

THE CHURCH

A Place for Ministry



Life Commitment And Church Vocations
Sunday, April 23

People And Places

Henry S. Miller, 69, a *Western Recorder* print shop employee for about 45 years before retiring in 1969, died in Lexington on April 10 following brain surgery at the University of Kentucky Medical Center. He was apparently in good health and had been engaged in regular activities at his retirement home on Harrington Lake near Danville until stricken on April 4.

He is survived by his wife, the former Mary Douglas Adams; one son, Charles (Chip) Miller who is associate pastor of Murray Hill Baptist Church in Jacksonville, Florida; one daughter, Mrs. Marilyn Chausmer of Las Vegas, Nevada; four grandchildren; one brother, John Miller of Massachusetts; and a sister, Mrs. L. R. Foreman of Louisville.

Memorial services were conducted on April 13 at Willhite Funeral Home in Middletown, Kentucky, and burial was in Resthaven Memorial Cemetery in Louisville. W. L. Duncan, pastor of Immanuel Baptist Church, near Danville, officiated with the assistance of Richard Shields, pastor of Eastwood Baptist Church, Eastwood. Miller was a member of the Eastwood congregation before retiring and joining Immanuel near his retirement home.

The children of Mr. and Mrs. Ben F. Mitchell have announced a 50th wedding anniversary for their parents on Sunday, April 30, 1972, from three to five p.m. at the St. Matthews Baptist Church in Louisville. Mitchell served as pastor in Louisville and, for many years, as superintendent of missions for the Long Run Baptist Association.

One hundred thirty people attended the Sunday School Outreach Retreat at Cedarmore Baptist Assembly, March 17-18. These leaders came from as far away as Benton, Hopkinsville, Fort Campbell, Greenville, Ashland, Pineville, Clear Creek, Covington, and Hazard, Kentucky, as well as some from the state of Virginia and points in between to pray together and study ways of reaching people for Christ through the Sunday School.

Pastor Don Randolph of Green Acres Baptist Church, 5189 Poplar Level Road, Louisville 40219, announces that *The Joy Singers*, a singing group of 72 young people of the church under the direction of Phil Carlisle, is available for booking by contacting the church. The group is best known for their presentation of the young world musical, *Life*, by Otis Skillings.

The Broadway musical "Camelot" will be presented at *Campbellsville College* April 25-29. Produced by the Harlequins in conjunction with the college's fine arts department, the production will begin at 8:00 p.m. each evening. Tickets are \$1.75 for adults and \$1.00 for students. Special group rates are available.

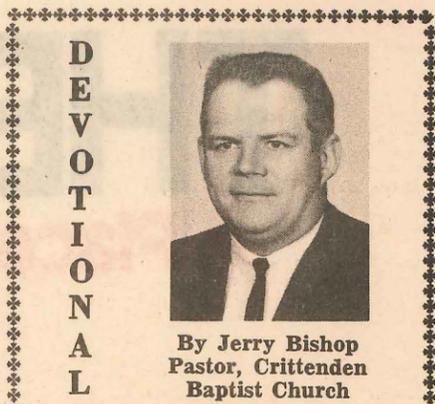
Georgetown College, in cooperation with the local community, is establishing a walk-in "crisis" center, according to dean James R. Bergman.

"The college and community has received a grant from the National Institute of Mental Health for a full-time director to work with youths who have emotional problems," Bergman said.

Church Chuckles by CARTWRIGHT



"He still preaches a good sermon, but he's getting terribly nearsighted!"



By Jerry Bishop
Pastor, Crittenden
Baptist Church

Tears Of Jesus

Luke 19:41

The Gospels give us many insights about Jesus. One of these being He was a man with some emotion. For this I am thankful. Jesus was human as well as divine. He was no stone faced, cold hearted individual who never showed any signs of emotion, but one who the Bible says was moved with compassion when he saw the needs of people.

Tears can mean joy as well as sorrow. Have you noticed we just don't see many tears today in our churches. We often hear about those great services that the church once experienced when God was moving in a great way and sinners were being converted and there was open weeping for joy because of God's great work being done.

Tears of joy came when a person knew beyond any doubt that God had worked a special miracle in a life and there was rejoicing. I believe the Bible speaks in such a way to us as to show that during the earthly ministry of Christ, when miracles were performed by Him, there was shouting and weeping expressing joy.

But what about the tears of sorrow. When Jesus came near the city He wept because of their spiritual condition. Isn't it so that in this age we need to weep as Jesus did? Tears of sorrow shed because of the spiritual unconcern of people. We ought to have tears today because so many people in our world have never heard the sweet story of Calvary. Tears because so few are accepting God's call to go and witness in the dark regions of our earth. Tears need to fall because of the spiritual condition of our own land. How far away we have gotten from God. Some shall weep because sometimes we get out of line regarding soul winning and get bogged down in minor things.

introduce the . . .
WESTERN RECORDER
. . . to a friend

A News Analysis —

Nixon Pledges Support For A Nonpublic Education System

By W. Barry Garrett
Chief, Washington Bureau,
Baptist Press

When a president of the United States makes a public policy speech, it is subject to careful analysis from every possible viewpoint. President Nixon's speech on nonpublic education before the National Catholic Educational Association in Philadelphia on April 6 is fertile soil in which the seeds of understanding can grow.

An understanding of such a speech must take into account political realities, personal convictions of the speaker, public policy trends, and the nature of the issues which are addressed. This analysis is a very brief discussion of some of these factors in the President's remarks to the Catholic educators.

For whatever it is worth, this is the second time Mr. Nixon has made major statements before Catholic audiences within a period of eight and one-half months. The first was on August 17, 1971, before the international meeting of the Knights of Columbus in New York City.

The speech also occurred following a White House announcement that the President's schedule does not permit him to address the Southern Baptist Convention in Philadelphia in June.

Furthermore, the speech was made a month following the report of the President's Commission on School Finance. It was made about two weeks prior to the expected public release of the report of his Special Panel on Nonpublic Education, chaired by president Clarence Walton of the Catholic University of America.

Mr. Nixon explained to the Catholic educators why he wanted to speak to them — "to reaffirm the commitment I made last August when I said to the Knights of Columbus meeting in New York City, in your fight to save your schools, 'You can count on my support'."

He also stated his broader objective by saying, "What we really seek in America is an educational free market." He explained this by saying that "nonpublic schools give parents the opportunity to send their children to institutions that they choose."

In other words, President Nixon is seeking a major change in the nation's educational system.

To support his objective, the President claims that the present educational system denies to many parents "freedom of choice" of the schools which they want their children to attend. This is the standard line that proponents of public aid to parochial schools have taken for many years.

