

They'll soon be off to school

Moving day is fast approaching as college students prepare for the fall term. Churches are encouraged to recognize their students, like Mobile College students [l-r] David Harbeson of Mobile and Fritz Wilson of Jasper, Ala., through an "On to College Day" emphasis. (Photo by David F. Haywood)

Ham blamed for illness of Ridgecrest guests

A medical emergency at Ridgecrest (N. C.) Baptist Conference Center—which resulted in 310 persons being treated for vomiting and diarrhea—has been traced to contaminated ham.

According to Ken McAnear, conference center manager, the source of the contamination is believed to be a food services contractor's employe who had suffered a burn on his arm, who reportedly transmitted germs from the wound to the hams.

A countywide disaster was declared July 25, several hours after the opening meal of a Sunday school leadership conference. Varying degrees of illness were reported among conference participants beginning about 8:30 p.m. and every available Buncombe County ambulance and emergency medical technical was called in.

The N. C. Highway Patrol blocked off portions of Interstate 40 between Ridgecrest and Asheville at times to enable convoys of ambulances, vans, buses and hearses to transport patients.

In all 25 area emergency services, including law enforcement agencies, fire departments, funeral homes and rescue squads aided in transporting the ill to five area health care facilities.

Of the 310 stricken, 64 required hospitalization, and all have since been released.

According to McAnear the Buncombe County Emergency Medical Service, the McDowell County Emergency Medical Service, American Enka Co. Infirmary and a number of emergency rescue squads and funeral homes donated their services.

All costs were covered and no expenses were incurred by those who became ill.

In the aftermath of the emergency many of those stricken praised the Ridgecrest staff for its work.

One, Inez Norris of First Baptist Church of Center Point, Birmingham, Ala., said: "I was impressed by so many who care. I was so sick, I couldn't have cared less what happened to me, but others cared for me."

William C. Larmore of Piedmont Baptist Church, Marietta, Ga., said: "Frankly, I must thank the Lord

BSSB names six staffers

Six staff leaders have been elected by the Baptist Sunday School Board's trustees.

Named to head the Church and Staff Support Division was Gary W. Cook, 38, pastor of Trinity Baptist Church, Oklahoma City, since 1977. A trustee of the board since 1974, Cook will succeed J. Ralph McIntyre in supervising five departments—Church Administration, Church Music, Church Recreation, Media Library and Church Architecture.

McIntyre, 53, was elected to head the Bible Teaching Division, vacant since the resignation of Robert G. Fulbright. McIntyre held pastorates in Tennessee and Texas before joining the board in 1977. He will coordinate the Sunday School Department, Art Department, Bible Correspondence Section and Church Programs and Services Language Unit.

David P. Turner was elected to head the Management Services Division. Turner, 45, is a 22-year veteran of the board who has managed the Materials Services Department since 1977. He will oversee five departments—Accounting and Control, Administrative Services, Procurement, Property Management and Systems. He succeeds Wayne H. Chastain, who resigned.

Joe R. Stacker, 47, pastor of First Baptist Church, Concord, Tenn., 13 years, was elected secretary of the Church Administration Department. He succeeds Reginald M. McDonough, now of the SBC Executive Committee staff. Stacker has been a board trustee.

Harvey M. Brown, 48, a former manager of the Baptist Book Store at Southern Seminary and more recently supervisor of the Inventory Selection and Control Section in the board's Operations Department, will manage that department. He follows E. Odell Crowe who directs the board's Holman Division.

Charles B. Munns, 30, was named manager of the East Central Region of Baptist Book Stores. He has managed the Tulsa store since 1979. Munns succeeds Jimmy D. Edwards, now Publishing and Distribution Division vice president.

for the opportunity. There were four men in the hospital room to which I was assigned, and I had a chance to witness to them."

He later sent a Bible and a Sunday school quarterly to one of the men who did not own a Bible.

Three of the 22 persons Lamar Moore brought from Olive Baptist Church, Pensacola, Fla., were hospitalized. "Those three were able to witness and have a positive influence on the ones ministering to them at the hospital," he said.

Moore said: "Ridgecrest is one of the best investments Southern Baptists have made. The spiritual food here is great."

Betty Robinson of West Jackson Street Baptist Church, Tupelo, Miss., praised the Ridgecrest staff, the hospitals and the police. Calling Ridgecrest "about as close to heaven as you can get," she added that the experience "won't stop me from coming back."

Religious groups get a break in Reagan's new tax plan

Three sections of the large tax cut package Congress recently sent to President Reagan for his signature contain tax changes of special interest to U. S. religious groups.

The final version liberalizes both the amount and scope of the Foreign Earned Income Tax Exclusion—a move urged during Senate hearings earlier this year by the Foreign Mission Board. It also reduces the so-called "marriage penalty tax" and allows a tax deduction for charitable contributions made by persons who elect not to itemize deductions when filing federal income tax forms.

For Americans who are "bona fide" residents of foreign countries, Congress agreed to exclude the first \$75,000 income in 1982 and boost that by \$5000 annually over the next four years to \$95,000. It also provides for the exclusion of excess housing costs.



Severns Valley, E'town, calls SBC panel leader

by James H. Cox, Associate Editor

Severns Valley Baptist Church, Elizabethtown, extended a call to J. Howard Cobble Aug. 5 to become its next pastor, effective Sept. 13.

Cobble, 46, pastor of First Baptist Church, Avondale Estates, Ga., an Atlanta suburb, is presently chairman of the Southern Baptist Convention's Executive Committee.

The 2890-member Elizabethtown congregation had been without a pastor since the retirement one year ago of Verlin C. Kruschwitz, whose service extended 28 years.

Severns Valley traditionally leads Kentucky Baptists in Cooperative Program giving each year, topping the 2300 churches supporting statewide unified budget giving for its 13th consecutive time in 1980. Receipts of \$717,968 in 1980 included expenditures of \$130,621 for the Cooperative Program and \$247,377 for total missions.

Founded in 1781, the church recently celebrated its 200th anniversary. A historical pageant will signify the church's first 200 years during the annual meeting of the Kentucky Baptist Convention which the church will host Nov. 10-12.

Cobble is a native of Andersonville, Tenn. Married to the former Norma Brinkley of Valdese, N. C., he is the father of one daughter, Sandra Gail, who will enter Carson-Newman College, Jefferson City, Tenn., this fall as a freshman.

A 1956 graduate of Carson-Newman, Cobble holds the MDiv (1959) and DMin (1979) degrees from Southern Baptist Theological Seminary, Louisville.

While a seminary student he pastored Hopewell Baptist Church near Harrodsburg, 1957-59.

From 1959-60 he served South Avondale Baptist Church, Birmingham, Ala., as assistant pastor. He returned to the church from 1965-67 as associate pastor.

In the interim, he was director of student activities and assistant to the president at Carson-Newman College.

Cobble was pastor of Tabernacle Baptist Church, Carrollton, Ga., 1967-74, before going to the Avondale Estates church.

He has held numerous associational and state denominational responsibilities in the states in which he has lived. He is a former vice president of the Georgia Baptist Convention and former president of the Georgia Baptist Pastor's Conference.

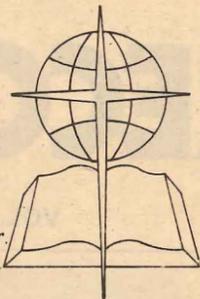
He has also conducted preaching missions to Japan and Australia.

