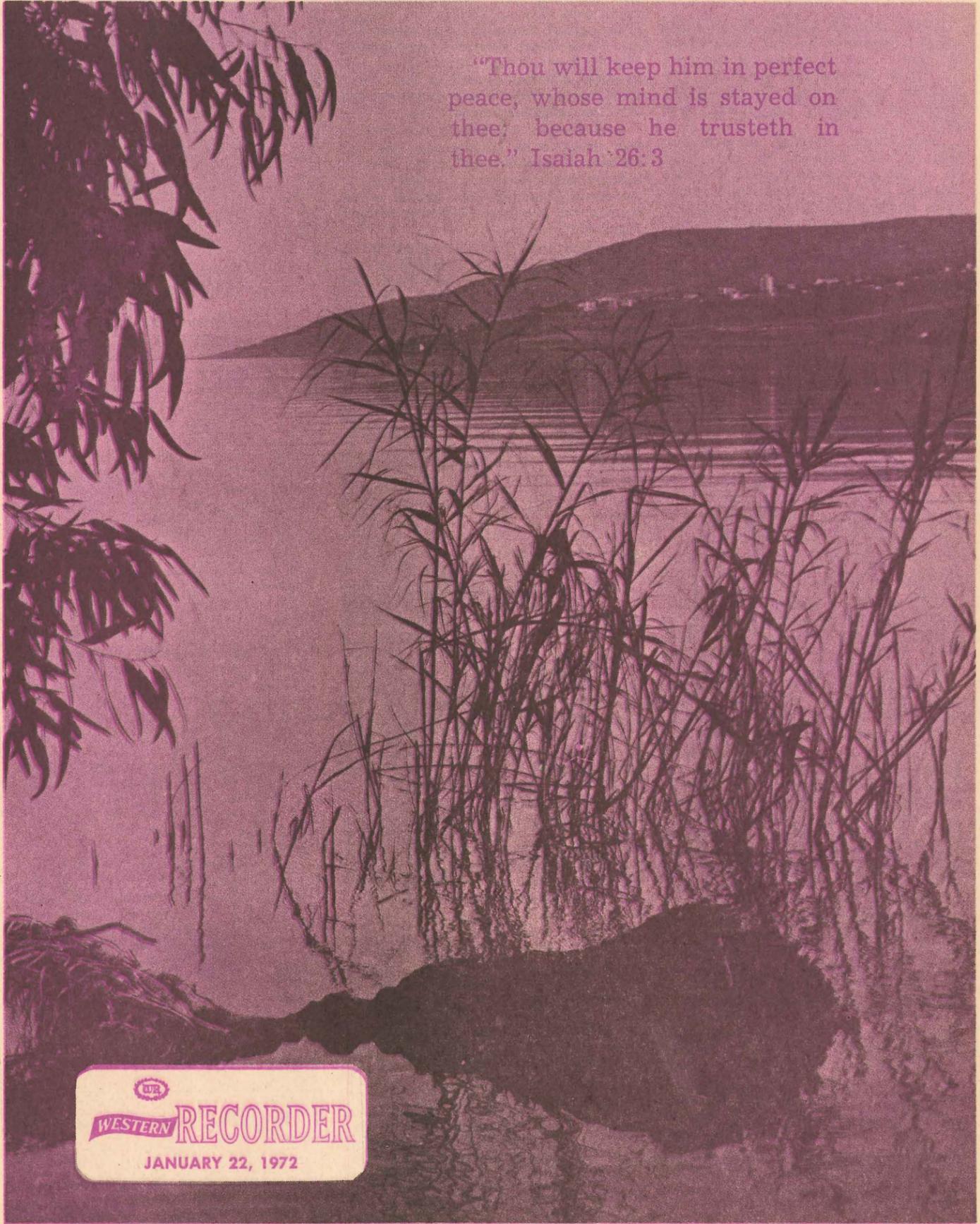


"Thou will keep him in perfect
peace, whose mind is stayed on
thee: because he trusteth in
thee." Isaiah 26:3




WESTERN RECORDER
JANUARY 22, 1972

People And Places

In the January 1, 1972, issue of the *Western Recorder*, a story prepared by the church training department reported that 48 Kentuckians earned training diplomas in the new Church Study Course program for the church year 1970-71.

Later, church training associate Mic Morrow, who prepared the story, said the diplomas mentioned were the ones awarded in the "program or service" areas of the Study Course award program — Bible Teaching, Church Training, Missions-WMU, Missions-Brotherhood and Pastoral Ministries.

"In all," Morrow said, 521 diplomas were earned by Kentucky Baptists for the period, October of 1970 through September of 1971."

The breakdown is as follows:
Christian Development

- 316 Diplomas
- 13 Advanced Diplomas
- 3 Distinguished Diplomas
- 1 Master Diploma

Christian Leadership

- 115 Diplomas
- 12 Advanced Diplomas
- 5 Distinguished Diplomas

Program or Service

- 42 Bible Teaching Diplomas
- 4 Church Training Diplomas
- 7 WMU Diplomas
- 2 Brotherhood Diplomas
- 1 Pastoral Diploma

Lake Louisville Baptist Chapel, near Crestwood, has changed its name to **Hillcrest Baptist Chapel**. The mission is sponsored by St. Matthews Baptist Church in Louisville.

T. R. Allen, Jr., is serving as pastor. Allen indicates the name change was caused by the construction of a large number of new homes in the area.

At least three of the 19 legislative interns currently serving in the Kentucky state legislature are enrolled in Kentucky Baptist colleges. **Barry Caldwell** and **Gregory Hughes** of Georgetown College and **John L. Crowe** of Campbellsville College have been selected for the program. Caldwell and Hughes are natives of Erlanger. Crowe is from New York.

Mid-Continent Baptist Bible College

in Mayfield recently held graduation exercises for its graduating class of 10, the largest class in the 22 year history of the school. Kentuckians receiving degrees were Lynn Walker, Gary Frizzell, Mason Bevell and Gerald Owen. H. Franklin Paschall, pastor of First Baptist Church, Nashville, Tennessee, was the commencement speaker.

Earl Turner, a deacon and leader in the Pine Hill Missionary Baptist Church in Rockcastle County, died of a heart attack December 14. He was 65. Turner had not missed a service in his church for the past 25 years, it was reported.

The Southern Baptist Annuity Board is once again offering ordained ministers copies of the "**Minister's Guide for 1971 Income Tax**." Those interested can address their request to: "Minister's Income Tax Guide," Annuity Board, SBC, 511 North Akard Building, Room 315, Dallas, Texas 75201.

John Robert Black, former Sunday School secretary for Kentucky Baptists between 1919-1920, died December 29 in Jefferson City, Missouri. He was 82. Black also served for eight years as pastor of the First Baptist Church of Harlan and for one year as pastor of the Alexandria Baptist Church in Alexandria.

Church Chuckles by CARTWRIGHT



"Stewardship, spelled M-O-N-E-Y!"

DEVOTIONAL



Ken Clayton
Pastor, Burks Branch
Baptist, Shelby County

The Mind Of Christ

Philippians 2:5-11

I am sure most of you have heard that we are to follow the example and the teachings of our Lord Jesus Christ. Paul makes an unusual request in verse five: "Let this mind be in you, which was also in Christ Jesus." How are we to know the mind of Christ?

One way is to understand more of the life and times of Jesus. The geography and customs of Palestine will aid us as we put into perspective the teachings of Jesus. We understand the mind of Christ as we build our relationship through prayer.

In our text Paul pointed out three characteristics of the mind of Christ we ought to emulate. Jesus left the glories of heaven and humbled himself in the form of man that He might save us from selfishness and death. Jesus said, "Whoever would be greatest among you must be the servant of all." Are we willing to reach outside of our own interests and be concerned for others?

Paul stated that Jesus was obedient to God's will, even unto the death on the cross. The Lord's Prayer was prayed by Jesus in Gethsemane's Garden. He said, "Thy will be done." To obey the leadership of Jesus in our lives daily is to have the mind of Christ.

What compelled Jesus to leave the rich fellowship of his Father and the glories of heaven to walk on this earth? Why would he humble himself and consort with sinners, the diseased and discarded of this world? What motive required Jesus to face the cruel mocking of the soldiers and the agony of the cross? The answer Jesus gave was "Greater love hath no man than this, that a man lay down his life for his friend." Jesus loved. Jesus gave — himself. Do we possess the mind of Christ?

Express Your Opinion in The Baptist Forum

WESTERN RECORDER

ALCOHOL AND THE CHURCH

By **Alton H. McEachern**
Pastor, St. Matthews
Baptist Church

The *New York Times* reported: "The cocktail party is the most serious mind-altering drug scene in America." The *Courier-Journal* has printed twin articles in the Women's Section of two Sunday papers (November 14 and 21, 1971). Alcoholism is a sensitive subject. It touches every family. It also raises personal questions. It is a subject which is vastly misunderstood.

