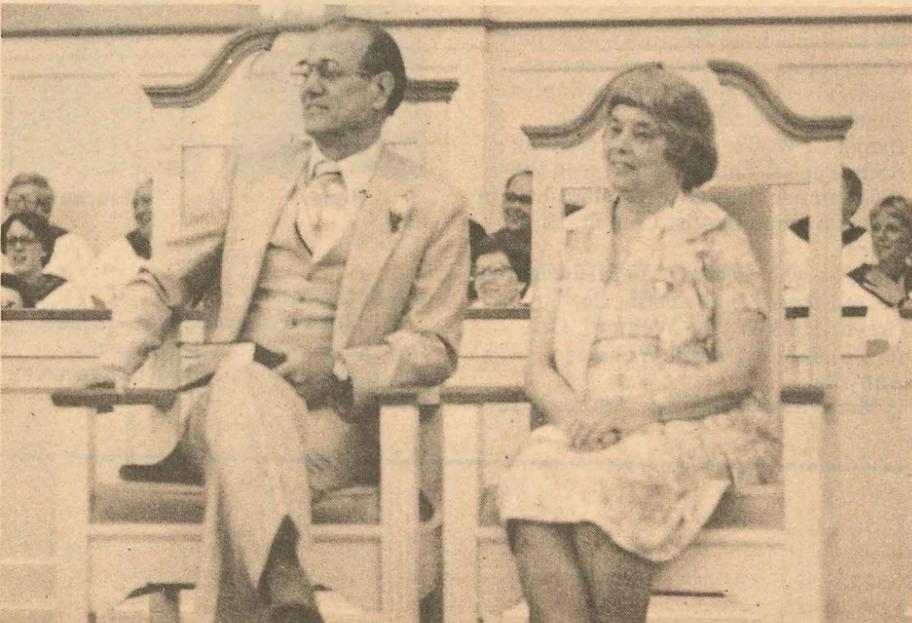
Pleasant Run Baptist Church, Manchester, reports a successful revival with over 30 decisions made. Hubert Jordon is pastor.

Pleasant View has weekend revival

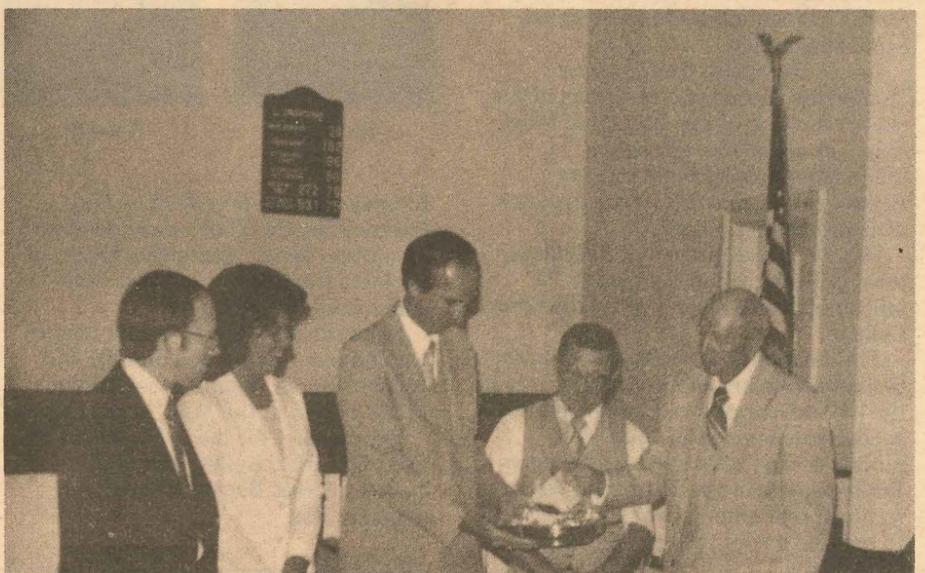
Pleasant View Baptist Church, Waynesburg, reports over 40 decisions in a weekend revival. Jack Sherman, London, was evangelist. Vola Brown is pastor.

Ghent holds revival

Ghent (Ky.) Baptist Church reports 11 professions of faith, one request to join by letter and 35 recommitments of faith in a June revival led by the Ed Stal-necker family. Robert U. Ferguson Jr. is the Ghent pastor.



Chester and Ruth Badgett listen as presentations are made in a recognition service. The couple served the congregation more than 30 years.



Bethel Baptist Church, Frankfort, held a bond burning ceremony celebrating the last payment for its auditorium and furnishings. [L-r]: David Jackson, pastor; Mrs. Ross Lishen; Ross Lishen, former pastor; Charles Howard, chairman of the building committee; and Woodson Duvall Sr., chairman of the finance committee.