In moving to Kentucky, Cobble, in his final year as an SBC Executive Committee member, will forfeit his leadership role as he will no longer be a Georgian, the state which he was elected to represent.

Another Kentuckian, John Dunaway, pastor of Corbin's First Baptist Church, is currently vice chairman of the Executive Committee. His term there expires in June 1983.

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

Catholics and Baptists have one common need—money

Two widely held beliefs about Roman Catholic and Baptist finances and giving might be myths when all the facts are considered. One common belief is that there is no limit to Roman Catholic wealth, the other is that Southern Baptists are very generous givers compared to others. Both are apparently wrong.

A recent report from the Vatican reveals that last year Roman Catholicism showed a deficit of over \$20 million and a deficit of over \$25 million is expected this year. Ordinarily not much about the financial resources of Roman Catholicism is revealed. This is handled by the hierarchy.

It is known that the Catholic Church has extensive property holdings over the world. It also has income-producing investments and receives contributions from members. Local Catholic churches, orphanages, schools and other institutions also raise large sums from bingo, carnivals, picnics and other activities.

The Catholic Church spends considerably less proportion of its resources for salaries of personnel than Baptists. Much of their resources goes for all kinds of benevolent ministries. Historically Catholic priests and nuns working for only their keep have provided much of the personnel for these ministries but fewer and fewer Catholics are becoming priests and nuns today, at least in America, thus more and more lay workers are having to be employed and paid.

It appears then that no matter how wealthy the Roman Catholic Church is, it is feeling a financial pinch and it's limited how long any organization can stay healthy with an annual deficit of \$25 million.

It's hard to compare material resources of Baptists with Catholics. We have no great property holdings except institutions which are used for ministries and which require funding instead of producing funds. Relatively small reserve funds of agencies earn some income. The Annuity Board has considerable investments and income but this all belongs to those who have paid into pension plans. We depend almost entirely upon voluntary contributions and if these were cut off, we would be out of business in a matter of months.

How do Southern Baptists rank with others in individual giving? Not so well, in fact. According to the *Yearbook of American Churches* in 1979 we ranked eighth in a list of 12 American denominations. Our per capita giving that year was \$166.01. Ahead of us were Seventh Day Adventists—\$677.37, Nazarenes—\$416.05, Presbyterians—\$314.81, United Presbyterians—

\$264.85, Episcopalians—\$170.41, American Baptists—\$170.37 and United Church of Christ—\$166.45. Below Southern Baptists were Lutheran (Missouri Synod)—\$161.84, American Lutherans—\$147.25, United Methodists—\$141.34 and Lutherans (American)—\$127.67.

While we should thank God for what Southern Baptists give, we surely have no reason for boasting or pride.

If God has a sense of humor, which I think he has, he must smile at our carryings-on. We are now in the midst of saying to one another how much we believe in the Bible. The Bible clearly teaches tithing as a minimum return to God through his churches but if God blessed us materially with 10 times our average individual giving, our annual individual income would be \$1660.10. That's way below poverty level.

How much do we really believe the Bible?

Guest Editorial

Pastor and staff must have a raise

by John Roberts, Editor,
Baptist Courier [South Carolina]

Church budget making for 1982 began earlier this month in many of the churches. Budget committees in most instances will have their work completed in the next 90 days. One of the first things they recognized was that the pastor needs a raise. So does the associate pastor, the ministers of youth, education, music. The same holds true for the custodian, secretary, nursery worker—everyone on the church staff.

Salary adjustments should be in two categories. The first is cost of living. This cost has gone up each year of the 1970s. It climbed by over 12 percent in 1980 and is up again by 10 to 11 percent this year. The pastor and church staff member must have a salary increase of 10 to 11 percent to have the same buying power in December as he had last January. Anything short of this amounts to a reduction of income because it will give him less buying power than he had a year ago.

Some churches have kept salaries abreast of the economy by giving raises comparable to the rising cost of living. Others have increased salaries by five to seven percent in years when the inflation rate was 12 to 14 percent. The result in these churches is that they have reduced the pastor's and staff members' standard of living.

The second category of salary adjustment is based on merit or performance. The person who is doing a better job and carrying more responsibility than a year ago should be given a merit raise. Experience often is a factor in such raises, but should be carefully studied to determine if growth is continuing or if seniority alone is being rewarded.

Twenty years ago merit salary adjustments were widely used. They have been almost forgotten in more recent years, however, as inflation has given new urgency to cost-of-living raises.

We urge budget committees and churches in conference to increase salaries by 10 to 11 percent to provide the same buying power as last year. We urge them also to make merit adjustments in salary to give proper compensation for job performance. Such merit adjustments may be either up or down. One staff member may be carrying more responsibility than he previously had. He may also be giving a superior performance. Another may be carrying less responsibility or performing below capacity. Evaluation is not as easy as approving across-the-board raises. But it can result in improved stewardship of funds.

The minister's compensation usually is divided into both salary and housing. It may also include such fringe benefits as retirement and insurance. Any change in compensation should cover all of these. Automobile and convention expenses should not be listed as compensation. They have nothing to do with salary but rather are job-related expenses for which the minister should be reimbursed.

Remember, if the minister's salary is \$10,000 this year the church must pay him \$11,000 to \$11,100 in 1982 merely to give him the same buying power he had at the beginning of January. If he is rendering great service and deserves a six percent merit increase, make the new salary \$11,600 to \$11,700. If he now is receiving \$16,000 salary and \$4000 for housing and utilities—\$20,000 total, a cost-of-living adjustment will add another \$2000 to \$2200 and a six percent merit raise will add another \$1200.

Most wage earners are suffering because of inflation. Salaries rarely keep pace with prices. Retired people, usually living on fixed income, are especially hard hit. We cry out in behalf of all these. And to those preparing church budgets we especially plead the cause of pastor and staff, who rarely are permitted to speak for themselves.

Baptist Forum

Theological gobbledygook

Professor Nettles' Viewport article (July 15) reflects the doubletalk bind which we Southern Baptists have apparently adopted as standard procedure. In one paragraph he notes that Baptists have rightly rejected creedalism, but that institutional affirmation of a creed is not creedalism.

If not that definition, pray tell, what can creedalism be?

Farther along he cites the infallibility of the scriptures' original manuscripts, which are not known to exist anywhere in the world and can obviously not even be examined to see what they say, much less tested for error.

To the best of all our knowledge, our Lord never wrote one page of any book and never asked anybody to sign anything. He left us the Holy Spirit, some followers to spread the message and some instructions on how to find eternal life.

It seems hard enough for the average person to follow the teachings of Jesus without having to follow the convoluted arguments of doctrinaire theologians.

Marshall Hacker, Covington

Baptist News in Brief

WMU sets four meets

Four Woman's Missionary Union leadership conferences will be at Cedar-more Baptist Assembly in August.

Linda Bridges, a religious education missionary to Taiwan, will speak to each of the four groups. Mrs. Bridges is on her first furlough. While a student at Southern Seminary, she did her field education with Kentucky WMU.

One-day conferences, called "drive-in days," will be Thursday, Aug. 20 and Friday, Aug. 21 from 9 a.m. to 3 p.m. for WMU officers and age-level leaders. Officers and age-level leaders may also attend an overnight conference, to begin at 1:30 p.m. and end with lunch the following day, Saturday and Sunday, Aug. 22-23.

A second overnight conference, to be Monday and Tuesday, Aug. 24-25, is for WMU directors and Baptist Women officers and members.

