

NOVEMBER 25, 1972

The Convention Is People

Two Sentenced In Seminarian's Murder

Two 17-year-old youths were sentenced to 30 years imprisonment each in Dadeville, Alabama, after pleading guilty to the murder of the son of Southern Baptist missionaries who was

Drugs, Evangelism Concerns Of Upcoming Louisville Crusade

Noted Houston, Texas, evangelist Freddie Gage will lead a Louisville area crusade for Christ November 26-December 3, at Highview Baptist Church.

A former drug addict, Gage now directs "Pulpit in the Shadows," a ministry to addicts and ex-addicts in Houston. And it is this ministry that opens some doors for him. For example, Highview pastor Bill Hancock has secured permission for the evangelist to deliver chapel programs in four city and four county high schools.

In addition, a booklet entitled "Everything You Always Wanted to Know About...Dope, Pushers and Drugs" will be given to all of the freshmen high school students in Jefferson County. The booklet was written by Gage.

WAVE television in Louisville is also airing a program called "Cold Turkey" on Thanksgiving Day. The program was filmed earlier and features Gage's work with drug users.

Hancock said the budget for the campaign has risen to over \$12,000 and is being largely underwritten by local businessmen who are concerned about the drug problems.

Although the crusade is being sponsored by Highview church, several other congregations are contributing to it. Among them are Green Acres, Valley View, Parkland, Thixton Lane, Green-castle Auburndale, Fern Creek and Harmony Baptist churches.

selling Bibles in Alabama to raise funds for a seminary education.

Jimmy Lorenzo Hicks and Ramon Silmon, both of Camp Hill, Alabama, had been charged with the murder and robbing of Tom C. Hollingsworth, II, the son of Mr. and Mrs. Tom C. Hollingsworth, Southern Baptist missionaries to Argentina for 22 years.

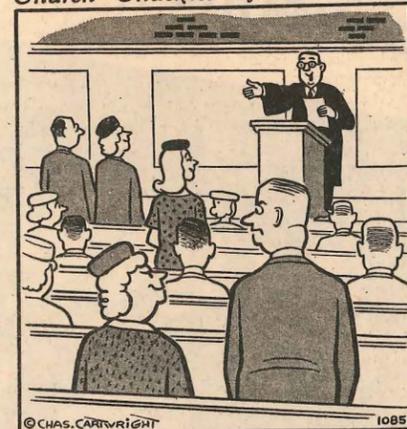
Sheriff James T. Farrow said that the two youths who pleaded guilty to the murder had promised Hollingsworth they would purchase Bibles from him if he would drive them to their homes so they could pick up money to make the payments.

Instead, they forced him to stop the car in the woods, robbed him of \$9.07, and killed him, the sheriff charged.

Hollingsworth, a foreign missions volunteer, was the only son of Mr. and Mrs. Hollingsworth. At the time, the parents were in Bellaire, Texas, on medical furlough from their assignment in Buenos Aires, Argentina.

Hicks and Silmon, both 17, were first charged with first degree murder, but the charges were reduced to second degree murder when they said they would plead guilty. (BP)

Church Chuckles by CARTWRIGHT



"Let me introduce our new members. Mr. and Mrs. Sprague by letter of transfer, Miss Judd on profession of faith, and Mr. Wimple by loss of an election bet."

DEVOTIONAL



Jerry D. Oakley
Pastor, Yellow Creek
Church, Owensboro
Galatians 2:20

The finding of true self is probably one of the most important tasks that faces any individual. This has not changed through the years. It has always been difficult. Any functioning individual has to some degree mastered this problem. Often they have not liked what they have found themselves to be but have learned to accept themselves and to use the tools that they have to meet life.

Paul has dealt with this problem, mastered it and in so doing left behind an example that can assist all Christians in their efforts to find true self. Paul has defined the most important quality in making life a real joy. Too many people are existing in our world without really living. This is a tragedy, for it is so unnecessary. Paul explains why when he says, "It is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God."

Paul securely states, "I can afford to cease to be constantly concerned for myself — my own ego, because Christ is constantly caring for me." How pitiful is the man who is constantly thinking of himself, ruthlessly asserting himself in every situation, is endlessly concerned with extracting admiration from every successful event and who worships his own ego. He gives point to a definition of egotism quote by Leslie Weatherhead as "the anodyne (anesthesia) which God allows a man to administer to himself in order to deaden the pain of being a fool."