Christian Education

International students graduate from Southern Seminary



Dan



Ajadi



Layton

Five international students and an MK (missionary's kid) graduated from Southern Baptist Theological Seminary in commencement exercises June 6.

Emanuel Titus Dan, a Romanian student, received the DMin degree.

Gabriel A. Ajadi, Nigeria, and Barry Layton, Canada, were MDiv degree recipients, and Elizabeth K. Robinson, a MK from Brazil, was awarded the MCM degree.

A Canadian, Sharlene A. Buhler (not pictured) received the MRE in Social Work degree and Kil Young Cho, Korea, received the MRE.



Robinson



Cho

C'ville offers new classes

Campbellsville College is offering four new classes in three divisions for the fall semester beginning Aug. 27.

The humanities division is offering a course in science fiction. The special topics course will be taught by the chairman of the humanities division, Robert Doty.

The natural science division is offering two courses this fall: Milton Rogers will teach cell biology, and professor Tom Jeffries will teach physical geology.

Psychology professor Tom Caldwell is offering a special topics course in physiological psychology.

G'town progress begins

In an unprecedented move to support Christian higher education at Georgetown College, First Baptist Church, Shelbyville, has set a goal of \$100,000 for the college's Decade of Progress capital campaign.

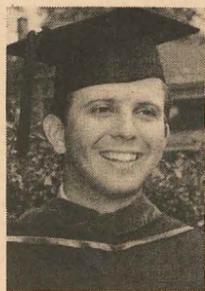
James Highland, pastor of the Shelbyville church and chairman of the church division of the Decade of Progress, has called the campaign, "a unique opportunity for Kentucky Baptist churches to affect the ministry of Georgetown College."

Ben M. Elrod, president of Georgetown College, called the pledge "a milestone in the history of Georgetown College."

Elrod added, "First Baptist Church of Shelbyville has played a major role in the life of Georgetown College since the school was founded in 1829. This pledge is especially meaningful since Rockwood Giddings came from the pastorate of that church over 140 years ago to become one of the college's great presidents."

The Decade of Progress campaign among Kentucky Baptist churches will be one of several efforts being initiated by the college to raise a phase one goal of \$4,000,000.

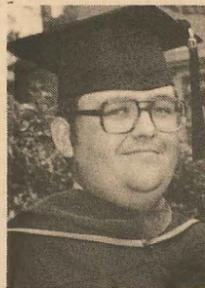
Mid-America commences four Kentuckians



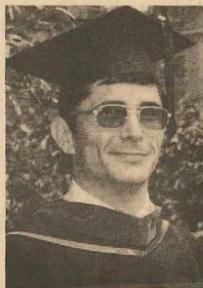
Harris



Oldham



Shinkle



Vaught

B. Gray Allison, president of Mid-America Baptist Theological Seminary, Memphis, Tenn., announces that four students from Kentucky have graduated from the seminary.

Kenneth Earl Harris, Roger Singleton Oldham, Monte Leo Shinkle and William Buren Vaught received the MDiv degree in the May 15 graduation.

The speaker for the graduation exercises was John Keller, pastor of Delaney Street Baptist Church, Orlando, Fla.



Fallis



Hart



Sanders



Powers



Crisp



Kloke



Miller

Acteen scholarships awarded to seven

Seven Kentucky girls have been awarded a \$500 scholarship to the college of their choice for the school year 1980-81. Cindy Fallis and Susan Hart, both from Corbin, will attend Carson-Newman College. Regina Sanders, Walton, Lisa Powers, Louisville, and Holly Crisp, LaGrange, will all enrol in Georgetown College. Joyce Kloke, Corydon, plans to attend Kentucky Wesleyan, Owensboro, and Charlotte Miller, Combs, will go to Hazard Com-

munity College.

In order to be eligible for the scholarship a girl must be a member of a Kentucky Southern Baptist church, have reached the level of Queen Regent in Studiact of the Acteen organization, be a graduate of high school the year the application is made, report the high school grade point and give three references including the pastor, teacher and Acteen leader. The scholarship is maintained for the freshman year only.



Austin



Wegford



Williams



Huffman

Six Kentuckians graduate SWBTS in July

Six students from Kentucky were part of the summer commencement exercises July 11 at Southwestern Baptist Theological Seminary, Ft. Worth. Daniel C. W. Tse, president of Hong Kong Baptist College, addressed the 190-member class at ceremonies held in Travis Avenue Baptist Church, Ft. Worth.

Those who received the MDiv degree were: Edward Earl Austin, Bowling Green, Mark Wayne Wegford, California, Robert Darrell Williams, Annville.

Marilyn Kay Huffman, Florence, re-



Ream



Duncan

ceived the MRE.

