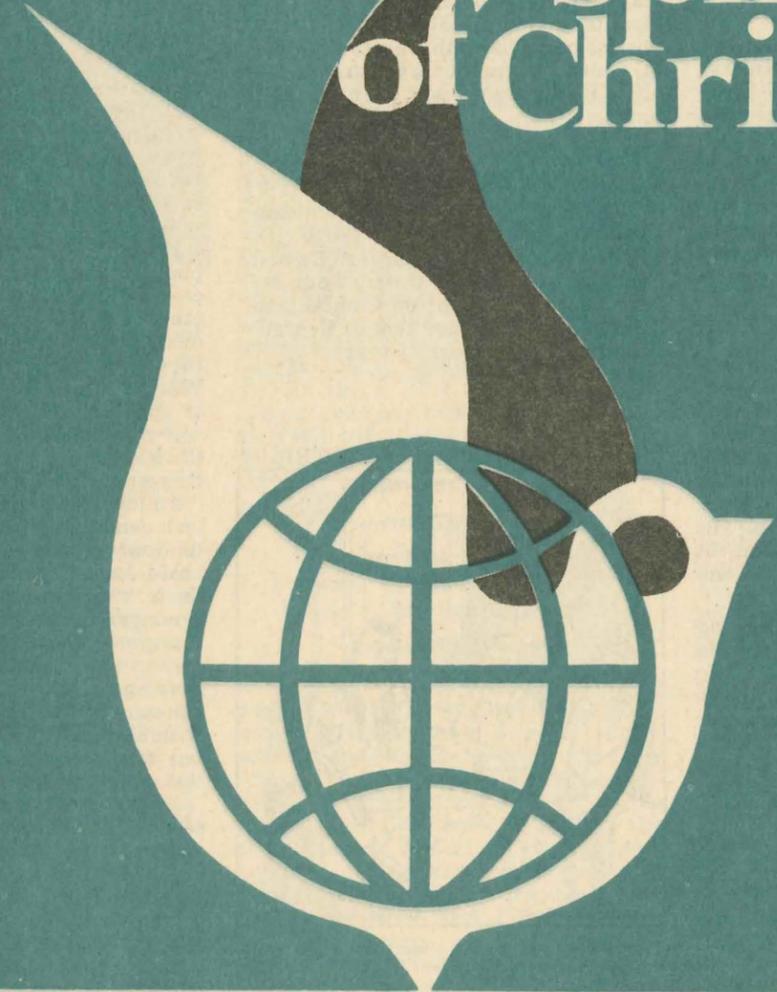


Kentucky Baptist Convention

Living  
the Spirit  
of Christ



in Expectancy  
and Creativity

 WESTERN RECORDER  
OCTOBER 30, 1971

Calvary Church, Lexington Nov. 8-10

Furloughing

Mr. and Mrs. John P. Griggs, missionaries to Rhodesia, recently arrived for furlough in the States. They may now be addressed c/o Mrs. Dillo Sanders, Route 2, Box 195-Y, Jefferson City, Tennessee 37760. A Texan, Griggs was born in Lubbock; he lived in Huntsville through his high school and college years. Mrs. Griggs, the former Florence Sanders, was born in Blue Diamond, Kentucky, and also lived in Westbourne, Tennessee, while growing up.

Mr. and Mrs. William A. Cowley, missionaries on furlough from Nigeria, may now be addressed at 1536-G Spartan Village, East Lansing, Michigan 48823. Cowley, a Kentuckian, was born in Meade County and also lived in Irvington for a short time while growing up. Mrs. Cowley, the former Audrey Evans, was born in Pensacola, Florida, but lived in Alabama, Kansas, Virginia and Florida as well as in South America while growing up.

Others

William D. Bender, missionary to Nigeria, was awarded the doctor of education degree in absentia from the University of Kentucky, Lexington, in August. Born in Newton, Kansas, Bender lived in Strong City, Cottonwood Falls and Topeka, Kansas, and Clovis, New Mexico, while growing up. His wife, the former Novella Chism of Kentucky, was born in Bagdad and grew up on a farm near Frankfort.

Miss Janet Cobb, daughter of Mr. and Mrs. Daniel R. Cobb, missionaries to Thailand, was recently married to Eric E. Lee. The bride is a freshman at the University of Kentucky, Lexington. Her father is a native of Ware Shoals, South Carolina. Mrs. Cobb, the former Fannie Morris of Kentucky, was born in Versailles and reared in Sadieville.

Mrs. Jack J. Cowsert, missionary emeritus to Brazil, may now be addressed c/o Dr. James Morse, 4144 E. Burns, Tucson, Arizona 85711. Mrs. Cowsert, the former Grace Bagby, was born in Lancaster, Texas, and lived in Louisville, Kentucky, and Navasota,

Texas, while growing up. She was appointed by the Foreign Mission Board in 1920 and retired in 1960.

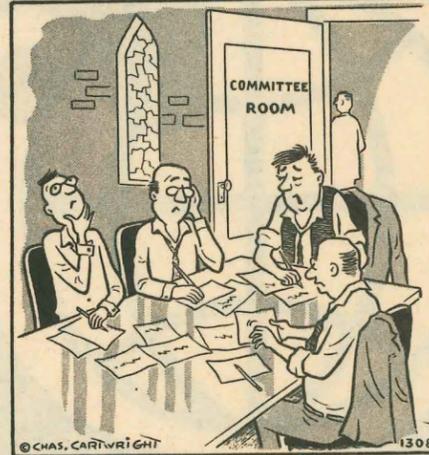
Mr. and Mrs. Robert T. Golmon, missionary appointees to Malaysia-Singapore, may now be addressed at P.O. Box 535, Pine Mountain, Georgia 31822, where they are undergoing orientation. At the time of their appointment by the Foreign Mission Board last April, he was minister of music at Ridgewood Baptist Church, Louisville, Kentucky.

Mr. and Mrs. Elmo R. Marble, missionary associates to Ecuador, are attending an orientation program and may be addressed at P.O. Box 535, Pine Mountain, Georgia 31822. Mrs. Marble, the former Elizabeth Jacob, was born in China to missionary parents. Her home in the States was Franklin, Kentucky.

Correction

The reference to Georgetown College in the October 23 (page 10) issue, as Kentucky's largest Baptist college, is incorrect through our error. The enrollment of Cumberland College has exceeded that of Georgetown's for a number of years.

Church Chuckles by CARTWRIGHT



"We're trying to be too clever! Let's just make this year's stewardship theme: HELP!"

DEVOTIONAL



C. Welton Gaddy  
Pastor, Beechwood  
Church, Louisville

Social history can accurately be recorded by notation of various actions and their consequent reactions. The sociological pendulum swings endlessly from one pole, or emphasis, to another. So has it been also in the development of Christendom's commitment to missions.

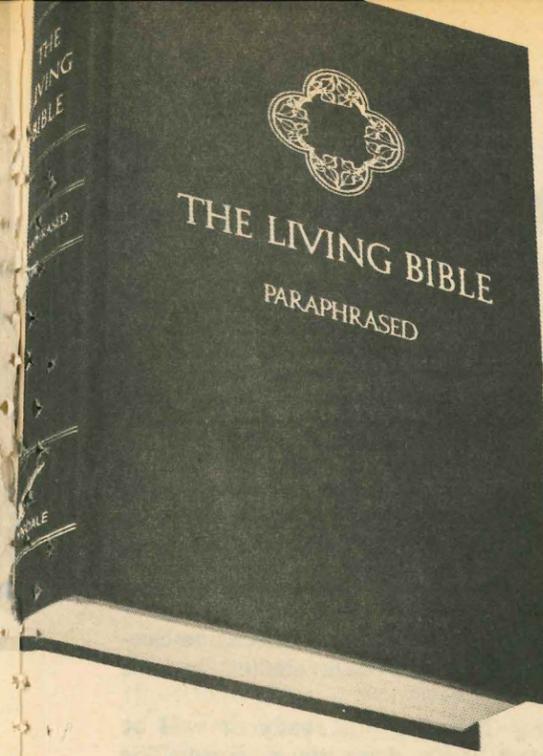
Early Protestants were too preoccupied with internal concerns to be bothered by the spiritual needs of those in other lands. Hampered by a spiritual nearsightedness in missionary vision, they had no plans for world missions. William Carey in 1789 became a kind of spiritual ophthalmologist correcting this nearsightedness and setting before Christians their world-wide evangelistic responsibilities.

Following the pattern of the sociological pendulum, the most concerted attention and the finest efforts were devoted to foreign missions. The general term "missionary" came to be almost synonymous with the specific work of a foreign missionary. The therapy for correcting the missionary nearsightedness had produced missionary farsightedness. Everyone was eager to deal with spiritual problems on foreign soil but few were willing to take note of the same problems at home.

