



## Roy Smith nominated for top N.C. post

Roy J. Smith, acting general secretary of the Baptist State Convention of North Carolina, has been nominated for the post permanently.

The search committee's unanimous recommendation will be presented to the general board of the convention. If approved, Smith will be voted on a first time at the state's convention this fall.

Smith, currently the associate general secretary for the North Carolina convention, has been acting general secretary since Jan. 1, 1984, following the resignation of Cecil A. Ray. Ray is now heading up Planned Growth In Giving for the Southern Baptist Convention.

Smith said he "never sought the recommendation, nor did I lift a finger to get it. I have been praying along with the committee and feel deeply that all signs indicate this is the right thing in the sight of God."

"As general secretary, I would want to be the servant of the entire family called North Carolina Baptists. I believe our greatest days are ahead in missions, evangelism, education and benevolent ministries."

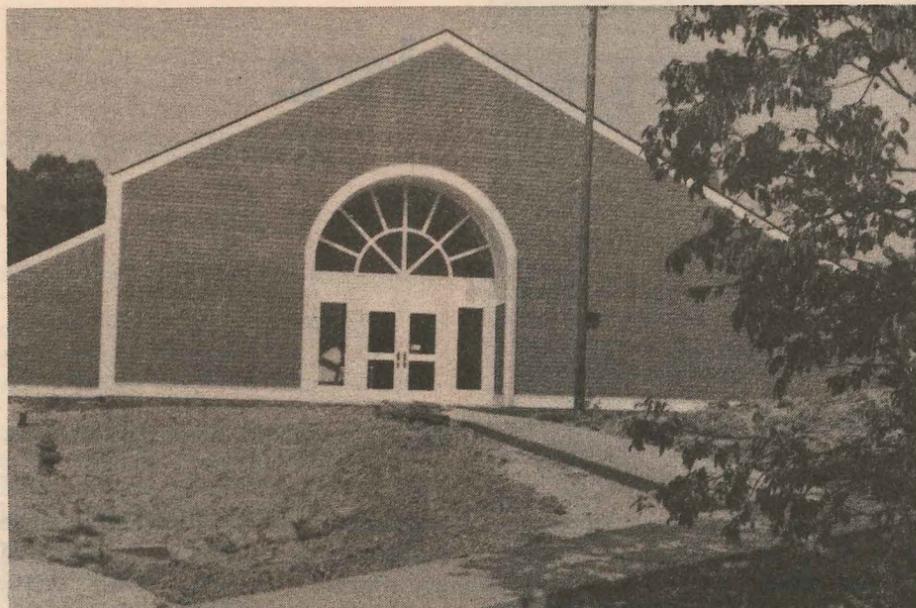
The committee had recommendations of qualified people from "seven or eight" states in addition to North Carolina, it was reported.

Smith was born in Franklin, N. C., July 7, 1929. He graduated from Wake Forest University with a BA in religion in 1953 and Southeastern Baptist Theological Seminary, Wake Forest, N. C., with an MDiv in 1956.

He was pastor of Union Hope Baptist Church, Zebulon, N. C., from 1954-57 and Jersey Baptist Church, Lexington, 1957-62.

Smith was an area missionary for the Baptist State Convention, operating from Sylva, 1962-67. He became director of Town-Country Missions in 1967 and remained there until he was named associate general secretary in 1978.

The recommendation of the search committee was made by mail to the members of the general board. The general board will act upon the recommendation in September and send its decision to the annual session of the convention which meets in Asheville, Nov. 12-14.



### *If the creek don't rise . . .*

. . . and nothing else interferes, two new facilities at Jonathan Creek Baptist Assembly, near Aurora, Ky., should be completed by "late fall." The new air conditioned and carpeted classroom facility [above] is already being used for conferences this summer. A great deal of work remains on the two-story adult-youth hotel [at right], however. The classroom facility is in the center of the campus while the hotel overlooks Jonathan Creek. It will provide housing for 130 persons. The classroom building is the first of what may become several similar units in the future. [Photos by James H. Cox]



## Charles Corrigan will lead Spring Meadows

Charles L. Corrigan, 48, a graduate of Southern Baptist Theological Seminary with two master's degrees and a former chaplain's assistant and mental health worker, is the new director of the Spring Meadows campus of Kentucky Baptist Homes for Children, Middletown.

Eldred M. Taylor, executive director of Baptist Homes for Children, announced the selection of Corrigan, an ordained Southern Baptist minister and a U. S. Navy veteran. Corrigan's first day with the agency was Aug. 1. Taylor said Corrigan "will assume full responsibility of the directorship as soon as a period of orientation training is completed."

Corrigan has been serving in a dual role as executive director and acting director of Spring Meadows Children's Home since the resignation of Jesse A. Hatfield Jr., effective Apr. 30, 1984.

After 20 years of service, Corrigan retired from the Navy as a senior chief hospital corpsman (E-8), the second highest enlisted rank in that branch of the service. A native of Gary, Ind., where he attended grade school and high school, Corrigan served a total of 16 months on two cruises in Vietnam.

In May 1984, Corrigan received his master of divinity degree in social work from Southern Baptist Theological Seminary, Louisville. He holds another degree from Southern in counseling education. During his seminary education he helped set up a ministry to the elderly in an apartment complex in Louisville and for 15 months served as pastor of Mt. Zion Baptist Church, Cromwell.

Corrigan and his wife, the former Gay Nell Boykin, are the parents of three adult sons. Mrs. Corrigan is administrative assistant to the head of the trust department of Stock Yards Bank and Trust Co., Louisville. They are members of Highland Baptist Church.

During his naval service Corrigan earned high marks in various schools. He was first in his class as career counseling school and graduated

second in both aviation physiology school and aviation medical school. He also completed field medical school for service with Marines and hospital corps school for basic medical training.

Between 1974-76 Corrigan attended Baptist College at Charleston, S. C., where he was graduated magna cum laude. His major was in psychology with an emphasis on counseling. From 1976-78, Corrigan attended Southern Illinois University, Edwardsville, Ill. where he earned a master of science degree in counseling education. While in South Carolina, Corrigan was a counselor in the State Department of Mental Health, where he worked in the areas of crisis counseling, intake interviews and alcohol and drug abuse counseling. He

was a liaison with other health and human services personnel and agencies and was involved with pre-care and aftercare services, family counseling, parenting and youth services. As a chaplain's assistant he served at the Veteran's Administration Hospital, Charleston. Corrigan also was the veteran's counselor at Baptist College at Charleston.

Corrigan was chairman of the deacons at Gethsemane Baptist Church, Moncks Corner, S. C. when he was a counselor for the South Carolina Department of Mental Health. "The mental health system of South Carolina would not let you use Christian counseling along with your secular philosophies," he said. "I felt that wasn't enough. For consistent change in someone's life I know you need Jesus in it."

The new director says he has worked with young people ever since his profession of faith. "We've been in 13 churches during my Navy career—being transferred every two or three years," he commented. "It seems we've always wound up with young people of one age or another. I feel a very strong calling to work with youth."



Corrigan



Smith

## Central Baptist president Smith will head Louisville Hospitals

Tommy J. Smith, president of Central Baptist Hospital the past four and a half years, has been named president of Louisville Baptist Hospitals. Smith will assume his new position Sept. 1 and will be responsible for the operation of Baptist Hospital East and Highlands Baptist Hospital.

Smith noted that "leaving all his friends at Central Baptist is a difficult thing to do, but the challenges and opportunities in Louisville are certainly to be looked forward to."

With a masters in health care administration from George Washington Uni-

versity, Washington, D. C., Smith came to Central Baptist in 1975 as assistant administrator. In 1977 he was promoted to vice president for operations at Baptist Hospital East, Louisville. After two and a half years there, he returned to Central Baptist in January 1980.

Replacing Smith as CBH president in September will be Dan Akin, presently senior vice president at Western Baptist Hospital, Paducah. Akin has been at Western 14 years, having served as personnel director prior to being named vice president.

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Aug. 7, 1984

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# sanford's perspective

## Baptists at their best

We have spent so much energy these past few months yelling at each other, accusing each other and generally spinning our wheels that some great missionary efforts have received little notice.

Three events of recent vintage focus on what is right and good in our Baptist life. Since I am committed to finding what is good and reporting it, I choose to use this space to set before you what I consider progress toward bringing in the kingdom. The incidents recorded below reflect Baptists at their best.

### New Orleans World's Fair

The Southern Baptist presence at the Knoxville World's Fair was such a positive experience we are at it again. Southern Baptist college students are walking the streets of the famed French Quarter sharing a Christian witness with the hordes of people who throng New Orleans. The students are joined in their efforts by hundreds of church volunteers. Some of these open air witnesses perform as mimes or magicians while others pass out tracts and share one on one conversations with fair visitors.

Baptist Exposition Ministries (BEM) is sponsored primarily by the Louisiana Baptist Convention, the Home Mission Board, the Baptist Association of Greater New Orleans and New Orleans Baptist Theological Seminary. Tracts are supplied by the Sunday School Board. During the first three weeks of the fair 16,000 tracts were distributed and one person accepted Christ as savior. Jimmie Knox, director of BEM, said the most fruitful work is done at night, which surprised all the volunteers who thought the hardest time would be night.

### Los Angeles Olympics

Estimates indicate as many as 1.5 million people will attend the Summer Olympic Games in Los Angeles, and Southern Baptists are ready through Summer Games Ministries (SGM). The SGM staff expects hundreds of Baptist groups to be available for witnessing efforts during the games of the 23rd Olympiad.

Elmer Goble, executive director of SGM, expects most of the people will be reached through concentrated witnessing in Exposition Park, which includes the University of Southern California campus, the Coliseum, Sports Arena and the Olympic pool. Goble and two local Baptist Student Union directors were appointed by the Los Angeles Olympic Organizing Committee to be chaplains in the USC Olympic Village.

Various ministries will be used, including a dinner theater, crisis assistance, a multilingual telephone "help-line" and an information center.

### From hate to love

This story has nothing to do with crowds nor international events. It is a story of courage and faith and

sacrifice and perseverance. The story is told by Mary E. Francis in the July 20, 1984 edition of The Northern Plains Baptist. Here is how Mary reports what I think is a model for all of us.

David Howard was driving down the highway near Browning, Mont. when he noticed a pick-up truck coming up behind him. He remembers thinking, "That truck is about to run me down!"

He pulled over to give more passing room, then a shot was fired into the side of his car. Again and again, the pick-up truck banged into his car, forcing it off the highway. His small Toyota spun around, somersaulted across a three foot ditch, hit a telephone pole and bounced back into the ditch. The car was "totaled out." Howard remembers waking up and feeling "God so near," then he passed out again.

The harassment started when Howard became pastor of a small Baptist chapel on the Blackfoot Indian Reservation in Browning, Mont. Howard is a native of Montana and felt he knew how to preach to Montana people. But he soon learned that some Indians do not want to hear the gospel of Christ. Howard could not believe what was happening when threatening phone calls began. Soon, obscene calls were added, and the threats became more emphatic, "Stop preaching about Jesus or be eliminated." The church was vandalized, pornographic pictures were put in the study and sanctuary.

An anger began to well up in Howard and "it became increasingly hard to pray for them." Anger and discouragement became part of his daily life.

One day while walking toward his office, a gunshot shattered the air. A bullet hit the wall near a door through which Howard was about to enter. Shots were fired on other occasions, and now the attack on the roadway had left him unconscious. Howard, according to a highway patrolman, should have died in the accident. He did suffer a concussion, numerous contusions and lacerations, a sprained ankle and twisted knee. But within three weeks he was back in the pulpit.

Although he preached love, he felt hate. Though the harassments stopped after the accident Howard was not free of anger and hate.

The Lord spoke to Howard from Lk. 6:27-28 and through prayer and "much soul searching." He once again has love and peace in his heart. The church he serves has "great potential" according to Howard. He now says he is glad God led him to Browning and that he can love and pray for his enemies.

The World's Fair, the Olympic Games, an Indian reservation—in each place there is evidence of good things happening with Baptist people. Let us join in prayer that this part of our life is seen by our lost world. We are more like Christ when we give than when we fight with each other.