An MCM was awarded to Richard Dale Ream, Campbellsville, while Helen Ruth Duncan, Danville, received a DiplRE.

Ridgecrest



"Mountaintop Experiences"

by Jim Cox

"Mountaintop experiences to prepare for the valley needs." I had heard these words long before I went to Ridgecrest Baptist Assembly as a staffer several years ago, following my high school graduation. Many people had told me that I would find rich and rewarding experiences in that summer spent in those magnificent Blue Ridge Mountains. Words cannot begin to relate the glorious experiences that I did have—that students do have every summer.

My first impression of serving as a staff member was a sizeable one. I remember that I was very surprised to see nearly five hundred Christian young people representing one hundred and fifty colleges and universities and practically every state in the union, plus several foreign countries, teaming together to serve Southern Baptists from every walk of life. The splendid cooperation, the willingness to pitch in and do more than one's share, and the feeling of being a "family" made every day just a little better. We learned to work together in harmony in tasks that we had never done before, and we found blessings in a spirit of teamwork.

But aside from that, the hours spent with other staffers away from our assignments meant much to us. Many opportunities arose for sharing one another's problems. I can remember numerous times when I sat and listened to some young person tell me of his or her experiences of life. Sometimes there had been sorrow in the home, or the student lacked financial aid to continue in school, or perhaps he had just come through a trying experience in which he had lost the girl he intended to marry.

And somehow, as I listened, I was able to grow spiritually myself as I tried to place confidence back in those staffers' lives. And we prayed earnestly that God would provide answers to their problems.

As I look back on it all now, I wonder, what would Ridgecrest have been without Johnson's Spring? For it is from this beautiful prayer garden that many of the rewarding Ridgecrest experi-

ences have come. No better place can be found for prayer-mates on the Ridgecrest campus; no possible number of hours can be estimated that Johnson's Spring has been the scene of young people's receiving Christian direction.

I can remember Dr. J. Winston Pearce, then pastor of the First Baptist Church of DeLand, Florida, speaking to a congregation in Spilman Auditorium a few years ago. He said, "There is probably not another spot on the earth that has been the scene of as many Christian experiences as a spot within a mile or two of this auditorium where we worship tonight." And I thought, what a marvelous experience in itself, just to be a part of this great host of believers in "these holy hills," as youth leader Chester Swor would say.

I have witnessed rewarding and lasting decisions made for Christ in my summers spent at Ridgecrest. Many young people have had real "mountaintop experiences" in solving personal problems in their lives. Still others have been fortunate in finding their life partners. Several happy couples I've known were first brought together in "the land of the sky."

One of these Christian couples married and finished school together and went into their respective careers—he as a teacher in high school and she as a talented musician for a Southern Baptist denominational board. Another couple shared an interest in working with the deaf and have taught for several years in a school for the deaf in Virginia. Other couples have gone out to Southern Baptist churches as pastor-and-wife teams.

And then, there have been those all-important experiences of finding God's will for one's life. To illustrate, here is one staffer's experience.

Having served for a summer on the Ridgecrest staff, this young man went on a second exciting adventure away from home, his first year in college. It was a grand experience in every way, but as January rolled around, he began to remember the summer before and the wonderful times he had had at Ridgecrest. "Spring fever" just seemed to come early that year. He was ready to return to Ridgecrest!

Upon reapplying, he was accepted to the staff, and he continued making plans to return until early in the spring when he went home for a week of vacation. While there he was offered a job for the summer in the field in which he was most interested at a better-than-average salary. He readily took it and canceled his summer at Ridgecrest. From then on, he eagerly anticipated getting an early start in his life's vocation.

But the dream was short-lived. One May evening as the student was studying for final exams, just two weeks before the Ridgecrest staff would assemble for the first time that summer, he suddenly became conscious of the presence of God. He could neither eat, sleep, nor study. As he listened, he heard the Creator speak to him: "I want you to return to Ridgecrest this summer."

The money, the job, the plans for the summer—none of these made any difference any more. God had spoken, and the student knew he could not be happy except in doing God's will. The following morning he was reinstated to the staff by telephone, and he went off to Ridgecrest again not knowing what the future held, just knowing who held the future.

