



# EXPECT-ATTEMPT

FROM GOD

FOR GOD



WEEK OF PRAYER FOR HOME MISSIONS  
MARCH 5-12, 1972

Anne Armstrong Easter Offering Goal: \$6,000,000

## WMU Convention Program Set

When the annual convention of Kentucky Woman's Missionary Union opens in Florence on April 6, Mrs. William Ellis of Shelbyville will be presiding for the first time.

Mrs. Ellis, who was elected state president during last year's meeting at Walnut Street church in Louisville, will guide the ladies as they consider the convention theme, "Go Tell."

Highlighting the three-day program will be addresses by Mrs. David Stull, a SBC missionary to Chile; Don Peterson, director of inner-city missions for Northern Kentucky association; Miss June Whitlow, director of the SBC Woman's Missionary Union promotion division; Miss Anne Davis, social work professor at Southern Seminary; and Ed Seabough, Home Mission Board associate secretary in the missionary personnel department.

Music will be under the direction of Bob Hickman; J. William Jones of the Florence Baptist Church is the host pastor.

A native of Kentucky, Mrs. Stull will set the tone of the convention as she interprets the theme during the opening session at 7:30 p.m. Other speaker's topics will be "Go Tell in the City," "Go Tell about Mission Participation," "Go Tell through Mission Action," and "Go Tell, Everywhere," in that order.

According to state WMU executive secretary Miss Kathryn Jasper, two special features have been added to this year's program. The first, set for Friday morning, is a mother-daughter discussion followed by recognition of the mothers of foreign and home missionaries.

Participating in the discussion will be Mrs. Stull and her mother, Mrs. Encil Deen of Lexington. Mrs. Deen is a former state WMU president. In order to make appropriate plans for the recognition service, Miss Jasper asked that all mothers of missionaries who plan to be present at the Friday morning session, contact her as soon as possible.

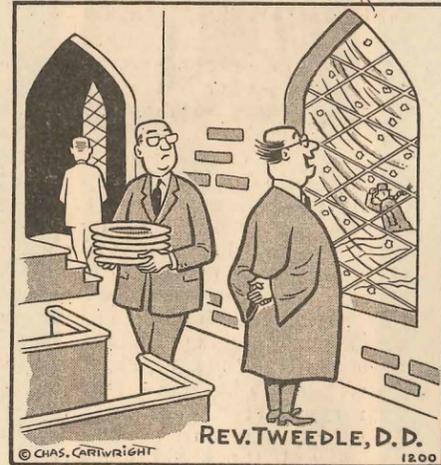
A second new feature is a "Post Meeting Luncheon." "This is an experiment," Miss Jasper said. "We know that many of the ladies work and can not attend during the regular convention sessions. We are setting this special luncheon where they can meet the program persons and hear a summary of what each one said during the convention."

"We hope this proves beneficial, especially for the working women although anyone may attend."

The luncheon is by reservation only and these must be made at state WMU headquarters by April 1.

While the annual meeting is the business session of the Baptist state woman's organization, Miss Jasper commented that she is pleased with the large number of men who attend these sessions. "We have a program that is helpful for everyone, men or women," she stated. "We are especially thankful for the large number of pastors who attend with the women from their churches."

*Church Chuckles* by CARTWRIGHT



"Remember the wonderful blizzard in '60 that trapped the congregation six hours while we collected all past due pledges?"

## DEVOTIONAL



James Tharp  
High Point Baptist  
Church, Mayfield

### Importance Of Choices

*By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompence of the reward.*

Hebrews 11:24-26

There is no better sign of character than the manner in which a person makes a serious decision. It has been said that the world placed before Moses its very best and religion placed before him its very worst; and between the best of the world and the most difficult in following God he was called upon to make his choice.

The world placed before him position, power, pleasure and wealth. He was offered the privilege of being called the son of Pharaoh's daughter, the wealth and treasures of Egypt and the pleasures that sin has to offer. In all ages these things have been the goal and coveted possessions of multitudes.

If he chose to identify with God and his own people it would mean to willingly make choice of afflictions and reproaches. The Hebrew people needed a deliverer and one to share their burdens. This was not an easy decision but it was made and when it was made it revealed his willingness to deny himself for his devotion to God.

The secret of this decision, we are told, was his faith in God. By faith he refused and by faith he chose. Need we be surprised that the choices made by many end in frustration and defeat? If one discounts God and the Bible he has no basis for genuine faith nor decision making.

By faith Moses made his decision and by faith he lived with his decision. He had his testings and his endurings. He also was blessed with the Divine presence and his faith was such that the invisible God became as real as though He were visible.

Each life has its choices and each life has its endurings, and our unflinching resource is faith in the invisible God.

## Toward An Answer For Christian Education

Everyone who is to any degree involved in the educational scene is aware that there is a crisis in education. But this is neither new nor surprising. In the post World War II years we have seen perpetual crises in education — not enough classroom space, not enough teachers, not enough money, too many students. I am convinced, however, that the present crisis is of an entirely different nature. Not even the symptoms are the same. Now we are often faced with surplus space, surplus teachers, and too few students. Former crises could be met by a generous application of positive thinking and energetic working — just erect more buildings, train more teachers, raise more money, and thus provide for those "extra" students. But the present crisis obviously cannot be approached from that standpoint. An increased dosage of the same medicine or an extra turn of the same wheel will not suffice in this crisis. For the present crisis is a crisis of purpose.

For years now, students have been sold and oversold on education. Education, they have been told, is the magic key that unlocks the door to success. And success has been defined, implicitly if not explicitly, as the availability of more and more technological gimmicks, as a higher and higher standard of living, as an ever increasing gross national product fed by an ever expanding population. But now the population explosion and the environmental crisis have awakened some of us to something that all of us should have known all along, that is, that the sands of time are fast running out for this definition of success and therefore for this motivation for education. More and more students are not at all sure that they want to be successful according to these standards. Many are sure that they do not want to be! Thus they are asking with a new urgency, "Why bother with education, anyway?" If education is to survive, more importantly, if it is to be worthy of survival, it must find an answer adequate for itself, for its students and for its supporting public.

In seeking an answer, the confessional is as good a starting place as any. The honest educator will have to confess that education, like our society at large, has been materialistically and pragmatically oriented. Even the church related Christian college may well have operated with the assumption, communicated all too clearly to its students, that the educated person is not so much the person better equipped to serve his neighbor as the person better equipped to get the jump on his neighbor in the rough and tumble competition for material success.

One value which Christian education should promote is the discovery of self-

identity. But first a look at the word "education" is in order. Is education the same thing as training, the shaping and molding of particular abilities to perform a particular task? Admittedly, that is a meaning of the word derived by a materialistically and pragmatically oriented culture. But in its historic meaning, education is concerned with the process of drawing forth, of leading out. Education in this sense is very closely related to a word much used by Biblical scholars and students, the word "exegesis." If the concept of education as exegesis is applied, the educated person would not necessarily be a trained person but one for whom the world, in its broadest possible scope — science, literature, history, the arts — has had its meaning, its relationships and its potentialities drawn forth. And because this person is a part of the world, he has come to a better understanding of his own meaning, relationships and potentialities. He has sought an exegesis of the

is rather than as one might prefer it to be.

Education which takes seriously the Christian claims concerning the world as God's world and man as man created in God's image can result in a self-understanding with a significant difference, that is, the discovery of oneself in his relation to God, the world, his own traditions and institutions, and his neighbor. The well-educated person, in this sense, may not be more productive; he may not be a success in the material sense. He will be a better person, and that is enough in itself to make worthwhile the educational endeavor. But there is more.

