

Committed
to give. . . as God has given


WESTERN RECORDER
APRIL 17, 1971

Sunday, April 18, Is
Cooperative Program Day

People And Places

Baker James Cauthen, executive secretary of the SBC Foreign Mission Board, will be speaking at the First Baptist Church of Danville, Kentucky, on April 18, 1971, at 7:30 p.m. Odell Lay is the pastor of the First Church, Danville.

South Central Regional Festival at Somerset on March 26-27 reports a total of 336 persons participating and listening. Ten choirs including those of the host church and of the First Baptist Church of Richmond participated by performing. Thirteen members of the Freedom Baptist Church of Rockcastle Association attended to listen to the other choirs and profit from their inspirational singing. The festivals were directed by Harold Reynierson of Danville, Kentucky, as Regional Festival director.

A resolution was received from the Lebanon Baptist Church in regards to the death of **Robert T. Harmon, Sr.**, on February 3, 1971. The resolution read as follows: "BE IT RESOLVED, that the Lebanon Baptist Church, Lebanon, Kentucky, has lost one of its most dedicated members and a faithful deacon; his wife, Mrs. Lucille Burdette Harmon, a devoted husband; and his children, Audrey, Elizabeth, Burdette, Lisle, Robert T. Jr., and Wilbur, a beloved father."

Lee Mason, pastor of the First Baptist Church of Stearns, Kentucky, suffered a heart attack on March 27, 1971. Fred Roth of Cumberland College, Williamsburg, has been elected as interim pastor of the Stearns Church.

E. Jerry Vardaman, associate professor of Biblical archaeology at Southern Seminary, Louisville, will present a special lecture at 7 p.m., April 29, in Gheens Hall on the Seminary campus. The lecture will be about the "New Testament and New Discoveries." One important new discovery will deal with new information concerning the famous inscription forbidding Gentiles from entering the Jewish Temple proper in Jerusalem. It dates back about two-thousand years.

Space permits only 125 people to attend the lecture and those attending

are requested to register their names through Vardaman's office. Call 897-4602 or 895-9570.

Willard Beasley, Hardin, Kentucky, a member of Union Ridge Baptist Church of the Blood River Association, has surrendered to the call of the gospel ministry. He preached his first sermon at Union Ridge Church on March 7. Beasley is now serving as a deacon and as treasurer of his church. Garlon Sills, retired, is presently serving as interim pastor of the Union Ridge Baptist Church.

Pollard Baptist Church at Ashland was host for the Northeastern Regional Music Festival with the total attendance of 143 persons; including seven choirs, two soloists and a handbell choir from four churches in Greenup Association according to Jerry Douglas, their Regional Music Director.

More than 600 persons in 18 choirs attended a Regional Festival held in Lexington on March 26, at **Porter Memorial Baptist Church**, according to reports from Regional Director W. Voris Howard of Covington. In addition to the 18 choirs which sang, three pianists played solo hymns and three vocal soloists performed.

Church Chuckles by CARTWRIGHT



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

DEVOTIONAL



W. B. Bingham
Binghamtown Baptist Church, Middlesboro

I John 4:10: "Herein is love... God... loved us, and sent His Son to be the propitiation for our sin." We are living in a day of doubt, when everyone wants proof and needs assurance of love. Here is proof of God's love.

Because He thinks about us all the time. When I fell in love with my wife she was all I could think about, I couldn't sleep, work, study, I guess I plowed up a lot of corn trying to plow and look toward Ned Bowling's and the farm across the way. The Bible says, "What is man that thou art mindful of him."

Because He has planned for us. You plan for those you love. Look how God has planned in the past: The beautiful earth, all food, flowers, water, seasons, plan of salvation. Future: Planning on living with us forever.

Because He warns us all through the Bible, says, "be ready, pray, and watch." He warns us by nature, seasons, day and night, everytime we see a leaf fall, night shades, God is saying, "be ready". A mother says to a baby she loves, "don't touch that stove it will burn."

Because He has invited us to share all good things with Him. Revelations 22 says, "Come... whosoever will... let Him come." When you have something special you want those you love to share it with you.

Because He has provided for us. I remember how mother would provide coal for winter, warm covers for bed, a cellar full of good food, a smokehouse full of ham and bacon. I know now she loved me so much. Look at all God has done for us.

Because He never leaves us alone. Like a shepherd leads his sheep. Psalm 23, John 10.

Because He is willing to forgive us. He said, "If we confess our sin He is faithful and just to forgive and cleanse from all sin." Yes He loves beyond any shadow of doubt.

Like an Indian Chief who laid down on a rock and let the other tribe cut out his heart with a dull tommy-hawk to make peace with the tribes and save the lives of his warriors.

God loved us and sent His Son to be the propitiation for our sin. If God loved us we ought also to love Him.

The Church: Its Failures And Its Mission

Most of the church's efforts today are directed toward reaching those in reality whom theoretically we have already reached. To put it another way, our energies are consumed trying to get people to be Christian who are supposed to be Christian already. Many will say that this is an inevitable consequence of human frailty, and they will rightly point out that even Jesus did not 'win' all who were 'won'. The thesis here, however, is that we can and must do better than what we are doing. It is true that Jesus lost Judas. But he won the eleven others. We seem to have become content with a reversal of this situation.

Failures of the churches

The sense in which we use church here is that of the institution. But we are bound to the institution just as the person is bound to his body. The church has failed in some areas.

1. *The church has failed by claiming too much for itself.*

Many will object, saying, you can't claim too much for God. This is true, but the church is not God. For example, the church has, at various times, claimed:

- (1) that man is immortal by nature, thus watering down the significance of the resurrection of Jesus Christ and our promised resurrection.
- (2) that the church possesses an answer to all the complex problems of economics and politics.
- (3) that the church has unique access to the mind of God. For example, it has claimed to know how and where God is going to resurrect the dead, details about the future life, and who will be saved and who will be lost.

Now, this sort of wild speculation does two things. It jeopardizes the credibility of the church in the eyes of men, because many non-Christians know these claims are exaggerated. Another result of the church's exaggerated claims is the undercutting of real faith. Faith is not the acceptance of logical propositions. It is trusting commitment to the person Jesus Christ. Faith does not claim to have overheard God revealing minute details. But it does claim to have seen God giving his all, and to have heard him asking for our all.

2. *In the church we have tried to do everything and in the process have failed to do anything thoroughly.*

This second criticism of the church is closely related to the first, because one reason the church claims too much is that it is not sure just what it is that it should claim. Likewise with reference to what the church does, it tries to do everything because it is not sure that any one thing is vital and compre-

hensive to its life. Thus the church has at various times viewed itself as a welfare agency, a military army for righteousness, a moral conscience for society, and a political force for decency and justice. Yet the church has one all-pervasive mission — that of relating men to God. This is not an appeal for the church to withdraw from the world, nor is it an attempt to oversimplify the church's mission. Indeed the church ought to be involved both corporately and individually in social action. But of utmost importance is where the church puts its emphasis.

We have tried to cover up a miserable failure to involve our constituency in the church's mission by jumping on the bandwagon of social pressure groups. Thus we have the monstrous dichotomy of churches standing for justice while the very members of those churches practice injustice. Our impact on society must come indirectly

By Ben Baird
Pastor, Ghent Baptist Church

through lives committed to Christ — people who live the Christian ethic in every walk of life. The church cannot accomplish its mission by passing resolutions. Nor can it impose a Christian ethic upon a non-Christian society. But the church can penetrate that society, becoming what Paul calls a little leaven that leaveneth the whole lump (Galatians 5:9).

3. *The church has scandalously failed to involve its membership in ministry.*

Obviously we do not mean the professional ministry. The King James translators have led us to a misunderstanding in their translation of Ephesians 4:11,12, which deals with the ministry of the church:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ (KJV). There is no comma in the Greek separating 'the perfecting of the saints' from, 'the work of the ministry', and a literal translation of the Greek reads: "For the perfecting of the saints to the work of ministry".

Or as the N.E.B. has it: "To equip God's people for work in His service."