An invitation was never given Sunday

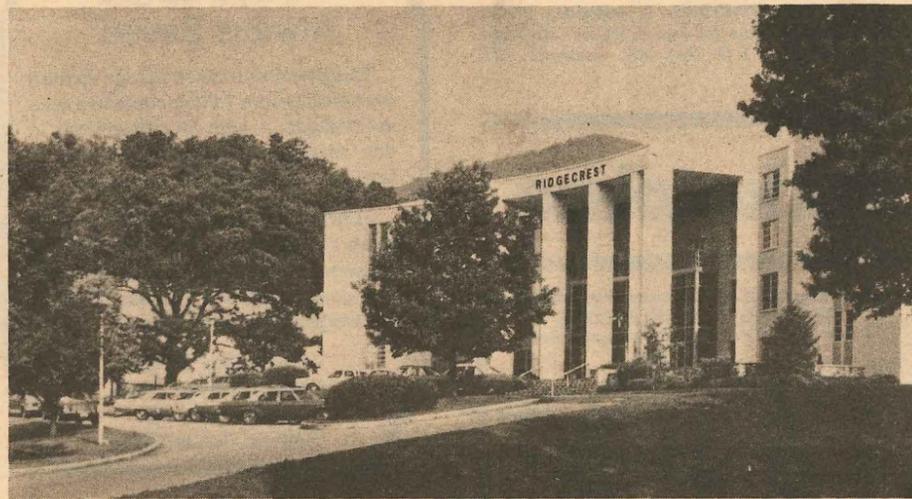
evenings that summer that the staffer did not pray earnestly that God would reveal his plan to him, but God never called him, and he went away still vague about God's purpose in bringing him back to Ridgecrest.

There's more. During that summer, several staffers planned the first of what has become the traditional Ridgecrest staff reunion, held each Christmas season since in Tampa, Florida. Our staff friend was a part of that group and, finally, as a direct result of his experiences during the reunion, he became aware that God was leading him to the field of religious journalism. Had not the staffer said, "I'll go where you want me to go" seven months earlier when he had made the decision to return to Ridgecrest, the revelation of God's purpose could not have been made to him as a result of the December staff meeting.

Wait, there's even more to the story. Shortly afterward he dedicated his life to religious journalism, and a few weeks later he was asked to return as publicity director for Ridgecrest Baptist Assembly that summer. The door was opening for his career. As a result of that summer, he was invited to go to the Baptist Sunday School Board as a part-time news writer while he finished his education. God had revealed his purpose for one life in a most magnificent way, through "mountaintop experiences" at Ridgecrest.

How do I know all this? I was that staffer.

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Your Own Will . . .

Because you can't assume your wishes are known.

Today, more than ever before, thoughtful people are asking themselves: "What would become of my property if I were to die suddenly?"

It may be because we have more property than ever before.

It may be because our economy seems to change more rapidly.

It may be because we need to make every provision possible for the future security of our families, as a way of completing our financial provision for them.

And almost certainly, it is because more information is available about the need for making a will and the disappointing if not tragic results when estates are settled without the help of a will.

You can know via a will

If you already have a legal will, you know what will become of your property. A person without a legal will should take note of the following:

1. You can't just assume "my spouse gets everything." If you have children and the husband dies first, the wife may get only a part of the estate. The state may reserve a large part for the children when they come of age, and meantime the wife may not have enough money for their proper care when she needs it.

2. You can't just assume that estate taxes and court costs are the same with or without a will. The simple fact is that court

costs are usually higher when there is no will. Your attorney can help you include statements in your will that take full advantage of the marital deduction arrangement, for instance, and also assure that your executor can serve without bond (a cost which affects your estate.)

3. You can't just assume that because you have given generously to Cumberland College during life that a part of your estate will go to our work. Even if you have told your spouse or close friends that you would like this, the court cannot, by law take such action. Your wishes can be carried out if you include them in your personal will.

How to get started

To prepare your will, take the time to list all your property and assets — from house and car, to stocks, bonds, mortgages, real estate, jewelry, antiques, coin collections, and so on. Then decide what you would like to have become of these possessions when you are gone. Think in terms of the people in your life whom you would like to remember with a bequest, and of course, of those for whom you are responsible.

Remember that Cumberland College depends on the gifts and bequests of friends to accomplish its objectives both in our lifetime and beyond.

Then, see your attorney and let him draft your will in legal form. If you need more information, just request it below.

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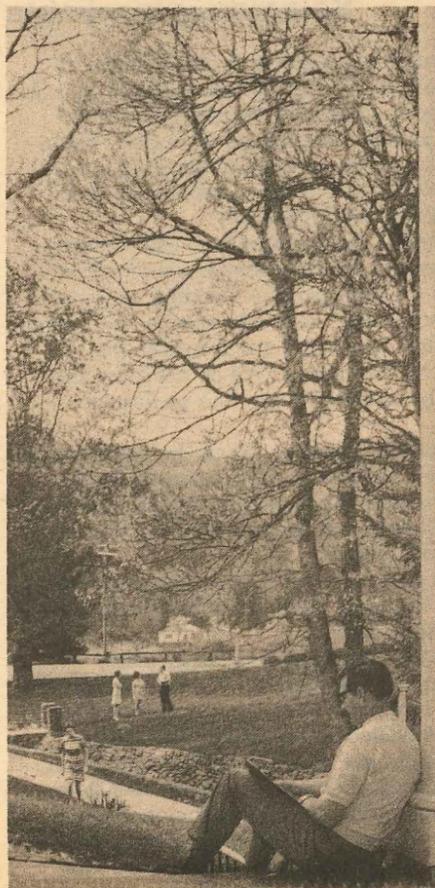
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If you would like this information in contemplation of a gift to your local Baptist church, or to a sister Baptist institution or agency, just ask for the material and we will send it without any obligation on your part whatsoever.