I question whether Christianity is in as much danger from the atheism of a materialistic world as from self seeking believers who have not grasped the full meaning of "living by faith." Paul is the great missionary-evangelist of all times. He surpasses all in the significance of his contribution because he lived by faith in the power of God to guide his actions and to establish what was good in his work. He was at ease with himself because he discovered one finds self in Christ. It is not necessary for one to display success or pioucity to find personal satisfaction in Christ. One yields in faith and enters the center of true self.

Ephesians 5:27

My fellow Baptists, the biggest business of the church today is to proclaim the simple Gospel in these sinful times. All of our preachers have preached, at one time or another, on the evils of these days. No matter how dark they may have made the picture it cannot be painted too black. It is as bad as they say, and worse!

In recent days leading up to our national election, we have heard much from our political candidates about the economic, social, and political problems of our country. However, the real problems of America are moral and spiritual, and the sooner we see this and do something about it the better off we will be. Our problems cannot be solved by the federal government or agencies as we are a nation that is sick at soul.

C. S. Lewis said that mankind is staggering between Vanity Fair and Armageddon. The wickedness of these times is advertised on the front page of every newspaper. It is written in crime waves, the breakdown of authority, the wreckage of our homes. We see it in the bookracks loaded with literature so vile that we could quip "never since Manhattan Island was sold for \$24.00 has so much dirt been available for so little money." And if the advertising is to be believed, most movies are unspeakably filthy. A calculated effort is being made through the news media to make sexual immorality and perversion appear respectable and acceptable in society. Dope and alcohol continue to devastate countless lives. More and more people consult the stars and turn to the Occult. The ghettos of our cities stink more and more. A recent report said more than 300,000 illegitimate babies were born last year, while God only knows the number of abortions. Bomb threats, hijackings, arson, political leaders gunned down — yes, the times are evil. While we try to mount up to the stars we mire down in the slime. Yet the age is exciting — man is breaking the shackles that have bound him to earth and is on his way to the planets of outer space — it is the irony of the Space Age, however, that unless there is an awakening spir-

A Glorious Church

Convention Sermon

By T. L. McSwain
Pastor, First Baptist Church,
Richmond, Kentucky

usually we will never hold out morally long enough to do what we want to do scientifically.

The Church finds herself in the midst of these evil times and could well remember another terrible time in a cruel and bloody empire when the church was young and Paul wrote to Christian friends as follows: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (II Corinthians 4:8-10).

What a day then to be alive — to be a Christian — a preacher! What a challenge to the church to proclaim the "good news" in a world of bad news. No time for discouragement then — but for renewed courage and determination to launch the mightiest spiritual offensive ever. This is a time for preachers to preach, teachers to teach, and deacons to "deac." This is the time for the church to fulfill her God-given mission, to be the church glorious.

In the fifth chapter of Ephesians we read, "Christ also loved the church, and gave Himself for it; that He might present it to Himself a *Glorious Church*, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." The question to ask ourselves is, "What kind of a church would Jesus call a glorious Church? What would it be like?" May I suggest:

First, A glorious church is conscious of her purpose and mission. No church that is not interested in and actively engaged in spreading the Gospel story to others has a right to exist. When Jesus said, "Go ye into all the world," He was not talking just to His disciples, or to the seventy, or to the Christians in Jerusalem, but to every one of us. And we might ask, is it right for some to hear the gospel hundreds of times while many have not heard it once.

Today some seem to have forgotten what a church really is. Some think of it as an ark where a few of God's elect float safely over a drowning world — or perhaps, in theatrical terms, with the preacher on stage performing, God