Jesus' statement about missions, as recorded in Acts 1:8, needs to be re-read against this background. Notice: Jesus not only pointed His disciples to a ministry stretching to the ends of the earth, He also confronted them with a mission to be carried out in Jerusalem, at home. Today, it may be easier to go somewhere in the name of Christ and bear witness to Him in a strange place than to do so at home.

How is the gospel to be proclaimed to an affluent-industrial society made up of secularly-oriented men? What does the message of Christ have to say to our sprawling urban areas characterized by deteriorating living conditions and a polluted environment? Who knows what to do with the drug situation or the continuing cancer of racial prejudice?

Go to the uttermost parts of the earth, surely, but do not forget your community or the street where you live. God may be calling you to join Him in mission there!



SEVERAL useful Bible translations and paraphrases have now been made. One of the most recent examples of paraphrase is the *Living Bible* of which the *Living New Testament* is part. Both are published by Tyndale House Publishers, Wheaton, Illinois. This critique is confined to the *Living New Testament*.

A paraphrase is far more subject to theological interpretations and bias than a literal translation. At the same time, a paraphrase can be helpful to those unable to use the original languages of the Bible. The *Living New Testament* at times gives a paraphrase which is very clear and accurate. As one example read I John 5:16. This is a very controversial passage but it seems to be stated with clarity and accuracy. "If you see a Christian sinning in a way that does not end in death, you should ask God to forgive him and God will give him life, unless he has sinned that one fatal sin. But there is that one sin which ends in death and if he has done that, there is no use praying for him." It is difficult to misunderstand this paraphrase. There are many other examples in this category but we will not give attention to so many.

In many other places, one is puzzled at the paraphrase. At times, it isn't clear why the choice of words is made. For example, in Matthew 25:46 "eternal punishment" is used in the first line and "everlasting life" is used in the second line. The same word is translated eternal in the first instance and everlasting in the second. It is difficult to see why such a choice as this has been made.

Some questionable interpretations do not get beyond the footnotes. A good

The Living New Testament: A Critique

example of this can be found in John 3:5. The paraphrase is clear enough but the footnote is doubtful. The ultimate paraphrase interprets "born of water" as meaning the normal process observed in every human birth. It says "physical birth is not enough. You must also be born spiritually." It is fair enough for the author to say that he is making this paraphrase on the basis of a theological presupposition. I think his theological presupposition is an error but he has at least stated his reason.

One of the most glaring examples of theological bias is to be found in his translation of passages that have to do with speaking in tongues. Those unaware that the Greek word for tongues is a different word from the Greek word for languages would be led completely astray, not only in the translation of Acts 2 but in Acts chapters 10 and 11 and 19. The paraphrase adopts the old theory that people spoke languages that they had never learned. So he freely substitutes the word language for the word tongues in these chapters. On Acts 2:4 he says that the disciples

andria and in the nineteenth century by Schleiermacher and reads it right into the New Testament. It is rather surprising that a man as conservative as Kenneth Taylor would follow the ideas of an ancient heretic and the father of modernism!

The theory is that there is no resurrection of "this body" but that a completely different body is given at the moment of death. A theory of this type requires no real end of history, no real return of Christ and no real resurrection of the body. I do not say that this theory is adopted by the author but he has put it into the New Testament text. At least there is no word that means body behind the seven instances in his paraphrase.

The Latin theory of divine propitiation is read right into the New Testament at Romans 3:25, I John 2:2; 4:10. This was first done by Jerome in his translation of the *Latin Vulgate*, and it was adopted by the King James Version, but most modern translators reject this idea. *Today's English Version* (*Good News for Modern Man*) has correctly interpreted the words, as has *The New English Bible* (1961) and *The New American Bible* (1970). The Greek word *hilasterion* in Romans 3:25 was rightly interpreted by Martin Luther as mercy seat, but the idea of propitiation is pure paganism that contradicts the New Testament teaching of reconciliation.

One may pardon the notorious misinterpretation of *praetorian* in Philipians 1:13 as "the soldiers over at the barracks." Working with the false presupposition that Philipians was written from Rome, J. B. Lightfoot led a century of scholarship astray by saying it had reference to the praetorian guard. The King James Version correctly translated the word "the palace," but the *New English Bible* (1961) and *The New American Bible* (1970) are among the modern translations to escape the magic of Lightfoot. A mere squint at a concordance will show that in every other New Testament instance *praetorian* has reference to a palace. In Philipians 1:13 it perhaps has reference to Herod's Praetorium in Caesarea (Acts 23:35).

It is true that no translation can achieve perfection and certainly no paraphrase but such glaring inconsistencies as have been mentioned above should be corrected. After all, translations and paraphrases are of no value if they do not illuminate the meaning of the original text.

By Dale Moody  
Professor of Christian Theology  
Southern Seminary, Louisville

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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*A Cool And Calm Convention Is The Prospect*

No matter how bright the sun, how blue the sky and how confident the weatherman's predictions may be for a rainless day, a sudden and even violent thunderstorm is always a possibility in Kentucky. And what's true for the weather is also true for Baptists in Kentucky. Anything can happen when we get together and often does.

So far as one can scan the horizon it appears clear, cool and calm for Kentucky Baptists in annual convention in Lexington, November 8-10. In fact, touchy or controversial issues are about as non-existent as anytime in several years. This doesn't mean there will not be discussion, differences and debate, but there is no hint of deeply divisive issues.

On the other hand the outlook for a low key, harmonious meeting appears bright. Several things contribute to this prospect. Coming within a thin hair's breadth of reaching the Cooperative Program goal for the past year surely is a morale booster. This is the largest amount for world missions Kentucky Baptists have ever contributed and comes nearer reaching the goal than in several years.

Also the general morale and spirit are higher than in several years, according to veteran observers. Most state workers who attended the district associations say they were the best in attendance and spirit in several years. Another factor in the buoyancy and optimism is the evangelistic fires which have been breaking out all over the state. These do not appear to be isolated incidents but the beginning of what could be far reaching and wonderful.

Two matters of more than usual interest could await the messengers. One which is expected could not materialize; the other which is definitely scheduled could have been forgotten by the messengers since last year.

The keenly anticipated matter is the announcement of the Executive Board's choice of an Executive

Secretary to succeed Dr. Harold Sanders who is scheduled for retirement next August. The committee to nominate this person to the Executive Board had indicated it meant to be ready to report to the Board by the time of the convention and also expressed a desire for the convention messengers to confirm or ratify the Board's selection though the Executive Secretary is an employee of and thus elected by the Board.

If the Nominating Committee is ready or will be ready by November 8, it's a deep, dark secret. The *Western Recorder* has not tried to be a filter for leaking this or any committee's report but rather is at the disposal for any committee to publicize any report it has to share with Kentucky Baptists.

If a nomination for an Executive Secretary is not ready by time the Executive Board meets on November 8, it will not be because the Nominating Committee has not worked diligently. Indeed, no committee has ever given evidence of more serious and diligent application to its task. Certainly the election of a new Executive Secretary is not necessary in November and it's far better to be deliberate and certain than hasty and sorry.

The other matter which could evoke spirited debate and doubtful outcome is the proposed constitutional change in the number and the manner of selection of the Executive Board committee members. The proposed change from the present method was read the first time last year and therefore is ready for adoption or defeat this year.

The choice of convention officers is always an interesting subject of discussion and speculation, especially since a new president is elected every year. This editor is no prophet nor candidate sponsor but most anyone can detect a strong sentiment building up to promote the present first vice president to president for next year. A better choice couldn't be made.

*Voluntary Prayer In Public Schools Is Already Legal*

After already beginning another editorial for this issue, a telephone call from a highly respected Kentucky Baptist pastor leads me to try to clarify further widespread misunderstanding about the present sta-

tus of Bible reading and prayer in public schools and what the 1962 and 1963 Supreme Court decisions allow and disallow in the way of religious activities in public schools.

The editor's mail and this pastor's call indicate where the problem lies and why there is such strong sentiment for the "prayer amendment". So many responses to this editor's assurance that voluntary prayer and Bible reading were not ruled out by the Supreme Court's decisions say that no matter what the decisions said or the editor claims, the actual result was complete elimination of Bible reading and prayer in all our public schools.

What is the explanation? To begin with, the claim that Bible reading and prayer have been completely eliminated from public schools is not true. Voluntary Bible reading and prayer by individual students and even by teachers go on in many public schools every day and is completely legal so long as it is not officially sponsored, planned or conducted by school officials or teachers.

On the other hand it has been claimed, without verification so far, that some school officials have made a blanket ruling against all kinds of prayer and Bible reading, voluntary, private or otherwise. If so, the school officials are wrong and should be appealed to for correction of this policy or taken to court.