The President charges the public education system with failure to provide quality education for the poor and for minority groups. He appears to think

that public support for nonpublic schools would close this gap.

Mr. Nixon adds the charge that public schools have failed to provide the values of honor, of morality, of love of country and of religious faith. Nonpublic schools would fill this need, he seems to think.

Referring to nonpublic schools, the President said: "Children who attend

... The financial burden (in the event of the closing of the Catholic schools) would fall on seven states. . . . These states, it should be noted, provide a total of 202 votes in the Electoral College for the election of a president. . . . With political support for the President running strong in non-Catholic states, it is little wonder that he is focusing major attention on capturing Catholic support this year."

these schools are offered a moral code by which to live. At a time when the trend in education is too often toward impersonal materialism, I believe America needs more, rather than less, emphasis on education which emphasizes moral, religious and spiritual values."

These are points that make it difficult to challenge Mr. Nixon's views on education. Too many people agree with him without getting at the root of the problems of the nation. He knows the mood of the nation and is responding to that mood.

It has become popular in recent years to blame the public schools for many of the ills of the country. This has been accelerated by a revolt against rising taxes, by misrepresentation of Supreme Court decisions, by highly emotional race issues, and by the social upheavals that have beset the nation during the past decade.

We need to ask, however, whether or not major responsibility for causing and curing these ills rest elsewhere than on the public schools, as for instance the homes, the churches, the governments of the nation.

It needs to be pointed out that the President's Philadelphia speech to the Catholic educators was restrained in specific promises. While he was most emphatic in his pledge to design measures "to preserve the nonpublic school system in the United States," he was extremely cautious in specifics.

He warned the Catholics that his plans would require time, that quick

solutions are not available. He said that his final recommendations must be equitable, workable and constitutional. All of these are high hurdles for him to overcome before he achieves his goals.

A major section of the President's speech dealt with the financial plight of nonpublic schools and with the effect on the nation if such schools were forced to close. Did he really intend to imply that without the nonpublic schools the nation cannot provide a public school education for all chil-

dren? Does he mean to say that it would cost less to support two separate school systems than one good one?

Some contradictory elements in the President's speech are plain. He pointed out that nonpublic school enrollment has crested and is on the decline. Yet he proposes massive efforts to help such schools.

Mr. Nixon warns of impossible costs to provide public education for all if the nonpublic schools close. At the same time he said that "it would be misleading to suggest that Catholic education and nonpublic schools in general are about to disappear altogether."

Politically speaking, the President's drive for help for nonpublic schools looks like this. He pointed out that 70 percent of the financial burden (in the event of the closing of the Catholic schools) would fall on seven states: California, New York, Illinois, Ohio, New Jersey, Michigan and Pennsylvania.

These states, it should be noted, provide a total of 202 votes in the Electoral College for the election of a president. Only 268 electoral votes are required to win the presidency.

If Mr. Nixon can win the electoral votes in these seven states, he will need to pick up only 66 more votes in the remaining 43 states to be re-elected.

With political support for the President running strong in non-Catholic states, it is little wonder that he is focusing major attention on capturing Catholic support this year. (BP)

WESTERN RECORDER

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

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The Voice Of The Lord In The Song Of A Bird

By the time these words reach the reader, the situation could be entirely different considering this is springtime in Kentucky. But today, at least, I learned a lesson which is priceless and which has to be learned periodically by all of us.

It is one of those dreary mid-April mornings. The earth was already soaked before it rained again last night and the reports indicate good chances for more rain for several days to come. The garden is not plowed and the early spring flowers are drooped from last week's temperatures in the 20's. What's more is that in what seemed to be a rather mild winter an unusual number of favorite roses appear not to have survived. Every direction one looks it's the same picture and with such an outlook it seemed hardly worth getting out of bed.

Then it happened as if the Lord, himself, made opportunity for a transformation in my outlook. I was reading the words of Jesus in the Sermon on the Mount concerning anxiety over material things. I reached verse 26 of Matthew 6 and read, "Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?" At that moment the unsurpassingly beautiful song of a mockingbird could be heard even through the closed doors and windows.

The bird was singing as if the sun were shining and the world were perfect. When I went outside for the morning paper, there sat the joyful bird atop the house chimney still singing her happy song. I suppose

a bird sings from divinely given instinct while man with reflective powers is prone often to think the worst and thus lose his song of joy.

As the mockingbird continued to fill the air with joyful melody, I could but ask the Lord for forgiveness for looking at the dreary and not realizing the love of God expressed in what presently appears to be only dark. The rain which is discouraging today will be the source of growth and harvest in the hot summer days ahead. Some of the roses will survive to bloom again and others with more beauty and fragrance will delight the rose loving heart.

And so it is with all of life. This is not a day when hope is easy to come by. News from Vietnam, signs of corruption in high places, the age of permissiveness for youth and adults are but examples from today's world that could silence the joyful songs of our hearts. But so it has been in one form or another in every age.

Such was the feeling of the Psalmist who cried out, "Why are you cast down, O my soul, and why are you disquieted within me?" But he had the answer for himself and every cast down soul, "Hope in God; for I shall again praise him, my help and my God (Psalm 42:11). Earlier in the psalm his assurance had been expressed, "By day the Lord commands his steadfast love; and at night his song is with me." (verse 8).

Thank God for a mockingbird who sings on a dreary morning. Thanks also for a heavenly father who loves us, provides for us as he does for the birds.

A Commendable Project For Baptist Men

The joint promotion of Cooperative Program Day last Sunday by Baptist Men and the Stewardship Commission of the Southern Baptist Convention was another significant first in our history of denominational promotion. Baptist men could not have chosen a more worthwhile way to make a major contribution to the worldwide ministry of Southern Baptists. Understandably it will take several years for this project to catch on in many churches but hopefully it will be continued until it is a widespread practice.

It would be impossible to overestimate what the Cooperative Program has meant in the financial un-

dergirding of the total work of Southern Baptists since its inauguration in 1925. Therefore every effort to teach more and more Baptists what it is and what it has done is commendable. Especially must our youth be properly informed as to the place of the Cooperative Program in the total mission effort of Southern Baptists.

Some information recently distributed by Dr. Porter Routh contains some amazing as well as disturbing facts. He points out, for example, that since 1925 nearly one and a quarter billion dollars have come from the churches through the Cooperative Program.

This is more money than most of us can conceive of and we cannot imagine where else such an amount would have been forthcoming.