Jack D. Sanford

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JACK D. SANFORD, Editor, JAMES H. COX, Associate Editor

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

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# viewpoint

## Reflections on Southern Baptist life and future

by W. Robert DeFoor  
Pastor, Harrodsburg Baptist Church

The Southern Baptist Convention has had its annual meeting and the appropriate lamentations or enthusiasms have been written or expressed. Still whirling around the controversies is the catch-word "inerrancy." Some accuse others of infidelity to the Bible as God's Word; others object to the deception in using God's Word as a hammer to reinforce personal political aspirations.

We still have considerable controversy surrounding inerrancy. Those who promote it as a useful litmus test for liberalism also know that many people are not acquainted with inerrancy as a theory of biblical inspiration. Thus, proponents of inerrancy take advantage of the masses of Southern Baptists who truly love God's Word and react with dismay at any suggestion that there are some who do not.

But, what is inerrancy? Obviously, the meaning of inerrancy; however, inerrancy is simply one attempt at explaining how (not if) the Bible is inspired. Inerrancy is specifically aimed at original manuscripts and not present translations. Inerrancy means that God so guided the development of the original manuscripts of the Bible that they are totally free from error. Of course, we have no original manuscripts or if we do we are unable to recognize them as the original autograph.

Those who support inerrancy as the best way of viewing the inspiration of the Bible also have been quoted as saying the present translations of the Bible are filled with errors. Paige Patterson, a man who argues for inerrancy, was quoted as saying the King James Version is filled with errors. Harold Lindsell, a star in the inerrancy movement, has written much about the current Bible controversy. But, in his useful commentary on the Bible (Harper Study Bible), Lindsell wrote concerning 2 Chron. 36:9, "eight is an error for 18 (2 Ki. 24:8 gives the latter figure which we can assume to be the more reliable

one)" (HSB, p. 662). Lindsell, a leading champion of inerrancy, makes other claims for errors in his commentary.

For the student of the inerrancy issue, Lindsell's Bible commentary also includes a good description of the development of the Bible in his comments on John 10:35 (HSB, p. 1603). Lindsell also uses the tools of modern literary analysis in his introduction to Ephesians, in which he concludes that the letter to the Ephesians was a general letter to several churches instead of a specific letter to the church at Ephesus. These are the fruit of a devoted inerrancy scholar.

What do these things mean? The point is, people who claim inerrancy mislead those who may not know the fine points of inerrancy as a theory of inspiration. One way this is done is by setting up a false distinction between inerrantists and others. Inerrantists picture themselves as those who love the Bible and anyone who does not subscribe to their theory is pictured as one who does not love God's Word. Through this, many fine Christian people (including pastors and professors) are labelled liberals and infidels. This double characterization of those who do not subscribe to the theory of inerrancy is one of several reasons that lead many to believe the real controversy among Southern Baptists does not focus on the Bible but should be not focus on a struggle dealing with personal ambitions, power and politics.

The inerrantist claims a great love for the Bible and has discovered a theory of inspiration that claims the original manuscripts are free from error. At the same time, the inerrantist admits that modern translations are not free from error, but that they are probably very close to perfect because of an original, unblemished, even though unfound, manuscript. Of course, in order to establish a text on which a modern translation is based, the inerrantist depends upon modern methods of textual research and literary study.

Inerrancy falls into the same category of "doctrine" that Jesus condemns in

Matt. 15:9. Jesus saw the scribes and pharisees taking a precept of man and elevating it to a doctrine of God. Doctrines of God may lead to separations among mankind but precepts of men should not be exalted to the point of attracting everyone to believe the latest attractive theory. For example, to say the Bible is inspired by God is a doctrine of God. Opinions concerning how the Bible is inspired is a precept of man that may be interesting but it should not be binding.

I do not know if the theory of inerrancy is true or not. It goes beyond the Bible. Inerrancy is rational and has some appealing elements to it, but should rationalism be a test of faith? I believe the Bible is God's inspired Word (2 Tim. 3:16). I believe that God inspired holy men of old to write (2 Pet. 1:21). The Bible I hold in my hand every time I preach is sufficient for my salvation and instruction and that of others. It will continue to be sufficient for me until I die.

What makes the Bible authoritative and inspired? What makes it God's Word? It is not because I have some theory of original manuscripts. Original manuscripts do not give the Bible authority. That which gives it authority is the God who stands behind it and has breathed life into it. Some, like the Mormons, may revere a holy book because of some manuscript that men have imagined which they think stands behind their present translation. I love the Holy Book because God is behind it, God is in it and God will bring it alive for me. The authority and inspiration of God's Word does not come from some ancient and undocumented parchment—it comes from God himself.

There are problems with translations. Most Bible students know that. Even if we had an original manuscript, we would still need to translate it from Greek, Hebrew or Aramaic. Even with existing manuscripts and translations, there are many problems to face but a terminology that deals with errors is not

important, but what God says is. He tells us his Word is eternal and some day we will all know he meant just what he said.

So when her son asks if God really loves women quite as much as he does men, she should get her Bible and teach him what it says.

Mrs. David (Mattie) Fuqua,  
Owensboro

### Brown asks, 'Why are we fighting?'

I read with interest the report of Russell H. Dilday's article concerning the current controversy in our convention (WR, July 17, 1984). Dilday has correctly assessed the situation. The issues we face are not questions of theological position but of power. I agree with Dilday that there are "strong conservatives on both sides of the issue."

As one who considers himself to be a very conservative Southern Baptist, I am tired of the fight. That may be too bad. It seems that fighting may be what we Southern Baptists do best. When this controversy began we were just beginning to get geared up for Bold Mission Thrust. Whatever happened to Bold Mission Thrust? Why are we fighting when people are dying without Jesus Christ? The year 2000 is fast approaching and the devil has us just

helpful at all. Inerrantists and others face questions like these: What do you do with the last verses of Mark in the King James Version? What is the correct sequence of the temptations of Jesus (Matthew or Luke)? Is Ephesians really addressed to Ephesus? Any seriously student of God's Word knows these and more complex questions are there in any translation.

No manuscript is perfect but I am confident that calling someone an "errantist" while at the same time evading hard questions by retreating to original manuscripts will not make any of us more devoted to God's Word or understanding of its message. Perhaps we should focus more on developing tools for understanding the Bible that we do have rather than devising clever ways of describing the Bible. For some it appears that how we describe the Bible is more important than the Bible itself. I am sure we should stop substituting the club of inerrancy for the sword of the Spirit.

Both inerrantists and those who do not hold that theory believe God's Word is inspired and authoritative. Interestingly, both use modern critical methods of interpretation. I believe it is time we stop trying to force precepts of man on one another and get on with the business of proclaiming God's Word, living its truth and loving one another even as the Lord has loved us.

I have been to many Southern Baptist meetings and someone will begin a nomination of an officer by saying, "What we need is someone who loves the Bible and loves the Lord Jesus." That is good. But, that does not eliminate any professor, denominational worker or fellow minister that I know. We are all people of the Book. We love Jesus. I am sure there are differences of devotion and practice among us, but I pray for a time of honest discussion and open agendas. Let us move away from putting others down on the basis of fanciful theories or unscriptural claims.

where he wants us, "going for the jugular vein."

At this point I have a problem with the Dilday article. It is obvious to me that the Patterson-Pressler faction have not exemplified Christian conduct in their promotion of this controversy. However, are the rest of us to emulate Patterson-Pressler as we "act to reclaim the convention from the manipulation of political machines"? Does one unchristian act deserve another? The mood that Dilday's article may suggest that this is true. The mood of the letters in the Baptist Forum July 17 seem to suggest this is true.

Whatever happened to the power of old-fashioned prayer? Where is our faith in the power of God? Does our integrity go out the window as the unfair pressure increases? Surely our God has enough power to deal with Mr. Patterson and Judge Pressler if we ask in faith and leave the results to him. Let's evangelize the world and do missions and education! Let's turn the factions over to God! Let's do Bold Mission Thrust! And let us always represent our father as Christians!

What we need now is prayer. Let me challenge our churches to set aside, Sunday, Sept. 2, 1984 as a day of prayer for harmony in the Southern Baptist Convention.

Larry W. Brown, Winchester

## baptist forum

### 'Teach son what Bible says'

I am writing in response to Sallye Hill Stumbo's letter (Western Recorder, July 17).

She asks the question, "When my 13 year old son asks why there are no women deacons or ministers, shall I tell him that God doesn't really love women quite as much as he does men or that we are sure God calls women only into those roles approved by the current men of the church?"

1 Tim. 3:8 gives the qualifications for a deacon. "In like manner must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre." Verses 11-12 say, "Even so must wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well."

I am sure I would insult her to ask if she knows the definition of husband, so how can a woman qualify? This is God's Word so why be mad at the current men of the church?

2 Tim. 2:12-13 says, "But I suffer not a woman to teach, nor to usurp author-

ity over the man, but to be in silence. For Adams was first formed then Eve."

My husband serves as a deacon and teacher in the church we attend. When my health permitted I worked with him as a helpmate. I know the term helpmate is offensive to many women, but that is exactly what God said we were to be. Eve was formed from the rib of Adam, not to serve above or below him, but beside him.

No one had a higher regard for women than Jesus. It is insulting to God to insinuate anything else.

Prov. 31:10-31 gives us a portrait of what a woman should be like.

As for the ultraconservative wing of the Southern Baptist Convention, I am thankful to have Charles Stanley as our president and for his conviction to preach the Word and lead us. I can only say God still answers prayer.

I am convinced that women do not seek the office of deacon from the desire to serve, but that they might have power and authority. There are numerous ways that a woman can serve God if she will listen to his call and be willing to do his commands.

The things I have to say may not be

# christian education



"Bienvenido, Son Life," read the sign that meant "Welcome home" to the eight-member Son Life summer missions team returning from its work in Argentina, June 25-July 18. Pictured with the sign are Johnna Kaslauskas [l], a member of the Sonburst summer missions [music] team and one of 35 friends and relatives who gathered at Louisville's Standiford Field to welcome Son Life members back July 18, and Drew Mills, a member of the Son Life team. Miss Kaslauskas is a student at Murray State University and Mills at Western Kentucky University. Looking on are Erich Hoffelder of Northern Kentucky University, a Son Life member, and Karen Thomas of Georgetown College, a Son Burst member. The summer missions teams are appointed from Kentucky Baptist Student Union members.

## Cumberland to confer degrees on Aug. 11

Cumberland College will confer approximately 60 undergraduate, 22 graduate and three honorary doctoral degrees during its annual summer commencement exercises on Saturday, Aug. 11 at 8 p.m. in Gatliff Auditorium on the college's campus.

According to Cumberland president Jim Taylor, the number of graduate degrees is the largest awarded by Cumberland since the college began its graduate program in 1982.

Honorary doctorates will be awarded to Edwin R. Denney, Randolph Stivers and Cratis Williams.

Edwin R. Denney, Lexington attorney and former Republican candidate for governor, will be awarded the doctor of humane letters degree.

Randolph Stivers, Corbin banker and civic leader, will be awarded the doctor of laws degree.

Cratis Williams, special assistant to the chancellor and professor emeritus of English at Appalachian State University, Boone, N. C. will be awarded the doctor of pedagogy degree.

## Gragg leaves Georgetown; takes position in Georgia

Alan Gragg has been named vice president for academic affairs at Brewton-Parker College, Mt. Vernon, Ga.

Gragg goes to Brewton-Parker from Georgetown College where he was professor of religion and philosophy as well as chairman of the department of re-

## Cousins program gives support to MKs at OBU

Heads turned at Oklahoma Baptist University when nine "missionary kids" (MKs), less than one percent of OBU's enrolment, earned 19 of the university's top 100 academic and achievement awards this spring.

And a campus organization called "Cousins" made the difficult adjustment from the mission fields to college life easier.

In fact, the Southern Baptist Convention's Woman Missionary Union offered its highest MK honor in 1984 to an OBU senior. Four years ago, this MK, son of a former missionary to Africa, had been a displaced, maladjusted freshman who couldn't choose a major. He graduated summa cum laude in chemistry and biology. He is to enter medical school in the fall with generous scholarships for his achievements.

Credit for improved awareness of Oklahoma MDs and their problems goes to a network of supportive churches and families and to OBU's four-year-old Cousins program, reports its creator, Dick Rader, OBU assistant professor of religion.

Cousins is unlike most college organ-

izations. Members aren't selected. Every son or daughter of missionaries automatically is considered a member. Meetings are few and brief because the program is not designed to clutter the students' schedules.