Let us notice some of the facts. Between 71 and 75 percent of American adults drink. It is a costly practice. They spend \$21 billion annually on alcoholic beverages.

In 1945 it was estimated that there were three million alcoholics in the United States. By 1956 this number had grown to five million. Now the estimate is that there are between eight and twelve million alcoholics in this country. Among our neighbors in Louisville there are 40,000 who are addicted to alcohol. There are twenty alcoholics for every one drug addict in the city of Louisville.

Drinking and alcoholism cost industry heavily — an estimated \$4 to \$6 billion a year. This is so costly that some of the major firms have started programs to help alcoholic employees. In Louisville these include Brown & Williamson and General Electric.

The alcoholic may think that he drinks to himself. But his problem involves an average of five other persons in his tragedy. One-half of all the automobile accidents in this country involve the misuse of alcohol. Such accidents kill 25,000 persons each year and injure two million. One-half of all crime in the United States is connected with alcohol.

Our American culture is very two-faced when it comes to the subject of alcohol. We are a Janus. On the one hand we encourage drinking — on the other hand we punish the person who drinks. Advertising can be very subtle and ambiguous. There are a number of liquor ads between St. Matthews and downtown Louisville on I-64. One of these sticks in my mind (which is the advertiser's intention). It reads, "It's an old _____ kind of day." How subtle and ambiguous! What it means, of course, is: it's a sunny day, so I'll take a drink; or it's a rainy day, I'll take a drink; it's a happy day, I'll take a drink; it's a lonely day, I'll take a drink. In other words, every day is "an old _____ kind of day."

We punish those who drink rather than helping them. Louisville and Jefferson County have no detoxification facility. This means that when a man is arrested for drunkenness, he has to be placed in jail. Sometimes persons thus arrested die from malnutrition and the lack of proper medical treatment. We have 11,000 arrests for drunkenness in Jefferson County each year.

Some Kentuckians heard Gert Behenna when she spoke in Louisville. She is an alcoholic who has become a

twentieth century miracle. She charged the church with neglecting this serious problem. She said, "What's the matter with you Christians? Don't you care?" Certainly we must care about something of this importance.

I believe we cannot come to grips with the problem of alcohol and alcoholism without seeing it in its historical perspective. Let me remind you that this is not a new problem. It is at least as old as Dionysus and Bacchus, the Greek and Roman gods of wine and ecstasy. The ancients fermented their grain and produced a beer that was 3 to 5 percent alcohol. They fermented their grapes and produced a wine which was 12 to 13 percent alcohol.

Around A.D. 1200, distillation was invented in Italy. However, it remained rare and an expensive process until the seventeenth century. With the coming of the Industrial Revolution in the nineteenth century, distillation made cheap alcohol available to the poor, principally in the form of gin in Great Britain. Distillation greatly increased the percentage of alcohol in beverages. To equate Biblical and contemporary drinking is incorrect. Distillation made drinking a different ball game!

On the American frontier here in Kentucky, our forebearers grew grain. They found it hard to transport this back over the mountains of Appalachia to pay their taxes or to purchase goods in Virginia. They discovered that it could be transported more easily in its liquid form. Thus, they began to grow not so many bushels to the acre but so many gallons to the acre.

It was a Baptist minister near Georgetown, Kentucky, who in the late 1700's invented the formula for bourbon. In the records of some of the older churches of the state you can learn that Baptist ministers were paid in "six barrels of corn liquor." Let me remind you that the economy of the frontier was a barter rather than a cash economy. Whiskey was something that had a readily accessible value and was easily transported. The minister could use it in various ways but he could also trade it for salt or flour or cloth to meet the needs of his family.

Life on the frontier was terribly harsh. Loneliness and hardships led to the serious abuse of alcohol. Thus in the mid-1800's the temperance movement was born. It was humanitarian in its thrust. Baptists joined Methodists and Quakers in this movement. It had a two-fold purpose: one was to encourage voluntary abstinence from alcoholic beverage; the other was to secure legal control for its manufacture and sale. This movement is still quite effective in our state, for 91 of our 120 counties are dry.

What is the attitude of Baptists toward alcoholic beverage? If you were

(Continued on page 14)

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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C. R. DALEY, JR. Editor
G. A. PRICE, JR. Business and Circulation Manager
BOB TERRY Associate Editor
MARION O. REED Superintendent of Printing

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What About A Kentucky Baptist Committee Of Fifteen?

The Committee of Fifteen which is currently examining and evaluating the organizational structure of the Southern Baptist Convention serves as a reminder that the state Baptist organizational structures also stand in need of a similar service. As indicated in an earlier editorial the Committee of Fifteen might well make the most important contribution to Southern Baptist life which has come about in several decades.

Our Kentucky Baptist Convention would profit from such an examination and evaluation in view of recommending more efficient and effective ways to get our tasks done. It's been more than a decade since any serious study has been done in this respect on the committee level and this effort was partially aborted due to several circumstances which need not be discussed here.

In retrospect it is easy to see we passed up an opportunity at that time to make some needed changes in addition to the few which were made. We can profit by some of the mistakes made in that effort and now should be the time to turn our eyes again upon ourselves and without professional surveyists but with our own good sense and dependence upon the Holy Spirit we could doubtlessly make some changes which would help us do a much better job as a state organization.

Those familiar with our denominational organizational history in Kentucky know we have grown from a small simple organization to a large rather complex denominational organization in the last few years. Furthermore, the growth has been mostly without long range planning but more as needs appeared and without too much consideration of the final form of the structure.

Less than 15 years ago when this writer became editor of this publication, four departments in the Baptist building were assigned a regular space for reporting in the paper. These were the Sunday School,

Training Union, Brotherhood and the Woman's Missionary Union. This seemed to say only four departments of work were really important. However, already by then we had a start in church music but only a part-time staff member. The departments of missions and evangelism were combined with one staff member. Imagine that! Student work was already strong but other work like the Baptist Foundation and Annuity department were in infant stages. At that time we also had a Kentucky Education Commission which since then has been absorbed into a committee of the Executive Board. Several years ago a department of Interracial Cooperation was begun while earlier a department of rural church work was dissolved and finally emerged as a Church Administration department.

All of this is but illustrative of the fact that we have grown much as the house in which my family now lives. It began as a small farmhouse years ago but was remodeled and enlarged before it became our home. Not being adequate for a family of six, a room was added. By now it is livable but not the most convenient, efficient and economical house. For example, the driveway and garage are on one end of the house and the kitchen on the opposite end. Therefore, all the groceries have to be lugged the length of the house from the car to the kitchen and without insulation in the older section of the house the utility bill is sometimes awesome.

Why not have a long range planning committee with rotating membership of the Kentucky Baptist Convention for perennial evaluation of our denominational structure? The result might be little change from the existing structure but most likely the result would be periodic updating of denominational organization for efficiency and economy. Such a committee seems at least as important as the present committee for considering periodic updating of the Convention constitution and by-laws.

The Parochial-Public School Dilemma Is Not Beyond Solution

However one feels about the place of parochial education in American society today, only admiration is elicited by the determined efforts of the supporters of Flaget High School in Louisville to keep the school they love open. The 25 mile march in the rain on

January 9 by 250 supporters of the school in order to help raise \$40,000 was more than a publicity stunt. It was a demonstration that persons with deep enough convictions are willing to express their convictions with more than words.

And so it's good news that the \$40,000 required from Flaget supporters for Archbishop McDonough to recommend another year's operation of Flaget has been overpledged and the Louisville Roman Catholic school board has assured Flaget lovers of another year's operation. This example of determination and sacrifice is worthy of Baptists to consider when institutions and projects they love are in jeopardy.

The two above paragraphs may sound strange coming from this writer who has been so often outspoken in opposition to the efforts of Catholics for public funds to keep their parochial schools open. My convictions on this issue are as strong as ever but I have always strongly defended the right of Roman Catholics and all other groups to have all the parochial schools they are able to maintain without the use of tax funds. I strongly believe public schools are a far better approach to elementary and high school education and indeed are an indispensable part of the American way of life, but I grant private and parochial school advocates the right to disagree.

It is transparently clear that the whole school system in America today, public, private and parochial is in turmoil and transition. What the eventual outcome will be of recent court decisions in relation to public aid to parochial schools and in relation to the traditional taxing policies for support of public education is difficult to foresee.

The urgently important matter is that the outcome be quality education for all American youth without regard for religion, color or economic level. This could well call for more cooperation and understanding between those of differing religious, cultural and racial convictions. All our efforts in guaranteeing equal and quality education for American youth cannot be left to Washington and Frankfort. Local sharing of insights and cooperation will be required.