Because we have not understood the nature of our ministry, and for other reasons, we have approached the matter of church enlistment (evangelism) in a crude manner. We have encouraged people to join the church for reasons that are completely incongruous to the very nature of the Christian life. For example, we have invited people to join with us 'because everybody needs a church home', 'you will be happier if you join', or, 'It will be ad-

vantageous socially'. Once we have gotten these people to join the church, we start the impossible task of making Christians out of them. It is an impossible task because they never started out to be Christians in the first place. Largely because of this most of our churches are manned and supported by a very dedicated minority of from 5 to 10% of the total membership.

The mission of churches

We turn now to the mission of the church. The mission of the church is to make men Christian. Before we can do this, however, we may find it necessary to restructure the institutional church. Thus these suggestions:

1. *Prospective church members must be confronted with the claims of Christ, and a response to the claims of Christ upon their lives secured.*

Every person presenting himself for baptism should receive extensive counsel before baptism. But this should be only the first step. The tragedy is that where we have provided new member training, we have not followed it through to its logical conclusion, which is to involve the person in the life and work of the church.

Once the new member is baptized he should then be moved immediately into an orientation group within the church which will help him determine the direction his life should take. It should be understood that every person who becomes a member of the church becomes involved, so that we do not have the absurd situation of trying to get people to join the different phases of the church's ministry after they have already joined the church. Rather, prospective members would know beforehand that to join the church means to become involved. There is the fear on the part of some that if we take this approach it will frighten people away. Suffice to say, this is the approach that Jesus took.

2. *The church must become a genuine caring fellowship in which all persons are free to turn to others for any kind of assistance.*

Suppose the church was structured as we have indicated above. Let us further assume that one involved group had as its specific concern, the family. Thus any particular family within the church would know to turn to members of this group anytime a crisis within the family arose. The same could be said for almost any phase of life about which a particular person was concerned. Such a group might have as their philosophy: "While it is our obligation to be concerned about the total ministry of the church, we specifically dedicate ourselves to the task of becoming competent Christian helpers of the modern family."

(Continued on page 10)

WESTERN RECORDER

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

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Can Brutality Make A Hero?

One of the disturbing turns in the conviction and sentencing of Lt. Calley in the My Lai massacre is the popular reaction in favor of Lt. Calley and the making of a hero of a man who by his own admission as well as by testimony of fellow soldiers mercilessly gunned to death captured and defenseless prisoners including women, babies and old people. No other American has ever been made a hero for such conduct. On the other hand other service men in the Vietnamese conflict are now in prison for similar or less serious offenses while on military duty. Scores of American soldiers are now serving sentences in Ft. Leavenworth for murdering Vietnamese and few Americans are clamoring for their release or making heroes out of them while they await appeal of their convictions.

While these soldiers languish in Ft. Leavenworth, Kansas, and marines are imprisoned in Portsmouth, New Hampshire, for similar offenses, Lt. Calley has spent three nights in jail, now has the free run of his quarters, requires two postmen one day to deliver sympathy mail and is famous enough to become rich if and when he is allowed to sell movie or book rights to his life story. Considering current popular opinion Calley could also conceivably have his sentence commuted or serve a minimum sentence, resign from the army and run for and probably be elected to a high political office. Could brutality be so rewarded?

The military tribunal of fellow soldiers who heard over and over the testimony and considered almost endlessly all evidence and aspects of the case could but in fairness come up with a guilty verdict. After all did we not as Americans lead in the conviction and execution of German and Japanese military men for conduct in World War II similar to that of Lt. Calley. Are Americans to be excused from atrocities for which Germans and Japanese were convicted and executed?

Why then is American popular opinion running so high in defense of Lt. Calley? The answer is partly due to our feeling about the whole Vietnamese conflict which in the minds of most Americans is different from any other military conflict in American history. A greater reason for sympathy for Lt. Calley is that we feel he is a victim of a system, he was trained

to be a killer, he was executing orders from superiors, he is being made a scapegoat and he was doing only what many other American soldiers have done in this and every other war. In short, we feel he is a product of a military system that trains men to kill, reduces men to the animal level and therefore the whole American military system and American society is guilty though Calley happened to be the man that has been made exhibit number one of such uncivilized and inhumane behavior toward other humans.

Who then is guilty and who is innocent? Certainly Lt. Calley is not innocent but is guilty of atrocities which some other soldiers at My Lai would not commit because common sense and a sense of justice are expected to prevail even in executing orders from superiors. What his sentence should be is another matter. In a sense he has already suffered indescribable punishment by exposure and now if there should be true confession on his part, forgiveness of God and human compassion would be the proper redemptive attitude on our part without any further punishment.

All other members of the military system share Lt. Calley's guilt to varying extents. This goes from the U.S. president as commander-in-chief whose intervention in Lt. Calley's case we trust is based on personal convictions and not on public pressure or political expediency all the way down through the Pentagon, every general and other officer giving orders to troops. Also American society including the one writing these words must also confess its guilt in not finding long ago a way to settle conflicts apart from barbarism characteristic of precivilized man.

Not even the churches can sit by innocently and deplore such barbarism as unchristian. Have we not made a place for and preached from our pulpits holy wars including the Vietnamese conflict? Do we need to reexamine our views in light of the teachings of Jesus?

Like most sincere Christians I am searching for answers which are hard to find. In the meantime I trust I have sincere compassion for Lt. Calley but I refuse to regard him as guiltless and I think to make a hero out of him is blind sentimentality and is rewarding one for senseless brutality. Rather let's pray the whole incident will be heart searching and redemptive for Lt. Calley and for every American.

One Victory, Three More To Go

Chalk up a victory for the citizens of Muldraugh who were concerned to protect their community from the curse of legal sales of alcoholic beverages. By a decisive victory of 295 to 111 the "drys" beat back an attempt on April 7 by the "wets" to legalize alcoholic beverages in this community.

The margin of victory indicates wholehearted cooperation on the part of many concerned citizens. The churches were 100% in the fight as were the Woman's Club, the mayor of Muldraugh and many others.

Delbert Butts, executive director of the Temperance League of Kentucky, aided in the organization of the dry forces in Muldraugh and is high in praise of the widespread cooperation and attributes the decisive victory to such united efforts.

While we rejoice in such a victory over forces for legalized sale of alcoholic beverages in one community, we have to keep working and praying if we expect to keep on winning and rejoicing. The forces for legalized beverage alcohol in dry territories never let up.

The next decisive date is almost upon us. On April 20 three more dry communities will have local referendum votes. These are Murray, Morehead and Earlinton. According to reports from local citizens and Temperance League Director Butts the dry forces in all these communities are organized and working hard to protect their communities from the curse of legalized alcoholic beverage sales.

Murray and Morehead are extremely strategic since they have state universities located in them with thousands of college students as potential customers. Doubtlessly some advocates for legalized sale

of beverage alcohol in these communities are willing to profit financially at the expense of the downfall of many of these young people.

Now this editor nor Delbert Butts nor the concerned citizens in these communities are gullible enough to believe people who are determined to drink cannot drive a few miles to wet territory to buy it legally or even can ordinarily buy it illegally in most dry areas. At the same time we know for certain that easy availability increases the consumption of beverage alcohol. We furthermore know it has always been one of the greatest curses in the world and that there is no way to measure the woe, misery and destructive power of it. Therefore it should be fought in any fair way possible everywhere there is an opportunity.

This editor knows some church members who will not join in opposing this curse. Each soul must answer to his own conscience and to God but it is difficult to understand how people of the Lord can support such an obvious evil.

Here's a strong word of encouragement to every morally concerned person in Murray, Morehead and Earlinton to give full support to keeping this evil illegal in their community. Let every reader of these words support with sincere daily prayers the cause of decency in these communities and those working for this cause.

Lest some readers regard the opinions expressed above as "preacher" talk, how about this description of alcohol from Dr. Parran, Surgeon General of the United States of America, "Alcohol is the major cause of insanity and poisoning from it causes more deaths than from all our most infectious diseases."