Education which has promoted this sort of searching scrutiny of man and the world certainly will have uncovered much that is unjust. Having uncovered injustices, it can serve a prophetic role in speaking to them. Secular education has been well aware of its prophetic role. Witness its place in quickening the racial conscience of the nation and in exposing the injustices perpetrated on a naive public by the military-industrial complex. But the prophecy of secular education has been like the voice of an Amos untempered by that of a Hosea. In its stress of justice untempered by love, in its legalism and self-righteousness, it has helped to provoke the counter voices of super-patriotism and "law and order," and so we hear shrill voices of hatred screaming at one another, each in the name of justice, with either knowing little or nothing of love. Christian education should have the courage to follow its secular cousin in exposing injustices wherever they exist, even within its own supporting constituency, for it is doubtful whether education which can do no more than follow the opinions of its own supporters is entitled to either the title "Christian" or "education."

Technical know-how can never take first importance in this sort of educational framework, but neither can it be dismissed as unworthy of the educational task. Combined with Christian self-discovery and the prophetic spirit, it can be used toward a labor of love in areas of human need rather than exploiting humanity and the natural order for purposes of self-aggrandizement — technique serving human need rather than exploiting human greed.

Education which looks inward, not only individually but corporately, to measure what is within, against the Christian claims concerning man and the world; education which speaks outward, prophetically; education which seeks to apply technique in the role of a servant — to move toward these values is to move toward an answer for Christian education.

By Charles Kiker  
Director of Religious Activities  
Campbellsville College

world, and found an exegesis of himself.

This sort of self-discovery could occur in a purely secular setting. While self-understanding is certainly a value, the purely secular self-understanding is not necessarily a virtue. Self-understanding, like technical know-how, may simply give its possessor an advantage over his neighbor. It is in this area that there can be a distinct plus for Christian education. For Christian education can promote a searching scrutiny of the traditions, values and assumptions of one's own culture, as well as of others. While all education that is worthy of the name is concerned with man and the world, distinctly Christian education should be concerned with the world specifically as God's world and with man specifically as man created in God's image. The difference between purely secular education and distinctly Christian education (on whatever campus either should take place) is not a difference of content but of emphasis. The objection may be raised that the content is in fact different, that Christian education considers the spiritual dimension, while secular education is free to ignore it. Admittedly, secular education may deny the claims of the spiritual dimension but, if it is really to be education, it cannot ignore those claims, for the simple reason that the spiritual dimension has had such a great impact on the course of civilization. And the task of education is to look at the world as it

## WESTERN RECORDER

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

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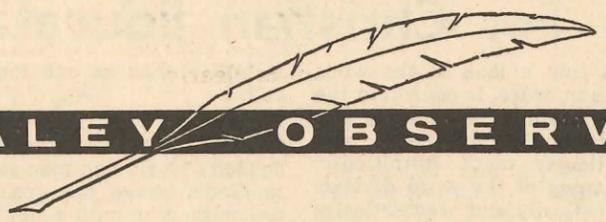
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## Churches Must Work Out Their Own Salvation

In the last two months it's been the privilege of this writer to spend from one to five days in about a dozen churches supplying the pulpit or teaching the Book of Job. Much time has been spent with pastors and considerable time with the laymen of these churches. The concern most often expressed and the question asked with most sincerity is what is the hope for Baptists today and in the days ahead so far as a redemptive ministry is concerned. This was also the main question of those in a seminary class where I was a guest discussion leader recently.

The question is at once disturbing and encouraging. It is disturbing because it would appear we should already have the answers; it is encouraging because it indicates that there is a concern and a searching for more adequate answers than we now have.

Of course there is always the true but too simplistic answer. "Our future as Baptists is as bright as the promises of God." Such an answer takes care of God's part but not our part and the fearful but wonderful truth is God has chosen to work through human instrumentality.

The final though again pious sounding answer to the question is there is but one limitation to what God can do through people called Baptists (or called anything else). This is the self imposed limitation which comes from failing to use prayer and self-denial to allow the living Lord in the person of the Holy Spirit to indwell us and have his complete way with and through us.

But there are more practical considerations and questions to be answered. What about the accepted Southern Baptist denominational program? Do we accept and use without a question every method and suggestion which comes from state or national denominational headquarters? Do we cooperate in every associational activity whether we have found it to be effective or not when conscientiously tried before? What are the consequences in the way of an image or reputation when we fail to "cooperate" with the official program or recommendations? These are some questions which face the most conscientious and faithful pastors and laymen in our churches.

Most of us know the answer to what a church should do but it is not easy to bring ourselves to it. It is with one accord (one purpose in mind) to pray until the Holy Spirit reveals his will and sends us with our assignment to the joyful task of witnessing from the spot where we are all the way to the ends of the earth. Once the Holy Spirit becomes our teacher and enabler then the other answers will fall in place. Doubtlessly we will find much out of Nashville and Middletown of invaluable help in our tasks. At the same time some of it will be passed up by us but could be useful to another congregation of God's saints in another situation. Some of the denominational suggestions will prove useless everywhere and these should perish and some of them will prove useful everywhere and should be employed enthusiastically.

Our hope as Baptists in addition to the Lord is the human leadership in local churches with sensitivity to the leading of the Holy Spirit and the courage to follow that leading. To take out of its strict context a passage from Paul which is applicable to churches or to individuals, good advice is this, "... work out your own salvation with fear and trembling; for God is at work in you, both to will and to work for his good pleasure." (Philippians 2:12-13)

Our hope for continuing renewal and reformation lies not in our denominational structure: associational, state or national. It never has. Witness the Reformation with Luther, Calvin, Zwingli. Remember the rebirth among Baptists through Carey, Judson and Rice of concern for witnessing to all people of all nations.

Is this strange talk or treason for a denominational editor? It may sound so but it's really not. Ask most denominational workers on all levels what they believe about this matter and see if it's not about the same as has been said above. So forget about the stigma of being branded a non-cooperating, non-conforming or semi-independent Baptist or Baptist church and get on with working out your own salvation.

## Do Homosexuals Need A Church Of Their Own?

Those who are not shock resistant don't belong in the world today. This applies to the world of religion as well as to other areas of contemporary life. Any doubt about this was removed by the recent announcement that a Gay church is being planned for Louisville and the first services are scheduled for the first Sunday in June. For those not familiar with current phraseology, gay means homosexual.

It may be surprising news to some that there is a group known as the Universal Fellowship of Metropolitan Community Churches which began four years ago and already has congregations in 23 cities including such places as Los Angeles, Chicago, Dallas and Miami. At least this is the claim of Troy Perry, a professed homosexual and the founder of the so-called denomination. Perry is pastor of the Los Angeles Metropolitan Community Church and recently visited Louisville to announce plans for beginning a congregation of homosexuals and their sympathizers here.

The first reaction of all except homosexuals and their defenders to such an announcement is dismay and total rejection. To an ordinary person homosexuality is totally offensive and the idea of a church for homosexuals is ridiculous. But there is surely a more redemptive attitude when we pause to reflect upon what would be our Lord's attitude and thus should be ours.

The key consideration is the attitude of the homosexual. It is obvious the idea of a church and denomination for homosexuals is an attempt to make this abnormality acceptable and respectable in modern society. This simply cannot be if we accept the Biblical teaching both in the Old and the New Testaments. While we must not reject the person no matter

what may be his sin or sickness, we cannot condone his behavior which is clearly contrary to nature and the will of God.

On the other hand we should welcome into our congregations all sinners who are willing to repent and turn to Jesus Christ for redemption. This includes homosexuals as well as others whose sin is not sexual deviation but is equally wrong in God's sight. More than merely welcoming such persons into our fellowship, we should help them find the best medical and professional help available in overcoming this or any other physical, irrational or spiritual problem.

If the homosexuals in the Louisville area are determined to have their own church, they surely have that right. Our freedom to worship as we choose must be extended to all others no matter how wrong we might think they are. The only exception to the granting of such freedom is when the form of worship might endanger human life such as may be the case in snake handling services.

But ideally there is no place for separate churches for the gay and the non-gay. The church is for all sinners saved by the grace of God, whatever their sins might be. To want churches of their own to make their way of life respectable is an additional sign of the depravity of homosexuals. For a homosexual who is willing to be helped from his predicament to feel unwelcome and unwanted in our congregations is a sign of our Pharisaical spirit. There is not much to choose between a self-justifying homosexual and a self-righteous church member. Both need personal repentance and the forgiveness of God in Jesus Christ. This is the pathway to a truly gay experience whatever church we attend.

