

Wildlife: Who Needs it?



*National
Wildlife
Week*

March 21-27


MARCH 20, 1971

71

People And Places

Lloyd A. Cornell, Baptist campus minister at Murray State University, attended a seminar on "Case Studies in the Campus Ministry" February 22-26 at the Church Program Training Center of the Sunday School Board. Participants analyzed and evaluated case studies to determine more effective ways of ministering to students.

David Phillips, age 19, was ordained to the gospel ministry Sunday, February 21, by the New Salem Baptist Church in Nortonville. About 25 pastors and deacons from Little Bethel Association formed the examining council. The service was held at the request of the Pleasant View Baptist Church which recently called Phillips as pastor.



Phillips

Campbellsville College alumnus Ronald C. Wilson of Louisville has donated 110 books from his personal library to his alma mater. The books include works of fiction, biography, psychology, church leadership methods, Biblical commentaries, religious education and music. Campbellsville College president Randy Davenport termed the gift "a worthy example for other alumni to follow."

Oddie Sircy, a former deacon and Sunday School teacher in Whippoorwill Baptist Church, Adairville, was honored in a resolution of respect recently by his home church.

Mrs. Ada McMillan, recently deceased, was honored recently by the Woman's Missionary Union of First Baptist Church, Lebanon Junction. In a resolution adopted by the group, Mrs. McMillan was cited for her work in WMU, Sunday School and other church programs during her 18 years as a member of the church.

Clyde Gordon, 1514 Shawnee Drive, Bowling Green, reports that his name was inadvertently omitted from the list

of evangelists in the Southern Baptist Convention Annual of 1969. He wishes it to be known that he is still serving in full-time evangelism.

Louis L. Hall, a deacon for many years in the Warsaw Baptist Church, died recently at the age of 76. Funeral services and burial were in Warsaw.

Hall was a long time business man in Warsaw, a veteran of World War I and, in addition to serving as a deacon, was otherwise active for many years in the Warsaw Baptist Church. He is survived by his wife, Mrs. Jessie Hall, Warsaw, and three children: Eda Lou Black of Florence; Russell B. Hall of Warsaw and Faye Hall Beach of Louisville.

Mrs. Beach is the wife of Henry Beach, a Louisville minister and currently a candidate in the Democratic primary for lieutenant governor of Kentucky.

J. S. Bell, Hindman, will serve as an evangelist in Alaska during the 25th Anniversary Crusade March 21-April 1, 1971, in that state. Hindman will be the evangelist at Friendship Mission in Fairbanks and his wife will accompany him and will help with the music.

This crusade is under the direction of the division of evangelism of the Home Mission Board.

Church Chuckles by CARTWRIGHT



"Don't send my husband too many pledge reminders. If they stack up too high, he changes churches!"

DEVOTIONAL



H. C. Zachry
Central Baptist
Church, Winchester

Mark 5:28-34

One day when Jesus was in a great crowd, He felt a soft touch on the hem of His garment. The scripture says He felt power go out from Him. Turning around to the crowd, He asked, "Who touched my clothes?" The disciples evidently thought He was putting them on for they asked how He could tell one touch from another in that milling, jostling throng. But Jesus kept looking into the faces of the people. Nearby, an embarrassed woman confessed that she had touched Jesus. "But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth."

One of the amazing things about this event is the fact that, in all the crowd present that day, this one woman was healed. So many touched Him but to her alone came healing power. Why?

Surely, while the touch of so many was merely casual, hers was motivated by a deep sense of personal need. She had been ill a long time, had spent all her money seeking a cure, had tried all the doctors and all the home remedies that had been suggested and she was no better. So she came to touch the Master with a deep realization of her need for help.

More than that, the sick woman also touched Christ with a touch of faith. Her very persistence in making her way to Him through the crowd and through the social customs of the day indicated more than a sense of desperation born of long time need. She obviously believed that Jesus could help.

In response to her touch of faith and touching confession, Jesus said, "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague."

If we had been present when this woman was healed, we would probably have been just as perplexed as those close disciples of Jesus who asked, "Thou seest the multitude thronging thee, and sayest thou, Who touched me?" But one thing we certainly would have noticed: though many touched Jesus, only one was healed. When we reflect on that fact we can understand that there is a vital and healing difference between a casual touch of curiosity and a touch of faith motivated by a deep sense of need when anyone reaches out to Christ.

"Is Joe Among The Prophets?"

Jeane Dixon, Billy Graham, John F. Kennedy, Ralph Nader, Simon and Garfunkle, or Martin Luther King, Jr., have been called prophets. Do these persons deserve to be called prophets?

Is the Biblical phenomenon of prophecy applicable to the contemporary church? Is there a place in the church for "God's forerunners?"

Improper handling of the Biblical text causes difficulty in application of the Biblical view of prophecy to the contemporary church. The word "prophet" means "messenger" or "one who speaks for another." Study of the phenomenon of prophecy in noncanonical literature of the ancient Near East led to a new understanding of the Biblical view of prophecy.

In his book, "Prophecy in Ancient Israel," J. Lindblom defined prophet as "a person who, because he is conscious of having been specially chosen and called, feels forced to perform actions and proclaim ideas which, in a mental state of intense inspiration or real ecstasy, have been indicated to him in the form of divine revelations."

Outwardly the Biblical prophets and noncanonical "prophets" were the same in appearance but the authority of the God of Israel's prophets and the uniqueness of their message set them apart. Contemporary prophets may not be prophets of God just because they act like prophets.

Prophets and the future

Today's fortune-tellers are only superficially like Biblical prophets. Modern crystal-ball "prophets" make their predictions on the premise that history and specific events have been predetermined by invisible forces or by irresistible tendencies within man. He claims that invisible powers have revealed to him that which is predetermined. Thus he can predict what must happen in the future.

Biblical prophets were concerned about the future. However, their forecasting was trivial when compared with the impact of the prophetic word in making the future come to pass. They plot possibilities for good and evil and tell what may occur, depending on man's response to God and the world in which they live. Israel's prophets interpreted history in light of Him whose purpose gave history its meaning.

William Faulkner echoed the creed of today's Futurist when he said, "Man will not merely endure; he will prevail." The Futurist is optimistic in the face of today's world problems. In a sense man

invents his future. President Kennedy's prediction of a moon landing by 1970 made the first manned Apollo landing a sure thing.

A Biblical prophet is concerned about the shape of his future and about his part in creating that future.

Prophets and social action

Persons who address themselves to contemporary social issues are called prophets, even though they may be only casually identified with organized religion. Are these prophets in the tradition of Old Testament prophecy?

Biblical prophets were not primarily social reformers. The prophets bore witness to a God who wills to live in community among men. This community was based on a covenant established

By John G. Mitchell
Consultant, Sunday School Board

by God giving every covenanter the same rights. Israel's relationship to God was disturbed when one member of the covenant community sinned against his neighbor. The prophets were free to speak about any life situation for the whole of life was obligated to God's concern. The king, sacred institutions, all of life was under scrutiny. Social action was the by-product of covenant relationship and not its substance.

Youth have become the conscience of our nation. Their concerns about war, poverty, pollution and brotherhood were concerns of the Old Testament prophets.

Justice and righteousness can never be obtained until the covenant relationship with God and man is honored. The prophetic call for social reform must be grounded on ultimate truths: that God is Lord of this universe, history and all men; that God is just, righteous and holy and that He calls all people in redeeming love to participate in His future.

Prophets and the establishment

Old Testament prophets attacked the system of worship of their day. Thus many think the prophet's role today should be to throw stones at the institutional structures of society and to reject organized religion. They envision the prophets as free-floating radicals who had no relationship with Israel's system of worship. Scholars have proposed that the prophets brought true worship to Israel. Thus priestly corruption of the "prophetic" religion was to be opposed by the prophets.

Noticing the frequent association of priests and prophets in the Temple and with religious festivals and worship, modern scholars question the prophets' antagonism toward Israel's system of worship. Consequently, today the prophets are understood to have functioned within established structures of Israelite society.

Not opposing ritual and sacrifices, the prophets condemned only elements of worship which disunited man from God and man from his fellows. The prophets were set apart from the people, yet were involved in their lives.

Suffering with their people, they were concerned to purify and reform a community with which they identified. This community preserved the words of the prophets, which became part of our Bible. The prophets could not separate themselves from the disaster of the Israelite establishment which they were condemning.

The prophets functioned as covenant mediators within the covenant community, not anti-establishment radicals. Angry youth who believe that all structures of society are beyond redemption, worthy of violent termination, cannot claim to be in the tradition of Biblical prophets. The covenant concept of the Biblical prophets is the only sound principle of Utopia.