WITNESSING CAMPAIGN

Dear Editor:

I want to tell you of the experience that the youth of Owensboro had in witnessing last Saturday, March 3.

We were concerned about finding a way to involve our youth in personal witnessing and I took the following idea to our youth choir:

"Let's think about the fact that we need to tell the story of God's love outside the false security of the church building. What if we went into the streets and shopping centers of Owensboro with paper stickers, brightly colored and printed with the message, SMILE, Jesus Loves You? How many would like to go with me? We will make up teams and I will go with every team."

To my surprise every young person present raised his or her hand. Because of the unanimous response I told the other churches in Owensboro about it

(Continued on page 14)

BAPTIST FORUM



EXCEPTION TO EDITORIAL

Dear Editor:

I have just completed reading your editorial on the Kentucky constitution. I can't agree with your views concerning tax exemption for religious properties as a whole. As you pointed out, parts of section 170 are a bit out of date, but we must also realize that these laws were written to protect the local church not giant religious organizations. Churches today own office buildings, apartments, choice building sites for commercial uses, etc. With the strains on our tax dollars, I can't see a blanket tax exemption for everything that is owned or operated

by a religious group. I do, however, feel that the local church and the property that it uses for worship should not be taxed. And to be realistic even this exemption may not be justified for long. It is getting difficult today to even tell what worship means to some groups and some so called churches don't even come close to the meaning of worship as defined in our constitution.

It is a very difficult problem and I don't have the answer. I do feel that we must look at the problem with an open mind and not try to just protect something just because that is the way it has always been.

Louisville, Ky.

Ronald R. Allen

SBC Registration Cards Available

By Harold G. Sanders

KBC executive secretary Harold G. Sanders has received 600 registration cards for messengers appointed by their churches to the Southern Baptist Convention meeting in Keil Auditorium, St. Louis, Missouri, June 1-3, 1971.

The Convention proper opens at 9:15 a.m., June 1, and closes at noon, Thursday June 3. However, if you desire to attend any of the pre-sessions, they meet as follows: WMU — Kiel Auditorium, May 31, 9:30 a.m.; Pastors' Conference, Keil Auditorium, 9:00 a.m., May 31; Religious Education Assn., Chase Park Plaza Hotel, 2:00 p.m., May 30; Church Music Conference, First Baptist Church of St. Johns, 8:15 a.m., June 4 (after the SBC).

Each church should now request the number of registration cards for the number of messengers to which it is entitled, provided the full number are to attend. Each church usually elects or names its messengers at a business meeting. The church moderator or clerk signs the cards which messengers must bring with them to the convention in order to register in St. Louis.

How many messengers?

How many messengers can your church send to the Southern Baptist Convention with voting privileges? The Constitution of the Convention reads:

Article III. Membership: The convention shall consist of messengers who are members of missionary Baptist churches cooperating with the Convention as follows:

1. One (1) messenger for each such church which is in friendly cooperation with this Convention and sympathetic with its purposes and work and has during the fiscal year preceding been a bona fide contributor to the Convention's work.
2. One (1) additional messenger from each such church for every two hundred and fifty (250) members; or for each \$250.00 paid to the work of the Convention during the fiscal year preceding the annual meeting.
3. The messengers shall be appointed and certified by the churches to the Convention, but no church may appoint more than ten (10).
4. Each messenger shall be a member of the church by which he is appointed.

Each messenger is instructed thus: "Be sure to bring this card with you and present it in person at the Secretaries' Registration Office. Your name will be filed for insertion in the roll of messengers from your state, and you will receive a badge which will admit you to all sessions of the Convention."

You are urged to order the exact number of registration cards for your church now and give each messenger a signed and certified card to take with him to the Convention. Registration cards may be secured now from Harold G. Sanders, Kentucky Baptist Convention, Middletown, Kentucky 40243.



They're Here

Two significant days are right upon us as Kentucky Baptists — (1) Cooperative Program Sunday, April 18, in each church and (2) Foreign Mission Board Appointment Service (and Youth Night), Tuesday, April 20, 7:15 p.m., Freedom Hall, Fairgrounds, Louisville! Are you ready for both? Your church? Your youth?

Cooperative Program Sunday

This coming Sunday, April 18, is a time for "special emphasis" on missions and, in particular, upon the Cooperative Program of worldwide missions including your pastor's annuity and a seminary in Taiwan!

Missions is the warp and woof of the Word of God, the mind of God, the command of God's Son and the program of a missionary Baptist church. As such, it comes into every Bible study, every sermon and prayer and most hymns. Missions should give purpose and flavor to all services of worship, all programs of stewardship, all approaches to education, all benevolence. The Cooperative Program is the Baptist program of missions, starting in Kentucky and in cooperation with other states in the Southern Baptist Convention, ending where the sun never sets — 76 countries of the world.

So, remember it all the time — but special times such as Sunday and the month long "Cooperative Program Month" held in the fall before your budget making, most often in October. These special times help us to sum up our good intention, to say "This is what we have been aiming at all year, giving through all year — the Cooperative Program."

Appointment Service April 20

Coming? Bringing all your leaders and young people? Is your church's youth choir singing? Well, 128 youth choirs will come and thousands of other youth will come to see 27 new foreign missionaries appointed (six from Kentucky), sent out to the ends of the earth to represent Jesus Christ and your church through the Foreign Mission Board of the Southern Baptist Convention!

Every bus in the state should be chartered, church and school buses, cars, trucks, motorcycles and "shanks ponies" will be used to get up to 20,000 present! Be there! 7:15 p.m. Tuesday.

Harold G. Sanders

WESTERN RECORDER

Missionary Candidates Include Nine Kentuckians

Nine Kentuckians will be among the 27 new missionary candidates appointed at the Foreign Mission Board Appointment Service scheduled at Freedom Hall Tuesday evening April 20.

The service, which begins at 7:15, Louisville time, will also feature the appointment of two other candidates who formerly served in Kentucky as Home Mission Board summer workers.

Mr. and Mrs. Thomas L. Cole will be appointed for service in Argentina. Cole currently serves as pastor of the Pleasureville Baptist Church in Henry County Association. Before accepting this position in 1969, he was assistant pastor of First Baptist Church, Bossier City, Louisiana, for two years.

A graduate of Mississippi College, Cole expects to receive a master of divinity degree from Southern Seminary in May.

Mrs. Cole, the former Carolyn Barry, is an elementary teacher in Pleasureville.

Mr. and Mrs. Larry Yoder will be appointed as pastor of an English speaking church in Belgium. Yoder received the master of divinity degree from Southern Seminary in 1969. Georgetown College awarded him the bachelor of arts degree in 1966.

Yoder has worked with the Suburban Electric Company and the Columbia Gas of Kentucky Corporation, both in Lexington as well as with the Louisville YMCA. He presently serves as minister of education for the First Baptist Church of Danville, Virginia.

Mrs. Yoder is the former Laurabelle Barr, daughter of Cynthiana pastor Winn T. Barr. Mrs. Yoder has worked as a high school teacher in Jefferson County and as a home economist for the General Electric Company.

Scheduled for appointment to Malaysia and Singapore are Mr. and Mrs. Robert T. Golmon.

Golmon holds a master of religious education degree from Golden Gate Seminary in California. He expects to receive a master of church music degree from Southern Seminary in May.

Currently he serves as minister of music for the Ridgewood Baptist Church in Louisville.

Mrs. Golmon, the former Angelyn Deaton, is a social worker in Public Assistance for the state of Kentucky. She formerly served as a summer missionary in California and Hawaii.

The couple will do music programming and promotion.

Miss Ira Louise Donaldson of Campbellsville will be appointed to Brazil. She is now serving as elementary director of Campbellsville Baptist Church. A graduate of New Orleans seminary, she has served as camp counselor for Alabama GA's and as a teacher in the childrens building of Glorieta Baptist Assembly.

She will be a chaplain in one of the country's Baptist schools.

Also scheduled for appointment to Brazil are Mr. and Mrs. James C.