In 1925, the first year of its use, a little more than four million dollars came through the Cooperative Program from a total Southern Baptist membership of around three and a half million. Last year more than 85 million Cooperative Program dollars came from our eleven and three-quarter million members. A little calculation reveals this was almost ten and a half cents from each dollar of offering the churches received in 1925. Last year, in spite of the 85 million plus dollars channeled through the Cooperative Program, it represented only slightly over nine cents of each dollar received in the offering plates of our churches. This could be the disturbing news that in the first year of its use 46 years ago we were more generous as churches with the Cooperative Program than we are today.

Of course this is not the whole story. In the meantime many other special plans have been devised or expanded for pooling our mission funds. Chief among these have been the annual special conventionwide offerings for foreign missions and home missions. These started out first as offerings sponsored by our mission-minded women in connection with weeks of intensive mission study and prayer. By now these have become churchwide offerings in most churches and the amounts have skyrocketed.

A few years ago when these offerings were being expanded to churchwide campaigns, some observers

deplored the possible effect upon the Cooperative Program. This editor was among those concerned but by now it is almost impossible to conceive of our foreign and home mission ministries apart from Lottie Moon and Annie Armstrong offerings which constitute about a half of all the financial resources of the foreign and home mission boards.

Each state also has its special offerings including one for special mission efforts in its own borders. For example, in Kentucky the dire spiritual and material needs of the Appalachian areas have a special appeal. Our Kentucky Baptist child care ministry has not only survived but expanded due to an unusual response to a special Thanksgiving offering each year. We have other special offerings which don't elicit such worthy responses.

Special offerings apparently are here to stay. The question is whether their number and promotion are to be increased, decreased or leveled off. This is a serious consideration on the church, associational, state and convention levels. Whatever the decision is, it must be made in consideration of the effect upon the Cooperative Program. If this plan was inspired by the Holy Spirit for Southern Baptists nearly 50 years ago as many of us sincerely believe, we must be very careful to exalt it until we are convinced God has a better plan for us.

So congratulations again, Baptist Men, for adopting the Cooperative Program for special promotion this year and may it become a permanent and successful project.

To Henry Miller His Work Was His Ministry

The *Western Recorder* family experienced deep sorrow with the passing of Henry Miller from this life last week. He was one of the many who through the long history of the *Western Recorder* print shop gave himself with unusual commitment. He was not personally known by many of the regular readers of the paper because, unlike some of the rest of us, he did not visit the churches to give his testimony. Rather, he used his skill as a printer as his ministry and thus helped the rest of us get the message to the readers.

Henry was typical of many who have moved on and some still with us who make possible the min-

istry of the paper each week. They are far more than employees. They are personal friends and fellow ministers and in the final accounting their reward will equal or surpass that of many of us who use the pen and the pulpit.

The kind of dedication to the *Western Recorder* which characterized Henry Miller is not only the secret of personal happiness but the explanation for the life and success of Baptist denominational agencies and institutions. In a day when too many of us think in terms of what we can get rather than what we can give from our services, Henry Miller's example is a sermon. May his tribe increase!



The Cooperative Program —

More Than The Sum Of Its Parts

From Poverty Ridge To The Present

By Bob Terry
Associate Editor

On that July day in 1951, when Miss Doris Yeiser walked into the Baptist Building at the corner of Broadway and Brook, her overriding impression was "How noisy and dirty it is," she recalls.

For four years prior to moving to Louisville, she had served as secretary of the First Baptist Church of Owensboro. "It was quiet and peaceful there," she said, "but not in Louisville."

The new secretary began her work splitting time between the departments of missionary training and public relations but soon was working full-time in missions and evangelism.

Her dedication and ability were soon recognized by then executive secretary W. C. Boone. She was asked to become secretary in his office.

"I honestly didn't want to go," she confessed. "I was happy where I was." But, after talking with several friends, she accepted the invitation and moved to the executive secretary's office.

During the years that followed Miss Yeiser was able to establish such administrative aids as a church and associational file, a pastor's list on a cardex system, alphabetical filings of church property liens instead of a year-by-year basis and a cross reference file on all boards and agency members.

A type of tribute to her work was a review of the mission-evangelism department functions which occurred when she moved to the head office. In the review it was decided that some of the mission functions were properly functions of the executive secretary. As a result, programs Miss Yeiser handled in one office she continued to oversee in another.

And the work grew. In 1954, there was only one secretary in the top office. Now there are four with a possibility of a fifth being added. Miss Yeiser's duties now include those of office manager for this staff.

From one filing cabinet and practically no filing system has grown numerous files and enough material to stuff the 22 filing cabinets now in that office.

One of the best changes, from the secretary's viewpoint, was when the offices were moved from Broadway to Middletown in 1957. "In addition to getting away from the dirt and noise, the convention had outgrown the old offices," she emphasized. "Desks of professional staff persons were back to back in places that were too small and even looked like closets."

The new building provided pleasant surroundings and ample office space though it did have a limited storage space.

But in 1972, some changes need to be made in the present building, the business college graduate feels. Among her suggestions are a chapel for the staff,

a small library for research, an executive suite for the executive secretary, additional conference rooms of varying sizes and, of course, additional storage space and work room.

"I realize a lot of these things are dreams and have to be balanced against other needs in Kentucky Baptist life," she said. And, almost as a side comment, Miss Yeiser added that seeing needs of one department balanced



Doris Yeiser, center, shows program of executive board honoring her for 20 years service to other long-time Baptist employees. At right is Miss Ann Griffin. She has been accountant for WMU since May, 1948. Mrs. Melvin (Dorothy) Hayes first came to work for the Executive Board in January, 1952. In April, 1962, she became bookkeeper for Western Recorder where she still serves.

against needs of other departments was one of the benefits gained from working in the executive secretary's office.

"When I was in the mission department, I saw the needs of our department as being most important and felt they should be given priority over all others. But when I got to the executive secretary's office, I had to see all of the needs in relationship to the entire work of the convention."

From the executive's office, Miss Yeiser has become one of the most knowledgeable persons about Kentucky Baptists. At the December meeting of the KBC executive board, when she was honored for 20 years service, executive secretary Harold Sanders stated, "If I had to pick the two people who know most about Kentucky Baptists, Doris Yeiser would be one of them."

From her birthplace on "Poverty Ridge" near Masonville to being one of the most knowledgeable persons about Kentucky Baptists has been a long journey for Miss Yeiser. But Kentucky Baptists, who function more efficiently because of her work behind the scenes, are glad she made it.



Support our schools

If you listen to the radio or watch your TV, you regularly hear public service announcements urging you to support higher education. This means Baptist colleges and schools, too. In particular.

The script continuously advises that only one-third of the cost of an education comes from tuition and the rest comes from the public treasury for state schools and from private gifts.