New prophets

King Saul was associated with ecstatic prophets, according to I Samuel 10. The text is not clear as to whether Saul was capable of prophecy or whether the people were shocked to see him in bad company.

Although the only thing Saul had in common with the prophetic band was wild behaviour, the incident spawned a question, "Is Saul also among the prophets?"

During our modern, confused days, God is calling new prophets to interpret God's covenant in terms of the 1971 life-style. Today's reformers should consider the revolutionary writings of Israel's prophets. The church offers youth an agency to attack corruption in society. If the church senses impurity and failure in her midst, young prophets might hear God calling them to be prophets of a New Covenant, the New Testament. Life Commitment Month is an opportunity for youth to begin to be God's forerunners.

As you observe Life Commitment Month in April, you would do well to ask, "Is Joe also among the prophets?"

WESTERN RECORDER

"Earnestly contend for the Faith which was once for all delivered to the saints"—JAMES 3

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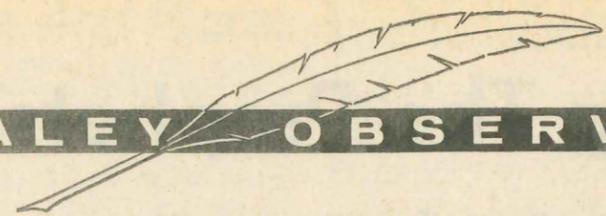
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Changing The Kentucky Constitution Is A Must

Now that Kentucky politics are warming up it's time Kentucky Baptists and other religious groups in Kentucky warm up even to the point of getting hot under the collar about the archaic wording of the Kentucky Constitution which is allowing some public officials to infringe on religious liberty and violate the historical church-state separation principle.

The difficulty lies in the wording of our ancient Kentucky Constitution whose writers never could foresee the present day religious scene. And so the framers of the constitution provided for exemption of property used for "worship" purposes. Strictly interpreted many buildings today used in connection with church life and organizations are not used strictly for worship purposes though their use is exclusively for religious or denominational purposes.

A case in point is the Baptist Building at Middletown where weekly prayer services are held but which is used primarily for denominational and administrative purposes of the Kentucky Baptist Convention. Surely our forefathers who worded the Constitution would have included such structures as tax exempt if they had foreseen their existence, but how would they have been expected to see that far ahead?

Jefferson County officials needing more and more revenue have taken advantage of the technical wording "worship" and slapped a tax bill on the Kentucky Baptist Convention building which is used chiefly for administration and not worship purposes. Our convention attorney noting the constitutional wording has advised paying the tax assessment under protest since he believes a legal suit could result only in a ruling for the county against the denomination.

A more absurd part of Section 170 allows only up to one-half acre of tax exempt land for churches in cities and towns and up to two acres in the country. By a strict interpretation of this many churches in Kentucky could have part of their actual buildings taxed since many of them cover more than one-half acre to say nothing of off-street parking space which in many instances is required by zoning regulations before building permits are granted for church buildings.

The only answer apparently then is a constitutional convention to rewrite the Kentucky constitution and such a proposal for a convention has been recently turned down by Kentucky voters or a constitutional amendment changing the wording of Section 170 which applies to tax exemption for church property.

The problem with amending the Kentucky Constitution is that only a limited number of amendments can be proposed by any one session of the General Assembly and there are always more high priority amendments than can be legally proposed.

What are our chances for an amendment relieving us of this serious problem? They are frankly slim unless pressure is exerted and promises exacted from the governor, the lieutenant governor and the 1972 General Assembly members before they are elected. January of next year will be too late and as Baptists we have a bad habit of always waiting too late.

This is a plea to every Baptist and every other Christian concerned for religious liberty and separation of church and state in Kentucky to begin right now with the candidates and get them committed for this constitutional change. The only language most office seekers understand is pressure. If a candidate asks for your vote, you have every right to ask him how he stands on this or any other matter.

This uphill task of amending Section 170 of the Kentucky Constitution then is not just the responsibility of denominational leadership but the responsibility of every voter who has concern for protecting churches and associations of churches from being moved in on by tax officials.

We all can sympathize with city and county governments which need more and more revenue but we must find other ways to find this needed revenue without the sacrifice of the American landmark principle of religious freedom and the protection of the churches from government control by taxation.

Western Recorder readers will be hearing more on this and other church-state matters in coming issues. Be prepared to exchange our apathy of the past for action now. It may be later than we think.

An Opportunity And Challenge For Bluegrass Baptists

Though the majority of Baptist churches is still in the open country and in small villages and towns, the cities are where the action is in this generation as the migration from rural areas to urban centers continues with no end in sight. Consequently the greatest opportunities for Baptists today is in metropolitan areas and, in Kentucky, Lexington is the fastest growing city by a wide margin.

Baptists and others are trying to meet the overwhelming spiritual challenge that the city of Lexington presents. This makes very significant at least two important efforts in March and April by Christian forces in Lexington. One of these is the Billy Graham Crusade already reported in this publication scheduled in the University of Kentucky Memorial Coliseum for April 25-28. The other is the Lay Institute For Evangelism scheduled for the Hillcrest Baptist Church, March 24-28. (See article on page 11.)

Practically every reader of the *Western Recorder* is familiar with the Billy Graham Crusades and their great spiritual impact. Lexington and central Kentucky are indeed blessed by being chosen by the Billy Graham organization for such a crusade.

Few readers are familiar with the Lay Institute For Evangelism training programs and the phenomenal results reported by those who have participated in them. This writer has not benefited from participa-

tion in one of these training programs but is persuaded on the basis of the testimony of those who have had this training that it would revolutionize the religious experience of many Baptist laymen and pastors.

One of the attractive parts of the LIFE approach is its emphasis upon reliance upon the Holy Spirit for leadership in preparing oneself first and then going out to share his experience with others. Many life long Baptist church members are expressing a hunger for just such an experience. Another attractive part of the LIFE approach is its emphasis upon the importance of the local church and denomination in the life of a Christian.

Preparation of and dependence upon laymen for person to person evangelism is also the approach now being developed by our department of evangelism of the Southern Baptist Home Mission Board and we will be hearing more and more about this in coming months.

In the meantime the LIFE training program followed by the Billy Graham Crusade in Lexington stands to make impact upon the city and upon a wide area of the Bluegrass region. Personal participation by those who are within reach and earnest prayer by all others are urged for every reader of the *Western Recorder*.

BAPTIST SECRECY

Dear Editor:

At our recent Southern Baptist Press Conference in Sarasota, I summarized my study of access to information in the SBC. I also discussed the open meeting law in Illinois, which requires openness on the part of all public bodies except when matters of delicate personnel matters or purchase of property are involved.

Unfortunately, the Baptist Press story failed to point out these exceptions and left the impression that I feel there is no room for executive sessions. This is a false impression. There are times when executive sessions are absolutely necessary. Otherwise, anyone could use such public meetings as a sounding board to bring all kinds of false and/or malicious accusations against others.

Carbondale, Illinois R. J. Hastings

REFRESHING ARTICLE

Dear Editor:

It is refreshing to see such timely articles as "Rededications: Unscriptural Propositions; Notorious Pleas," by Donald Cassidy (*Western Recorder*, March 6, 1971, page 3).

I hasten to add a big AMEN and AMEN!!

Lexington, Ky. Alden A. Scoggin

BAPTIST FORUM



THE SILENT DENIAL

Dear Editor:

Simon Peter was vocal in his commitment never to deny Christ. But an over-looked sentence in this Bible story is "they ALL said the same" (Mark 14:31). We're all prone to make Simon the whipping boy for his straight forward and public denial of Christ. All the world shrinks in horror at the very thought of this dastardly deed. Yet few remember that 10 other men made the same vow.

The Bible makes no more comment concerning this group's involvement except to say that "they stood afar off." That same crowd is still milling around the top of Calvary — afar off — on the fringe, always out of tune with what's actually taking place. Those aren't first century Christians doing that, why that's the 20th century mob — still silently denying their relationship to God's only Son. They never let it be known that they were ever disciples

at all. Spiritual paralysis has locked their jaws and their tongues have turned to dust. Their silence condemns them, they witness the execution daily from a great distance.

Are we at home on the periphery? That's where we always seem to be when any real showdown takes place or a call for decision is required. Surely the old cock has laryngitis, he's crowed so much. At least Simon recognized the sound when he heard it. The rest of us are so busy beating a retreat to silence that we don't even have the strength to deny.

It wasn't until the rooster had crowed that Peter broke down and wept. May God grant to each of us this one blessing above all others, that He will enable us to hear the cock crow that we too might "break down and weep" over our sin of silently denying that we do know Jesus and that we drop our nets, forsake all and follow Him.