ON PROGRAM — Among those participating in the FMB Appointment Service Tuesday, April 20, at Freedom Hall, will be Baker James Cauthen, left, executive secretary of the Foreign Mission Board, and Carl Bates, president of the Southern Baptist Convention. Bates is a former Winchester, Kentucky, pastor. Now he is pastor of First Baptist Church, Charlotte, North Carolina.

Shelly. They will work with students.

Shelly returned to Southern Seminary after serving six years as campus minister for Florence State University

Staff Changes

Bobby R. Brooks is now pastor of the Forks of Dix River Baptist Church, Lancaster, Kentucky. He resigned from the Mackville Baptist Church to come to this pastorate.



Before serving in Mackville, he was pastor of the Northside Baptist Church, Science Hill, Kentucky, and the Friendship Baptist Church, Jonesville, Virginia.

Brooks is a native of Paris, Kentucky, and a graduate of Clear Creek Baptist School. He attended Somerset Community College and Campbellsville College.

Charles A. Parker, Jr., has been called as pastor of New Hope Baptist Church, Elizabethtown. He has served previously as youth director of First Baptist Church, Selma, Alabama, and Co-sada Baptist Church, Millbrook, Alabama.



Parker

in Alabama. He also served three years as student director of Alabama College at Montevallo. He first attended Southern Seminary in 1958 and received the master of religious education degree in 1960.

While a student at Southern, he served as part time youth director of Bethel Chapel, a mission of Long Run Association.

Mrs. Shelly is the former Patsy McAliley. She first came to Kentucky as a summer missionary under the sponsorship of the Home Mission Board in the summer of 1959. Later she taught at Camp Taylor Elementary School and now works as a substitute teacher.

Others scheduled to be appointed who previously served in Kentucky are Mrs. J. Virgil Cooper, the former Amy Lee Gunter, and Mrs. Leo Waldrop, the former Margaret LaVinia West. In the summer of 1963, Mrs. Cooper served as a HMB missionary in Louisville. She and her husband will be appointed to Korea.

Mrs. Waldrop served in Louisville during the summer of 1966. Together with her husband, the Waldrops are slated for appointment to the Caribbean.

A native of Alabama, Parker holds the bachelor of arts degree with honors from Samford University. He is presently a first year student at Southern Seminary where he is a Luther Rice Fellow.

Parker was ordained to the ministry on March 21, 1971, by his home church, Dawson Memorial Baptist Church, Birmingham, Alabama.

S. Jack Yelvington accepted the pastorate of Hazelwood Baptist Church, Louisville, and assumed his responsibilities on April 12, 1971.

Yelvington has been pastor of the First Baptist Church at Prospect, Kentucky, since 1967. He was pastor of Flat Creek Baptist Church in Greensboro, Florida, prior to his pastorate at the First Church of Prospect.

Yelvington and his wife, Vera, are both natives of Florida. He is a graduate of Florida State University and a veteran of the United States Air Force where he was a mathematics instructor.

The couple has one son, John, who is nineteen months old.



Yelvington

Missionary Families Leave East Pakistan, Ky. Couple Stays

Three Southern Baptist missionary families have left East Pakistan, scene of fighting between Pakistani armed forces and supporters of Bengali independence, according to a Southern Baptist Foreign Mission Board official.

Mr. and Mrs. James E. Young, Mr. and Mrs. Donald W. Jones and Mr. and Mrs. W. Trueman Moore left Dacca on April 4 for Karachi, West Pakistan.

The Moore and Jones families proceeded to Tehran, Iran, where they will arrange to come to the United States for furlough. The Young family plans to remain in West Pakistan, according to information received at FMB headquarters in Richmond, Virginia, by John D. Hughey, the board's secretary for Europe and the Middle East.

After a phone call from the missionaries in Tehran, Hughey said that eight missionaries apparently are still in East Pakistan, though on April 4 there had been no contact with them for 10 days.

"There have been no details about those left behind but we feel they are quite all right," Hughey said. "We also have that assurance from the State Department."

One of the remaining couples, Kentuckians James F. and Betty McKinley, were seen April 9 in Feni, where they are stationed according to a cablegram received at FMB headquarters in Richmond, Virginia. The cable, signed "A Friend," simply said the couple was well. McKinley is from Nora, his wife from Louisville. (BP)

Home Mission Board Aids Starving Migrants

The Southern Baptist Home Mission Board, through its disaster relief fund, and the Florida Baptist Convention, have contributed \$2,750 to feed migrant workers left destitute after freezing crops left them with no work.

The move was initiated after newspapers in the area reported a migrant worker demonstration in front of President Nixon's Key Biscayne home.

Christian social ministries director Ray Dobbins and director of migrant missions Russell Kaufman supervised the dispensing of the funds. About \$650 were sent to Dade County, the hardest hit area. Another \$1,100 was used in the central part of the state.

According to Dobbins, government services' response to the crisis eased the load on church groups. "About 8,000 to 10,000 migrants were hungry at first," Dobbins explained, "but now the situation is not as bad as we had anticipated." (BP)



FIRST IN DAHOMEY — Kentucky native W. Nevill Claxon studies a fertility shrine on a roadside in Dahomey, West Africa. The Claxons are the first SBC missionaries in this nation having arrived last October. The country's principal religion is animism and many shrines, often related to fertility cults, can be seen along the main roads. Claxon is a native of Switzer and a graduate of Georgetown College and Southern Seminary. Before being appointed by the Foreign Mission Board, he was pastor of two Kentucky churches, state Training Union worker, and an administrator at Kentucky Southern College. He is married to the former Emma Osborne of Frenchburg, Kentucky. The couple is currently stationed in the city of Cotonou.

Over 1,000 Register

Queens' Courts, Houseparty Successes

"Learn it! Say it! Do it!" was the theme during March as 1,050 Acteens, leaders and program personnel were involved in two Queens' Courts and one Houseparty (Georgetown, March 5-7; Cumberland, March 12-14; Campbellsville, March 26-28). Acteens who went to Georgetown College or Campbellsville College have completed the Queen level or higher in their individual achievement plan during the past year. The overwhelming response

By Miss Anna Mary Hack
State Acteens Director

at Cumberland College was due to the fact that any Acteens member was eligible to attend, and that Williamsburg has motel facilities for a group of this size.

Foreign and home missionaries who were featured were Mr. and Mrs. William Bender, Nigeria; Mrs. Bill Clark Thomas, Malaysia; Mr. and Mrs. Tom Tipton, Uganda; Mr. Tom Poole, US-2, Panama and summer missionary at Hampton Beach; Mr. and Mrs. J. W. Lester, Kentucky mountain missions; Miss Joy Hall, Nigeria; Mr. Howard Teel, Pakistan, and Mr. James Humphries, Viet Nam.

Cumberland College Dining Room served over 600 persons for the Acteens Banquet on Saturday evening. Tom

Poole shared information regarding work in a coffee house ministry. A highlight in the Houseparty was the Sunday morning service led by Tom Tipton. Twenty-five Acteens or leaders responded publicly to the invitation given. An added significance to this was the fact that this was Tipton's birthday, and the day that his name appeared on the Calendar of Prayer.

Georgetown student summer missionaries gave an informal and informative presentation of their work for the Saturday evening session. A trumpet solo, singing, dialogue and a slide presentation were featured. Students participating were: Brent Caldwell, David and Donna Forman, Carol Hall, Marcia Bender, Cynthia Hullette, Kathy Bingham, Harriet Kerrer, David Stancil and Natalie McKinnon.

Acteens at Campbellsville enjoyed the Friday evening session in the Health and Physical Education Building. Mrs. David Jester, dean of women and former missionary to Nigeria, gave her personal testimony as to how God has led many directions in her life. The gym party which followed was led by faculty member, Miss Linda Brown, and included games, tumbling, swimming, trampoline, and parachute play.

One hundred sixteen Kentucky Baptist churches were represented in these three week-end activities.