Why have some school officials been inclined to outcourt the Supreme Court, so to speak? There are probably two main reasons. The first is that it is easier just to adopt a blanket policy of no prayer and Bible reading than to try to determine what is and what isn't legal and become involved in endless controversy and discussion over the matter. The second reason is that too many teachers have proceeded to ignore the Supreme Court rulings and have continued to conduct religious services of one kind or another in their classrooms. No matter how well meaning they are, they are breaking the law in doing this and have to be stopped by school officials.

Once more let's understand what the Supreme Court said. It said that the First Amendment puts the state out of religious affairs except to say no religion can be officially sponsored by law and no law can be passed to prevent anyone from freely exercising his right to worship. To put it another way, the First Amendment says religion is outside the province of the authority of the state. This is why a school teacher who is a public employee paid with tax funds cannot legally conduct or sponsor religious services during school hours. Before or after school she or he can teach the Bible, lead prayer meetings, preach sermons, conduct revivals or engage in any other religious activity with the possible exception of snake handling or similar practices which endanger public welfare.

Please do this editor a favor. If anyone knows of a school where a student cannot, on a voluntary basis, not only take his Bible to school but can read it during his free time or cannot bow his head and silently thank the Lord before he eats his school lunch, let me know. If this is the case, it's time for insistence upon or even legal action to claim the "free exercise" portion of the First Amendment.

This kind of an approach is far better than approving the "prayer amendment" which actually cancels the First Amendment and puts the government into the business of telling people where and what kind of praying they can do.

This "prayer amendment" is up for consideration in the House of Representatives on November 8. It's still time to contact your congressmen to express your concern for religious liberty by preserving the present language of the First Amendment without any "prayer amendment".



**ORDAINING WOMEN**

Dear Editor:

I am writing in reference to what Franklin Wright wrote regarding the ordaining of women.

I don't know the answer to this and I would like to see a group filled with the Spirit pray about this.

Some of the questions I have in mind are:

Was Paul talking to born-again Christians only. If this is the case both wife and husband would be born-again, thus the husband the leader.

In Acts 21:8, 9 Philip's virgin daughters prophesied. In reference to that, turning to Acts 2:17 and then to Joel 2:28, 29, God promises to pour out of

His Spirit upon all flesh. Sons and daughters will prophesy, young men will see visions, and old men shall dream dreams. "And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy."

Also in the Old Testament what were the conditions of the prophetesses: If a woman has no husband, does that place her directly under God.

If God equips a woman with much, is it possible that the Spirit can be quenched because she is a woman and is afraid she is out of order, or perhaps held back. I don't feel that a married woman should be ordained, but I'm just not sure about a single woman.

Since so many men have given up their spiritual leadership in the home women often times have to make up for it. I think it has put them in an unsure position.

I would like to hear more on this. Winchester, Kentucky Mrs. E. Sams

**SENIOR CITIZENS REVIVAL**

Dear Editor:

The South Fork Church, Owenton, being challenged to do something for the shut-ins and senior citizens of our community, began to discuss ways in which we might reach them. The idea was conceived that we would conduct a Senior Citizens Revival at a government housing project located in Owenton. The idea caught on quite rapidly and we began to pray that doors would be opened for this type of service and with very few problems, things began to happen.

This was done under the sponsorship of the South Fork Baptist Church and (Continued on page 14)

## Women Set World-Wide Prayer Date

Baptist women of the world will pray around the clock on Monday, November 1, during "Baptist Women's Day of Prayer" sponsored by the Baptist World Alliance.

Mrs. R. L. Mathis, president of the women's department of the Baptist World Alliance, said that women have been asked to gather in their churches or homes for a program of study and prayer for each other and for Christian advance in all countries.

A program for the meetings has been translated and published in 100 languages and dialects and distributed in 73 countries where the Baptist World Alliance has members and where member conventions have mission work

involving women.

Mrs. Mathis said that an offering taken at the meetings will be used for financing continental and worldwide women's meetings and for Baptist world relief.

The Baptist Women's Day of Prayer originated in Europe in 1948, when Baptist women leaders on that continent discovered their people were torn by hatred and dissension following World War II. They decided the best way to bring harmony would be by prayer for one another. The plan was adopted by the women's department of the Baptist World Alliance when the Baptist World Congress met in Cleveland in 1950. (BP)

## Prayer Amendment False Says A.U.

The campaign to add a proposed "nondenominational prayer" amendment to the U.S. Constitution (H.J. Res. 191) is based on "fallacies and falsehoods", according to an analysis of the amendment released by Americans United for Separation of Church and State.

The 25 year old Washington area based religious liberty organization described the amendment as unnecessary, since voluntary prayer has never been restricted by law. The Supreme Court's 1962 and 1963 rulings outlawed only government sponsored or mandated religious exercises.

Americans United scored the amendment for attempting to determine the kind of prayer which may be said not only in schools but in all public build-

ings in the country, including military bases, hospitals and prisons. The amendment, according to the analysis, could even restrict the kinds of prayer used in churches which are partially publicly supported through tax exemptions and free municipal services.

The statement charges that the amendment will establish a state-approved "nondenominational" type of religion, will lead to government support of sectarian private schools, and will destroy the constitutional tradition of separation of church and state. The analysis also scored the amendment on the ground that there can be no such thing as a "nondenominational" prayer and that religious believers of many faiths regard nondenominational prayer as improper.



### Convention nears

The 134th annual meeting of the Kentucky Baptist Convention is just around the November corner — 8-9-10!

It's to be held in Lexington — the hub for the big highways — I-64, Blue Grass Parkway, Mountain Parkway, I-75 and US 60.

It's to be hosted by the people of Calvary Baptist Church and pastor Franklin Owen, than which there is no "whichever" when it comes to welcoming Kentucky Baptists. It's a big fellowship, in a big church, with a big heart. Conventions could be "old hat" with them (since they have so many) but they aren't. They love to entertain us — and we love to go there for our gatherings. So, Calvary, here we come!

### Convention circumference

The pre-convention meetings are on Monday, November 8. The Executive Board meets at 10:30 a.m. at the Phoenix Hotel. The Pastors' Conference and the Religious Education Conference are Monday afternoon from 1:00 at Calvary Church; the Music Conference is at Immanuel Church, 3100 Bates Creek Road.

But "The Convention" opens at 6:30 p.m., Monday night — and closes with a great Missions Night Wednesday at 9:30. (Note: this is a change from previous years!)

### Special meals

Baptists love to eat together! So, here's at least a partial list of eat-meetings that I have heard of today:

**Monday — 12:00 Noon: EXECUTIVE BOARD, KBC, at Phoenix Hotel**

**Tuesday — 7:30 a.m.: NEWCOMERS Breakfast, Phoenix Hotel, Crystal Ballroom**

**12:15 Lunch: RETIRED MINISTERS, Missionaries and Workers; Calvary Baptist Church**

**Wednesday—7:30 a.m.: GEORGETOWN COLLEGE Breakfast, Phoenix Hotel, Crystal Ballroom; and**

**7:30 a.m.: CAMPBELLVILLE COLLEGE Breakfast, Phoenix Hotel, Henry Clay Room.**

**12:00 Noon: SOUTHERN SEMINARY Luncheon, Phoenix Hotel, Crystal Ballroom. (May be other seminary luncheons)**

**5:00 p.m.: HOME MISSION BOARD Trustees and Special Guests, Phoenix Hotel.**

Coming? Get your tickets or reservations.

—Harold G. Sanders

## Staff Changes

John Kruschwitz, pastor of the Versailles Baptist Church for almost 17



years, has resigned to become pastor of the Highland Hills Baptist Church in Fort Thomas. His resignation will become effective October 31 and he will begin his new responsibilities in Ft. Thomas on November 7, 1971.

Kruschwitz is a native of Ohio but spent his early life in Michigan. He is a graduate of Taylor University in Indiana and Southern Baptist Theological Seminary in Louisville.

He has been a leader in almost every area of the work in Elkhorn Association as well as serving on various committees of the Kentucky Baptist Convention. He is honored this year with the assignment to deliver the annual convention sermon.

Mrs. Kruschwitz is the former Betty Jean Weed. The couple has two daughters: Karen, a graduate student in math who holds teaching fellowship at Eastern State University, and Sara, a junior at Georgetown College.

Former pastorates of Kruschwitz included Sand Spring, Lawrenceburg and Mayslick Baptist churches.

Ron Stone, associate pastor of the Maywood Baptist Church, Independence, Missouri, has accepted the pastorate of the Central Baptist Church, Winchester, effective November 7, 1971.



He is a native of Huntsville, Alabama, and a graduate of Miami Senior High School and Florida State University, Miami, Florida. He coached and taught school for three years before being called to the ministry.

Stone attended Midwestern Baptist Seminary where he received a master of divinity degree in 1968. While in the seminary he served as youth and recreation director for the Maywood Baptist Church. Following graduation, he served as interim pastor of the Central Baptist Church, Miami, Florida, for one year before returning to Maywood as associate pastor. He has held this position for the last three years.

