

The empty tomb, a symbol of Christ's victory over sin and death.

For more information on this replica of Christ's tomb located in the Garden of Hope, Covington, see story page 9.

CP the Cooperative Program and ...

The Home Mission Board

By Arthur B. Rutledge,
Executive Secretary, HMB

Southern Baptists have more than doubled the financial support of their Home Mission Board during the past 15 years. Cooperative Program gifts have climbed from slightly over \$2 million in 1956 to almost \$5.5 million in 1970, and a further increase is expected in 1971.

The Board is supported also through the annual Annie Armstrong Easter Offering for home missions, plus some designated gifts from individuals and churches. Slightly more than half of

Snow Destroys Camp

A five foot snow destroyed two buildings and caved in another at the Orton Ranch, a camping center owned by the Alaska Baptist Convention in Ketchikan, Alaska.

Pastor Ernest Lilley of First Baptist Church of Ketchikan said the effects of the heavy snow were "disastrous."

The Orton Ranch, owned by the state convention, is operated by the Tongass Baptist Association.

Troy Prince, executive secretary of the Alaska Baptist Convention, said that the convention is seeking funds to provide additional structures for a camping program which will begin in early May. He asked that special contributions be sent to the convention at Star Route A, Box 1791, Anchorage.

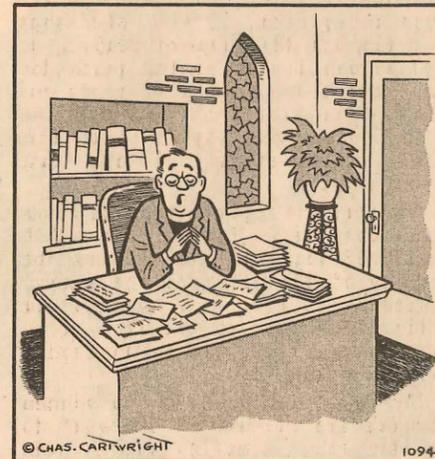
the total contributions for home missions comes from the Cooperative Program. The Cooperative Program, thus, is the Home Mission Board's major, consistent channel for financial undergirding and for continued expansion and enlargement.

During 1971, you, as a Southern Baptist, provided the full or partial support of 2,250 home missionaries, scattered throughout the fifty states, plus Puerto Rico and Panama. You ministered and witnessed in throbbing cities and remote areas. You worked with youth and adults, in disadvantaged circumstances and in attractive settings. At the same time churches, associations and state conventions were assisted through such programs as evangelism development, chaplaincy ministries and interfaith witness which employ few field missionaries.

God is blessing the efforts of these missionary workers. They minister to human heartache and point persons to Jesus Christ as Lord and Savior.

Needs multiply, however, and additional financial support through the Cooperative Program is needed. With increasing support the Home Mission Board can respond to many exciting spiritual and moral challenges which have thus far gone unmet.

Church Chuckles by CARTWRIGHT



"Take a look at these bills, Lord! Why hast thou created our creditors so punctual and our members so lackadaisical?"

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING

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DEVOTIONAL



Mrs. Frank Hacker
WMU Executive
Committee, Covington

Confidently His

Psalms 91 and 139

"... I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (2 Timothy 1:12) In other words, I am confidently His, so need not fear anything that happens. Confidence in God affords His child perfect peace for every crisis of life, a calmness nothing can take away. If we walk with Him daily and live in such a manner that we are aware of His presence at all times we will not panic when trouble or sorrow comes.

After a skyscraper was completed it was found that when a letter was dropped in a letter chute from the highest floors, it fell down the chute so rapidly it created a friction that set it on fire. It was necessary to put a check at intervals to slow the letter before it could drop further. Often it is necessary that we have a check placed on us in order that we might slow down and look more completely to God. We still will be confident of God's love and know He may use our suffering for our good and His glory. Peter tells us (1 Peter 5:7) to cast all our care on Him because He does care for us. We know He keeps His promises and we know the complete control of the universe is in His strong hands.

In the 23rd Psalm we note we are to walk through the valley — we don't stay in the valley of darkness — we walk through to the sunshine of God's love and realize we have been with Him all along. God will give us strength when we are weak, courage when afraid and hope when we despair.

All this is possible because the greatest event in all history has taken place — the Resurrection of our Lord and Saviour Jesus Christ. Therefore we can lift our faces and smile, for we are confidently His.

Dear friend, won't you cast all your care on Him and know "the peace of God, which passeth all understanding..." (Philippians 4:7) and live in complete confidence with Him!

In this day of women's "lib" a sizable number of Southern Baptist churches have been pondering whether to ordain women as deacons or deaconesses. Of all denominations none perhaps has a stronger practical motivation for proceeding with this than Southern Baptists.

For many years, as all of us recognize, women have taken leading roles in individual congregations, in local associations, in state conventions and in the Southern Baptist Convention. They have served with distinction on the mission field, both home and foreign.

Indeed, the names of two women — Lottie Moon and Annie Armstrong — virtually symbolize our whole mission enterprise and have come as near receiving the status of "sainthood" as Southern Baptists will go.

The factors which deter many churches from giving *de jure* acknowledgement of the *de facto* role of women in our church life are doubtless weighted more heavily on the side of tradition or prejudice than on that of the Bible and theology. Western society has been paternalistic from the beginnings of the Christian era on. Accordingly, women have not received official recognition in the way men have, despite the fact that they have performed a signal service in the churches. Scriptures, taken out of context and applied as hard and fast rules, and history have been used as sticks to prop up typical prejudices in this regard.

Anyone who has investigated the evidence will discern quickly that he cannot construct an iron-clad case either for or against the ordination of women as deacons from a study of early Christian customs. However, by taking into account not only the data regarding the development of the office of women deacons or deaconesses but also the early Christian principle of equality within the church, one can give a positive approval of the practice.

The diaconate of women in the early church

In the first place, it is possible, though not certain, that in the primitive churches women served as "deacons" (the feminine word "deaconess" not yet being in use). The New Testament contains two possible references. Paul refers to Phoebe as "our sister, being a deacon (*diakonos*) of the church which is in Cenchrea" (Romans 16:1). Unfortunately, although the word had an official connotation by this time (so Philippians 1:1), it is difficult to determine whether Paul gave it this significance here, for he applied it loosely to many other Christians, including himself (Romans 14:8, 1 Corinthians 3:5, Ephesians 3:7, Colossians 1:23, 25), the Roman emperor and subordinate officials (Romans 13:4), missionaries (1 Corinthians 3:5, 2 Corinthians 3:6, 6:4, 11:23), Tychicus (Colossians 4:7, Ephesians 6:21), Epaphras (Colossians 1:7)

On The Ordination Of Women As Deacons

By E. Glenn Hinson
Associate Professor of Church
History, Southern Seminary

and Timothy (1 Thessalonians 3:2, 1 Timothy 4:6).

Scholars have debated sharply whether 1 Timothy 3:11 refers to (1) women in general, (2) wives of bishops and deacons, (3) wives of deacons, or (4) women deacons. In this particular context the first alternative seems unlikely. The second would seem to be ruled out by the way in which this statement is sandwiched into that about deacons.

Favoring the application to the wives of deacons are the fact that verses 8-10 and 12-13 deal with male deacons, the brevity of this statement, the general reference of the word "women" or "wives" and the fact that the ministry of women is considered in the section on widows (5:3-16).

Favoring the application to women deacons are the use of "likewise" to break the train of thought sharply from what precedes, the fact that the virtues listed are more applicable to ministers than to wives, the failure to make the reference to wives more explicit by using the possessive pronoun "their." In addition, in answer to those who want a more explicit designation, it can be pointed out that the feminine for "deacon" was not used until a much later date.