in the wings as prompter, and the people sitting in the audience as spectators. Using this analogy it should be the congregation on stage performing, the preacher in the wings as prompter, and God sitting in the audience watching. Today there is too much balcony Christianity, the onlooker, spectator, non-participating kind. We are not getting the simple Gospel over to a sinful world. There are more ways of communicating it than ever and yet there are more unconverted pagans than ever as communism, secularism, and false religions abound. A sleeping church is not a glorious church. There are more "rousements," more activities than ever, but spiritually many of our people are in a coma with a "Do Not Disturb" sign on the door. We play church. We traffic in unfelt truth. We handle treasures as though they were trifles. We announce the Good News as though it were only a rumor and tell our facts as though they were fiction. A glorious church will cause consternation among the forces of godlessness and make the devil sit up late at night planning counter-measures. A glorious church does not just pass resolutions, it stirs up revolutions. It is told that, in the days of Oliver Cromwell, silver was running low and he sent his men out to look for a fresh supply to turn into money. One of them returned and said, "the only silver I could find was in the statues of the saints standing in the corners of the Cathedral. "Good," said Cromwell, "we'll melt down the saints and put them into circulation." Too many saints are standing on the promises and sitting on the premises as though God were running a coin collection for display. They need to become God's spending money. It's time to melt down the saints and get them into circulation. A glorious church sees white fields afar and at home. She is aware of her purpose and mission. For the glorious Church it is indeed faith and conquest.

A glorious Church must have a consecrated membership. As Paul said, Christ gave Himself that the people who belong to His Church might be sanctified and cleansed. There is no

(Continued on page 18)

WESTERN RECORDER

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

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A Convention Of Unity, Confidence And Optimism

The 1972 Kentucky Baptist Convention was a happy exception to the rule that religious gatherings reflect the spirit of the times in which they occur. There was no resemblance between these chaotic days in the world and the spirit of this year's convention of Kentucky Baptists. Veteran pastors and denominational leaders were amazed by the tranquility and harmony of the convention and few could recall a Kentucky Baptist gathering of such sweetness and light.

Compared to many of our conventions in past years this one was downright dull in spots. This applied to the miscellaneous business periods where the fireworks often explode. In the first miscellaneous business period not one messenger had anything to present. The same went for the second period when only upon urging could even a resolution be raised and a mild discussion over whether to hold future convention sessions in larger urban centers or take them to all areas of the state.

In spite of the tranquility of discussion the convention was not short on high and inspiring moments. The sermon by T. L. McSwain, the message of President Wainscott and the addresses of visiting speakers were all of high quality. Wainscott's call for putting it all together by a return to integrity and Secretary Owen's outline of spiritual goals for Kentucky Baptists received loud "Amen's" from many messengers. The inspiring evening sessions more than atoned for the less exciting day time sessions of reports and routine matters and the three addresses of the closing session have hardly been matched in any Kentucky Baptist Convention session.

The lack of heated discussion and debate of controversial issues is not to be taken as a lack of interest on the part of the messengers. On the contrary, there was a definite feeling all through the sessions that even brighter days are ahead and that bonds of love and trust are deep and meaningful. The rather small attendance at all sessions except Wednesday night tend to prove that it takes controversy to guarantee a full house. On the other hand the feeling by the mes-

sengers that the convention affairs are in good hands and that nothing surprising will be sprung on them is a wholesome state of affairs.

This was the first convention for Dr. Frank Owen as executive secretary. His spirit of informality and complete openness surely must have impressed many who did not know him before. His message to the convention amounted to an inaugural address. His call for the spiritual goals of fellowship, Christian identity and authenticity should be kept before the Executive Board and other convention leadership in the years ahead.

Those contributing to an inspiring and enjoyable convention are many but two of the greatest contributors might be overlooked. These are the Kentucky Baptist schools, all five of which presented dramatic devotionals and special music in the sessions. These along with the Kentucky Baptist Music Ministers' Chorale, Southern Seminary groups, the Walnut Street High School Chorale, Sabra Romeo and other soloists made for worshipful music considered by many to be the most outstanding part of the convention.

The other incomparable contributor to a smooth and comfortable convention was a host of friendly and efficient Walnut Street Baptists. No other Kentucky Baptist church quite has the facilities and the experience to handle such a convention. Countless hours of work in registering the messengers, in serving meals and meeting other needs were given. For example, the church hostess, Mrs. Harry Gibson, and her helpers including Pastor and Mrs. Wayne Dehoney were cleaning up after the Tuesday evening reception for the Sanders and the Owens long after some of us had gone to sleep.

In summary the 1972 Kentucky Baptist Convention might be described as one of unity, confidence and optimism. And the caliber of these traits was not shallow or superficial but deep and strong. They were based on a conviction that in these worst of times the Lord is breaking through in exciting and unpredictable ways to use His followers to reach the unreached multitudes for whom He died.