This could require forthrightness and openness on the part of all of us. For example, reports persist

that the truth is not reported concerning the financial resources of the Roman Catholic hierarchy. It is insisted that while the Catholic hierarchy pleads poverty and pushes for public funds for their schools, actually huge unreported financial resources are available for parochial education if the hierarchy elected to so use them. Some of these reports come from irresponsible sources and thus must not be assumed to be reliable. Other reports of such undisclosed resources come from Catholics themselves like the recent claim made by the National Association of Laity, a Roman Catholic lay organization, that Catholic bishops in United States dioceses are issuing "incomplete and misleading financial reports while aggressively campaigning for tax support for parochial schools."

Merely branding such a claim as "negative carping" by the United States Catholic Conference is not sufficient to prevent a credibility gap. Catholic financial figures should be as public as are government financial figures if we are to work together in the common cause of quality education for all American youth.

There are ways to solve our present dilemma. Catholic school facilities no longer needed for parochial education can be used for public education. The religious instruction which Catholics have insisted upon as a part of the regular curriculum in elementary and high school education can be provided Catholic children after school hours and by instructors which are not on the public payroll in part or wholly.

In such a common and precious cause as quality education of all our youth, we need to think less of ourselves as Catholics, Baptists, Jehovah Witnesses, etc., and more as Americans committed to a constitution that clearly separates the function of the state and the church but which does not prohibit the cooperation of the two in common goals.

BAPTIST FORUM



RESTRICTING FREEDOMS

Dear Editor:

I was shocked to read recently that, according to a recent survey among Southern Baptists, the majority were willing to restrict some of the basic freedoms constitutionally guaranteed by the Bill of Rights.

God help us if we are not intelligent enough to see that once these rights are restricted in two or three groups then it becomes easier to restrict them in other areas.

What, for example, is to keep the government from having an office of religious protection? This would enable the government to rate various denominations and "protect" the "unsuspecting."

I hope others will speak out strongly for our basic freedoms and against any restrictions of these freedoms. I believe that any group — even extremists — should be permitted to organize demonstrations against the government, if there appears to be no clear danger of violence.

I believe that everyone should have the right to criticize the government,

even if the criticism might be damaging to the national interest. (What happens if the national interest becomes anti-Christian?)

"And ye shall know the truth, and the truth shall make you free."

Louisville, Kentucky Alan G. Jolly

MYTHS ABOUT LAYMEN

Dear Editor:

Sometime ago there appeared in the *Western Recorder* an article entitled, "Myths About Ministers." The opening statement about the gap between the pulpit and the pew is very true. Since the writer expressed his views from his side of the pulpit perhaps the "view from the pew" regarding myths about laymen needs to be brought out. To

(Continued on page 15)

HMB Evangelism Division Plans Super Summer '72

Today, as never before, there seems to be a new openness and acceptance of religion among young people, and youth are searching for a way to share their own experience with Jesus Christ, Barry St. Clair of the Southern Baptist Home Mission Board said.

To help young people share their faith, St. Clair, associate director in the board's division of evangelism, met with youth leaders from throughout the nation to plan Super Summer '72, two three-week training sessions for high school students at Furman University, Greenville, South Carolina.

Super Summer '72's primary purpose, St. Clair said, "is to train high school students to win their high school to Jesus Christ. Involved in this will be equipping high school kids to live out their Christian experience day by day."

As associate director, St. Clair directs high school evangelism.

The three-week sessions are opened to high schoolers, from an eight state area, who will enter their sophomore, junior or senior year in the fall. Sessions are open to students from North and South Carolina, Georgia, Florida, Alabama, Tennessee, Virginia and Kentucky.

Dates for the session are June 26 through August 11. About 600 teenagers are expected at each session.

"Training will be done by youth evangelism leaders and committed Christian college students from throughout the nation," St. Clair said. The program will include witnessing experiences, music, athletics, field trips, recreation and worship experiences.

"Super Summer '72, one of the first of its kind, will definitely be a unique opportunity for Southern Baptist young people to learn how to give away their faith," St. Clair said.

Baptists Support Woman Chaplain

South Carolina Baptists have provided initial funding to employ a woman professional counselor to work in the State Department of Corrections women's prisons as a family and

religious counselor, with hopes it will become a permanent job.

An ordained Southern Baptist woman minister, Miss Shirley Carter, has accepted the position with the South Carolina Department of Corrections.

Miss Carter, who was ordained to the gospel ministry about six months ago as a chaplain at a state hospital, made national news in 1971 as the second woman to be ordained by a Southern Baptist church in the denomination's history.

Under the new arrangement with the State Department of Corrections, Miss Carter will work as a counselor in the Harbison Correctional Institution for Women and the Goodman Correctional Institution for Aging and Handicapped prisoners.

She will do initial religious interview, religious and family counseling, conduct worship services, provide religious ministry in crises to prisoners and their families, and instruct and guide prisoners in moral values, according to Baptist officials.

The South Carolina Baptist Convention will provide funds for the employment of Miss Carter in this position for the first six months of 1972. State convention officials said they anticipated the possibility of the Southern Baptist Home Mission Board's sharing in the funding. (BP)



The Crismons

Leo T. Crismon, assisting the Foreign Mission Board in its libraries on the mission fields, has been in Saigon, Viet Nam, Hong Kong, and is now in Baguio, Philippines. He retired as librarian of Southern Seminary on July 31 and has been gone most of the intervening time. At first, both he and Mrs. Crismon (Viola) went to Turkey to visit their son. He is now due to return in October and will be with us for the convention in November.

Viola returned, was hospitalized before Christmas, spent Christmas at Kentucky Baptist Hospital, and is at home, 404 Pleasantview Avenue, Louisville 40206, recuperating from a heart disturbance. These very dear friends are wonderful Christians and loyal Baptists. Remember them in your prayers. If you desire Mr. Crismon's address, call me.

February 13 — Race Relations

What a wonderful time to plan some occasions for furthering fellowship with your Negro Baptist church people is Race Relations Week, February 13-20.

Hundreds of churches are establishing closer ties and finding joy in the effort. A new openness among white and black Baptists is here. Take the initiative through the pastor and lay friends. Many pulpit exchanges are already planned. You have time to get in on this.

Christian Education Sunday

February 20 is Christian Education Sunday, when Southern Baptist churches will give major emphasis to our Baptist colleges, schools and seminaries in their Sunday services and church organizations. Speakers, faculty, administration and students may be invited to your church. Choirs, too. But, every pastor can preach on the value of Christian education to the Baptist cause in the church, state and denomination.

Church schools are vitally concerned with providing their students, all of whom are in their late teens or their early twenties, with a moral atmosphere which is conducive to the development of Christian character.

Talk about them. Pray about them.

Harold G. Sanders

WESTERN RECORDER

Before Public Showing —

Baptist TV Series Wins Awards

The Radio and Television Commission's new television series, "The Human Dimension," winner of significant industry recognition even before its first public showing, will be introduced in January on 50 key stations across the country.

The series, consisting of 13 half-hour color films, utilizes both drama and documentary to bring a fresh perspective to society's struggle with present-day problems.

Never before has this new approach been so desperately needed. For at no time in the past has man been forced to cope with issues as urgent and complex as those of today. Not only is he confronted with the age-old problems such as war, poverty and racial strife but also with issues created by social and technological change — like environmental pollution, the moral questions presented by recent advances in biology and medicine and the implications of ever-increasing governmental regulation.

Most of these problems have been explored extensively from the political, economic and social points of view.

But "The Human Dimension," without neglecting these obvious considerations, puts major emphasis on the spiritual point of view in its approach to current issues. This oft-neglected aspect of the human dilemma emerges from each episode as a relevant and urgent matter of concern for contemporary America.

The main objective of the series is to deal positively and intelligently with today's issues, recognizing the spiritual worth of every human being and the spiritual implications of every human problem.

Because of this stipulation, leading professionals have been willing to pour their skills into production of the series.

For example, the script writer and director for "Faint Sounds, Deaf Ears," a drama in the series, was Sy Salkowitz, one of the top writers in the television industry. Salkowitz's credits include such highly rated series as "Marcus Welby," "Ironside," "Medical Center" and "Name of the Game."

"Faint Sounds, Deaf Ears" is a suspenseful drama emphasizing the dangers in a growing trend toward government regulation.

This production has already been awarded a Golden Eagle Certificate from the Council on International Non-theatrical Events. Signifying that the film has met the council's supreme

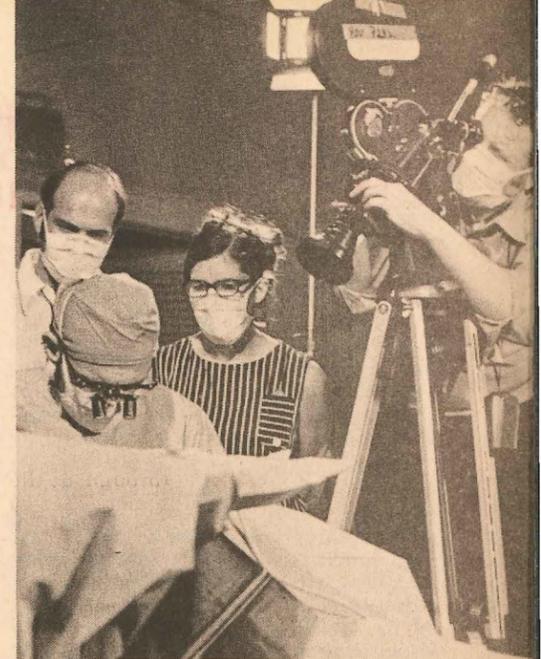
standard of excellence and has been accepted for use in international festivals around the world, this certificate is one of the most coveted honors in the film production field.