SBC First Quarter Gifts Increase 8.9%

Contributions through the Southern Baptist Convention's Cooperative Program unified budget for the first quarter of 1971 increased by 8.21 percent over 1970 gifts, the denomination's Executive Committee reported.

For the three-month period, a total of \$7,916,664 was given through the denomination's unified budget plan, an increase of \$600,664.

During the month of March, Baptists gave \$2.5 million through the Cooperative Program, an increase of \$136,156 or 5.09 percent over March of 1970 gifts.

Last month, Porter W. Routh, executive secretary of the SBC Executive Committee which released the financial report, pointed out that in order for the SBC to meet its total operating budget for 1971 plus the capital needs that were not paid in 1970, Cooperative Program contributions would have to increase 7.72 percent during 1971. To meet the total operating 1970 and 1971 capital needs allocations, an 11.48 percent increase would be required, he said.

In addition to the \$7.9 million in Cooperative Program receipts, a total of \$15.3 million in designated gifts to specific mission causes was received in the

first quarter of 1971, an increase of \$1.3 million or 9.4 percent in designated gifts.

Of the \$15.3 million in designated gifts received so far in 1971, \$15.1 million was given to the SBC Foreign Mission Board, most of it through the Lottie Moon Christmas Offering for Foreign Missions.

Of the \$23.3 million in total contribu-

tions, \$19.1 million has gone to support foreign missions, and \$1.6 million for home missions.

The financial statement, issued monthly by the SBC Executive Committee, includes only reports of contributions through national SBC channels, and does not reflect amounts given to support local and state Baptist mission programs. (BP)

Baptist Heads Harvard Ministry

A Southern Baptist campus chaplain at Harvard University, Mack I. Taylor, has been named chairman of the United Ministry of Harvard and Radcliff, an organization that coordinates the campus ministries of chaplains for 11 different religious groups on 51 campuses in the greater Boston area.

Taylor has been director of student ministries for the Greater Boston Baptist Ministries for the past two years. He will continue this full-time role in addition to his volunteer service as chairman of the interdenominational campus chaplain's organization.

Participating groups include American Baptists and Southern Baptists,

Disciples of Christ, Episcopalians, Friends, Jews, Lutherans, Methodists, Roman Catholics, Unitarians, and the Memorial Church of Cambridge, all of which have full-time chaplains recognized by the United Ministry of Harvard and Radcliff.

Only three years ago, Southern Baptists were denied chaplaincy status by the united ministries, but the president of Harvard asked the group to reconsider the decision. Taylor was recognized as chaplain two years ago.

There are more than 135,000 students enrolled in the 51 campuses in the greater Boston area. (BP)

Every Mother's Day a special offering is received by the Southern Baptist Sunday Schools and churches in Kentucky. Gifts from this Mother's Day offering are placed in a special fund earmarked to give medical care to the needy.

This fund is used as a resource for every local Baptist church and can be used only on the request of a pastor or church leaders.

Your church's gift on Mother's Day will be used for this worthy purpose.



President Says Religion Vital In Drug Control

At a White House Conference on Drug Abuse for Clergymen, President Richard Nixon called on the nation's religious leaders for help to solve the drug abuse crisis. The President asked the clergymen for their support in enacting adequate laws, in educational activities and in rehabilitation programs.

Nixon cautioned the clergymen that "we can't approach the drug problem with anger, but we must have sorrow for what the victim is doing to himself." This sorrow, the President continued, must express itself in terms of rehabilitation instead of punishment. The President pointed out that the drug abuse problem could never be

solved until young people find the answer in their motivations. "The worst thing that can happen to a youth is to believe in nothing but himself," the President said, as he appealed to the spiritual leaders to give people something "to believe, to turn to."

Emphasizing the seriousness of the drug abuse problem in the United States, John Ingersol, director of the Bureau of Narcotics and Dangerous Drugs, said that "at best we have 10 years to prevent a social catastrophe, if it is not too late already."

John C. Broger, director of the office of information for the Armed Forces, Department of Defense, said, "my personal conviction is that we are facing the worst crisis in 1000 years."

Commenting on the conference, V. Carney Hargroves, president of the Baptist World Alliance told Baptist Press that "for me the conference did three things: (1) spelled out the problem of drugs and drug abuse and documented it, (2) indicated what government agencies are doing about it by way of detection, precautions, and rehabilitation, and (3) suggested that part of the problem represents a crisis of the spirit."

W. A. Criswell, pastor of the First Baptist Church, Dallas, and former president of the Southern Baptist Convention, said, "I have been made aware of the stupendous depth and breadth of the problem of drug abuse. I had no idea of its immense proportions." (BP)

Baptist Young Women Plan Confab

"Ministry and Witness in Today's World" will be the theme of the first Baptist Young Women's conference in Kentucky. The event is slated for May 14-16 at Cedarmore Baptist Assembly.

According to Miss Nancy Jo Watson, who is coordinating the meeting in the absence of a Baptist Young Women director, the conference is designed to help young women relate missions to everyday life.

"A strong emphasis will be given to mission action," she said, "but we will not forget mission education and mission support."

Persons representing various phases of mission work will be present to talk with the conferees as well as describe their particular work. Bible study hours will be led by George Redding of Georgetown College. Others on the program include Miss Kathryn Jasper, executive secretary of Kentucky WMU, and John Watt, former president of the Baptist seminary in Switzerland, currently serving as visiting professor at Southern Seminary.

"Part of the value of this conference will be the fellowship offered," Miss Watson commented. "Because Baptist Young Women is new, it will be helpful just to talk with other young women about what is being done in their local churches.

The conference begins Friday at 6:00 p.m. and adjourns after the noon meal Sunday. Those desiring to attend may write to Cedarmore Baptist Assembly, Bagdad 40003.

Church Music And — Vocational Guidance

During the coming year will you make definite plans to make your music program a source of vocational guidance for your Youth and their parents?

(1) Will you begin to notice the youths who display particular interest in music as a vocation and become a counselor to them?

(2) Will you set up individual conferences and group guidance conferences on music vocations?

(3) Will you procure and distribute literature on vocational guidance to young musicians? Sources of free literature are The Program Of Vocational Guidance, 127 Ninth Avenue, North, Nashville, Tennessee 37203, and your church music department at the Kentucky Baptist Building at Middletown.

(4) Will you encourage young musicians to read a book from your church library on vocations?

(5) Will you help put interested youth in contact with Baptist colleges and seminaries?

(6) Will you make appropriate comments in rehearsals and congregational services, and in the church bulletins, to help your youth recognize that God may be calling them into some church related vocation?

"... think on these things."

The Church:

Related to the matter of caring is church discipline, which is almost non-existent in today's church. Discipline, of course, must be directed toward redemption. The conclusion offered here is that we do not have discipline because we do not care enough. Discipline can take place in a home or in a church only within the context of a caring relationship.

3. *The church must clarify its role in relation to Jesus Christ.*

The Psalmist has said, "Thy word is a lamp to my feet and a light to my path" (Psalms 119:105). E. Glenn Hinson has observed that before the church can do what it ought it must be what it ought (*The Church: Design for Survival*, page 37). While this is an apt insight, the question remains, what is the church to be? Obviously no definition of the church will suffice. However, the church is to be, embodied in persons individually and corporately committed to Jesus Christ, a living and visible manifestation of the continuing presence of Jesus Christ on earth. What

is the church to be? It is to be, insofar as it is possible, what Jesus was and is. What is the church to do? It is to do what Jesus did and continues, through us, to do. This means that the church will be a fellowship in which people truly care for one another. But in a broader sense the church will also be, like its Master, a body that cares for all men. Thus it is nothing short of mockery when the church, the body of Christ, precludes any person from its fellowship on the basis of race or social standing.

Many questions are raised here, far more than have been answered. But the essence of this thesis is: The church will neither need to claim for itself too much, nor be confused as to what it is to be and do, if it earnestly brings its membership into vital relationship with Jesus Christ, and sees to it that no person is allowed to become a member of the church without being powerfully confronted with Christ's claims, and his reaction to those claims secured.