Our Baptist colleges have a higher tuition than the state universities and community colleges, but a great portion of each student's education must be provided by the denomination and other friends — and not from the public treasury. Therefore, it is imperative that Baptists and their friends who believe in the validity of Baptist higher education must give more serious attention to the financial needs of our institutions of learning. Gifts for operations. Gifts for buildings. Scholarships. Now. Also, every Baptist should plan to put something in his will for our Baptist colleges and schools.

Development programs underway

Our three colleges currently are in substantial development programs. Campaigns are gathering momentum at Georgetown, Campbellsville and Cumberland. Alumni, friends and trustees, pastors and church leaders should give support to one or more of these programs. Your assistance by giving, by sharing names of possible donors, by your personal encouragement of donors, by church messages and in your bulletins. As the presidents or their development officers provide opportunity, attend the rallies in your association or area. Talk Baptist colleges and schools. Think Baptist colleges and schools. Encourage your students to attend Baptist colleges and schools. Give. Pray. Encourage!

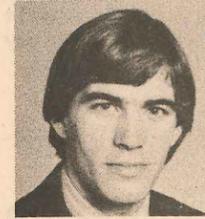
Where are they?

Georgetown College is at Georgetown. Campbellsville College is at Campbellsville. Cumberland College is at Williamsburg. Oneida Baptist Institute (high school) is at Oneida. Clear Creek Baptist School (preachers, etc.) is at Pineville. Visit. Appreciate. Share with our Baptist institutions.

Harold G. Sanders

WESTERN RECORDER

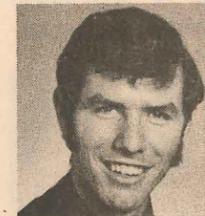
Kentucky Missionary Journeyman



Cheser



Miss Clements



Cowart



Miss Hall



Miss Hopkins

Eleven Kentuckians Among New Missionary Journeyman Appointed At Jackson Meeting

Eleven Kentuckians were among the 74 young Baptists approved by the Southern Baptist Foreign Mission Board for training to be missionary journeyman. Approval came during a business session of the board April 12 in Jackson, Mississippi.

Following completion of a seven-week training course this summer at Meredith College, Raleigh, North Carolina, the young people will be commissioned for journeyman service July 30 in Richmond, Virginia.

They will serve two-year terms as teachers, librarians, literacy workers, recreation directors, student workers, nurses, pharmacists, secretaries, assistant pastors, agriculturalists, artists, publication workers, musicians and other kinds of workers.

As journeyman, they will join Southern Baptist missionary staffs in 34 countries, not counting one person assigned to the Baptist Spanish Publishing House in El Paso, Texas.

Barring changes in assignments, the largest number of journeyman, seven, will go to Kenya. Six are assigned to Brazil.

Other countries are: Ghana, Hong Kong, Korea, Tanzania and Vietnam, four each; Indonesia, Peru and the Philippines, three each; Botswana, India, Liberia, Malawi, Mexico, Rhodesia and Thailand, two each.

One journeyman is assigned to each of the following: Argentina, Austria, Belgium, Colombia, Ecuador, Guadeloupe, Guatemala, Honduras, Israel, Italy, Japan, Macao, Nigeria, Okinawa, Taiwan, Togo and Zambia.

There are 44 single women, 22 single men and four married couples. Most will be graduated from a college or university this spring, though some already have their basic degrees and are attending graduate institutions or working full-time.

Journeyman must be Baptist college graduates 26 years of age and under who want to apply their talents to spiritual, physical and educational needs abroad for two years. They accept assignments based on specific job requests from missions (organizations of missionaries).

Besides enhancing the work of the mission to which he or she is assigned, the journeyman returns home to aid the local Baptist church's knowledge of and concern for people in other parts of the world.

Since the Missionary Journeyman Program of the Foreign Mission Board was begun in 1965, a total of 410 young Baptists have served overseas. Stanley A. Nelson, an associate secretary in the board's department of missionary personnel, is director of the journeyman program.

Kentuckians appointed were Wayne Cheser, son of Mr. and Mrs. T. D. Cheser of Bardstown. A Campbellsville College student, he will teach elementary school in Sokode, Togo.

Miss Margaret Clements is a University of Kentucky student working on her master's degree. She is a member of Central Baptist Church, Lexington, and will work in Lima, Peru.

Mixon Cowart is a graduate of Cumberland College and currently attends Southern Seminary. He will teach Bible in Nalerigu, Ghana.

Miss Carol Hall is the daughter of Mr. and Mrs. R. C. Hall of Elkton. A graduate of Georgetown College, she will teach elementary school in Chiayi, Taiwan.

Miss Pat Hopkins is a student at Cumberland College and will teach missionary children in Davao City, Philippines. She is the daughter of Mrs. Verner L. Hopkins of Newport.

Doug Kellum has been assigned to Danang, Vietnam, where he will do youth evangelism. Currently he is studying religious education at Southern Seminary.

Miss Jody Milby is a Georgetown College student and the daughter of SBC missionaries to Rhodesia, the F. Eugene Milbys. Her assignment is in Fortaleza, Brazil, where she will do music work.

Miss Susan Tesseneyer is the daughter of Mr. and Mrs. Ralph A. Tesseneyer of Union. She is a Murray State University graduate and is a member of First Baptist Church, Walton. Her assignment is Feira de Santana, Bahia, Brazil.

Jerel Brown is the son of Mr. and Mrs. W. E. Brown of Hartford. A student at Louisiana Technological University, he has been assigned to the Baptist Village in Israel as a youth worker.

Mr. and Mrs. Leo McMannis have been assigned as teachers and youth workers in Francistown, Botswana. He is a graduate of Morehead State University. She is the former Linda Rice and a graduate of Georgetown College.



Kellum



Miss Milby



Miss Tesseneyer



Brown



McMannis



Mrs. McMannis

Crisis In European Churches Outlined In Report

Europe can "hardly be called a Christian territory if the criterion is the religious consciousness and the congregational activity of the population," according to a study prepared for the Lutheran Church of Finland.

Pastor Martti Lindqvist visited Protestant and Roman Catholic churches as well as ecumenical agencies in seven countries. He gathered data for a report called "The Crisis of the European Churches."

With few exceptions, the number of European churches is dwindling, said Lindqvist. This is due partly to increased withdrawal of membership and partly to a decrease in the number of baptisms. He did not cite figures, which are frequently unavailable.

Lindqvist's research was authorized in 1968 by the assembly of the Finnish Church as part of plans for a thoroughgoing revision of ecclesiastical rules and operations.