The documentaries in "The Human Dimension" are almost as "dramatic" as dramas. They deal with pollution, alcoholism, the problems of minorities, the moral questions of transplant surgery and other cultural and societal issues.

"The Human Dimension" is being distributed initially to stations in the nation's 50 top population areas.

Stations, times and dates in local areas will be announced when program schedules for the new television season have been finalized in late January.

After the initial 13 week run, the series will be redistributed to other stations on a first come, first served basis.



Cameras invaded the antiseptic atmosphere of the operating room to record scenes for "Organ Transplantation: A Practical, Ethical Human Question," an example of the stimulating half-hour programs to be presented in "The Human Dimension."

Court Declines Church Tax Case

The U.S. Supreme Court sent the "Baptist parking lot case" back to a district court in Florida to permit trial under a new Florida law which went into effect December 31, 1971.

The case of Diffenderfer and Paul vs. Central Baptist Church of Miami, Florida, concerned tax exemption for a parking lot owned by the church and used commercially on weekdays.

Death Claims Russian Baptist Leader Karev

Alexander V. Karev, general secretary of the All-Union Council of Evangelical Christians-Baptists, died in Moscow on November 24 at the age of 77. Tass, the Soviet news agency, cited a circulatory disorder of the brain as cause of death.

Karev had been a leader of Russian Baptists for almost 50 years. The All-Union Council is the only officially recognized Baptist body in the USSR. It has approximately 500,000 members.

He was the second Russian Baptist leader to die in November. Sergei Timchenko, vice president of the All-Union Council, died November 11.

Karev was active in the Russian movement for peace, holding membership on the World Peace Council, the Soviet Peace Committee and the Institute of Soviet-American Relations.

He viewed his participation in the Baptist World Alliance and other international church organizations as ties to guard against "modernization" of Baptist teachings and to work against the threat of new wars. (BP)

The new Florida law provides that church property is exempt from taxation only if the property is used predominantly for religious purposes and only "to the extent of the ratio that such predominant use bears to the non-exempt use."

In a three-page opinion, the Supreme Court said that under the new law "it is clear that the church parking lot which was the subject of the taxpayers' complaint is no longer fully exempt from taxation.

"If, in fact, it can be demonstrated that the lot is predominantly used for nonreligious purposes, it will receive no exemption whatever," the court continued.

The parking lot in question, which has been involved in court cases since 1965, is adjacent to Central Baptist Church in Miami and is used for parking purposes for the church and its activities. In addition, during the week the church rents approximately 290 spaces to people coming into the surrounding business area. The income derived from the parking lot is used by the church for religious and educational purposes. (BP)

GREETINGS — Kentucky member of the Southern Baptist Convention's Christian Life Commission, G. Allen West (left), executive director, Long Run Baptist Association, Louisville, is greeted by Foy Valentine (right), commission executive secretary, during the recent annual meeting of the commission in Nashville, Tennessee.

First Church, Atlanta, Splits, Deacons Protest Pastor's Role

More than half the active deacons at First Baptist Church of Atlanta, Georgia, have resigned in protest of actions by the pastor, Charles F. Stanley, and his supporters, charging them with bypassing established church committees and creating a division which has destroyed church fellowship. The deacons said they likely would lead in formation of a new church in Atlanta.

The resignations of 36 of the church's 60 active deacons brought to a head a division which has been increasing since Stanley was called as pastor last September. Although a majority of the members attending a business session voted to call him as pastor, a majority of the deacons and pulpit committee voted against him.

In their resignation statement, the 36 deacons made three charges which they said necessitated their resignation.

First, they said, "the church in conference has created a staff study committee and given them powers which have the effect of bypassing the board of deacons and the administration, finance, personnel and education committees."

Secondly, they charged that "the church in conference has also passed a resolution which gives the pastor and superintendent of Sunday School power to appoint all officers of the Sunday School."

Finally, the deacons' statement charged that "the pastor has perpetuated a division within this church which has virtually destroyed the fellowship."

Tensions were so high before the deacons resigned that one person struck the pastor in the jaw during a Wednesday night debate. The next Sunday morning, another person tried to seize the microphone during worship services and had to be restrained.

The 36 resigning deacons include all three officers of the active deacon board, the chairman, vice chairman and secretary. Ken Mattison, deacon chairman, has held that position for 10 years.

Also resigning were three former deacon chairmen and the chairmen of seven church committees: finance, education, recreation, administration, music, building and child development center.

Stanley, who came to the church as associate pastor in the summer of 1969, responded to the charges made by the resigning deacons, saying the resignations were triggered by "a change of leadership and a change of direction that the majority of the church members have chosen.

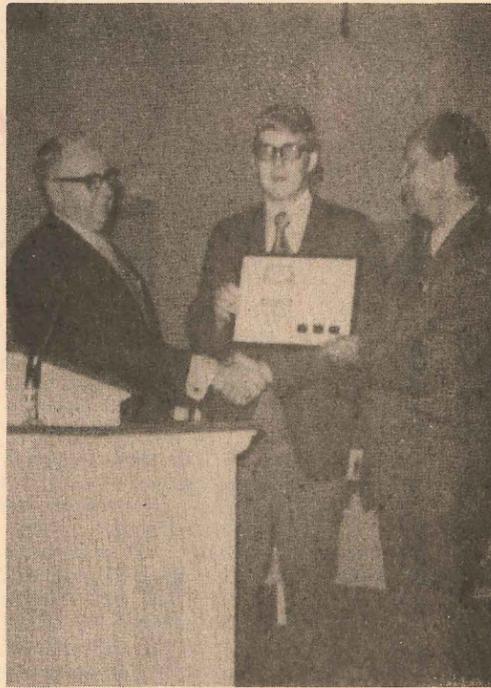
"My emphasis is on evangelism, which is the emphasis of the whole Southern Baptist Convention," Stanley said. "Some people don't like that approach."

Stanley's prepared statement for the *Christian Index*, Georgia Baptist newspaper, concluded: "Although I was not called by unanimous vote, I have tried to cooperate with all people in First Baptist Church. I am genuinely sorry that things have not worked out. Nobody regrets the tragic incidents of the past few days more than I do."

Stanley was named "acting pastor" by the church a year ago when Roy O. McClain resigned. For nearly a year, the pulpit committee searched for a new pastor.

Last September, the pulpit committee and deacons asked the church to remove Stanley from consideration as a possible pastor. During a business session described as "raucous," a motion from the floor to call Stanley as pastor passed by a slim majority.

About 250 members of the church have been holding separate worship services for several months in the Fulton County Medical Society Building, about one or two blocks from the church. The worship services have been led by E. A. McDowell, retired seminary professor, who was on the church staff for several years. (BP)



AWARD — Don Phillips, center, holds the award which he has just received from the Baptist Sunday School Board's church music department. It is a music ministry achievement recognition awarded for Cedar Creek Baptist Church in Louisville. The citation cited "distinguished achievement" in 1970-71 and was the only award given a Kentucky church during the year. Pastor William D. Martin, left, is congratulated by state music director E. F. Quinn for his church's accomplishment.

POWERLINE LIFELIGHT FOR TEENS

KEEP YOUR COOL IN TALK WITH PARENTS

Dear Powerline:

I've been going with this guy for two weeks (I've known him for three or four years). My Mom doesn't like the idea of my going with guys in the first place, and my going steady really got to her. To get peace and quiet I've agreed to break up with him. But this is my last year in high school. How am I going to meet new people when my parents put such restrictions on me?

You've got a point, but give your parents the benefit of the doubt. They're not laying on the restrictions just to be cruel. Obviously, they're concerned about you. After things have calmed down, why not pick a time and have a quiet rap with your parents about your need to meet people and get into circulation socially. It's got to be a sensible talk, though, and not an emotional freak-out. This means you'll have to keep your cool. But you may as well be working on that anyway. You will certainly need it in your dating experiences.

Self-control comes in only one reliable brand—that produced by Jesus Christ. If you haven't investigated His style of self-control, why not start by picking up a good modern translation of the Bible. Read it—just a few chapters a day will do—until you really get to know this person Jesus. Then just put your life into His hands. With Him in complete charge of your reactions, your parents may begin to see in you a mature young lady whom they can trust out of their sight with a boy.