The meetings—two annual camping retreats and monthly birthday parties—become "points of reference" for MKs, Rader explained. Members want to become assimilated by American society, yet they appreciate others who identify with their frustrations.

Naming the group "Cousins" was natural since MKs are taught from a young age to refer to the parents of other MKs as "aunts" and "uncles."

"Missionaries' children are flexible," Rader said. "Adjusting to life in America is complicated for them, but

eventually they become assimilated. When they overcome their frustrations, they almost always emerge as the most tolerant, concerned and best educated citizens."

As a former missionary to Africa and the father of five sons, Rader understands the sometimes troubled adjustment of MKs. Part of the reason he formed Cousins was to assist his sons' settling in America.

The previously mentioned "displaced" freshman who recently graduated from OBU with honors is Rader's 21-year-old son, Mike. The younger Rader also earned the American Institute of Chemists Student Award and the Joseph Aaron Trent Medical Award, both presented for leadership and potential in science and medicine.

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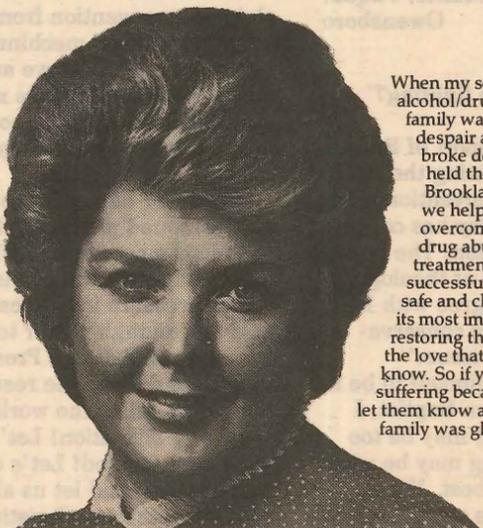
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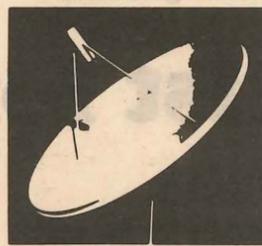
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A graduate of Mars Hill College in North Carolina and Furman University in South Carolina, Gragg received a master of divinity from Southern Baptist Theological Seminary and a PhD from Duke University. He has done post-graduate study in philosophy and anthropology at Columbia University. As pastor and emeritus pastor, Gragg was in churches in Georgia, South Carolina, Kentucky and Indiana.

Gragg is a member of Phi Beta Kappa and current president of the Association of Baptist Professors of Religion.

### Patterson teaches J-term at Southern

W. Morgan Patterson of Georgetown is one of seven visiting and senior professors who taught during the second summer "J-term" at Southern Baptist Theological Seminary, Louisville.

Patterson, president of Georgetown College, taught a course entitled "The Southern Baptist Heritage."

Patterson is a former faculty member at the seminary. A native of New Orleans, La. he also taught at New Orleans Baptist Theological Seminary and Golden Gate Baptist Theological Seminary, Mill Valley, Cal., where he was dean of academic affairs before coming to Georgetown this year.

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Adopted messengers in annual session of Southern Baptist Convention, June 1983

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## ACTS Program Guide

Eastern Time	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
8:00	Changed Lives						
8:30	One In The Spirit	Lifestyle	Lifestyle	Lifestyle	Lifestyle	Lifestyle	Cisco Kid
9:00	Insight						
9:30	This Is The Life	Life Today	Life Today	Life Today	Life Today	Life Today	
10:00	Journeys in Christian Growth	Sunshine Factory	Sunshine Factory	Sunshine Factory	Sunshine Factory	Sunshine Factory	
10:30	Bobby Jones	Gigglesnort Hotel	Gigglesnort Hotel	Gigglesnort Hotel	Gigglesnort Hotel	Gigglesnort Hotel	
11:00	Prime Timers	Prime Timers	David Wade	Super Handyman	Plant Groom	Human Dimension	Sunshine Factory
11:30	Athletes	Praise Song	Insight	At Home W/Bible	Down Home USA	This Is The Life	
Noon							
12:30	Great Churches	Lifestyle	Lifestyle	Lifestyle	Lifestyle	Lifestyle	
1:00	At Home W/Bible	Sunshine Factory	Sunshine Factory	Sunshine Factory	Sunshine Factory	Sunshine Factory	
1:30	Praise Song	Gigglesnort Hotel	Gigglesnort Hotel	Gigglesnort Hotel	Gigglesnort Hotel	Gigglesnort Hotel	Gigglesnort Hotel
2:00	Profiles						
2:30	Our World	Life Today	Life Today	Life Today	Life Today	Life Today	
3:00	Invitation to Life	Country Crossroads	Our World	Glorieta Quiz	Athletes	In Concert	
3:30			Profiles	Listen	Our World		Imagine That
4:00	In Concert	Melting Pot	Melting Pot	Melting Pot	Melting Pot	Melting Pot	Laff Movie
4:30		Success	Success	Success	Success	Success	
5:00	Great Churches	Sunshine Factory	Sunshine Factory	Sunshine Factory	Sunshine Factory	Sunshine Factory	Prime Timers
5:30		Gigglesnort Hotel	Gigglesnort Hotel	Gigglesnort Hotel	Gigglesnort Hotel	Gigglesnort Hotel	Super Handyman
6:00	At Home W/Bible	Cisco Kid	Cisco Kid	Cisco Kid	Cisco Kid	Cisco Kid	Plant Groom
6:30	Changed Lives	David Wade	Super Handyman	Plant Groom	Glorieta Quiz	Prime Timers	David Wade
7:00	This Is The Life						Shari Lewis
7:30	Insight	Lifestyle	Lifestyle	Lifestyle	Lifestyle	Lifestyle	Bill Cosby
8:00	Human Dimension	Our World					Country Crossroads
8:30	Listen	Athletes	Great Churches	In Concert	Invitation To Life	Profiles	
9:00	Journeys in Christian Growth					Our World	
9:30	One In The Spirit	Life Today	Life Today	Life Today	Life Today	Life Today	La Vida Hoy
10:00	Bobby Jones						
10:30	Praise Song	Cope	Cope	Cope	Cope	Cope	In Concert
11:00	Our World						Our World
11:30	Down Home USA	Lifestyle	Lifestyle	Lifestyle	Lifestyle	Lifestyle	Insight
12:00	Country Crossroads	In Concert	Athletes	Great Churches	Our World	Country Crossroads	This Is The Life
12:30			Our World		Profiles		
1:00	La Vida Hoy	Life Today	Life Today	Life Today	Life Today	Life Today	Saturday Cinema
1:30							

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David C. Aker  
Pulaski



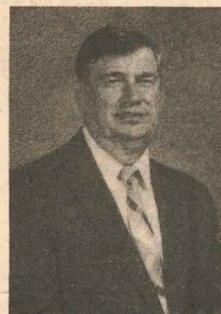
Harold W. Barnes  
Liberty



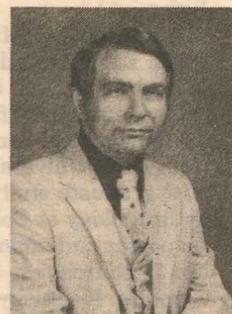
Delores & Allen Baugh  
Severns Valley



Russell F. Bennett Jr.  
Long Run



Ralph Benningfield  
Little River



Charles R. Blair  
West Kentucky

*Introducing...*

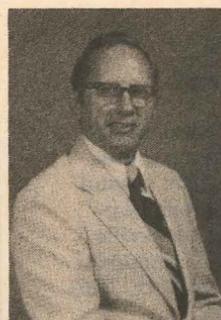
*Kentucky Baptist*

*associational*

*directors*

*of missions*

*Pictures unavailable for:*  
William Harrill, Shelby County  
Hurstie Laxton, Tate's Creek  
W. O. Wilham, South District  
Charles Young, Greenup



W. Ken Forman  
Bracken



Harold L. Greenfield  
Caldwell-Lyon



John F. Pate  
Pike



Harold G. Polk  
Elkhorn



Jesse B. Sebastian  
Casey Co., Lincoln Co.



Thomas L. Shelton  
Ohio County



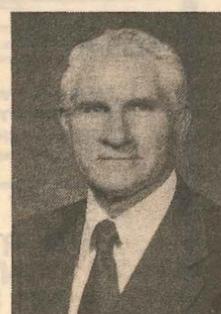
Louis W. Shepherd  
Freedom, Russell Co.,  
Wayne Co.



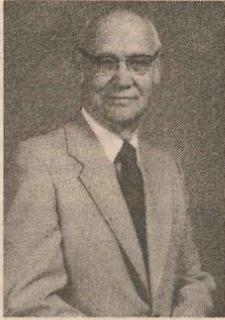
Terry M. Sills  
Blood River



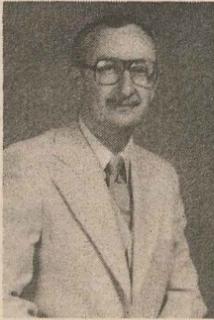
Carline Spears  
Allen, Monroe



George A. Stack  
Wayne Co., Ten Mile



Roy E. Boatwright  
Franklin



Gordon B. Brown  
Bell



J. V. Case Jr.  
Davies-McLean



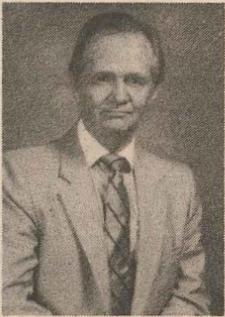
James E. Casey Jr.  
Russell Creek, East Lynn



Frank Dorris  
Warren



John East  
Ohio River



Eutre N. Hammett  
Lynn



Charles Hedrick  
Rockcastle



J. D. Herndon  
Nelson



Leslie M. Huff  
Green Valley



George A. Jones  
Northern Kentucky



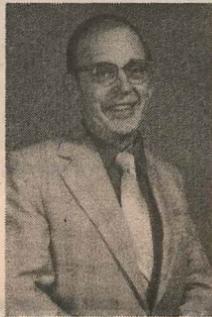
Janus E. Jones  
Mt. Zion, South Union



Randall Jones  
Boone's Creek



Harold Lee  
Henry Co., White's Run



Tom Lewis  
West Union



Ralph T. McConnell  
Christian County



Donald G. McGuire  
Enterprise



A. L. Meacham  
Sulphur Fork



Harry F. Meadors  
McCreary County



Nasby C. Mills  
Upper Cumberland



Alton Mitchell  
Ohio Valley



Eugene Reynolds  
Bethel, Logan



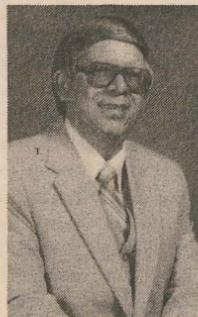
Hughlan P. Richey  
Little Bethel



Lynn P. Robbins  
No. Concord, Lynn Camp



Richard D. Robbins  
Blackford, Breckinridge



Phillip E. Rosenbaum  
Three Forks



James W. Watt Sr.  
Muhlenberg



Bill C. Wells  
Gasper River



Elmer A. Wiley  
Booneville, Irvine



Calvin Wilkins  
Graves County



Billie C. Wright  
Laurel River

# Kentucky DOMs being asked to go to Kenya

The Kentucky Baptist Convention is the only convention participating in a partnership with the Foreign Mission Board to encourage every director of missions in the state to participate in such a three-year project. The encouragement will be more than verbal since the funds being allocated for the Kenya-Kentucky partnership will include an amount up to one-half (not to exceed \$1000) of the travel expenses for each Kentucky director to participate in the project.

According to Bill Marshall, executive secretary-treasurer of the Kentucky Baptist Convention, this support not only affirms the importance of the work of the directors of missions in the state, but reflects the seriousness with which Kentucky Baptists espouse Bold Mission Thrust.

"The impact upon Kentucky Baptist life by such a widespread participation is predictable," he said. "Every association in our state will become even more conscious of the world mission of God and our role in it. The spiritual implications are enormous."

According to Bob Jones, coordinator of the Kenya partnership, excitement and appreciation have already been expressed by the directors of missions. In fact, he said, some are already planning to be among the "first wave" of volunteers to travel to the east African country in 1985.

Marshall emphasized that these funds are not just to provide a trip overseas. Rather, each director participating in the project will share his skills with others and participate in personal witnessing as a part of a team related to the various projects being designed.