Lindqvist said two factors make the church situation similar in all of Europe:

1. "Industrialization, urbanization and rapidly increasing mobility within and across national boundaries are everywhere in evidence. Social problems have thus become common to all communities. Europe is moving toward unification economically, politically and socially.

2. "Ecumenical cooperation is rapidly increasing. On an increasing number of issues the churches are coming to feel they form a common front instead of conflicting camps."

The Finnish pastor judged that secularization offers a partial reason why persons are leaving churches.

For his research Lindqvist visited Great Britain, East and West Germany, Holland, France, Switzerland and Italy. He noted that in these nations there have been historical links between church and state but he found a trend

toward more autonomy by the state churches. While failing to foresee any dramatic changes in the church-state structure in the near future, he did predict increasing sentiment in favor of separation.

He found that clergymen face an identity crisis which contributes to a shortage of priests and pastors in many areas. Furthermore, Lindqvist reported widespread financial problems except in cases where churches are heavily supported by taxes. (EBPS)

Thanksgiving Offering Below Goal

The final report on the Thanksgiving Offering for the Kentucky Baptist Child Care program shows a total received of \$356,116. This amount is \$18,884 short of the \$375,000 goal set for the offering. It is \$6,575 less than the receipts from the previous year which was an all-time high.

C. Ford Deusner, general superintendent of the child care program, attributed the decline to the "uncertain economic conditions that existed following the Presidential ordered 'freeze' of wages and prices.

"We are grateful for what was given and the confidence it indicates in the

child care program. We will try again this year to reach the \$375,000 goal," he added.

Approximately one-half of the operating funds for the child care program of Kentucky Baptists comes from the Thanksgiving Offering.

Hill Named Regional Representative By FMB

Southern Seminary student W. Dennis Hill was elected by the Foreign Mission Board to a staff position as a regional personnel representative, effective June 1. The action came during a meeting of the board April 12 in Jackson, Mississippi.

Hill is to be graduated with the master of divinity degree in May.

Since last June 1, he has been employed on a part-time basis as a regional personnel representative for Kentucky, Indiana, Illinois and Ohio, and Southern Seminary.

He previously served Market Street Methodist Church and Victory Memorial Baptist Church, both in Louisville, as minister to youth.

Hill and his wife Diane will relocate in the Raleigh-Durham area of North Carolina. His assigned region will include North Carolina, South Carolina, Georgia, Virginia and Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.

Following college, he spent two years in the Philippines as a missionary journeyman with the board. Journeyman are young Baptist college graduates who volunteer to assist career missionaries in specific jobs overseas.



Hill



ECOLOGY-JESUS DAY — Bowling Green mayor Spero Kereiakes, seated in center, is pictured signing a proclamation setting April 15 as Ecology-Jesus Day in Bowling Green. The Ecology emphasis came when Western Kentucky University students marched through Bowling Green picking up trash. The Jesus emphasis came as each marcher turned in the money pledged by area businesses for the miles marched. The money will be used to send students as summer missionaries through the Baptist Student Union Program. Pictured at the signing of the proclamation are (standing, left to right) Ed Mikels, president of Bowling Green ministerial association; W. K. Pinkerton, president of Holdefield and Pinkerton, Inc.; Don Denton, president of Optimist Club; and Dee Gibson, representing Western Kentucky University. Front row are Tony Romeo, Baptist campus minister at Western Kentucky University; the Mayor; and Debra Combs, a WKU student.



TOURING — First Baptist Church, Franklin, recently sponsored a brief tour for its youth choir. The 34-member organization presented special musical programs at several Indiana churches and at a rest home for the elderly. On their return to Franklin, the group sang for a Sunday evening program. Director of the choir is Steve Hall. Eugene Fleming is pastor.

Program Set For Sunday School Confab

Texas pastor James Coggin will headline the State Sunday School Conferences at Cedarmore Baptist Assembly for the second consecutive year.

Coggin, pastor of Travis Avenue Baptist Church in Fort Worth, is the author of the recently released book, *You Can Reach People Now*. In the book, the pastor recounts how the Travis Avenue church has become one of the fastest growing congregations in the United States. According to Kentucky Sunday School director Roy Boatwright, "Coggin's name has almost become synonymous with outreach."

Also on the Sunday School Conference program are George Redding and Don Blaylock. Redding, professor of Bible at Georgetown College, will lead Bible study sessions each morning. Blaylock, a Baptist campus minister for the western Kentucky area, will lead worship periods and fellowship time.

In addition to conferences for each Sunday School age group, a special feature has been added to this year's program. Those interested in church buildings, association Sunday School work, church library services, weekday and fellowship Bible classes or bus ministries, will be able to attend special one hour conferences. In the past these sessions have conflicted with regular age group conferences.

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Baptist Men Named To Jamaican Senate

Two Baptists have been sworn into the Jamaican Senate in Kingston, Jamaica, and one was elected Senate president.

The two are C. S. Reid, president of the Jamaica Baptist Union and pastor of Calvary Baptist Church, Montego Bay, and A. G. R. Byfield, an educator and a deacon of the Jonestown Baptist Church.

During the ceremony for swearing in the new members of Parliament, Byfield was elected president of the Senate.

The two men had been appointed by newly elected prime minister Michael Manly.

Reid said he interpreted his appointment as an opportunity to bring to Senate deliberations the insights of a churchman, and that it would be made clear that he was in no way representing any political party. On this understanding he accepted the appointment.

After taking the oath of allegiance as president of the Senate, Byfield said: "This is a great surprise to me, but I believe this nation expects under God the best of all of us in whatever capacity we may be called to serve. What we do now and in the coming years will be regarded by others as part of the history of our country."

"The appointments were the greatest honor to be conferred on Baptists since Jamaica gained her independence in 1962," said Southern Baptist missionary Betty Carroll. (BP)



AT DEDICATION — Morning and afternoon services were held on Sunday, April 9, for the formal opening and dedication of the new auditorium and fellowship hall of the Lowell Avenue Baptist Church of Campbellsville. The building was constructed at a cost of \$170,000. Two of the former pastors participated in the morning service: John W. Farmer of Irvine, left, and Henry Parrott of Mt. Vernon, right. Roger Cox, pastor of Elk Creek Baptist Church, Taylorsville, was the afternoon speaker. William R. Beard, center, has served as pastor of the Lowell Avenue Baptist Church since November of 1963.

Dear Editor:

I am writing in response to H. C. Chiles' comments on the Sunday School lesson "Endued With Power." I take issue with his statement "there is no similarity... and with them the Holy Spirit has nothing to do."

In I Corinthians 12:4-11, Paul lists the gifts of the Spirit. Are we to throw all those out too, for they are listed along with the gift of tongues?