Leaders of the WMU officers' conferences will be WMU directors Doris Mullendore and Kathryn Jasper, enlistment-enlargement director Dixie Mylum and mission action director Carolyn Ellis.

Age-level leadership conferences will be directed by Gwen Phillips in Mission Friends and Girls in Action, Cathy Howle in Acteens, Carol Noffsinger in Baptist Young Women and Anna Mary Byrdwell in Baptist Women.

Kendale Moore, language missions director for the Kentucky Baptist Convention, will lead the singing at each conference and speak at the state missions buffet during overnight conferences.

Credit will be given to conference participants for study of WMU or age-level manuals.

The fee for each drive-in day is \$3.75 which includes registration and lunch. Five dollars must be sent in advance for overnight conferences. The balance charge is dependent upon desired accommodations.

Fees should be sent with reservations to Cedar-more Baptist Assembly, Box 37, Bagdad, KY 40003.

WMU evaluated by panel

"Keep it warm, keep it simple, keep it biblical," was the advice offered the Southern Baptist Woman's Missionary Union by key pastors and their wives after a two-day evaluation session.

The 26 pastors and 17 wives were invited by WMU leaders to take part in a two-day evaluation of the 93-year-old organization's purposes, goals and programs.

Daniel Vestal, pastor of First Baptist Church, Midland, Tex., challenged WMU to become "radically committed" to promoting lay involvement in missions.

"The world won't be won to Jesus Christ by professional church leaders," Vestal said. "Six thousand missionaries won't make an impact in a world of four billion people. But what if we had a million Southern Baptists going out each year?"

Douglas Watterson, pastor of First Baptist Church, Knoxville, Tenn., said: "You cannot allow yourselves to be sidetracked from missions. WMU must maintain this singleness of purpose. It must continue to be the catalyst for the

passion of winning the world to Christ."

Milton Cunningham, pastor of West-bury Baptist Church, Houston, Tex., said he sometimes saw WMU as being "tied more to the past than the future."

Cunningham referred to the close association WMU has to two 19th century missions leaders for whom national annual mission offerings are named. The connection between WMU and the two women "does not communicate what WMU is seeking to do today," he said.

BSUs on retreat

Lofton Hudson, a Christian psychologist, and J. Dan Cooper, pastor of Lexington's Calvary Baptist Church, will lead conferences at the Kentucky Baptist Student Union Retreat, Aug. 16-19, at Cedar-more.

Hudson, director of a counseling center in Omaha, Neb., will lead Christian life conferences concerning "personal issues which students must deal with," according to Ralph Hopkins, associate director of the Student Work Department. Cooper, he said, will lead daily Bible studies.

Two hundred students are expected to attend the conference, Hopkins estimates.

"We have real hopes of attracting incoming freshmen. It will be a good introduction to BSU," he reasoned, "as well as a good opportunity for them to meet all of our summer missionaries who are all over the country."

The theme for the retreat is "Encountering the Word," consistent with Bible study as the 1981-82 nationwide Baptist Student Union emphasis.

EKU Baptist center begun

Ground was broken for a Baptist student center at Eastern Kentucky University, Richmond, Sunday, Aug. 2.

Don Blaylock, director of Kentucky Baptist student work, presided over the afternoon's service.

Speakers included Claude Smith, Eastern's BSU faculty advisor; Ray Cooper, Tates Creek Association director of missions; Rick Trexler, campus minister at ECU; Ralph Hopkins, associate director of the KBC Student Work Department; and Franklin Owen, KBC executive secretary-treasurer.

The poor: going to hell

If Southern Baptists don't change their ways and make winning people to Christ their first priority. "We'll turn a world that has only a tiny proportion of Christians over to our grandchildren," Ralph Neighbour warned.

Neighbour, pastor of West Memorial Baptist Church, Houston, Tex., spoke to 1500 persons attending the Church Training leadership and youth conference at Glorieta (N. M.) Baptist Conference Center.

Noting that the world's population is expected to balloon to 7.2 billion by the year 2000, Neighbour said Baptists worldwide would have to convert 62.5 million persons each year just to maintain the same ratio of Christians to non-Christians.

To reach that number the first year Neighbour said every Southern Baptist would have to personally win five persons to Christ. However, he said current denominational statistics show it takes 30 Southern Baptists to win one person.

"The major cities of this globe today are cities in abject poverty," said Neighbour. "Nobody knows how to win the poor, and they are going to hell by the thousands."

He called for new strategies and sacrifices for reaching people in the cities. For example, he said, some couples may have to postpone having children so they can give the years of their twenties to live in urban slums and minister to the poor.

"If we're going to win this world, we've got to get our message out of the walls of our church buildings," he said.

Neighbour said he believes the small group concept of New Testament Christians offers a model for Baptists today.

"Those New Testament Christians formed little cells of love that moved from house to house. They had fellowship, they prayed, they penetrated their neighborhoods," he said. "When a cell of love begins to move in a neighborhood, the neighborhood changes."

SWBTS to appeal ruling

Southwestern Baptist Theological Seminary will appeal a federal appeals court ruling which orders it to comply with requests from the Equal Employment Opportunity Commission (EEOC).

The Fifth U. S. Circuit Court of Appeals in New Orleans overturned portions of a decision favorable to the seminary in its continuing legal battle with the EEOC over whether the fed-

eral agency has jurisdiction over the employment practices of the seminary.

In January 1980 U. S. District Judge Eldon Mahon in Ft. Worth ruled in favor of the seminary saying EEOC does not have jurisdiction over the school and may not seek employment records or enforce federal law on discrimination.

EEOC filed an appeal to the decision and the federal appeals court ruled, at least partially, in their favor, saying the seminary must comply with the request in regard to non-faculty and non-academic employees.

"The decision was kind of down the middle," said seminary attorney Jenkins Garrett of Ft. Worth. "They held that the seminary is a wholly religious institution and thereby is entitled to the status of a church."

"Then they held that those who are connected with teaching within the seminary, or who had supervision of teaching, are considered ministers and accordingly are beyond the jurisdiction of the EEOC."

"Then they went on to hold that those administrators and support people who are not ministers are subject to EEOC jurisdiction."

The attorney said the implications of the appeals court decision are enormous. "This is the first decision, to my knowledge, that any court has made sanctioning a federal agency invading the operation and administration of a church."

"The implications are that whether it be Catholic, Methodist or Baptist, that EEOC can come in and second guess a pastor as to who he has as his secretary, finance officer or janitor. It says in effect that a church cannot use commitment of support people as a prime standard of employment."

Keep Cumberland's Nurses On The Move!



Twice weekly Cumberland College nursing students rub their sleepy eyes at 5 a.m. and begin their journey of more than 150 miles round trip to their clinical assignments in Oak Ridge, Tennessee, over rugged, winding mountain roads in all sorts of weather. The trips are taxing and demanding. Our nurses, however, are dedicated and do not complain.

Unfortunately, our transport vehicles quickly deteriorate from this pressure of almost constant usage in the worst of conditions. Many of our vehicles have been in use for several years and, despite excellent maintenance, we cannot keep them running forever.

Cumberland's nursing program serves an invaluable service in these Appalachian mountains where the nurse-patient ratio is far below the national average and where the shortage of medical personnel is described as "...dire."

If we are to continue this quality service to our mountain people, we must continue to transport our nursing students to quality clinical facilities. To do this, we must begin replacing our worn vehicles.