Making A Thanksgiving List

It's somewhat unfortunate that Thanksgiving and Christmas are in their present order on the calendar. While the origin by our Pilgrim fathers of Thanksgiving day at harvest time is understandable, such a special recognition of God's blessings would be more appropriate after the celebration of the earthly birth of Jesus Christ because He is the gift of all gifts to man from God.

Putting the two most cherished holidays so close together also has a disadvantage. Christmas for most inspires a list of gifts for others and a list of welcome presents for ourselves. Nowadays the commercializers of Christmas begin so early and so vigorously that we are putting our Christmas lists together before Thanksgiving day arrives. A sad consequence is Thanksgiving remains a holiday but for too many not much of a truly thanksgiving experience.

Here's a plea for all of God's children to be certain to make a Thanksgiving list, preferably on paper but more importantly in the heart. The list of each would differ slightly though some items should be on every list. The list would necessarily be only partial as our blessings exceed the limitations of ink and paper.

My list would contain many mundane but meaningful things as the last brave rose of fall, the turnip patch and the friendly switching tail welcome home

each evening by our collie. It would also include such divine blessings which make earth a bit of heaven as the love of a wife, the happiness of parents, children and grandchildren, the memory of departed friends, a church of kindred hearts, a challenging work to do in this world, the goodwill of fellow Kentucky Baptists, the assurance of the love of God, the redemption of Jesus Christ and the helping presence of the Holy Spirit.

While blessings flood us from countless directions and surround us on all sides, our thanks ultimately should be directed to the Lord. For though the delights of this life come from the creation, the creatures and our fellowmen, the one ultimate source is the Creator.

Our song should be that of the Psalmist. "Praise the Lord! O give thanks to the Lord, for he is good; for his steadfast love endures forever" (Psalm 106:1). The Psalmist saw what many of us overlook. This is the steadfast love of God which keeps on loving us and flooding us with good things in spite of our rebellion and unworthiness. This is the difference between the love of man and the love of God and helps explain Calvary, the gift of all gifts. Jesus then should head the Thanksgiving list of all of us and if He is truly put there, Thanksgiving is not only an annual observance but also a perennial and joyful experience.

BAPTIST FORUM



DIFFERS WITH EDITORIAL

Dear Editor:

I would like to point out a few facts in regards to an editorial you wrote concerning religious freedom. I would like to quote the following sentences from the November 11 issue.

"Religious freedom to be genuine must not only provide for freedom to worship but also guarantee the freedom not to worship. God gives every man this freedom. Should we do less? The atheist does have his rights as does the believer in God."

The Supreme Court decision to ban prayer and Bible reading in public schools has been hailed by many Baptist preachers and by the editor of the *Western Recorder* as a victory for religious freedom. This is not so, because of the following:

(1) The Supreme Court decision does away with religious freedom as it only guarantees the right to teach there is no God in public schools.

(2) By banning prayer and Bible reading in public schools, only the rights of the atheist have been achieved, the rights of the believers of God have been done away with. When the courts ruled that only one side can be taught how can we as Baptists call this religious freedom.

Owensboro, Ky.

Douglas Brown

TELEVISION FILTH

Dear Editor:

If one athiest woman could influence the government of this great nation with its Christian heritage to take prayer and Bible reading out of our schools, just think what all the many hundreds of Baptists across this country could do to end one of the greatest evils in our society today. This evil, which is so outstanding in my mind as a mother and worker with young girls in my church, is the unbelievable filth coming into our homes over the ever present television set. It has degener-

ated to the place where we must constantly check the programs being watched by the children.

We as Christians sat back and let these things be shown at the local theatre because we did not have to attend them. How gallant of us! Now it is flowing into our living rooms and we are at a loss to stop it. How much longer can we hide our heads and pretend this does not affect us? Do we really think that one hour in Sunday School a week can compete with the millions of dollars that go into making the films that have only one purpose, to corrupt the minds of this nation. This is not only a threat to our youth. The so called "soap operas" presented for day-time entertainment to be seen by young mothers and young homemakers are too wicked for words.

Those who know say the public determines what is seen on television. Our silence gives our consent.

According to your observations, Mr. Editor, "Many a worthy project and good cause are simply talked to death." So with the Kentucky Baptist Convention coming up very soon, could we not try to use as few words as possible and influence the television networks to have a little concern for plain old decency?

Winchester, Ky.