What about Romans 8:26-27 where Paul says that the "Spirit intercedes for us with sighs too deep for words." This implies to me that the person praying does not know what he is saying but the Spirit knows the inner desires and brings these to God. According to Chiles, "any jabberings which are unintelligible to those producing them are senseless and useless and with them the Holy Spirit has nothing to do."

We are told not to "grieve the Holy Spirit" and I believe we do just this when we limit Him to what we think is sensible. Perhaps Chiles could read a few books like Mel Tari's "Like A Mighty Wind" or Pat Boone's "A New Song," or John Sherrill's "They Speak With Other Tongues," or Dave Wilkerson's "The Cross and The Switchblade," and many more.

Many of our churches are not experiencing real joy and Romans 14:17 tells us we need to have joy in the Holy Spirit.

I write this in love for I have been a Christian for a long time and am just



coming to know the third person of the Trinity and realize that Jesus sent Him to be our Comforter because He Himself could not be with us.

Versailles, Ky. Mrs. Edward Prigge

TAXING CHURCH PROPERTY

Dear Editor:

I have read the pros and cons about taxing church property. I agree property owned by churches that is used for commercial purposes should be taxed. It is not too hard for a tax expert to figure the amount of taxes the churches would pay if they were taxed.

I have never read the other side of the issue. When I moved to Lake City, Tennessee, to become pastor of the First Baptist Church the chairman of the pulpit committee told me I would not have to worry about having the utilities turned on as that had already been done. This was before the day of churches paying utility bills. In due time I received the electric and telephone bill but no water bill. I listened closely to the church treasurer's report and still no water bill. I said to one of the deacons, "I didn't receive a water bill and noticed the church did not report a water bill." He simply answered by saying, "Neither you or the church will receive a water bill."

As the mayor of our city was a member of our church I asked him about the water bills. His answer was, "Brother Rushing, there is not a church

nor a pastorium in our city that has a water meter. This is our city's way of saying, 'thank you' to our churches and pastors for the influence for moral good they are having in our city. This moral influence for good in our city far outweighs the small amount of money received should each church and pastor have a water meter. We feel our churches and pastors are saving our city a lot of money."

I would like for the same tax expert who can tell you how much money would be received if churches were taxed to also tell us how much money is being saved by our cities, counties, state and nation by the moral influence for good our churches are having over the entire population.

Russellville, Ky. Reed Rushing

ORDAINING WOMEN

Dear Editor:

I want to commend Brother William R. Hagan of Taylorsville for his article on ordination of women as Baptist pastors.

I know if it were not for the good faithful women of our churches we would be hurting indeed for workers and support, but I do not believe God intended a woman to have authority over men. It is impossible for them to meet the requirements of II Timothy 3:2, etc.

Men can never take the place of women, and women can never take the place of men.

God so ordered it, and it will not be changed.

Campbellsville, Ky. Tommie Wright

Difficulties In Student Ministry

By J. Chester Durham
KBC Student Work Director

I do not approach this article with either the attitude of "all is well," or "all is lost." Somewhere in between these two lies my deep concerns for the relevance and the health of Kentucky Baptist Convention program of student work.

Space will not allow for explanation of the difficulties in student work. The following are but comments about problem areas.

Nuclear age

No denomination will be able to minister to people of the nuclear age if it refuses to come to grips with the problems of man's learning concerning the nature of his physical world and himself. It will not be long until the vast majority of Americans know nothing experientially of the pre-nuclear age. We cannot afford to preach and act on presuppositions which deny or ignore or only superficially deal with the realities of the nuclear age.

Upon hearing a lecture on the nuclear age a little old lady was called on for prayer: "Lord we pray that what we have heard tonight may not be true, but if it is true, we pray that not many people will learn of it."

The university student has already "learned of it."

Greater openness

We have sometimes given the impression that we were afraid to hear what other people had to say. Only the mature and secure can bear to be open. Only those who are unthreatened by differences of opinion can live in the freedom of disagreement in love.

The prevailing philosophy is "don't rock the boat."

The firing of professors, censoring of books, recall of study materials has alienated many students. We need to discover and improve methods and procedures for handling such matters.

Understanding of students

Any attempt to stereotype today's students should be avoided. Students cover the social, political, economic and religious spectra - all the way from the agonizingly concerned to the materialistic, hedonistic, totally selfish slob and all the shades in between. Mobility mixes urban and rural youth, east and west, north and south, black and white, poor and affluent.

Students today have little reverence for the past and little hope for the future.

Students are not only seething within but they are giving external expression to their rebellion, including everything from cocky attitudes to burning and pillaging of university property. Most student activism is escape from

responsibility. Most of it has to do with student power. Most of the revolt is against minor matters, course requirements, required chapel, dormitory rules, beer on the campus.

Young people place increasing emphasis on the virtues of a structureless world and many seem convinced that total freedom from the dictates of authority would be an ideal existence. As old values are attacked we are not creating new ones to replace them.

Churches

Many students have become disenchanted with the church during high school days. During high school over 50% have already stopped their regular attendance and participation.

Churches generally have not adequately prepared students for an encounter with life when they leave the supportive structure of the home.

College offers a new freedom for many and, in such cases, is difficult to handle. If a student has grown up in an atmosphere in which he was underexposed to new thoughts, in which negativism and rigidity were the norm, in which authoritarianism was glorified and in which doubt was categorized as "sin," then he will be totally unprepared to handle intellectual freedom and the moral liberty of the typical university campus.

Most students come to college with little understanding of the nature and mission of the church and of their responsibility in it.

Students have their own ideas about God. Ideas that are much different from that taught to them in Sunday School.

This is the era of "now" with the students. They want miracles worked on cue and in areas over which the church has little or no control.

Among students agnosticism reigns rather generally.

"New" morality

Today's students have been exposed to all the many aspects of life such as sex, money, divorce, war, dishonesty, violence and scandal on much more intimate terms than their parents.

There is a growing abandonment of rule ethic in favor of what advocates like to think of as the love ethic. There is a denial of any absolutes and a general admonition to do the loving thing. There is a reliance upon personal judgment for deciding right and wrong.

Marriage, divorce, taking the pill, stealing, drugs and even sexual relations, in fact all matters carrying moral overtones, become a matter of one's

conscience to most college students and is not necessarily encouraging immorality as many people believe.

Remember, that for many the sex drive reaches a peak during college years. What form of expression is it to take? Today's youth are committed to the idea that sex is to be expressed one way or another.

"Sex is beautiful." No other expression of the general attitude of the college generation toward sex is more descriptive or more frank. To most college students sex is natural, beautiful, accepted, open and a necessary fact of life.