President Taylor,

I would like to have more information about how I can help Cumberland continue to produce quality nursing students and how I can help the college obtain the much-needed vehicles for transportation.

NAME _____

ADDRESS _____

(Clip this coupon and mail to Dr. James Taylor, President, Cumberland College, Williamsburg, KY 40769)

Baptist Forum

Senior volunteers aid MS victim

I have been greatly impressed recently by the work done by and for our senior adults. I am one of the fortunate ones to have a senior companion from a government agency. Senior companions are low income elderly retired people and receive a small salary. This companion program and the talking books have made me feel I am living again. My companion tells me that we share the enjoyment.

For many years I served on the other side of the picture in my church and community. I lived a very active life and have a lot of happy memories.

I have a wonderful husband, family and friends but they are still active and out in the world. They appreciate someone reading, writing, telephoning,

shopping and doing all the things for me that I cannot do and that other people think are unnecessary.

Why can't the churches have senior volunteers to do this for our shut-ins? We would even enjoy a live Sunday school class here at our homes. There are many of us who can think, see and hear and get mad and be happy just like we always did. Just because I don't talk plainly some people think I don't have any sense. I have spent much time in prayer and meditation but I still like to feel I am a part of this world. Why can't we do something about this as Christians?

I have been a multiple sclerosis victim for 21 years. I can't move any part of my body but my head, eyes and mouth.

Phyllis Morgan, Owensboro

A P.S. from Pastor's Conference

It's my joy to write this happy news to my fellow pastors. So many had asked since the SBC Pastor's Conference if we had collected enough offering to meet our expenses.

We have received the final bills and according to Kenneth Wayne Fields, our secretary-treasurer, here's the way it looks: Total cost of 1981 Pastor's Conference was \$18,021.54. (This includes hall rental and insurance, stage, stage hands, sound and lights, printing, advance preparation, telephone, postage and ministers' wives luncheon gift.) Total collection was \$20,738.30 (plus balance from 1980 Pastor's Conference). Balance turned over to Ed Young and 1982 Pastor's Conference officers was \$2716.76.

(It would have been \$100 more, but one brother's check bounced!) The expenses were slightly less than we had projected due to some savings we were able to make through the efforts of Tim Hedquist and the Executive Committee in stage costs.

On behalf of the 1981 Pastor's Conference officers, the worship leaders and participants, thank you from the depths of our hearts. You came through again!

Your prayers, encouragement, love, appreciation and support made for a holy celebration and I believe we experienced the power and presence of our living Lord Jesus.

Jim Henry, Orlando, Fla.

Viewpoint

The positions expressed in this column are not necessarily those of the editor. Responses are invited.

by Dwight A. Moody
Fellow in Theology, Southern Seminary

Southern Baptists are currently debating the need for a doctrinal creed. Nothing will assist the good judgment of the convention like a clear understanding of our past. All students of Baptist history are aware that our heri-

tage is characterized by doctrinal diversity as well as doctrinal unity. The frank recognition and warm appreciation of this fact will promote understanding within the convention and will free us to carry out the vision of Bold Mission Thrust.

In a recent essay in this paper (July 15) Tom Nettles of Southwestern Seminary rejected the work of contemporary Southern Baptist historians and sounded a call for the institutional use of creeds. By the careful presentation of selected evidence, Nettles offered a description of Southern Baptists as favoring doctrinal uniformity and creedal conformity. This needs to be challenged as only half the truth.

While it is true that Baptists have enjoyed widespread agreement on many doctrinal issues, it is also true that on other issues we have had our differences. Some Baptists have believed that Christ died only for a particular group, the church, while other Baptists have understood that Christ died for all persons. This division between the former, called Calvinistic or Particular Baptists, and the latter, called Arminian or General Baptists, was the doctrinal atmosphere in which our convention was born and Southern Seminary established. James P. Boyce, founder of the seminary, is known to have complained that all the incoming students were "rank Arminians." He took great pride in instilling in them a more Calvinistic perspective.

Southern Baptists have never been unanimous in our convictions about the

doctrine of the church. Many have emphasized the local church and under the influence of the Landmark movement have rejected belief in the church as the universal body of Christ. A few have even gone so far as to reject fraternal relations with any non-Baptist believer. This has generated heated disagreements concerning open communion and alien immersion. A comparison of "The Baptist Faith and Message" (1925 and 1963) will document our differences on this doctrine.

These examples of doctrinal diversity are primarily drawn from an era when Southern Baptists were limited geographically and numerically. How much more diversity can we expect today when we have moved into 50 states and number 13 million? An honest recognition of this diversity will help balance the picture given by Professor Nettles.

More than ever before Southern Baptists disagree about the return of Jesus. While a century ago we were rather easily divided between the premillennialists of the East and the postmillennialists of the West, we have since been influenced by the amillennial views published by Broadman Press and the dispensational perspective popularized by the *Scofield Reference Bible*.

Other areas could illustrate our diversity equally well: science (evolution) and scripture; religion and politics; tongues and healing. Perhaps my own church affiliation will document our differences concerning the role of women in the church. I was ordained in a church whose association does not permit women to be messengers to the annual meeting. I worship in a church whose ministry staff includes an ordained woman.

The complete portrait of Southern Baptists includes both unity and diver-

sity. While Nettles contends that "diversity . . . has not been deemed a . . . virtue," I suggest that diversity has always been accepted as fact. Some have agreed with Nettles' call for "precise agreement" on creedal statements. The Criswell Center for Biblical Studies has so narrowed their doctrinal statement that the honored patriarch of Texas Baptists, B. H. Carroll, would qualify neither as a teacher nor a student. Wisdom has led most to follow the example of James P. Boyce. In drawing up the "Abstract of Principles" for the seminary, Boyce was careful to recognize the doctrinal differences. "Upon no point," he wrote in *Western Recorder*, "upon which the denomination is divided, should the convention, and through it, the seminary, take any position."

To be sure there is genuine value in formally recognizing the doctrinal convictions which Baptists hold in common. These confessions of faith have been built on the firm foundation of biblical authority and missionary cooperation. The widespread consensus on these issues continues to provide the denominational unity necessary for effective work.

The crucial issue today is not how to prevent theological diversity but how to implement our common commitment to preach the gospel to a lost world. Our Bold Mission Thrust will not be encouraged by incessant demands for all to sign some creed. Southern Baptists have won souls and planted churches because we have preached Jesus Christ in the warm revivalistic atmosphere of our heritage. God has blessed our preaching, not because we have insisted on doctrinal conformity, but because we have shared a missionary vision and labored to see it become a reality. Bold Mission Thrust will be a mighty victory if all Southern Baptists unite under our historic commitment to preach the gospel into all nations.

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Associational directors

Job responsibilities vary with size, goals of association, some directors report

by Glenn W. Mollette,
State Correspondent

The Kentucky Baptist Convention has 80 associations. Forty-eight of these associations have a director of missions who is, depending on the financial strength of the association, employed either full or part time.

A Baptist layman recently said, "The associational director keeps an eye on all the churches." Another commented, "The director fills in for absent pastors."

Some directors may do both. But what duties do the directors themselves feel responsible for? Several directors of missions recently commented about their philosophy concerning the work of

the associational director.

J. S. Bell, former Hindman Baptist Church pastor for 35 years, did his doctoral research paper on "The Baptist Association." Bell noted that he felt his responsibility was to 1) Support the pastors and create fellowship among them; 2) Encourage development of mission programs tailored to the association's situation; 3) Promote the whole mission cause of state, home and foreign missions.

