

 **WESTERN RECORDER**
DECEMBER 25, 1971

Green Acres Tops In Study Awards

With 1,148 course credits in the New Study Course the Green Acres Baptist Church of Louisville has been ranked number one for the church year, October of 1970 through September of 1971.

The following listing is of the top churches in Kentucky receiving Study Course credit for last year:

Green Acres, Louisville	1148
First, Frankfort	973
Central, Corbin	883
Shively Heights, Louisville	877
First, Morehead	870
Twelfth Street, Paducah	859
First, Hopkinsville	660
Severns Valley, Elizabethtown	629
South Jefferson, Valley Station	607
Crestwood, Frankfort	586
Gethsemane, Danville	530
Grace, Lexington	496
Edgewood, Nicholasville	451
South Elkhorn, Lexington	445
Campbellsville, Campbellsville	428
Gardenside, Lexington	424
Ralph Avenue, Louisville	406
McKee, McKee	386
Salem, Shelbyville	378
Walnut Street, Louisville	368
Ninth and O, Louisville	326

Rose Hill, Ashland	322
Southside, Covington	322
First, Walton	319
First Baptist, Central City	316
Fern Creek, Fern Creek	316
Versailles, Versailles	310

10 TOP ASSOCIATIONS

Of the associations in Kentucky, Long Run captured first place with 7407 course credits awarded to 86 of 140 churches.

Listed below are the top 10 associations with the number of course credits earned and the number of churches involved.

1. Long Run	7407	86
2. Elkhorn	3759	37
3. Northern Kentucky	3064	48
4. West Union	2136	24
5. Franklin	2100	8
6. South District	1915	16
7. Greenup	1735	21
8. Daviess-McLean	1637	32
9. Christian	1176	19
10. Bracken	1170	14

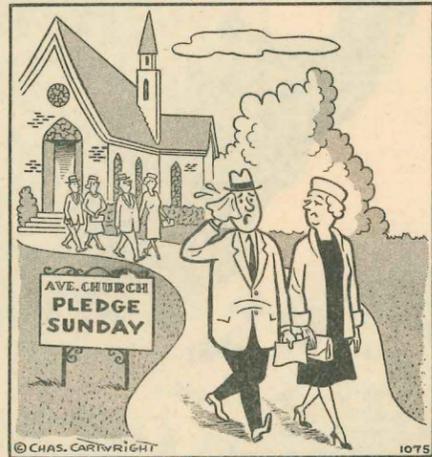
There was a total of 50,911 course credits earned by 821 of the 2,384 churches in Kentucky.

American Baptists Lift Missions Moratorium

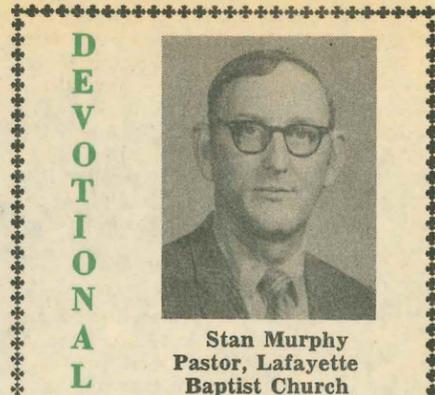
The American Baptist Foreign Mission Society (USA), in a cautiously optimistic statement, has announced it will resume the commissioning of new missionaries after a moratorium that lasted more than a year. The moratorium, largely caused by shrinking financial resources, followed a cutback in missionary staff from more than 300 to about 250.

Chester J. Jump, general secretary of the American Baptist Foreign Mission Society, said at mid-September, 1971, that denominational mission giving was up 2.3 percent over 1970. "This obviously does not keep pace with the rate of inflation," Jump said, "but at least we are not in reverse as we have been for the past few years." (EBPS)

Church Chuckles by CARTWRIGHT



"The financial pressure gets worse every year — trying to think up new excuses!"



Stan Murphy
Pastor, Lafayette
Baptist Church

Great Things

The Lord hath done great things for us; whereof we are glad. Psalms 126:3

In this day of anxiety, when we live with the fear of germ and nuclear warfare, to say nothing of climbing taxes and mounting government controls, perhaps in our struggle we forget the many things that God has done for us.

Maybe we haven't remembered recently that "we live, move and have our being in Him." Maybe we need to thank Him for salvation, the church we attend, fellowship with Him and other Christians, and numerous other spiritual blessings.

Let us pause in our hectic day and escape from it all. Where will we go to escape? To alcohol? To drugs? No! Jesus is the answer and the only answer.

Jesus did many things for us. Not only did He leave His heavenly home and dwell among sinful men, endure hunger, thirst and pain and finally die on the cross but later He sent the Comforter.

It would be facetious to imply here that a Christian never suffers. We're not immune to ills and perplexing situations, just as the early Christians were not. But, we do have a Comforter. In Him we find peace in time of war, security in a time of poverty and gladness in a time of depression. This is the real escape.

Perhaps we need to take time to enter into the closet and "shut thy door." To wait upon the Lord and let Him prepare us for the daily tasks that are ours. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isaiah 40:31.

When we have made the upward or spiritual escape and realized that the Lord has done great things for us we can return with our troubled spirits bathed and bring back a little glow, yea, the radiance of Jesus. Soothed by the Comforter we can let our light shine as He has taught us to do.

In one of Red Skelton's holiday television shows, Freddy the Freeloader is standing in his rags on a busy downtown corner about two days before Christmas. Everyone seems to have caught the yuletide spirit—even officer O'Mallory who, instead of pinching Freddy for vagrancy and panhandling in a public place, gives the happy but bedraggled tramp two fresh "unwrapped" cigars.

Freddy is overcome. Never has he seen such generosity or graciousness of spirit, not unless it was last Christmas or the Christmas before that. In the midst of heavy snowfall he takes off his hat to discard the old cigar butts which he has carefully stored away in his favorite humidior—his derby. While he nonchalantly holds his hat out in front of himself, children and adults alike begin to drop in fruit, candy and other gifts until his hat looks like a huge fruit basket.

In stunned amazement Freddy exclaims, "People give and they don't even care whether they get a tax write-off or not!"

As I watched this humorous yet poignantly relevant episode, I thought to myself—"Just why and just how do I give? Is my giving only seasonal? Is my giving conditional—is it only for the deserving? Does my giving have the *agape* dimension which was so much a part of that first Christmas event? Do I give because God first gave Emmanuel to me?"

Motives behind our giving

Is it possible that some of our motives for giving might be unhealthy? Could it be that in our giving we are sometimes doing the right things for the wrong reasons?

Paul seemed to think so for in his beautiful love chapter, the 13th chapter of First Corinthians the 3rd verse, he says, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

The elder brother in the story of the prodigal son is a sad example of giving which emerged out of perverted motives. You recall how the elder brother responded to his father when he entreated him to come and join in the feast for the younger son. His reply was "Lo, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid, that I might make merry with my friends. But when this son of yours came, who had devoured your living with harlots, you killed for him the fatted calf!" It is quite obvious that the elder brother had given to his father out of a selfish motive which was primarily for his own gain. It is quite obvious that the elder brother had stayed at home, not to enjoy fellowship with the father, but to reap the reward which he hoped the father would bestow upon him. His respecta-

The Meaning Of Giving

bility and decency was a show. His sins of disposition were as corrupt as the younger brother's sins of the flesh.

Another aspect of questionable motive in giving is the widespread misunderstanding that giving is "giving up" something—being deprived—sacrificing. Erich Fromm says, "The person whose character has not developed beyond the stage of the receptive, exploitive, or hoarding orientation—the non-productive character—experiences the act of giving in this way." He refers to such a person as a "marketing character," one who is willing to give but only in exchange for receiving. Giving without receiving, such a person feels cheated. His giving is always conditional, he expects something in return.