Mrs. Stone is the former Karen Lindgard of Miami, Florida. The couple has one daughter, Kimberly, age 3.

Lewis E. Searcy has resigned the pastorate of Mt. Pleasant Baptist Church of Elkhorn Association to accept the call of Corinth Baptist Church, Boone's Creek Association.

Calvary Baptist Church, Frankfort, has called Rick Magallon to be minister of music. Magallon is a junior music-education major at Georgetown College. He is the son of Dr. and Mrs. Robert A. Magallon, Shelbyville. Pastor of the Frankfort church is Jerry D. Johnson.

John M. Ahart has been called as pastor of the Wingo Baptist Church, Wingo. Ahart came to the Wingo church from Friendship Baptist Church, Smithland. He is a graduate of Mid-Continent Baptist Bible College in Mayfield.

Barry W. Broyles assumed the responsibilities of pastor of the Grassfield Baptist Church, Chesapeake, Virginia, on October 3. Broyles is a native of Kentucky and is a graduate of both Campbellsville College and Southern Seminary. His wife is the former Mary Ann Patmor of Marion, Kentucky. The couple is expecting their first child in December.



James Clark has been called as full-time minister of music and youth at Calhoun Baptist Church, Calhoun. Both Clark and his wife Nancy are graduates of Campbellsville College. They have one son, Brady Thomas, who is one month old. The Clarks now live in Owensboro. They moved to Calhoun after assuming duties there October 17.

William E. Miller accepted the pastorate of Twelfth Street Baptist Church, Paducah, and assumed his duties there on October 17. Previously he served the Gardenside Baptist Church for four and one-half years.

Miller is a 1958 graduate of Georgetown College with an AB degree and was graduated from Southern Seminary with a BD degree in 1962. He has served as a member of the Kentucky Baptist Convention Executive Board and concurrently on the assemblies and camp committee. He also served as chairman of evangelism in the Elkhorn Baptist Association before moving to Paducah.

Mrs. Miller is the former Wanda Rae Gidcumb of Norris City, Illinois. The couple has two sons and one daughter: Daniel, 17; Michael, 11; and Marsha, 7.

Duncan J. Smith has resigned the Pleasant Grove Baptist Church, Owensboro, of Daviess-McLean Association, to accept the pastorate of the Salem

Baptist Church of Christian County Association, effective November 1, 1971.

Ralph Berry has resigned the pastorate of the East Cumberland Baptist Church, Bell Association. He has served the church for the past six years.



Berry is presently serving as a member of the Kentucky Baptist Convention Executive Board and as the chairman of evangelism in the Bell Association. He formerly served as both vice moderator and moderator of the Bell Association as well as chairman of the missions committee.

## People And Places

Mrs. Evelyn Corbitt Leonard, a native of Louisiana, age 88, died in Naples, Florida, on October 8, 1971. Mrs. Leonard and her husband were appointed missionaries to north China in 1910, serving in Manchuria and later in Hawaii. She is survived by her husband, 1980 Harbor Lane, Naples, Florida, one son and one daughter.

Maurice Strevels was ordained as a deacon, Sunday, October 24, 1971, by the Lexington Avenue Baptist Church, Danville. William Austin Roberts is pastor of Lexington Avenue Church.

Hedgeville Baptist Mission became Hedgeville Baptist Church during the annual associational meeting of the South District Association of Baptists, October 18-19, 1971. Ricky Shannon is pastor of the Hedgeville church.

Mr. and Mrs. Wayne C. Roberts are the parents of a son Kevin Michael, as of September 27, 1971. Roberts is minister of music at the First Baptist Church, Madisonville.

The executive board of Camp Joy, Brownsville, voted on October 12 to enlarge and winterize a present motel at the camp. The building will be named the Minnie Berry Motel as a tribute to her spiritual contributions to the summer camp programs at Camp Joy.

The Baptist women will head up the financial drive to secure the money needed to complete the project. Mrs. Ray Mullendohr, Mrs. R. B. Hooks and Mrs. W. F. Ware were named as co-chairmen of the financial drive. In 1971, 1,889 persons used the facilities resulting in 98 professions of faith, 245 dedications and 85 life commitments.



ORDAINED — Hurstbourne Baptist Church pastor Wallace DeLoach, left, greets John and Alice Laoye in the reception line following his ordination to the gospel ministry on October 3. Laoye, a product of Southern Baptist missions in Nigeria, is a ThD candidate at Southern Seminary and plans a teaching or pastoral ministry following his graduation. An overflow crowd attended the service and the reception which followed. Laoye is the first minister to be ordained by the young Hurstbourne congregation. Other program participants included Samuel Akande, Laoye's pastor in Nigeria and now also a graduate student at Southern Seminary.

# KENTUCKY BAPTIST CONVENTION

NOVEMBER 8-10, 1971

Calvary Baptist Church Lexington, Kentucky

Scripture: "So it is no longer I who live, but it is Christ who lives in me". (Galatians 2:20 TEV)

(President ..... John R. Claypool  
Resigned, now Broadway Church, Fort Worth)  
First Vice-President.....Harold Wainscott, Owensboro  
Second Vice-President .....Charles F. Jones, Pineville  
Secretary.....Lewis C. Ray, Louisville  
Assistant Secretary.....Leo T. Crismon, Louisville  
Executive Secretary-Treasurer —  
Harold G. Sanders, Middletown

**MONDAY NIGHT, NOVEMBER 8, 1971**

Session Theme: "Living Christ Through Self Commitment"  
Song Leader: Grover S. Waller, First Church, Owensboro  
6:30 Organ Meditation  
6:45 Kentucky Baptist Chorale.....Eugene Sutherland  
Director, Walnut Street Church, Louisville  
7:00 Call to Order .....Harold Wainscott  
First Vice-President, Owensboro  
Organization of the  
134th Annual Session .....Lewis C. Ray  
Recording Secretary, Louisville  
Appointment of Tellers Committee  
and 3 members of Committee  
on Committees .....Harold Wainscott  
Hymn  
Scripture (Luke 22:29-54) and  
Prayer .....W. K. Simmons  
Calvary Church, Lexington  
7:20 Report of Credentials Committee .....Joe P. Williams  
Baptist Tabernacle, Louisville  
7:25 Report of Committee on Order  
of Business .....Herman Bowers  
First Church, Frankfort  
7:30 Welcome to Lexington.....Franklin Owen, Host Pastor  
7:35 Fraternal Greetings  
General Association of Baptists in  
Kentucky.....J. B. Porterfield, Louisville  
Recognition of Southern Baptist Agency  
Representatives  
7:50 Hymn  
7:55 Convention Sermon .....John W. Kruschwitz  
Highland Hills Church, Fort Thomas  
Alternate.....J. S. Bell, Hindman Church, Hindman  
8:20 Solo.....David Shreve, Versailles Church, Versailles  
8:25 Welcome to Newcomers and wives at rostrum:  
pastors, church staff, missionaries,  
agency-institutional personnel.....Harold G. Sanders  
Middletown  
8:35 Hymn  
Kentucky Baptist Chorale.....Eugene Sutherland  
Director  
8:45 Message: "Ministry of  
Reconciliation" .....Franklin Paschall  
First Church, Nashville, Tennessee  
9:15 Benediction .....D. M. Aldridge  
President, Clear Creek School, Pineville

**TUESDAY MORNING, NOVEMBER 9, 1971**

Session Theme:  
"Living Christ Through Cooperative Witness"  
Song Leader: Harold Rose, Seven Hills Church, Owensboro  
9:00 Meditation at the Organ  
9:15 WORSHIP:  
Hymn  
Scripture (2 Corinthians 5:17-61)  
and Prayer .....Herbert Jukes  
Fairview Church, Ashland  
"THE RELUCTANT WITNESS"  
Kenneth L. Chafin  
Home Mission Board, Atlanta, Georgia  
9:40 Report on American Bible  
Society .....J. Edward Cunningham, Lexington  
9:50 Temperance League of  
Kentucky .....Delbert Butts, Louisville  
10:00 KBC Quartet —Arrangements by  
Eugene F. Quinn, Director, Middletown  
10:05 Report on Evangelism .....Eugene Fleming  
First Church, Franklin  
Response .....Thomas H. Shelton  
Secretary, Evangelism Department, Middletown  
10:20 Memorial Service (Report on  
Obituaries) .....Ralph R. Couey, Winchester

10:30 Bicentennial General Committee.....Robert L. Mills  
President, Georgetown College, Georgetown  
10:40 Report of the Executive Board.....Harold G. Sanders  
Middletown  
Church Administrative Report .....G. R. Pendergraph  
Consultant, Middletown  
Presenting Presidential Plaque to  
John R. Claypool .....Harold G. Sanders  
11:20 Hymn  
Solo .....Wm. Arnold Epley  
Crescent Hill Church, Louisville  
11:30 Message: "The Ambiguity of  
Obedience" .....John R. Claypool  
Broadway Church, Fort Worth, Texas  
12:00 Benediction .....Ernest Carpenter  
Bruner's Chapel, Harrodsburg