"My job is to lead out in all phases of the work," reported John Pate, director of Pike Association. Emphases of Sunday school, evangelism, stewardship and Church Training are also key phases of the work, Pate said.

By staying on route 23 north from Pikeville toward Ashland, one eventually comes to Greenup Association where John Ross has been director for nine years.

Ross listed his responsibilities as:

helping churches with their needs, being a pastor to the pastors and working with new and weak churches.

Russell Bennett is the new director of Long Run, Kentucky's largest association. "The responsibility of the director is to help achieve the purposes the association feels are important," Bennett stated.

Bennett, who hopes to see an increasing role of laity, remarked, "I see myself as implementing the work with the decision making being in the hands of the people."

Harold Polk has been director of Elkhorn Association for 10 years. Formed in 1785, Elkhorn is the oldest Kentucky Baptist association.

Polk said his duty lies in keeping his association's purpose. Very similar to the purpose originally drafted when the association was organized, the current document declares the association is meant "to bring the cooperating

churches together to more effectively evangelize the community, strengthen the programs of the churches, promote fellowship among the brethren, support the various ministries of the Kentucky Baptist Convention and the Southern Baptist Convention, to contribute to the evangelization of the world and to bring a greater glory to our Lord and Savior Jesus Christ."

Besides the purpose of the association, Polk gave several of its long range goals: 1) Permanent facilities for the associational office; 2) Development of social ministries through the local church; 3) Plan for the association to become self supporting; 4) Create a church site fund to help start new work; 5) Develop ministries in apartments; 6) Develop pastor support ministries; 7) Develop better relations with Baptist institutions in the association; and 8) Provide a home for foreign missionaries on furlough.

As director, Polk views himself as the implementer of the development of these goals.

Directors' duties vary with the size and ministries of the associations, but Polk, Pate, Bell, Ross and Bennett each feels himself responsible for more than meeting attendance and supply preaching.

'Outstanding' associational director says communication is the key to his ministry

For his work as director of missions in Boone's Creek Baptist Association Ross Figart Jr. was elected outstanding director of missions in 1980 by Kentucky's associational directors.

Figart is a "well read, up to date and level headed fellow," according to Bob Jones of the Kentucky Baptist Convention Direct Missions Department.

"I think Ross takes his job seriously. He feels a calling and recognizes the validity of associational work," Jones said.

A graduate of Lexington Theological Seminary, Figart said he keeps "up to date" by attending seminars and classes such as January terms at Southern Seminary.

Figart was pastor of churches in Bourbon, Lewis and Perry counties for 18 years before becoming associational director almost 14 years ago.

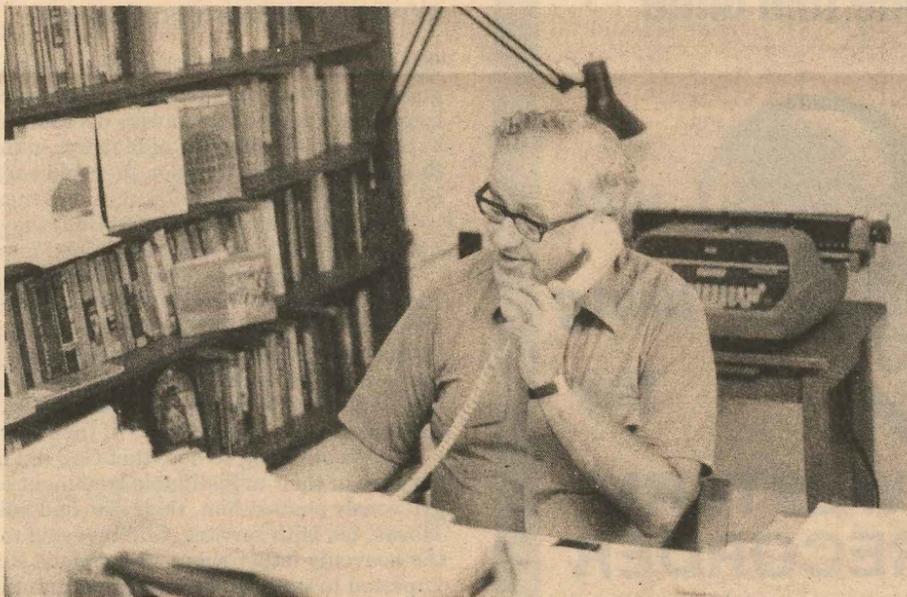
His job, he said, is to promote the association's programs of evangelism, training, missions, Sunday school and stewardship, and to encourage and nudge the churches.

"I'm not a dictator," Figart said. "My job is only to promote what the association wants."

Figart also serves as counselor to the churches when called upon.

About 40 percent of his time, he said, is spent as director of Boone's Creek Baptist Camp. Offering recreation and Bible study to area Baptist youth, the camp is open 40 weekends a year and seven full weeks each summer.

Figart said one of the most important aspects of his job is communica-



tion with the people within his association.

A monthly newsletter reaches almost 1800 people, and Figart regularly visits churches to preach or participate in Bible schools.

"I try to make everyone in the association feel responsible," he explained. "People need to have a part in the work of the association."

"Give the people a voice and great things will happen."

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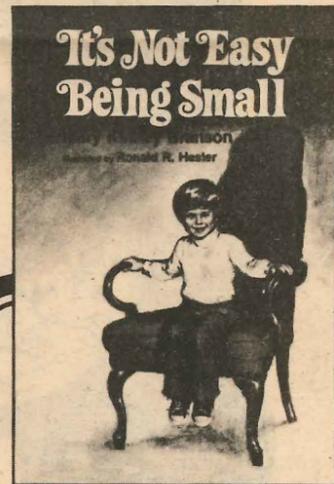
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Mary Kinney Branson is author of **The Basics of Babysitting** and **Who Am I, Anyway**. She is a free-lance writer from Madisonville, Kentucky.

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BROADMAN

Ministering to the children of the 80's

Complete but not finished

by John Morris,
Chaplain, Spring Meadows

Four months ago I had one of the most meaningful experiences of my life. I was able to participate with my wife in the birthing of our daughter. When the doctor put Shena down I looked her over and touched her. She was whole, complete, 10 fingers, 10 toes—everything all there! She was complete. But not finished!

It is our privilege to work with young people who find it difficult to recognize their completeness. The lack of sufficient nurture in their early years hinders the ability to see themselves as complete. Someone said: "It seems Jesus was more concerned with the effects of sin on a person rather than with the offense against God." It is our task at Spring Meadows to provide a place where those "affected" youth may recognize and accept their completeness and uniqueness as creatures made in the image of God.

We do this by ministering to the whole person. On campus we have houseparents, family workers, a chaplain, an activities director and a counselor to facilitate the "finishing" process. Youth also attend churches in the community where they are encouraged to grow, be nurtured and accept their uniqueness. We also provide pastoral counseling, Bible study, vesper services and mission projects to aid in the ongoing "finishing" of their lives.

Ultimately we are able to be resources to these youth because "he helps us in all our troubles, so that we are able to help those who have all kinds of troubles, using the same help that we ourselves have received from God" (2 Cor. 1:4).

Jesus challenged people to redecide about their lives and to claim their gifts. He saw potential in individuals that they could not see. He taught them to accept their own acceptance. This was "good news" to those like "Zaccheus who climbed up a sycamore tree a crook and climbed down a saint, and to Paul who set out as a hatchet-man for the Pharisees and came back a fool for Christ" (F. Buechner).