(Continued from page 3)

Baptists Urged To Shape 70's, Not Just Survive

Saying the dominant characteristic of the decade of the Seventies is "fragmentation," a Southern Baptist theologian predicted in Charleston, South Carolina, that polarization would be the greatest danger facing Southern Baptist life during this decade.

William E. Hull, dean of the school of theology at Southern Baptist Theological Seminary, Louisville, urged Baptists to respond to the decade by seeking to shape the Seventies, not just survive them.

Comparing the 1970's to the Seventies of the first century, Hull said both were characterized by turbulence and the threat of the possible destruction of the church. But the church in the first century responded not with a strategy of mere survival, but by seiz-

ing the initiative in bold and daring ways, Hull said.

Examples of this creativity, he said were such things as dropping circumcision in favor of an emphasis on baptism, adopting Sunday as the day of worship rather than the Sabbath, (Saturday), and its rigid religious tradition, and worshipping in house churches and even the catacombs rather than in the temples. Of greatest importance was the writing of the four major Gospels during the Seventies, Hull observed.

Rather than attributing this burst of creativity to their own ingenuity, the early Christians pointed to the Holy Spirit as the only adequate explanation for the strange moving of God in their midst, Hull said.

"Under the guidance of the Spirit" in the 1970's, Southern Baptists should "devise new organizational forms, new patterns of leadership, new strategies of presentation," Hull declared.

"If we stay true to the intention of the Book, while at the same time following the inspiration of the Spirit, it is my contention that we may indeed shape — and not just survive — the Seventies for Christ," he stated.

Warning against increased polarization, Hull observed, that "it seems inevitable that our denominational fellowship will become 'layered' by our multiple life styles which, sociologists would tell us, are largely incompatible.

"This does not necessarily mean, however, that the convention must splinter into several groups or that we must develop a public relations consensus," he said. "Rather it raises the question of whether we can mobilize a theological reality great enough to transcend the sociological polarization already well advanced in our midst." (BP)

BAPTIST VIEWpoll

MARTIN B. BRADLEY, Director

Organ Transplants Approved

The majority of a representative panel of Southern Baptist pastors and Sunday School teachers would be willing to donate their hearts for transplantation, a survey conducted by the Baptist VIEWpoll disclosed.

Panelists were asked this question: "Would you be willing to donate your heart for transplantation (after you die)?"

"Yes, to anyone" was the response of 54.2 percent of the pastors and 52.3 percent of the Sunday School teachers.

Some of the group (3.8 percent of the pastors and 4.2 percent of the teachers) indicated they would be willing to make the donation "but only to a relative or a friend."

Eight percent of the pastors and 11.5 percent of the teachers indicated they have "a strong feeling against it," but evidently would not rule it out.

"No" was the reply of 18.6 percent of the pastors and 17.7 percent of the teachers. They would not be willing to donate their hearts for transplantation.

A portion of the panel (15.4 percent of the pastors and 14.3 percent of the teachers) members had "no opinion" on the matter.

A second item (multiple answer nature), asked: "What efforts do you believe ought to be made to keep a seriously ill person alive?"

Responses revealed that 72.8 percent of the pastors and 76.4 percent of the

teachers feel that efforts that are reasonable should be made in the light of the individual's age, physical condition, mental condition and pain. However, 24.5 percent of the pastors and 28.8 percent of the teachers feel that "all possible efforts" should be made, including transplantation, kidney dialysis, etc.

Some of the panel members (35.5 percent of the pastors and 26.5 percent of the teachers) feel that "after reasonable care has been given, a person ought to be permitted to die a natural death."

A fourth grouping of the panelists (pastors, 22.8 percent; teachers, 24.9 percent) feel that "a senile person should not be kept alive by elaborate artificial means." (BP)

College Property Becomes Camp Ground

The Georgia Baptist Convention Executive Committee voted to develop a Baptist assembly on the present campus of Norman College, a Baptist junior college that is closing June 6, and to buy 25 acres of land on the Atlanta Baptist College site as the future location of the convention's administrative center.

Only a week before the action was taken, the Norman College trustees had voted to close the 70-year-old junior college and to request the convention to assume its assets and liabilities and convert the campus into an assembly ground.

The proposed new assembly would primarily serve Baptists in south Georgia. The convention's Executive Committee met for sessions at the Toccoa Baptist Assembly in the northeast corner of Georgia. (BP)

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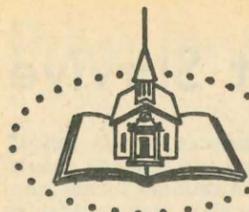
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SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for April 25, 1971)



LIFE AND WORK SERIES

The Reluctant Prophet

Jeremiah 1:1-10

A prophet was a man sent of God to deliver a message of truth for Him. He had received a vital message from God and was willing to deliver it out of the overflowing fullness of his heart, regardless of the consequences to himself. Knowing what God had to say to men, a prophet was both willing and able to say it.

The times

Jeremiah, the son of Hilkiah the priest, was born in the small village of Anathoth, some three or four miles northeast of Jerusalem, about 645 B.C. This village was far enough from the capital to preserve the calm of country life and to allow Jeremiah to grow up more impressed by the grandeur of Judah's wilderness than by the splendor of Jerusalem's streets.

As Jeremiah meditated on God's purpose for his life, the conviction was forced upon his mind that a combination of circumstances and events which took place before his birth were determining factors in his becoming a prophet. He came to realize that everything that he had received or that had happened to him worked together, under the hand of God, to prepare him for the work to which he was being called. His awareness that he had been in the thoughts of God before his birth must have stirred the sensitive young man to the depths of his being.

Jeremiah's ministry began in 626 B.C. and continued approximately 40 years. During those difficult years there was a tremendous upheaval in world affairs. The rich were powerful, unscrupulous, oblivious to the needs of the poor and interested primarily in that which would bring gain to themselves. The poor were driven to toil as slaves with practically no advantages for improvement. Discontent, hatred and envy filled their minds as they endured the misery of the passing days. Family life was deplorable. Robbery, murder, lying and a constant striving for material gains characterized the life of the people.

To God's declaration of His choice of Jeremiah, the instinctive reaction of the shy and sheltered young man was a feeling of utter inadequacy. Jeremiah was convinced of his inability for such a task as he was called to perform. He

thought that his youth, his lack of experience, and his lack of eloquence were insurmountable handicaps. As Jeremiah hesitated to do what God wanted him to do, God reassured the timid and hesitant young prophet of divine help in the discharge of his prophetic duties (verse 7).

The touch

Jeremiah anticipated strong and fierce opposition. God deliberately and purposefully touched Jeremiah, placed His words in the mouth of the young prophet and assured him of the help which he would need in delivering God's message and of protection and deliverance from his enemies. The secret of his success would not be his own strength and words of wisdom but rather the proclamation of the living Word of God which He would place on his tongue.

The awareness of a specific and challenging call from God, the absolute assurance of the presence and power of God and the divine pledge to provide the words which he would need to express the will of God to the people encouraged the reluctant prophet to do his best in discharging his prophetic duties.

The task

Jeremiah's reluctance to attempt to

perform the task to which God called him was understandable, prior to God's promise to give him an adequate supply of well-chosen words which he would need to express the divine will to a rebellious and sinful people. An additional factor in making the assignment more difficult was that others were promising peace and prosperity to those who were disobedient to God. It is never popular or easy to speak out against the sins of any people and to warn them of the inevitable consequences thereof.

In spite of his reluctance, hesitancy and fear, Jeremiah gave himself to the doing of God's will. Since God had spoken, he yielded himself to Him in faithful obedience.

The task to which God called Jeremiah was twofold in nature, namely, to tear down and to build up, or to destroy the evil and to produce the good. God is still expecting His prophets and people to engage in this same twofold work and assuring those who do so faithfully that He will provide the strength and the ability to perform this task. It should encourage every Christian to know that God never requires His people to do anything without giving them the strength to do it.

INTERNATIONAL SERIES

God's Judgment Upon Israel

Any nation, whose citizens give themselves to indulgence in injustice, immorality and idolatry, easily and rapidly deteriorates even though it appears to be prospering financially.