Though the treatment of a ministry of women in the section on widows does pose a minor problem of redundancy, it may also supply a clue to the origin of the office of women deacons. First Timothy 5:10 strongly suggests that widows performed diaconal functions — acts of charity ("good deeds"), hospitality for travelers, care of orphans, nursing of the sick, and the

like. But it is not likely that all widows did so. Some were only recipients of charity, not dispensers of it. Thus it would appear that women deacons were selected from among widows, whom the churches supported.

Later evidence sustains this interpretation. The *Apostolic Canons*, a collection of church rules of uncertain date, divided widows into three groups, two to offer intercessory prayer and the other to "watch out for those who are tried by illnesses, ministering well and wisely and reporting to the elders what they need..." (65:1; in *Texte und untersuchungen*, LXXV, 109).

The third century *Didascalia* instructed widows to pray and anoint the sick but presented deaconesses as co-ministers with deacons. Though forbidden to baptize, they fulfilled functions which deacons could not do discreetly: visiting Christian women who lived in pagan households, anointing women for baptism (in the nude), and instructing them in the meaning of baptism.

Furthermore, some eastern documents reveal a negative reaction to the transition from widows to deaconesses. The fourth century Egyptian work entitled the *Apostolic Church Order* condemned the order of deaconesses as an innovation. *The Testament of Our Lord*, a fifth century Syrian document, retained the name of widows for those who in fact performed the duties of deaconesses.

Despite the similarity of their role to that of deacons, neither widows nor deaconesses had hands laid upon them in ordination until the fourth century. Even then, it remained largely an eastern custom. The West did not ordain them.

The status of women in the church

Taken on the whole, the evidence for women deacons in the early churches is positive. However, in itself it is not strong enough to offer a clear precedent for contemporary practice. It needs the added support of the early Christian principle of the equality of all persons within the church or "in Christ." Here too, at first glance, scriptures seem to fall on both sides of the question.

On the one side, Paul insisted upon complete equality within the church. "In Christ," i.e. within the church, he says, "there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female..." (Galatians 3:28). He gave most of his attention to defending the equality of Jew and Gentile. However, he had occasion to remind Philemon that Onesimus, the slave, was "a brother" in Christ. And he counted Priscilla (Romans 16:3), Euodias and Syntyche (Philippians 4:2) his "co-workers" in the spreading of the gospel.

(Continued on page 15)



The Sunday Of Sundays

To the Christian everyday is a holy day in that it is a gift of God to be used for His glory. Each Sunday is a more holy day in that it was chosen as the resurrection day for the Son of God and for most Christians replaced Saturday as the day of worship and rest each week. Easter Sunday is the Sunday of Sundays in that it is designed to commemorate the actual day on which Christ arose from the dead.

In one sense it is not proper to single out the resurrection as one part of the miracle of incarnation by which God wrought redemption for sinful man. The virgin birth, life and deeds, death on the cross as well as the resurrection and living presence in the Holy Spirit are all vital parts of the salvation event planned by God from eternity. It is proper, however, to exalt the resurrection of Jesus above the rest for upon it depends all the rest.

Paul said as much to the Romans in speaking of Jesus: "And declared to be the Son of God with power . . ., by the resurrection from the dead" (Romans 1:4). Indeed, most sermons recorded in the New Testament not only centered on Jesus Christ but cited His bodily resurrection as positive proof that He was the Messiah promised in the Old Testament to take away the sins of man. Without the bodily resurrection of Jesus, there would be no gospel and Easter would be but a secular and commercial holiday.

It is already too much that kind of day and our privilege as Christians is to rescue it for true worship and adoration of our Lord. This is not easy since it

does have non-Christian associations with the arrival of spring and with the pagan name, *Easter*. The word *Easter* does appear once in the Authorized Version (Acts 12:4) but here the Greek word means "pass-over."

There are those who object to the use of the word Easter and colored egg hunts for children in connection with celebrating the resurrection of Jesus. If our understanding and emphasis center on these along with the style shows for which Easter has become famous, the objection is valid. On the other hand most of us were reared with these customs and they probably helped rather than hindered our growth into an appreciation for the true meaning of the resurrection of Christ. Parents, pastors and other teachers have a responsibility at this point.

Whatever the Easter celebration has meant to us in the past, let it speak its full message to us this year. Where physical death has come or is near, let us remember in the resurrection Jesus is victor over death, the grave and hell. When evil appears about to overcome good, remember this was the false appearance on that first bleak Friday. For the loneliest heart and those whose hopes and dreams are emptiest, remember it was the resurrection that transformed despair into irresistible joy.

Christ Arose! Hallelujah! Opening our hearts to the risen Lord we can say with the two disciples on the first resurrection morn, "Did not our heart burn within us while he talked with us by the way, and while he opened to us the scripture?" (Luke 24:32).

Progress And Permissiveness Mark 1972 General Assembly

Much praise is being heard for the progressive legislation recommended by Governor Ford and passed by the 1972 Kentucky General Assembly. The governor and legislators are due praise for such action as consumer protection, increased benefits to public education and other legislation which will make Kentucky a better place to live.

There is another side to the record of the governor and the 1972 General Assembly, however. This is the legislation that reflects the moral permissiveness of the day. What a difference between 1970 and 1972! Questionable legislation which has been waiting in the wings for years without success slipped through with

ease this year and it will be remembered by many as the year when historic moral walls came tumbling down.

One example is the Sunday sales act (S.B. 68) which stands to make Sunday in Kentucky just another day of the week. A Sunday closing law to promote worship is not the duty of the state and the ancient Kentucky law was bound for some change sooner or later. S.B. 68, however, goes too far in several respects. It not only exempts grocery, drug and gift and some stores everywhere but permits local governing bodies instead of the people by referendum to decide on all other Sunday business. In spite of

supposed provisions to permit all employees who desire to do so to worship, it is doubtful if protection from unscrupulous employers will be guaranteed.

One of the biggest disappointments of the 1972 General Assembly was beverage alcohol legislation. Efforts to prevent more liberal legal alcohol sales have been unusually successful until this year. But in spite of the tireless work of Kentucky Temperance League leader, Delbert Butts, and thousands of expressions from concerned citizens to the assemblymen and the governor, two bills encouraging more consumption of legal alcohol were passed.

H.B. 280 will allow 4th class cities in wet counties to have legal liquor stores upon referendum approval. H.B. 392 will permit liquor-by-the-drink on Sunday in first and second class cities in wet areas upon popular referendum. The success of these bills is disappointing in light of the strong public stands of Governor Ford and Lieutenant Governor Carroll against liberalizing legal liquor sales. It will be history when these words are read but these bills will likely be allowed to become law without the governor's signature. This was hinted when he pointed out some merits as well as demerits in these bills in discussing them with some of their opponents.

What has happened since 1970 to make possible the passage of such legislation in 1972? Without claiming

to be any kind of political expert, here are several facts which seem worth noting.

1. The urbanization trend continues in Kentucky and legislative redistricting lessens rural influence in the General Assembly. Rural legislators traditionally have been more inclined to hold the line on such moral issues as Sunday sales and legal liquor sales.

2. An unusual amount of vote swapping or passing without voting took place this year. Some legislators who had special interest in certain legislation of their own felt they had to vote for (or at least pass without voting against) legislation which they ordinarily would oppose in return for the support of other legislators for their special interest bill.

3. The unusual influence of the governor and the overwhelming Democratic majority in both the House and the Senate were very apparent. The governor appeared to be in almost complete control getting what he wanted and conversely not accepting what he didn't want.

4. The spirit of permissiveness so widespread in society today was evident in the 1972 General Assembly. Moral laxity seemed to be the order of the day on a number of occasions. A few of the legislators consistently stood tall for moral principles but not enough to keep this from being regarded by this observer as one of the most morally lax in recent history.

Men, Send Your Ladies To Florence

We joke about it quite often but the place of women in the Lord's work is no joking matter. Counting the informative article on page 3, the devotional on page 2, the program on page 10 and this editorial plug for the annual meeting of Woman's Missionary Union, April 6-8 in Florence, this could be regarded a special issue for Baptist ladies. And no group among us deserves more credit for yeoman service.