In the same way that Jesus encouraged the "finishing" of Zaccheus and Paul, he encourages our "finishing" and the "finishing" of those with whom we minister.

Sunday School Lessons

AUGUST 16, 1981



H. C. Chiles

WHEN EVIL SEEMS TO BE WINNING

Life and Work Series

Psalm 37:1-9, 25-28 Doubtless most of us, like David, have observed the seeming prosperity of the wicked and the obvious sufferings and adversities of the righteous and have wondered why God has permitted these things. The Holy Spirit through David has told us to stop fretting about such matters for, after all, the prosperity of the wicked is very brief. There are two things about which people should never fret or worry: those they can help and those they cannot help. If they can help a given situation, they should do so promptly, but if they cannot do so it is silly to worry about it.

Since God has always been trustworthy it should be easy to trust him. Trusting in the Lord brings forgiveness of sins and peace of mind and proves to be an amazing cure for fretfulness and excessive care. He is able and willing to bring about the proper solution of whatever problems we submit to him. Trust in the Lord adds motive and stimulus for right living and finds expression in doing good. Christ went about doing good and we should follow his example in this regard. He blessed the bodies, minds and spirits of people at all times, in all places and under all circumstances. As Christians we should do all the good we can in all the ways we can as long as we can.

When we delight in the Lord or look to him for the finer, richer, deeper and sweeter joys of life, we shall not be disappointed, but we shall be pleased with his Word, will, ways and works. If our trust is truly in him and we have committed our wills and ways in unconditional surrender to the will of God, he will give us adequate strength for every need.

Mistreatment at the hands of others does not justify anger and retaliation. Losing one's temper and giving vent to his fury never constitute the right solution of the problem, but leaving the procedure and outcome to God will produce the best results. Those who obey God never have cause for regretting doing so.

After many years of close observation of the way in which God dealt with those who loved, obeyed and served him, David declared that he had never seen the righteous forsaken by God nor one of his descendants begging bread. Others now living can bear the same testimony. Security and satisfaction are guaranteed to God's faithful and obedient children.

REPENTANCE AND RESTORATION

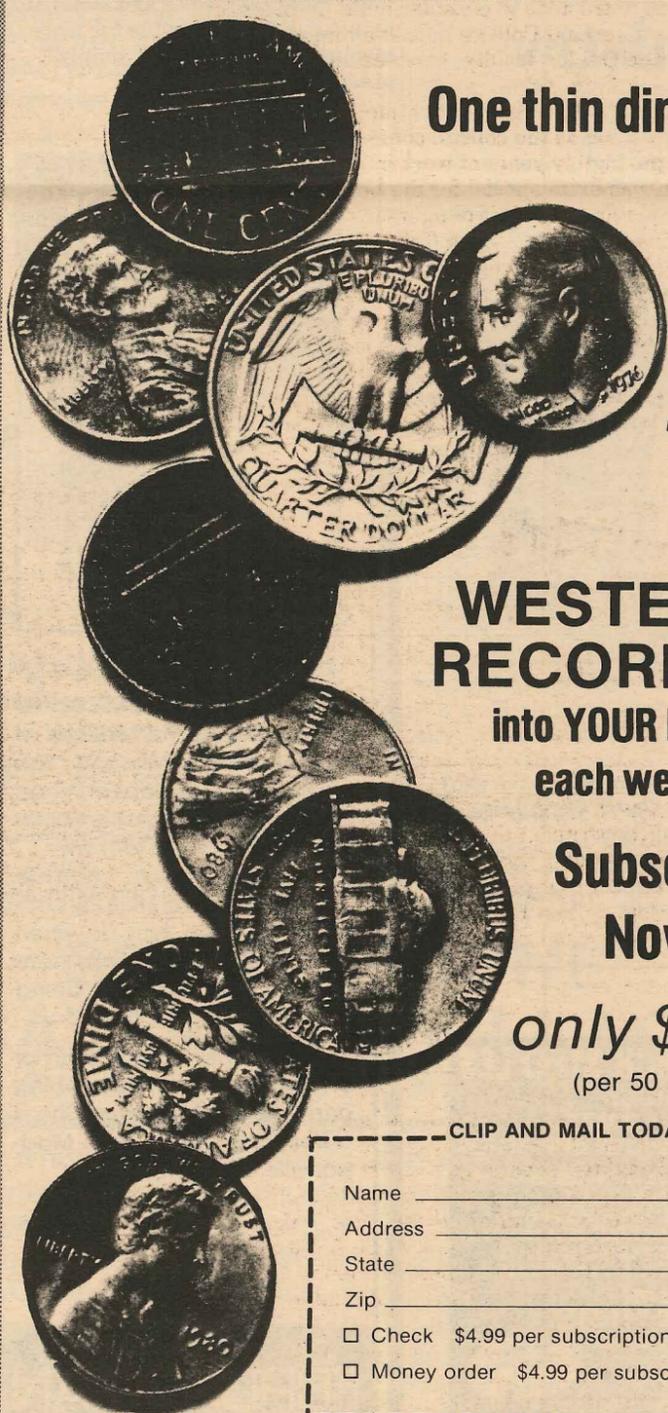
International Series

Deuteronomy 30:1-10 The history of the Israelites is a disappointing record of good intentions, commendable resolutions, repeated failures and numerous tragedies. Due to their unwise decisions they were subjected to strong temptations to enter into the practice of idolatry, immorality and injustice, and unfortunately they yielded, bringing upon themselves the consequent disasters. Had they reflected upon their past good fortunes and then their sad misfortunes which were caused by their willful disobedience to God, they would have realized that they alone were responsible for their undesirable and unpleasant circumstances.

Today's lesson is a reminder that God's people who rebel against and refuse to comply with his will and try to live in a manner that is pleasing to themselves should expect to suffer the inevitable consequences of their wrongdoing. Any people who experience the privilege and joy of receiving God's marvelous blessings—physical, material, mental, social and spiritual—over an extended period of time and then carelessly or intentionally forget the giver, should not be surprised at the unpleasant consequences of their misbehavior.

It is encouraging to note that God did not write off the Israelites as a hopeless lot because of their unjustifiable treatment of him. Even though they had sinned grievously against him, their sins had not destroyed God's love for them. Through Moses, his faith servant, God revealed to the wayward Israelites that in the heart of the heavenly father was a tremendous store of grace, mercy and love ready to be imparted to them on the condition that they truly repent of their sins, return unto him whom they had forsaken and experience restoration to the proper relationship with him. God informed them that through genuine repentance on their part rich blessings of various sorts would be theirs again, that he would lovingly and graciously forgive their sins and that henceforth he would enable them to live in accordance with the precious divine will if they actually had a desire to do so.

It is encouraging to know that through genuine repentance for sin there is the possibility of full restoration to intimate fellowship with God. For this fact we must be truly thankful. However, it must be added that it is of paramount importance that God's children comply daily with his precious will, thereby avoiding the necessity for restoration. Since faithful obedience to God's commandments is always beneficial, let us strive diligently to obey them to the fullest extent possible, through the divine enablement, as long as we shall sojourn on this earth.