**TUESDAY AFTERNOON, NOVEMBER 9, 1971**

Session Theme:  
"Living Christ Through Dedicated Resources"  
Song Leader:  
William E. Keith, Sr., Parkway Church, Lexington  
1:30 Meditation at the Organ  
1:45 WORSHIP:  
Hymn  
Scripture (Acts 4:32-36) and  
Prayer .....Earl Selby  
Silver Grove Church, Silver Grove  
Kenneth L. Chafin  
Home Mission Board, Atlanta, Georgia  
2:10 Report on Kentucky Baptist  
Foundation.....C. Wells Burr, Louisville  
Response .....Grady Randolph, Middletown  
2:20 Report on Stewardship .....Winn T. Barr  
Cynthiana Church, Cynthiana  
2:30 Report on Cooperative Program.....Glenn Armstrong  
Beaver Dam Church, Beaver Dam  
"Living Christ Around the World".....Michael Speer  
Stewardship Commission, Nashville, Tennessee  
3:00 Miscellaneous Business Session  
(1) Introduction (written) of new items  
of miscellaneous business  
and resolutions (By-laws, 7, 8, 10)  
(2) Report of Constitution and By-laws  
Committee .....Edwin F. Perry  
Broadway Church, Louisville  
(3) Report of Special Committee to Study  
the Constitution: Notice of  
Intent .....J. T. Miller, Chairman  
(4) Report of Committee on  
Arrangements .....George S. Munro  
First Church, Fort Thomas  
(5) Scheduling of items for consideration  
Herman Bowers, Chairman

(6) Other  
5:00 Benediction .....Dennis Rush  
Horse Creek Church, Manchester

**TUESDAY NIGHT, NOVEMBER 9, 1971**

College-Student Emphasis  
Session Theme: "Living Christ on The Campus"  
Song Leader:  
George R. Cavanah, Highview Church, Louisville  
6:30 Meditation at the Organ  
6:45 Choir "The Centurymen" .....Sacred Film  
of Radio-TV Commission  
7:00 WORSHIP:  
Hymn  
Scripture (1 Timothy 4:12-16) .....Robert L. Mills  
President, Georgetown College, Georgetown  
"THE LAY WITNESS".....John Oldham  
Athletic Director, Western Kentucky  
University, Bowling Green  
7:25 Report on Radio-Television .....Ted Sisk  
Immanuel Church, Lexington  
7:35 Report on Assembly and Camps.....Arlis C. Hinson, Jr.  
Manager, Cedarmore Baptist Assembly, Bagdad  
7:45 Report on Christian Education.....Bruce V. Hartsell  
First Church, Shepherdsville  
Address .....William R. Davenport  
President, Campbellsville College, Campbellsville  
8:20 Report on Student Work .....J. Chester Durham  
Secretary, Student Work, Middletown  
8:35 Hymn  
Special Music — Georgetown College  
Choir .....W. Wayne Johnson  
Director, Georgetown  
8:45 Address .....William Lawson  
Wheeler Avenue Church, Houston, Texas  
9:15 Benediction .....James M. Boswell  
President, Cumberland College, Williamsburg

**WEDNESDAY MORNING, NOVEMBER 10, 1971**

Session Theme: "Living Christ Through Preparation"  
Song Leader: William Moxley, First Church, Mt. Washington  
8:45 Meditation at the Organ  
9:00 WORSHIP:  
Hymn  
Scripture (2 Timothy 2:8-15).....James E. Conrad  
First Church, Owenton  
9:10 Kentucky Baptist Historical  
Commission .....Wendell H. Rone  
Bellevue Church, Owensboro  
(Presentation of portrait: Calvin Miles  
Thompson, former State Secretary)  
9:20 Public Affairs Committee .....Wm. Y. Sanders  
Evergreen Church, Frankfort  
9:30 Report on Benevolences.....Ronald Dunn  
Layman, Franklin

Board of Child Care .....C. Ford Deuser  
General Superintendent, Middletown  
Baptist Hospitals, Inc. ....H. L. Dobbs  
President, Louisville

9:55 Hymn  
10:00 Report on Church Organizations.....Bill F. Mackey  
First Church, Whitesburg  
"Relevant and Creative Church Organizations" —  
Church Music .....Eugene F. Quinn  
Secretary Church Music Dept., Middletown  
Brotherhood .....Forrest R. Sawyer  
Secretary Brotherhood Dept., Middletown  
Sunday School .....Roy E. Boatwright  
Secretary Sunday School Dept., Middletown  
Church Training .....James H. Whaley  
Secretary Church Training Dept., Middletown  
(S. S. Board Representative .....Wayne Todd  
Library Dept., Nashville, Tennessee)  
10:45 Special Music — Cumberland College  
Choir .....Harold Wortman, Director, Williamsburg  
10:55 Report on Conventionwide  
Education .....Thomas A. Steele  
First Church, Carrollton  
11:00 Address .....Olin T. Binkley  
President, Southeastern Baptist Theological  
Seminary, Wake Forest, North Carolina  
Representatives from the Six Theological Seminaries:  
Golden Gate, Mill Valley, California  
H. C. Chiles, Trustee  
Midwestern, Kansas City, Missouri  
Harold G. Sanders (by President's request)  
New Orleans, New Orleans, Louisiana  
J. Chester Badgett, Trustee  
Southeastern, Wake Forest, North Carolina  
Olin T. Binkley, President  
Southern, Louisville, Kentucky  
Hugo Culpepper, Professor of Missions  
Southwestern, Fort Worth, Texas  
W. R. Estep, Jr., Trustee  
11:30 Benediction.....Wayne Price, First Church, Winchester  
Seminary Luncheons to follow

**WEDNESDAY AFTERNOON, NOVEMBER 10, 1971**

Session Theme: "Living Christ Through Personal Witness"  
Song Leader: David Wells, First Church, Corbin  
1:30 Meditation at the Organ  
1:45 WORSHIP:  
Hymn  
Scripture (John 1:35-45) and  
Prayer .....Mark C. Fowler  
Southern Seminary, Louisville  
"THE LAY WITNESS".....Walter T. Bradley  
Pilgrim Church, Midway  
2:10 Christian Life Committee.....Winn T. Barr  
Cynthiana Church, Cynthiana  
2:20 Committee on Nominations .....Wm. Austin Roberts  
Lexington Avenue Church, Danville  
2:30 Committee on Committees .....Wm. A. Curl  
First Church, Mt. Sterling  
2:40 Report on Annuity Plans .....Byrd Ison  
Midway Church, Midway  
Responses .....A. W. Walker  
Secretary, Annuity Dept., Middletown  
Baynard F. Fox  
Annuity Board, Dallas, Texas  
2:55 Hymn  
Prayer .....David C. Jackson  
President, Oneida Baptist Institute, Oneida  
3:00 Special Music — Choir, Oneida Baptist  
Institute.....George I. Hensley, Director, Oneida  
3:05 Report on Woman's Missionary  
Union .....Kathryn Jasper  
Executive Secretary, Middletown  
(Continued on page 10)

Response .....	Mrs. R. L. Mathis President, Woman's Missionary Union, SBC Waco, Texas
3:20 Report on WESTERN RECORDER.....	C. R. Daley Editor, Middletown
3:30 Choir — Oneida Baptist Institute.....	George I. Hensley
3:35 Miscellaneous Business Session:	
(1) Election of Officers	
(2) Miscellaneous Business (carried over)	
(3) Election of Officers (continued)	
(4) Resolutions Committee	
Report .....	William L. Turner Latonia Church, Covington
5:00 Benediction.....	S. G. Redd, First Church, Perryville

**WEDNESDAY NIGHT, NOVEMBER 10, 1971**

Session Theme: "Living Christ Among All The People"

Song Leader: Kenneth Hale, First Church, Williamsburg

6:30 Meditation at the Organ	
6:45 Special Music — Simmons Bible College	
Choir .....	Joseph C. Powell, Director, Louisville
7:00 WORSHIP:	
Hymn	
Scripture and Prayer .....	Austin Bell Greater Norris Chapel, Henderson
"THE LAY WITNESS" .....	John B. Meeks, Jr. Layman, Lynn Acres Church, Louisville
7:25 Report on Interracial Cooperation.....	Wm. H. Rogers Secretary Interracial Cooperation Dept., Middletown
7:35 Report on Direct Missions .....	David Bratcher First Church, Henderson

Presentation .....	A. B. Colvin and Others Secretary, Direct Missions Dept., Middletown
8:10 Hymn	
8:15 Report on Home Missions .....	H. Dallas Sugg Carlisle Church, Carlisle
Response .....	Paul R. Adkins Secretary, Christian Social Ministries, Home Mission Board, Atlanta, Georgia
8:30 Presentation of New Convention	
Officers .....	Harold G. Sanders
Appointment of Chairmen of Convention	
Committees .....	New President
8:35 Special Music — Campbellsville College	
Choir.....	George Stansbury, Director, Campbellsville
8:45 Report on Foreign Missions .....	David L. Jester Executive Vice-President for Planning and Devel- opment, Campbellsville College, Campbellsville
Missionary Message .....	Baker James Cauthen Executive Secretary, Foreign Mission Board, Richmond, Virginia
Presentation of Missionaries on Furlough, Retired, et cetera	
9:30 Benediction .....	G. T. Cowan Layman, Central Church, Winchester

Respectfully submitted,  
**COMMITTEE ON ORDER  
OF BUSINESS**

Herman Bowers, Chmn., Frankfort  
Harold J. Purdy, Madisonville  
J. Chester Badgett, Campbellsville  
Robert A. Young, Louisville  
Harold G. Sanders, Middletown

## Kruschwitz, Loessner To Speak At Religious Education Meet

Verlin C. Kruschwitz of Elizabeth-town and Ernest Loessner of Louisville will headline a meeting of the Kentucky Baptist Religious Education Association when the group convenes in Lexington on November 8.