In contrast is the productive personality for whom giving has an entirely different meaning. Giving for him is the highest expression of potency. In the very act of giving he experiences strength, wealth, power. This experience of heightened vitality fills him with joy. He experiences himself as overflowing, spending, alive. Giving is an expression of aliveness.

Perhaps this is the reason why poverty beyond a certain point is so degrading to some. Not only does it cause suffering directly, but it deprives the poor of the joy of giving.

Recipients' feelings

I recognize that for the most part we aren't too concerned about the way we give our gifts at Christmastime, especially as it pertains to the feeling of the recipient, for most of our friends and relatives have learned the beautiful art of "receiving." But let me take just a moment to emphasize one of the greatest tragedies of Christmas. I refer here to the way in which many Christian individuals and groups "bestow their gifts upon the poor."

You know the all too common story. Someone in the Sunday School class learns of a large family with an alcoholic father and a sick mother. The more desperate the circumstances, the greater the challenge. The class is urged to raid the cupboard for sar-

dines, olives, oysters, frog legs and other basic necessities—staple foods that is. Old toys are repaired and in due process a beautiful basket is prepared for the family in need. Elaborate plans are then made for the "gift of love" to be given to the poverty stricken family. After arriving at a suitable time when most of the class members can be present and at a time when most of the poor family will be home, the class or an appropriate delegation heads for the slums. Can't you see them now as they knock on several unmarked doors of the broken down tenement house. Inebriated with Christmas joy, they finally locate Mr. and Mrs. Smith and their six ill-clad scrawny children. There is the singing of carols in the musty hallway and at the first sound of the music the teenage son heads for the only private room in the apartment—the bathroom—embarrassed at the thought of exposing his poverty and squalor to the well-meaning Sunday School class. Mother opens the doors to the cries of "Merry Christmas and a Happy New Year." There are tears, solicitous responses of gratitude, and oh how good the Fisherman's Class feels as they naively *pauperize* the family in the name of Christ.

Oh, they do better than some. At least they don't insist on pushing into the house to meet all the kids and watch them as they open their gifts.

And off on the side stands an unseen guest, one who has empathy rather than pity. He agonizes as he observes this inadvertently wicked scene. And he cries out silently, "And who are you that men should rend their bosom and unveil their pride that you may see their worth naked and their pride unabashed?" And the Guest looks at His children so intent on doing good and no doubt thinks to himself, "Never does man sin so deeply as when he thinks he is doing good."

What is the point of this exaggerated little satire? Here we are trying to say that, with the exception of a small minority of frauds and chisellers who engage in habitual deceptions to exploit the church, most of the poor who receive gifts from the church find them very difficult to take.

Such is the case for any honest person receiving help for, first it asks that the individual recognize that something is wrong with him. He is different; he is inadequate; he is inferior; he is desperate.

Second, to receive our gift of help requires that the person disclose to us these weaknesses and to some extent submit to our judgment, counsel and expectation.

Third, if the individual accepts our gifts—particularly if they are spiritual, social or emotional in nature—he may be forced to give up those things in his life which are best known,

(Continued on page 14)

WESTERN RECORDER

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

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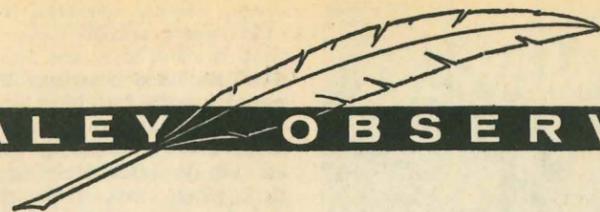
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The Lord Makes It A Merry Christmas

Every year it becomes harder in my mind to separate Thanksgiving from Christmas. I confess that the older one gets the faster time flies and so a month seems hardly a week. But there's a deeper reason for the two holidays becoming inseparable.

I know Thanksgiving is a national observance associated with memories of the Pilgrim fathers, the harvest blessings, homecomings, turkey and stuffing, firesides and football games, etc. Christmas, on the other hand, is supposedly a religious observance with hearts centered on a babe in a Bethlehem manger instead of Pilgrims on a Plymouth rock, holly wreaths, tinsel and Christmas lights, family reunions and feasting, Santa Claus and hanging stockings, Christmas baskets and Christmas carols and hopefully even mother kissing Santa Claus after the children are fast asleep.

However different the ways of observing Thanksgiving and Christmas, the same spirit characterizes both. The blessings for which we give thanks in November would have no real meaning apart from the disclosure of God's love in sending His only Son to be born a baby, to live on this earth as the only perfect man, to die willingly on a cross for our sins and to be literally raised from the dead to live forever in all hearts which make room for Him.

That love of God which was revealed in time 2,000 years ago is the same love that gives meaning to Christmas in 1971. And this is the testimony of the hearts of the Daley household. And we share it joyfully, not with pride but with humility and true gratitude.

This is the end of any semblance of a Christmas editorial this year from this editor. The remaining paragraphs are for any readers who might wonder or be interested in a few details of the Lord's blessings upon the editor and his family in 1971.

Were it not that they now can be seen as blessings, at least two events during the year could appear and at the time actually did seem like anything but blessings. One was my nine week hospitalization from early May to early July; the other was the breaking of our youngest son's (Phillip) leg during the second week of football practice in August. Phillip with a heavy heart missed the whole football season of his senior year but profited by reflecting upon his sense of values, especially the place of athletics and the academic in school. He was 17 in August and is headed for college somewhere next year presuming he and his family together can pay the fare.

This won't be too easy since Dale, 21, has one more year after this at Georgetown College where he is having a wonderful but busy time. Like so many of his generation he has no concrete ideas of what he wants to do with his life but is intensely interested in discussing the great ideas of the past as well as the far out ideas of the present and believes the good life is found somewhere in serving his fellowman someday.

Mike by now seems to be a confirmed bachelor. At 27 he is a worker with juvenile delinquent boys in Louisville, has his own apartment but spends enough time with us to be a real joy.

After four years in Dallas for internship and a specialty, Gil and Carolyn are back in Kentucky with Cindy (six), Gil, Jr. (two and a half) and Bryan (one and a half). Gil started two years of military medicine at Fort Knox in July and Carolyn began additional graduate work in microbiology at University of Kentucky in September.

Christine is happier and healthier than ever with about 18 hours a day activity including homemaking, Sunday School teaching and other church work and some substitute school teaching. In our moments of serious reflection, she and I agree that we cannot think of anything good the Lord could do for us He hasn't and isn't doing. We trust it has been this kind of year for every *Western Recorder* reader and every other friend. Merry Christmas and may 1972 be as wonderful as 1971 for all the family of God.

Guest Editorial

Christmas - A Problem, A Celebration, An Answer

Dick Moeller
Pastor, Union Baptist Church
Union, Kentucky

Christmas is here again. It came so quickly, and again this year we are going to have many varied opinions as to what Christmas is all about.

To the minds of many people, the Christmas event is a *problem*. The events of the story seem incredible to them. The angels, the shepherds, the star, are such a vast mystery that it has to be a pious legend made up by the wild imaginations of unlearned and ignorant men. The story of Mary's giving birth to Jesus is so unnatural and so beyond reason that it is too preposterous to be believable. The story is too undignified to be acceptable. That a supposed King would be born of a woman from a common family, in a stable, where there is the smell of manure and the stench of animal sweat, seems so crude and unbecoming a man of royalty. To believe that a savior of the world would come from a dirty little manger with musty hay poses too many problems to get excited about.