## BAPTIST FORUM



### THE FIELD IS RIPE

Dear Editor:

Nebraska Southern Baptist work needs the help of Baptists in your state.

Southern Baptists have 29 churches in Nebraska. At least six of the smaller churches would be pastorless except for dedicated pastors with secular employment.

At least 15 more towns appear ripe for future SBC churches. However, no new funds are available for pastors.

Church growth in Nebraska will depend on increased volunteer pastoral personnel. Jobs are here for teachers, factory workers, construction workers, farm workers and secretaries.

Nebraska needs: (1) Baptist laymen

to begin new or undergird small missions; (2) Pastors and religious education workers who are retired; (3) Pastors who will assume secular jobs.

If God leads you to respond, our office (Area Missionary, 9353 Corby Street, Omaha, Nebraska 68134) will assist you in locating a church situation and a secular job.

Omaha, Nebraska C. Burt Potter

### NATIONAL DAY OF PRAYER

Dear Editor:

The National League of Families of American Prisoners and Missing in Southeast Asia is undertaking a project on behalf of our loved ones held cap-

tive in Southeast Asia. The project is a National Day of Prayer on March 26, 1972, in conjunction with a National Week of Concern, March 26 to April 1, 1972.

Our objectives are strictly humanitarian in nature and without any political overtones. We take no stand on the war. Our concern is for the fate of our men and their families.

The National League of Families is confined to members of families of United States servicemen and civilians who are prisoners of war, missing in action or believed to be prisoners in Southeast Asia. We are non-profit and non-partisan; as our objectives are to obtain a complete accounting for all captured and missing Americans in SEA, to secure humane treatment for POW's as outlined by the Geneva Convention and to stimulate world concern for the plight of our men.

General humanitarian standards have

(Continued on page 14)

## Morgan New Annuity Board President

Trustees of the Southern Baptist Convention's Annuity Board have elected a new chief executive officer and approved a restudy of the basic retirement plan for SBC pastors and denominational employees.

Darold H. Morgan, who has served as senior vice president and assistant to the president for the past year, will assume the presidency March 1. He will succeed R. Alton Reed, who retires after 19 years with the Dallas-based agency.

Reed, who has been chief executive officer since 1955, was honored at an appreciation dinner attended by more than 500 persons. They included trustees, staff personnel of the Annuity Board, SBC leaders from across the nation and other friends.

Morgan, 47 year old native of Coffeyville, Kansas, has been a pastor for all but the past year, which he spent working with Reed in the Annuity Board's executive office.



Morgan

The new Annuity Board president graduated from Hardin-Simmons University, Abilene, Texas, and earned the master and doctor of theology degrees at Southwestern Baptist Theological Seminary, Fort Worth.

His most recent pastorate, covering five years, was at Cliff Temple Baptist Church in Dallas. Before that, Morgan served Hunter Street Baptist Church, Birmingham, for four years. His other pastorates were all in Texas.

He has been a member of the SBC Christian Life Commission and was chairman of the Annuity Board when called to the executive staff.

Morgan served a term as vice president of the Baptist General Convention of Texas and was a member of the convention's executive board. In Alabama he was a trustee of Judson College (Baptist) at Marion. He was also a trustee of Hardin-Simmons.

His wife, Elizabeth Lucile, comes from Carbondale, Illinois, and is the daughter of the late George L. Johnson, an Illinois Baptist leader.

A seven-member committee was appointed to restudy benefits offered in Plan A — the basic retirement plan offered by the Annuity Board. Chairman of the committee, which will report to the next fall meeting of the board, will be Ned P. King, Dallas insurance firm executive.

Other members of the committee will

be pastors and laymen from throughout the Southern Baptist Convention.

The restudy of Plan A follows a pattern. Every three or four years, it is thoroughly reevaluated to determine its timeliness and to decide whether it is keeping pace with current trends, Morgan said.

Funds held in trust for those contributing to retirement plans reached a record \$292,705,482 as of December 31, 1971. At the end of 1970, the amount was \$249,510,412. This was the sharpest gain in at least five years, according to Morgan.

Investment income in 1971 totaled \$16,078,265, up from \$10,617,731 the year before. The net gain between 1969 and 1970 was only about \$250,000.

A revised accounting method caused \$4.3 million of the \$5.5 million increase. The remaining \$1.2 million resulted from high investment yields, Morgan reported.

Benefits paid out jumped from \$8.2 million in 1970 to \$9.8 million last year, also the sharpest gain from one year to the next in the last five years. The "13th check" bonus payments to annuitants distributed twice in 1971, at higher levels than before, brought about a major part of increased payments.

More annuitants than ever before — 7,474 — now receive benefits. Because retirement plans have improved over the years, each new annuitant is, on the average, getting a larger monthly payment.

There were 6,847 annuitants receiving benefits at the end of 1970. The number of ministers and widows of ministers on the relief roll declined again, continuing a long-standing trend. Five years ago, they numbered 528; at the end of 1971, they were down to 413.

Relief payments to them totaled \$164,186. Relief funds come through the Southern Baptist financial plan, the Cooperative Program. Relief funds comprise the only monies received by the Annuity Board from the Cooperative Program.

A record \$24,927,965 was deposited in their retirement credits by planholders themselves and by Baptist churches and agencies contributing to their accounts.

Five hundred new churches took out retirement plans for someone on their staff during 1971, compared with 450 the previous year.

A total of 1,503 persons joined the basic retirement plan during 1971, compared with 1,307 in 1970.

The board reelected Donald E. Bowles, Dallas insurance executive, as chairman. (BP)



### Appreciation for our great

Did you read my column last week asking for help in locating descendants and pictures of the former state Baptist secretaries of our convention? I hope you will go back and get it again — and help us with even the smallest bit of information about any or all of these great leaders of the past.

The greatness of a people is measured in many ways but one who does not have appreciation of his past heritage and those leaders who have served to preserve and enhance it can hardly be considered great himself. One of the good signs that Kentucky Baptists are a great people is that she, through the Kentucky Baptist Historical Commission and Society, is trying to preserve the heritage and to perpetuate the memory and the "image" of her state secretaries through the "portrait program" which has been underway for the past three years.

When a portrait has been prepared, it is framed, a brass plate is attached, a monograph is prepared, and the presentation is made at the meeting of the Executive Board. All known descendants are invited to be present for the unveiling. Those already presented have brought much joy to us all. Many of the descendants have been located, some came to the presentations and all received the clippings and stories of their forbear's honoring. Congratulations, Kentucky Baptists. Mankind has a way of waiting until a man dies before they make him a "saint" or otherwise recognize his true worth and seek to keep alive his memory. So it has been with those of the past in Kentucky Baptist life.

So, help us. Send us the information and the pictures.

### Did you have Christian Education Day?

Sunday, February 20 was Christian Education Day in the churches of the Southern Baptist Convention. I am sure that hundreds of pastors preached and many churches had other kinds of recognition of the tremendous role that Baptist colleges, seminaries and schools play in the life of our churches and denomination. "Missions and Education" have been the primary thrusts of people called Baptists from the beginning. No time for a change — except more so!

If you did not observe it, then do it now — or next month!

—Harold Sanders

WESTERN RECORDER

## Congress Approves Aid To Elderly, Funds Available For Church Programs

Congress has passed legislation to grant funds to churches and other non-profit institutions, along with public agencies, to help them to meet the nutrition and social needs of elderly persons.

The vote approving the measure in the House of Representatives was 350 to 23. The Senate passed the bill unanimously some time ago.

The bill now goes to the President for his signature, which is sure to come since he has placed the nutrition needs of elderly poor persons on the list of domestic priorities.

Under the provisions of the bill, the government will pay up to 90 percent of the cost of the purchase, preparation and delivery of meals to persons over 60.