Amos 1:1

Amos resided at a little village in Judah named Tekoa, about six miles from Bethlehem. Before he became a prophet, he was a herdsman and was a gatherer of sycamore fruit. As a herdsman his income was not sufficient for a good livelihood so he supplemented it by gathering and selling sycamore fruit or fig-mulberries.

One day, during the reign of Jeroboam II, God selected and called Amos from his work in the field and commissioned him to warn the people of the punishment which He was about

to send upon them because of their gross wickedness. As a forthteller, his task was to proclaim God's message to the people of his day and, as a foreteller, it was his business to make predictions concerning events to come.

Amos 2:4-7

As one reads the message of the first literary prophet, he gets the impression that Amos was drawing a picture of our day. Politically and materially the times were prosperous, but there was injustice, wickedness, vice and oppression on every hand. It was an era of national expansion and prosperity and perhaps of unsurpassed wickedness.

Amos began his prophecy with a pronouncement of the judgment of God upon the surrounding pagan nations and the people rejoiced to hear his

denunciation and condemnation of them as well as his announcement of their fate.

Amos then proceeded to denounce the sins of Judah and his message was received with enthusiasm by the people of Israel. It seems that most people like preaching if it is a denunciation of the sins of others, and especially those whom they do not like. Amos charged the people of Judah with rejecting the law of the Lord, failure to obey the commandments of God, and following their fathers into idolatry. History proves that those who reject the Word of God do not have any respect for His will and do not make any attempt to obey His commandments.

Amos declared that the fires of God's judgment were going to fall upon Judah due to the sins of her people and that Jerusalem would be burned. The guilt of Judah was greater than that of the surrounding pagan nations because she had received God's law and had been instructed as to how to keep that law.

When Amos proceeded to direct his attention to the sins of Israel and to warn her people of God's inevitable judgment upon them, the demeanor of the people changed quickly and completely. Amos charged Israel with injustice, greed, disregard for and oppression of the poor, failure to perform their spiritual duties and the practice of gross immorality. It is utterly impossible for any people to indulge in such sins without being subjected to the judgment and chastisement of God.

Amos 8:4-7

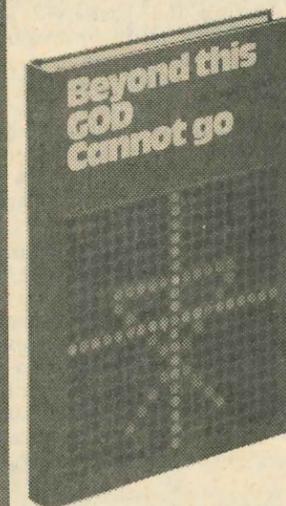
Without hesitation Amos, God's fearless prophet, here turned the fire of righteous indignation against those outwardly respectable and professedly religious, but greedy, proud, idolatrous, self-indulgent and dishonest schemers and hypocrites, and denounced them because of their injustice and wrong treatment of others. Amos emphasized the great truth that outwardly perfunctory religion is not sufficient. Any pretense of religion which is accompanied by unkind, unfair and dishonest dealings with others makes a complete mockery of one's faith.

In their desire for greater riches many of the rich actually and indignantly begrudged the new moon and the sabbath because it was necessary to suspend business transactions on those days, thus depriving them of the privilege of exploiting, oppressing and robbing others.

Amos told the people that God would not ignore the evil works of the impenitent. He warned them that a day of judgment was awaiting all those who deceived the people for their own personal gain; also, that God's woe would rest upon them. Both individuals and nations will receive their just desserts from God. Amos taught that God wants people to love Him supremely and to love others dearly.

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ZONDERVAN



Brother Of James L. Sullivan Dies Of Burns

C. Arthur Sullivan, well-known Mississippi attorney and Southern Baptist layman and brother of James L. Sullivan, executive secretary-treasurer of the Southern Baptist Sunday School Board, was killed recently in a garage fire at his residence at Jackson, Mississippi.

Sullivan was attempting to put out the fire, which reportedly began beneath the auto he was driving, when the fire engulfed the auto and then the entire four-car garage. (BP)



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BAPTIST FORUM



(Continued from page 5)

and ten other churches wanted to participate in a program so we ordered 20,000 stickers and correlated a program. We outlined all the busy spots in town and assigned churches their positions of responsibility. We all had teams of youth going into these places Saturday beginning at 10 a.m. and continuing until we ran out of stickers which was about 3 p.m. Kids from all over town (over 300 of them) were in the streets telling people that Jesus loves them and would they wear a sticker to that effect and the effect was electric.

We involved kids that had never spoken to anyone about God's love and all over town mailmen, policemen, everyone on the streets had a sticker on that said "SMILE, Jesus Loves You". Most everybody wanted one. Of course we ran into some sour dispositions and some atheists but our kids are four feet taller this week than they were last week. Cost of the stickers is nominal, \$8.40 per thousand.

We had advance publicity on the town's two radio stations, the newspaper, television and at least one television station carried it as part of their news wrapup for the weekend.

I heartily recommend it for any group of churches who would like to involve their kids in something worthwhile. It helps us use some of their boundless energy which they are wanting to use anyway and starts them on the road to telling their friends of God's love.

Owensboro, Ky. Harold Rose

GOD IN TESTING

Dear Editor:

"We do not even know how we ought to pray, but through our inarticulate groans the Spirit himself is pleading for us, and God who searches our inmost being knows what the Spirit means, because he pleads for God's people in God's own way; and in everything, as we know, he cooperates for good with those who love God and are called according to his purpose." (Romans 8:26-28 NEB)

Yes, in everything — even in an incurable disease — He cooperates for good with those who love God and are called . . . God can emanate — even from cancer — when God is cooperating with those whom He has called.

In a recent personal letter to an inquiring friend I tried to enumerate

some of the ways God had wonderfully cooperated in our affliction and pain. I had not anticipated that God would use the publication of this letter to extend even further His marvelous cooperation with us. The hundreds of communications (letters, cards, phone calls) received from the various states where the Baptist editors had been kind enough to carry the article have served as a mighty fortress to undergird and encourage us. The tens of thousands made aware of our time of testing were challenged to come together in united prayer. (I have been stronger during the past few weeks than at any time in the previous six months.) Even though we had in no way intended to solicit material help, many have been generous with gifts which we used to pay medical expenses. The publication of the letter has served to help us renew contact with many friends of days gone by and to gain new acquaintances.

God has been so good to reassure us of His continual cooperation and presence. To be remembered by you dear friends and collaborators has meant so much to us. I am making a scrapbook of your letters of inspiration so that we may have this constant reminder of God's goodness and of your prayerful concern. God bless you one and all. Nashville, Tenn. Albert M. Casteel

APPRECIATES ARTICLE

Dear Editor:

I appreciated the writing on, "The Present Day Status of the Church(es)", in the March 27th issue of the *Western Recorder*, by Brother Marion T. Duncan. Since I am not interested in image saving I would like to record my complete agreement with his thesis. I found his message direct, and without ambiguity, which is more than can be said for most theological essays today. With all of its simplicity of communicating, I am inclined to believe that it was profound enough for the theologian. Thanks Marion, I wish I had written it.

Henderson, Ky. W. Earl Nelson

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WESTERN RECORDER

NURSERY STOCK SALE!!

ORDER BY MAIL!