Numbers

Sheer numbers are one of the biggest problems to an effective ministry on college campuses. We place one man on a campus with 5,000 Baptist students and a total enrollment of 20,000 students and hundreds of professors and administrative personnel. The impossibility of one man ministering to the total group is obvious.

The most important ingredient in a ministry to students is adequate personnel. This is our greatest need. We need more and more adequately prepared Baptist campus ministers on our campuses.

Strange religions

There has grown up in colleges and universities a strange phenomenon for this age of "enlightenment." A considerable number of students and some professors are engaged in or experimenting with the "occult," "witchcraft," "Demonism," "Satanism," "mysticism," "astrology," "magic," etc. It is difficult for many to distinguish between the real and the spurious.

Inadequate financial support

The Baptist campus ministries do not receive enough money to do a reasonably adequate job on most campuses. Baptist campus ministers are underpaid and BSU's are understaffed. Budgets for programming and resources are meager. BSU does a highly quality work for such inadequate resources.

Age

In the average church the average age is between 45 and 50 and the power structure is almost totally in hands of people 50 years of age and above.

U.S. Statistics and Projections indicate in 1965 the 18-24 age group numbered 18 million, by 1970 it numbered about 25 million, by 1975, 27 million, by 1985, 30 million.

Little or no effort has been made to involve the 18-24 age group in planning and decision making in Kentucky Baptist life.



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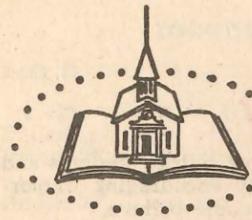
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SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons For April 30, 1972)



LIFE AND WORK SERIES

The Church's Strength

God's children, who are members of His churches, are His chosen instruments for communicating His gospel to others. Their effectiveness in this ministry is determined by the extent of their dependence on God and the closeness of the relationship to Him which they maintain through prayer, Bible study and yielding to the Holy Spirit.

Acts 4:18-21

When the members of the Sanhedrin beheld the man who had been healed at the Gate Beautiful, they could not deny that a miracle had been wrought and a good work had been done but still they wanted to put a stop to the preaching of the apostles. In their desperation, they finally decided that the only thing they could afford to do was to threaten them and command them not to preach or to teach again in the name of Christ.

It was up to the apostles to decide what they were going to do. So far as they were concerned, the command to stop preaching Christ did not present any difficult problem. Having received their authority from a higher source, they promptly and adamantly decided that there was only one thing for them to do, namely, to go on preaching the crucified, buried and resurrected Christ, regardless of what the physical consequences for their action might be. Knowing that they "must obey God rather than man," they left the council chambers undismayed and undefeated.

Unable to prove that the crippled man had not been healed, unable to find anything in the lives of the apostles for which they could punish them and fearful that their mistreatment of the apostles would arouse the opposition of the people against them, the members of the Sanhedrin released the apostles, who had been obedient to the commandments of their Lord and the laws of the government.

Acts 4:24-31

When Peter and John were released by the Sanhedrin, they immediately returned to the company of believers and gave a full report on their experiences and told "all that the chief priests and elders had said unto them." On a previous occasion fearful and cowardly Peter had sworn that he did not know Christ Jesus but, in the meantime, he had been transformed into a fearless and courageous disciple and apostle. Through their courageous witnessing

for Christ, Peter and John had astounded the ruling class, whose business was being affected adversely and whose influence was waning rapidly.

The boldness and wisdom which the Lord had given to Peter and John and the marvelous victory which the Holy Spirit had given them over the Jewish leaders, caused the apostles and their brethren in the church to praise the Lord from the depths of their hearts. They also acknowledged that this sovereign Lord was the One Who had created "heaven and earth and the sea and all that in them is," and that He was still in full control of the universe. God had never been caught off guard by any of the nefarious plans of His enemies, who were also the enemies of His children.

After a period of praise to God for His blessings upon His faithful servants and the work which He had committed into their hands, they enjoyed a season of earnest prayer together.

They did not pray for protection from their enemies but for God to give them the necessary strength to go on

preaching the Word with boldness. They fully expected God to protect and sustain them because He never deserts or forsakes His children. They besought God to give them the necessary faith, courage and ability to speak His revealed truths without fear or favor. It is not at all strange that their prayers were very effective. As an evidence of the Lord's presence, "the place was shaken where they were assembled." This incident was an unmistakable proof of the divine presence and power, a visible demonstration of the divine blessing, and a harbinger of greater things to come.

God rejoiced to answer their prayers for the ability to do His will, to proclaim His Word and to glorify Him. Their coveted experience of being filled with the Holy Spirit prepared them for the difficulties, dangers and duties which confronted them. The Holy Spirit enabled them to render acceptable service for God, to be helpful to others, and to glorify Him as they labored under His supervision.

INTERNATIONAL SERIES

The Church's Missionary Imperative

Inasmuch as people without Christ are lost, it is imperative that each of His churches proclaim the good news of salvation in and through Him to all men everywhere.

Luke 24:45-49

We can only imagine the disappointment and despair of the disciples, whose world had come to an end, so to speak, with the death of Christ. While they were sharing their discouragement and sense of frustration with one another, the Christ, Whom they had loved and Who had died for them and had arisen from the tomb, came and stood in their midst. Seeing their questioning faces, Christ showed them His hands and His feet. Leaning forward with wonder and amazement, the disciples beheld the print of the nails, which were the proof of His sacrificial suffering.

After our Lord had convinced His eleven discouraged and frightened disciples that He had actually risen from

the dead, He opened their understanding concerning what was written in the Old Testament about His death and resurrection. He disentangled their minds, took out the wrong ideas and prejudices and set them free to comprehend and appreciate the Scriptures. Many of God's children need the same treatment today. What a blessing that some are submissive enough to the Holy Spirit for Him to use them to render this service to those who need it!

Christ taught them that His death, burial and resurrection had made available the remission of sins. He told them what to do for Him. According to His plan and purpose, it was their privilege, duty and responsibility to preach repentance toward God, faith in Christ and remission of sins to all. From Jerusalem His gospel was to be carried to the uttermost parts of the earth.

Power for the effective proclamation of the gospel did not reside in the disciples but in the Holy Spirit. They

were commanded to wait in Jerusalem until they were endued with the power of the Holy Spirit. None of Christ's followers are competent to do the work which He assigns to them until the Holy Spirit imparts to them the enabling power.

John 17:18-21

As the Father had sent His Son into the world, Christ was sending forth His disciples as His representatives and messengers. He wanted them to hold forth the Word of life to the lost. What a high and holy privilege it is to be messengers of Christ to those who need His message!