Mrs. Earl Crowe

Executive Board Takes Step Toward Divisional Staff Plan

The Kentucky Baptist Convention Executive Board took the first step toward divisional alignment of its staff during its session Monday, November 13, prior to the Kentucky Baptist Convention.

A recommendation brought by the board's administrative committee outlined a "Church Services Division Committee" with a rotating chairman.

Included in the adopted plan are the current departments of Sunday School, Church Training, Brotherhood and Music. A related action divided the work of the existing Church Administration department among those forming the new divisional committee and others.

Charles Jones, pastor of First Baptist Church in Pineville and chairman of the administrative committee, read a statement from executive secretary Frank Owen explaining the proposal. The statement pointed out that a divisional structure is the trend in Southern Baptist life since divisions lend themselves to greater efficiency of work.

Owen also wrote that this divisional committee is an "interim step" toward a full divisional setup.

"I don't know how long we will use the committee," Owen later told the board. "It may be that by our next convention we will be ready with a full blown divisional setup or it may be 10 years from now."

The new structure calls for the chairmanship of the committee to be rotated

among the department heads composing the committee on a seniority basis. Roy Boatwright of the Sunday School department will be the group's first head.



Boatwright

"Remember," Owen cautioned, "we are not talking about a real 'department.' Even though the title was there, church administration has never had 'department' status."

The new division of responsibility involves five departments. Sunday School is now charged with church surveys. Brotherhood assumed the deacon training responsibilities. Church Training's new roles include church planning, vocational guidance and training of non-ministerial church staff personnel.

Hicks Shelton in the Evangelism department has been assigned responsibility for area denominational conferences, previously sponsored by the Church Administration department. The Stewardship-Promotion department has taken over the tract room and related services.

Explaining the proposals regarding the Church Administration department, Owen said that after consultation with several executive secretaries of other states, he believed every responsibility of the department could be assumed by others.



The close of our great convention included recognitions and thanks to a great many people in leadership, who served so well. I want also to thank my staff members who carried so many responsibilities and to thank all the inspiring messengers.

I thought it was a great convention. I heard conventioners comment on the happy mood of the sessions. Everything went off as planned with a good spirit prevailing.

I was amazed to note at our first miscellaneous business time that there was none presented. I went from the convention floor to a back room where the committee on resolutions was meeting. Chairman Wesley Hanson informed me that no one had presented them with any resolutions. What caused this vacuum? I said I apparently had not been in office long enough to get my opposition organized. Two different brethren countered that it was because I, as executive secretary, was no longer eligible to present such matters. (I have forgiven both of them.)

This happy, harmonious convention didn't claim much news space in the secular press. It raised a thought in my mind. Is it possible that when we are getting the most coverage in the secular press, that we are at our worst so far as behavior and unity and harmony are concerned? Are we at our best when we are getting the least news print? It just could be. No offense whatever intended toward the press, for whose every line of courtesy we are grateful, but it still may be true that when we are in our fullest accord we don't attract as much attention nor get as much print as when we have a noisy dispute.

So, I want to thank the conventioners themselves. In unusually strong numbers, they stayed all the way through a longer than usual convention, with an extra session going all the way through Thursday night when we had what was to me our best fellowship program. A fine last night attendance turned out in support of our mission personnel.

Kentucky Baptists are a great fellowship and you showed it in this convention. I thank God to have part with you in Christ.

—Frank Owen

Board Debates Finance Proposal, Minister-Church Service

By Bob Terry
Associate Editor

The Executive Board of the Kentucky Baptist Convention rejected a motion by its finance committee that would have requested the convention to distribute the 1971-72 Cooperative Program budget overage according to the Christian Education Advance (CEA) formula.

This action came in the November 13 meeting of the Executive Board at Walnut Street Baptist Church prior to the 135th annual session of the Kentucky Baptist Convention.

In other action the board:

- deferred a proposal from executive secretary Frank Owen establishing a minister-church relations service;

- designated the University of Louisville as the next building site for a Baptist student center;

- and heard about a law suit that probably will be filed by the University of Louisville against the Kentucky Baptist Foundation regarding Kentucky Southern College funds.

The proposal of the finance committee recommended that the Executive Board ask the convention to reconsider its 1970 action regarding possible overage in Cooperative Program receipts. At that time the convention voted that any overage would be divided 50 percent to the Cooperative Program and 50 percent to Baptist student centers.