Still others think that Christmas is a *celebration*. Music. Merriment. A possession to be bought, a commodity to be exchanged. A party to attend. That the Christmas event is something to be filled up with fun and junk and tinsel and gay singing. It's a time for kids and make believe, a time for indulgence,

inebriation, ebullency and unrestraint. It is exemplified as a national holiday, or a salute to a superior officer, or a pledge of allegiance to a flag. Something to be done because the time is right. To see how much fun can be had, how much can be indulged, and how much can be gotten by with makes Christmas a great time for a celebration.

To the minds of still other people Christmas is an *answer*. The signs, symbols, sayings, singing are telling God's story that Christmas is not spectacular nor secular, but sacred. The story of good news, glad tidings, that God is with us, that we have a light, an ideal, an unquenchable hope. The birth of our Saviour was called, by Isaiah of old, wonderful. The word God sent was that this was his Son, redeeming, reconciling, repairing. That this event is just the beginning chapter to a wonderful eternal plan. The good news of Christmas is not a problem for debate. Christmas is not a challenge but an offer, not a defense but a proclamation. The prophecies, promises, predictions of this event are an answer to peace, love, joy, forgiveness and salvation.

Is Christmas a problem, a celebration, or an answer? Which best fits your opinion?



BOARD MAKES WRONG STEP

Dear Editor:

I believe the Executive Board at Cedarmore recently took a step in the wrong direction. The committee to nominate a new executive secretary-treasurer, as one of its key changes in the job description, provided for the ratification by the convention of this election by the board. This was adopted by the board, reaffirmed in November and, I was mystified to learn, has been rescinded in December.

The options before us have not been clearly presented. Messengers could be authorized by our churches at the December or January business meetings or the procedure set up for their appointment. I can well agree that a period of time would be helpful between the meeting of the board and the convention session.

The office of executive secretary-treasurer is the most sensitive office

among us. No other position offers more possibility of unity or discord or touches more vital factors that affect the fellowship or our contributions. The committee which has studied this over a period of months has felt that the ratification of the election, while largely symbolical, would provide for the participation of rank and file Baptists and not merely those who for this particular time are members of the Executive Board. A called convention would, also, provide the opportunity for all of us to rally around the new leader.

I am no longer a member of the committee to nominate the executive secretary-treasurer and my term on the Executive Board has just expired. If I were a member of either, I would press vigorously to ask the Executive Board, that is asked to elect a new executive secretary, to also authorize the calling of a special convention of Kentucky Baptists. It could be a great unifying convention in which we

pledge our support to this man, whoever he is. There should be no other business. It should not be consumed by promotional trivia. Let's elect him and pledge our support to him. I would not presume to set the program but I would like for the man to preach and warm our hearts with his message. Brethren, let's address ourselves to the future and not miss a God-given opportunity to rally our people to ad-vance in unity.

Owensboro, Ky. David A. Nelson

David A. Nelson, pastor of First Baptist Church in Owensboro, was the initial chairman of the committee to nominate a new executive secretary-treasurer which recommended the convention ratification procedure.

REACTS TO LETTER

Dear Editor:

Must everyone practice religion in the same way? I think not. This letter is in reply to a letter in the *Western Recorder* of December 11. The author of the letter, in two short paragraphs, demonstrated rather well why the Constitution was written. Without that document I am sure that the United

(Continued on page 15)

**Merry
Christmas
From The
WESTERN RECORDER
Family**

Kentuckian Honored By CLC

The Southern Baptist Christian Life Commission presented its distinguished service award to Henlee H. Barnette, professor of Christian ethics at Southern Baptist Theological Seminary, Louisville, during a dinner in his honor at the commission's annual meeting in Nashville, Tennessee.

Barnette was presented a plaque citing him for outstanding service to the denomination as "an inspiring



Christian Life Commission executive secretary Foy Valentine presents plaque to Kentuckian Henlee H. Barnette.

teacher, a gifted and competent theologian, a compassionate gadfly, a distinguished writer, and a courageous prophet of God."

A native of North Carolina, Barnette has taught at Southern Seminary for the past 20 years. He also has taught at Stetson University, DeLand, Florida, and Samford University, Birmingham,

and served as pastor of churches in North Carolina and Kentucky.

He is the fourth person to receive the Christian Life Commission's distinguished service award. Previous awards went to former Arkansas congressman Brooks Hays, Southwestern Seminary ethics professor T. B. Maston and former commission executive secretary A. C. Miller.

In accepting the award, Barnette paid tribute to the role of the Christian Life Commission in the life of the denomination, saying its contribution to the social awakening of Southern Baptists "is inestimable."

The commission, he said, "has dealt forthrightly with every major issue of our time. No agency of the Southern Baptist Convention has done so much in so little time with so little resources to bring our people face to face with moral issues as has the commission."

Barnette cited two reasons for the commission's contribution to the denomination: (1) wise leadership and (2) relative freedom from bureaucratic control.

Compared to other agencies of the denomination, the Christian Life Commission has maintained a measure of autonomy partly because, he said, "none of the other agencies have had any hankering to be associated with it and its radical stand on social issues."

He predicted that if the commission were ever merged with another agency, its "prophetic voice could be muffled underneath layers of bureaucratic expediency. Its function would," he continued, "simmer down to merely promoting consensus theology and ethics; that is, what the so-called masses of Southern Baptists believe about the Bible and ethical responsibility." (BP)

Christian Ministries Conference Set

The Baptist Student Union and religion and admissions departments are sponsoring the Christian Ministries Conference at Georgetown College January 8-9. Dwight Moody, a senior religion major from St. Louis and former minister of youth at Woodland Avenue Baptist Church, Lexington, is in charge of planning the conference.

"The conference will be a weekend gathering for high school juniors and seniors. It is aimed at those who are interested in some phase of the Christian ministry. This will include the laity and clergy," Moody explained.

Discussions will center on how the college experience is vital in preparation for the various areas of the ministry today.

A \$5 fee is required which includes two meals and an overnight stay.

Pastors throughout the state will receive information on the conference. They are requested to contact students in their churches and discuss the conference with them.

"Interested students may make reservations by dropping a note to the BSU office or asking their pastor for a registration card," Moody said.

Leaders for the Conference will be Bob Fields, newly appointed dean of religious life at the college, Hank Dunn, Southern Baptist Seminary student who serves on the staff of Campus Crusade high school division, and Mel Doughty, minister of youth at First Baptist Church, Owensboro.

Special music will be led and provided by the youth choir from the First Baptist Church of Richmond.



God bless us all

"What the world needs now" is the sure and inescapable sense of the presence, power and affirmation of God—His blessing. That is what Christmas suggests as a recurring hope that will not be denied by the human heart. This year the yearning is more demanding than usual—"I will not leave Thee, oh God, except thou bless me" is our stance—but God does not need to be coaxed to be concerned with our needs. "He giveth to all liberally and upbraideth not." His blessing is ready for us, waiting to be appropriated and appreciated. Love returned by us to Him, spelled out in thanks and expressed best in obedience is the key to unlimited blessing and fullness of God. So, this Christmas season, let us open the heart for His blessings and declare His goodness with joy.

A Christmas thought

*If there had never been a Christmas
Or the Holy Christ Child's birth,
Or the angels singing in the sky
Of promised peace on earth—
What would the world be like today
With no eternal goal?
What would the temporal body be
Without a living soul?
Just what would give us courage
To push on when hope is dead
Except the Christmas message
And the words our Father said—
"In love I send my only Son
To live and die for you,
And through His resurrection
You will gain a new life, too."*

—Helen Steiner Rice

Publish glad tidings

Christmas time is Good News time. "Joy to the world, the Lord is come!" is the message of angels to man and man to man—if we really care about Christ.