ROSES 79¢

SHRUBS 19¢ TREES 29¢

DISCOUNT PRICES FOR EVERYONE
Save WHY PAY MORE?
VALUES TO \$3.50 EACH
Each plant is labeled, fresh and expertly packed to arrive in top condition. Planting instructions included in each order.
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: 79c 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	Pink Radiance	The Doctor	Calendonia	Cl. Talisman
Mirandy	Peace	The Doctor	Betty Uppichard	F. K. Druski	Cl. High Noon
Crimson Glory	Luxemburg	Briarcliff	Edith N. Perkins	American Beauty	Cl. Paul Scarlet
Ami Quinard	Lady Hillingdon	Picture	Condesa de Sastago	Blanche Mallerin	Cl. Pink Radiance
Charlotte Armstrong	Lowell Thomas	Show Girl	Forty Niner	K. Louise	

FLOWERING SHRUBS	SHADE & FLOWERING TREES	BULBS & PERENNIALS
RED WEIGELIA, 1 to 2 ft. 49	MAGNOLIA, 1/2 to 1 ft. 49	CANNAS, red, pink, yellow 39
FORSYTHIA, yellow 39	SILVER MAPLE, 1 to 2 ft. 89	PEONIES, red, white, pink 89
DEUTZIA, snow white 39	SILVER MAPLE, 3-1/2 to 5 ft. 2.48	IRIS, yellow, blue, white, purple 39
MOCK ORANGE, white 39	MINOSA, 1 to 2 ft. 1.09	HOLLYHOCKS, mixed colors, roots 39
PINK SPIREA 29	MINOSA, 4-1/2 to 6 ft. 3.09	SHASTA DAISIES, root division 39
ALTHEA DOUBLE, red, pink, white 39	RED BUD, 5-1/2 to 7 ft. 1.18	RED CARNATIONS, red 39
PUSSEY WILLOW, bears catkins 39	WHITE FL. DOGWOOD, 2-1/2 to 4 ft. 69	ORIENTAL POPPY, scarlet 39
RED BUSH HONEYSUCKLE 39	RED FL. PEACH, 2-1/2 to 4 ft. 1.18	HIBISCUS, giant blooms 39
PINK WEIGELIA 39	RED LEAF PLUM, 2-1/2 to 4 ft. 1.18	GLADIOLA, red, pink, yellow 39
CREPE MYRTLE, red or pink 79	TULIP TREE, 4-1/2 to 6 ft. 1.18	CREeping PHLOX, pink, blue, white 39
HYDRANGEA P.G., pinkish white 39	GOLDEN RAIN TREE, 1 to 2 ft. 98	PAMPAS GRASS, white plumes 39
SPIREA VAN HOUTEI, white flower 25	MAGNOLIA SOULANGEANA, 1-1/2 to 2 ft. 1.89	VIOLETS, hardy blue 39
CYDONIA JAPONICA, red flowers 49	LOMBARDY POPLAR, 1 to 2 ft. 39	CHRISTMAS FERN, for outdoors 39
PERSIAN LILAC, old favorite orch. 69	LOMBARDY POPLAR, 5-1/2 to 7 ft. 1.09	TRITOMA, red hot poker 39
PINK BUSH HONEYSUCKLE 39	SWEET GUM, 3-1/2 to 5 ft. 1.09	ASTERS HARDY, red, pink, blue 39
FLOWERING ALMOND, pink 79	PIN OAK, 1 to 2 ft. 99	CUSHION MUMS, red, yellow, pink 39
PINK AZALEA 49	SYCAMORE, 3-1/2 to 5 ft. 1.09	(All Perennials and Bulbs are 1 yr. or older)
FLOWERING CRABS, red, pink 1.08	RED OAK, 1 to 2 ft. 99	
CLEMATIS VINE, white flowers 59	LIVE OAK, 1 to 2 ft. 2.19	
COMMON PURPLE LILAC, purple 69	WEeping WILLOW, 4-1/2 to 6 ft. 1.09	
RED BARBERRY, 1 to 2 ft. 69	SCARLETT MAPLE, 4-1/2 to 6 ft. 1.09	
TAMARIX, lavender pink 49	TREE OF HEAVEN, 3-1/2 to 5 ft. 1.09	
ALTHEA ROSE OF SHARON 29	CHINESE ELM, 2 to 3 ft. 1.18	
RED ALTHEA 49	MOUNTAIN ASH, 2 to 3 ft. 1.18	
RED SNOWBERRY, red berries 49	WILLOW OAK, 1 to 2 ft. 79	
SNOWBALL, white flowers 49	PURPLE LEAF PLUM, 1 to 2 ft. 1.18	
WISTERIA VINE, purple flowers 59	NORWAY MAPLE, 1 to 2 ft. 1.09	
(Above shrubs 1 to 2 ft. tall, 1 to 2 yrs. old)	CUCUMBER TREE, 2 to 3 ft. 1.09	
	LINDEN TREE, 1 to 2 ft. 1.18	
	(All above trees are 1 or 2 yrs. old.)	

FRUIT TREES

PEACHES: Varieties, Elberta, Hale Haven, Indian Cling, Early Elberta, J. H. Hale, Mayflower. Prices 2 ft. to 3 ft. \$1.89; 3 ft. to 4 ft. \$1.29.
APPLES: Varieties, Delicious, Red Jonathon, Red Stayman, 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. 79c; 2 yr. size 99c.
CHINESE CHESTNUT, 2 ft. to 3 ft. \$1.69.
BLACK WALNUT, 1 to 2 ft. 89c.
HARDY PECAN 1/2 to 1 ft. \$1.29, 1 ft. to 2 ft. \$1.49.
SHELLBARK HICKORY, 1 to 2 ft. 99c.
PERSIMMON KAKI, 1 ft. to 2 ft. \$1.29.
BLACKBERRIES, 1 yr. plants, 1/2 to 1 ft. 29c each.
DEWBERRIES, 1 yr. plants, 1/2 to 1 ft. 29c each.
BOYSENBERRIES, 1 yr. plants, 1/2 to 1 ft. 39c each.
RASPBERRIES, 1 yr. plants, 1/2 to 1 ft. 39c each.
RASPBERRIES, red or black, 1 yr. 1/2 to 1 ft. 49c 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.

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 HEDGES 3.49
(All hedge 1 to 2 ft. tall, 1 or 2 yrs. old.)

THIS MONTH'S DISCOUNT SPECIALS!

10 Violets—\$1.00
Get this beauty bargain . . . 10 Violets for only \$1.00. Easy to grow, prolific bloomers, cover themselves with gay flowers.
Camellias
Mine No Yuki • Pink Snow • Texas Star • Setsugeuk.
Prices on blooming size 99c, 3 for \$2.79.
Floribunda Roses
These are semi-dwarf roses, bloom profusely in large heads.
Red Ripples
Florida
Lafayette
Betty Prior
Cherry Rose
Orange Vermillion
Bright Red
Rich Pink
Prices: 2 yr. old bushes, blooming size: 99c 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.

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 Duchess; 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.

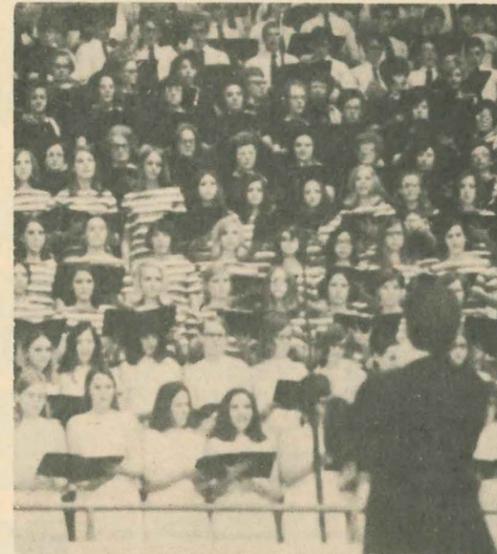
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FOREIGN MISSIONARY APPOINTMENT SERVICE
Freedom Hall, Kentucky State Fair and Exposition Center
7:15 p.m. Tuesday, April 20, 1971

*A significant event for Kentucky
and Ohio Valley Baptists.**

*Kentucky and Ohio Valley Baptists
of all ages are invited to attend this sig-
nificant missionary appointment service
which is combined with the annual
Kentucky Baptist Youth Night.*



- * *Testimonies by newly appointed missionaries*
- * *Music by 128 youth choirs with over 3000 voices*
- * *An inspirational missions message by Baker J. Cauthe
Executive Secretary, Foreign Mission Board*



FOREIGN MISSION BOARD, SOUTHERN BAPTIST CONVENTION