The program is primarily for the poor but others will be able to participate according to their ability to pay. In awarding the grants, which will be handled by a state agency, priority will be given to projects operated by and serving the needs of "minority, Indian and limited English-speaking" persons.

The bill lists the following criteria for the participants who must be aged 60 or over: (1) they cannot afford to eat adequately; (2) they lack the skills

to select and prepare well-balanced meals; (3) they have limited mobility; or (4) they have feelings of rejection or loneliness which obliterate intention to prepare and eat their meals alone.

In order to be eligible, churches and others interested in the program must provide at least one hot meal a day for five or more days a week. Additional meals, hot or cold, may be included in the government sponsored projects.

Also, the project must provide a setting conducive to expanding the nutrition project and to include "recreational activities, informational, health and welfare counseling and referral services, where such services are not otherwise available."

The new legislation, which amends the Older Americans Act of 1965, calls for spending up to \$250 million over the next two years.

In speaking for the bill in the House of Representatives, Representative Carl Perkins (Democrat, Kentucky) said that the aged, more than any other population group in the United States, cannot afford proper nutrition because as many as 30 percent of them live in poverty, some on incomes of less than \$30 a week. (BP)



**FORMER PASTOR HONORED** — First Baptist Church of Eddyville held a special appreciation service for its former pastor, R. G. Shelton. Before going as associational missionary for Green Valley Association, Shelton was pastor of the Eddyville church for 13 years, 1958-1971. A bronze plaque was placed in the church vestibule in his honor and a second plaque, shown above, was presented Shelton for display in his office. Participating in the service were Shelton's father, C. F. Shelton, a retired Baptist pastor; and a brother, T. Hicks Shelton, director of evangelism for the KBC.

## 'Chapel Of The Astronauts' Wins Final Approval Of U.S. Congress

Both houses of Congress have agreed on the details of a bill to convey a parcel of land at Cape Kennedy, Florida, to build the Chapel of the Astronauts.

The chapel will be a memorial to all astronauts, especially those who have died in space efforts. The interfaith worship center, sponsored by a group of Florida business and professional men, will be built by nongovernmental resources and by nongovernmental people.

The report of the House Subcommittee on Science and Astronautics described the proposed building as "an interfaith worship space for the cor-

porate community . . . (to) fulfill the deep need of individual meditation, which often characterizes these men who are lone adventurers.

"The interior of the chapel will reflect the confrontation of the human and the divine, the intersection of time and eternity. This must be unquestionably evident to all who enter," the report stated.

Further, the subcommittee said in reporting the bill for action, the chapel "will serve as a symbol of man's strength and determination, his search for worlds beyond the stars, and of the deep and lasting relationship of all men with God." (BP)

## Vacation Bible School Clinics

FBC, Madisonville

February 29

Gardenside Church

Lexington, March 2

FEBRUARY 26, 1972

## Duke K. McCall — A Wise, Involved Leader

*Editor's Note: This is the fourth in a series of articles on the chief executives of Kentucky's Baptist educational institutions. This week, the spotlight is on Duke K. McCall, president of The Southern Baptist Theological Seminary in Louisville. Although it is related more closely to the Southern Baptist Convention than the colleges of the state convention, it has had a decisive impact on Kentucky Baptist life in the years since 1877 when it moved to Louisville from South Carolina.*

The opportunity of conducting a personal interview with the president of Southern Baptist Theological Seminary was an appealing offer to this first year student. I had heard of Duke McCall long before beginning my own seminary pilgrimage.

At age 25 McCall had become pastor of Louisville's historic Broadway Baptist Church, leading it from a period of decline into a new role as a growing, effective congregation. A few years later he took on another position that was usually reserved for older men, as president of the New Orleans Baptist Seminary. In 1951, after five years as the youngest executive secretary of the Southern Baptist Convention's Executive Committee, he came to his present job in Louisville, at age 36 the youngest man ever to serve as head of the 112 year old institution.

Aware of that impressive background, I could not help but be in awe of the man as he greeted me at the door of the President's Home. But his warm personality immediately put me at ease and we got on with the interview. There were several questions that I was anxious to ask.

"Dr. McCall, you have held so many responsible positions at such an early age. Did you ever feel that you reached your peak too soon? Would you change the timing in any way?"

"I never thought of it in that way. However, I can look back now and see different ways to approach my present situation. At one time I was offered a position at the seminary as professor of Old Testament. If I had known at that time that I would some day be president, I would have taken that opportunity to gain the experience in the teaching field. My greatest frustration has been in not being able to teach. But my administrative responsibilities keep me from having time to adequately prepare for classes."

I was interested in knowing how the president viewed his job. When an

evaluation team came to the seminary last year, he was asked about his purpose. "My purpose is to change the world," McCall answered. "I see the quality of Baptist ministry being forged at Southern Seminary and the resultant effect felt around the world."

"I see other people getting bored with their jobs when they have over-run their goals and that's the time to get out! But I haven't reached that point and I don't think I ever will. It becomes necessary to constantly change what I am doing each year as the structures within the institution change. I try from time to time to become a different kind of president, changing my style of operation."

McCall finds the presidency exciting and stimulating. "The tensions, frustration and elements of conflict are not

By William T. Neal  
News Director, Southern Seminary

pleasant in themselves, but that accompanies any responsibility. The truth is that if I could afford it, I'd pay the seminary to let me have the job."

"It is inspiring to see what happens to our students while they are in seminary and how they are used in various ministries after they leave. My greatest satisfaction is in being a part of the 'community spirit' that always remains within our alumni, even though I can't be as direct an influence upon their lives as can the faculty members."



McCall relaxes during interview.

The president had earlier that day entertained the Student Senate for lunch, another opportunity to relate with the students on a personal level. Unfortunately he doesn't have as much time for this as he might wish. "Whereas the faculty can often control their own time, other people determine my schedule more than I do. But I have grown accustomed to the last minute demands upon my time."

McCall is proud of the seminary faculty as well as the student body. He sees them as "the greatest faculty in the history of the seminary — dedicated, capable men. They certainly don't feel threatened," he noted. "Any one of them could be dismissed and find himself better off, at least in terms of being able to get a better paying job."

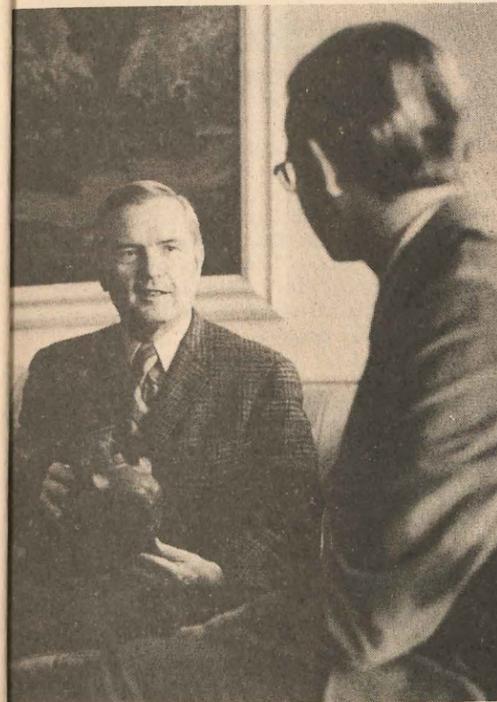
Although he is best known as an administrator, McCall is an excellent writer and speaker. He considers himself a preacher at heart and recalled memories of a great preacher-pastor who influenced him. "John Buchanan, who was for many years pastor of Southside Baptist Church in Birmingham, exemplified for me the ideal denominational leader. He moved with integrity and he often ventured with courage into situations which weren't necessarily expedient."

"Does it bother you when someone falls asleep during your sermon?" I asked.

"Well, I have no room to complain. I was listening to a sermon I had taped for use on *The Baptist Hour* and fell asleep myself. Ironically, that same sermon was picked to appear in a volume titled *Best Sermons of The Year*."