Fort Meade, Md. Robert E. Maples

Pastor Resigns, Church Splits

Roy Lamberth, pastor of Fern Creek Baptist Church, Louisville, resigned Sunday morning, March 14, effective immediately. The resignation came two weeks after the church members voted 276 to 132 to keep their pastor despite his admission of private devotional use of "glossalalia," speaking in tongues.

Sunday evening the former Fern Creek pastor met with 165 others in Fern Creek Elementary School to lay plans to form a new congregation in the area.

Lamberth said the new church will be a Baptist church but will be open to those "who believe in a full doctrine of the Holy Spirit."

"We will be a cooperating church and will use the Baptist Faith and Message as our articles of Faith," Lamberth observed. "But there will be an openness and freedom concerning the doctrine of the Holy Spirit that is not found in most Baptist churches.

"But this does not mean that we will be Pentecostal," he cautioned. "We are Baptists and plan to stay Baptists."

Deacon chairman Jim Williams said the pastor's resignation took most church members by surprise. "A few had heard a rumor that the resignation

was coming," he said, "but most were shocked."

In his resignation statement Lamberth declared that "peace and harmony could never come to the Fern Creek church as long as I am pastor." Later he said that the Fern Creek church was really two different congregations meeting in the same building.

Sunday afternoon a special deacons meeting was held at which 13 of the 24 deacons resigned, including Williams. These were among the 165 who met with Lamberth to lay ground work for a new congregation.

Spokesmen for both groups, those leaving the Fern Creek church and those remaining, emphasized that the split came over theological questions, not personalities. "It was simply a case of two different interpretations of the doctrine of the Holy Spirit," Lamberth said.

After the vote to keep the pastor two weeks ago, a group of dissenters decided to meet at Fern Creek Elementary School for worship services. Forty-eight attended the first meeting. Twenty-six were present March 14. However, the low attendance was credited to the rumor that Lamberth was going to resign.

Miss Portis Accepts Colorado post

Miss Sydney Portis, Baptist Young Women director for Kentucky Woman's Missionary Union, has been elected state WMU secretary for the Colorado Baptist General Convention.

She has resigned her Kentucky post effective March 25 ending eight years of service in the state.

Miss Portis came to Kentucky as state YWA director after graduation from Southwestern Baptist Theological Seminary in Fort Worth, Texas. She held that post until October, 1970, when she became director of Baptist Young Women.

Most of Miss Portis' eight years were spent developing a state YWA program. Under her direction the annual YWA convention grew in scope and attendance. Approximately 400 girls attended the meeting her first year in the state. The final convention drew more than 1,300 participants.

Annual mission tours were originated which involved hundreds of girls visiting mission sites across the country. Associational organizations and YWA leader training programs were also expanded.

A native of Jackson, Tennessee, the new WMU executive is a graduate of Union (Baptist) University in Tennessee and a former school teacher.

In Colorado she succeeds Miss Betty Lane Cadle who was recently appointed as a missionary to Rhodesia by the Foreign Mission Board.

Miss Portis will be responsible for coordinating all age group WMU work in Colorado as well as general promotion responsibilities. The Colorado convention is composed of 10 associations and 122 churches.



Byrdwells of Cedarmore

Marvin Byrdwell, manager of Cedarmore for the past 21 years, has requested early retirement from this full-time position as of June 15. He originally asked for termination on May 15 but upon the urgent request of the administrative committee has agreed to stay on until an orderly transition could be made by June 15.

Marvin Byrdwell has been called to a new and challenging position which offers a further extension of his talents and ability as Superintendent of Missions for Christian County Association, Hopkinsville.

He will certainly be missed as the manager at Cedarmore along with his lovely companion Violet. They have followed the vision of the great state assembly complex for Kentucky Baptists for a generation with the confidence of the people and the dedication of saints. They have realized a wonderful beginning of this ultimate achievement.

From the shoe string operation in 1950, Cedarmore has grown to become the nucleus of one of the finest assemblies in America. It is well-known that Boone Lodge is the finest facility of its kind on any state Baptist assembly grounds. Following this, the Ferguson-Jaegle Conference Center is another masterpiece of beauty and function.

The Byrdwells will always be remembered in the hearts of Kentucky Baptists but wouldn't it be fitting if we named some fine buildings in their honor. What a wonderful opportunity for someone to initiate some activity along this line by making a commitment of money for a selected purpose. For instance, you could build another fine Cedarwall cabin for missionary education for boys or girls for approximately \$12,000. The boys camp — Rabro — has three of these cabins out of an anticipated 20. The girls camp has five out of an anticipated 20. If you are interested, get in touch with me.

Of course, there are other things needed at Cedarmore — a camp chapel, a "Cathedral of the Cedars," a big dining complex, cottages for families, another motel, a children's building both for the training of children and the training of children's workers, additional recreation, a marina on Dragon Lake, and perhaps other necessary and beautiful projects.

—Harold G. Sanders

Proper Promotion Helps

Record Nears For Lottie Moon Offering

When the February books on the Lottie Moon Christmas Offering were closed at the Middletown office, the amount received was almost \$35,000 ahead of last year's offering at this time.

The total funds counted were \$437,242.77 as compared to \$403,017.33 for the 1969-70 offering.

"It is rather obvious that we will go over last year's total receipts of \$466,005.12," said Miss Ann Griffin, bookkeeper for Kentucky Woman's Missionary Union, the offering's sponsor.

However, Miss Griffin pointed out that the 1969 total was the first time in years the Lottie Moon offering receipts declined. The 1968 record offering was \$487,556.36. "I'm not sure we will go over that total," she added.

The upswing in Kentucky's Lottie Moon offering is part of a nationwide upswing, according to figures released by the SBC executive committee in Nashville, Tennessee. These figures show an increase of almost \$900,000 over 1970 figures. However, Baker James Cauthen, executive secretary of the Foreign Mission Board, said funds were coming in more rapidly this year than last. This, he stated, prevents an accurate comparison. (See story, page 9.)

But in Kentucky reports from churches indicate more vigorous promotion of the Lottie Moon Offering has



Tommy Pingston and Mrs. Marjorie Stratton, presidents of Baptist Men and Baptist Women respectively for Bethel church in Mercer County, stand in front of a fully lighted cross signifying a met goal for the Lottie Moon Christmas Offering. The church also gives 30 percent of undesignated receipts through the Cooperative Program.

resulted in a greater response than last year.

In Greenup Association, the Pollard church WMU president termed the Lottie Moon campaign "the most successful thing in the church for a long time." The church sponsored a pot luck supper for all the members followed by a special foreign mission study program. This helped the church surpass its goal of \$2,000.

Central Baptist Church in Maysville invited missionary to Pakistan Howard Teel to speak at a church wide pot luck supper. This, along with lights across a world map, aided the church to surpass its goal by \$180.

Promotion techniques used by Corinth Baptist Church in Breckinridge Association included announcements by the pastor and a huge thermometer indicating how near the church goal the offerings were.

Mrs. A. B. Williams of the Liberty Baptist Church in Allen Association termed their Lottie Moon promotion "the best ever." She credited a special mission message by the church pastor for the success.

London Baptist Church in Laurel River Association sponsored a mission banquet and a special study program to help increase the church's contribution by \$500.

Another church, Boone's Creek Baptist Church in Boone's Creek Association, gave its offering in honor of Van Anderson who died in December.



Mary Travis, Aetens leader at First Baptist Church, Calvert City, presents a check to church treasurer Kenneth Capps for the Lottie Moon Christmas Offering. Every age group and organization adopted a fair share of the goal. As money came in, windows of the churches on the display board were illuminated. A cross was lighted when the last \$100 was received. Even the children helped by giving to the offering rather than exchanging gifts in their classes.

Church pastor Lloyd Mahanes said Anderson's commitment to missions was evident by his work as pastor of English speaking churches in Germany. The memorial offering was noted in Middletown and at the Foreign Mission Board headquarters in Richmond, Virginia.

Kentucky WMU executive secretary Miss Kathryn Jasper, referring to the random sampling compiled by the WMU staff, observed that churches which took seriously the Lottie Moon offering and promoted it among their members usually got good results.

"The unfortunate thing," she commented, "is that too many of our churches still take the offering for granted and do little more than announce it. There is almost no limit to what our mission support could be if we all took seriously our special mission offerings."

Mrs. Roy Boatwright Dies Following Long Illness, Burial W'day

Mrs. Goldie Mae Boatwright, wife of state Sunday School secretary Roy Boatwright, died Sunday, March 14, at Baptist Hospital in Louisville. She was 60 years of age.

Death came at approximately 2:20 p.m., after a long illness. Mrs. Boatwright had suffered a severe heart attack seven years prior and had been in failing health much of the time since 1964.