So, this is the time to re-think and re-pray our ways and means of sending God's message of redeeming love to this world of men, women and children.

Does it suggest a special love gift to the Cooperative Program? Sharing Christ with your neighbor, family member or enemy? Renewing your vows to Christ and His church? Or what does Christmas mean to you this year? Anything revolutionary and redemptive?

Harold G. Sanders

WESTERN RECORDER

Staff Changes

Conrad Gillstrap, Jr., is the new minister of music and youth at the Harlan Baptist Church. He came to this post from a similar one with the First Baptist Church of Monticello, Arkansas.

A native of Owensboro, Gillstrap is a graduate of Kentucky Wesleyan College. He has served as minister of music and youth in churches in Owensboro and Stith-ton.

The new music and youth worker is married and the father of three children.

Herschel Creasman, minister of education at the First Southern Baptist Church of Del City, Oklahoma, has resigned to accept a similar post at the Walnut Street Baptist Church in Louisville. He will also serve as an instructor in the school of religious education at Southern Seminary.

A native of Athens, Tennessee, and the son of a Baptist minister, Creasman is a graduate of Carson-Newman College and Southern Seminary. He has formerly served at First Baptist churches of Valdosta, Georgia; Pompano Beach, Florida; and Easley, South Carolina.

Creasman is married and the father of three children.

Jeff Baptist Church near Hazard has called Jennings West as its new pastor. He is a student at Clear Creek Baptist School.

West is a graduate of Belfry High School and was licensed to the gospel ministry by the Aflex Baptist Church, Aflex. He is married and the father of 3 children.

Theodore McCubbins has accepted the call of the White Mills Baptist Church in Severns Valley Association to become its pastor. He goes to this position from the pastorate of Nolin Station Baptist Church. McCubbins has also served churches in Goshen and Lynn associations.

Ercil Barker has resigned as pastor of the Bethlehem Baptist Church in Louisville to become director of the East Bay Counseling Center and counseling consultant to the Pacific Land Investment Company in Berkeley. Barker's resignation became effective December 5.

In this new role, the former pastor will do family and personal counseling, small group work and assist corporations and foundations as a counseling consultant. An added responsibility will be working with parolees from San Quentin prison.

During his 10 years at Bethlehem church, the receipts grew from \$54,895 to \$128,707 annually. Church property value increased from \$400,000 to \$758,000. Six-hundred eleven persons were baptized during this time.

St. Matthews Baptist Church has called Bill Hollaway as minister of youth effective November 15.

A native of Arkansas, the new youth worker holds degrees from Ouachita Baptist University and Northern Arizona University. He has been youth minister at Second Baptist Church, Hot

Former Ky. Pastor —

Penn. Baptist Leader Joe Waltz Dies

Joseph M. Waltz, former Kentucky pastor who was serving as executive secretary of the Baptist Convention of Pennsylvania-South Jersey, died December 13 of an apparent heart attack while on a hunting trip in Bedford County, Pennsylvania.

Waltz, 46, became executive secretary of the newest state convention affiliated with the Southern Baptist Convention last year. He was the first person to hold the position.

A former president of the State Convention of Baptists in Ohio, Waltz was pastor of three Kentucky Baptist churches: Poplar Grove church, Waynesburg; McKinney church, McKinney; and First church, Ludlow.

He was a graduate of Georgetown College and Southern Baptist Theological Seminary.

In 1959 he became director of Southern Baptist work for the Pittsburgh

Springs, Arkansas, and taught in public schools.

Jerry V. Douglas, minister of music and education at Unity Baptist Church, Ashland, for the past four years and three months, has resigned that position to become minister of music and youth with the Parkland Baptist Church, Louisville. He will assume his new duties January 2, 1972.

A native of Paducah, Douglas is a graduate of Murray State University and Southern Seminary. He is married to the former Shirley Downs of Louisville.

While in Ashland, Douglas served as director of the Northeastern Regional Music Festivals and for several years has been a member of the faculty for Music Week at Cedarmore. He was serving as clerk of Greenup Association at the time of his resignation.

Milton Gresham has been called as the full-time minister of music and education of Chevy Chase Baptist Church in Lexington. Gresham, a recent Georgetown College graduate, is the first full-time music and education worker employed by the church.

William David Brown of Alvator in Warren County has moved to Altha, Florida, where he is pastor of the First Baptist Church of that city. He assumed this position November 14.

area and in 1964 was named superintendent of missions for the Greater Pittsburgh Baptist Association. He was recently awarded a plaque for 10 years of "distinguished service" for the Home Mission Board of the Southern Baptist Convention.

Active in denominational affairs, Waltz was a member of the Executive Board of the Ohio Convention, a trustee for Golden Gate Baptist Theological Seminary, Mill Valley, California, and a member of the SBC committee on boards.

Funeral services were scheduled Friday, December 17, at Valley Baptist Church, Middletown, Pennsylvania. Ray Roberts, executive secretary of the Ohio convention, and Larry Lewis, Sunday School, church training and music secretary for the Pennsylvania-South Jersey convention, officiated.

In lieu of flowers, the family requested that memorial gifts be made to the Joseph M. Waltz Memorial Mission Fund, c/o the state convention office, to help start new chapels and missions throughout the Pennsylvania-South Jersey convention area. (BP)

People And Places

Georgetown College has received \$1,400 from the Sears-Roebuck Foundation, according to an announcement by school president Robert L. Mills. \$1,000 is for unrestricted use and \$400 designated for library acquisitions.

Union Association of Baptists recently presented a check for \$7,227.25 to Clear Creek Baptist School president D. M. Aldridge. The money was raised during a five month period and designated for materials to build a student home. The check was presented in a special service at the Falmouth Baptist Church.

Faith Baptist Church, Georgetown, has ordained a third woman as deacon. Ordained during a special service November 7 was Mrs. Alan Gragg, wife of a philosophy professor at Georgetown College. Also ordained as deacons were Tom Cortes, Fred Meek and Charles Walker. Pastor of the church is Roger Lovette.

Little Bethel Association has adopted a resolution in memory of Robert Wade, former pastor of Liberty Baptist Church in that association. Wade died August 25 from leukemia.

Campbellsville College student newspaper, the *College Echo*, has received a first class rating for the spring semester by Associated Collegiate Press. Edited by Larry Troxell of Burnside, the *College Echo* received "Marks of Distinction" for news coverage and content, physical appearance and photography.



NOTE BURNING — Donaldson Baptist Church near Princeton held a note burning service on November 7, 1971, to commemorate the liquidation on the debt incurred during the installation of central heating and air-conditioning units for the church. Participants in the service were, from left to right: J. D. Oliver, clerk; C. D. Sheridan, treasurer; Arlon F. Davis, pastor; Dewey H. Tudor, trustee; and Malcom Franklin, chairman of trustees.

Ronald Dean Moore, a senior pre-ministry student at Georgetown College, has been awarded a \$200 scholarship from the Pennyroyal Baptist Church, Franklin, Ohio. Moore serves as pastor of the Blanket Creek Baptist Church in Falmouth and he plans to enter Southern Baptist Theological Seminary in Louisville after graduation.

The scholarship is part of the State Convention of Baptists in Ohio's program of support of those going into full-time Christian work.

Kathy Culley, daughter of Mr. and Mrs. Robert Culley, 3883 Cornwall, Lexington, was awarded a \$100 scholarship by the Kentucky Classical Association. She is a graduate of Bates Creek Senior High School and is majoring in Latin at Georgetown College. The college matched the scholarship from the association.