PROGRAMS of the CHURCH MUSIC DEPARTMENT



KENTUCKY BAPTIST CONVENTION

E. F. QUINN,
Director

Regional Festivals 1972

February 25— **DIRECTOR**
Adult Choirs, Shively Heights, Louisville, 7:30 P.M. Spencer
Adult & Youth, Florence Baptist, Florence, 7:30 P.M. Howard

March 24—
Adult & Youth, First Baptist, Bowling Green, 7:00 P.M. . . . Caudill
Youth Choirs, Ninth & O Baptist, Louisville, 7:30 P.M. . . . Spencer
All Ages, First Baptist, Mayfield, 7:30 P.M. Sholar

March 25—
Children, First Baptist, Bowling Green, 10:00 A.M. Caudill
Children, Cedar Creek Baptist, Louisville, 10:00 A.M. . . . Spencer
Children, First Baptist, Williamstown, 10:00 A.M. Howard

March 31—
Adult-Youth, First Baptist, Henderson, 7:30 P.M. Roberts
All Ages, Unity Baptist, Ashland, 7:00 P.M. Tidd

April 1—
Children, First Baptist, Central City, 10:00 A.M. Roberts
All Ages, First Baptist, Paintsville, 10:00 A.M. Johnson

Regional Festivals 1972

April 21— **DIRECTOR**
All Ages, First Baptist, Mt. Vernon, 7:30 P.M. Cordell

April 28—
All Ages, First Baptist, Corbin, 7:30 P.M. Young
All Ages, First Baptist, Springfield, 7:30 P.M. Cordell
All Ages, First Baptist, Princeton, 7:30 P.M. Sholar

Regional Music Directors (Contact for Registration):

Caudill, David A., First Church, Bowling Green 42101
Cordell, Jim, First Baptist Church, Somerset 42501
Howard, W. Voris, First Church, Cold Spring 41076
Johnson, Bill, First Church, Pikeville 41501
Roberts, Wayne, First Church, Madisonville 42431
Sholar, Ronald, First Church, Hopkinsville 42240
Spencer, Donald, 601 Eastern Parkway, Louisville 40217
Tidd, Charles, First Church, Ashland 41101
Young, Robert, First Church, Barbourville 40906

Baptist All-State Youth Choir Festival



Louis O. Ball, Jr.

DIRECTOR: Dr. Louis O. Ball, Jr., chairman of the Fine Arts Department of Carson-Newman College in Jefferson City, Tennessee. **DATE:** Saturday, May 13, 1972, from 10:00 a.m. to 3:00 p.m. **LOCATION:** Immanuel Baptist Church, Lexington, Kentucky.

Requirements for Participation:

- Youth choirs qualify by singing in one of the regional festivals.
- All of the following music must be thoroughly prepared in advance. These are five of the selections in the "Required Music List for Youth Choirs":
 - "Our God Is a Rock" by Davis
 - "My Jesus Is My Lasting Joy" by Bitgood (to be recorded with harpsichord)
 - "A New Day" by Burroughs
 - "Fill My Life, O Lord" by Allen
 - "O Rest in the Lord" by Blakley
- Register now! Send \$15.00 registration fee per youth choir, making check payable to Kentucky Baptist Convention. Fee for any registration after April 20 is \$20.00. If the Church Music Department at Middletown is notified by May 1 that cancellation is necessary, the fee will be returned.
- Choirs must be in place, ready to sing, by 10:00 a.m. on May 13.

Baptist 'Initiatives' Defy Russian Government

In an act of defiance against the government of the Soviet Union, a group of dissident Baptists usually called the "initiative Baptists" have informed the Kremlin that they have built their own printing press to produce "spiritual literature," according to the *Washington Post*.

In a news report datelined Geneva, the *Washington Post* said that the developments were revealed in documents recently smuggled into the West.

The report indicated that the "initiative Baptists" had printed a declaration run off on their new press and addressed to Premier Alexei Kosygin, announcing that they had formed a new publishing house because Soviet authorities had refused their repeated requests for facilities to print church material.

Under Soviet law, no printing press can operate in Russia without explicit government permission.

The publishing house is reportedly being operated at an undisclosed location by Baptist volunteers who are members of the Council of Churches of Evangelical-Christian Baptists.

The council split away from the officially approved All-Union Council of Evangelical Christians - Baptists about 10 years ago.

Documents smuggled to the West indicated that the leader of the "initia-

tive" or "reform" group of Baptists, Gennadi K. Krychkov, is currently in hiding while the Soviet police are conducting a nationwide search for allegedly "spreading literature of a slanderous character" and leading "illegal groups of Evangelical-Baptist believers."

Krychkov reportedly has been released from prison in 1969 after serving a three year prison term for illegal religious activities. Wanted posters on Krychkov have appeared in several towns and his wife has been threatened, the Baptist group reported. They said his life is in danger.

In the declaration addressed to Premier Kosygin announcing they had built and were operating a printing press, the reform Baptist group claimed that "we are subjected to surveillance, threats and oppression by the organs of power, although our activities do not harm the interests of the state.

"We no longer ask you for cooperation in publishing our necessary literature of the faith but we do ask you not to place any obstacles in the way . . . and to consider literature under the 'Khristyanin' (Christian) imprimitive legal," the declaration said.

The Baptists issuing the declaration added that they were not signing the document since Soviet authorities never wrote back anyway, and that "every

previous attempt at legalization (of their movement) began with a list of signatures and ended with the repression of those on the list."

The *Washington Post* report indicated that one document asserted that 75 percent of the Baptist congregations in the Byelorussian Republic are "reformist" or "initiative" groups. The reform Baptists are thought by Western specialists to have about 1,000 unregistered congregations throughout the Soviet Union, the *Post* reported.

More than 200 documents were received from the Baptist group by Radio Liberty, a U.S. sponsored station which broadcasts to the Soviet Union from Munich, Germany, according to the *Post*. The documents include the declaration sent to Premier Kosygin, numerous Baptist texts, petitions, a bi-monthly magazine printed by the reform group and a letter which 70 reform Baptists sent to U.N. Secretary General U Thant.

The letter to U Thant claimed there are now about 200 Baptists imprisoned in Soviet labor camps. Other documents reported cases of torture of jailed Baptists, destruction of churches and kidnapping of believers' children.

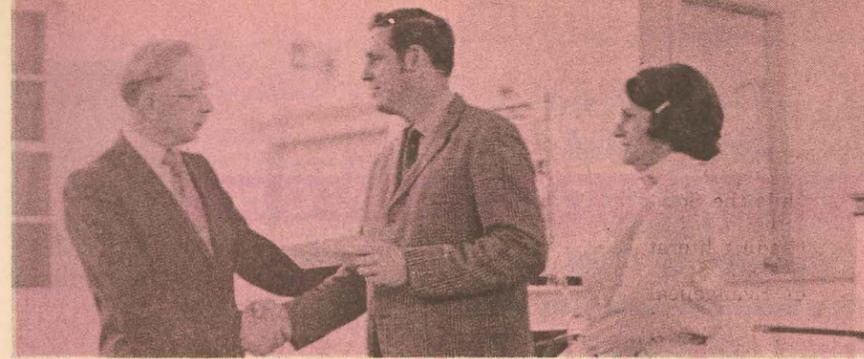
The documents further indicate that 1,453 mothers from 42 villages and towns signed an appeal to the Soviet government leaders against the regime's "illegal tormenting of our children" by interrogation, beating and slander of Baptist children in schools, and threats of kidnapping.

In 1961, the All-Union Council of Evangelical Christians-Baptists was given official government recognition after the council agreed to adhere to regulations set forth by the government.

The regulations, according to the *Post*, include such things as: children are forbidden to attend church services; baptism of people between 18 and 30 must be kept at a minimum, the pastor must remember his duty "to check unhealthy missionary tendencies" and that his main task is not enlistment of new members, nor should he become too involved in preaching.

Baptists who could not agree to the government imposed restrictions formed a group called the "Initiators" and began agitating for free worship, the right to preach and to educate their children in church, and separation of church and state as proclaimed in the Soviet constitution.

In 1966, about 500 reform Baptists from 130 towns came to Moscow and staged a demonstration at the headquarters of the Communist Party central committee. They delivered a petition before being beaten in the street and taken away, according to the *Washington Post* report. (BP)



CAMPAIGN UNDERWAY — T. Emerson Wortham, left, moderator of Simpson Baptist Association, presents a \$500 check to Harold Barnes, chairman of the building committee for Camp Joy, a Baptist camp serving the Southern Region. Looking on is Mrs. Bassett Neely who represents the association of the camp's board of trustees. The check was the first gift received toward the construction of a Minnie Berry Memorial Lodge. Miss Berry, a former home missionary, served on the Camp Joy faculty many years before her death. A day of prayer is planned before the association collects a special offering for this purpose.