Where would Southern Baptists be in mission endeavor without our ladies, to say nothing of their indispensability in the religious education and music

ministry of Baptist churches? About half of our financial resources for sending the gospel around the world now comes through special offerings inspired with prayer and study by Baptist ladies but which by now touch the hearts of men and boys as well as women and girls.

The ladies gather in Florence next week and will come away with more inspiration and enthusiasm. They will find the warmest hospitality anywhere in Pastor and Mrs. Bill Jones and the Florence Baptist ladies. Men, insist that your wives go. You couldn't get along on soup and leftovers for a better cause.

PLEASE EXPRESS IDEAS

Dear Editor:

As chairman of the Christian Education Committee of the KBC Executive Board, I would like to convey to every Kentucky Baptist the concern that your committee has in seeking to assist in the development of a program of Christian education that will serve to meet the needs of every student from our homes and our churches. This concern spreads to each student whether he is enrolled in one of "our" schools or some other institution.



On occasion messengers have expressed themselves at the convention in such a way as to indicate a grasp of the current situation and a good knowledge of the field of Christian education. Because of the fact that we have a rather large group and because our time is limited in our annual sessions for adequate presentation and discussion of ideas, I want to suggest that those who have worthy and constructive ideas share them through the Bap-

tist Forum column of *Western Recorder*.

Such a forum as this would provide us with the broadest "public" among Kentucky Baptists. Through these letters to the editor, and because of them, we can take the time necessary to write out clearly in positive fashion our very best thoughts for aiding our schools and colleges as they seek to fulfill their stated purposes.

Let me urge the readers of the *Western Recorder* to write *Western Recorder*, Baptist Forum, Kentucky Baptist

(Continued on page 11)

C'ville Offers New Scholarship Aid

In keeping with the newly adopted purpose of Campbellsville College, especially in the area of "a church-connected institution," the trustees of Campbellsville College have announced the creation of a new Recognition Scholarship.

This scholarship will be reserved for those students who meet the entrance requirements of the college and whose home church has included Campbellsville College in its financial budget. The scholarship is in the amount of \$100 and is awarded for the first year at the college.

President W. R. Davenport said concerning the scholarship, "It is our hope that we can become closer to the Bap-

tist churches that help support our college. At a time when many church-related colleges are severing ties with their conventions, we wanted, by some tangible means, to let the churches of the Kentucky Baptist Convention know that we appreciate all of their help. This is why the Recognition Scholarship came into existence. We hope the churches will want to participate in this scholarship program and that they will accept this as a token of our appreciation for the helping hand they have given Campbellsville College in years past."

Students interested in this scholarship should contact the office of admissions, Al Hardy, director, for complete details.

Structure Changes Made At NOBTS

The board of trustees for New Orleans Baptist Theological Seminary elected a new director of development and approved curriculum and degree program changes including ratification of a new doctor of ministry degree.

Russell McIntire, pastor of First Baptist Church in Clinton, Mississippi, was named director of development for the seminary, effective April 15.

McIntire, pastor of the Clinton church for the past 20 years, will be responsible for setting up and administering a program whereby the seminary may benefit from deferred gifts, bequests and wills, according to seminary president Grady C. Cothen.

Ratifying plans recommended for the faculty and two trustee committees, the board voted to set up a divisional structure for the entire seminary under a single academic dean. The new structure will replace the old plan of individual schools of theology, religious education and church music.

Southwestern Seminary Trustees Meet

The board of trustees for Southwestern Baptist Theological Seminary in Fort Worth, Texas, adopted a record budget approved a new doctoral program, promoted three faculty members and honored two retiring professors.

A record \$3,047,452 budget was adopted, providing a five percent cost of living increase on salaries.

Approval was also given for implementation of a new doctor of ministry degree program. The new four year program will be designed to provide additional advance professional training in various areas of Christian ministry. A faculty committee recommend-

ed the degree plan to conform with guidelines of the American Association of Theological Schools.

Three associate professors were promoted to the rank of full professor by the board. They are Clyde Fant, professor of preaching; William Pinson, professor of Christian ethics; and Roy Fish, professor of evangelism.

Retiring professors A. Donald Bell, professor of psychology and human relations, and Franklin Segler, professor of pastoral ministry, were honored by the board. Segler has taught for 22 years and Bell for 20 years at the seminary. (BP)



Plans for summer

Now is the time most people are planning their summer schedule. Many plan vacations, to go to an assembly or send their children to camps. It is your chance to refresh yourself with a visit to new places, to have time for reflection and deepening of the spiritual life.

Cedarmore, our state assembly and camps site, is an ideal place for you and all members of the family.

Plans have been made by various departments of our convention for all ages. Retreats, workshops, camps for boys and girls and youth are scheduled throughout the late spring and summer. Have you looked over the schedule? I will send you a complete story if you will write me.

Youth camps—missionary education

The brotherhood department has great plans for the boys. Camp Rabro is located across the lake at Cedarmore and used exclusively for eight weeks for RA camps, starting June 19 and ending August 19. Write now to Brotherhood Department, Kentucky Baptist Building, Middletown 40243, sending \$3 reservation fee per boy. Total cost per week is \$22.50. Reservation fee is transferable.

Kentucky WMU plans for the girls. Camps start June 19, weekly, through August 4. Total cost \$22.50. Send \$3 reservation fee and names to Reservation Office, Cedarmore Baptist Assembly, Route 1, Bagdad, Kentucky 40003. Pay balance of \$19.50 at camp. Also a Girls in Action Overnight Camp, July 7-8, for \$9.25. Make checks payable to Cedarmore Baptist Assembly.

Music camps for youth

Eugene F. Quinn, director of the music department, plans four Junior Music Camps July 24-28, July 31-August 1, August 7-11 and 14-18 at Cedarmore. Total cost is \$24.50, Monday through Friday. Send \$3 reservation fee and names to Reservation Office, Cedarmore Baptist Assembly, Route 1, Bagdad 40003. \$1 refund if cancellation is postmarked 21 days before reservation date. Balance of \$21.50 payable at camps to Cedarmore Baptist Assembly.

Youth and adults, too

Opportunities for youth and adults throughout the summer will be listed next week. Write for more details.

Harold G. Sanders

WESTERN RECORDER

Mission Board Staffs Renewal, Bus Evangelism

The Southern Baptist Home Mission Board approved staff personnel for two new directions in evangelism: renewal and bus ministries.

The agency named layman Reid D. Hardin of Deerfield Beach, Florida, as an associate director of the division of evangelism for the renewal evangelism.

William A. Powell, presently on the board's staff in survey and special studies, was named an associate director for bus evangelism, effective March 15.

Kenneth Chafin, director of evangelism, sees the new staff members providing leadership in keeping with "the fresh moving of the spirit of God in our land."

"This shows in a stirring among the people of God," he said. "The interest in a renewed and revitalized Christian life and church is basic to effective evangelism. Our concern is to provide leadership in the new directions."

Hardin has been director of Layman's Landing Renewal Fellowship at a retreat center called Laos Institute, near Deerfield Beach.

"Our emphasis on renewal will have two certainties," Chafin said. "First, it will be church-centered and, second, it will be tied to evangelism."

He has been director of Layman's Landing since 1966 and has participated in renewal organizations such as Faith at Work and Lay Witness Missions, working with churches throughout the nation.

Powell, while serving the mission agency in survey and special study



ELECTED HMB DIRECTORS — Virginia pastor Jack P. Lowndes, far left, and three Georgians were elected officers of the Southern Baptist Home Mission Board's board of directors for the 1972-73 year. Lowndes, Memorial Baptist Church, Arlington, Virginia, pastor, was elected president; Mrs. Ralph M. Blanchard of Atlanta, second from left, assistant recording secretary; Decatur, Georgia, pastor Hoffman Harris, first vice president; and Mrs. Seay Smith of Douglas, Georgia, recording secretary. Also elected, but not pictured, was John Pittman of Birmingham, Alabama, as second vice president.

areas, has become an authority in bus evangelism.