Funeral services were held at Highland Funeral Home in Louisville, Tuesday at 11:00 a.m. St. Matthews Baptist Church pastor Alton McEachern and West Virginia Sunday School secretary Francis Talented conducted the services.

The body was taken to Stanberry, Missouri, where second services were conducted, followed by interment.

The Boatwrights have lived in Kentucky since 1952 when they came from a pastorate in Independence, Missouri, to assume the Kentucky Sunday School post.

Mrs. Boatwright, a native of Darlington, Missouri, is survived by her husband, Roy; a daughter, Annalu Hill; and two grandsons, Rodney and Richard. Mrs. Hill is the wife of a Baptist pastor in Inglewood, Ohio.



Mrs. Boatwright



Kentucky WMU executive secretary Miss Kathryn Jasper, left, congratulates Miss Portis. Mrs. George Ferguson, former WMU executive secretary, looks on.

Birmingham Church Says Race Not Issue In Split

The deacons and members of First Baptist Church, Birmingham, have issued a lengthy statement saying that "race was not the main issue" in a controversy that split the church last October.

It was the first official statement the church and its deacons had issued since the issue erupted in July of 1970 when two Negroes, Mrs. Winifred Bryant and her daughter, Twila, sought membership in the church.

The statement said that race was not the main issue but, rather, the leadership of Herbert Gilmore, former pastor who now is pastor of the Baptist Church of the Covenant.

"The division involved Gilmore's refusal to visit shut-ins and elderly members despite repeated requests to do so;

his approach to child evangelism; problems with staff personnel which led to the resignation of several long-time staff members; his liberal and humanistic preaching which de-emphasized the Bible; and his failure to promote evangelism," the statement continued.

"The church also had financial problems which included the moving of church staff offices to a new area with new furnishings at an expenditure of \$27,000 when only \$6,000 had been authorized by the deacons and the church," said the statement.

Gilmore, responding to the statement issued by the church, said he regretted that the church "has not yet faced up to the real issue that divided the membership. The simple truth is that when two black people, who were the fruit of the church's ministry, tried to join the church, they were rejected.

"Whatever shortcomings the pastor may or may not have had, he had nothing to do with the church's rejection of the two blacks," Gilmore continued. "The church voted to exclude the blacks. That was the issue. When the First Baptist Church opens its membership to black people, then everyone can take seriously the charge that the issue was not race."

The statement continued, "Two hundred thirty-nine resident members of First Baptist withdrew their membership and formed another church under the leadership of Dr. Gilmore. Eight hundred forty-eight resident and 521 non-resident members remained at First Baptist. During January and February, 1971, 17 members joined First Baptist by letter and 10 were baptized.

"Despite the loss of membership and staff leadership," the statement said, "there is evidence at First Baptist Church of a new willingness on the part of all members to serve wherever they are needed. Ministries to the deaf, senior citizens and the people of Central City have continued. The tutoring program for both black and white students at the neighborhood school has been reorganized and is underway again in a more effective manner.

"Attendance at the women's meetings and at the Wednesday night family supper and prayer meeting has increased. Sunday School attendance is averaging 83 fewer per Sunday. We gave \$6,400 to the December Lottie Moon Offering for Foreign Missions against a goal of \$4,250. The church has subscribed \$160,349 toward its 1971 budget," it said. (BP)

'CO' Status In Specific Wars Voided

The U.S. Supreme Court denied that conscientious objection to participation in a particular war is required by the First Amendment to the Constitution or by the provisions of the Military Selective Service Act of 1967.

The court's decision came as a result of an appeal by two conscientious objectors to particular wars (specifically the Vietnam war) but who are not objectors to all wars.

Guy Porter Gillette, a professed humanist, earlier had been convicted for willful failure to report for induction into the armed forces.

Gillette had stated his willingness to participate in a war of national defense or a war sponsored by the United Nations as a peacekeeping measure. He declared, however, his opposition to American military operations in Vietnam, which he characterized as "unjust."

Louis A. Negre, a devout Roman Catholic, after induction into the Army, completion of basic training and receipt of orders for Vietnam duty, sought discharge as a conscientious objector to war. He did not claim objection to all wars.

There was no question in the opinion

of the court concerning the sincerity or religious quality of the views of either of these men.

In its decision the court upheld the validity of the provision for conscientious objection to all war as set forth in the Selective Service Act, but it did not extend this right to objection to particular wars.

In addition, the court held that the Selective Service Act does not violate either the "establishment clause" or the "free exercise clause" of the First Amendment to the Constitution.

These two provisions of the First Amendment provide: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The section of the Selective Service Act that was under consideration by the court provides that no person shall be subject to "service in the armed forces of the United States who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form."

The Selective Service Act also provides civilian duty for those who claim conscientious objection to participation in war. (BP)



BAPTIST JOINT COMMITTEE — Committee members from the Kentucky Baptist Convention and the General Association of Baptists in Kentucky gathered in Middletown for the first 1971 meeting of the committee. Henderson pastor Austin Bell, center, was elected chairman with Doug Olive, left, Shelbyville, and Calvin Wilkins, Murray, chosen secretary and vice chairman respectively. At right is John Claypool, KBC president. Next to him is General Association moderator E. M. Elmore. Among the committee's actions were discussion of the job description of the KBC inter-racial secretary, the Herman Ihley Memorial Scholarship fund and the April 20 Foreign Mission Board Appointment Service at Freedom Hall in Louisville.

Baptists Active In Cuba Report Visiting Churchmen

Baptists are, very much alive and prospering in Cuba, said the first two Cuban Baptist leaders to make a trip abroad in the last five years.

Manuel Salom and Humberto Dominguez, both of Havana, came to Ruschlikon, Switzerland, for a conference of European Baptist national leaders. They had only a few days notice that they could attend the meeting in Europe, to which they had been invited.

Salom is treasurer, a full-time position, in the Baptist Convention of Western Cuba. Dominguez is the convention's missions secretary and pastor of Vibora Baptist Church, Havana.

Salom was in the last delegation of Cubans to attend a Baptist meeting abroad. He attended the 1966 meeting of the Baptist World Alliance executive committee in London, England.

Salom and Dominguez told the European conference there are 16,000 Baptists today in Cuba. Of this number 9,000 are in the Baptist Convention of Eastern Cuba, which has 110 churches.

The Baptist Convention of Western Cuba has 7,000 members in 98 churches. The Western Cuba churches have shown a net gain of over 1,000 members in the past decade despite the fact that a number of Baptists moved out of Cuba during that time.

The Western Cuba churches baptized 319 converts last year, 57 more than they baptized the previous year. The majority of converts came from families outside the church circle.

The convention also registered 584

messengers when it held its meeting in February, they said. One night, attendance at the meeting exceeded 1,200.

The seminary in Havana has 22 students in a four-year course, and seven of them will graduate this year. During the summer, 12 meetings of a week each are held at the Western convention's campgrounds in Matanzas province, they said. Attendance averages 150.

Eleven men and women are provided for at the convention's home for the aged in Havana.

Financially, the Western convention topped its budget goal last year. It collected nearly 75,000 pesos on its budget of 70,000. They said a peso is considered in Cuba to equal \$1 U.S. Two special offerings brought the convention's total income to 150,000 pesos last year.

All Baptist churches are self-supporting and pay their own pastors. All pastors devote full-time to pastoral duties, Salom and Dominguez reported.

Churches can hold worship services as often as they like within their own buildings. However, they said, services outside the churches are not permitted.

The majority of Cuban Baptist pastors who were once imprisoned have now been released and have resumed preaching, the two officials said. The Western convention publishes educational material for church use but does not publish a newspaper.

They did not have detailed information on the work of Baptist churches in Eastern Cuba. (EBPS)

Missions Income Up, Kentuckian Receives Special Assignment

The Southern Baptist Foreign Mission Board's income for 1970 was a record \$34,664,147 but, even so, monetary requests from the overseas missions (organizations of missionaries) last year exceeded the board's resources by more than \$4 million, the Foreign Mission Board was told recently.

Baker J. Cauthen, executive secretary of the board, said the record income for 1970 was an increase of \$912,540 over 1969 income.

Receipts for the 1970 Lottie Moon Christmas Offering for Foreign Missions amounted to \$5,739,629 through February 10, Cauthen said. This is \$1,474,164 more than at the same date last year.

The offering receipts are coming in faster than in previous years, which partly accounts for the comparatively larger amount received so far this year, he told the board.

The board appropriated funds for sending several persons overseas to carry out special assignments in behalf of missionaries. W. L. Howse, director of the education division of the SBC Sunday School Board, will consult with missionaries in Korea and Taiwan on their strategy and long-range planning.