KENTUCKIANS AMONG THEM — Southern Baptists Mrs. Rogers Smith of Richmond, Virginia; Porter Routh, executive secretary-treasurer of the SBC; Rogers M. Smith, administrative associate of the FMB; Mrs. Thurman W. Allred of Concord, North Carolina, a member of the American Bible Society's Women's Speakers Bureau; Kentuckian J. Edward Cunningham, special secretary for program and promotion of the American Bible Society; James L. Sullivan, executive secretary-treasurer of the Sunday School Board; and state native Robert S. Denny, general secretary of the Baptist World Alliance, gathered during a pause in the recent American Bible Society Advisory Council meeting in Nashville, Tennessee.



KEY TO INDIAN CHURCH — A 10 year old Miccosukee Indian boy, Spencer Tiger (center), receives the key to the first church ever built for the Miccosukee Indians along the Tamiami Trail at the southern tip of Florida. The church was built by Southern Baptists after Spencer Tiger had pleaded with Billy P. Rentz (left), a Baptist physician who works with the Seminole and Miccosukee Indians, to build a chapel similar to the one Spencer had attended at a Baptist hospital. Congratulating him is congressman Claude Pepper (right), who helped get a moratorium on building in the area lifted to enable construction of the chapel.

Young Baptist Caroler Killed, Others Injured

A nine year old girl was killed and 10 other children injured when an automobile careened off the highway into a crowd of about 20 young Christmas carolers from the Trinity Baptist Church in Boyd, Texas.

Carolyn Blevins, one of six children of Mr. and Mrs. Eugene Blevins, who had come to Boyd from New Mexico last summer, died of her injuries in a For: Worth hospital a few hours later. Two other children were hospitalized with broken legs.

Highway patrolmen filed a negligent homicide charge against the driver of the car. Officers said that the driver of the car told them he pulled off the road to let another car pass and didn't see the carolers until too late.

Trinity pastor R. L. Swanner said the children and sponsors were walking single file along the shoulder of the road when the car struck them. (BP)

Southern Seminary Gets W. F. Albright Library

The personal library of the late William F. Albright, a noted Biblical archaeologist and professor at Johns Hopkins University, has been added to the library of Southern Baptist Theological Seminary.

Described as one of the best private Near Eastern collections anywhere, the library contains basic books on languages, literature and archaeology of the Middle East.

There are more than 5,000 volumes in the collection, including about 900 volumes of periodicals. Also in the library are more than 6,000 reprints of articles on all subjects pertaining to the Middle East, 1920-1970.

Albright was known for his work with ancient languages and archaeological excavations and as a teacher of many prominent Biblical scholars.

A prolific writer, Albright wrote more than 800 articles, pamphlets and books. Since 1956 he served as senior editor of the "Anchor Bible," and co-authored the series' commentary on the "Gospel According to Matthew." All of these works are included in the collection at Southern.

Albright was probably best known publicly for his involvement in verifying the authenticity of the Dead Sea Scrolls. He was the first expert outside Israel to call the scrolls genuine.

Instrumental in securing the private library for Southern Seminary were professors E. Jerry Vardaman and Joseph A. Callaway in the department of Biblical archaeology. Callaway supervised the moving of the collection from Baltimore to Louisville. (BP)

Keep Will Up-To-Date

By Grady Randolph

In times past, from the pages of the *Western Recorder*, you have read about the need for a will, what you can do through your will and what constitutes a Christian will. A word needs to be said about the importance of keeping your will up-to-date.

A man said, "I have taken care of my will. I had one made fifteen years ago!" How secure can this man really feel. What are some of the reasons that his fifteen year old will may not take care of his estate now? There are many factors that may cause a will to be obsolete.

First, consider the matter of the changing character of your estate. Has it increased or decreased? Have you made gifts of property that you no longer own? Secondly, consider those who are to benefit from your will. Have any of them married since the will was made? Have children or grandchildren been born? Have any of them died? Have circumstances developed in the lives of the beneficiaries that calls for a change in your will? Are the beneficiaries more or less capable of managing the funds you plan to leave them?

Third, have you moved from one State to another since the writing of your will? Has there been changes in local or federal laws that may have an effect on your will? It is especially important to remember that a will which has in it a testamentary charitable remainder trust should be revised no later than October 9, 1972. Fourth, is the person you named to administer your will still able to carry out those responsibilities?

Fifth, are there charitable causes mentioned in your will that no longer exist? Or, have they changed in name or character so that identification of them would be difficult? Are there other causes which should be remembered, perhaps due to your ability to leave more?

Any competent attorney or a representative from the Kentucky Baptist Foundation will be glad to confer with you in regards to your will. Just call 502-245-4101, extension 36, or write Grady L. Randolph, Kentucky Baptist Foundation, P.O. Box 43433, Middletown, Kentucky 40243.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons For January 30, 1972)



LIFE AND WORK SERIES

Lost Here And Hereafter

Luke 16:19-31

In this marvelous story Christ portrayed two men who represented the opposite extremes of society.

Contrasted in life

Geographically these two men were close together but in point of circumstances they were far apart. The one was rich; the other was poor. The one was elegantly dressed; the other was poorly clad. The one fared sumptuously every day; the other fed on scraps which others had discarded. The one was socially prominent and influential; the other moved about in beggarly isolation. The rich man had been industrious and successful, and he lived in luxury. The other lived in poverty.

Christ did not condemn the rich man because he was wealthy and wore fine clothes. Neither did He praise the beggar because of his poverty and the fact that he wore rags. The rich man was covetous and selfish. He left God out of his thoughts and life, acquired all the possessions possible and kept them rather than sharing them with the needy. Lazarus was extremely poor and suffered greatly but there is no indication that he was rebellious or bitter in spirit.

Contrasted in death

As happens with all others in due time, these two men reached the end of life's journey and experienced death. Just as there were differences in the circumstances, characters and lives of these men, there was a difference in their deaths.

There is not any reference to the funeral of Lazarus. It is doubtful if he had a funeral. It is entirely possible that his emaciated and ulcerated body was dumped into a ditch or on the garbage heap, to be devoured by the scavenger dogs which roamed in that area. At any rate his suffering was ended and the pangs of hunger were gone forever.

Quite likely the rich man had an impressive funeral. In all likelihood many people attended his funeral. His burial was such an outstanding event that Christ mentioned it.

What a pity that this man of distinction and honor had lived such a misspent life! It was so tragic because it could have been avoided. Since he had trifled with time and opportunity, there was not any possibility of him

remedying the situation in the least. He both lived and died without God. What a pity that anybody does that!

Contrasted in eternity

When Lazarus died, he was carried immediately to Paradise, a place of happiness, where he found himself with his beloved ancestor, Abraham. The disembodied state is one of blessing for the believer and one of suffering for the unbeliever. For the former death is a gain. It ushers in a state that is far better than he has ever known in this life. For the latter, death ushers him into a state of suffering, anguish and torment that is far worse than he has ever known. Both of these men existed both in this life and beyond the grave. They were not annihilated or blotted out.

This rich man saw and recognized Abraham, whom he had never seen before. So, it is a certainty that man has the power of recognition after death. And the rich man saw Lazarus "afar off." The rich man's prayer for mercy and help was too late; it was after death. The door of mercy was closed when he left this earth. Any cry to

God for help beyond the grave is too late. On earth he had been given plenty of time and opportunities for mercy but he had ignored all of them. He deliberately chose to go to the place of torment. After his arrival there, he began to think of others and wanted something done for them, to keep them from sharing his fate. He did not want his brothers to come where he was. He requested Abraham to send Lazarus to them and urge them to be saved while they had the opportunity. Abraham's answer meant that they had the Old Testament and could read it. If they would not believe in the Old Testament, they would not believe a man who should rise from the dead.

Salvation takes place this side of the grave only. No change can take place after death. When they die, the saved go to a place of eternal happiness and the unsaved go to a place of punishment. Between the two places there cannot be any passing. Man's only hope is in responding to the overtures of God's grace while rational in this life. One must be saved this side of death and the grave if he is to spend eternity in heaven.

INTERNATIONAL SERIES

Faithful With Possessions

All that Christians are and shall be they owe to God. Their most important duty with reference to Him is faithfulness. God requires faithfulness in the stewardship of all our possessions — self, talents, time, money, influence, etc.

Luke 16:10-15

One who is faithful in little things will be faithful in larger things. One who is not faithful in little things would not be faithful in larger things, if he should have the opportunity. Are we faithful in the little tasks which God has committed into our hands? Our faithfulness in stewardship is splendid evidence of our trust in Him, our gratitude to Him and our love for Him. Our service for Christ must take precedence over all other activities.

Allegiance to God versus allegiance to mammon is the particular contrast set forth here. Of necessity, one cannot serve two masters. Because their wishes

naturally clash, neither would be served properly if one attempted to serve both. Hence, there must be a decision as to which master shall be served.