In leading his own church, Woodlawn of Atlanta, in bus ministry, Powell developed techniques and leadership training procedures for bus evangelism. He has conducted a series of national

bus clinics under the sponsorship of the division of evangelism, and he has written a book, *Church Bus Evangelism*.

Powell was superintendent of missions in Chicago before coming to the board in 1962 and helped to organize the Chicago Association. (BP)

Registration Cards Available For SBC Messengers

Registration cards for messengers to the Southern Baptist Convention in Philadelphia, Pennsylvania, are now available through the office of Harold Sanders, executive secretary of the Kentucky Baptist Convention.

These cards, which must be certified by the church which elects the messengers, are to be presented to Fred Kindell, the recording secretary of the SBC, in order for messengers to be registered and permitted to vote during business sessions.

Each church should determine for itself the number of messengers to which it is entitled, Sanders pointed out. He cited the SBC constitution as establishing the guidelines for this determination. Article III of the constitution states,

"Article III. Membership: The Convention shall consist of messengers who are members of missionary Baptist

churches cooperating with the Convention as follows:

"1. One (1) messenger for each such church which is in friendly cooperation with this Convention and sympathetic with its purposes and work and has during the fiscal year preceding been a bona fide contributor to the Convention's work.

"2. One (1) additional messenger from each such church for every two hundred and fifty (250) members; or for each \$250.00 paid to the work of the Convention during the fiscal year preceding the annual meeting.

"3. The messengers shall be appointed and certified by the churches to the Convention, but no church may appoint more than ten (10).

"4. Each messenger shall be a member of the church by which he is appointed."

Sanders requested churches to ask for only enough cards for messengers

going to the convention. "Six hundred cards (the amount on hand) is not a great number when the convention is as close to us as it is," he commented.

Cards may be requested by addressing, Harold G. Sanders, executive secretary-treasurer, Kentucky Baptist Convention, Box 43433, Middletown, Kentucky 40243.

The executive secretary also reminded convention goers that while the SBC itself does not begin until Tuesday morning, June 6, other related meetings begin earlier. The Woman's Missionary Union and the Religious Education Conference begin Sunday afternoon. The Pastors' Conference begins Monday morning. The Music Conference will meet June 8-10, following the convention.

"Messengers will want to consider these meetings when they make hotel reservations and travel plans," Sanders stated.

Christian Life Seminar Hears Call To Commitment And Change

A call to a radical commitment so deep that it invokes Christians to give themselves to changing society was sounded during SALT 72, the Southern Baptist Christian Life Commission's 1972 national seminar held in St. Louis.

The plea was made by Gordon Cosby, pastor of the Church of the Saviour in Washington, D.C. Cosby delivered five messages and led several dialogue sessions with the 300 conference participants during the three-day meeting.

A former Southern Baptist, Cosby shared in detail how the small non-denominational church he established in 1947 had sought to change what he called "the demonic structures of society" through the power of God in a disciplined community of faith.

In the same respect, five Southern Baptist lay people, including two youth, shared ways their own congregations were seeking to bring about change in several other cities. A black Baptist pastor told of ways black churches were seeking social change, and a political scientist urged Baptists to mix politics and religion to elicit change.

Opening and closing with creative worship seeking to inspire the partici-

pants to penetrate the world "like salt" with the changing power of the gospel, the keynote address by former Kentuckian John R. Claypool, now of Fort Worth's Broadway Baptist Church, offered several reasons why most churches have been reluctant in the past to deal with social change.

Cosby, the principal speaker, told the group he was very much concerned about the church's getting into the world, involved in social action, but that "the easiest way to get there is often the longest way around."

He explained that change can come easiest through the power of disciplined Christians who have entered into a covenant of community that is dedicated to a specific mission of change.

"Change, however, is painful, and therefore it is resisted," Cosby said. "Very few people desire to be in serious community."

Such a community of faith and mission requires tremendous discipline, he said. It also must be "multi-dimensional," involving both an "inward journey" of prayer and Bible study and an "outward journey" of mission aimed at changing social structures.

Combining these elements is no easy task, he said. "There are some who are willing to be on the inward journey who are concerned with prayer and Bible study, but they don't want to get their hands dirty," he observed. "There are others who want to get on with the action, but they are impatient about being on an inner journey that emphasizes prayer and the scriptures."

The two, however, are inseparable, because a group which emphasizes only prayer and Bible study will turn inward and achieve nothing in community; while a group which emphasizes only action will lack purpose and power, he said.

Cosby shared in detail during the conference the way the Church of the Saviour does its work, and gave examples of some of the things the church has been able to accomplish through a disciplined membership.

Each member must become a part of a small group (not more than 12) involved in a specific mission, and each group sets its own disciplines. Minimum requirements generally include commitment for weekly worship, daily prayer rooted in the scriptures (minimum of 45 minutes to one hour), a minimum contribution of 10 percent of gross income to the church, and participation in a group on corporate mission. An annual recommitment is required of each member, he said.

In addition to the 100 or so who are full members, usually about 50 persons are considered "intern" or "associate" members, and about 150 are involved in the church's School of Christian Living studying the meaning of the Christian faith, he said.

The central task of the church, said Cosby, is to "call forth the gifts of the people... to bring each person into fullness of being... to evoke freedom that allows people to be what God created them to be."

During a discussion and dialogue session, one conference participant told Cosby he was frustrated by what had been described, saying it was so radically different from the institutional church in which he was involved. "What do we do with what you're talking about in a Southern Baptist church?" he asked.

Cosby replied that there is probably more freedom in some situations in the institutional church than we realize. "What we do is rationalize our unwillingness to take the risks and say it won't work in our situation. We must realize it is costly, and will likely produce resistance, but if God gets hold of you, you have to do it."

Foy D. Valentine, executive secretary of the SBC Christian Life Commission, pointed out in the dialogue session that the conference participants should not

necessarily feel that they had to do everything like the Church of the Saviour, for Cosby was not advocating this and neither was the commission sponsoring the seminar.

Six other speakers shared examples of ways their own congregations were involved in seeking to change their communities through involvement in mission programs.

Hull Youngblood, president of the Southern Steel Co., in San Antonio, and a layman from Trinity Baptist Church, told of his involvement as a businessman in efforts to find jobs for the hard core unemployed.

Youngblood coordinated a White House initiated businessmen's effort that resulted in leading 150 different companies to hire 4,500 hard core unemployed persons, taking them off the

Youth, Adult Bible Teaching Workshops Scheduled In April

The Sunday School department of the Kentucky Baptist Convention will conduct three area Bible Teaching Workshops for Sunday School workers with youth and adults.

These workshops will be held April 10 at Severns Valley Baptist Church, Elizabethtown; April 11, First Baptist Church, Winchester; and April 13, First Baptist Church, Princeton. Each workshop begins at 6:15 P.M. and closes at 9:15.

Outstanding workers with youth and adults and experienced conference leaders from the Baptist Sunday School Board in Nashville have been enlisted to lead the Teaching Improvement Conferences, according to Frank Smith, Sunday School associate in charge of youth and adult work.

Dennis Conniff, III, consultant in the youth section of the Sunday School Board will lead the conference for workers using "Youth in Action" materials.

Rhea McKinney, editor of *Youth in Discovery* materials, will lead the conference for workers using *Youth in Discovery/Youth in Search* materials.

Miss Myrte Veach, consultant in the youth section, will lead the conference for workers using the convention uniform youth A/B materials.

Joseph Haynes, consultant in the young adult section will lead the teaching workshop for teachers of young adults.