Leo T. Crismon, librarian at Southern Seminary, Louisville, will assist librarians in Baptist seminaries in east and southeast Asia. Mrs. Crismon will accompany him.

Harold C. Overton, who has been associated with the Toronto Institute of Linguistics, is teaching in the missionary school in Limuru, Kenya, during the first five months of this year. (BP)

Woman's Committee Meets At Seminary

The Woman's Committee of Southern Seminary will hold its March meeting, Wednesday, March 24, at 10:00 a.m., in the new Cooke Music Building located adjacent to Alumni Chapel.

Four international students will be presented in music recitals and will give their Christian testimonies. The four are Goduin Yuen of Hong Kong; Toni Naito of Japan; Emmanuel Akinleye of Nigeria; and Isadore De Parla of Brazil.

A period of fellowship will follow the recitals. The Sampey wing of Mullins Hall will be the site of the fellowship period.

Mrs. Joseph Stopher, Woman's Committee officer, said all ladies interested in Southern Seminary are invited to the events.

Church Music — In Evangelism

During the coming year, where is your church going in evangelism with its church music program? Should some of the following actions be taken?

1) Should you plan and pray more definitely to lead unsaved members of the graded choirs to Christ and church membership? A little bit of extra concern might make the difference.

2) Should visits and other contacts be made more faithfully to help members of music organizations to accept Christ and serve Him?

3) Should you share your fine music with the community by taking choral services to institutions and resort areas, where many people who cannot or will not attend your church can hear the gospel in song?

4) Should you develop musical phases of missions sponsored by your church, including civic club programs and radio-television programs?

5) Should you give definite assistance to new Sunday Schools sponsored by your church to use music effectively?

6) Should you lead music group members to become personal witnesses and soul-winners by your example and guidance?

"think on these things."
(First in a series of articles by E. F. Quinn, state music secretary.)

Foreign Board Commissions Five, Plans April Meeting In Kentucky

The Southern Baptist Foreign Mission Board in its March meeting in Richmond, Virginia, appointed three new missionaries and employed a physician for a year of special project service and three medical students for eight-week stints in Baptist hospitals this summer.

The board also heard plans for the agency's slated meeting and missionary appointment service in Louisville in April, scheduled to coincide with a board of trustees meeting at Southern Baptist Theological Seminary and the Kentucky Baptist Convention's annual Youth Night.

The new missionaries are Dr. and Mrs. William M. Hilbun, Jr., of Amory, Mississippi, employed for a one year term in Nigeria where he will be a special project physician; Mr. and Mrs. James L. Kellum, Jr., of Lynnwood, Washington, appointed for evangelistic work in South Vietnam; and Miss Rita Roberts of Roanoke, Virginia, appointed for social work in Brazil.

Three men employed under the

board's medical missions receptorship program are Randolph Duffer, student at the Medical College of Virginia, who will go to Yemen; David Tharpe, Vanderbilt University, Nashville, to Thailand; and Donald Meier, University of Tennessee Medical School, Memphis, to Gaza.

Under the receptorship program, carefully selected medical and dental students serve eight to 10 weeks in Baptist medical institutions overseas on the invitation of the missions involved.

Baker J. Cauthen, executive secretary of the board, outlined plans for a public commissioning service of new missionaries in Louisville on April 21 in connection with the board's next full meeting.

Cauthen told the board that "no slowdown in missionary appointments is planned for 1971." He added that the number of candidates for missionary journeymen training is the largest ever, with about 80 young persons expected to be approved by the board by April 20. (BP)

FMB Sponsored Seminary Seeks Pres.

Trustees of the international Baptist seminary in Ruschlikon, Switzerland, learned at their annual meeting the school must continue to operate for a while longer without a president.

An official of the sponsoring body, the Southern Baptist Convention Foreign Mission Board, said the search for a new president has so far been unsuccessful.

"I hope we will have a new president by the time the new school year begins" in September "but there are some doubts," said J. D. Hughey, the mission board's secretary for its work in Europe.

The vacancy was created when John D. W. Watts, another SBC missionary, resigned as president after the 1969-70 school year.

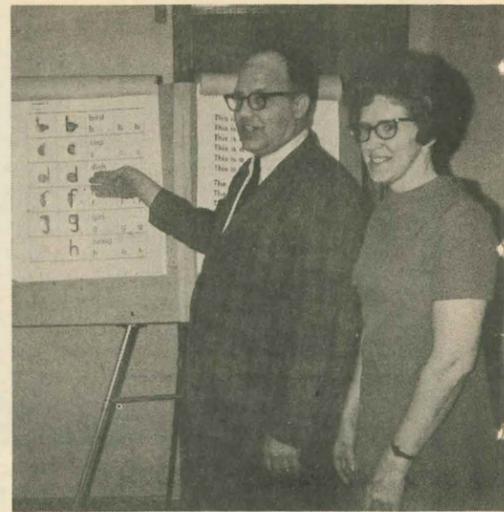
Hughey left open the possibility that the new president might be either European or American. In the seminary's 20-year history, all presidents have been Americans.

"Should the president of the seminary be an American or a European? We believe nationality is of secondary importance, that finding the right man is the most important thing," Hughey said.

He indicated contacts will continue with prospects for the presidency.

"The main responsibility of the president is in administration and public relations," the SBC missionary official said. "He should feel at home in an academic environment, but he does not have to be a scholar or an expert in some field.

He must be committed to developing a Baptist institution. The seminary's purpose is not to duplicate a university theological faculty. This is a mission-sponsored institution, and it should be evangelical in spirit. The Foreign Mission Board is not interested in supporting an institution divorced from the life of the churches," Hughey continued. (EBPS)



AWARDS — Mr. and Mrs. Waymon Hayes and five others received Lauback literacy certificates following a Lauback Literacy Workshop conducted in North Side Baptist Church, Winchester, by Mrs. J. W. Lester, Lauback literacy teacher trainer. Mrs. Bobby Casper, Salt Lick Baptist Church, Salt Lick, Kentucky, received a Home Mission literacy certificate which requires 18 hours of training. She is now qualified as a Lauback teacher training instructor. Waymon Hayes, pastor of the North Side Baptist Church, and his wife plan to use their training in their exceptional Sunday School peoples class.

Lutheran Church Withdrawals Double

Last year, nearly 8,000 people withdrew from the Lutheran state church in Norway, over twice the number who had withdrawn during 1969. Most of those leaving the church reportedly were between 15 and 22 years of age.

A group of prominent authors, professors, attorneys and others have formed a group called "Action Against the State Church." They bought page-size advertisements in an Oslo daily newspaper urging readers to "have your name removed from the Lutheran church register."

"Although 96 percent of the Norwegian people belong to the state church, only a relatively small number regard themselves as believing Christians," the advertisement claimed.

"Free men with respect for themselves and others should refuse to be used as collateral for dogmas and systems they do not believe in," it continued. All over 15 years old could withdraw without parental consent being necessary, the advertisement concluded.

A Baptist observer said he believed that about half of those who withdraw from the state church sooner or later will join one of the Norwegian free churches. (EBPS)

Committee Seeks State Constitutional Amendment

The Public Affairs committee of the Kentucky Baptist Convention is planning an all out effort toward getting the Kentucky Constitution amended to provide tax exemption for church owned property used for religious purposes other than strictly worship services. This decision was made in a meeting of the committee on March 9 at the Baptist Building in Middletown. The committee will make such a recommendation to the Kentucky Baptist Convention in November with the hope that legislative action might be taken by the 1972 Kentucky General Assembly to get such a constitutional amendment on a ballot for approval by Kentucky voters.

Presently Section 170 of the Kentucky Constitution provides exemption only for places of "worship." On the basis of a strict interpretation of the term "worship," Jefferson County has assessed and collected property taxes on the Kentucky Baptist Building for the last several years. The Public Affairs committee believes that such property used for denominational headquarters should be exempted from property taxes.

Also Section 170 of the present Kentucky Constitution allows tax exemption for only one-half acre of land for churches in cities and towns and not over two acres for churches in the country. Since on the surface such constitutional restrictions would make much ground now covered by buildings of many churches in many cities and towns in Kentucky subject to taxation, this part of the Kentucky constitution is altogether archaic and unrealistic.

The Kentucky Baptist Public Affairs committee, with the approval of the Kentucky Baptist Convention, plans to ask other interested religious groups in Kentucky to work for revision of this part of the Kentucky Constitution.

The Public Affairs committee also went on record as opposing the voucher plan as presently proposed by President Nixon and expressed specific disapproval of the Office of Economic Opportunity grant to Gary, Indiana, for a feasibility study of the voucher plan. Communication of its opposition will be communicated by the committee to President Nixon and to members of the United States House of Representatives and Senators from Kentucky.