About this time, his "preacher instinct" came out and McCall began a discourse on prophets. "A true prophet is one who doesn't try to stay on the bandwagon. He sees something that must happen and says 'follow me.' We have more prophets today than most people realize. The trouble is that we want them to look like John the Baptist or Isaiah rather than like people of our own times. Society makes heroes of some and martyrs out of others. A prophet doesn't consider the outcome, only what he thinks is right."

I was ready to close the interview because I knew McCall was supposed to join his wife on an errand to pick out a birthday present for their youngest son, Michael, a senior at Washington and Lee University. Mrs. McCall must have sent Socrates, the family dog, into the room as a reminder. Our talk then turned to the McCall boys.



ANTIQUES — McCall shows Neal an artifact purchased by Mrs. McCall in Peru. It was after purchase that they learned the object was 1,000 years old and considered a prize collectors item.

"Mike is considering coming back to Louisville next year to enter the University of Louisville Medical School," he noted.

Two of the brothers, Doug and John Richard, have made Louisville their home. Doug, a dentist, and John Richard, a lawyer, are both actively involved in local churches. Duke, Jr., who is also a lawyer and Doug's twin, is a deacon in the First Baptist Church of Greenville, South Carolina, birthplace of Southern Seminary.

McCall continued, "Louisville is home for me. I was a student at the seminary, was pastor to a church here, reared my family in this city, and in this city I'm making a further commitment to my alma mater as her president."

As I stood to leave, McCall offered this advice which he gives to all seminary students: "Get to know individuals at the seminary — faculty and students. I don't worry about a student's getting the academics. The system forces him to do that. But I find that the character and ideals of your ministry are fashioned from involvement with the rest of the seminary community. People are what ministry itself is all about."

These were wise words from a man who has known intense involvement in people to people causes throughout his life. I came away that afternoon a little richer from a personal encounter with the man, Duke McCall.

## Summer Youth Program Helps Released

A summer youth program kit has been prepared by the church administration department of the Southern Baptist Sunday School Board.

The kit has been designed to help churches conduct a summer youth program through the help of a youth worker.

College and seminary students may be used as summer youth leaders to help the church plan a program as well as to gain experience in church work.

Two manuals are included in the kit, "Pastor's Manual" and a "Summer Youth Worker's Manual." Also two identical posters displaying the theme for the summer youth program, "Come to Life!" are included in the kit.

The "Pastor's Manual" is designed to help pastors find, train and lead a summer youth worker in developing a summer program.

Practical steps for a 10-week summer program are given in the manual. Orientation and training of the summer youth worker aimed at helping the worker to know the uniqueness of the local church is included in the manual. Working through existing church organizations and training for the unique responsibilities of the summer are also included.

A calendar of activities for the summer will be suggested with alternatives for different size and location of churches.

"Come to Life!" will be the summer theme. Activities in the "Summer Youth Worker's Manual" include Bible study, mission action projects, music activities and witnessing and caring opportunities.

The kit will be available in Baptist Book Stores beginning March 15, 1972.

## Confusion Evident About VBS Kits

According to a report from the Baptist Book Store in Louisville, a misunderstanding has developed concerning "The VBS Church Series Advance Planning Kit, 1972," and the VBS Mission Series Advance Planning Kit.

State Sunday School worker Mrs. Betty Allnatt, who conferred with the Book Store staff, pointed out that a news story carried in the February 5, 1972, issue of *Western Recorder*, announced the availability of the materials. The story stated that each kit contained "an envelope of selected free samples of Broadman Press VBS promotional items."

"Evidently," Mrs. Allnatt said, "some have taken this to mean that the kits are free. They are not. The church series kit cost \$33.99. The mission series costs \$12.99.

"Each kit contains a copy of the VBS material appropriate to the type school one wishes to have," she continued, "along with some free material."

Order forms for the kits will be distributed at the state Vacation Bible School Clinics to be conducted at First Baptist Church, Madisonville, February 29, and at Gardenside church, Lexington, March 2.

## Lincoln Awards Presented By TV Comm.

Robert M. Walsh, production manager at KABC radio, Los Angeles, received the top honor in the third annual Abe Lincoln Awards competition sponsored by the Southern Baptist Radio and Television Commission.

Christian movie star Dale Evans Rogers and ABC News president Elmer W. Lower were among others honored for "outstanding contributions to the quality of life in America, both as individual citizens and as representatives of the broadcasting industry."

Lower, in accepting the distinguished communications medal which cited him for "insistence on excellence, truth and honesty" in news gathering and dissemination, warned the audience that freedom of the press is under attack in the United States.

Lower said the attack on freedom of the press was coming in the form of secrecy and efforts by government and other agencies to limit access to the news, through harassment of news gatherers, through subpoenas served on newsmen and through the power of licensing.

Mrs. Rogers, author of 10 books, was cited for "Christian communications in her life and entertainment career" and "service to the homeless and orphaned children of the world."

Walsh's award specifically cited his work in producing radio news documentaries which run continuously for 24 hour periods and for providing in-depth information on current issues of concern to the local audience. (BP)

## National Baptist Leader Calls For Racial Bridge Building

The executive director of the Sunday School Publishing Board for the National Baptist Convention U.S.A., Inc., called for positive bridge building in race relations during an address at the Southern Baptist Sunday School Board in Nashville, Tennessee.

"We are inherently afflicted with prejudice," said D. C. Washington, speaking to employees of the Southern Baptist agency during a chapel service. "We are guilty of pre-judging and forming opinions, usually absent of the facts," Washington said.

Calling for a positive, educational approach, he said: "Our last remaining stroke is to close the 'ignorance gap.' As long as we balk at truth, balk at justice, balk at fairplay and nurse prejudice, we create our own formula for failure.

"The church has played it cool. It has been a grandstand spectator, not a player on the team. The church has been an echo, not a voice. The church fathers have been afraid of the danger zones, slaves to traditions as well as current environments," he charged.

"With all her light she has been intellectually and spiritually immature. Nursing ignorance, for most of our fears are the creation of ignorance, we have known that ignorance is more costly than education," he added.

Citing the absolute necessity for a positive educational bridge in race relations, he declared, "Ignorance gives a sort of eternity to prejudice. It is the extension ladder of error."

Giving an overview of the contemporary situation, Washington said, "We traffic in negatives and our acts are based on the color of the skin, all of which have resulted in our running from shadows, running from non-existent evils."

Answering the question, "Why does the Negro react as he does today?,"

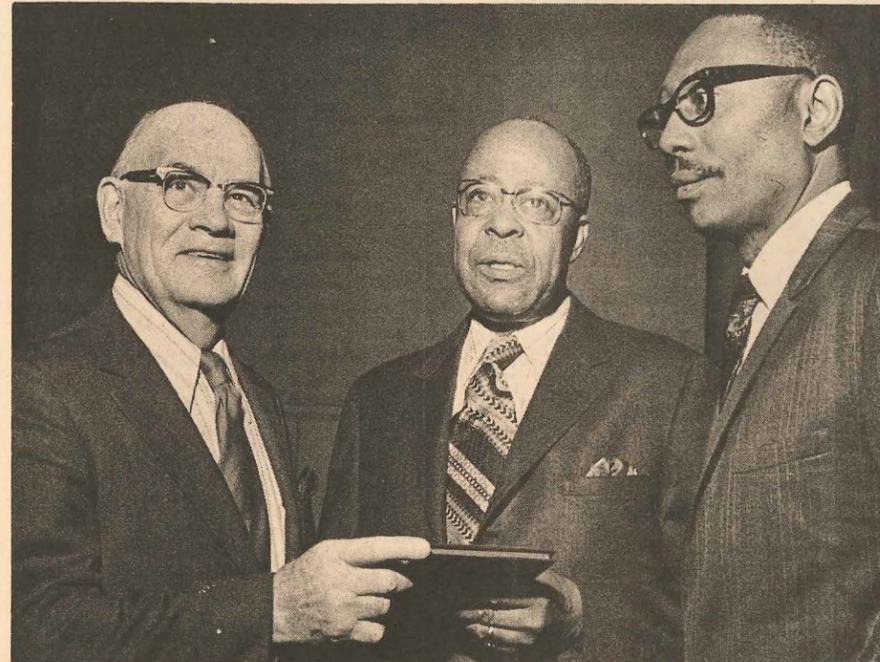
Washington listed the media's derogatory statements about Negroes, the opposition of the power structure in eating establishments, courts of law, school and housing that have forced into the Negro "a long history of built-in bitterness and he is dipped and dyed in mistrust."