Mrs. Ann McCoy, consultant in the adult section, will lead the teaching workshop for teachers of adults.

Roy Boatwright, director of the KBC Sunday School department, will lead a conference for adult outreach leaders.

welfare rolls and adding \$4 million annually to the San Antonio payrolls.

"In my report to the President at a White House dinner, I told him and the other business leaders that I felt it was my calling as a Christian to help people who could not help themselves, and to do it in the name of Christ," Youngblood said. He added he felt his unique calling as a businessman was to help people get jobs and training, and that he discovered this calling through a deeper understanding of the role of the laity in the church.

Two youth from the First Baptist Church, San Antonio, told of their involvement in the community.

Richard Kleiman of San Antonio, a student at Southwestern Baptist Theological Seminary, Fort Worth, shared the experience of a group of youth who set up a free clothing outlet in a poverty pocket, saying, "We did it out of love of Jesus when he became real to us."

Tommy Wright, a student at San Antonio's Edison High School, told of working with black and Mexican American youth in a local park last summer. Wright said he gained so much from the experience he would like to do it again, but the church did not provide funds for it next year because "like a lot of others, our church

is concerned about numbers and we weren't totalling up a lot of numbers" in the work with the kids at the park.

In another major presentation, Mrs. B. A. (Monte) Clendinning of Atlanta, shared details of mission action efforts of women in churches in Atlanta and Nashville where she has worked in the last few years, including ministries to international students, and people in poverty areas of the two cities.

In another speech, the pastor of First Baptist Church of Capitol Hill in Nashville, Kelly Smith, told of ways black churches are involved in the cause of liberation, saying liberation and freedom are primary concerns of the gospel.

Smith said that while liberation has always been a primary concern for black churches, it has hardly ever been on the agenda of the white church. In response to a question, Smith said that if Southern Baptists had simply done what the Christian imperative demands, the problem of racial injustice in the South would be "pretty much resolved by now."

"Salt 72 has been an affirmation that Christians are God's salt in the earth," Valentine said. He expressed hope that the participants, like salt, would penetrate and permeate the world with the good news of peace and joy and hope through Jesus Christ. (BP)



WHITE HOUSE RECEPTION — President and Mrs. Richard M. Nixon (right) and Mr. and Mrs. Fred B. Rhodes, Deputy Administrator of the Veteran's Administration, receive more than 300 guests in the State Dining Room in the White House following the worship service in the East Room on March 19. Rhodes, a former vice president of the Southern Baptist Convention and currently a member of the executive committee of the Baptist World Alliance, preached on "The Power of the Spirit" to the group composed mostly of high government officials, Congressional and White House staff members and their families.



Although the picture resembles Gordon's Tomb in Jerusalem, the purported burial place of Jesus, the scene actually is on a hill overlooking the greater Covington area.

Located in The Garden of Hope, the empty tomb is one of several attractions which draws tourists each season. Other attractions include a carpenter's shop similar to that in which Christ worked as a boy, a chapel like those built by early Spanish missionaries, and several relics from the Holy Land.

Owned and operated by the Immanuel Baptist Church in Covington, the Garden of Hope was opened in 1958. It is supported by free will offerings from those who visit it and from gifts

received. One such gift came from the then Prime Minister of Israel Ben Gurion and was used to furnish the carpenter's shop.

Visitors who have seen the Jerusalem Tomb often comment on the exact likeness of the Garden of Hope tomb and the original.

In addition to regular visits, the Garden of Hope is used for prayer retreats, special services and teaching trips. Guided tours are also available.

Those interested in additional information may write to the Garden of Hope, Box 137, Rouse Station, Covington, Kentucky 41014 or call the Immanuel Church pastor, Walter A. Isley, at (606) 261-6428 or (606) 431-3426.

WMU Annual Meeting Nears, Program Announced

Florence Baptist Church will host the annual meeting of Woman's Missionary Union when it convenes Thursday evening, April 6. Presiding over the sessions will be state president Mrs. William Ellis of Shelbyville. This will mark the first time she has presided over the annual meeting.



Mrs. Ellis

Prior to the meeting, the WMU executive board will meet for a luncheon at the host church at 12:00 noon. The board will be in business session beginning at 1:30 p.m.

For the convenience of those planning to attend the Florence meeting, *Western Recorder* is printing a complete program of the three day meeting.

SBTS Plans Fourth Annual Youth Workshop

The fourth annual Summer Youth Program Workshop will be held on the Southern Baptist Theological Seminary campus in Louisville May 12 through 14, with more than 200 delegates expected.

Geared to provide practical information and useful ideas for ministry with youth, the program is sponsored by the seminary's school of religious education.

The workshop is open to ministers of youth, summer youth directors, ministers of education or music, pastors and all interested adult lay workers with youth both from within the seminary community as well as outside of it.

Conference leaders include William E. Hull, dean of the school of theology at Southern, John H. Boyle, seminary chaplain and associate professor of psychology of religion; Eugene Sutherland, minister of music at Walnut Street Baptist Church in Louisville; Miss Elaine Dickson, instructor in religious education at the Louisville seminary; and Leon Mitchell of the Southern Baptist Sunday School Board's church recreation department.

Total conference fee (including room with linens) is \$12. Meals will be available in the seminary cafeteria at an extra charge.

A registration fee of \$8.00 should be sent prior to the conference to workshop director William R. Cromer, associate professor of religious education, 2825 Lexington Road, Louisville, Kentucky 40206.

THURSDAY EVENING — 7:30 O'CLOCK

Meditation Mrs. Paul Richardson
Hymn
Organization
Welcome Mrs. Carl Cummins
J. William Jones

Recognition of Local Committees
Message in Music Florence Baptist Church Choir
"Ye Shall Be Witnesses"
Missionary Love Fund Response Mrs. J. Wendell Smith
Offering
Solo Mrs. George Baker
GO TELL Mrs. David Stull

FRIDAY MORNING — 9:30 O'CLOCK

Meditation Mrs. Paul Richardson
Hymn
Prayer Mrs. Frank Trego
Recognitions
Announcements
Hymn
Mother-Daughter Telling Mrs. Encil Deen
Mrs. David Stull

INTERMISSION

Hymn
Prayer Mrs. J. William Jones
Men's Chorus Kentucky Baptist Chorale
Dr. George Stansbury, Directing
Donald H. Peterson
GO TELL in the City

FRIDAY AFTERNOON — 2:00 O'CLOCK

Meditation Mrs. Paul Richardson
Hymn
Telling It Like It Is Miss Kathryn Jasper
Telling What Will Be Miss Wanda Carpenter
Miss Rosa Fiechter
Solo Joel Younglove
GO TELL about W.M.U. Opportunities Miss June Whitlow

FRIDAY EVENING — 7:30 O'CLOCK

Meditation Mrs. Paul Richardson
Hymn
Girls in Action Presentation Miss Nancy Jo Watson
"Girls in Action" Florence Baptist Church Girls in Action
Telling about Mission Action Workshop Mrs. H. C. Randall
Hymn
Offering
Solo Miss Mary Dan Kuhnle
"Turn Your Eyes Upon Jesus"
GO TELL through Mission Action Miss Anne Davis

SATURDAY MORNING — 9:30 O'CLOCK

Meditation Mrs. Paul Richardson
Hymn
Prayer Miss Lana Kirby
State Missions Week of Prayer Presentation Mrs. Frank Hacker
Telling Together Mrs. P. A. Carter
Acteans Presentation Mrs. Marvin Byrdwell, Jr.
"This Is Our Day" Florence Baptist Church Acteans
Telling The Gospel News in Europe Mrs. John Allen Moore

INTERMISSION

Hymn
Business Session
Report of Committees
Election of Officers
Installation Prayer Miss June Whitlow
Solo Mrs. Carl Cummins
"Here Is My Life"
GO TELL, Everywhere Ed Seabough

BAPTIST FORUM



(Continued from page 5)

Building, Middletown, Kentucky 40243, and express your thoughts on Christian education. It would be helpful, I'm sure, if you could contain your idea in 200-300 words. In this way, more of your friends could have opportunity to share their thoughts, too.