Meeting at the College House of Calvary Baptist Church, the group's first session will begin at 1:00 p.m., accord-

ing to William K. Simmons, president of the organization.

Kruschwitz, pastor of the Severns Valley Baptist Church, will be the first to address the organization when he speaks on the topic, "The Sermon on the Mount for Religious Educators." Loessner, dean of the school of religious education at Southern Seminary, will discuss "The Educational Leader as a Student of Theology." A question and answer session will follow each address.



Loessner                      Kruschwitz

The final session, held at the Cape Codder Restaurant, will again feature Kruschwitz, this time speaking on the topic, "Inspiration from the Mount."

These meetings are open to all Kentucky Baptists, according to president Simmons. All those working in the religious education area of their church life are encouraged to attend, he said.

Below is a list of the association's program.

THEME: THE EDUCATIONAL LEADER AS A GROWING CHRISTIAN

**AFTERNOON SESSION**

1:00 Registration .....	Miss Barbara Crawford
1:30 Worship .....	Carlton E. Winters
1:35 Welcome and Introductions .....	William K. Simmons
1:45 The Sermon on the Mount for Religious Educators.....	Verlin C. Kruschwitz
Dialogue with Dr. Kruschwitz .....	Mic Morrow, Leader
3:00 The Educational Leader As A Student of Theology.....	Ernest J. Loessner
Dialogue with Dr. Loessner .....	Temp Sparkman, Leader
4:15 Business Session .....	William K. Simmons

**DINNER SESSION**

5:00 Dinner .....	Cape Codder Restaurant
6:00 Inspiration From The Mount .....	Verlin C. Kruschwitz
6:30 Adjourn	

## Kentucky Baptist Music Association Program

NOVEMBER 8, 1971

THEME: STAFF THERAPY

**Afternoon Session at Immanuel Baptist Church, Lexington**

1:00 Sermon in Song .....	The Bill Keith Family
1:15 Business Session .....	KBMA Officers
1:30 Rehearsal of Kentucky Baptist Chorale .....	Eugene Sutherland
2:15 "The Dynamics of Success" .....	Wayne Dehoney
3:00 Fellowship Time .....	Everyone
3:15 Rehearsal of Kentucky Baptist Chorale .....	Eugene Sutherland
4:00 "The Self That Others See" .....	Bill Anderson
5:00 Annual Fellowship Dinner	

**Evening Session at Calvary Baptist Church, Lexington**

6:00 Rehearsal of Kentucky Baptist Chorale in Music Suite	
6:45 Kentucky Baptist Chorale Sings at First Session of the Kentucky Baptist Convention	
9:30 "Now That I Have Five Minutes" — Special feature to conclude KBMA program; an hour of creative sharing by twelve persons with five minutes apiece. Refreshments available.	

## Pastors' Conference Program Announced

The Kentucky Baptist Pastors' Conference has a different complexion this year. Instead of the two sessions normally held, only one is scheduled. The second session is being combined with the opening session of the Kentucky Baptist Convention.

Franklin Paschal, former Kentucky pastor now serving as pastor of First Baptist Church, Nashville, will be one of the featured speakers in the afternoon opening meeting and will bring the final message that evening. Paschal accepted the invitation of Pastors' Conference president R. G. Shelton to speak at the sessions, at 3:30 in the afternoon and again that evening at 8:45.

Also speaking at the afternoon gathering will be John M. Caldwell, a Negro Baptist pastor from Evansville, Indiana. Special music will be provided by Mrs. Anthony Romeo of Bowling Green.

The program is listed below:

2:00 Sacred Music Concert	Mrs. Anthony Romeo
2:20 Scripture and Prayer	J. V. Case
2:25 Hymn .....	Congregation
2:30 Message.....	John M. Caldwell
3:00 Election of Officers	
3:15 Offering for Expenses of Pastors' Conference	
3:20 Special Music	Mrs. Anthony Romeo
3:30 Message.....	H. Franklin Paschal
Benediction	

## Southwestern Alumni Hear Estep At Banquet

W. R. Estep, Jr., will be the Southwestern Baptist Theological Seminary representative to the Kentucky Baptist Convention meeting in Lexington and will be the featured speaker at the Southwestern Seminary luncheon November 10, at Levas' Restaurant, 119 South Limestone Street. The time of the meeting is noon. Special music is being arranged by Eugene Quinn, Kentucky church music secretary and Southwestern Seminary trustee.



Estep

Estep is professor of church history at the seminary, a position he has held since 1954. Prior to that he held pastorates in Kentucky, Texas and Oklahoma. All Southwestern alumni are invited to the luncheon. Tickets are available at the Southwestern booth at Calvary Baptist Church. The price is \$2.70.

## FMB Representatives Confer With Presidential Assistant

Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, and five of his associates conferred October 7 in Washington, D.C., with a White House staff member regarding President Nixon's upcoming trip to China.

Cauthen expressed the conviction that among Chinese people as a whole there remains a "large reservoir of goodwill." He urged that the President be conveyed his hope that negotiations would allow time for true Chinese goals to emerge.

Friends of the Foreign Mission Board had requested a conference with the President in order that Cauthen might express his views regarding the implications of Nixon's rapprochement with the People's Republic of China. The White House responded, inviting Cauthen to come to the Executive Office Building adjacent to the White House to discuss his views.

"China has a history of sudden and dramatic change," Cauthen said, suggesting that such a change could alter China's situation after current leadership passes off the scene.

Cauthen said that much of the Chinese revolution has cut across traditional Chinese values and it is possible

that a new turn in Chinese direction could come within a few years.

"It is my hope that we will not do anything to strengthen the position of those who would hinder such change," he added.

"America's allies in Asia will be measuring America's resolution to maintain existing relationships with them," Cauthen continued.

Cauthen was accompanied by James D. Belote, FMB area secretary for East Asia; Winston Crawley, director of the overseas division; Jesse C. Fletcher, director of the mission support division; Eugene L. Hill, secretary for missionary education and promotion; and R. Keith Parks, area secretary for southeast Asia.

Belote pointed out that the number of young people fleeing the mainland of China to Hong Kong has increased recently. Parks, currently living in Singapore, expressed hope that America's allies in southeast Asia will be assured of continued American support.

Cauthen was a missionary in China from 1939 to 1945. Belote, Crawley and Hill are also former missionaries to China. (BP)

## Appoint Messengers For Convention

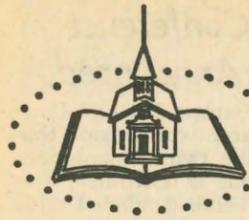
Every church should appoint its quota of messengers to the annual meeting of the Kentucky Baptist Convention November 8-10 in Lexington at Calvary Baptist Church. Only messengers can vote and these must be certified by the churches to which they belong. Of course visitors are welcome to all sessions.

How many? The Constitution, Article III states: "The membership of this Body shall consist of no more than two messengers from each Baptist church having one hundred members or less. One more messenger shall be allowed for each additional two hundred members."

So, the maximum for the smallest church is two (2) messengers. For the largest, Walnut Street in Louisville with 5,514 members, the maximum is thirty (30) messengers.

We welcome any number of persons from all churches to enjoy all the fellowship and inspiration of the Convention — but only messengers can vote (by ballot usually).

*Harold G. Sanders*



# SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for November 7, 1971)

LIFE AND WORK SERIES

## Man's Deepest Need

Luke 5:18-32

Upon His arrival at Capernaum, where Christ retained His headquarters after His rejection by the residents of Nazareth, it was reported that He had entered a certain house where He always received a cordial welcome. Curiosity, concern, anxiety and antipathy prompted the crowds to assemble there.