Washington related the positive attitudes of many Negro people toward racial bridge building.

"Negroes have long known and are

anxious to make known that people can respect each other. They can work together without black rubbing off. They know that brain can be found in black heads and dumbness in white heads," he said.

"All of us are discovering that behavior is a mirror that reflects the image of any man. The sum of behavior is for one to retain his own dignity without intruding upon the liberties of others," he said. (BP)



**POSITIVE APPROACH** — A positive approach to race relations is discussed by James L. Sullivan (left), executive secretary-treasurer of the Southern Baptist Sunday School Board; D. C. Washington (center), executive director, Sunday School Publishing Board, National Baptist Convention USA, Inc.; and E. W. Roberson, employee of the Southern Baptist Sunday School Board and Washington's pastor, following an address by Washington to BSSB employees in Nashville.

## AU Proposes Religious Liberty Plank For Party Platforms

The 24th National Conference on Church and State, sponsored by Americans United for Separation of Church and State, meeting in Boston, February 7 through 9, urged both the Republican and Democratic Parties to include religious liberty planks in their national platforms for the 1972 Presidential election. The texts of the proposed planks follow:

### Republican party

WHEREAS there is a definite movement throughout the nation to subsidize sectarian schools with public funds, and to pass a so-called "prayer amendment";

AND WHEREAS such developments would violate the nation's long-standing

tradition of separation of church and state;

AND WHEREAS the Republican Party has always respected the nation's constitutional provisions;

BE IT THEREFORE RESOLVED by this Convention that we oppose any form of tax support, whether directly or indirectly, for sectarian schools and any attempt to change or erode the liberties presently guaranteed in the religion clause of the First Amendment.

### Democratic party

WHEREAS there have been recent attempts in the Congress to pass a government prayer amendment authorizing

nondenominational or voluntary prayers in public schools;

AND WHEREAS such an amendment would jeopardize the religious liberty protections currently embodied in the First Amendment;

AND WHEREAS the Democratic Party has always adhered to a strict doctrine of the separation of church and state as set forth in the Bill of Rights and the writings of Thomas Jefferson and James Madison;

BE IT RESOLVED that we oppose any constitutional amendment which trespasses upon our present First Amendment, and also any public subsidies, whether directly or indirectly, to sectarian schools.

As a church member, I am committed to the support of the Cooperative Program through my church. As executive secretary-treasurer of the Sunday School Board, I am committed to the support of the Cooperative Program through the financial resources of the board.

From the time of its foundation in 1891, the Sunday School Board has made financial contributions to denominational causes. It has never requested nor required financial subsidy from the mission gifts of the denomination.

Today, the operating budget of the Executive Committee of the Southern Baptist Convention is largely funded by allocations from earnings of the Sunday School Board.

Today, about a million dollars annually is allocated to state conventions

**the Cooperative Program and ...**  
The Sunday School Board

By James L. Sullivan  
Executive Secretary-Treasurer  
Baptist Sunday School Board

from Sunday School Board earnings to assist the states in carrying on their Bible teaching and membership training responsibilities.

Today, regular opportunities are given in Sunday School Board publications for interpretation of the Cooperative Program and encouragement in Christian stewardship.

The Sunday School Board is unlike other Southern Baptist agencies in that it receives no funds from the Cooperative Program. It is like the other agencies in its high regard of the Cooperative Program. This regard is shown through the spoken and written word, and through the hundreds of thousands of Cooperative Program dollars that are freed for mission work because of the allocations by the Sunday School Board to state conventions and the Southern Baptist Convention.

## HMB Appoints Workers

The Southern Baptist Home Mission Board appointed two couples as career missionaries, both to work in associational missions in the western part of the country.

Appointed as associational service missionaries were Harold and Aletha Field to serve in Montana, and Wayne and Wilma Eurich to California.

Currently, more than 2,300 missionaries are serving throughout the nation under the SBC Home Mission Board.

Field, a native of Wheeler, Texas, was appointed superintendent of missions in Bozeman, Montana. He is a graduate of Baylor University, Waco, Texas, and Southwestern Baptist Theological Seminary, Fort Worth.

Mrs. Field, a native of Tennessee, is a graduate of Carson-Newman College, Jefferson City, Tennessee, and Southwestern Seminary.

Also appointed as a superintendent of missions, Eurich and his wife will work in the San Diego, California, area. He is a native of Friend, Nebraska; and she is from Yacolt, Washington.



**HONORED** — Retiring South District missionary C. R. Hill was honored on January 10 at a special service held at Lexington Avenue Baptist Church in Danville. Above, host pastor Austin Roberts presents Mr. and Mrs. Hill with a gift. Hill has served the association since 1954. Prior to that time he was pastor of several churches in western Kentucky and also served as a hospital chaplain.



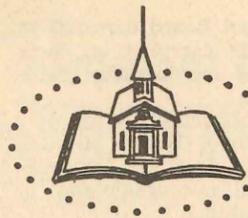
**GIFTS FROM HOME** — Missionaries Charles and Betty Sands and their children, left to right, Kimmie, Wendy and Church, unpack one of seven boxes sent to them in Seoul, Korea, this past Christmas by their "home" church, Fifth Avenue Baptist Church in St. Petersburg, Florida. The missionary family lost all their possessions and their home to fire shortly after arrival in Korea in January, 1971.

## Pastor's Institute Set

The third annual Pastors' Institute will be held at Georgetown College August 7-11.

Joe O. Lewis, associate professor of religion at the college, is director.

Lecturers include: William Pinson, associate professor of Christian ethics at Southwestern Baptist Theological Seminary, Fort Worth, Texas; Wallace Fisher, pastor of Trinity Lutheran Church, Lancaster, Pennsylvania; William Benfield, senior minister, First Presbyterian Church, Charleston, West Virginia; and Walter Harrelson, professor of Old Testament and dean of the Vanderbilt Divinity School.



# SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons For March 5, 1972)



## LIFE AND WORK SERIES

### Watch Therefore

In the precincts of the temple Christ had taught the teachable, rebuked the selfish, denounced the hypocrites and healed the afflicted. Having concluded His ministry there, He left the temple, never to enter it again.

Luke 21:5-7

As Christ and His disciples left the temple to go to the Mount of Olives, one of the disciples, who was impressed greatly with the grandeur and beauty of the enormous stones in the gorgeous structure, proudly called His attention to the magnificent temple. Together they gazed upon a spectacle of such surpassing splendor and beauty that it was considered to be one of the wonders of the world, but all of its magnificence did not impress Christ in the least. He simply repeated His prediction that it would not be long until this majestic edifice would be leveled to the ground by the Roman armies.

Unable to grasp the full significance of His prediction, it is not surprising that the disciples had a strong desire to know when an event of such proportions was going to occur. In answering them Christ did not specify the exact date of the impending catastrophe but He did caution them not to waste their thoughts, time and energies in seeking signs. Likely His reply did not satisfy their curiosity but it did help immensely in their preparation for the trials to which they were to be subjected in the future. The prophecy of our Lord concerning the destruction of Jerusalem was fulfilled in 70 A.D. under Titus.

Luke 21:12-19

In His Olivet discourse Christ described some of the conditions that would prevail and some of the events that would transpire in this world during the interval between His departure therefrom and His return to this earth. In the era preceding the return of Christ and the end of the age there will be increasing lawlessness, wars and rumors of wars, increasing knowledge, craze for pleasure, confusion in the industrial realm, financial insolvency, famines and pestilences, false teaching, apostasy from the faith, religious indifference and unconcern, disobedience to parents and degeneracy of life.