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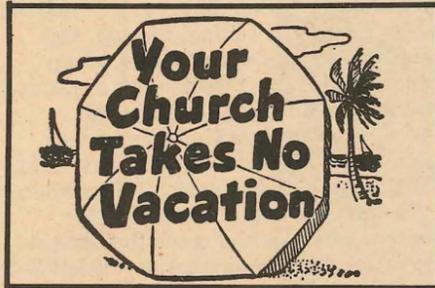
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INTERNATIONAL SERIES

Promise of deliverance

In working out his plans and achieving his purposes God uses individuals and nations. It is tragic that so many live as though God does not exist.

Isaiah 45:1-7 Isaiah predicted God's anointing of Cyrus as the deliverer of the Israelites from captivity, meaning that he was appointed to and qualified for the office of king by Jehovah. Because of the disobedience of the Israelites, God permitted their enemies to take them into a strange land and there they were very unhappy. Only by some divine intervention could they hope for delivery from captivity.

At his own time, God raised up Cyrus, and then strengthened, directed, guided, and enabled him to surmount numerous obstacles, conquer various nations, and establish a great empire which extended from India to Egypt. God had Cyrus to issue a proclamation in which he gave his people permission to return to Jerusalem and to rebuild the temple. God moved upon Cyrus to allow the oppressed peoples within the Babylonian empire, who desired to do so, to return to their homeland. He did not force any of the exiles to return to their homes, but he gave them the opportunity to do so.

God's selection of Cyrus to subdue the nations was based on his own sovereign will and the fact that he was eminently qualified for the task. Back of the remarkable achievements of Cyrus was the purpose of God, as well as the divine power which enabled him to do what he did. Like various other ancient conquerors, Cyrus was able to perform great and heroic exploits because he conformed to the over all purpose of God in history. Cyrus did not know God, but God knew him—as certainly and completely as he knows us—and directed and controlled his actions for the sake of his chosen people. God is not limited in the instrument which he uses in bestowing blessings or in inflicting punishment. God did what was done in order to convince all that he was the only true God, to whom all are responsible.

Isaiah 45:11-13 In no uncertain terms God informed the Israelites they did not have any right to question his authority or his actions. Moreover, God was not answerable to them.

Having made the earth and created man, God cordially invited the people to inquire of him concerning his ways and his works. He assured them he was genuinely interested in them and in their welfare, and he would gladly provide the guidance which they needed and the grace without which they could not comply with his blessed will. God was delighted to reveal his plan and purpose to the people with reference to their future usefulness in his service. God made known the fact that through Cyrus' efforts the city of Jerusalem would be rebuilt and the captives would be released from bondage.

LIFE AND WORK SERIES

Remaining teachable

Acts 10:9-16, 28, 34 Because Peter was so prejudiced against Gentiles that he considered all of them unclean, it became necessary for God to convince him that he should go beyond the barriers of nationality and minister to Cornelius. Moved by the Spirit of God, and craving fellowship with and communication from God, Peter went to the housetop to pray. There he fell into a trance and was insensible to surrounding objects. There he beheld a vision, the purpose of which was to convince Peter the Gentiles were admissible to the privileges of Christianity.

When the Lord said: "Rise, Peter; kill, and eat," the apostle, faith with hunger, protested saying, "Not so, Lord." Peter's refusal to obey the divine command was due to his natural inclination and opposition to preaching to the Gentiles, who were not of his kind. In those strange words, "Not so, Lord," is an odd jumble of self-will and reverence. If a Christian gives Christ his title, he should not deny him his rights. If he is our Lord, we should obey when he commands. We do not have any right to call him "Lord," and then disprove it by our daily walk. Our profession must be substantiated by our practice.

Peter accompanied the three men to the house of Cornelius, where he frankly told those who were awaiting his arrival of his former prejudices toward the Gentiles, and then added the statement that God had revealed to him that he should not call any person common or unclean. He confessed that he had learned that "God is no respecter of persons," but saves both Jews and Gentiles.