In this remarkable prayer of intercession, Christ prayed not only for those disciples who accompanied Him but also for all who would receive Him as their Saviour down through the centuries. He wanted all of them to have that which they would need so much, namely, the protecting power of God. He did not want them brought under the control of Satan or deceived by the allurements of the world.

Our Lord prayed for their spiritual unity. He did not pray for their organic union but that they might have oneness of spirit. The purpose of this unity for which Christ prayed was stated plainly in verse twenty-one: "That the world may believe that thou hast sent me."

Acts 13:1-3

Young as was the church at Antioch in Syria, there were a number of prophets and teachers in it. Such are necessary for the best and most effective church life. The prophets make known the will and purposes of God and the teachers explain the meaning of God's Word. Upon the hearts of these servants of God He laid the evangelization of the world in such a way that they refrained from eating in order to ascertain His will through prayer. How much every Christian needs divine wisdom and guidance in daily life! It is glorious that the Holy Spirit is ready, willing and able to give the believer in Christ proper guidance in every detail of life.

In this first Gentile church there immediately appeared a genuine interest in the salvation of those in the regions beyond. While the members were in the pathway of Christian duty, the Holy Spirit said to them: "Separate me Barnabas and Saul for the work whereunto I have called them." He spoke thus because He wanted them to do pioneer work among the unevangelized in distant places. Instead they were quite willing to give up their leaders to the missionary cause. Had they been like many present-day church members, they would have tried to hold on to the best and most capable ones for themselves. They gave their very best, as directed by the Spirit, and that without a single complaint. God deserves the best always from all of His children.

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APRIL 22, 1972

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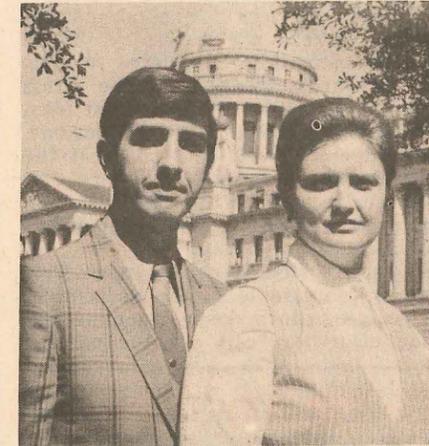
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J. W. Colville



Mr. and Mrs. J. Randall Jones



Mr. and Mrs. R. William Hollaway

Kentuckians Among Appointees

Mr. and Mrs. J. Randall Jones and Mr. and Mrs. R. William Hollaway were among 16 couples appointed by the Foreign Mission Board at special ceremonies in Jackson, Mississippi.

A Kentucky couple, the Jones' expect to be assigned to Paraguay, where he will do evangelistic work.

Both are currently studying at Southern Seminary, Louisville, where he expects to receive the master of divinity degree in May.

Pastor of Nolynn Baptist Church in Hodgenville since last August, he previously served churches in Maceo and Rineyville. Before he entered the seminary, Jones was pastor in Hawesville, Philpot and Kuttawa.

Mrs. Jones, a staff nurse at Kentucky Baptist Hospital, Louisville, has also nursed at hospitals in Owensboro and Elizabethtown, and at a nursing home in Lewisport.

She attended Murray State University and was graduated from the Owensboro-Daviess County School of Nursing.

Mrs. Jones, the former Lawanna Cain, was born in Owensboro and finished high school there, although she lived in several other Kentucky towns in the meantime.

Jones, who was born in Murray, grew up in Dearborn, Michigan. He studied at Murray State University and was graduated from Kentucky Wesleyan College, Owensboro.

Both say they felt inclined toward a career in foreign missions as young people and they told the board that a renewed call came while they were attending an appointment service for foreign missionaries last April in Louisville. They committed their lives to this end the following day.

The couple's two children are Kevin Wayne, 5, and Rhonda Kay, 2½.

Mr. and Mrs. R. William Hollaway expect to be assigned to Japan, where Hollaway grew up as the son of Southern Baptist missionaries.

He is prepared to teach English on the college level there. Last year he received the master of arts degree from Northern Arizona University, Flagstaff, having concentrated on the teaching of English as a secondary language. Earlier he received the bachelor of arts degree from Ouachita Baptist University, Arkadelphia, Arkansas.

Mr. and Mrs. Hollaway are presently studying at Southern Baptist Theological Seminary, Louisville. He is also minister of youth at St. Matthews Baptist Church.

Graham Prof Resigns

Gordon Clinard, Billy Graham professor of evangelism at Southern Baptist Theological Seminary, Louisville, will join Hardin-Simmons (Baptist) University faculty this fall as professor of Bible. The school is located in Abilene, Texas.

Clinard came to Southern Seminary in 1970 from San Angelo, Texas, where he had been pastor of the First Baptist Church since 1966.

A past president of the Baptist General Convention of Texas, Clinard is a native of Springfield, Tennessee. He holds a bachelor of arts degree from Union University, Jackson, Tennessee, and the bachelor of divinity and doctor of theology degrees from Southwestern Baptist Theological Seminary, Fort Worth. (BP)

Special Air Fare Arranged To SBC

The Kentucky Baptist Convention has arranged for a special discount air fare on roundtrip tickets to Philadelphia for the 1972 Southern Baptist Convention. Passengers who fly in one of the five convention groups will receive a discount fare of \$66 instead of the regular \$100.

Three flights will leave Louisville's Standiford Field on Sunday and two others on Monday. Available flight times are Sunday 7:05 a.m., 10:20 a.m. and 3:30 p.m. Monday flights depart at 7:05 a.m. and 10:20 a.m. All flights are on Allegheny Airlines.

Ticket holders may return any time they choose as long as the return flight is made on Allegheny Airlines.

Those desiring to fly with one of the Kentucky Baptist Convention sponsored groups should write to Convention-Philadelphia, c/o Kentucky Baptist Building, Box 43433, Middletown, Kentucky 40243. In addition to a \$66 check made payable to Allegheny Airlines, each person should indicate the day and the time of flight he prefers.

All reservations must be received at the KBC offices by May 10.



25 YEARS — Billy Graham, with his wife Ruth (on the left) and his 80 year old mother Morrow, was back in his hometown for a 5-day April crusade. It was 25 years ago in Charlotte where he held his first crusade. Each night the Charlotte Coliseum and the adjoining auditorium were over-flowing with hundreds turned away but thousands in North and South Carolina were able to watch by live television over ten local stations. Over 900 nightly responded to the invitation to accept Jesus Christ as Lord and Savior, with 80 percent being under 25 years of age.