This plan would grant vouchers to parents for educational expense of their children with the freedom to choose public, private or church related schools. It is seen as a method to avoid the constitutional prohibition of the use of public funds for direct aid to private and church related schools.

The committee plans a strong statement in its report to the Kentucky Baptist Convention in November in oppo-

sition to the voucher plan both on the national and state level. It is expected that the 1972 Kentucky General Assembly will be faced with the voucher proposal since Section 189 of the Kentucky Constitution strictly prohibits the use of tax funds to aid private or church related schools. In fact, such a proposal for grants to college age students was introduced in the 1970 Kentucky General Assembly but did not get out of committee.

Further action of the Public Affairs committee included plans to send a questionnaire prior to the general election in November to the candidates for governor, lieutenant governor, house and senate of the major parties in Kentucky. The questionnaire would seek to secure the position of the candidates on issues related to taxation of church property, public aid to private and parochial education and other church-state issues. The information se-

cured from the candidates would be disseminated through the *Western Recorder* and other channels to Kentucky Baptists.

In another action the committee voted to express appreciation and support to Americans United for its participation in a suit in northern Kentucky challenging the agreement of the Beechwood Independent School District in plans to furnish two public school teachers to teach non-religious subjects in the Blessed Sacrament School, a church school owned and operated by the Roman Catholic Church.

William Yancy Sanders is chairman of the Kentucky Baptist Public Affairs committee. Vice chairman is H. C. Chiles and the secretary is Harold G. Sanders. Other committee members present for the meeting were Malcolm Lunceford and C. R. Daley. Duke K. McCall, also a committee member, was unable to attend.

Evangelism Training Program Set

A training program for laymen and laywomen called the Lay Institute For Evangelism is scheduled in Lexington, March 24-28, at the Hillcrest Baptist Church, 1409 Versailles Road. Known as LIFE, this program is designed to train laymen and women and students to live a consistent, abundant Christian life and to teach those trained how to share their faith in Christ with others.

LIFE is part of the Campus Crusade for Christ ministry which was begun in 1951 on the campus of the University of California at Los Angeles under the direction of Dr. and Mrs. William R.

Bright. The program is interdenominational and international and stresses the place of the local church in the life of the Christian.

The success of the early movement of Campus Crusade on college campuses led laymen and pastors to request similar training for churches and denominations. By now the movement includes week long lay institutes in many cities across America and in many foreign countries.

The Lexington LIFE training program has the endorsement of the Elkhorn Baptist Association and laymen and ministers from 30 or 40 churches, Baptists and otherwise, are expected to participate.

There is a \$5.00 per trainee fee which covers registration, training and materials. There will be identical sessions Wednesday through Friday in the morning (9:00-11:15) and in the evening (7:30-9:45).

The Saturday session will be from 9:00 a.m. to 6:30 p.m. and the concluding session on Sunday will be from 1:30 to 5:30 p.m.

Advance registration can be made by writing Hillcrest Baptist Church, 1409 Versailles Road, Lexington, Kentucky, with the \$5.00 check made payable to Lexington LIFE.

Missionary News

Miss Mabel Summers, Lebanon, may now be addressed at Route 1, Box 70-A, Bardstown 40004. A native of Nelson County, Miss Summers is in the United States for a short furlough.

Three Kentucky families are currently undergoing missionary orientation and may be addressed at P.O. Box 535, Pine Mountain, Georgia 31822. The families are Mr. and Mrs. Dennis P. McEntire, Mr. and Mrs. James E. Tye and Mr. and Mrs. Frank Florence.

Other news

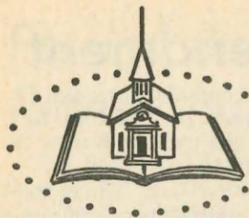
John L. Love of Marion, father of SBC missionary to Guyana, Charles P. Love, died February 17. Missionary Love, a native of Salem, Kentucky, may be addressed at P.O. Box 28, Georgetown, Guyana.

Nobel D. Brown, Nigeria, may now be addressed at Baylor University, Waco, Texas 76703. Brown is a native of McHenry, Kentucky.



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SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for March 28, 1971)

LIFE AND WORK SERIES

The Betrayed And The Betrayer

John 13:2, 11

On their way to that upper room the disciples engaged in a dispute as to "which of them should be accounted the greatest" in the kingdom. Full of jealousy, anger and resentment, the disciples entered the room and seated themselves like a group of sulky boys. Christ must have been grieved deeply by their longing for self-glorification, which was such a contrast from His spirit of self-abnegation. Of course, Jesus Christ was well aware of the plot to betray Him. He knew that Judas had agreed to betray Him for 30 pieces of silver. He had already surrendered to his selfish and greedy desires rather than committing himself to Christ as he should have done. Regardless of how many attempts have been made to absolve Judas of all blame for the most dastardly and infamous deed in history, he was responsible for it. Nobody forced him to betray Christ. His doing so came after a long period of rebelling against the Lord and yielding to the appeals and allurements of Satan.

After washing the feet of the disciples, thereby rebuking them by doing for them what they thought themselves above doing for one another, Christ informed them that all of them were clean except one. The Lord knew that Judas was the one who would betray Him but the other disciples had not suspected him. If they had known what Judas was engaged in doing, perhaps they would have endeavored to prevent him from doing it. It is well to remember that there may be things which people succeed in hiding from others but which they cannot hide from Christ.

It was probably towards the end of the Passover meal that Christ announced the presence of a traitor in their midst. Evidently the disciples had not suspected Judas of disloyalty. At the announcement of our Lord the disciples began to look at one another but each man in his own heart saying, "Is it I?" In response Christ declared that it was, indeed, one of them and went on to say, "The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born." This

announcement of the betrayal is very brief but very full; brief in syllables but full of sorrow. That Judas should ever have been an apostle must forever remain a secret of the wisdom of God. But on the human side of the matter, it is strange that none of the other apostles had ever suspected Judas. They must have been intimate for about two years, yet not one of them had the slightest idea that Judas was a scoundrel. Had they known this they would not have suspected themselves. The enemies of Christ did not betray Him; only friends can do that, for betrayal is the outrage of trust.

The knowledge of the secret crime of Judas grieved the Master, whose distress was shared by the disciples, when He told them that one of their number would betray Him. His statement that the treachery of Judas had been predicted does not mean that the sin was a matter of necessity. Judas knew that his treachery was an act of his own free choice. Our Lord pronounced upon him the unparalleled words of doom, "Good were it for that man if he had not been born."

In this passage we see Christ making love's last appeal to Judas. It is as if

INTERNATIONAL SERIES

Faithful In All Things

Man is a steward of the talents or abilities which he possesses whether they be inherent, cultivated or acquired.

From this well-known parable we learn the important truth that men are not endowed equally. Some have better opportunities than others. Since God has endowed every person with some talent or ability, it is incumbent upon each of us to use what talent or ability he has in the best way that he can for the Lord. Each person has his own God-given talents for effective performance along certain lines, faithfulness in the use of them insures commendation and reward from the Lord.

Matthew 25:14-15

In this parable Christ pictured a man committing his property to his servants

He were saying to Judas, "I know what you are going to do. Will you not stop even yet?" He was offering Judas a last warning, telling him in advance of the consequences of the thing that was in His heart to do. But there was no compulsion. It is the privilege of man to spurn the appeal of God's love and to disregard the warning of God's voice. In the end there is no one who is responsible for our sins but ourselves.

Instead of pointing out Judas as the traitor who would betray Him, Christ carefully concealed that fact from the others and sought to win him by love. Instead of holding Judas up to scorn before the other apostles, Christ actually did the opposite — He gave the sop to him, which was the highest honor at the feast.

When Judas had received the sop two things happened. Christ said to him, "That thou doest, do quickly," and Satan entered into him. These things marked the crisis in the soul of Judas. The hour had come when he had to choose between good and evil, between the light and the darkness. Judas chose the dark and immediately Satan took possession of him. So Judas went out, and it was night (John 13:30).

prior to his leaving for another country. His distribution of the talents was a sovereign act. Since both the servants and their talents or abilities belonged to him, he was the only one to decide how the division should be made. His distribution of the talents was an intelligent one. Each servant received something before his master left. To some the master gave more than to others, on the ground that the servants were not equally capable — "to every man according to his several ability." He gave to each the amount of his goods which that servant was able and willing to use. The talents did not differ in nature but in number. These talents were not given to be used for the personal gain of the servants but as stock in trade for the enrichment of their master and owner. After distributing

the talents, the owner made his journey, leaving all responsibility to the individual servants.