A music class for present and future song leaders was held at Old Salem Baptist Church in Ohio River Association November 15-17 with E. F. Quinn, KBC music director, as teacher. A total of 32 credits was earned by 16 people in a class which enrolled 76 persons from 16 churches and had an average attendance of 47 per night.

Oakland Avenue Baptist Church, Covington, held a dedication of the "Memorial Building" and Sunday School rooms on the fourth anniversary of their sanctuary dedication, December 12, 1971. The present sanctuary, Memorial Chapel, was dedicated December 10, 1967. On this fourth anniversary worship dedication pastor Bill F. Croley, retired public school prin-

cipal, brought the message. The music was brought by the Rhythm Masters of Cincinnati, Ohio.

Philip Ray Lambert, son of Mr. and Mrs. Philip H. Lambert of Louisville, received the master of church music degree during winter commencement exercises held in Truett Auditorium at Southwestern Baptist Theological Seminary, December 17.



Lambert to approximately 130 candidates for the seminary's three schools: theology, religious education and church music.

Daniel R. Grant, president of Ouachita Baptist University, Arkadelphia, Arkansas, delivered the commencement address.

A Georgetown College graduate, Lambert presently serves as minister of music at Gambrell Street Baptist Church in Fort Worth, Texas.

Alton H. McEachern, pastor of St. Matthews Baptist Church, St. Matthews, wrote the Christmas week devotionals for *Open Windows*. He is also writing for a new youth devotional publication, *Encounter*, and a quarter's exposition on the Gospel of John for *Youth Teacher*.

G. Temp Sparkman, minister of education at Crescent Hill Baptist Church, Louisville, attended an adult invitational seminar November 15-18 at the Church Program Training Center of the Southern Baptist Sunday School Board. The program was under the direction of the church training department.

Campbellsville College recently received a \$1,000 grant from the Sears-Roebuck Foundation, according to college president William Davenport. The money is to be used for library acquisitions.

Mrs. Frank Florence, a missionary to Colombia, South America, recently underwent surgery in Louisville. During her recuperation she is staying with her daughter, Mrs. Bruce Whitlock, 5516 Innwood Drive. The Florences were appointed to do English speaking work in Colombia after serving the Lynn Acres Baptist Church, Louisville, for over 12 years.

Former Kentucky pastor Herbert Gilmore was the guest preacher for Faith Baptist Church, Georgetown, for a special program entitled "Days of Discipline." Roger Lovette is the church pastor. Gilmore currently serves as pastor of the Baptist Church of the Covenant in Birmingham, Alabama.

Southern Baptists Near Record Year In Baptisms

Southern Baptists in 1971 baptized the second largest number of persons in their history, the director of the evangelism division for the Southern Baptist Home Mission Board told state Baptist evangelism leaders gathered in San Antonio, Texas.

Statistical projections based on reports from more than 26,000 of the 34,000 churches in the Southern Baptist Convention indicate that Southern Baptists last year baptized more than 412,000 persons.

The projected number of baptisms is 43,821 above the 1970 figure, an increase of nearly 12 percent. In the last ten years, the highest figure reported was 381,000, and most years the total was around 370,000.

The record of 429,063 was set in 1959 and the 1971 baptisms figure is the first time the number has topped 400,000 since 1961, according to Kenneth L. Chafin of Atlanta, director of the SBC Home Mission Board evangelism division.

Commenting on the increase, Chafin said, "There is a moving of the spirit of God in America and a new openness to the gospel of Christ.

"Some of the alternatives to Christ

that looked so good a decade ago have not worked out. Instead they have begun to crumble," he continued.

"The sheer intensity and fierceness of life has begun to plow up the souls of men," Chafin said. "There is a piling up of the reverses of life and men are turning to Christ in significant numbers as they realize a personal relationship with Him."

Chafin said he felt Christians need to thank God that, in a time which is most difficult, there are new signs of hope for the churches.

Another major reason for the increased baptisms, he observed, is that Christians seem to be increasingly turning outward. As an example, he cited a series of "effective" grass roots training sessions sponsored by the denomination during the last two years in an effort to equip laymen to share their faith.

The evangelism lay training program was developed by the staff of the Home Mission Board's evangelism division and state evangelism leaders.

The program uses intensive schools, special materials and on the spot participation in evangelism to train laymen to share their faith. Often, the schools are staffed by laymen.

"I expect within the next few years to see some of the best years we have ever had in evangelism," especially with high school and college youth, Chafin said.

"We believe that what we are seeing now are the first fruits of our training of the laity," he added.

"The genius of this lay effort is not just a program in name but in every community the laity are being equipped. There is a sense of renewal as sensitive laity become articulate in expressing their faith."

In conducting the lay evangelism schools, evangelism leaders have found that the uncommitted were not enrolled in the church organizations as was true in the past. Instead, lay evangelism workers have had to go into the homes to reach the uncommitted.

"What we are seeing is a winning of these people to faith in Christ and then enrolling them in the church organizations for their nurture," he said. In past years, many Baptists felt that most conversions resulted from enrolling uncommitted persons in church organizations where they were led to Christ but this appears to be changing, Chafin said.

The report of 412,684 baptisms for 1971 is a projected figure based on reports gathered from more than 26,000 church letters by the department of statistics of the Baptist Sunday School Board.

Chafin said such projections in the past have been "fantastically accurate" for the 34,000-plus churches and have not missed the final total by much. (BP)

Annuity Board Issues Thirteenth Check To SBC Retirees

This Christmas, the number 13 will mean double blessing to 6,363 people who depend on the Southern Baptist Convention Annuity Board for their retirement income.

The Annuity Board is sending them a 13th check, an amount equal to twice their monthly benefit, according to R. Alton Reed, board president. Amount disbursed in extra payments totals \$915,137.

The extra sum is paid over and above the 12 regular monthly checks, thus earning the title six years ago as "the 13th check." The five previous annual bonus checks were paid in February rather than just before Christmas and equalled only one month's benefit.

The board does not guarantee a "13th check," made possible year by year by good experience with investments, Reed said. The first extra check went out in February, 1967, after the Annuity Board had eliminated the liability against its retirement plans.

A "13th check" has gone out every year since, including one in February, 1971. During the calendar year, 1971, annuitants thus will have received three extra months of income — 25 percent more than their contracts call for them to be paid, Reed explained. (BP)

POWERLINE LIFELIGHT FOR TEENS

ENVOIOUS GIRL SHOULD DEVELOP GIFTS

Dear Powerline:

I am 16 and I can't find my role in life. One of my sisters, only 14, is better in most every way than I am. She's popular, has a way with people and she is a great dancer. I'm close to my sister, but I can't dance and don't feel right with people. I have three close friends. Most kids are decent to me, except this one boy. He's always putting me on the spot, and I can never think of smart answers to throw in his face. I'm an A-B student but if I can't solve this social problem I'll quit school.

You're selling yourself short. True, you have a gifted sister. But just look at all the fine qualities God has put into your makeup. From what you've said in your letter it's obvious that you are sensitive, steady and intelligent. You have three good friends, and you're close to the sister whom you think "better" than you are. This tells me that you can form close relationships, even with people you are envious of — a truly remarkable trait! That most kids treat you well is a sign that they see and appreciate your good points. And this boy who keeps bugging you. Sometimes, with boys your age, this is just a crude way of getting attention from a girl they really like. In not being able to answer him back you reveal, in addition to qualities already named, a gentle and unspiteful nature. The Bible says that "whatever is good and perfect comes to us from God." He seems to have given you many good things. Concentrate on being grateful to Him for each of these gifts, develop them under His guiding hand, and those "social problems" should begin to fade.