Marshall also indicated his own excitement and appreciation to Kentucky Baptists for providing the approval and financial base for such a promising "spiritual adventure" as Kentucky Baptists expand their horizons in Bold Mission Thrust.



Six hundred and sixty Kentucky Acteens and their leaders attended the NAC. Representing the Kentucky Baptist Convention, the girls marched in a parade down Main Street which kicked off the NAC activities.

Kentucky was the seventh largest state delegation. Hannah Holtzlaw of First Baptist Church, Pineville, spoke at the Stuidact recognition service representing Queens with Scepters across the country.

"Heart to Heart, that's our style" proclaimed the awarded as prize to Acteens who mastered the Quiz and Answer video game during the NAC. Sights and Sounds of Missions offered the girls a chance to feel something about missions. Games, displays, pin hook-ups and real live missionaries helped make missions exciting and fun for the more than 14,000 Acteens and their leaders who attended the convention.



# "They shall mount up with wings as eagles"

by Carol Sisson Garrett

"Come Celebrate Jesus" was the invitation sung by popular Christian vocalist Cynthia Clawson to over 14,000 teenage girls gathered July 18-21 in Ft. Worth, Tex. for the National Acteens Convention (NAC).

From the convention's kickoff parade down Main Street in Ft. Worth to the last session's gala balloon drop, the girls whooped, hollered, sang and clapped in spontaneous celebration of their love for Jesus and each other.

Sponsored by Woman's Missionary Union, auxiliary to the Southern Baptist Convention, NAC attracted girls from almost every state and three foreign countries.

Acteens is the WMU missions education organization for girls in grades 7-12 or ages 12-17.

The four-day meeting provided a unique opportunity for the teens to experience missions inspiration and growth in personal missions commitment firsthand.

"These Acteens have the potential of leaving here with greater commitment not only to missions but to a deeper Christian lifestyle," said Marti Solomon, national Acteens consultant for WMU.

Activities included specially designed Bible studies, youth issues conferences,

sessions featuring missionary speakers and mini concerts by Christian musicians.

Events and activities were geared to incorporate the convention theme, "Soaring." Girls were challenged to "soar" in their daily life.

The theme was based on Isa. 40:31, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Home missionary Mildred McWhorter drew a standing ovation when she talked as "friend of friend" with the audience. Mrs. McWhorter captured her listeners by paralleling her own teen Christian struggle with theirs.

"I loved him (God) and I did trust him. I wanted to be the kind of person he wanted me to be, but I wanted to be me at the same time and I did not realize that God wanted me to be the kind of person he had made me and use the kind of personality I had to serve him and to enjoy soaring for him," she said.

Lucy Wagner, missionary to Korea, reminded the teenagers that God's pattern includes "first preparation, then waiting, and then soaring."

Almost 1000 girls particularly interested in full time missions work attended a reception for career missions vol-

unteers.

Home and foreign missionaries were available to talk with the girls individually, along with Home and Foreign Mission Board personnel and WMU staff members.

Each day Acteens explored a different question in Bible study. They discussed such questions as "Why God?" "How Does He Help Me Live?" and "Where Do I Go From Here?"

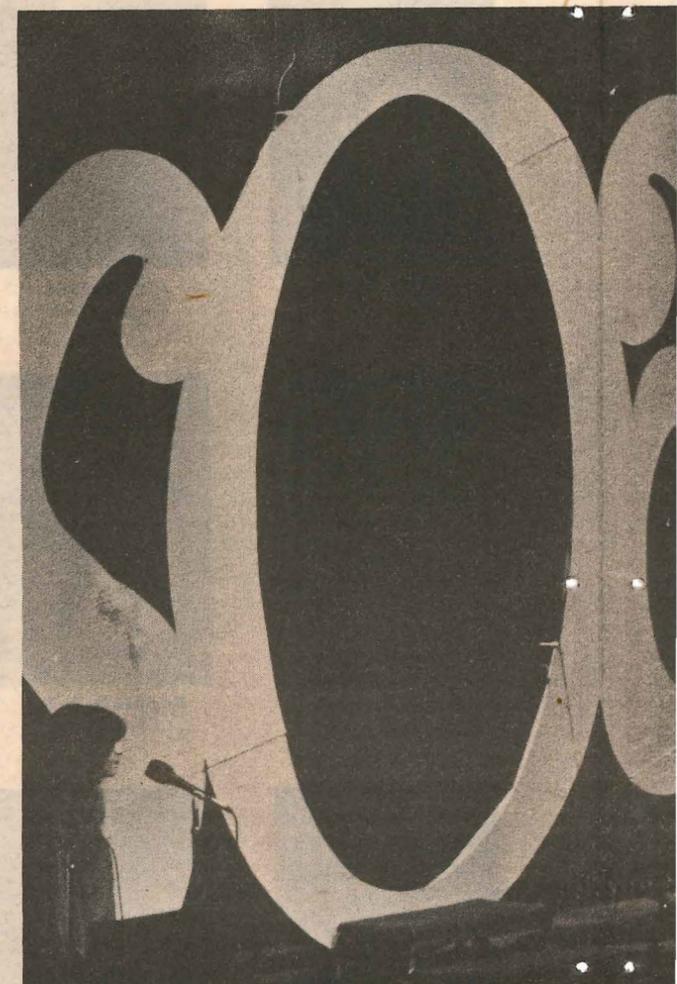
Afternoon issues conferences were also high on the NAC agenda. Girls chose from 10 conferences and discussed such topics as parents, substance abuse, peer pressure and sexuality.

Sights and Sounds of Missions, a missions carnival type activity, provided some of the convention's more colorful missions experiences. Sights and Sounds gave the girls hands-on activities to explore Southern Baptist missions.

The most powerful pull for commitment came in a moving candlelight ceremony that included all 14,000 girls, each girl holding a lighted candle.

Wendell Belew and Marge Caldwell led a program calling the girls to serious examination of their own commitment to Christ and missions.

More than 800 girls responded with professions of faith, commitment to career missions and rededication.



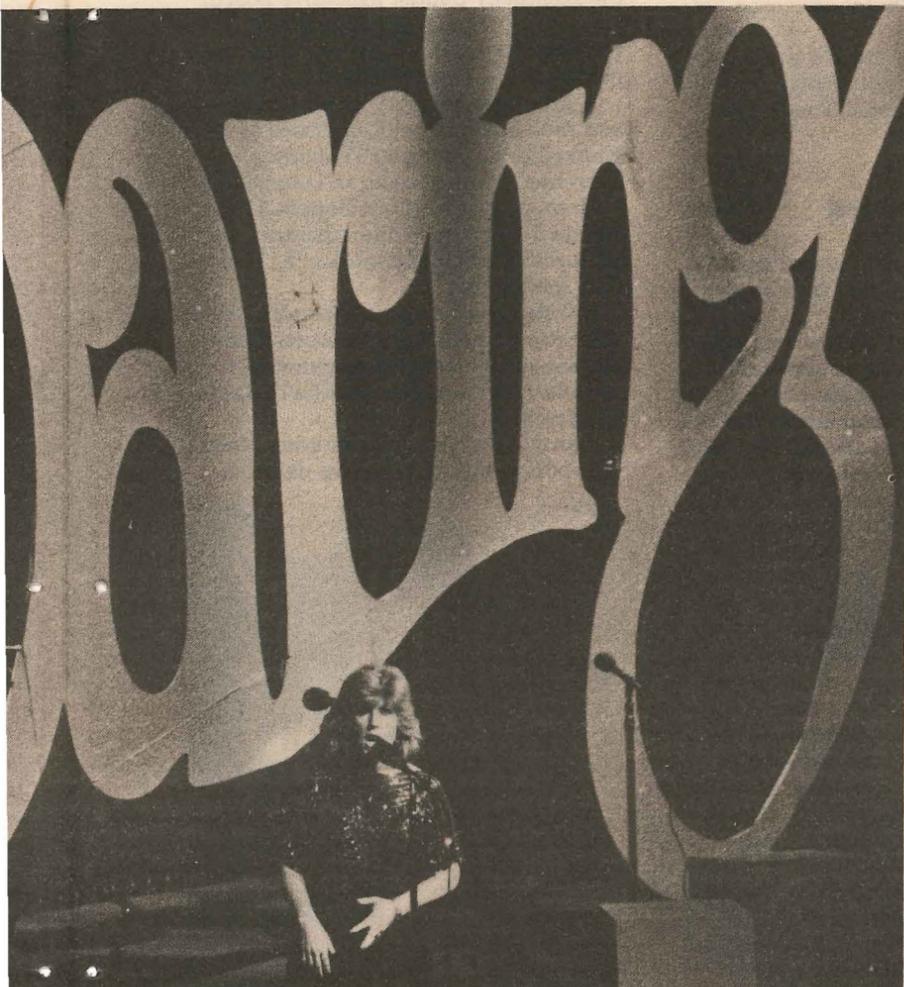
"Come celebrate Jesus" beckoned Cynthia Clawson, a Christian entertainer from Louisville, as she sang during the NAC. Mrs. Clawson and other musicians

claimed the poster entered the Question AC. Sights and a chance to see and s, displays, phone helped make mis- an 14,000 Acteens onvention.

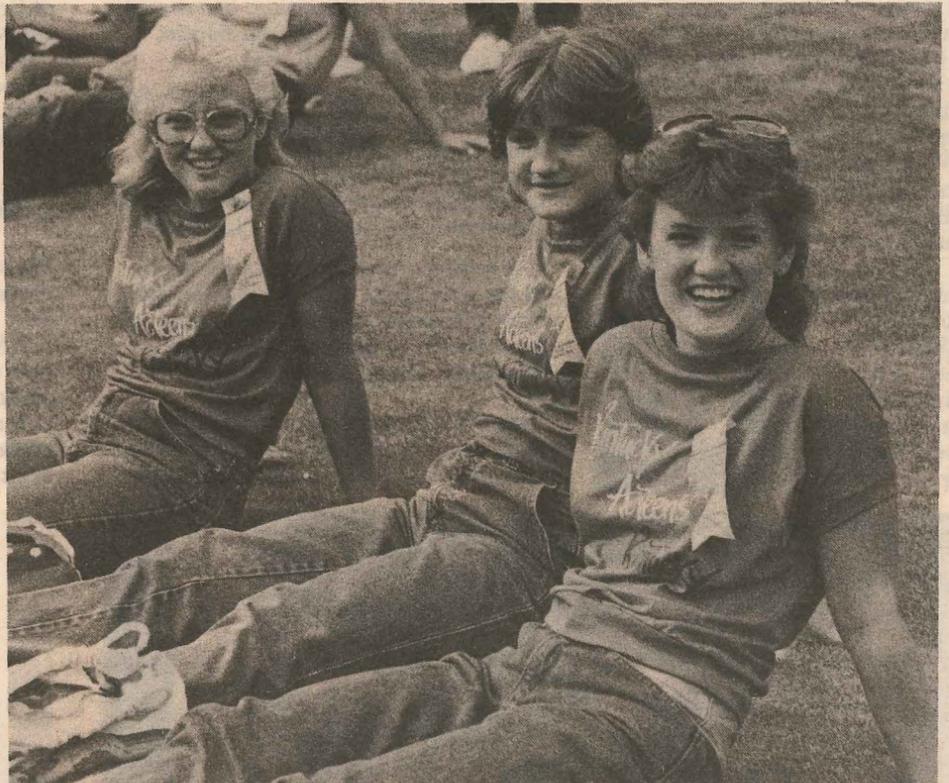


One candle joined with 14,000 others can light an entire area. One Acteen's life lived for Christ can light an entire area. One Acteen's life lived for Christ can be joined with others to tell the world his gospel. Girls attending the NAC renewed their commitment to carrying Christ's message.

# les ...” - National Acteens Convention 1984



joined 150 home and foreign missionaries and missions personnel participating in the convention.



In a rare quiet moment three Kentucky Acteens took a break from the busy schedule at the NAC. Tammy Baker [l], Monica Merida [c] and Erika Merida are members of Locust Grove Baptist Church, Barbourville.

wson, a ng sians

# mountains to the mississippi

## ordinations

Jim Lee was ordained to the ministry at Dyer Hill Baptist Church, Ohio River Association, July 22.

Ken Hansel was ordained to the deaconate at Oak Ridge Baptist Church, Northern Kentucky Association, June 24.

Mike Rodgers was ordained to the ministry at Barren Run Baptist Church, Severns Valley Association, July 15.