Verses 12 to 19 apply to the persecu-

tion which Christ said would take place before the fall of Jerusalem and also prior to the personal return of our Lord. He was striving to prepare His followers for the persecution which would inevitably befall them. He sought to encourage them and to allay their fears by assuring them that when they were arraigned in court for being loyal followers of Him that He would enable them to give an effective testimony. It is good to know that Christ never forsakes those who are loyal to Him but that He always enables them to endure the persecution which is administered to them because of their relationship to Him.

Luke 21:34-36

These verses constitute a strong appeal to Christians to subtract from their lives such sins as surfeiting, which means the nausea that follows excessive eating and drinking, drunkenness and the anxieties or cares of life. Living for the satisfaction of the fleshly appetites and for pleasure seems to be the outstanding characteristic of this materialistic age in which we live. In view of our Lord's sure return, there

## INTERNATIONAL SERIES

### The Foundation Of The Church

It is important that we acquire a better understanding of the origin, nature and purpose of the church, and then become more deeply involved in the accomplishment of its mission.

Matthew 16:13-20

Fully aware of the increasing opposition to Him, our Lord took His disciples and went into the coasts of Caesarea Philippi. There, away from the multitudes that usually thronged Him, and away from His enemies who sought to destroy His influence, He had a choice opportunity to instruct His disciples. While doing so, He asked His disciples whom they had heard others say that He was. He was not seeking this information for Himself, because He knew all things, but He asked the

is a great need for the believer in Christ to be on guard against self-gratification.

We are strongly urged to avoid the evils of intemperance. Indulgence in strong drink gives one a wrong estimate of values, blurs the vision, dulls the sensibilities, sears the conscience, deadens the will and makes it very difficult for him to respond properly to the highest and noblest things in life. Every child of God should practice total abstinence for his own welfare, for the sake of his influence over others and for the sake of his Saviour.

Watchfulness and prayer will greatly increase our spirituality, usefulness and effectiveness. Prayer is the crowning protection against the evils of this age. When we are beset with evil on every hand, persistent praying will bring the strength which we shall need to live the victorious and useful Christian life. The glorious hope of Christ's return, which is the world's greatest future event, is a great stimulus to victorious living and to effective Christian service. As we await His coming, let us be faithful in our witnessing for Him.

question in order to get them to give the subject more serious consideration and to come to the correct conclusion.

Christ's question was answered promptly and the answer revealed that the people had a variety of opinions about Him. Some thought He was John the Baptist, reminding them of their obligations to God; others were of the opinion that He was Elijah, calling upon them to live righteous lives; still others thought He was Jeremiah, advocating a genuine revival; and numerous others declared Him to be one of the prophets. In reality the people did not know Him. It is not enough for men to acknowledge that Christ was an extraordinary individual, a perfect example, a great teacher, a moral lead-

er and a courageous martyr, but only a man. How tragic that many failed to recognize Him as the Son of God!

Christ asked His intimate friends a very personal question, "Whom say ye that I am?" With his usual impetuosity, Peter, the spokesman for all the disciples, answered: "Thou art the Christ, the Son of the living God." So pleased was our Lord with Peter's splendid confession that He commended him highly. He hastened to tell Peter that it was not due to any human wisdom that he had reached that conclusion but that it had been revealed to him by the Father. The glorious truth of the deity of Christ is a divine revelation and not a human discovery.

In announcing His purpose Christ said: "Thou art Peter (Petros — literally, 'a pebble' or a 'little rock'), and upon this Rock (Petra — literally, 'a fixed rock' or 'a ledge rock') I will build my church." So, this Rock, upon which Christ promised to build His church, is Himself, the Son of the living God. The carrying out of His purpose in this regard through the centuries constitutes the clearest possible proof of the deity of Christ. Only God could speak thus and then bring it to pass. As a foundation Christ is solid, safe, secure and eternal. Of Him the Bible states: "Jesus Christ the same yesterday, and today, and forever."

Christ said, "I will give unto thee the keys of the kingdom of heaven." Keys are for locking or unlocking doors. The "keys of the kingdom of heaven" are the gospel of Christ which He committed to His churches. If they refuse to disseminate the gospel, there is not any other way whereby people can learn how to be saved. If the Lord's churches proclaim the gospel of Christ as He has commanded them, people will hear it and many will believe on Christ and be saved. The proclamation of His gospel is a glorious opportunity and a tremendous responsibility which our Lord has afforded His people in His churches. Any church that refuses to proclaim the gospel of Christ forfeits its reason for continued existence.

Ephesians 2:19-22

As Christians, we should be grateful for the wonderful change which has been wrought in us. Before we were saved, we were without Christ and without hope. Due to the atoning sacrifice of Christ on the cross, we have been saved and are now able to approach God and to enjoy a wonderful fellowship with Him. As saints, we are set apart and dedicated to God. As members of God's family, we are the center of His interest, love and concern. In addition to the superb fellowship which we have with God, it is truly wonderful to have fellowship with those who have become members of God's family and to remember them when we pray unto our heavenly Father.

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# THE WORLD OF BOOKS

*Sermons on Unfamiliar Texts* by Dinsdale T. Young; Baker Book House, copyright 1970.

Using less familiar portions of God's written word, the author proves the helpfulness for daily life of all Scripture. Young has included twenty of his unusual sermons in this volume.

*The Zondervan Pastor's Annual 1972* by T. T. Crabtree; Zondervan Publishing House, copyright 1971.

This book contains a full year of helps for: Sunday morning and evening services with outlines and illustrations; ideas and material for mid-week meetings; special days and occasions; hymn selections; and basic pastoral ministry assistance.

*One Way To Change The World*, by Leighton Ford; Harper and Row Publishers, copyright 1970.

This book attempts to bring evangelical Christianity to bear on human suffering. It reaffirms the fundamental belief that Christ came to change men and that the change will extend from man to the order of society unto all parts of the earth.

*Letters to Jody*, by Thomas D. Parks; Tyndale House Publishers, copyright 1971.

This is a compilation of a college professor's letters to a student in a large state university in answer to her communications as she shares her problems with him. It may be helpful for a student entering college or for parents, pastors and Sunday School teachers who desire to understand youth in today's complex world.

*Threescore And Ten . . . Wow!*, by Agnes D. Plyant; Broadman Press, copyright 1971.

This book is written for those who are at 70, almost 70 or even past the age of 70. Mrs. Plyant, the author, offers counsel for those who desire to continue a useful and satisfying life.

*Golden Hours in The Bible*, by Dan Vestal; King Publishing Company, copyright 1971.

A clarification and compilation of the author's sermon notes categorizing Scriptures in numerous ways. This book may serve as a devotional book and a guide to anyone studying the Bible.

*Letting The Bible Live*, by Geoffrey Swadley; Vantage Press, copyright 1971.

Here is a book of sermons prepared on the base of a Biblical text and then examined for its relevance to the Christian life. The author then tries to simplify Biblical texts so that their significance is illumined and their meaning clarified without distorting Scripture.

*The Use of the Word "Wine" in Scripture*, by Kirtley Jolly; Exposition Press, copyright 1971.

Through the use of Scriptural evidence the author attempts to indicate the difference between the Biblical usage of the word "wine." He asserts that the word "yayin" means fermented wine when associated with evil and misfortune and grape juice when associated with gladness and prosperity.



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*Wisdom The Principal Thing*, by Kenneth L. Jensen; Pacific Meridian Publishing Company, copyright 1971.

This book is based on the author's sermons from the Book of Proverbs. Its purposes are to help the reader understand and apply knowledge; to examine the relationship between God's Grace and God's Will for men; to correlate the Old with the New Testament; and to put in perfect alignment the need for a Divine Saviour and full spiritual living.

*Simple Sermons For A Sinful Age*, by W. Herschel Ford; Zondervan Publishing House, copyright 1970.

In this twenty-eighth volume of the "Simple Sermon" series, the author states that personal sin, national sin and worldwide sin fill the universe today and, therefore, lead us to know that "perilous times" are now upon us. This book presents the message of the Gospel as the only positive answer to the world's dilemma.