Shepherdsville, Ky. Bruce V. Hartsell

OUR LAY RESERVES

Dear Editor:

Christians are the greatest earthly resource the church has. Too often we witness, win souls, then stop but "Feed my lambs" applies today, too, to laymen as well as pastors. New converts not taught to study, pray, worship, fellowship and serve cannot grow. Each pastor is leader. Chances are he has a dozen jobs besides. Many endanger their health because lay members do so little. Specialization in church work permits participation by many, but sometimes one holds four or five posts while others of equal competence or potential are "benched" for life. God needs the best of all.

Scripture tells the lost sinner to come, the saved sinner to go. Jesus went about doing good. Most of us just go about. When a child gets lost the whole town seeks him. The question is not: Are lay people concerned for the lost but how much are we concerned? Are we too busy to visit? Most pastors and their unpaid wives do three-fourths of the visiting. Unless the lay reservoir is tapped more church doors will close. We learn by doing and everyone can do something, if taught. Availability counts more than ability. When no one trains new converts they lose all desire to witness. Lay work is haphazard if not prayerfully correlated and planned. God's business does not run itself but workers must be strengthened by the Spirit.

If atheism, communism and Satanism destroy the United States it will not be because of what the Madelyn O'Haras do but because of what you and I don't do! Not because they need God but because we need zeal for him. Unless Christians soon overcome these godless religions our nation can be overcome by them. One sect recently increased 2,000 percent by visitation and literature. How many of us would pass out tracts all day on the street? Missionaries teach illiterates to read but the communists provide more literature than we do.

Every community has many who need friendship and understanding, knowledge that someone cares and prays for them. A majority needs Christian literature, too. Laymen can supply and till the soil for gospel seed. What if Southern Baptists mobilized a million Visitation Volunteers? Small churches have new families, visitors, absentees, the sick, shut-ins, bereaved, needy, addicts, veterans, handicapped people, ethnic groups, as well as nearby hospitals, orphanages, rest homes, college campuses, etc., the same as large ones. Possibilities are endless, results assured, for God gives the increase. Where better to channel talents of youth we are losing because so often they are given nothing to do? Unless put to work within the denomination more will drift away.

Langley, Ky. Mrs. Edgar R. May

MESSENGER BEHAVIOR

Dear Editor:

As Baptists look to Philadelphia and the 1972 Southern Baptist Convention in June, there is a proper question to ask. How should messengers to a Baptist convention behave?

They should behave themselves as though they were in church, because they are! "The messengers may not consider it a church but God comes along and assembles with them anyway. In spite of all the bumbling irreverence, God's will is accomplished in a marvelous way. There's power in Christian assembling and deciding. There is a sacredness in assembling.

"If the messengers saw the convention in this role, and if the agencies and employees started doing whatever the convention said, the silly motions on specifics would melt away. The Southern Baptist Convention is not an arena for political or polemical or recreational prowess; it is churchly!"

Cynthiana, Kentucky Winn T. Barr

X-RATED MOVIES

Dear Editor:

Am thrilled that the Executive Committee of the SBC oppose broadcast of X-rated movies on television.

Should they have stopped there? What about the drinking scenes on almost all shows? Isn't alcohol the number one drug problem in America? Aren't there over 9,000,000 alcoholics

in this country? Aren't more people killed from the use of alcohol than in war and that cannot compare with the broken hearts.

Our nation is becoming a drunken nation. Even the President and the group with him had thousands of toasts in China. Included in these toasts was California champagne which they took with them. Were they capable of making important decisions?

We are having more trouble now in our airplanes since we have alcoholic drinks on them.

Now someone suggested that the astronauts take wine along on their next flight. If they do they will suffer defeat.

Maybe we need to read some of the scriptures about alcohol: Proverbs 20:1, Isaiah 24:9 and Habakkuk 2:15.

May we have a spiritual awakening in our nation before it is too late.

Glendale, Ky. Mrs. Earl Cox

'SMALLER' MAY BE 'BIGGER'

Dear Editor:

If we have to make judgments about churches by the use of attendances and offerings, I want to applaud you for the approach taken in reporting the per capita giving, showing that the "smaller" churches may be the "bigger" ones. If only we could next find some way to report the evidence of the fruits of the Spirit — love, joy, long-suffering, etc. While this kind of qualitative reporting might put scorn on many of us, it might also help us to feel better about ourselves even when budgets and attendance lag for reasons beyond our control.

Louisville, Ky. G. Temp Sparkman

'Contemporary Women' Symposium Scheduled At G'town College

Four outstanding female speakers will lead a symposium — A Look at Contemporary Woman — April 10-12 at Georgetown College.

Heading the list is Gert Behanna, daughter of Andrew Carnegie and subject of the movie "The Late Liz."

Others include Elaine Goldman, psychodramatist, one of four certified directors of psychodrama in the world; Arlyne Lake Cheers, professor of education, Grambling College; and Alice Slone, developer of the Lotts Creek Community School near Cordia, Kentucky.

Talks will be presented at 10:50 a.m. in John L. Hill Chapel. The program is part of the Co-Curricular Program. The public is invited.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons For April 9, 1972)



LIFE AND WORK SERIES

Endued With Power

A careful study of this lesson should cause us to depend on the Holy Spirit to equip us to be effective witnesses for Christ to those who have never come to know Him as their Saviour.

Acts 1:12-14

Jesus Christ triumphed over death and the grave, promised His disciples that the Holy Spirit would come upon them in tremendous power in preparation for their successful witnessing for Him and from Mount Olivet ascended into heaven as they observed what was taking place. Following His ascension they returned to Jerusalem. Their return was a demonstration of their obedience, faith and courage. The eleven apostles, certain women, "Mary the mother of Jesus," our Lord's half-brothers and enough others to total 120 entered the "upper room," which was a place of many hallowed memories. There they gave themselves with the same mind or spirit to prayer and supplication.

Following their wonderful ten day prayer meeting, God blessed them with a mighty outpouring of the Holy Spirit and He used them in a marvelous fashion as they witnessed for Christ as they went from place to place. From then until now the Holy Spirit has empowered the followers of Christ to proclaim the good news of the gospel to the world and to be effective witnesses for Him in the various regions to which they have gone.

Acts 2:1-7

When God's appointed time for the outpouring of the Holy Spirit arrived, in fulfillment of His promise, the Holy Spirit descended upon those assembled believers. He took possession of them and controlled them to such an extent that they throbbed with His sympathies, spoke His thoughts and conformed to His will.

There were various evidences of the presence of the Holy Spirit. There was an audible evidence — "suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting." This verse does not say that there came a wind from heaven, but only a sound which resembled a violent wind being borne along, somewhat like a tornado. There was also a visible sign or proof — there appeared unto the disciples divided tongues which re-

sembled fire, and one sat upon the head of each one present. Reception of the Holy Spirit was not just a group experience; rather, it was a personal one. Each of them received the Holy Spirit. No difference was made between them. The Holy Spirit also "filled" them. This simply means that He possessed them and controlled them. To be "filled with the Holy Spirit" is for Him to have all there is of us.

Another supernatural manifestation on that day was the speaking in foreign languages, other than the ones which they had learned and used previously. Immediately after the believers were anointed, filled and energized by the Holy Spirit, they "began to speak with other tongues," and those present understood what they said. This miraculous gift indicated the fact that our Lord wanted His gospel to be preached in every language of the world. The preaching of His gospel is always much more effective when people hear it in their own language.