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Clear Creek Comments

D.M. Aldridge, President
Clear Creek Baptist School
Pineville, Ky. 40977



A will is a way

For some reason I am thinking today of one of our former students here at Clear Creek Baptist School. He was in his early thirties when he came to us seeking training for work in one of our Southern Baptist churches. A tall young man, he had a severe problem with eyesight which required that he spend an additional year in school to graduate.

The student was admired and respected by all his classmates who frequently assisted him with his required homework. He was employed on the student work program and proved to be an outstanding worker.

When he graduated his fellow students gave him a standing ovation and tears welled in the eyes of many. That particular student has been an inspiration to all who have known him and is presently continuing his education at a nearby liberal arts college.

I am sure any of you who met him would be happy to assist him with his education. In fact I don't know of anyone who could refuse. I can think of other deserving ministerial students who need assistance and there are many ways people help. There is one way in particular I would like to mention.

Recently Clear Creek Baptist School was the recipient of a gift in the form of a bequest left in a will. The person making the provision wanted the school to continue its program and even though that person could not make large gifts during life, the will proceeds certainly blessed us.

I am confident that many of you have often wished you could make a sizeable donation to the ministry here at Clear Creek School. However, with inflation and the cost of living the way it is, that is often not possible.

On the other hand, including the school in your will is one way you can assure the continued ministry of the institution. Often estate and other taxes eat into the possessions you leave behind so that little is left. By providing that a percentage go to a school like ours, your wishes are carried out by the person or persons you designate.

If you are interested write to: D. M. Aldridge, Clear Creek Baptist School, Pineville, KY 40977 and ask for information on wills. I will be more than happy to send you the material.

KBC Activities

Here and now

AUGUST

- 14-15 Children's Sunday School Workers Seminar. Cedarmore
16-19 College Students' Pre-School Conference. Cedarmore. 4 p.m. Sunday through noon meal Wednesday. Register with Student Department, KBC
17-18 Sunday School "Basic" Books Training for Assist Teams. 7 to 9 p.m.

Paintsville Baptist Church
Campbellsville Baptist Church
First Missionary Baptist, Benton
First Baptist Church, Barbourville

- 20-25 WMU Leadership Conferences. Cedarmore. For lunch reservations on drive in days and full accommodations for overnight events, contact Cedarmore
20 and 21—drive-in days; 8:30 a.m. to 3 p.m.
22-23 and 24-25—overnights; 1:30 p.m. on first day through lunch on second day
23-30 Church Music Week. Materials in Church Music publications
24-25 Sunday School "Basic" Books Training for Assist Teams. 7 to 9 p.m.

Planning ahead

SEPTEMBER

- 6-12 Brotherhood Leadership Week
6-13 State Mission Week of Prayer and Eliza Broadus offering. Program and promotional materials available from WMU, KBC
7 Labor Day
11-12 WMU Leadership Conference. Jonathan Creek. Same program each day. 9 a.m. to 3 p.m. Contact Jonathan Creek for reservations
13 Single Adult Day. Suggestions for observing from Family Life Section, KBC
14,15,17 New Directors' Conferences. For newly elected church directors of Brotherhood, Church Training, church music and Sunday school. 7 to 9 p.m.
14—Somerset, Calvary Baptist Church; Henderson, Immanuel Temple; Paintsville, First Baptist Church
15—Lexington, Rosemont Baptist Church; Williamsburg, Main Street Baptist Church; Benton, Briensburg Baptist Church
17—Russellville, Post Oak Baptist Church; Elizabethtown, Central Avenue Baptist Church; Northern Kentucky Association, church to be announced

Oneida Journal

Life begins at 40

Barkley Moore, President
Oneida Baptist Institute, Oneida, Ky. 40972



As school opened last week many improvements had been made over the summer months by the hard work of staff and many volunteers. Two new classrooms had been constructed and an existing large classroom had been partitioned to make two rooms. A large game area where tables and chairs can be placed has been created on top of the new classrooms in the gym.

The concession stand has been quadrupled in size, painted, floor tiled, a wash basin added; a new office has been built for the girls' basketball coach; the weight room has been doubled; the art room has been enlarged by 50 percent and greatly improved; the air conditioning compressors have been replaced in Russell Hall; the student center has been converted to dorm housing for boys to meet the emergency created by the burning of Hensley Hall. There are two new coats of varnish on the gym bleachers and 500 seats in the gym have been repaired and painted; the remaining walls of the second floor of Hensley Hall have been torn away, the debris of the first floor cleaned out and work underway to restore and reroof the brick first level as a maintenance shop. The 32-year-old church basement has been totally torn out and the space restructured to meet today's needs. Also the Oneida volunteer fire company is well on the way to completion of a large fire house one block from campus. The present firehouse will become a garage to service our school vehicles.

Thousands of bales of hay are now in our barns; thousands of pounds of beef and pork are in the freezers; acres of corn and vegetables are still in the fields. Thousands of letters have gone out from the office and more than 800 of our new albums, "Praise, With Understanding" have been mailed. If you wish one, cost is \$6.95.

Our faculty met Thursday to plan for the coming school year, go over class schedules, etc. On Friday morning the group and their families traveled on our Greyhound and other vehicles to Cade's Cove, Tenn. for a day of relaxation and a picnic. That evening we were on the campus of Chilhowee Baptist Academy for a dinner, worship in the Seymour church, followed by our annual Rook, Uno and Scrabble marathon that lasts into the wee hours of the morning.

Saturday morning, Aug. 8, my 40th birthday, our entire staff and I again worshiped in the Seymour church, praying God's blessing on our school family and the year beginning. We then had lunch and traveled to Cumberland College. I met with our Oneida board of trustees to consider building plans for a new boys' dorm and other matters. Cumberland College hosted a dinner in my honor early in the evening attended by the Oneida faculty, trustees and families and many score of other invited guests.

Several hours later was the annual Cumberland summer commencement. It was a very special occasion for me as the college conferred on me the honorary doctorate of laws degree, recognizing my years of work in Iran and the past nine years at Oneida. The occasion was extra special for me because not only was it my 40th birthday but my only sister, 17 years younger than myself, received her college degree as did one of our staff, Mrs. Lynn Gritton.

They say, "life begins at 40." I begin each day and this first day of the rest of my life with this thought that hangs above my desk:

"This is the beginning of a new day. God has given me this day to use as I will. I can waste it or use it for good. What I do today is very important because I am exchanging a day of my life for it. When tomorrow comes, this day will be gone forever, leaving something in its place I have traded for it. I want it to be gain, not loss—good, not evil—success, not failure—in order that I shall not forget the price I paid for it."

Frank Owen

Surprising elements



It was during a rural pastorate in Missouri in his early days that this incident occurred in the life of the writer. I was pretty new at the place, and in the pastorate generally for that matter, and it was what was then known as a half-time church. That is, the pastor was there for preaching purposes two weekends per month.

I was just ready to leave when Brother Moore, (fictitious name) one of the three deacons of the church, informed me that the next time I was to be there was the regular occasion to observe the Lord's Supper and he would be glad to prepare the elements for the occasion, which was the church's manner of procedure.

Upon our next preaching occasion I was pleased to see the communion table well-centered and covered with a white cloth. Following the sermon, the deacons and I gathered at the table and drew back the cloth. The deacons passed the tiny individual glasses among the people as is still done among Baptists. Following the scripture quotation, we all raised the glasses together and drank.

I suppose my face revealed the same shock that I read in every face in front of me as the unexpected, fermented wine tingled all the way down.