Steve Hadden, former pastor of Gilead Baptist Church, Severns Valley Association, brought the sermon. Bob Durham, current pastor of Gilead, delivered the charge.

James Allen Meade was ordained a deacon at Grace Baptist Church, Pike Association, July 29.

## Pastor Joe Brown resigns Whitesburg; goes to Charlotte

After almost 10 years of ministry in eastern Kentucky, Joe B. Brown resigned as pastor of First Baptist Church, Whitesburg, Three Forks Association, to become pastor of Hickory Grove Baptist Church, Charlotte, N. C. His resignation became effective July 30.

From 1975-80, Brown was pastor of Cumberland Baptist Church, Pine Mountain Association, and a student at Southern Baptist Theological Seminary, Louisville.

After graduation from Southern he became pastor at Whitesburg and while there was a member of the state executive board and committee on committees as well as holding several associational positions.

Under Brown's leadership First Baptist of Whitesburg established a child care center in 1982. He also conducted a daily radio broadcast three years.

Brown is married to the former Teresa Martin of Damascus, Va. They have three children, Christa, 12, Hope, 8, and Timothy, 4.



## personnel

Jeff Day, pastor of Immanuel Baptist Church, Severns Valley Association, was honored with a surprise Pastor Appreciation Day July 8. Guest speaker for the event was Skip Snyder, coordinator of Christian education at Glen Dale Children's Home.

Curtis Monday resigned as pastor of Central Grove Baptist Church, Freedom Association, to accept a position at Oneida (Ky.) Baptist Institute.

Mike Winters resigned as minister of education and youth at First Baptist Church, Benton, Blood River Association, to become pastor of Bethabara Baptist Church, Daviess-McLean Association. He begins his new position Aug. 26.

Winters is a graduate of Furman University, Greenville, S. C. and Southern Baptist Theological Seminary, Louisville.

He and wife Teresa, also a graduate of Southern, have one son, Brandon.

Emery Kinslow is now pastor of Knoxes Creek Baptist Church, Lynn Association.

Dan Bruce resigned as minister of music at Calvert City Baptist Church, Blood River Association, to accept a similar position in Litchfield, Ill.

Don Spindleman accepted the call to pastor Lighthouse Baptist Church, Blood River Association.

Dewayne Martin assumed duties as minister of music and youth at Columbia Baptist Church, Russell Creek Association, Aug. 1.

Ronald D. Sisk, director of program development for the Southern Baptist Christian Life Commission, has accepted the pastorate of Tiburon Baptist Church, San Francisco, Cal.

Before going to the CLC in 1982, Sisk was pastor of Forks of Elkhorn Baptist Church, Midway, Franklin Association. From 1973-75 he was instructor of history and political science at the University of Arkansas at Pine Bluff.

A native of Texas, he is a graduate of the University of Arkansas and New York University and holds two degrees from Southern Baptist Theological Seminary, Louisville.

Rickey D. Hatley resigned as minister of youth at High Point Baptist Church, Graves Association, to enrol at South-

ern Baptist Theological Seminary, Louisville, this fall.

Alfred Cobb is pastor of High Point.

Lawrence Phipps, pastor of Franklin Crossroads Baptist Church, Severns Valley Association, since 1980, has resigned to accept the pastorate of First Baptist Church, Oneonta, Ala.

William C. Stooksbury resigned as pastor of First Baptist Church, Taylorsville, Long Run Association, effective Aug. 25, to become pastor of Baker's Grove Baptist Church, Mt. Juliet, Tenn.

David M. Gardner (see photo) resigned as pastor of First Baptist

Church, Hopkinsville, Christian Association, effective in late August. He spent seven years in that post.



Gardner

Doyle Eddings was called as pastor of New Bethel Baptist Church, Caldwell-Lyon Association. He left the pastorate of the mission of First Baptist Church, Hopkinsville, Christian Association, to accept the position.

He was formerly pastor of Henderson Memorial Baptist Church, Christian Association, and Keck Avenue Baptist Church, Lynn Association. He was also minister of music at High Point Baptist Church, Graves Association; Grace Baptist Church, Lynn Association; and Ninth and O Baptist Church, Long Run Association.

Mark Boes was called to the pastorate of Cecilia Baptist Church, Severns Valley Association.

A native of Berea, he is a graduate of Berea College. He is currently a student at Southern Baptist Theological Seminary, Louisville.

## congregations

Waco Baptist Church, Tates Creek Association, celebrated its 125th anniversary June 24.

After the morning service and a potluck dinner, an afternoon service included a slide presentation covering the church's history, special music and remarks of two former pastors, Gifford J. Walters and John S. Gaines.

The congregation is currently planning to expand its sanctuary, which now has a seating capacity of 300.

Fred A. Livingood has been pastor of Waco since 1971.

Pleasant View Baptist Church, Russell County, will celebrate its centennial anniversary Sept. 2.

The service will begin at 10:30 a.m. and continue through the day. Pastor James C. Porter and members of the congregation are asking those who have horses, wagons and buggies to bring them and to dress in clothing like that of the late 19th century.

The Pleasant View congregation meets in the only log church building known in Kentucky. Donations are currently being taken for erecting a historical marker on the church grounds the day of the celebration. Those interested should mail contributions to Porter at Rte. 7, Box 153, Russell Springs 42642.

Sorgho Baptist Church, Daviess-McLean Association, recently observed its 100th anniversary with special services.

Pastor Denzil Probus reported two decisions at the close of the special service that included preaching, testimonies and a review of the church's history.

## Baird leaves Corinth; to pastor FBC, Hazard

For Ben Baird, July 22 was the last Sunday of over a decade of pastoring Corinth Baptist Church, Laurel River Association.

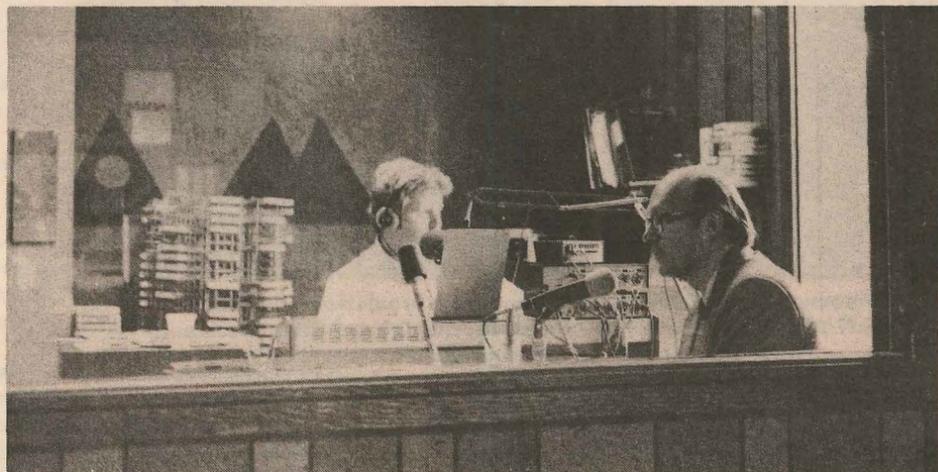
He resigned the Corinth pastorate to accept that of First Baptist Church, Hazard, Three Forks Association.

Baird is currently a consultant for ACTS (American Christian Television System) satellite network. He was on the Kentucky Baptist executive board, is a former trustee of Clear Creek Baptist School, Pineville, and was twice moderator of Laurel River Association.

A graduate of Cumberland College and the University of Tennessee at Knoxville, he pastored Tennessee churches before moving to Louisville in 1966 to attend Southern Baptist Theological Seminary. While a student, he pastored Ghent Baptist Church, Whites Run Association.

During Baird's stay at Corinth, a new educational building was erected and the sanctuary completely renovated. Membership doubled and the budget quadrupled.

Baird is married to the former Velma Newport and they have five children.



Glen Stassen [r], professor of Christian ethics at Southern Baptist Theological Seminary, Louisville, discusses Christian peacemaking with callers on WWEE-AM radio in Memphis, Tenn. on July 9. Stassen was in Memphis June 7-8 at the invitation of Prescott Memorial Baptist Church in preparation for the Southern Baptist Convention Day of Prayer for World Peace Aug. 5. He preached in three churches and made several other public appearances. He is the author of *The Journey into Peacemaking* [Baptist Brotherhood Commission, 1983].



Springfield Baptist Church, Central Association, observed its centennial anniversary with a week long celebration June 17-24. Sunday, June 24, 600 were in attendance for services, surpassing a previous record attendance of 565. All four former living pastors delivered messages throughout the week. Pictured above in front of the church, they include [l-r] Prue H. Kelly, 1951-56; James Hopkins, 1957-63; Robert Oldham, 1963-67; and Lonnie Bradley, 1967-82. At far right is current pastor Brad Johnson.

# Helen Parker:

## She sees with her heart

by Bonita Sparrow

Don't waste your tears on Helen Wallace Parker of Louisville, blind since birth. Her world may be dark but she spends her days shedding light around her.

"My two eyes don't see, but I'm blessed with four others that work really well for me," she said. "They are insight, imagination, ideas and interest—interest in everything and everybody."

Mrs. Parker, who was seen July 30 and 31 on "Life Today" on the ACTS network (seen on channel 36 in Louisville), told the show's hosts one deals with handicaps like hers "by learning to accept yourself as you are, by remembering that God loves you and he created you the way you are for a purpose."

"Life Today" is hosted by Jimmy Allen, ACTS president and creator of the program. He is assisted by Rudy Hernandez, president of the Mexican Baptist Convention of Texas. Primarily a talk show, "Life Today" is designed to help change, from a Christian perspective, what's happening in the world.

"When I was the first blind graduate of Centre College of Kentucky in Danville, I wanted to be a teacher but couldn't get a teaching certificate back then," she said. "Still, God had better plans for me. I spent 42 years proof-reading Braille textbooks for the American Printing House for the Blind in Louisville before I retired in 1979.

"So, you see, I still was helping handicapped people get an education. Now that I have retired, all those books I read have been helpful to me in my

writing career."

Mrs. Parker told Allen she had no idea she would be doing the free-lance writing she currently is doing.

"I have taught Sunday school at Clifton Baptist Church in Louisville for many years. One day I met Lucien Coleman of Southern Seminary (Coleman is now at Southwestern in Ft. Worth) who was writing an article on Sunday school teachers. He was the one who suggested I write some things and submit them to the Baptist Sunday School Board."

Since 1976 Mrs. Parker's material has appeared in approximately 20 Christian periodicals, including twice in WMU's Royal Service magazine. She has written six different times for Open Windows, a small devotional guide, and for the past three years has written a monthly column for Sunday School Leadership. In January 1983 her first book *Light On A Dark Trail*, was published by Broadman Press.

Some of her articles dealt with how to treat blind people in church. Others are devotional in nature. She types her manuscripts in Braille and edits them before typing them on a typewriter with regular type face. Her clever sense of humor shines through them all.

Mrs. Parker broke Allen and cohost Hernandez up on the "Life Today" set while talking about meeting her husband of 43 years, J. S. Parker, on a blind date. "All my dates were blind dates," she announced.

She traveled to the Radio and Television Commission in Ft. Worth for the interview with a companion, Rosa Rodgers, a retired Louisville school teacher. Through Miss Rodgers' eyes



Helen Parker [l], Louisville, told Jimmy R. Allen [r] and Rudy Hernandez how she has overcome the handicap of blindness. That segment of "Life Today," which Allen hosts, aired July 30 and 31 on the American Christian Television System [ACTS].

she "sees" much of the beauty of places they visit.

"People who say blindness is not a handicap are not realistic," Mrs. Parker said crisply after the television interview. "It is a handicap that can be overcome. I think I'm irked most when I ask someone what something looks like and they say, 'I didn't really notice.' If I could see, I would see it all. I worry about people who don't see all the beauty God has made in this world."

But there are some advantages to not having sight. "I can read my Braille books in bed at night without the light bothering someone. We save on the electric bill because we don't turn on lights in our house (her husband also is blind). And I can identify people by associating their names with the sound of their voices."

But she's also bothered by people who realize she is blind, then treat her

as if she were also deaf. One of her first articles dealt with how to treat blind people in church.

"I had several writing assignments from Baptist periodicals when I fell and broke my hip several years ago," she said. "Some of my friends asked me not to give up the assignments, saying they would do them for me. I thanked them but reminded them I had broken my hip, not my head."