### The paralyzed sinner

One man could not come to the house where Christ was because he was a victim of palsy. Powerless to move, the man had to be carried by loved ones or kind friends wherever he went. He was suffering from a still more terrible malady of which his disease was the startling symbol, namely, sin. His palsy had rendered him impotent, inactive and helpless, thus presenting us a picture of a sinner in the state of nature, insensible of the exceeding sinfulness of sin, of the danger and misery to which he is exposed, and of the need of salvation by Christ. He is without strength to free himself from sin and to make himself acceptable to God.

### The persistent saints

With implicit confidence in the ability and willingness of Christ to cure their friend, four men lovingly and carefully carried him on a pallet to the place where Christ was teaching and preaching. Their inventive and energetic faith was evidenced by their persistence in overcoming all obstacles, even to the opening of the roof in order to let the man down into the presence of the Great Physician. They manifested their faith by their works.

### The powerful Saviour

Impressed with the faith of the four in His power to heal their friend and because of the faith of the paralytic, our Lord bestowed upon him that priceless blessing, the forgiveness of his sins. When He uttered those life-giving words, "Man, thy sins are forgiven thee," Christ spoke home to the deepest needs of that man and of every other person. The fact that Christ forgave his sins and saved his soul before He healed his body proves that the soul is of greater value and importance than the body.

### The protesting scribes

As soon as the scribes and Pharisees heard Christ's words of forgiveness, they began to reason within themselves

and to accuse Him of blasphemy. They did not express their hostility in words but Christ was able to read their thoughts, so He rebuked them. They were right in their contention that only God could forgive sin, but they were wrong in assuming that Christ was not God.

### The finding of Levi

Levi, the son of Alphaeus, was a Jew by religion and a publican by profession. Christ found him sitting at his post at the receipt of customs. The despised business of being engaged as a publican depended upon the willingness of some renegade Jews to sell their services to the Roman conquerors. Publican was the name given to these employees of the Roman government whose duty it was to collect the tribute money. Levi had sold himself and all that a man thinks worthwhile for the opportunity of making money by this means. In so doing he turned his back upon his people, his religion and his honor for the sake of making money.

### The following of Levi

Christ issued a straight-forward call to Levi to follow Him. His words, "Follow me," and the look of love in His eyes caused Levi to know that he

should follow the Saviour at once. Christ was calling him to intimate friendship, to holy fellowship and to sacred employment.

Although Christ did not use any persuasion or make any promise or offer any inducement, there was no hesitation on the part of Levi. Instantly, unhesitatingly and resolutely, without a single question or without waiting to gather up his money or to sell his possessions, he forsook all, arose and followed Christ. His surrender to Christ was complete.

### The feast of Levi

Instead of a feeling of great regret upon leaving his paying business, and acting as if he were making a great sacrifice for Christ, Levi celebrated the event by giving a great feast in honor of his Lord. To this feast Levi invited many of his friends, whom he wanted to introduce to the Saviour, hoping that they too might put their trust in Him and live for Him. At this feast, which was given in His honor, Christ did not look down on His host and his other guests. He ate with the publicans and sinners, not because he approved their manner of living, but because he wanted to save them and to change their manner of living.

INTERNATIONAL SERIES

## God Sustains His Creation

Psalms 104:1-9, 27-30

Of the Creator it has been said, "God is a Spirit, infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth." He is unchangeable in His essence and attributes. He is infinite in wisdom to conceive His purposes and in ability to execute them. This eternal God, Who created the entire universe, is present with His creatures at all times. His sustaining, supervising and strengthening power is made available to His children each day of their Christian lives. Each day they should draw upon the reservoirs of blessing from His grace. The tremendous storehouse of His marvelous grace, with all its vastness and fullness of supply, is open for their use, and from it they can receive and enjoy a sufficiency of divine

strength.

Having been the recipients of so many blessings, it is certainly appropriate for us to thank and praise the Giver of them for what has been and is being received from Him. All of the good things that come to us in this life—physical, intellectual, material and spiritual—have their source in God. As we think of His dealings with us, there arises within us the sense of wondering awe that God has been and is so merciful and gracious to us. Of His grace which is promised for our future needs, the source is infinite, the supply is proportionate to the need and the sustenance is adequate. His incomprehensible greatness, magnificent majesty and surpassing grandeur are sufficient grounds for our praising Him. We should thank and praise Him for pour-

ing the light of morning over the horizon of every day and feeding every living thing. One of our noblest songs expresses it well:

"To Him I owe my life and breath  
And all the joys I have."

It is both our privilege and duty to thank and to praise God for the expressions of His goodness and grace in providing for us such blessings as wholesome food, adequate clothing, comfortable homes, congenial companions and faithful friends. What a pity that so many eat and drink, enjoy good health, boast of their possessions, revel in their liberty and glory in their opportunities but never render any thanks or ascribe any praise to the Giver of all these wonderful blessings! Praise to Him is always appropriate. Let us praise Him for the matchless light and power of His wonderful Word, and for the unspeakable gift of His Son Who died to redeem us from our sins. As we contemplate God's holiness, righteousness, justice, love, mercy and faithfulness we rejoice in the privilege of honoring and praising Him.

As we think of God, the Creator and Controller of the universe, we rejoice in His omnipresence, omniscience, omnipotence and immutability. To Him we owe our adoration and our allegiance. With the complete awareness that He is in control of the universe in which we live, as well as our lives, let us lift our hearts to Him in gratitude and our voices to Him in joyful praise. Since He is our God, His personal wishes should command our highest respect and His least commands should merit our immediate obedience. Gratitude for the fact that God has created, sustained, redeemed and saved us should characterize our daily lives. Thanksgiving, as a perpetual attitude of mind and heart, will make our lives well-pleasing unto God. Genuine praise to God is an indispensable constituent of spiritual health. Praising God for His bountiful blessings is always a comely thing for us to do.

Inasmuch as God, Who created, sustained and saved us, has provided for our physical, mental and spiritual needs, let us live with complete trust in Him and enjoy the glorious privilege of living for Him. Let us truly appreciate His gracious actions in our lives and in our behalf. We can always depend on God. As life is lived under His control and direction, there is the joyous realization that it is good to live for, obey and serve Him. Those who respond to His goodness and grace with implicit trust, joyous praise, cheerful obedience and faithful stewardship are thereby richly blessed. In so doing they honor and glorify God and their lives are an abiding benediction to those with whom they associate. Living in accordance with God's will and in the accomplishment of His glorious purpose is the finest and best way that one can spend the time which God has allotted to him on this earth.

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## HMB Appoints Bryson Assistant Director Of Rural-Urban Missions

Larry Bryson, associate secretary for the Southern Baptist Home Mission Board's department of missionary education, has been named assistant director of rural-urban missions in the Home Mission Board's Division of Associational Services.

A Trion, Georgia, native, Bryson will be responsible for designing and conducting rural-urban missions programs, including directing research, conducting field services and participating in the preparation of the budget in the division.

A graduate of Furman University, Greenville, South Carolina, and Southeastern Baptist Theological Seminary, Wake Forest, North Carolina, Bryson is a former associational consultant for the SBC Baptist Brotherhood Commission, and secretary of Cherokee Indian ministry in Cherokee, North Carolina. He also served as missionary of the Cullom Association in Norlina, North Carolina. Bryson served on church staffs in South Carolina and North Carolina. (BP)

## POWERLINE LIFELIGHT FOR TEENS

### TRY LOVE TO MELT MOTHER'S "HATE"

Dear Powerline:

I am a 16-year-old girl with a serious problem. My mother hates me, or at least she acts like it. Everything I do seems wrong. I have been staying in my room whenever I am at home. I will do anything to get my mother and me back together.

■ ■ ■

Many things unknown to you could cause Mom to act as she does. You've written to ask a perfect stranger about something you don't want to discuss with anyone close to you. Maybe your mother has irritating worries that she doesn't feel free to share with you.

Whatever the problem, the solution isn't for you to withdraw into your room. Isolation can cause trouble even between people who are getting along well. Keep the lines of communication open. You say you would do anything to get you and your Mom together. Beautiful! That's how Christ felt about you. But He didn't wait for YOU to change. The Bible says that He died for us "while we were still sinners." Try that approach with your Mom. Start working with her just as she is. First, make sure you're on the right terms with God, letting Him have complete control of your conduct. Then pick a time and strike up a conversation with Mom — talk about anything. When you've eased into the main subject tell her, honestly but gently, just how you feel. If she doesn't go along with you the first time, drop it. Be forgiving and tactfully try again another time. Love, patience, gentleness. This is God's way, and He works miracles with it for those who trust Him.

It must be remembered, then, that it is not as recent news stories imply, that all Southern Baptists and all Southern Baptist churches favor liberalized abortion laws. In all reality, each member and each member church must take a stand for themselves.