Notwithstanding the fact that the Pharisees professed to have a high regard for the Mosaic Law, God's Word says that they were covetous. So, they not only broke the tenth commandment, "Thou shalt not covet," but they violated the first one also, for the love of money is placing another god before the true and living God.

Although the Pharisees justified themselves in the eyes of men, they were unable to do so with God. It is one thing to justify yourself with men and an entirely different matter to justify yourself in the sight of God. In the light of verse fifteen, we are reminded that today much goes on under the guise of piety which in re-

ality is an abomination to God. The important thing is to be justified before God, which is made possible through the merits of Christ.

Luke 20:45-57

Christ warned His disciples concerning the hypocrisy demonstrated by the scribes. Hypocrisy always drew the scathing denunciation of Christ. What is hypocrisy? It is pretending to be something one is not. It is a profession which lacks a possession. Therefore, it is always extremely obnoxious to Christ.

The chief interest of these pretenders or hypocritical religionists in their outward religious performances was simply for the sake of receiving human praise. Everything which they did with an eye to the praise of men displeased the Lord and was harshly rebuked by Him.

It is noteworthy that these hypocritical teachers spent much time in telling others what God expected them to do but they did not have any interest whatever in personal obedience to God. They merely sought to honor Him with their lips, but not with their lives. Christ urged His followers to avoid the example of these instructors but, at the same time, to obey the teachings of Moses which they proclaimed. Obedient Christians do not have a desire to exalt themselves, because they are concerned primarily about exalting and glorifying Christ.

Luke 21:1-4

For the defraying of the expenses of divine worship and the maintenance of the temple every pious Jew was expected to contribute. When they brought their offerings, the observant Christ sat where He could see the people casting their contributions into the treasury. He observed much that was commendable. After the rich had ostentatiously thrown in their large contributions, thereby acknowledging themselves to be stewards of their possessions, "there came a certain poor widow," with all that she owned. She timidly, modestly, voluntarily, joyously and sacrificially dropped her offering into the treasury as she walked by. What made her act of worship so gracious was the spirit in which it was rendered, the purpose for which it was done and the relation it bore to her means and ability.

Her offering was the smallest cast into the treasury that day, but it was the largest sum she could contribute because she did not have anything left. Christ measures a gift by the amount of sacrifice, love, cheerfulness and liberality there is in it. This widow's gift was an expression of great love and devotion. Her generous gift was shot through with the spirit of Him Who gave His all on the cross. Those who win the Lord's approval in the realm of giving are the ones who are the most faithful and loving in the doing of what they can.

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Alcohol And Church (Continued From Page 3)

to question non-Baptists about what we believe, they would probably say that Baptists don't believe in drinking, dancing and smoking. How ironic that we would be so characterized for we do believe in some very positive truths of the gospel. We should be characterized more accurately. One's faith hardly consists in the things he does not do. John Claypool reminded us that German Baptists early supported Adolf Hitler politically because he didn't drink.

I believe it is not enough to say to the youth of our church or to the adults, "Don't drink." We should also tell them *why*. Alcohol education is a vital part of our general education. This is what I am attempting in this sermon—to spell out some of the reason why we should refrain from drinking alcoholic beverage. I will not be your priest—telling you what you must do.

If we become dogmatic and rigid on this subject, our youth may drink to show their rebellion. And equally important, those who need help because they have drink problems will feel rejected and cut off by the church. We dare not ostracize these our brothers for whom Christ died. We must open wide our fellowship to welcome them and to help them.

While I take some pride in the fact that Methodists, Baptists and Jews are the groups that have the fewest number of alcoholics in their ranks, I also recognize the fact that our rigid attitude toward strong drink has created some problems for Baptists. I owe much

to Wayne Oates. In a conversation recently, he said, "Baptists who drink begin doing so alone rather than socially." This means that they begin further down the line than their social drinking neighbors in some other denominations. Thus Baptists have to be more careful about this problem than some others might. When our people begin to drink, they tend to become bedroom alcoholics or vodka drinkers. They use some alcoholic beverage which has no odor to hide the fact of their drinking.

What about the Bible and drinking? Let me be very honest and candid here. I do not believe that you can take a series of prooftexts and establish an adequate case for total abstinence from alcoholic beverage. The Bible is very specific in condemning drunkenness and in speaking about the peril of strong drink. Yet none other than our Lord himself began his ministry with a miracle which consisted of making wine at a wedding feast. This miracle, of course, is symbolic of the joy of the kingdom.

Jesus said of himself, "The Son of Man came eating and drinking." He was accused by his critics of being a glutton and a wine bibber. There is other Biblical evidence to indicate that drinking was prevalent in those times. I have heard the argument all my life that what they drank was not fermented and was not alcoholic. I don't see how anyone can build a case for that. However, their beverages did have a low alcohol content.

While I do not pretend to build a case against drinking on the basis of prooftexts, I think it can be established far more firmly on the basis of Biblical principles. (1) We are not to offend our weaker brother. The apostle Paul said in Romans 14:21, "You are not to eat meat or drink wine if it will cause a brother to stumble." Thus the principle of the Christian's *influence* is a vital one in determining his attitude toward alcoholic beverage.

(2) The Bible teaches that *our body is the temple of the Holy Spirit* and we are not to abuse it. Alcohol does abuse the body. It stimulates man's baser appetites and lessens his will power. It goes into his stomach and small intestines; thence into the bloodstream and is carried throughout the body. It has detrimental and deadening effects on the cells of the brain as well as other vital areas. The misuse of alcohol is a clear abuse of the temple of the Holy Spirit. This principle applies as well to overeating, overwork and lack of proper rest and exercise.

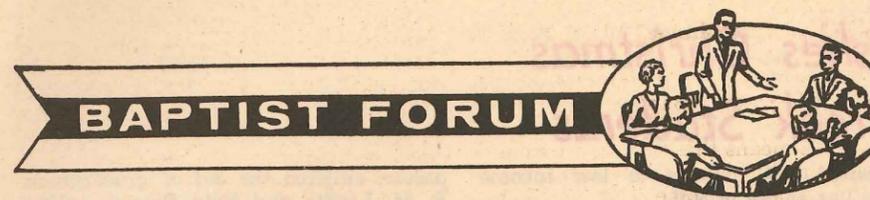
(3) The Christian principle of *self-control* is one which can be brought to bear effectively on the question of the use of alcoholic beverage. Man is not to be a slave to drink. He is not to be a slave to anyone or anything less than Christ. We were created by our Maker to have dominion over and subdue the earth. We are not meant to be subdued by it! We can say "No" to alcoholic beverage on the basis of these principles of our influence, self-control and the abuse of the body.

People drink for many reasons, none of them sufficiently good. The alcoholic drinks because he is inadequate. He may drink out of a sense of fear or frustration or in order to put things off. His drinking is a symptom of his larger problems. Let me remind you that the most dangerous mixed drink is alcohol and gasoline! This drink turns a 4,000 pound automobile into a lethal weapon!

There are two things we can do within the church to help those with a drinking problem. The first is to confess our faults and our needs. The drinker must confess his inadequacy to deal with the problems of life. He must also confess the inadequacy of alcohol to make him adequate. The non-drinker alike must confess his pride and tendency toward self-righteousness. This may come as news to the alcoholic—hearing us confess our sins.

Secondly, the church must become aware that it is a fellowship of sinners. Therefore, we care about all men. Our stance is to be an open-armed one.

Oates suggests that we acknowledge our imperfections to one another. Then we will discover the healing power of the Holy Spirit. In reliance on Christ we can have both "health and eternal hope."



REPORT FROM BANGLADESH

Dear Friends:

Since we left Louisville in July we have been too busy making history to record very much. We have been traveling so much that I feel like a co-pilot. Believe it or not, five weeks has been the longest that I have stayed in one place without a plane trip. We have had to see beautiful Malaysia two times securing Thailand visas for the family. With the war and visa problems, I have tried to keep the children settled and in school as best as possible. In October I moved Maxine and all the children back into Bangkok for school.

I was in Dacca during the time of the war. I need not give you a "blow by blow" account of that, for I know that you saw enough in the news. It was quite an experience seeing one nation lose a "wing" and another being born with all its "birth pains," and all that goes with a horrible and confused war. The "Indian Doctor" did a swift and precise "delivery"! It was preceded by months of fear, death and unrest, and will be followed by years of famine, misery and uncertainties. The refugees numbering about the population of Texas are being squeezed back into an area the size of Alabama along with the other 65 million, to reside in a land like the Florida Everglades after a hurricane.

I was staying alone in our residence near the airport when the war began. It did not take long for me to decide to move two miles away to the mission guest house with the Thurmons, McKinleys, Bennetts, Dr. John Freeman from the Thailand Mission and eventually dozens of Bengalis.

Our residence has only two small cracks in it. Our social welfare center and chapel north of the airport in Tongi has only minor damage, but seven large craters across the highway. The other center was completely looted in March and is presently in the still besieged suburb of Mirpur.