While she recuperated from the broken hip the contract for her book arrived and was signed. During that recovery time she wrote the book.

"And now that I have another book in mind, I hope I don't break another bone just to get time to write it," she said. The book in mind but not yet on paper has the working title, "Oh, I See."

Because Mrs. Parker does see. She sees with her heart.

## baptist forum

Moody replies to May's Lick pastor

It was not difficult to see why we Southern Baptists have conflict over the Bible when I read the long letter by David E. Gonnella (June 26, 1984, p. 3). Brother David said at the end: "If I did not believe the Bible I hold in my hands (AV 1611) was the pure, preserved, inspired and absolutely inerrant Word of God, I would step down from my pulpit and never walk into it again. That would be the only honest course of action."

With all respect to the May's Lick pastor I would like to make a brief but simple reply that I hope will be helpful in our use of holy scripture.

The Authorized (King James) Version of 1611 says that Abiathar was high priest when David ate the consecrated bread. The New Oxford Annotated Bible of 1973 has a note on Mark 2:26 which says: "Ahimelech, the father of Abiathar was high priest at that time and gives 1 Sam. 21:1-6 as proof." The NOAB is the most highly recommended study Bible in English. Does this threaten the inspiration and authority of the autograph? Not if one tries to go back to the original, for the note in The Greek New Testament says that the name of Abiathar is not found

in Matt. 12:4, Luke 6:4 and in some very important manuscripts of Mark 2:26.

A second example among many others is Mark 14:68, 72 where it is said at 14:72 in the King James Version that the rooster crowed "the second time" or "twice" after Peter denied Jesus three times. One fanatical inerrantist has argued that it is necessary to believe the rooster crowed twice and that Peter denied Jesus six times. Now what does one say in the presence of such an argument? Any person can look at the New International Version, highly recommended by most scholars, conservatives and liberal. The NIV says some early manuscripts omit "the second time" and "twice." Furthermore, the NIV also says some manuscripts add "and the rooster crowed" at Mark 14:68. It takes only a moment to check the Greek New Testament to see that the NIV has cleared up the discrepancy in the King James Version.

It is not necessary for Brother Gonnella to walk out of his pulpit forever when he confronts these simple problems in the King James Version. He should use some time each day to learn Greek and to thank God that devoted Greek scholars bring us nearer to the autographs each day. What few discrepancies remain are no threat to the inspiration and authority of scripture.

It is not necessary to ignore the facts of history to believe in the inspiration and authority of the scripture. We should at least be as honest as the

editors of The New Scofield Reference Bible of 1967 in a very interesting note on 1 Chron. 11:11.

After giving some factual details, a summary statement says: "God gave us a Bible free from error in the original manuscripts. In its preservation through many generations of recopying, He providentially kept it from serious error, although He permitted a few scribal mistakes."

Dale Moody, Louisville

'Competent exegetes' should share

Southern Baptists are bold to call themselves "the people of the Book." It seems very interesting that in recent discussions regarding the ordination of women and the "Kansas City Resolution" there has been little, if any, appeal to the Book. One finds a great many letters in Western Recorder and other denominational papers full of very emotional arguments (and, no doubt, this is a very emotional issue), yet there have been very few letters which have tried to examine what the scriptures say on the matter. Other than the resolution itself, I have seen nothing of an attempt to interpret the pivotal passages of scripture (such as 1 Tim. 2:9-15; 1 Cor. 11:3; 14:34, 35).

I am well aware that interpretations vary. It is essential, however, that this issue be examined exegetically. It is presumptuous to think that our people already know what the Bible says about the respective roles and functions of

men and women and the nature of ordination.

I would like to suggest that Western Recorder publish a written symposium on the matter of women's ordination and related issues. All sides of the issue should be addressed by competent exegetes of scripture, from each of the theological camps, according to their own viewpoint. They should be given a fair hearing. In this way Kentucky Baptists could be educated to the great number of issues involved in this single problem. Thus, they shall be enabled to come to some biblically based conclusions on the matter.

Before someone replies, "That violates the principle of the priesthood of the believer" (which, unfortunately, has become a popular cop-out today), let me add that I am not suggesting that a person has to take anyone's interpretation for their own. All I am calling for is that our people become more aware of the issue at hand.

In the past, our denominational papers, rather than being so "newsy," sought to teach their readers by publishing articles on various biblical-theological subjects. Perhaps it is time we returned to this helpful practice.

Ben Mitchell, Louisville





**William W. (Bill) Marshall**  
Executive Secretary-Treasurer, KBC  
Box 43433,  
Middletown, KY 40243

## on mission together

### A summer gift

Of the four seasons, none passes faster for me than summer. I recall jotting a few notes in my "journal" that I was yearning, during that cold winter, for the days of summer. Now this summer is mostly behind me. I sometimes make promises to myself that I fail to keep, including a better use of summer months to retreat and "vacate" from the usual stress and strains of an active life.

As I reflect upon this summer my most refreshing event was with my family. We spent four restful days high in the Smokies in a tiny village with dear friends, former Kentuckians, Charles and Carolyn Warford, and their son Bryan.

Our daughter Shawn had looked excitedly forward to whitewater rafting on the Nantahala River. When that day arrived we drove 45 minutes to the station where we would rent the large life raft, paddles and safety jackets and then be transported in an old school bus—life raft on top—to a spot on the river nine miles above our final destination. So the five of us put in, Brian as "helmsman," Charles and I seated with each of the girls. From the beginning we were sprayed with the frigid mountain water. For nearly three hours we journeyed—hilariously exhilarated—mostly over rapids, occasionally

lodging on a hidden boulder and sometimes turning around, out of control, in the middle of a class three rapid. In one of the longer stretches of quiet water, where overhanging trees touched each other across the stream, I realized and consequently whispered to Shawn, "This is a 'first' for you and me. And for what it's worth, neither your brother nor sister has ever done this."

This picture-book journey became uniquely ours—Shawn's and mine—and would be added to our treasure chest of special memories. I suppose dads are more sentimental about things like this than 15-year-old daughters, but for me, at least, that three-hour journey down a nine-mile chute of white water with our "last little one" will make the summer of 1984 unforgettable.

"Thank you, Lord, for a happy, new memory."



**H. C. Chiles**  
Clear Creek Baptist School,  
Pineville, KY 40977

## sunday school lessons

LESSONS FOR AUG. 12, 1984

International Series

### Reform in religion

**2 Kings 18:1-8** It is surprising that such a wicked king as Ahaz should have such a righteous son as Hezekiah. When a man is noted for his terrible wickedness, as was Ahaz, it is seldom that one of his sons is eminent in piety,

as was Hezekiah. That the son did not walk in the footsteps of his father proves one is not limited by heredity.

From early life Hezekiah had a genuine faith in God and a consuming desire to please him. He never questioned the wisdom or justice of God's commandments, but "did that which was right in the sight of the Lord." For that reason "the Lord was with him; and he prospered whithersoever he went."

Hezekiah was 25 years of age when he ascended the throne of the Southern Kingdom, which position he occupied with distinction for 29 years. As it requires much wisdom, tact, patience, courage, determination and energy for any man to lead any nation in the right way for that period of time, apparently Hezekiah possessed these qualities to a remarkable degree.

**2 Kings 19:29-31** When Hezekiah encountered numerous difficulties and discouragements, he prayed earnestly to God for wisdom, strength and direction. Answering his prayers God provided through his prophet the needed encouragement and assurance. That encouragement came through the divine promise of a sign which God was mercifully intending for his people over a three-year period. During the first year the people would eat from the plants that would spring up from what was left in the fields after the previous year's harvest. The second year they would have a similar experience, but the third year they would be able to

harvest from their own planting. God did not have any intention of deserting the faithful remnant.

**2 Kings 20:20** Of Hezekiah's public works the most famous and lasting was the construction of a long tunnel through which water from the spring of Gihon was channeled through hewn rock into a reservoir inside Jerusalem to provide sufficient water for the people.

Life and Work Series

### The conduct of Christians

**Ephesians 4:22-32** Each believer whom Christ has saved has experienced a visible, admirable, thorough and permanent change. He sees, thinks, feels and acts differently from what he did prior to his salvation. The break between the previous manner of life and the new one is to be very definite. Having been brought into the right relationship with God he is under obligation to put off the ways and habits of his former life, when he was in a state of alienation from God and in spiritual ignorance. He is rightfully expected to practice and to exemplify the Christian virtues.

The believer is commanded to be continually "renewed in the spirit of the mind." That means not only to be fed when famished but to come daily to a bountiful table, not only to sleep when at the point of exhaustion but

daily to seek rest and renewal of strength through living in intimate fellowship with the Lord.

In this passage of scripture God made it clear that it is the duty of every Christian to eliminate certain carnal things from his life. In the list he was told to:

1. Put away lying (verse 25).
2. Put away anger (verse 26).
3. Put away corrupt speech (verse 28a).
4. Put away all that grieves the Holy Spirit (verse 30).
5. Put away all unkindness (verse 31).

God requires each of his children to be right in his relationship with him and with his fellowmen. By his words and his deeds the Christian is to prove to those who observe and associate with him that he is different from the unsaved.

**Ephesians 5:1-2** Inasmuch as Christians underwent a tremendous transformation when they became the children of God, they should manifest the difference in their manner of living. They are admonished to walk lovingly as they attempt to exemplify that they have become the recipients of the divine nature and to have an earnest longing to follow the example of their wonderful savior and Lord by caring enough for others to help them cope with their problems whatever they may be. It is their joyous privilege to encourage other Christians to overcome their besetting sins, in and through the enabling strength of the Lord.

## 'Seek peace, and pursue it'

by Ronald D. Sisk

(Psalm 34:14)

"Do you want to live a long life? Do you want to enjoy the time you have? Then seek peace, and pursue it," the psalmist says. But the word "peace" itself makes sparks fly these days. What kind

of peace? Peace through surrender? Peace through strength?

"No, peace through righteousness," the psalmist answers. The word "righteousness" may also be translated "justice." Whether we experience peace or not is intimately connected with how we behave toward God and other people.

The world was shocked in the fall of 1983 when the Soviets shot down an unarmed Korean airlines carrying 269 civilians. In the wake of the shooting, Soviet-American relations grew icy. The lesson was clear. Peace depends upon righteousness or justice, injustice is peace-destroying.

Shalom is what we seek. The Hebrew word for peace means wholeness, physical and spiritual well-being. Shalom is made possible when people are treated with justice, when basic human rights are respected, when political and spiritual freedom is genuine.

Everyone wants peace. We can all agree on that. The psalmist reminds us

we must work for conditions which make peace possible. The Day of Prayer for World Peace is an opportunity for Southern Baptists to make prayer for peace a regular part of our agenda. Yet, just as we pray for foreign missions and help bring our prayers to reality by giving and going, so also we must add efforts for justice to our prayers for peace.

We cannot pray for the salvation of the world and fail ourselves to bear witness to Jesus Christ. Neither can we pray for the peace of the world without committing ourselves to "seek peace, and pursue it."

Sisk, director of program development for the Christian Life Commission of the Southern Baptist Convention, coordinates the agency's programs of education and action related to peace with justice.



**Leon Simpson**  
President  
Clear Creek Baptist School  
Pineville, KY 40977

## clear creek comment

### Good ground

I reread chapter 13 of Matthew's gospel recently. I feel we should retitile the parable found there called "The Sower and the Seed." It is my conviction that it is a parable of the "ground." There are not different kinds of "sowers" or different kinds of "seed" but different kinds of ground graphically discussed in this parable.

One reason I am very interested in the earth these days is that I have been watching a huge (builders call it a D-9) dozer cutting into one of our mountainsides and moving huge mounds of dirt on the site of our new family life center. I have watched this huge machine cut into brown, red, gray and even carbonaceous strata of

earth.

All of this activity is to insure that we build our family life center on good ground. Our official groundbreaking recently was a thrilling event culminating months and years of planning and praying.

The Bible speaks of many different kinds of ground. There is cursed ground (Gen. 3:17), holy ground (Ex. 3:5), dry ground (Ps. 107:33) and fallow ground (Jer. 4:3). In Matt. 13, Jesus spoke of the "wayside" (where the ground was so beaten down and hard the seed could not penetrate), "stony places," earth covered with thorns and thistles and what our Lord called "good ground" (verse eight).