Dayton, Ohio Léo M. Buschur

### POLITICS AND RELIGION

Dear Editor:

I agree with you that the gospel and politics do mix. I plan to attend the consultation on strip mining at Jackson, Kentucky, on October 27, 1971, and hope many of our members will attend.

We will meet at Lees College from ten in the morning until four in the evening. The Kentucky Council of Churches will be represented and everyone is welcome. We will discuss the future of this ravaged land.

Cliff, Kentucky Avery Wiley



WESTERN RECORDER

## Severns Valley Tops Giving List

For the third consecutive year, Severns Valley Baptist Church in Elizabethtown, Verlin Kruschwitz, pastor, continued to lead the state in total mission giving through the Cooperative Program.

Moving up to second place for the year was First Baptist Church, Owensboro, David Nelson, pastor. Last year the Owensboro church was fifth in total giving. Madisonville First church, Harold Purdy, pastor, jumped from sixth to third during the year while First church, Somerset, Eldred Taylor, pastor, fell from second to fourth despite an increase in the amount given.

Fifth place on the list of mission giving went to Third church, Owensboro, Harold Wainscott, pastor. Last year, Third church was seventh among

the top giving churches.

Others among this year's "Top 10" in total giving are Crescent Hill, Louisville; Immanuel church, Lexington, Ted Sisk, pastor; First church, Bowling Green, Rollin S. Burhans, pastor; Harrodsburg church, Harrodsburg, S. Clelland Gash, pastor; and St. Matthews church, Louisville, Alton H. McEachern, pastor.

Missing from last year's "Top 10" group are Walnut Street church, Louisville, Wayne Dehoney, pastor; Brownsville church, Edmonson Association, Jack Oliver, pastor; and Calvary church, Lexington, Franklin Owen, pastor.

Below is a complete list of the top 50 churches in total Cooperative Program giving. A list of per capita giving will be published as soon as available.

September 1, 1970 — August 31, 1971

Church; Association; Pastor	Amount
1. Severns Valley; Severns Valley; Verlin C. Kruschwitz	\$89,093.81
2. First, Owensboro; Daviess-McLean; David A. Nelson	52,093.07
3. First, Madisonville; Little Bethel; Harold J. Purdy	51,579.36
4. First, Somerset; Pulaski; Eldred M. Taylor	49,751.20
5. Third, Owensboro; Daviess-McLean; Harold Wainscott	41,128.29
6. Crescent Hill; Long Run	37,252.64
7. Immanuel; Elkhorn; Ted R. Sisk	33,667.11
8. First, Bowling Green; Warren; Rollin S. Burhans	30,948.91
9. Harrodsburg; Mercer; Samuel Clelland Gash	30,601.84
10. St. Matthews; Long Run; Alton H. McEachern	30,051.88
11. First, Murray; Blood River	29,002.96
12. Calvary; Elkhorn; Franklin Owen	27,500.00
13. Unity; Greenup; Ira McMillen	27,006.55
14. Campbellsville; Taylor; Chester Badgett	26,661.35
15. First, Ashland; Greenup; John M. Sykes	25,957.90
16. Georgetown; Elkhorn; Dan C. Moore	25,606.56
17. Beechmont; Long Run; M. D. Morton	25,069.69
18. Latonia; Northern Kentucky; William Lewis Turner	23,938.21
19. First, Central City; Muhlenberg; W. R. Cook	23,550.14
20. Versailles; Elkhorn; John W. Kruschwitz	23,373.94
21. Beechwood; Long Run; C. Welton Gaddy	23,352.99
22. First, Franklin; Simpson; Eugene M. Fleming	22,258.52
23. First, Hopkinsville; Christian; Sidney M. Maddox	22,006.05
24. Florence; Northern Kentucky; J. William Jones	21,914.00
25. First, Russellville; Bethel; Glenn Sullivan	21,870.81
26. Broadway; Long Run; Edwin F. Perry	21,166.64
27. Central; Boones Creek	20,539.07
28. First, Hodgenville; Severns Valley; Charles Kenneth Hayes	20,326.26
29. First, Mayfield; Graves; John C. Huffman	20,085.75
30. Second, Hopkinsville; Christian; John R. Christian	19,535.31
31. First, Greenville; Muhlenberg; W. C. Campbell	19,227.72
32. Harlan; Upper Cumberland; Earl S. Bell	18,938.81
33. Valley View; Long Run; James E. Jones	17,339.39
34. First, Winchester; Elkhorn; W. Wayne Price	17,328.74
35. First, Pikeville; Pike; Curtis H. Warf	17,118.95
36. Eaton Memorial; Daviess-McLean; Wilson Lofland	17,092.24
37. Beaver Dam; Ohio County; Glenn Armstrong	16,757.35
38. First, Shelbyville; Shelby County; Fred T. Moffatt, Jr.	16,678.51
39. Erlanger; Northern Kentucky; Keith D. LaGessee	16,173.17
40. Immanuel; West Union; Billy G. Hurt	15,956.57
41. First, Fulton; Fulton; James T. Best	15,879.82
42. Rockford Lane; Long Run; David G. Askins	15,220.62
43. Deer Park; Long Run; C. Carman Sharp	15,000.00
44. First, Mt. Washington; Nelson; Wendell Romans	14,439.96
45. Shively; Long Run; Harry Lee Wainscott	14,099.55
46. First, Danville; South District; Odell Leigh	13,945.45
47. First, Paducah; West Union; John A. Wood	13,888.58
48. Ninth and O; Long Run; LaVerne Butler	13,790.34
49. First, Henderson; Green Valley; David Bratcher	13,578.41
50. First, Springfield; Central; J. Lonnie Bradley	13,357.83

AT ANNIVERSARY — Malcolm Lunceford, left, pastor, welcomes former pastor, Al Gisler, to the 10th Anniversary celebration of Immanuel Baptist Church, Frankfort, on October 17. The church, under the auspices of the First Baptist Church, Frankfort, was constituted on October 15, 1961, which was meeting in the Berry Hill Carriage House. Of the original 86 charter members, 76 are still members of the congregation that now exceeds 375. The young congregation has been through three building programs: the first floor of an educational building in 1961, a second floor added in 1962 and a sanctuary in 1968. Gisler and Lunceford are the only pastors who have served Immanuel.

## Former Kentuckian On WCC Study Group

A Southern Baptist professor at Vanderbilt University's divinity school, John R. Killinger, has been named to an 11-man study team by the World Council of Churches to study the meaning of salvation.

Sponsored jointly by the World Council of Churches and the National Council of Churches in the USA, the study on "The Meaning of Salvation Today" will be completed in time for a report to the National Council meeting in 1972 and the World Council meeting in Indonesia in 1973.

Killinger, the only Southern Baptist named to the study team, taught at Georgetown College, Georgetown, Kentucky, and the University of Chicago, and was academic dean at Kentucky Southern College, Louisville, before joining the Vanderbilt faculty in 1965. (BP)

## BAPTIST FORUM



(Continued from page 5)

not really wanting to go to great expense, the committee was formed for ways and means to implement this idea. Some of our men donated wagons for the platform and choir loft. A local radio shop donated the sound equipment. The singing and music was provided by volunteers from South Fork Baptist Church and the housing project, which was integrated. Chairs were used from our church and the local funeral home. Many stayed in their cars and in the apartment buildings, and some sat on their porches.

Our previous estimation of attendance and the greatest of our expectations was 75. However, the first evening a crowd close to 175 was present, and the next night there was a great increase. People went to other neighborhoods and brought elderly people. We sang and testimonies were given and I preached. No immediate decisions were made, but the elderly people were encouraged to contact us for any concerns within their life, or we would direct them to the pastor of their

choice. Enthusiasm was so great that many wanted to carry it on more than the Thursday and Friday nights but due to the arrangements we had made it was not possible and cool weather kept us from scheduling one later this year. But, with high hopes among the people, we are looking forward to having one next year in the same location.

Owenton, Kentucky Jimmy Parker

### ABORTION LAWS

Dear Editor:

As chairman of the resolutions committee of the Greater Dayton Association of Baptists, I have been directed to inform you that the abortion resolution adopted by the SBC in St. Louis does not speak for a majority of Southern Baptist churches and members in our area.

It must be made clear that each church that is a cooperating body with the Convention is self-governing, or autonomous. Nothing that is decided by the Convention is "law" for any local church.



Happiness is freedom from fear. For a child, this may mean freedom from the fear of being left alone at night, of not having enough food, of missing too many days at school, of being unwanted and unloved.

Part of our job at Spring Meadows and Glen Dale is helping children feel secure. We cannot do this, however, without your financial assistance. Did you know that 50% of all we expect to spend for child care over the next 12 months must come from the **THANKSGIVING OFFERING**?

**That's why your gift is so important!**

YOUR KENTUCKY BAPTIST CHILD CARE PROGRAM