There is no similarity between the early disciples speaking intelligently in languages they had not known, as the

INTERNATIONAL SERIES

The Worshiping Community

Christian worship is a proper recognition of the worth of God, an adoration of His person and a veneration of His name. It means to honor Him with praise, love and submission. True worship is a very important factor in the spiritual development and fruitfulness of church members. It elevates character and improves conduct. Christians give a convincing testimony to the unsaved through their faithfulness in worship in God's house.

Matthew 18:19-20

More simple words or more profound truth can scarcely be found than those which Christ uttered in connection with the promise of an answer to collective praying. He indicated the condition upon which the promise He made to His followers would be fulfilled: "If two of you shall agree on earth as touching any one thing that they shall ask, it shall be done for

Holy Spirit miraculously empowered them, and the modern effort on the part of some to speak in "unknown tongues." Any jabberings which are unintelligible to those producing them and those hearing them are both senseless and useless and with them the Holy Spirit has nothing to do.

Acts 2:16-17

Whereas Peter was formerly timid and cowardly, after he was filled with and empowered by the Holy Spirit he was bold and brave. When the Spirit holds sway and controls any life there is not any room for cowardice and fear. When a believer is filled with the Holy Spirit he is bold and courageous to speak for Christ.

When Peter heard some of the critics falsely accuse the disciples of drunkenness, he arose in the power of the Spirit to disprove their charge and to vindicate the things which the believers were doing. He declared that, instead of being the result of drunkenness, the phenomena which the critics were beholding were the result of the work of the Holy Spirit and a fulfillment of the prophecy in Joel 2:28-32.

them of my Father which is in heaven." The two must be in accord in both the desire and the petition if the prayer is to be effective.

This is a special promise to a particular people of a blessed Presence. When two or three, which is the smallest number that could make a congregation, assemble in Christ's name, He has promised very definitely to be in their midst. Our Lord takes great delight in having fellowship with us in such gatherings. When the sharers of His life, light and love assemble to worship Him, to honor Him and to bring glory to His name, they are assured of His presence.

John 4:24

In the course of the conversation of our Lord and the Samaritan woman, she asked Him for some instruction about worship. Her concept of worship was that it was chiefly a matter of

place. Christ proceeded to teach her that true worship of God, Who is a spiritual Being and Who is not restricted to any one place, is not confined to a particular place. He also taught her that worship must be done in an understanding manner and that it must be spiritual. No other worship than that which is offered in spirit and in truth can possibly be acceptable to God. Only those who have been regenerated can truly worship God. And they must worship in sincerity, humility, love, devotion, gratitude and yield- edness.

Acts 2:41-47

When Peter preached his great and memorable sermon on the Day of Pentecost, the Holy Spirit used it to make those who heard it deeply conscious of their terrible guilt. Conviction for sin is a divine work and it always precedes concern about salvation. Approximately 3,000 of Peter's hearers repented of their sins and believed on Christ as their Saviour. After Christ saved them, they gladly submitted to baptism as an evidence of their faith in Christ and as an act of loving obedience to Him.

Regardless of their circumstances and hardships, members of the early church in Jerusalem remained steadfast in the things of the Lord. They gladly accepted instruction from the apostles and promptly put it into practice. A faithful teaching ministry is one of the crying needs in our churches today.

The early Christians were happy in the Lord and in their work together for Him. Their gratitude to God for His blessings upon them found expression in praise to Him. Their spirit, fellowship, attitudes, conduct, testimony, labors and service won the admiration, esteem and love of the unsaved around them and resulted in the salvation of many precious souls and their addition to the church. Fellowship with those who know the Lord and truly love Him is one of the greatest and most glorious privileges which God gives to His children. As they together devote themselves to the doing of His will, He delights to fill them and to win others through them.

They rejoiced greatly in their mutual love for Christ. Those with possessions rejoiced in the fact that they had a benevolent spirit which prompted them to share with the less fortunate. The poor rejoiced and were grateful that they were the recipients of the generosity of the benevolent. All were happy in themselves, with one another and in Christ. When they had enough to make them sad, they rejoiced in the Lord and in the privilege of being counted worthy to suffer for His sake. Their influence was great. Others came to know Christ as Saviour because of them, and they were added to the church.

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ZONDERVAN

Baptist College Gets \$1 Million Gift

Atlanta Baptist College in Georgia has received a \$1 million gift, one of the largest single donations ever given a Georgia Baptist Institution.

The contribution came from Arthur T. Davis, a trustee of the school and official of the Davis Food Service, Inc., which operates 129 Davis Brothers Cafeterias and fried chicken outlets across the Southeast.

Davis, a member of Second Ponce de Leon Baptist Church in Atlanta, did not specify how the \$1 million is to be used.

Monroe F. Swilley, president of Atlanta Baptist College, said that use of

the funds will be determined by Davis and the trustees. Swilley said the gift would "strengthen immeasurably the financial foundation of the school and will lift the level of confidence in the future of this institution."

At a trustee dinner when the gift from Davis was announced, Swilley also reported that the Sylvester Baptist Church of Atlanta, located in an area of racial change, had voted to disband and to give its property to Atlanta Baptist College. Swilley said the sale of the property is expected to bring about \$150,000. (BP)

Hospital Gifts Total \$1.6 Million

Baptist Memorial Hospital in Jacksonville, Florida, has received two major gifts in a one month period, including a grant of \$1 million to help expand a 10 story medical-surgical build-

ing and a \$600,000 contribution to equip a modern cancer treatment center.

Until June of 1970, Baptist Memorial Hospital was owned and operated by the Southern Baptist Convention but has been released by the convention to become a private Baptist institution.

The \$1 million contribution, the largest contribution in the hospital's history, came from the Wolfson Foundation, created by Miami financier Lewis E. Wolfson. The foundation was a heavy contributor to the hospital's children's building previously.

The addition to the 10 story medical-surgical tower will be named the Wolfson Family Medical Tower, hospital officials said.

The \$600,000 contribution to purchase modern equipment for the hospital's new cancer treatment center was made by Mrs. Edna Sproull Williams, whose late husband was founder of the More Dry Kiln Co., in Jacksonville. The center was named The Charles Judson Williams Cancer Treatment Center in honor of her late husband.

Illness Leaves Till In Semi-Coma State

A mystery illness which struck one of Southern Baptists' best known musicians in February, leaving him in a semi-coma, has been described as encephalopathy by physicians at Baylor Medical Center in Dallas, Texas.

Lee Roy Till, minister of music at 16,000 member First Baptist Church, Dallas, has slept almost constantly since he was stricken. Neurologists and neurosurgeons believe he will gradually improve over the next several weeks.

Till was stricken during a revival in Kerrville, Texas. At first physicians thought he had suffered a stroke or a viral disease. After extensive tests, they believe the encephalopathy is being caused by a malfunction of the brain. (BP)



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WESTERN RECORDER

Ordaining Women Deacons

(Continued from page 3)

On the other side, he forbade women to speak in public worship (1 Corinthians 14:34-35). If they want to know anything, they should ask their husbands privately (1 Timothy 2:11-12).

Can this apparent discrepancy in Paul's thought be resolved?

The answer lies in the different character of these contrasting positions. The first lays down a general principle based on Paul's understanding of what God had done in Christ. The second makes a concession to prevailing social conventions. In this case, the general principle should take precedence over the concession.

Galatians 3:28 is particularly illuminating in this regard because Paul also was willing to make certain concessions with reference to both the Jew-Gentile and the slave-master problems. Within the church, he insisted, neither circumcision nor uncircumcision make any difference (1 Corinthians 7:19, Galatians 5:6, 6:15; Colossians 3:11). Nonetheless, he circumcised Timothy, whose mother was Jewish and whose father was Greek, "because of the Jews that were in those places" (Acts 16:3). Similarly, Paul insisted repeatedly that "there is neither slave nor freeman" (Colossians 3:11) while counseling slaves to obey their earthly masters as they obeyed Christ (Ephesians 6:5, 6; Colossians 3:22; cf. Titus 2:9) and not to worry about obtaining the status of free men (1 Corinthians 7:21ff.).