Houston Church Raises \$100,000 For Foreign Missions

First Baptist Church in Houston, Texas, has raised more than \$100,000 for foreign missions causes through what was billed as "the world's first mission telethon."

The missions effort, a part of Southern Baptist's annual Lottie Moon Offering for foreign missions, was attributed by the church's pastor, John Bisagno, with encouraging "almost every Baptist church in Houston to set a higher offering goal than ever before. It's climatized our community," he said.

First Baptist Church spearheaded a city-wide missions appeal, Operation HIM (Houston Involved in Missions). Three 90-minute programs featuring missionaries, well-known Christian musicians and the church's choirs and orchestra were broadcast live from Houston Baptist College for three nights on KHTV, Channel 39. People were invited to call in their pledges.

"The live broadcasts," said Bisagno, "let Houstonians see the missionaries and hear them describe the needs of the people they serve."

Beforehand, teenagers with proper identification from the church went door-to-door, raising more than \$10,000 for missions. Also, a team of men from the church, called "the 12 disciples" contacted Houston businessmen for gifts.

He described the final minutes of the last broadcast as "the most exciting of my life." The offering was still about \$10,000 short of the \$100,000 goal when the movement started snowballing. People kept calling in their pledges. The television station carried the program overtime and before it was over gifts had reached \$104,667.

Five days after the final telecast, the church had counted \$84,370 in cash payments on the pledges.

Church leaders hope the offering will reach at least \$118,000 so they can send \$100,000 above expenses of the effort for foreign missions.

Meanwhile, in Joplin, Missouri, the First Baptist Church sponsored a similar telethon, going over their goal of \$10,000 with pledges of \$11,000, most of it pledged during the last few minutes of the telecast.

An editorial in the *Illinois Baptist* questioned whether a Baptist church should seek to raise money from the general public.

"No doubt this will raise a lot of money for the Lottie Moon offering," said the *Illinois Baptist* editorial. "But what about our emphasis through the years on Baptists not going afield for financial help? Because a method is successful, does this justify its use?" the editorial asked. (BP)

'Home Life' Editor Resigns

Joe W. Burton, editor of *Home Life* magazine since its first issue in 1947, will retire October 1, 1972, to preach, write and counsel on marriage and family life.

Before assuming his position with the Southern Baptist Sunday School Board in 1946, Burton was for 10 years secretary of education for the Home Mission Board of the Southern Baptist Convention. He also was editor of *Southern Baptist Home Missions*, its monthly periodical.

He has held pastorates in Texas, Georgia and Tennessee, and was recording secretary of the Southern Baptist Convention, 1947-1965.

Recipient of a Lambda Lambda Lambda citation for outstanding service in religious journalism, Burton is the author of six books on missions and family life. He has been listed since 1952 in *Who's Who in America*. He holds the doctor of divinity degree, conferred on him by his alma mater, Hardin-Simmons University, Abilene, Texas. (BP)

Bingham, Sapp Take HMB Posts

The Southern Baptist Home Mission Board elected Robert E. Bingham of Atlanta and James Sapp of Washington to key positions on its executive staff in Atlanta.

Bingham was named executive assistant over the

As executive assistant, Bingham will provide administrative supervision for the program services section in undergirding all the work of the board. His responsibilities also include providing staff leadership in public relations planning and furthering financial support.



Sapp

program services section of the agency; Sapp was elected director of the division of communication.

Bingham, a native of Kansas City, currently is minister of education and administration at Wieuca Road Baptist Church in Atlanta. A member of the Home Mission Board's board of directors since 1967, he currently is second vice president of the board.

Sapp, currently director of correlation services for the Baptist Joint Committee on Public Affairs in Washington, will succeed L. O. Griffith who is retiring as director of the division of communication.

Both Sapp and Bingham assume their positions effective January 1.

A native of Tulsa, Oklahoma, Sapp will direct and correlate the work of the division of communication, which includes art services, editorial services, audio-visual services, library services, picture services and missionary education.

Before joining the staff of the Baptist Joint Committee on Public Affairs in 1964, Sapp was director of program development and promotion for the Southern Baptist Brotherhood Commission, Memphis. Sapp was previously a staff member of the First Baptist Churches of Atlanta, Georgia; Raleigh, North Carolina; Memphis, Tennessee; Columbia, South Carolina, and Austin, Texas.

He is an accredited member of the Public Relations Society of America and a charter member and past president of the Baptist Public Relations Association. (BP)



HONORED — Twelve persons were honored by the Executive Board of the Kentucky Baptist Convention at a dinner December 2. Cited for 20 years service to the board was Miss Doris Yeiser, secretary for the KBC's executive secretary. State music director Eugene Quinn was honored for 15 years service. Those remembered for 10 years service included executive secretary Harold Sanders, missions director A. B. Colvin, Brotherhood director Forrest Sawyer, campus minis-



ter Dwight Lyons, and office secretaries Miss Edith Killip, Mrs. Wayne Catlett, Mrs. Verle Jeffries, Mrs. Sam Tucker, Mrs. Charles Dunaway, and custodian Milton McCoy. At left, G. B. Morton, second from left, congratulates Mr. and Mrs. McCoy while Mrs. Dunaway looks on. At right, Sunday School director Roy Boatwright, second from left, poses with Mrs. Jeffries, left, and Mr. and Mrs. Catlett.

Supreme Court Hears Case Involving Baptist Enterprise

A case that could have a wide effect on tax exemption for churches has been argued before the U.S. Supreme Court and awaits a decision possibly early in 1972.

Two Florida taxpayers, Florence Diffenderfer and Nishan Paul, challenged the tax exemption allowed by Florida law on the parking lot of the Central Baptist Church, Miami.

Both a three-judge district court in Florida and the Florida Supreme Court ruled that the tax exemption for Central Baptist Church's parking lot is allowable under

By W. Barry Garrett
Baptist Press, Washington Bureau

Florida law and the U.S. Constitution. The case was appealed to the U.S. Supreme Court, which agreed in March of this year to hear the case. It was argued before the high court on December 6.

The parking lot owned by and adjacent to the Central Baptist Church of Miami is used for parking purposes for the church and its activities. In addition, during the week the church rents approximately 290 parking spaces to people coming into the surrounding business areas. The income derived from the parking lot is used by the church for religious and educational purposes.

The church has been involved in court cases since 1965 in attempts to place the parking lot on the tax rolls.

The Baptist parking lot case could become a landmark decision affecting a broad area of tax exemption for churches or it could fade into insignificance, depending on the decision of the Supreme Court.

For instance, Diffenderfer and Paul contend that this is the case of a commercial parking lot owned and operated by the Central Baptist Church for profit. They further contend that the use to which the profits are put is of no significance in deciding the tax status of the property.

The question that arises, according to Diffenderfer and Paul, is this: "Do the First and Fourteenth Amendments to the U.S. Constitution forbid governmental tax exemption to extend to church-owned commercial enterprises?"

On the other hand, the Central Church denies that its parking lot is a commercial enterprise and holds that the questions raised by the appellants are not the proper questions to be considered by the Supreme Court.

The church claims that the property involved is a parking area that is both contiguous with the church and is a functional, physical, essential and necessary part of the overall facilities of the church.

The questions that the court should decide, according to the church, are: May a state include churches on an equal footing with other charitable nonprofit organizations for tax exemption purposes, and may a state exempt from taxation property owned by such organizations if it is

indispensable and used every day for their exempt purposes and that is partially used during the business hours of the week for the production of income to be used for tax exempt purposes?