*Rappings*, compiled by Robert Webber; Tyndale House Publishers, copyright 1971.

This book is compiled from rambling thoughts of students of Wheaton College, Wheaton, Illinois. The name of each writer appears with his work. Subjects dealt with by the students are maturity, understanding, love, patience, loneliness, the Creator, God, the Son, fear, drugs, Christians, life and many others.

*Expository Sermons On The Book Of Daniel*, Volume III, by W. A. Criswell; Zondervan Publishing House, copyright 1971.

The messages in this book provide commentary, word studies, background information, provocative analyses and colorful descriptions of the fourth, fifth and sixth chapters of Daniel. The author contends that the book of Daniel is the "key to prophetic understanding," linking the prophetic passages of Scriptures together.

*Barnabas: Restless Fighter*, by John Warren Steen; Broadman Press, copyright 1971.

This fiction book presents Barnabas of the Bible learning patience through loneliness, the new faith he searched for and his discovery.

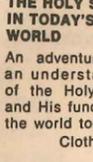
*Single And Satisfied*, by Audrey Lee Sands; Tyndale House Publishers, copyright 1971.

The author wrote this book to share her discoveries, as a single woman, with others like herself. It covers subjects such as the recognition of God's guidance and will, the ability to serve cheerfully wherever one is needed, how to make the necessary adjustments in living with another single girl, stewardship of time, energy and emotions, plus many others.

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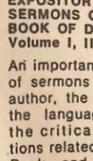
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ZONDERVAN

## What Lengths Will A Minister Go To For An Engagement?

Neither Richmond fog, nor turnpike flat tire, nor missed Dallas plane connection, nor broken aircraft cockpit indicator, nor dark of night landing in a strange, radioless airport kept Jesse C. Fletcher from his appointed round as a banquet speaker in Texas.

Fletcher, director of the mission support division of the Southern Baptist Convention Foreign Mission Board, Richmond, Virginia, had been engaged as speaker at the Texas Baptist Public Relations Association's annual meeting in Belton, Texas.

He was scheduled to leave Richmond at 9 a.m. on a flight which would have allowed him ample time to reach Dallas for a connecting flight to Temple, near Belton. He would even have had time to catch a nap before speaking.

Enter the Virginia fog, socking in Richmond airport for the entire day. Fletcher and another Texas-bound mission board staffer set out by automobile in the fog for Dulles International Airport, outside Washington, 100 miles away.

Next the flat tire on the four-lane turnpike en route. The tire changed, the pair reached Dulles in time to make a later flight to Dallas but one that arrived in late afternoon, too late for the Temple connection.

From Dulles airport, Fletcher telephoned the SBC Annuity Board office in Dallas where he knew two officers who owned and piloted small personal aircraft. As a consequence, Gene P. Daniel, an Annuity Board vice president, met Fletcher's flight at Dallas' Love Field, fourth busiest airport in

the United States.

Fletcher thought Daniel would fly him to Temple, 140 miles south of Dallas, but Daniel couldn't. Fletcher, a pilot himself, flew the borrowed craft. He took off from Love Field in a 1956 model, single engine Cessna 172 just ahead of a Boeing 747 Jumbo Jet, which, Fletcher said, "Seemed to be annoyed at my presence."

About 20 minutes after Fletcher left Love Field, Dallas, on the hour and 15 minute flight to Temple, it turned dark. Then the airspeed indicator, a vital instrument in gauging landing speed, went on the blink. The cockpit lighting system, except for a small map light, also failed to function.

To make matters worse, Temple (population 35,000) had no airport radio control tower to help guide Fletcher in. He made a pass at the runway, estimated he was flying at too great a speed and throttled up to circle for another try, hoping there was no power line or other obstruction near the end of the Temple runway.

On the second try, Fletcher landed. But a pick-up car that had been sent over from Belton, eight miles away, saw the little Cessna make its attempted landing and fly away again, and decided it was not the person to be picked up.

By the time Fletcher landed on his second attempt, his ground transportation had left the airport. Fletcher called a taxi for the final leg of the long day's journey.

P.S. He made the banquet and delivered his speech.

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## Research Report Shows Increases In Membership, Baptisms, Churches

Church membership in the Southern Baptist Convention increased to a total of 11,826,463 during 1971, the research services department of the Southern Baptist Sunday School Board reported in Nashville in a presentation before the SBC Executive Committee.

Total church membership increased 196,583 more than the 1970 totals. Decreases were reported in Sunday School, Training Union and Woman's Missionary Union organization enrollments.

Statistics were based on a total of 34,441 churches affiliated with the nation's largest Protestant denomination. The number of churches was increased by 81 from the number reported last year.

An increase of 231 churches occurred in cities with 50,000 or more population. In contrast, a decrease of 567 churches was reported in open country and rural areas, the report disclosed.

The number of baptisms (conversions) reported by SBC churches was 409,659, an increase of 40,796 from the 1970 figure and third highest total ever recorded. The peak year for baptisms was 1959, when 429,063 were reported, said Martin Bradley, manager, research services department.

Sunday School enrollment dropped by 129,370 to 7,141,453. The all-time high in 1964 was 7,671,165.

The Brotherhood (men and boys' organizations) had an enrollment of 451,538, an increase of 29,011. Contributing to the change was a shift of six to eight year old boys to the Brotherhood organization from Woman's Missionary Union.

Training Union ongoing enrollment totaled 2,106,855, dropping by 121,362 from the 1970 figure.

Enrollment reported for Woman's Missionary Union (women and girls) decreased by 62,227 to a total of 1,

137,586. The shift of six to eight year old boys from the WMU Sunbeam organization to the Brotherhood was a strong factor in the decrease, Bradley said.

Church music enrollment increased 64,615, reaching a new high of 1,088,980.

Giving by Southern Baptists continued to increase. Total tithes, offerings and special gifts reached a total of \$935,044,620, an increase of \$77,945,931.

Contributions to missions increased \$9,632,519 for a total of \$160,546,250.

### Summary of 1971 Southern Baptist Convention Statistics

	1971	1970	Change	
			Numerical	%
Churches .....	34,441	34,360	81	0.2
Baptisms .....	409,659	368,863	40,796	11.1
Additions by letter .....	497,338	498,043	-705	-0.1
Total membership .....	11,826,463	11,629,880	196,583	1.7
Sunday School enrollment....	7,141,453	7,270,823	-129,370	-1.8
Training Union enrollment..	2,106,855	2,228,217	-121,362	-5.4
Brotherhood enrollment .....	451,538	422,527	29,011	6.9
WMU enrollment .....	1,137,586	1,199,813	-62,227	-5.2
Church Music enrollment ....	1,088,980	1,024,365	64,615	6.3
Total receipts .....	\$975,272,939	\$892,255,918	\$83,017,021	9.3
Total gifts .....	\$935,044,620	\$857,098,689	\$77,945,931	9.1
Total mission gifts .....	\$160,546,250	\$150,913,731	\$9,632,519	6.4
Per capita mission gifts .....	\$13.58	\$12.98	\$0.66	5.1
Church property value .....	\$4,307,682,773	\$4,127,738,253	\$179,944,520	4.4



**NEW BUILDING** — First Baptist Church of La Center dedicated a new sanctuary November 21. The new building, colonial in design, has a seating capacity of 600 persons. Ray J. Jackson is pastor of the church.

### BWA Head Issues Call To Prayer For World Peace

The president of the Baptist World Alliance, V. Carney Hargroves, has issued a statement calling on the world's 31 million Baptists to pray for world peace.

"The Baptist World Alliance urges Baptists and all people everywhere to be in prayer for world peace.

"The conference in Peking between the leaders of the United States and the People's Republic of China and the subsequent conference with the Union of Soviet Socialist Republics can open an era of reconciliation between men and between nations. Let us pray especially throughout the time of their meetings that God will direct the thoughts and decisions of these leaders.

"Let us seek diligently in our own lives and in our prayers to be reconciled to all men, even as God through Christ is reconciling the world unto himself."