Acts 11:12, 16-18 It is truly wonderful that God is so merciful, gracious and patient with his blundering children, such as Peter, in bringing them to the knowledge of his will and the glorious purposes of his marvelous grace.

Appreciating the perplexity of the leaders in the church at Jerusalem, Peter recited the events which had brought them so much disquietude. He acknowledged that had he consulted his personal inclinations and prejudices, he certainly would not have gone to Cornelius, but he had been controlled by the will of God. Upon hearing Peter's explanation, the Jewish leaders did not have any further complaint. Striving to suppress their national pride, they glorified God when he enabled them to understand that the gospel of Christ was intended for all. At last they had come to share the divine perspective and were happy about it. Their rejoicing over the fact that God had also "to the Gentiles granted repentance unto life" proved their Christian magnanimity.

Ministering to the children of the 80's



Wm. E. Amos, Director

Ky. Baptist Board of Child Care

"Change: Not in your pocket"

Change is one of the realities of life. For some, change is that which we carry in our pockets. It is that stuff which seems to disappear faster than one can accumulate it. Pay telephones, vending machines, toll booths, lunch money for the kids—on and on the list goes: Change seems to be ever-present, yet here today and gone tomorrow . . . in your pocket, that is!

But there are other kinds of change that are as ever-present as change in your pocket. These kinds of change affect us in much more significant ways than a loose pile of nickles and dimes in our pockets. Changes occur in all of the traffic patterns in our lives. Some we initiate; some we simply have to react to when they happen.

There is one outstanding thing about this business of change, and that is it is as inevitable as the sunrise. There is no way to keep this dynamic and process out of our lives. It is very much present. Most of the time, it just seems to appear; and for the life of us, we can't begin to tell where it came from. We only know it suddenly is there and must be dealt with. It is much like that repeated feeling I have had standing in the checkout line at the grocery store. Thrusting my hand in my pocket, I'm more often than not surprised at what I find! All those pennies, nickles and dimes (mostly pennies) seem to have materialized out of nowhere. When I least expect it, change is in abundance; in fact, sometimes too much so. It becomes uncomfortable to carry and to deal with; but there it is, in living copper and silver.

There are other times when I need change—on a dark night at an isolated phone booth and no dimes, no nickles—just those grubby pennies! This seems inevitably to be true on an especially hot day when I am standing thirstily in front of the narrow-eyes slit of a Coke machine, only to find it takes quarters only when all I have are nickles and dimes!

That's the way change is, though—in your pocket or out—there to be managed, to be dealt with somehow. When you least expect it, the pockets of your pants or of your life are often full to overflowing with unasked-for change. And when you really need it most, you rarely seem to have the right kind or amount of change.

However, there are those rare times when change is planned for. In our family, I am always careful to make sure there is an ample supply of change before a trip to insure the correct mixture for the Coke machines and my thirsty kids. Life change is sometimes like that too. We find ourselves anticipating things ahead of us and really plan to have the kind of change to make the task a good one and one which will accomplish our purpose. Such is the very kind of change that we have just made in the Child Care program. The transfer of Harold Holderman to the Development Department to work with Tom Moore is a good example of planned change. Likewise, the calling of Buckley Carlin as the new director of Glen Dale is a good example of planned change. Having grown up at Glen Dale and with 20 years of experience in residential child care, he is very ably equipped to lead us at Glen Dale. These changes were planned for and most definitely will help us on the journey that lies ahead.

Change . . . sometimes there when we need it—sometimes not there as well; sometimes asked for—sometimes not; sometimes in overabundance—sometimes as scarce as hen's teeth. Change . . . sometimes planned for—sometimes as unexpected as a thunderstorm at a Fourth of July picnic. Change . . . in your pocket or in your life is an inevitable fact—an important fact as a part of God's unfolding plan in our lives as his children.

KBC Activities

Here and now

JULY

28-8/1 Cedarmore. Monday afternoon through noon Friday.: Children's Music Camp (Filled); GA/Acteen Camp at Cedar Crest; RA camp at Rabro, Grades 4-12.

Looking ahead

JULY

Events for week of July 28-Aug. 1 as listed under HERE AND NOW.

AUGUST

- 4-8 Cedarmore: GA/Acteen Camp at Cedar Crest; RA Camp at Rabro, Grades 4-12.
- 6 World Hunger Day.
- 7-9 Early Childhood Education. Cedarmore.
- 10 Language Missions Day.
- 15-16 Sunday School Leadership Training. Cedarmore.
- 18-20 Pastors' Retreat. Cedarmore.
- 21-26 WMU Leadership Conferences. Cedarmore. Reservations for conferences including drive-in days made with Cedarmore:
 - 21 Drive-in Day
 - 22 Drive-in Day
 - 23-24 Overnight
 - 25-26 Overnight

Oneida Journal

Barkley Moore, president,

Oneida Baptist Institute, Oneida, Ky. 40972

On Double Creek which flows into the Red Bird River and meanders 20 miles to mingle with the waters of Goose Creek, Little and Big Bullskin Creeks at Oneida, there was a one room school for over 100 years. It was a good school with a fine tradition where a proud mountain people received their first eight years of education.