This passage reminds me of what Clear Creek Baptist School is all about. The original purpose for which this school was founded was to find men whose hearts God had prepared and help them to train for the ministry. God

is the divine sower of the greatest message this world has ever heard. As Christians, we are all his helpers to scatter the seed all over the earth. Some will hear the Word, understand it, receive Christ as savior and Lord and bear fruit.

At Clear Creek we are looking for people like this whom God has touched for full time Christian service. They are the "good ground" on which our school is built. More than 1100 graduates of Clear Creek are producing 30-fold, 60-fold and 100-fold fruit for our Lord all over this land. They represent the "good ground" our Lord commended.

"Long have I sought, and little found as yet

Beyond this truth: that Love alone can make

Earth beautiful, and life without regret!"

— Arthur Stringer



**Barkley Moore**  
President  
Oneida Baptist Institute  
Oneida, KY 40972

## oneida journal

### Awakened by a pistol

of our most beautiful young ladies woke up many times as a younger girl with her father shooting into her pillow. Can you imagine being awakened in such a fashion?

Needless to say, the girl has some hearing loss and other problems because of her father's behavior. Of course, she has long since been removed from his tender care, but there will be lifetime scars.

Oneida is now her home.

For so many, Oneida is much more than a home-away-from-home. It is home. Also, while home to so many, we are also a school with all of our teaching staff living on the campus with the students the year round. This staff, the majority of whom are married and have growing children, help provide a home-like atmosphere.

The majority of our students come from normal and stable homes. But many of our students have lost parents by divorce or by death.

Just a few years ago I sent for our pastor and together we told a husky 16-year-old boy that his mother, to whom he was very close, had died earlier in the day of a heart attack at the age of 38. Two years ago I had to send for one of our smallest boys and stand by as a grandfather by telephone told him of the death of his mother and four-year-old sister in a car wreck. He fell into my arms in a fit of grief. We have been through so many such experiences in our work here.

Wakeup time—and a pistol shot into the pillow by your sleeping head. One

We have two lovely mountain sisters, one with us nearly a year. Four years ago their father and mother were shot to death by a drunken neighbor. They fled their home into the woods thus saving their own lives. One of the girls carried a nine-month-old baby to safety. The younger of these girls is a radiant Christian today. The other's salvation still needs to be prayed for.

Divorce is a growing problem in American society. Four out of 10 children live in a single parent home during a part of their teenage years. The single parent, guardian of the children, almost always has to work as well as be father and mother, cook, housekeeper, washperson, chauffeur, etc. For many the strain is too much. Not having a father or a mother in the home has a very destructive effect on the personality of many children. Many a teenage boy, without a father, needs male discipline and influence to grow into well adjusted manhood. Many a girl needs a "father" image. Many girls and boys need the thoughtfulness and love of a "mother" figure. Oneida's staff members meet this need in many young lives at a very critical time in their lives.

Five years ago a mother and father had divorced. On Father's Day that year the father walked several blocks to his former home, rang the doorbell and shot his former wife as she opened the door. Stepping across her lifeless body, he shot his only son several times,

called the police to report the killings and then killed himself thinking he had destroyed the entire family. His call however saved the boy's life. The police arrived just in time to save him from bleeding to death. That young man bears the scars of the bullet wounds in his body today. Much more serious are the emotional scars of such an experience that awful morning. In the years we worked with him his roommates were often awakened by his screaming out or moaning in his sleep.

Another of our boys saw his mother commit suicide. He is one of our most stable young people today though he had many problems and much insecurity when he first came to us.

Last week four young men arrived from one of the largest and most crime ridden cities of our nation. They are, in effect, "refugees" . . . refugees from the violence of a large city school. They and their parents reported that three students had been killed in their school by fellow students during the course of the year. Several boys had not gone to the school part of the year out of understandable fear. They are all fine Christian young men, very active in a Southern Baptist church in that northern city.

Yes, we live in a violent society. I realize the above has made depressing reading. But each is a true story about flesh and blood boys and girls.

Reprinted from July 7, 1982

### We all need roots



**Eldred M. Taylor**  
Executive Director  
10801 Shelbyville Road  
Middletown, KY 40243

## homes for children

My pastor preached on the above theme last Sunday. As I continue to think about his message I have some related thoughts to share. Plants have roots, trees have roots and people have roots too. Roots give strength and stability, thus making them very important to life.

Often we plant flower and garden seeds in a small seed bed or pot to get them started. In specially prepared

soil, they grow easily and develop good root system. However, if left in the sowing bed or pot, they become crowded, spindly and weak. The roots do not have enough room either. Therefore, we pull the plants (uproot them) and transplant them where they have room to grow and develop a strong root system for food and support.

Even though the above system works, it is a shock to the plant when it is uprooted and transplanted. There will be a period of wilting and growth is interrupted. Unless the plant is watered and set properly, it will actually die as a result of the move. If the plant is transplanted more than once, it suffers each time there is a change.

There are a lot of children and youth who are having serious problems where they live. Some are in some part of a broken family, some are in an abusive environment, some are being severely neglected. All of this means that their root system is hampered, their educational, emotion and spiritual growth is

stunted and there needs to be some transplanting.

When a youth is transplanted into Baptist Homes for Children, we try to provide a growth experience. First, we provide tender love and care. This care includes their needs in areas of physical, educational, emotional, social and spiritual well-being. Then we provide guidelines and discipline designed to help them learn to make good decisions. Also, while youth live with us, establishing roots and growing, we work with families in the hope that family roots can grow and youth can return to their own home. When that is not possible we continue to grow their roots firmly in good spiritual soil until they can be transplanted into a foster home or go out on their own.

We all need roots. We are helping young people establish a good root system. As Kentucky Baptists continue to pray for us and support us they, too, are putting down roots in the name of Jesus Christ.

# baptist news in brief

## Seminary president Leavell says missions demand SBC loyalty

Denominational politics threaten to unravel Southern Baptists' programs of mission support and preempt the denomination's efforts to reach the world with the gospel, the president of New Orleans Baptist Theological Seminary warned.

Denominational infighting has resulted in a move away from missions and evangelism and brought the Southern Baptist Convention's Cooperative Program, the denomination's unified budget, under attack, said Landrum P. Leavell in an address to participants attending Home Missions Week at Glorieta Baptist Conference Center.

"The Southern Baptist Convention may stand at the point of no return and the decisions we make from this moment on will determine whether or not this denomination remains viable or if it will be fragmented and become useless in the kingdom of God in the future," he said.

Leavell leveled charges against factions in the denomination vying for power and said political games have no place in the church.

"This denomination was born in the fires of evangelism, it has been nurtured in a love for the scriptures and we grew in strength through missions response to lost multitudes," noted

Leavell. "When we become introverted and begin thinking more of maintenance than we do of missions, we're moving in the wrong direction.

"We'll either reaffirm our commitment to evangelism and missions—reaching people—or we can consign our successors to mediocrity and obscurity," he said. "We shall either harness the vast resources of our denomination in a new thrust to claiming this world for Jesus Christ, or surely we shall be divested of our glorious opportunity and our sacred responsibility."

The denomination reflects a trend in American society, he added, saying the United States stands at a crossroads. "We'll either look to the rock from whence we were hewn and return to the strong massive foundation of Christian morality founded by our forebears," cautioned Leavell, "or we'll wallow and disappear in a quicksand of permissiveness and relativity, in easy credits and deficits, in low morals and high crime rates and double-digit inflation and recession until ultimately we'll be consigned to the graveyard of fallen nations."

Leavell noted several mainline denominations have declined as they strayed from a conservative biblical base, but since Southern Baptists have

been and remain Bible-believing people—as long as differences in doctrine do not compromise the deity of Christ or include "a denial or refutation of the Word of God"—there is room "for latitude in our doctrinal belief."

But some in the denomination insist on uniformity of belief, which violates individuals' rights to be directed by God, said Leavell. "We must be unashamedly doctrinal without becoming argumentative," he said. "We need to keep in mind that there is the slightest possibility that we may be wrong" (about what we believe).

Demanding unity of belief might be an insistence "that others believe something isn't right," he suggested.

Under the guise of doctrinal purity,

some have withdrawn from the SBC but continue to harangue the denomination's structure and program, leaving the convention battletorn and divided, said Leavell.

He offered little sympathy for those who stand outside and throw stones at the denomination and charged that cooperative efforts have been the success of the 14 million member denomination.

As a young seminary student Leavell made a commitment to work through the Southern Baptist Convention and tie his life "to something that was not going to die when I did." He said the Cooperative Program, Southern Baptists' unified budget, enabled him to go to college and seminary and still offers Southern Baptists the best educational and missions support.

"If we continue to water down our identity with a large number of graduates serving churches in our denomination who are not graduates of our seminaries then it isn't going to be very long until Southern Baptists will have lost their distinctiveness entirely," he said.

### MUSIC EVENT OF THE YEAR

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## Pastor-Wife retreat set for Aug. 13-15 at Cedarmore

"Family life stages and ministry" will be one of four topics discussed at the annual Pastor-Wife Retreat slated for Aug. 13-15 at Cedarmore Baptist Assembly. The event is sponsored by the Family Ministry and Church Administration Department of the Kentucky Baptist Convention.

Bill and Deana Blackburn will lead three sessions on the subject during the three-day retreat. Blackburn, a native of Kentucky, is pastor of Trinity Baptist Church, Kerrville, Tex. He has authored several books and been involved with his wife in studies of life stages and their impact on the pastor's family.

Felix Montgomery, a career guidance consultant in the Church Administration Department of the Baptist Sunday School Board and a former Kentucky pastor, will lead sessions on "Anger and Authority in Ministry." Discussion will cover the issue of the authority granted in the call to ministry and how the minister handles it. Special attention will be given to anger that results when others do not recognize the minister's authority.

Montgomery's wife, Shirley, will lead sessions titled "Growth Steps for Ministers' Wives." She will guide participants in examining the common issues

and goals of being a minister's wife, how the minister's wife can be accepted for who she is, expectations and recognizing and handling feelings. Mrs. Montgomery, a Kentucky native and a graduate of Campbellsville College and Western Kentucky University, is author of the newly published *A Growth Guide for Minister's Wives*.

"Dealing with Conflict" will be the topic for sessions led by Bill Treadwell, pastor of Faith Baptist Church, Georgetown. Coauthor of the book *Conflict Ministry in the Church*, Treadwell will guide participants in developing conflict resolution skills.

Cost for two nights' lodging and six meals during the retreat will be \$74 per couple in Boone Lodge and \$70 per couple in a motel. Rooms are also available for groups of two (\$42 per person), three (\$40 per person) and four (\$37.50 per person). Reservations can be made by sending a \$5 deposit to Cedarmore Baptist Assembly, Rte. 1, Bagdad 40003.

The retreat will begin with an opening session at 2:30 p.m. Aug. 13 and end with lunch Aug. 15.

More information is available from Family Ministry and Church Administration Department, KBC, Box 43433, Middletown 40243, (502) 245-4101.

## SIXTH ANNUAL GEORGETOWN COLLEGE YOUTH CHOIR DAY

...a tandem treat directed by Professor Tony Whitfield

Saturday, September 29, 1984

Young musical talent from a two hundred mile region around the campus singing four great anthems and Georgetown College's Chorale, returned from recent appearances in Europe, offering a mini-concert.

Another big event for the talented and dedicated young singers.

Write Georgetown's Steve Cook, today, and let him help you make plans for a memorable day.

Georgetown College  
Georgetown, Kentucky 40324  
Phone: 502-863-8041



Bill and Deana Blackburn



Felix and Shirley Montgomery

# The many faces of church music

Story and photos by David Haywood

The ways music is being used in Baptist churches today are as varied as the faces of the people making the music.