I later learned that a difference prevailed in the church as to whether the elements should include only the unfermented juice of the grape or real wine. Brother Moore was the leader of the minority that felt it should be wine. Apparently there had been a long, courteous carefulness in the fold to see that one of the grape juice deacons prepared the elements. The unacquainted new pastor had given Brother Moore's view another rebuttal.

My answers to the people's questions about the matter were exceedingly careful and prayerful. I succeeded in keeping the question from becoming a serious one through the patient grace of a wonderful congregation. We used the unfermented liquid after that, prepared by the juice-view deacons.

Higginbotham bikes coast-to-coast for missions

by Bill Webb

Some people will do anything for a chance to tell others about world missions.

Tom Higginbotham, for nine months a volunteer missionary to Surinam, decided a 3325-mile bicycle trip across America was a way he could share his mission story.

To the cheers and applause of staff members, he officially concluded his 88-day adventure July 30 when he rolled up to the steps of the Southern Baptist Foreign Mission Board offices in Richmond, Va.

Fit and tanned, the petroleum inspector from Walker, La. dismounted his bicycle for the last time. His goal when he left San Diego, Cal. May 4 was to tell anyone who would listen about missions in Surinam.

He carried a tray of slides with 50 pounds of other necessities and made his presentation 32 times, mostly to church groups, but also to the summer staffers at Glorieta (N. M.) Baptist Conference Center, to children at the Arkansas Baptist Children's Home at Monticello and to participants in a youth rally in Atlanta, Ga.

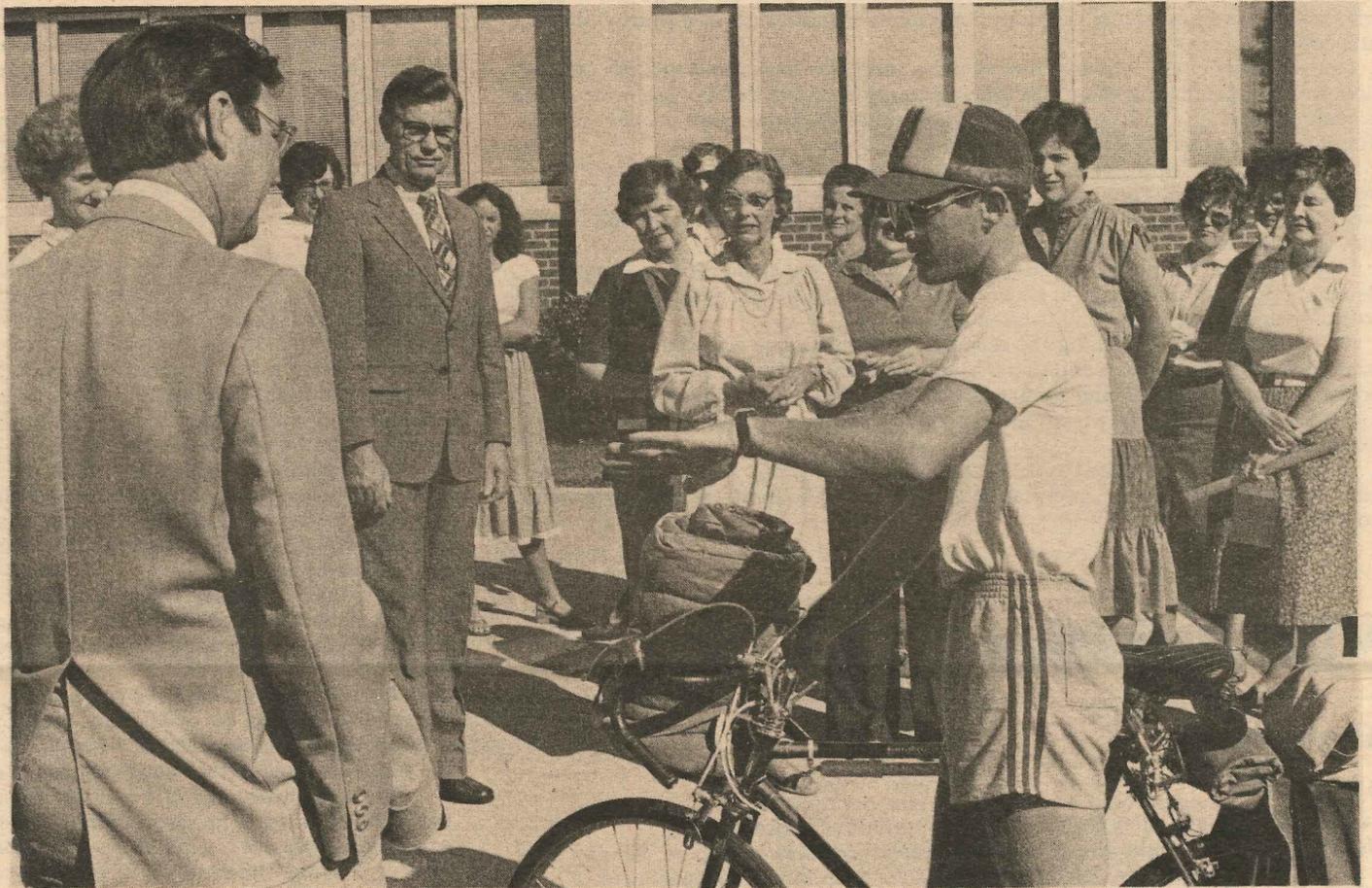
The enthusiastic 26-year-old also took advantage of radio and newspaper interviews to express his convictions that lives and money spent in Southern Baptist foreign missions are wise investments.

In his presentations, many made in missions and small churches which had never had a missionary visit, Higginbotham tried to show career missionaries involved in various ministries and to illustrate how Lottie Moon Christmas offerings and Cooperative Program monies are used on the field.

"I could show them a house they're paying rent on and a brand new bus they bought with the Christmas offering. It was a good presentation if I do say so myself," he chuckled immodestly.

The best times on the trip for Higginbotham were those when he could make his presentation, but much of the time it was just he and his bicycle covering long stretches of highway.

His hottest day was 114 degrees and one evening temperatures got down to freezing, he said. One day he traveled



Tom Higginbotham ends an 88-day, 3325-mile bicycle ride July 30 at the Foreign Mission Board offices, Richmond, Va. Formerly a volunteer missionary to Surinam for nine

months, Higginbotham spoke to 32 groups across the country about the importance of foreign missions and the dedication of missionaries.

85 miles in rain. He crossed the Rockies, snapping pictures of tarantulas and snakes along the way. One morning a coyote followed him for a while.

He had five flat tires, wore out two tires completely and for a while rode without brakes and without some of the gears on his 10-speed. He did repairs as problems developed.

When he spoke in churches members took him in for the night. Other times he stopped at campsites and pulled out his pup tent and sleeping bag.

He hopes he has sparked some people to be more concerned and in-

involved in world missions. "The highest fulfillment for this trip would be for it to produce a career couple for missions," he said.

"The people (career missionaries in Surinam) were dedicated beyond imagination," he affirmed. He was impressed with their concern and love for people, even those who worship pagan gods. "They are a unique breed," he believes.

How has his time in Surinam and his subsequent bicycle trip affected Higginbotham?

"I've grown more spiritually in the

past two years than any time in my life," he confessed. "I still have problems but God is always bailing me out."

Higginbotham's immediate plans are to return to his job, but he says he would be open to change those plans if God should lead him into missions.

Bill Webb, a former Western Recorder staff writer, is now on the communications staff of the Foreign Mission Board.