The committee further asked the board to recommend to the convention that the \$115,392 actual overage be divided according to the CEA formula, sending most of the money to Kentucky Baptist schools and colleges.

J. T. Miller, finance committee chairman, told the board that confusion developed about budget overage because of a lapse of memory by committee members. "When we met on August 3, (1972) we just forgot about the convention action and recommended that the funds be distributed according to the CEA formula.

"Knowing the peculiar situation of some of our schools today, information we did not have in 1970, we think the money could best be spent according to the CEA formula," the Chestnut Grove pastor declared.

The proposal drew strong opposition from several present.

David Nelson, a visitor at the board meetings, reminded the members that he had been chairman of the finance committee when the 1972-73 budget was adopted. "I believe that one of the reasons for the overage is that we had a different appeal than usual. To change now would be a betrayal of trust," he declared. "I firmly believe these funds should be distributed in a manner consistent with the way the people gave."

Williamsburg pastor Jim Highland asked if the board would commit itself to a principle when it didn't have any money but alter that principle when money was available.

"When we were talking just about principle," he said, "we voted to help Baptist student centers. Now that dollars are involved, some want to take it away and give it to CEA."

Western Recorder editor C. R. Daley, another board visitor, called such a move a "bad precedent." "We are talking about asking this convention to change an action by the 1970 convention because a subcommittee of this board thinks their wisdom is better than that of the convention. That is a bad precedent," Daley told the board members.

When the vote came, the finance committee's recommendation was overwhelmingly rejected.

The minister-church relations proposal was initiated by executive secretary Frank Owen. According to the plan, A. B. Colvin would be given the title "Special Assistant to the Executive Secretary for Minister-Church Relations." This would be in addition to his other work as director of the KBC direct missions department.

The new office would offer counsel to pastors and churches with problems, if mutually accepted; would collect biographical information; and would build a file on churches with regard to questions that prospective ministers are likely to ask.

However, before the idea was discussed, Owensboro pastor T. A. Prickett moved to defer action until the November 30 Executive Board meeting to allow for additional study. The motion carried.

The report on Baptist student work recommended that the board designate the 1971-72 budget overage going to

Baptist student centers for the "next building phase." Later the University of Louisville was listed as the top priority since the current lease expires December 3, 1973.

Jim Highland, assistant chairman of the Baptist student work committee, expressed the desire that work could start on the U. of L. building before that date and that a target date of not more than two years later for work on a center for the University of Kentucky campus.

All recommendations were adopted. Grady Randolph, director of the Kentucky Baptist Foundation, presented attorney C. H. Richardson to the Executive Board. He explained the background of a possible suit for funds now held by the Foundation. Richardson said that the funds in question amount to about \$20,000. These funds, he continued, were given for scholarship aid primarily.

At the time of the merger between Kentucky Southern College and the University of Louisville, the University demanded that all Foundation held funds for Kentucky Southern be turned over to its foundation department.

"We felt that to maintain the integrity of the Kentucky Baptist Foundation, we could not give up the funds voluntarily," Richardson added. "We were given them for a particular purpose and we want to use them for the nearest thing to that purpose now available.

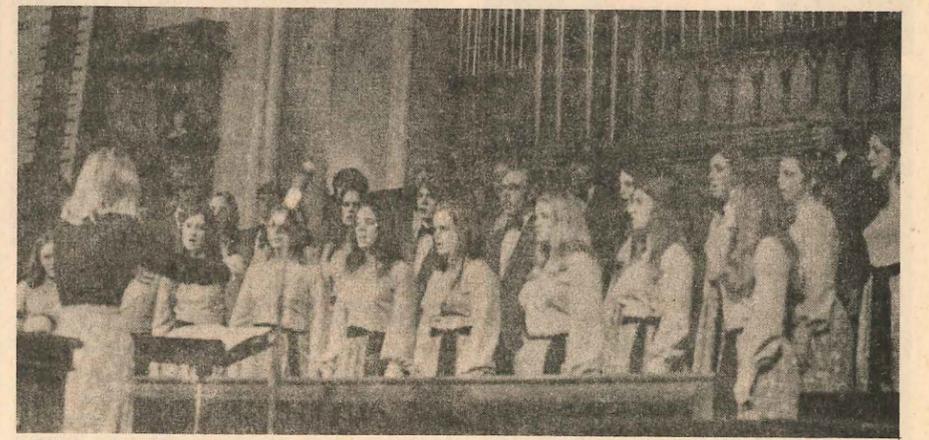
"Now we face the probability of a law suit," he said.