Not so many years ago, 52 scholars sat at the old desks, moving a little closer to the pot-bellied stove in the winter months. For many the schooling at Double Creek was sufficient. Others with more vision, more ambition or more opportunity went off the creek to a wider world and more training. Many a young man and woman made their way from Double Creek into the dorms at Oneida, where they could live and go to school at the same time. There they sat with boys and girls from other creeks, other one room schools. They studied with many teenagers who had never seen a one room school. Then some, now accustomed to dormitory living, went off to college. A few came back and taught in the Double Creek School.

Classes were last held at Double Creek about 10 years ago. The old building stood empty of laughing voices and the hum of learning. Instead there was the hum of flies and bales of hay molding, and the great windows facing the rising sun were broken one by one. No longer echoed the recitation of the bones of the body and the presidents.

Monday, July 7, a group of pioneer type folk came to Double Creek from the Ten Mile Baptist Church at Glencoe, Ky. They were 12 in number, and they began to tear down the old school and to remove it board by board to our campus for reconstruction. By Friday noon, the walls were up, the rafters nailed on the Oneida campus.

This hardy band which increased to 26 souls, working in 94 degree heat, was led by Pastor and Mrs. Ed Kirkpatrick. Grandpa and Grandma Robert Brashear, 75 years young, worked the entire week, their third full week of volunteer service to us in the past year. Also two of their middle-age sons and three grandsons. Then there was John Hobart, his son and grandson, two deacons and their families, and a woman lab technician who invests her vacation for the Lord at Oneida.

Many talk Bold Missions. These people have no time to talk. They just do it! The week before a group from this small rural church had been working in Canada in a Bible school. They give of themselves. They give 33 percent of their tithes and offerings to missions.

Double Creek School, heavily insulated and newly painted, will open for classes once more on Aug. 11 as our 81st academic year begins. Oneida students will study American and Appalachian history within its walls. Our Lord's name will be praised until his coming.

The one room school was very common in America for 350 years. When our Pilgrim and Puritan fathers came to America, one of the first buildings they erected was a church. The second building was a one room school. Ofttimes the same structure served both functions. Thus was set a pattern that influenced, conquered and developed a continent.

As our pioneer fathers moved ever westward, the book, God's holy word, went with them. "The fear of God is the beginning of all wisdom." So said the book. So they believed. So they taught their children and their children's children. In the wisdom that comes from a knowledge of his word, our pioneer fathers understood the importance of education. Thus a mighty nation came into being, a free and educated people with the highest standard of living in the history of the world. The world yet marvels. Oppressed peoples still flock monthly to our shores. By the hundreds and by the thousands they come. It is our Christian heritage that permits us to bid them welcome. God bless America! He has! He will! So long as we remember to "feed the hungry, give water to the thirsty, visit the sick and those in prison, and take in the stranger." So long as these things are done in his name for his glory, they are done "unto him" and we receive the eternal blessing.

Frank Owen



Paradoxical president

Surely every Baptist who has felt blue over recent disharmony in our beloved Southern Baptist Convention rejoiced at the marvelous spirit of unity at last week's Baptist World Alliance meeting in Toronto. Twenty thousand Baptists gathered for this once-in-five-years World Congress. I didn't hear a single word about inerrancy or any other undefinable term or insoluble question over which Southern Baptist life has been so disturbed. World Baptists simply have not considered the subject of our debate worth their while.

How striking that Baptists from all over the world of nearly every conceivable nationality, color, language, or culture, could assemble in greater harmony than our single Southern Convention. Was it because no power thrust was afoot? No party segment trying to gain control? A prevailing high regard for individual freedom and congregational autonomy? No one aspiring to put fences or controls around each.

The unanimous election of Southern Seminary president Duke K. McCall spoke volumes in symbol. The principal target of the new far right majority at recent Southern Baptist Convention meetings has been our Christian education institutions in general, the seminaries in particular and still more especially Southern Seminary. Yet, the president of this seminary was elected unanimously to lead world Baptists without a single word about the accusations against the seminaries generally or the one over which Dr. McCall presides.