The case is further complicated by the repeal of the Florida law under which the case originally arose and enactment of new legislation that affects tax exempt property.

The attorney general of the state of Florida filed a suggestion with the Supreme Court in this case in which he stated that a decision by the court would be "substantially inapplicable to the future administration of the Florida law in this area."

The attorney general further said that a decision by the Supreme Court would be "without practical effect" because Florida law prohibits the collection of back assessments in a case like this. Therefore, he said, the case should be ruled moot.

A number of interesting "twists" have developed in the Baptist parking lot case. Originally, its significance did not extend beyond the bounds of a local tax case. But when it was accepted by the U.S. Supreme Court, Florence Diffenderfer employed Leo Pfeffer, the renowned church-state attorney from New York, in addition to Howard J. Hollander, a Miami lawyer.

On the other hand, attorney Herbert S. Sawyer, who represents the Central Baptist Church, asked Charles M. Whelan to assist him in defending the church before the Supreme Court.

Father Whelan is one of the editors of *America* magazine, a National Catholic public affairs publication. He is also a professor at Fordham law school and a specialist in church-state matters. So far as is known, this is the first time a Catholic priest orally has argued a case before the Supreme Court. It is interesting that he defended a Baptist Church.

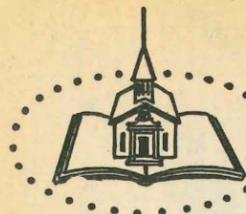
In addition, Americans United for Separation of Church and State filed an amicus brief against the position taken by the Central Baptist Church. The Central Church is a member of Americans United and its pastor, Conrad Wilard, is a long-time supporter of the organization.

In spite of its connection with the church, Americans United took the position advocated by Diffenderfer and Paul against the church. It takes the position that commercial enterprises owned by churches should not be tax exempt.

Other income producing activities of churches that might be affected by a ruling of the Supreme Court that the Central Baptist parking lot should be taxed could include passive income, income such as dividends, interest, etc., income from picnics, dinners, dances, bazaars, pew rents and seat-offerings. (BP)

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SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons for January 2, 1972)

LIFE AND WORK SERIES

First Things First

Since most people devote much thought, time and energy to the acquisition of material possessions, it is good to learn Christ's evaluation of them in comparison with His appraisal of the things which deserve the place of priority in our lives.

The picture
Luke 12:13-15

While Christ was teaching His disciples many truths as to how they should live, He was rudely interrupted by a man who was displeased with the division of his father's estate. This man asked Christ to plead with his brother for a more equitable division of the inheritance. Christ refused to grant his request because it was not His mission to sit in judgment upon such matters or to be an arbitrator in civil affairs. He took the opportunity, though, of warning the man against the sin of covetousness by pointing out the fact that life does not consist in the abundance of things possessed. He taught that getting things should never be the goal of any man's life for it is "being" and not "having" that really counts.

The parable
Luke 12:16-22

This rich man in the parable was used as an illustration of the wrong manner in which to earn a living. According to the standards of the world, he was not a bad man. He was engaged in farming which is certainly an honorable vocation. He had the commendable trait of working hard at his chosen task. He did not waste his time in idleness and then expect the government to support him.

There are some things about this capable, industrious, frugal and successful farmer that are of interest to us and quite worthy of our careful consideration.

1. His Fancies.
He fancied that life is for accumulation. He was industrious, shrewd, diligent and economical. He knew how to select soil and seed, and how to take advantage of shower and sunshine. His ground brought forth plentifully and soon his barns were full to overflowing. His energies were expended in getting and keeping, rather than sharing with others.

He fancied that he could make life a thing of ease. That is far from real life. Man needs some great, worthy and

challenging task. Any man who is merely striving for a life of ease should be ashamed of himself. This man was thinking in terms of many years when, as a matter of fact, he was almost at the end of the way. Tragically beyond words though it is, multitudes today are following his example in this respect.

Was he a success? No! While he made a fortune, he missed the real purpose of life. He considered himself a huge success but God called him a fool because his thoughts, time and energies were devoted to this life only.

2. His Follies.
He did not put first things first. This man centered his undivided attention on things, putting property above purpose, cash above character, wealth above wisdom and time above eternity. In handling his accumulations, he ignored the needs of all others and their claims for help. How much sweeter and better his life would have been if only he had lived for others instead of living for what he could get out of the world!

INTERNATIONAL SERIES

Jesus Teaches The Way Of Love

Luke 6:27-38

It should not be surprising that the more Christlike one is, the more strongly he will be opposed and the more bitterly he will be hated. A genuine Christian life is a constant rebuke to the selfishness and sins of others, and frequently provokes brutal jest, biting sarcasm and cruel sneers.

Love's requirements — 27-30

"Love your enemies." That is what Christ did with His enemies and what He commands His followers to do with theirs. Whereas unsaved people hate their enemies and try to harm them with their words and deeds, true Christians love their enemies through the strength which the Lord gives them and seek their highest welfare. To love enemies is possible only for those who have been made partakers of the divine nature, filled with the Holy Spirit and empowered by Him.

"Do good to them which hate you." One may respond to personal injury by vindictiveness, saying, "I will do

He left God out of his life. This man made the tragic blunder of completely ignoring God in his thoughts, considerations, plans and life. Apparently he lived as if he never expected to die. Wise in preparing for the possible, he was certainly a fool in neglecting to prepare for the inevitable. Anybody who follows his example and fails to prepare for eternity is a fool. Why should anybody leave God out of his life?

The preventative
Luke 12:29-31

Man's chief concern is not the acquirement of food, clothes and material benefits but, rather, the devotion of his thoughts, time and efforts to the doing of God's will. To permit our thoughts to be centered upon the things which pass away is certain to cause distraction and to produce anxiety. Let us seek the things of abiding value, resting in the assurance that God will not withhold any good thing from His children who obey Him.

my enemy a greater injury than he has done to me;" or by retaliation, saying, "I will return like injury to my enemy;" or by Christlikeness, saying, "I will return good for evil."

"Bless them that curse you." This involves speaking well of those who curse you and invoking God's blessings upon them. Stephen asked God to bless those who were stoning him to death, thereby proving that insults can be met with prayers for the forgiveness of offenders.

"Pray for them which spitefully use you." Of this Christ gave us the best example when He prayed for those who abused Him, saying, "Father, forgive them; for they know not what they do." It is best to leave those who abuse us in the hands of the just God for He can deal far more effectively with them than we can.

"Unto him that smiteth thee on the cheek offer also the other." It is far better to suffer insult and injury than it is to do wrong.

"Give to every man that asketh of thee." Our Lord does not command us to give exactly the thing for which we are asked but what is needed. We ought to give generously and cheerfully but intelligently. For example, when one needs food, clothing and the gospel, he should not be given cash with which to buy more liquor.

Love's rule — 31-34

Very succinctly Christ stated the rule of Christian love, "Do as you would be done by." No higher rule of conduct toward others has ever been given. Note that it is not a negative exhortation, but a positive one. Some would like to interpret it: "Refrain from doing to others what you would not desire them to do to you," but that is not what Christ said. We should act towards others as we wish they would act toward us. The standard we set up for others must be the measure of our own conduct.

Love's reward — 35-38

What we measure out to others we may rightfully expect to receive in return. Therefore, if we want others to be interested in us, then we must manifest an interest in others. If we would like for others to judge us kindly, then we must judge them in like manner. Christ said, "With what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." God will measure out to us in proportion as we measure out to others. Frequently we get only small blessings from God because we do so little for others. "Whosoever a man soweth, that shall he also reap." God rewards His children for all the good deeds which they do for Him and for others from the day of their salvation until they depart this life.