Another action adopted by the board was a motion by Highland that all action of major consequence be given to the board at least two weeks prior to a board meeting except in cases of dire emergency.

This motion came after several messengers expressed their displeasure with continually receiving major action at the time they were expected to vote on it.



INQUIRIES — Miss June Whitlow, of the Woman's Missionary Union staff in Birmingham, answers inquiries about her address from Owensboro pastors Larry Birkhead, left, and Guy Lawson. Miss Whitlow addressed the Thursday morning convention session about the role of her organization in mission outreach.



Campbellsville College Choir was one of many groups performing at the convention.

'Variety' Key Of Pastors' Meet

The Kentucky Baptist Pastors' Conference held annually prior to the sessions of the Kentucky Baptist Convention staged a comeback this year after being somewhat downgraded in recent years. In two sessions on Monday night and Tuesday morning, November 13-14, a wide variety of speakers offered practical suggestions as well as inspiration to the pastors present.

C. Wyman Copass, pastor of Hillvue Heights Baptist Church, Bowling Green, and president of the group pre-

sided over the program. He was assisted by the vice president, Bill Hancock, pastor of Highview Baptist Church, Louisville.

First speaker in the Monday evening session was Elvis Marcum, pastor of the Graceland Baptist Church in New Albany, Indiana. Marcum, a Campbellsville College and Southern Seminary graduate, came to Graceland several years ago when the church was almost dead and hopelessly in debt. Leading in what observers regard as one of the most creative ministries anywhere, Marcum now leads the church in a multiple city-wide ministry.

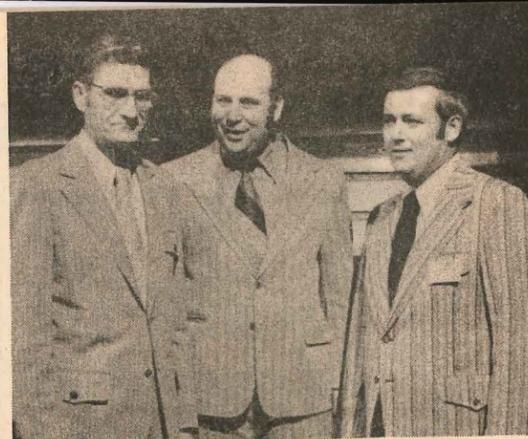
Marcum said he takes no credit for creativity but regards it as the work of the Holy Spirit. He said the New Albany church doesn't wait for people to come to it but goes to people wherever they are, determines their needs and proceeds to meet them. The Graceland church, reported Marcum, is layman centered instead of preacher centered. He challenged his fellow pastors to turn their laymen loose because laymen want to work. He told of one man over 90 years old who decided it was time for him to do something for the Lord and so he is learning to play the violin. He also championed the bus ministry which at Graceland includes 27 buses, some of which are specially equipped for the handicapped.

James S. Barry from the Sunday School Board in Nashville explained and presented the materials to be used in the ReaLife revival plan. He reported good results from the plan wherever it has been used.

The other two evening speakers were both Tennesseans. Evangelist Wade Clemons preached on "The Signs of His Coming" and listed 10 or more world conditions now which make him certain of the early return of Christ to the earth.

The featured preacher chosen to climax both sessions was Jim Henry, pastor of the Two Rivers Baptist Church in Nashville, Tennessee. His evening message was on the Lordship of Christ and the morning sermon was entitled, "The Holy Spirit As Fire." Henry is a Georgetown College and New Orleans Seminary graduate and was widely commended by his listeners for the strong content and warm spirit of his preaching.

O. G. Lawless, former Warren Association missions superintendent and now pastor of Calvary Baptist Church in Bowling Green, brought the opening message in the Tuesday morning session. Using the prison experience of Peter reported in Acts 12, Lawless described how iron gates and the cross go together, how prayer opens iron gates and how Christ keeps iron gates open.



The new Pastor's Conference president is T. A. Prickett of Owensboro, center. He is flanked by vice president Guy Gordon, left, of Elkton, and secretary Bill Cubine of Paris.