We all fared quite well, sleeping under tables, cooking with kerosene, ducking into houses and peeping out to see as much of the "aerial show" as possible and practical. The wise surrender came before the feared "last stand" of Dacca. This saved many lives.

(Continued from page 5)
begin with there is the myth that the man in the pew is sort of ignorant therefore he needs to be constantly reminded of his obligations to his church, his missions, etc., hence promotion of the church program is overemphasized.

Now the myth that the man in the pew is indifferent. Is it indifference that makes us want the pastor to really get involved with us, his people. One thing is sure, this matter of indifference is a two way street. Oh! yes, the pastor will visit you in the hospital. He'll speak words of comfort at the death of a loved one. But, oh! how we need the help of our pastor when we are at a loss on how to apply the good news of Jesus when our kids are giving us a fit; when we've been layed off; when we approach retirement and need our lives to still have meaning. How blessed are the churches with a pastor who shares their joys and their heartaches. How refreshing to understand him and have him understand us. Of the pastors I've known with this love for his people there has been an absence of politicking by the pastor for what he wants to lead the church to do. If his love has been without dissimulation, then he can be straightforward with his people and they'll follow him anywhere and they'll care for his personal needs.

For sometime now I've felt that part of the communication gap between pulpit and pew has been that they, the laymen, feel that the pastor is his judge and jury. The mass exodus of our young people surely bears this out as they are at an age when most adults are always telling them of their wrong deeds.

As different things cross my mind regarding this lack of understanding, as I see the young people being drawn into the Jesus Movement and the "over 30" square generation meeting with one another and trying to help each other over the current hurdle, I can't help but wonder. Is the gap going to be bridged or is it going to become wider until there is no longer a need for a pastor?

Surely we need to pray that both pastor and layman can again become laborers together with God and that the myths about each other be dispelled.

Morningview, Kentucky Betty Collins

DO YOUR CHURCH MEMBERS HAVE A RIGHT TO BE INFORMED? SEND WESTERN RECORDER



SPECIAL RECOGNITION — Miss Annie Ward Byrd (right), who retires from the Southern Baptist Sunday School Board as senior editorial coordinator in January, displays the plaque given her in special recognition of her proficiency and tenure at the board. Miss Byrd's responsibilities included maintenance of editorial scheduling for all the board's periodical publications and Convention Press manuscripts. Shown with her in the reference area of the board's Dargan-Carver Library are James L. Sullivan (left), executive secretary-treasurer, and Allen B. Comish, director of the church services and materials division.

One of my biggest problems was my sleeping arrangement in our "bunker bedroom." I had to crawl through a 20 inch door opening to get under the conference table onto the mattress, turn around, stretch out and lay down, then reverse the process to get out. The real test came when I had to quickly go through this routine in the dark. Several parts of my body got bruised. We also managed to work in a few games of Rook by candlelight.

Dr. John Freeman from the Thailand Mission was there visiting and helping. He and I roomed together and worked much as a medical-social work team. We were able to help with Red Cross work, evacuations, tracing lost persons, first aid, moving people to safer areas, etc.

Maxine and the children were anxiously awaiting news in Bangkok. I kept sending telegrams and letters by evacuees. Finally she received some news.

Red Cross and Indian airline planes were not able to land on the heavily damaged runway after the war. Indian Air Force helicopters and later small transport planes were coming and going. I was able to leave Dacca through compliments of the Indian Air Force via Calcutta to be with Maxine and the children for Christmas. We were very thankful for this.

The future of Bangladesh, as well as our role there as a Baptist mission and also our role there as a family is still quite fluid. Just now, our children's schooling problem is most pivotal, along with the visa and resident permit problems, which will be influenced by world politics.

During these past few months, my major work has been study, research and planning in the Dacca University College of Social Welfare and Research, and trying to help the church develop a policy and practice of Christian social ministry and involvement, to work parallel with their evangelistic outreach. There will be much need for immediate relief and rehabilitation but I feel that our greatest contribution can be in the more long ranged approach in population control, community development and rural reconstruction.

We are thankful for your prayers, interest and support; please continue praying for the suffering millions in Bangladesh and for our efforts to help them.

I plan to return to Dacca on January 6 to work out our future plans and work. Our ocean freight—food, clothing, appliances, etc.—are still in Louisville. Our air freight is in Dacca.

Thank you.

Sincerely,
The Teels
Howard, Maxine, Becky,
Kathy, Marcia, Stephen
and David (at Auburn)

Sturgis Church Furnishes Christmas Turkeys For Clear Creek Students

A truck loaded with Christmas cheer arrived at the Clear Creek Baptist School in Pineville, Thursday, December 16, when Bill Whittaker, pastor of the First Baptist Church in Sturgis, dis-

tributed 100 turkeys to low income families at the school.

The popular Christmas turkey project for Clear Creek ministerial students began three years ago by a former student, Donald Burnett, who recalled that during his student days at Clear Creek he knew student families who were without meat on the table for weeks at a time — including Thanksgiving and Christmas.

After Burnett's death, Whittaker, a close friend and former neighboring

pastor, enlisted the aid of grocery men E. M. Lindle and Pete Brown, active church leaders, who accompanied their pastor on the 350 mile trip in a pickup truck from western Kentucky.

Clear Creek pastors-to-be have come to this preacher's school in the mountains from numerous states. Many of them are separated from families and friends of former days. But a turkey on the table on Christmas Day reminds them of the true spirit of Christmas, a gift from those who love them.

New Release Date Set For Annuity Statements

Because of changing fiscal year dates, the Annuity Board of the Southern Baptist Convention will wait until after September 30, 1972, to issue its next statement of members' accounts.

L. Taylor Daniel, senior vice president and director of development for the board, announced the new date.

The SBC asked its agencies to change fiscal years to close September 30 rather than December 31. Membership statements show status of accounts at the close of the fiscal year.

The board indicated at the time of the first statement it wanted to furnish an annual statement of accounts to each member of retirement plans. The second statement would have fallen due sometime after December 31, 1971.

Fiscal 1972 will be a short year, lasting only nine months. Daniel said the expense and time involved in preparing two statements within a single calendar year — after December 31 and again after September 30 — led to the decision to provide it only after September 30.

The statement shows each participant the size of his or her account in any of three plans and projected yearly retirement benefits at age 65.

The Annuity Board in Dallas, Texas, will handle individual request for statement at any time in case of urgent need but cannot process a large volume of requests at one time.

Is the . . .

Western Recorder

in your . . .

Church Budget?

If not, why not . . . ?

Every Family

deserves to know!

Mullins Award Given To Mrs. Mathis

For the first time in its history, the E. Y. Mullins Denominational Service Award was presented to a woman.

Mrs. R. L. (Marie) Mathis of Waco, Texas, a long-time executive in the SBC Woman's Missionary Union, received the award during the mid-year commencement ceremony at the Southern Baptist Theological Seminary.

Following the award presentation, Mrs. Mathis delivered the commencement address to the 134 winter graduates of the seminary. She was the first woman in the 113 year history of the school to speak at graduation.

Given by the trustees of the seminary, the Mullins Award is made annually to men or women the trustees believe have made significant contributions to the denomination. The E. Y. Mullins Award is named for the fourth president of Southern Seminary, who served from 1899 to 1928. Mullins is considered by many to have been the most significant world Baptist leader in his day.

Speaking of Mrs. Mathis' work within the SBC, Southern Seminary president Duke K. McCall said, "Perhaps no other person so completely exemplifies the ideal of service to God through church relationships and denominational structures as this gracious lady."

Mrs. Mathis' service to the denomination has also included a year as second vice president of the convention. She is the only woman to hold one of the three highest elective offices within the denomination.

She is currently president of the Women's Department of the Baptist World Alliance and since 1958 has been a member of the executive committee of the BWA.

Currently the director of the Student Union Building at Baylor University in Waco, Texas, Mrs. Mathis has received honorary doctorates from Hardin-Simmons University and Mary Hardin-

Southern Seminary president Duke K. McCall presents the E. Y. Mullins Denominational Service Award to Mrs. R. L. Mathis of Waco, Texas.

Baylor College. She has also been decorated by the Liberian government.

Other recipients of the Mullins award have included Clifton J. Allen, retired editorial secretary of the SBC Sunday School Board; Louie D. Newton, pastor of the Druid Hills Baptist Church in Atlanta, Georgia; Southern Seminary president Duke K. McCall; Theodore F. Adams, pastor of the First Baptist Church of Richmond, Virginia; Gaines S. Dobbins, professor emeritus of Southern Seminary; C. Oscar Johnson, pastor of Third Baptist Church, St. Louis, Missouri; Herschel Hobbs, pastor of First Baptist Church, Oklahoma City, Oklahoma; and Sydnor Stealey, former president of Southeastern Baptist Seminary.