In both instances Paul's willingness to compromise stemmed from his realization that, under the present conditions, the ideal could not be attained. The church's mission should not be hurt by ignoring convention too much.

The same realization dictated some concessions with reference to the roles women played in the church. In principle women could hold the same offices and exercise the same leadership roles as men. Under prevailing attitudes toward women among both Jews and Greeks they had to accept voluntarily some restrictions.

At Corinth, you will remember, Paul was dealing with the problem of disorder in public worship, disorder which undermined the fellowship. In this instance the participation of women, possibly by tongue-speaking rather than by intelligible speech, added to the general confusion. It probably caused puzzlement and aroused the ire of both Gentiles and Jews because neither group was accustomed to such freedom. Consequently, Paul's directive should be interpreted not as a rule but as a counsel for a specific problem, like his insistence that women wear veils in 1 Corinthians 11.

The directive laid down in 1 Timothy 2:11-12, too, may reflect a situation pe-

culiar to the Ephesian church. By exercising their freedom with too little discretion, both in dress and in speech, some women offended the sensitivities of their contemporaries. The situation required a concession, lest the Christian witness be hurt.

Should concessions such as these still apply to our church situation? Ought women still to be denied leading roles in the churches?

In some societies the answer may be

yes even today. In ours, however, the answer to both questions is most assuredly negative. After nearly twenty centuries Christian teaching has had enough impact on Western society to impress upon it the principle of equality among all human beings. In some respects, this society which the church has helped to create, has moved on ahead of the churches. Nevertheless, few, either within or outside of the church, should take offense at women serving in roles of leadership. Now is the time for the churches to move beyond concession to the principle itself!

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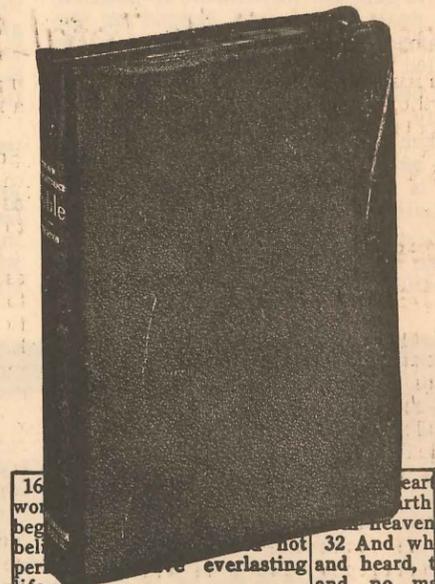
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16 ... heart
wor ... arth
beg ... heaven
bel ... not
per ... everlasting
life. ... and no me

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him is not condemned: but he that believeth not is condemned God: for already, because he hath not believed in the name of the only begotten Son of God.

32 And wh ...
33 He that ... testimony ha ...
34 For he ... sent speake ...
35 The Fat ... and hath giv ...

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Mexican Laymen Plan U.S. Tour

Thirty Mexican Baptist laymen will study Southern Baptist work in Texas and Tennessee, April 22-May 6, in what might be called a turn-about tour.

The Southern Baptist Brotherhood

Commission has sponsored numerous mission study excursions to Mexico. Last year Mexican laymen proposed such a tour in reverse so they could study methods in stateside Baptist men's work with a view to strengthening their own.

Stopping first in San Antonio to sightsee, the party will proceed to Fort Worth to visit Southwestern Baptist Theological Seminary and the SBC Radio and Television Commission. They will attend a Brotherhood meeting in Dallas and visit state convention offices there.

In Memphis, the men will see a Baptist children's home and attend a regional Brotherhood training institute. Highlights in Nashville will be the SBC Sunday School Board and denominational executive offices.

Two furloughing missionaries will interpret for the Mexicans.

"We think these men can profit greatly from the tour," said William H. Gray, Southern Baptist representative in Mexico, "and will return to share what they have learned with their churches." (BP)

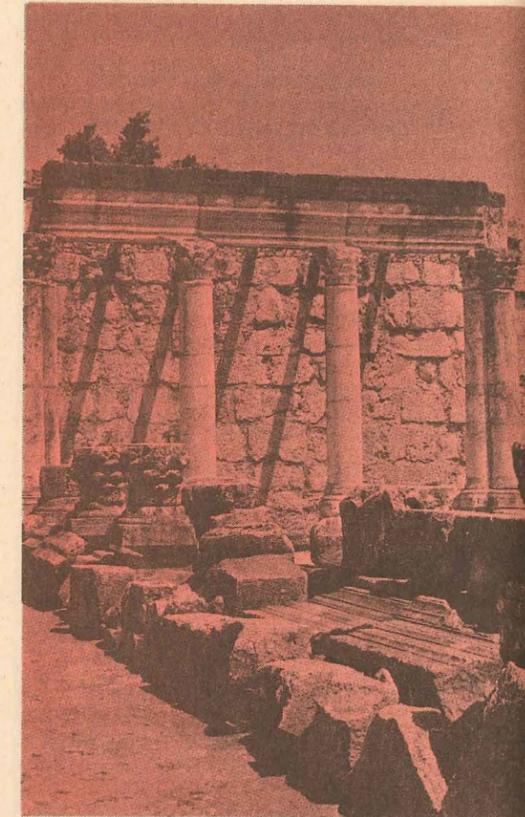
Pipe Organ Available

An 18-rank pipe organ is available to an interested church for less than \$1,000 installed, according to KBC music director Eugene Quinn.

Quinn said that a church about to be demolished has the organ and would like to sell the instrument if possible. The exact cost would depend on the distance the parts would have to be carried for new installation.

"I believe this is an excellent opportunity for some church," the state worker commented. "But the building will be razed in two weeks so if anyone is interested they should act immediately."

Those interested may contact Quinn at the Kentucky Baptist Building (502) 245-4101, or at his home (502) 426-2537.



SBC FEATURED EASTER SUNDAY—
"The Southern Baptists have come to Capernaum to worship Christ, who preached, taught and healed in the Galilee. The site on which they worship is the remains of an ancient third century synagogue near the places Jesus frequented during His ministry in Galilee." This is the introduction to a film, "Sunday in Galilee," to be telecast on Easter Sunday, April 2, 4:00 to 5:00 p.m. EST, on the NBC-TV network. Check your local paper for the time in your area.



MOON MEMORABILIA GIVEN TO FMB — A photograph of the Apollo 15 moonwalk, a special Christian flag and an Apollo 15 insignia were presented to the Foreign Mission Board at its March meeting in Richmond. Jim Irwin, a Baptist layman who was one of three Apollo 15 astronauts, sent the gift to FMB executive secretary Baker J. Cauthen for presentation to the board. The small flag, on which board staff members signed their names and wrote Scripture references prior to the mission, was carried in the space capsule when it went to the moon last July. Beneath the photo is the following greeting signed by astronauts Dave Scott, Al Worden and Jim Irwin: "To the Foreign Mission Board of the Southern Baptist Convention with warm personal regards from the crew of Apollo 15. 26 Oct. '71." The items, mounted and framed, are on exhibit in the library of the Foreign Mission Board in Richmond, Virginia.

Musical Scholarships Offered by BSSB

The church music department of the Sunday School Board invites those who play instruments to apply for a scholarship to Music Leadership Week at either Ridgecrest, June 29 to July 5, or Glorieta, July 20-26, this year.

Orchestral personnel are needed to play for *The Elijah* at Ridgecrest and *Brahm's Requiem* at Glorieta.

The scholarship will pay the registration and the registration fee, room and board based on rates of two persons per room. The individual provides his own travel.

The orchestra will rehearse two or three hours daily and play for the performance.

Those interested in a scholarship application are to immediately contact Samuel Shanko, 127 Ninth Avenue, North, Nashville, Tennessee 32703.