God has given one or more talents to every person and each has the capacity to render some service without which the world would be the poorer. Our talents vary greatly, and we differ in our opportunities for their development and use.

Matthew 25:16-18

Two of the servants were aware that their talents, as well as their abilities and opportunities to use them, came from their master. Conscious of the greatness of his trust, each went to work at once to do his best for the enrichment of his master during his absence.

Aware of his personal responsibility, each put his talents to use immediately and doubled his capital.

Feeling slighted because he received only one talent, he hid it in the earth. It certainly would have been unfair to have entrusted five talents in his care when he was not willing to use one.

Matthew 25:19-30

"After a long time the lord of those servants cometh, and reckoneth with them." The two faithful servants came with 100 percent profit and with a feeling of satisfaction that they had done their best for the master. The third servant returned only with that which had been given to him. Instead of coming in humility and self-abasement, confessing his sinful neglect, he made some false excuses and tried to shift the blame from himself upon his master.

At least four things deprived the one-talent man of the reward:

- 1) He was afraid: Quite likely this man was afraid that he could not make as big a show as the others who had more talents than he.
- 2) He was a concealer: He said, "Lord, . . . I was afraid, and went and hid my talent in the earth."
- 3) He was untrustworthy: This man proved himself untrustworthy in the realm of stewardship by his unfaithfulness in hiding his talent and keeping it out of circulation.
- 4) He was lazy: He was called a "wicked and slothful servant."

As to the faithful servants, they rendered their accounts with joy and received hearty commendation from their master for their work. He spoke his approval of them in the words, "Well done!" He commended and encouraged them because of their faithfulness. Our Lord is simply asking us to be faithful in the doing of our best for Him with what He has entrusted to us. We may rest assured that He will deal with the fruits of our labors in the light of our abilities, opportunities and diligence. By doing our very best with what we have we shall become the participants in a joy that is indescribable. The Lord will reward each of His followers for all that he does for Him and His glory.

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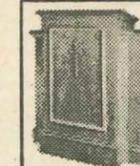
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Many of these rose varieties formerly sold for \$1.50 to \$3.50 each while under patent. They are no longer under patent. We pass on to you terrific discounts through volume buying. Rose Bushes: 2 year, field-grown, ever-blooming blooming size bushes, in these varieties:

PRICES ON ROSE BUSHES: 79¢ each; 6 for \$3.98; 12 for \$7.49; your choice of varieties.

REDS	YELLOWS	PINKS	TWO TONES	WHITES	CLIMBERS
Etoile De Hollande	Eclipse	Editor McFarland	Talisman	K. A. Victoria	Cl. Blaze Red
Red Radiance	Golden Charm	President Hoover	Calendonia	Cl. Calendonia	Cl. Talisman
Mirandy	Peace	Betty Uprichard	F. K. Druskis	Cl. Red Talisman	Cl. High Noon
Crimson Glory	Luxemburg	Edith N. Perkins	American Beauty	Cl. Paul Scarlet	Cl. Pink Radiance
Ami Quinard	Lady Hillingdon	Condesa de Sagato	Blanche Mallerin		
Charlotte Armstrong	Lowell Thomas	Show Girl	K. Louise		

FLOWERING SHRUBS SHADE & FLOWERING TREES BULBS & PERENNIALS

RED WEIGELIA	EACH 5 for	MAGNOLIA, 1/2 to 1 ft.	EACH 3 for	CANNAS, red, pink, yellow	EACH 5 for
FORSYTHIA, yellow	35 1.59	SILVER MAPLE, 3-1/2 to 5 ft.	49 1.29	PEONIES, red, white, pink	39 1.89
DEUTZIA, snow white	39 1.79	MIMOSA, 1 to 2 ft.	59 1.59	IRIS, yellow, blue, white, purple	39 1.89
MOCK ORANGE, white	39 1.79	MIMOSA, 4-1/2 to 6 ft.	1.09 3.09	HOLLYHOCKS, mixed colors, roots	39 1.89
PINK SPIREA	29 1.29	RED BUD, 5-1/2 to 7 ft.	1.18 3.29	SHASTA DAISIES, root division	39 1.89
ALTHEA DOUBLE, red, pink, white	39 1.79	WHITE FL. DOGWOOD, 2-1/2 to 4 ft.	1.18 3.29	RED CARNATIONS, red	39 1.89
PUSSY WILLOW, bears catkins	49 2.29	RED FL. PEACH, 2-1/2 to 4 ft.	1.18 3.29	ORIENTAL POPPY, scarlet	39 1.89
RED BUSH HONEYSUCKLE	39 1.79	PINK FL. DOGWOOD, 1 to 2 ft.	2.18 6.29	HIBISCUS, giant blooms	39 1.89
PINK WEIGELIA	39 1.79	RED LEAF PLUM, 2-1/2 to 4 ft.	1.18 3.29	GLADIOLA, red, pink, yellow	39 1.89
CREPE MYRTLE, red or pink	79 3.69	TULIP TREE, 4-1/2 to 6 ft.	1.18 3.29	CREEPING PHLOX, pink, blue, white	39 1.89
HYDRANGEA P.G., pinkish white	39 1.79	GOLDEN RAIN TREE, 1 to 2 ft.	99 2.79	PAMPAS GRASS, white plumes	39 1.89
SPIREA VAN HOUTTEI, white flower	25 1.11	GINGKO TREE, 1 to 2 ft.	1.09 3.09	VIOLETS, hardy blue	39 1.89
CYDONIA JAPONICA, red flowers	49 2.29	MAGNOLIA SOULANGEANA, 1-1/2 to 2 ft.	1.89 5.29	CHRISTMAS FERN, for outdoors	39 1.89
PERSIAN LILAC, old favorite orch.	69 3.19	LOMBARDY POPLAR, 1 to 2 ft.	39 1.03	TRITOMA, red hot poker	39 1.89
PINK BUSH HONEYSUCKLE	39 1.79	LOMBARDY POPLAR, 5-1/2 to 7 ft.	1.09 3.09	ASTERS HARDY, red, pink, blue	39 1.89
FLOWERING ALMOND, pink	79 3.69	SWEET GUM, 3-1/2 to 5 ft.	1.09 3.09	CUSHION MUMS, red, yellow, pink	39 1.89
PINK AZALEA	49 2.29	PIN OAK, 1 to 2 ft.	99 2.79	(All Perennials and Bulbs are 1 yr. or older)	
FLOWERING CRABS, red, pink	1.08 5.19	SYCAMORE, 3-1/2 to 5 ft.	1.09 3.09		
CLEMATIS VINE, white flowers	59 2.79	RED OAK, 1 to 2 ft.	99 2.79		
COMMON PURPLE LILAC, purple	69 3.19	LIVE OAK, 1 to 2 ft.	79 2.19		
RED BARBERRY, 1 to 2 ft.	69 3.19	WEeping WILLOW, 4-1/2 to 6 ft.	1.09 3.09		
TAMARIX, lavender pink	49 2.29	SCARLETT MAPLE, 4-1/2 to 6 ft.	1.09 3.09		
ALTHEA ROSE OF SHARON	29 1.29	TREE OF HEAVEN, 3-1/2 to 5 ft.	1.09 3.09		
RED ALTHEA	29 1.29	CHINESE ELM, 2 to 3 ft.	49 1.29		
RED SNOWBERRY, red berries	49 2.29	MOUNTAIN ASH, 2 to 3 ft.	1.18 3.29		
SNOWBALL, white flowers	49 2.29	WILLOW OAK, 1 to 2 ft.	79 2.19		
WISTERIA VINE, purple flowers	59 2.79	PURPLE LEAF PLUM, 1 to 2 ft.	1.18 3.29		
(Above shrubs 1 to 2 ft. tall, 1 to 2 yrs. old)		NORWAY MAPLE, 1 to 2 ft.	1.09 3.09		

FRUIT TREES

PEACHES: Varieties, Elberta, Hale Haven, Indian Cing, Early Elberta, J. H. Hale, Mayflower. Prices 2 ft. to 3 ft. 89¢; 3 ft. to 4 ft. \$1.29.

APPLES: Varieties, Red Delicious, Red Jonathon, Red Staymen, Winesap, Yellow Delicious, Grimes Gold, Lodi, Yellow Transparent. Prices 2 ft. to 3 ft. \$1.29; 3 ft. to 4 ft. \$1.49.

APRICOTS: Varieties, Moorpark, Early Golden; prices 2 ft. to 3 ft. \$1.09, 3 to 4 ft. \$1.49.

CHERRIES: Varieties, Early Richmond, Montmorency. Prices 2 ft. to 3 ft. \$1.29, 3 ft. to 4 ft. \$1.89.