There is no question that World Baptists have been aware of our controversy. Furthermore, Southern Baptists no doubt outnumbered all other groups in attendance. Obviously, then, our Southern Baptist Convention constituents were those whose sense of unity roots more in our missionary enterprise than in orthodoxy. If our Southern Baptist Convention people who major on orthodoxy were present they did not express themselves. They were not in evidence in Toronto. Though powerful in the Southern Baptist Convention, the movement is yet confined to that body and has no apparent following among standard world Baptists outside the SBC.

Retiring Treadway urges deacon ministry development

After 28 years as a consultant in deacon ministry, Sunday school administration and vacation Bible school, Charles F. Treadway is retiring from the Church Administration Department of the Baptist Sunday School Board.

Most recently he has been involved in planning programs and materials to support deacon ministries in Southern Baptist churches. As retirement draws near, his excitement has not waned concerning the potential of a more completely developed deacon ministry in every Baptist church.

"I want to see the hundreds of thousands of deacons and wives in Baptist churches mobilized as a mighty army of spiritual leaders ministering to the needs of members and families," Treadway said.

"I believe the most exciting days are yet ahead in deacon ministry," Treadway continued. "There are many more fine resources needed and being planned."

Before coming to the Sunday School Board in 1952 to succeed Homer Grice as editor of Southern Baptist vacation Bible school materials Treadway was pastor at First Baptist Church, Cleveland, Miss. for eight years. Before that he was pastor for two years of First Baptist Church, Columbus, Miss. He also was pastor of churches in Vance, Miss., Eastview, Ky., and Cecilia, Ky.

Because of his outstanding work at the Sunday School Board and his continuing contributions to the Nashville community, Treadway was honored earlier this year as a Career Professional Employee of the Sunday School Board. While in Nashville, he was interim pastor of 26 churches.

A native Mississippian, Treadway is a graduate of Mississippi College, Clinton, and earned the ThM and PhD degrees from Southern Baptist Theological Seminary, Louisville. While at Southern Seminary he was a teaching fellow for Gaines S. Dobbins in religious education.

After he retires Aug. 1 Treadway says he plans to lead more deacon conferences when needed and wants to do some preaching and perhaps serve in churches as interim pastor.

His wife, Ruby, has retired this year from Belmont College, English department, Nashville, where she was professor so the two can do some traveling.

"Our prayer will be, Lord, open the doors where you want us to serve," he said. "And when he opens those doors, we are prepared to step through them and give our best."



Baptist deaconess takes ministry seriously

by Beth Sayers Wildes

Clad in the simple gray uniform of her religious order Sister Eva Hertzler was considered something of a rarity by other delegates to the 13th Baptist World Congress.

Sister Eva, matron of the Baptist Deaconess Home in Bethel, West Berlin, is a Baptist deaconess.

Although women's religious orders are considered commonplace among other denominations they are unusual among Baptists.

But Sister Eva's order is an old one. It dates back 93 years when it was founded by Edward Scheve, a German Baptist pastor who worked in a very poor district of Berlin.

"There was so much need among the families around him he felt he could not preach the gospel without helping these people," Sister Eva averred.

Looking for a way to combat the problems Scheve realized women of that day held no responsibilities outside their homes. Impressed with the religious orders of Lutheran deaconesses, Scheve decided to start an order for Baptist women.

But when he approached church leaders about it they refused to support the idea.

One day a Lutheran deaconess came to him saying that after reading her Bible she felt that she must be baptized (by immersion) the way Baptists are.

After a Baptist church baptized her the Lutheran order had asked her to leave.

She told him she wanted to be the first deaconess in his order.

Together, they started a modest home for the aging, the poor and the sick.

Today there are 270 Baptist deaconesses working

at the Bethel home in Berlin. In addition, the order has two other homes in West Germany.

All the deaconesses are single. "They are free to marry, but if they do so, they must leave the order," Sister Eva said.

"Most of the deaconesses are nurses," she adds. "They work in hospitals, rehabilitation centers, kindergartens and hostels—anywhere there are people in need."

As matron of the Bethel Deaconess home in Berlin Sister Eva said her greatest joy comes in helping other people. "We try to serve God in the poor, the sick, anyone in need," she contended.

Sister Eva joined the order in 1933 following a period of teenage rebellion. "I was the oldest daughter and my parents were quite strict. They would not permit me to go to dances or participate in sports." She rebelled against her parental authority but later had a deep personal experience that led her to join the order.

Her role as matron of the Bethel home includes handling business affairs, training new members and counseling other deaconesses in the order.

Fewer women are joining the order than in the past, she observed. "Times are changing. Women today have many more choices outside and inside the church."

Only two or three women joined the Bethel home last year. But if the order's future is uncertain, Sister Eva shows no outward concern. She believes it will continue as long as it serves God's purpose.

"The order is not important," she declared emphatically. "God's work is!"