For those Christians who love their enemies, do good to those who hate them, bless those who curse them, pray for those who spitefully use them, give to those who ask them, make the golden rule the standard of their lives, show mercy and kindness to others and refrain from impugning the motives of others, they will be fully rewarded in kind in God's own good time. To those who are faithful in their obedience to Christ, He says, "Your reward shall be great." This glorious reward, which begins now, will abide. The way of love, which is Christ's way, always works.



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"The Meaning Of Giving"

(Continued from page 3)

the familiar, the things he does not always admire or even approve of but with which he has learned to live.

Do we understand these dynamic feelings when we give our gifts to the poor?

If the Sunday School class had understood, perhaps they would have arranged privately with the father to go by the grocery store where a waiting gift certificate would have enabled mother and dad to pick out the groceries of their own choosing for the family. New toys would have been given to the parents for distribution to the children in such a way that Mr. and Mrs. Smith's pride in their responsible parental role would have been enhanced and the older children would have been spared the embar-

assment and chagrin of an unnecessary exposure of their squalor.

Giving and receiving

It is axiomatic in life that when the giver gives out of the sheer joy of giving—unconditionally, with no strings attached—he cannot help bringing something to life in the other person and that which is brought back to life reflects back to him.

John Bunyan said it this way, "There was a man, though some did count him mad. The more he gave away, the more he had." Christ gave himself completely to Paul and Paul gave himself completely to Christ. No wonder he could say with confidence, "I can do all things through Christ who strengtheneth me."

Yes, this is a basic law of life. A teacher is taught by his students. An actor is stimulated by his audience. A doctor is cured by his patient. That to which you give yourself, gives itself to you.

Giving is being

In the final analysis, the ability to love, as an act of giving, depends so much on the character and spiritual

development of the individual — for true giving is a condition of *being* rather than a condition of *doing*. You know, it's a difficult thing to give unless you have first received. It's hard for a barrel to overflow that's never been filled.

Perhaps one of the greatest heresies of the Christian religion is found among those who are constantly trying to put the cart before the horse; those who try to produce religious fruits without first growing religious roots, who try so desperately to be religious on the outside without first being Christian on the inside. Jesus fought diligently against this kind of Pharisaism because he believed that religion is fundamentally what a man is rather than what he does.

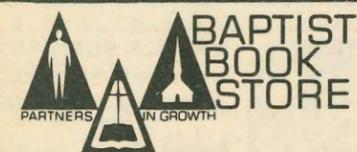
Listen as He cries out against their fraudulency, "Ye blind guides, which strain at a gnat... ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also." (Matthew 23:24-26) So we see that mature Christian giving is not just a psychiatric phenomenon, but a spiritual phenomenon which emerges out of the condition of a changed heart.

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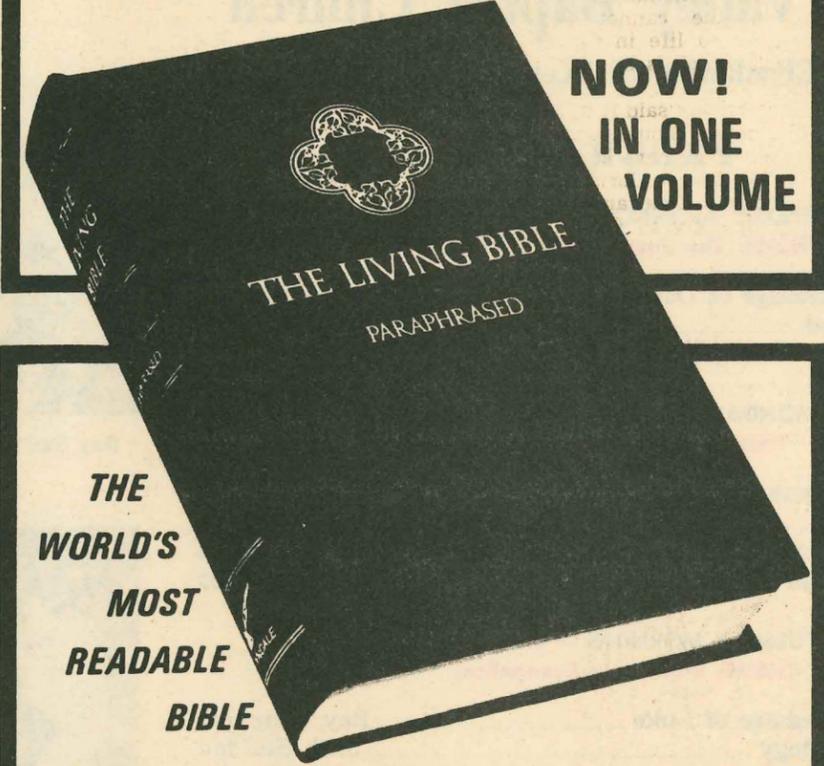
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(Continued from page 5)

States wouldn't be in existence at this hour. Too many people want their form of life, including religion, forced upon someone else.

The letter in the last edition condemned the Supreme Court for interpreting the Constitution as the justices see fit. The First Amendment is great, according to the writer but only on her terms. The letter went on to say "... our founding fathers never intended, nor does any 'decent' man intend for that document to justify the verbal filth which (Justice) Black approved. His kind of freedom of speech ... should be removed." I thank God that the Constitution provides for freedom of speech of any kind. Without the freedom to speak as one sees fit there could be no true democracy. The men that drafted the Constitution provided for the various freedoms because of people that wanted everyone to act as they dictated. Dictatorships are formed on the same principle. I am thankful that some people in the United States accept differences of opinion and life style. Maybe our nation would be a better place if most people accepted their neighbor as he is.

Jeff, Kentucky Vaughn Ogrosky

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Kentucky Baptist State Evangelism Conference

January 17 & 18
Severns Valley Baptist Church
Elizabethtown, Kentucky

PROGRAM

MONDAY AFTERNOON — 2:00 P.M.

THEME: The Pastor In Evangelism

The Redemptive Message of Luke	Ray Summers
The Prophet of God	Harold G. Sanders
The Pastor and Lay Evangelism	Jack Stanton

MONDAY EVENING — 6:30 P.M.

THEME: Youth In Evangelism

The Redemptive Message of Luke	Ray Summers
The Phoenix	Ed Stockton & Frank Scott
Music and Testimony	College & High School Choirs
Youth In Evangelism	Bill Glass

TUESDAY MORNING — 9:15 A.M.

THEME: Women In Evangelism

The Redemptive Message of Luke	Ray Summers
Hope Through Strategy	Jack Stanton
The Witnessing Woman	Mary Gellerstedt
The Power of His Resurrection	Adrian Rogers

TUESDAY AFTERNOON — 2:00 P.M.

THEME: Men In Evangelism

The Redemptive Message of Luke	Ray Summers
The Lay Evangelism School	Thomas H. Shelton
A Layman's Witness Through Music	Russell Newport
Christ Will Return	Adrian Rogers

TUESDAY EVENING — 6:30 P.M.

THEME: The Church In Evangelism

The Redemptive Message of Luke	Ray Summers
The Holy Spirit in Witnessing	Jack Stanton
Developing An Evangelistic Church	Adrian Rogers



Bill Glass



Russell Newport



Adrian Rogers



Ed Stockton & Frank Scott



Ray Summers



Mary Gellerstedt



Jack Stanton

The Program above is designed to help people know how to become involved in Evangelism. It is also designed to inspire people to do Evangelism. Plan to attend personally and organize a group to come with you. Pray for God's Spirit to direct in all services.