PEARS: Varieties, Bartlett, Garber, Keiffer, Douglas. Prices 2 to 3 ft. \$1.29, 3 ft. to 4 ft. \$1.49.

PLUMS: Varieties, Bruce, Blue Damson, Burbank, Red June. Prices 2 ft. to 3 ft. \$1.09, 3 ft. to 4 ft. \$1.49.

GRAPE VINES: Concord, Niagara. Prices 1 yr. 79¢; 2 yr. size 99¢.

CHINESE CHESTNUT, 2 ft. to 3 ft. \$1.69.

BLACK WALNUT, 1 to 2 ft. 89¢.

HARDY PECAN 1/2 to 1 ft. \$1.29, 1 ft. to 2 ft. \$1.49.

SHELLBARK HICKORY, 1 to 2 ft. 99¢.

PERSIMMON KAKI, 1 ft. to 2 ft. \$1.29.

BLACKBERRIES, 1 yr. plants, 1/2 to 1 ft. 29¢ each.

DEWBERRIES, 1 yr. plants, 1/2 to 1 ft. 29¢ each.

BOYSENBERRIES, 1 yr. plants, 1/2 to 1 ft. 39¢ each.

YOUNGBERRIES, 1 yr. plants, 1/2 to 1 ft. 39¢ each.

RASPBERRIES, red or black, 1 yr. 1/2 to 1 ft. 49¢ each.

FIG BUSHES: Varieties, Magnolia, Texas Everbearing, Celestial, Brown Turkey. Prices, 12 to 18 inches \$1.29, 1-1/2 to 2 ft. \$1.49, 2 ft. to 3 ft. \$1.89.

STRAWBERRIES: Gem Everbearing. Price 25 plants \$1.79.

DWARF FRUIT TREES

Heavy demand for Dwarf Fruit Trees where planting space is limited.

DWARF APPLE: Varieties, Dwarf Double Red Delicious, Dwarf Yellow Delicious, Dwarf Jonathon, Dwarf Lodi, Dwarf McIntosh, Dwarf Idared, Dwarf Cortland, Dwarf R. I. Greening, Dwarf Northern Spy; price 3 ft. to 4 ft. \$3.49 each.

DWARF SOUR CHERRY: Varieties, Dwarf North Star, Dwarf Meteor; price 3 ft. to 4 ft. \$3.49.

DWARF PEACH: Varieties, Elberta, Golden Jubilee, Red Haven, Jerseyland; price 3 ft. to 4 ft. \$3.49 each.

DWARF PEAR: Varieties, Dwarf Bartlett, Dwarf Clapp's Favorite, Dwarf Duchesne; price 3 ft. to 4 ft. \$3.49 each.

DWARF PLUM: Varieties, Dwarf Burbank, Dwarf Stanley; price 3 ft. to 4 ft. \$3.49 each.

HEDGE PLANTS

100 SOUTH PRIVET EVERGREEN HEDGE 2.49
50 SOUTH PRIVET EVERGREEN HEDGE 1.89
25 MULTIFLORA FENCE ROSES 3.49
25 LOMBARDY POPLAR FOR HEDGE 3.49
(All hedge 1 to 2 ft. tall, 1 or 2 yrs. old.)

THIS MONTH'S DISCOUNT SPECIALS!

10 Violets — \$1.00
10 Violets for only \$1.00. Easy to grow, prolific bloomers, cover themselves with gay flowers.

Camellias
Mine No Yuki • Pink Snow • Texas Star • Setsugeku. Prices on blooming size 99¢, 3 for \$2.79.

Floribunda Roses
These are semi-dwarf roses, bloom profusely in large heads.
Red Ripples • Cherry Red
Floradora • Orange Vermillion
LaFayette • Bright Red
Betty Prior • Rich Pink
Prices: 2 yr. old bushes, blooming size: 99¢ each, 6 for \$5.49.

10 Cushion Mums — \$1.98
These gorgeous CUSHION MUMS are good growers, develop into large, sturdy plants and normally develop to big basket size when matured... covered with dazzling flowers, each flower 1 to 2 inches diameter. All plants are hardy, field grown, root divisions. Assorted colors of reds, pinks, yellow, etc. as available. Get 10 GIANT CUSHION MUMS for just \$1.98.

Write Out Your Order — Send It Today

Money Back Guarantee: We will replace or cheerfully refund your money if you are not completely satisfied. Simply notify us within ten days after merchandise is received.

All Our Plants are nursery grown from seeds, cuttings or budded stock, never transplanted, except those marked with (*) Asterisks, which means those are collected from the wild state. All plants inspected by Department of Agriculture.

CASH ORDERS: Send check, money order or cash, plus 89¢ for postage and packing and we ship postpaid.

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Kentucky Residents add 5% Sales Tax. • Send Orders Early — Tell us when you want shipment.

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Supreme Court Hears Cases On Aid To Church Schools

Government, ranging from local school boards through state departments of education to the U.S. Department of Justice, urged the Supreme Court of the United States to uphold the constitutionality of public tax aid to parochial and private schools.

The argument before the nation's highest court took place March 2 and 3 in cases that had been appealed from Pennsylvania, Rhode Island and Connecticut.

Challenging state and federal laws were groups of taxpayers who were represented by various civil liberties organizations. In general the charge was that tax aid to religious schools violates both the "establishment clause" and the "free exercise" clause of the First Amendment to the Constitution.

The portion of the first amendment that is involved reads: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

In brief, the three cases considered seriatim by the Supreme Court are:

► Connecticut. Fifteen taxpayers of the state challenged that portions of the Higher Education Facilities Act of 1963 which provides funds for construction grants to colleges, including sectarian schools.

Specifically, the Connecticut case challenged the constitutionality of federal grants to four Roman Catholic colleges for the erection of two libraries, a fine arts building, a science building and a modern language laboratory.

► Pennsylvania. A group of taxpayers and a combination of educational, civil liberties and civil rights organizations challenged the Pennsylvania Non-

public Elementary and Secondary Education Act of 1968.

This law empowers the state superintendent of public instruction to contract for purchase of "secular educational services" from nonprofit schools which fulfill the compulsory school attendance requirements of the state law.

The law further authorized the state to reimburse private schools the cost of teachers salaries, textbooks and teaching materials in the fields of mathematics, modern foreign languages, physical sciences and physical education for the preceding year.

Funds for this program originally were derived from a tax on flat and harness racing and not from funds normally used for public schools. A subsequent change shifted the source of tax revenue for parochial schools from horse racing to a cigarette tax.

► Rhode Island. The law involved here is "an act providing salary supplements to nonpublic school teachers," which became effective July 1, 1969.

Under the Rhode Island Supplemental Salary Act the state appropriates state funds for payment of a 15 percent

supplement to the salaries of eligible teachers in nonpublic elementary schools, the majority of which are Roman Catholic parochial schools.

In order to qualify for the supplemental salary the parochial school teachers must teach only those subjects required by state law or which are taught in public schools; the teachers must be certified by the state department of education; their salaries must meet the minimum salary requirements for public school teachers; the teaching materials are only those used in public schools; and the teacher must not teach a course in religion while receiving a salary supplement from the state.

On June 15, 1970, a three-judge district court in Rhode Island ruled unanimously that the Supplemental Salary Act violated the U.S. Constitution. The court ordered a discontinuation of the supplemental teachers salaries.

Rulings in the above cases are expected sometime between now and the end of the current session of the Supreme Court, which will come near the end of May or in June. (BP)

Mrs. O'Hair Loses Second Round In Bid To Ban 'Space Religion'

For the second time in less than a year the U.S. Supreme Court has refused to hear a plea from Madalyn Murray O'Hair to restrain the religious practices of astronauts in space.

Mrs. O'Hair, an avowed atheist, contended that National Aeronautics and

Space Administration (NASA) was using federal funds for religious activities in the space flights. She charged the use of these funds as "unconstitutional" and that it violated her constitutional right of freedom from religion.

The complaint from Mrs. O'Hair opposed the "official planning, producing and staging of a religious exercise . . . and the transport of artifacts and the broadcast of religious doctrine which is not personal or spontaneous, but calculated to promote one religion over another."

Mrs. O'Hair's second appeal was based on what she described as "failure" of the lower courts to hear her argument "without independent examination." She complained that too much attention was given to the government's position and that the lower courts "erred in the abdication of the judicial responsibility as the sole determiner of the law."

In April, 1970, the U.S. Supreme Court denied Mrs. O'Hair's appeal from the Fifth District Court in Texas. That court had dismissed her complaint for the lack of a federal question. In the second denial of appeal, the Supreme Court refused, again without comment, to hear the case. (BP)

WMU Convention

March 30 - April 1

Walnut Street Church, Louisville