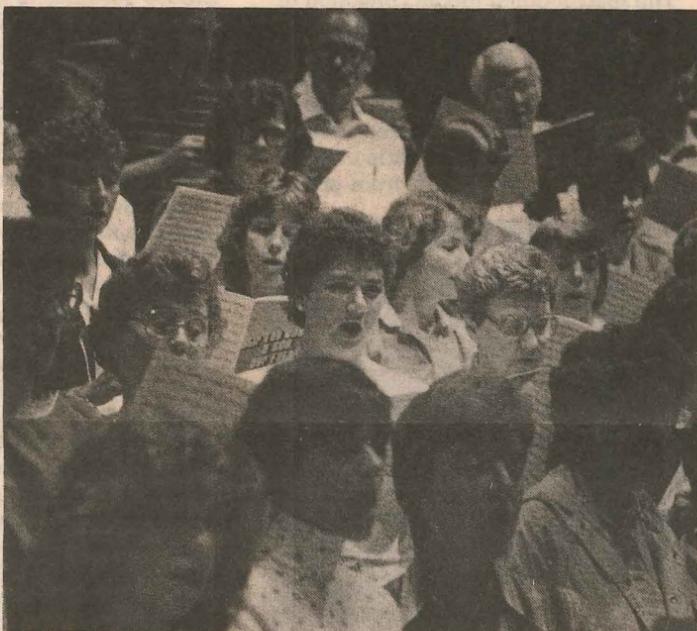
Singing is still number one, but there are now bands, orchestras, woodwind, brass and string ensembles, handbells and recorders, just to name a few.

Making a joyful noise is taken quite literally as Baptists use these many ways to worship God through music.

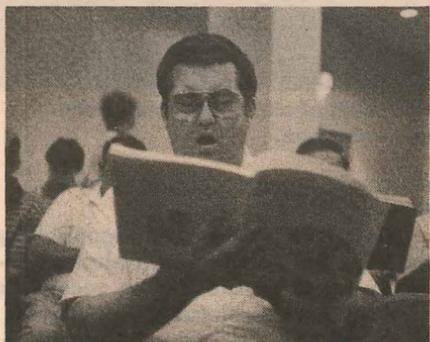
During the Church Music Leadership Conference at Ridgecrest Baptist Conference Center, Ridgecrest, N. C., participants were given the opportunity to increase their musical skills. Classes were offered in organ, piano, brass, handbells, singing, orff, autoharp and woodwinds, in addition to orchestra, band and numerous choirs.

This summer more than 9000 Southern Baptists are expected to attend four Church Music Leadership Conferences at Ridgecrest and Glorieta.

The conferences are sponsored by the Church Music Department of the Baptist Sunday School Board.



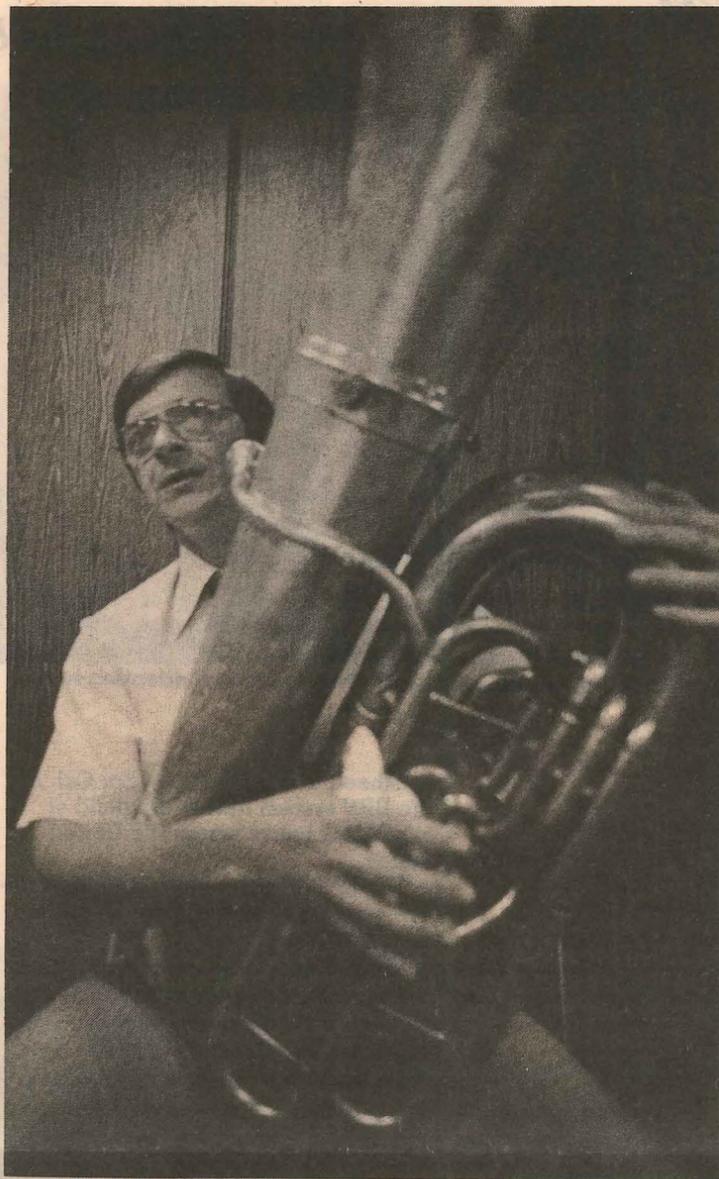
The conference choir offers singers opportunity to read new music and participate in conference worship services.



Singing is still the most widely used form of music in Baptist churches.



Kelli Adams concentrates on her music during an outdoor concert. Miss Adams is from Valley Baptist Church, Lutherville, Md.



Sam Kent from First Baptist Church, Scottsville, Ky., looks to the director for instructions during a rehearsal.



Carol Frink from Charleston Heights Baptist Church, Charleston, S. C., keeps a watchful eye on her music.



# Cumberland College library

*Among the best in the nation*



Cumberland reference librarian Jan Chesser [left] gives individual attention to a Cumberland student.

by B. J. Canupp

Combining the best traditions with the latest innovations, the Cumberland College library is probably the most completely up-to-date small private college library in the southeastern United States, thanks to generous gifts from two philanthropic foundations which will retain their anonymity.

Blending the old-fashioned value of individualized personal attention for each student's needs with ultra-modern computer equipment, the Cumberland College library offers its students a world of knowledge in a comfortable, family atmosphere. This access to a wealth of knowledge was undreamed of only a few short years ago.

Robert Williams, director of the library, emphasizes that the strongest points of the library are the periodical section, the media library, the strong reference section, the large reference library covering every discipline of study, the library staff and the computer network.

The college library, the curator and depository of knowledge, is the heart of any college or university and the more vibrant the heart the greater the institution. Cumberland's heart is alive and humming with the influx of new knowledge.

Cumberland's extensive use of the most modern computers and satellite communications systems and the continuing education of its library staff places it on the cutting edge of library science.

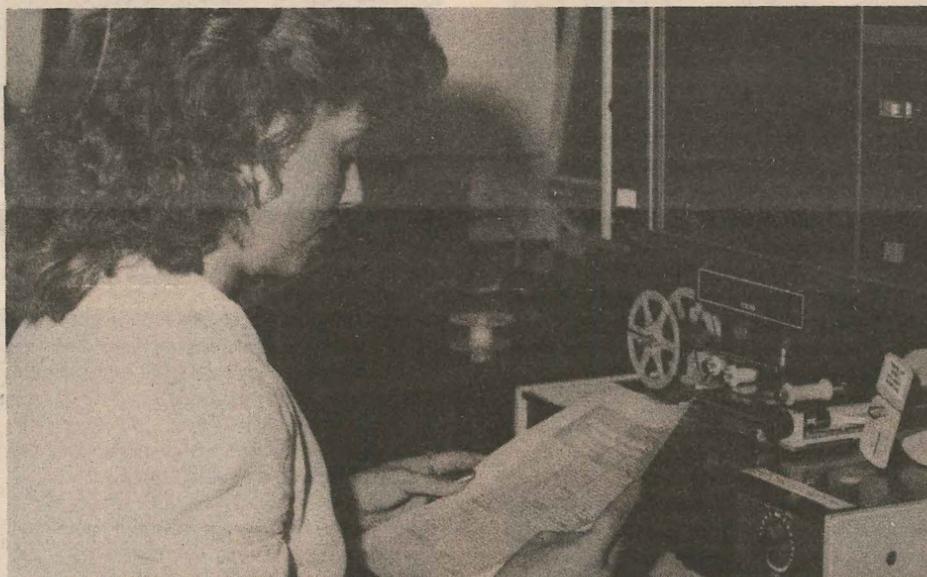
Williams explains, "Not a week goes by that we don't receive calls for assistance from other libraries. Our staff has consulted with and advised other college libraries throughout Kentucky and the southeast, especially in the use of computers and computerization of libraries."

Only a few years ago, a student laboriously researched resource guides in the faint hope of finding material on a topic. If found, the particular publication might not be available. An inter-library loan could take weeks or even months.

Now at Cumberland College, weeks and months have been reduced to minutes. The student explains his need to a librarian and the proper diskette for the subject area is inserted into a micro-computer, a telephone call is placed and a signal is beamed upward (uplinked) to a satellite and downward (downlinked) to the proper data bank, which could be

Lockheed/Dialog in Palo Alto, Cal. or the BRS system in New England or other data banks across the United States.

The link is made and certain descriptive words (descriptors) are typed into



Cumberland student Damita Jo Mays reads a printout of one of the many documents contained in the library's ERIC document collection.

the computer. Within seconds the data bank has been searched and the student receives a print-out telling exactly how many articles relating to his topic are available.

Williams stresses that with the computers more information can be found more quickly and, therefore, more "real learning" can take place.

The student may have a complete or partial list of the titles printed or may have a brief summary of each article printed right before his eyes in minutes.

In some subject areas, the complete text of the article may be printed!

In the field of education, the student may be referred to the ERIC collection. This is a collection of both published and non-published articles about education which are recorded on microfiche. If printed conventionally, these documents would need to be housed in a multi-story facility. At Cumberland the entire collection sits sedately in a 100 square foot area.

The documents are taken to a reader-printer where the student may read them in the library or make copies to read at home.

While other larger collections or universities may offer these services, Cumberland's library offers two dis-

tinct advantages.

All of the services, from computer usage to print-outs, are totally free of charge. Most other schools charge fees that could be hundreds of dollars for the computer search and printing.

The second advantage is that the students are permitted to use the equipment themselves. This gives them a greater feeling of confidence and self-sufficiency. However, a library staff member is always ready to help.

Williams describes the periodical collection as "... first rate, the best I've ever seen. The library has one of the most extensive periodical collections in Kentucky, almost 1000 periodicals, with some dating back to the early 1800's."

As an additional incentive to students, the library subscribes to many local papers—as many as 70 different ones—so that students can enjoy a touch of home and remain in touch with their roots.

The instructional media collection of 20,000 items includes motion pictures, television tapes, slides, film strips, cassette tapes, kits, games, and various specialized materials. The instructional media library is a new addition to the college library. Created a little over three years ago from a gift from private

indexes, encyclopedias, hand books, dictionaries, atlases and specialized informational resources. The large and current collection of encyclopedias is of special interest. The library attempts to keep the most active encyclopedia files.

The reference collection includes microfilm, periodicals, indexes and a collection of periodicals on microfilm. These periodicals are current within two weeks of publication. Some public libraries in Kentucky may have this equipment but, at this time, Cumberland is the only academic institution in Kentucky with this periodical feature.

The library is designed for the students, faculty, staff and other users. The library, a leader among all libraries in its accessibility, is the only private library in the state of Kentucky that remains open seven days a week until 11 p.m. Open to members of the community, the library's circulation during the past five years has increased from 35,000 volumes to almost 150,000 volumes a year. 10,000 new volumes are added yearly.

Other unique features of Cumberland's library are its Kentucky genealogy collection and its designation recently as a United States Government Depository of Records.

However, Williams quickly stresses that the faculty-student relationship is what makes the library truly unique. "Our library staff is well-trained and dedicated to helping others. They even work on their days off to help someone. We know that people need instruction in the use of such a modern library and we want to give a personal touch to help students develop expertise and confidence and to feel in charge and accomplish their goals. The library exists only for those who use it."

According to Williams, this truly personal touch is what makes Cumberland's library so unique. This staff preparedness and driving desire to aid students in any way possible is what the Cumberland College library is all about. This personal touch works.

"Several times we've had standing room only and the library seats several hundred. The response has been very positive and the fact that our college president, Jim Taylor, and many other faculty and staff, use the library extensively says a lot for the library."

The library at Cumberland College is another example of people helping people, combining the best of traditions with the latest innovations to provide a quality Christian education for mountain students at prices they can afford.

After all, that's what Cumberland College has been all about for almost 100 years.



Cumberland student Damita Jo Mays receives assistance from librarian Jan Chesser as she does a computer search through the ERIC data bank in Palo Alto, Cal.