The program was put together by President Copass who said he wanted all facets of the ministry and all ages represented. He chose Steve McSwain, Richmond, to represent youth. McSwain, the 17 year old son of First Baptist pastor, T. L. McSwain, preached an evangelistic sermon on judgment. His father preached the convention sermon later and was elected president of the Kentucky Baptist Convention for the coming year.

Music for the conference was directed by George Cavanah of Highview church. Featured soloist was Sabra Romeo, wife of the Baptist Campus Minister at Western Kentucky University in Bowling Green. Mrs. Wyman Copass was the pianist.

T. A. Prickett, pastor of the Seven Hills Baptist Church, Owensboro, was elected president of the group for 1973. Serving with him will be Guy Gordon, pastor, Elkton Baptist Church, as vice president, and Bill Cubine, Central Baptist pastor, Paris, as secretary-treasurer.



Steve McSwain



Sabra Romeo

Messengers Amend, Adopt \$4.5 Million Budget

Messengers to the 135th annual session of the Kentucky Baptist Convention adopted a \$4,500,000 budget after amending an Executive Board recommendation concerning possible budget overage.

George Bausum, pastor of Calvary Baptist Church in Somerset, moved to amend a recommendation of the board which specified that all overage would be designated to capital needs in Kentucky.

Bausum moved that 31.5 percent of all overage go to causes outside the state through the Cooperative Program. This is the same percentage going to causes outside the state in the other section of the proposed budget.

The Somerset pastor noted that Cooperative Program funds outside the state are cut if the convention budget goal is not met and that the Executive Board was recommending that no funds go outside the state if the budget is surpassed.

"There is just no way for the Southern Baptist Convention to win in a



Somerset pastor George Bausum offers to amend proposed convention budget.

proposal like this," he declared.

St. Matthews pastor Al McEachern asked the messengers to approve the amendment to uphold the integrity of the convention. "We tell people that

part of every dollar they give goes to missions around the world. We certainly ought to make sure that our budget reflects what we are saying," he added.

Opposing the amendment was Harlan pastor Earl Bell who emphasized that as a mission supporter he knew the importance of a sound home base. "At home we are involved in a hard fight with a short stick," he quipped, "and we need these funds in Kentucky."

Owensboro pastor David Nelson told the messengers the intent of the finance committee which composed the budget just completed was to send 50 percent of any overage to causes outside the state. "This would give the Cooperative Program a little more 'heart' appeal" he said as he asked approval of the amendment.

After the amendment was approved by most messengers present, the convention adopted the proposed budget of \$4,500,000 for the 1973-74 year. Of that amount 68.5 percent would be used in Kentucky with 31.5 percent going to missions around the world.

FMB Caught In 'People-Money' Dilemma, Fletcher

"People or money is the dilemma of the Foreign Mission Board, according to Jesse Fletcher, director of the mission support division of the FMB, as outlined in the closing session of the Kentucky Baptist Convention November 16.

Speaking to several hundred persons who braved the rain to attend the Thursday night session, Fletcher described the dilemma between sending more missionaries overseas or adequately supporting those who are already there.

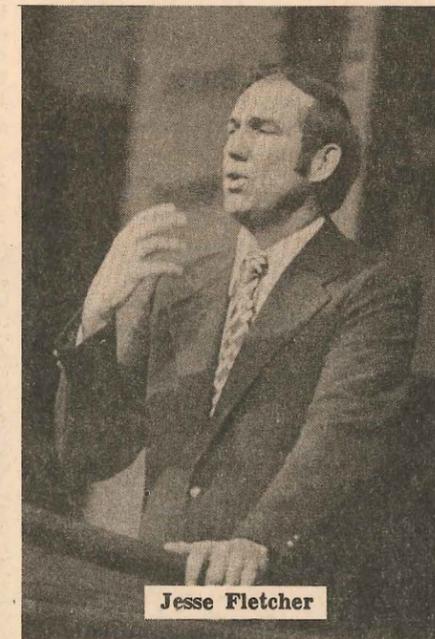
French West Africa, where people are responding to the Gospel of Christ by the hundreds, and Korea, where 500 soldiers were recently baptized after one service, were places mentioned as needing missionaries.

In other places there are couples serving alone because there is no one to join them, Fletcher said.

Recalling his infantry training in World War II, Fletcher said, "There are couples who have flung themselves on the barbed wire of service. Their greatest need is for another foot in the middle of their back hurdling the wire saying 'here am I.'"

But the money.

Fletcher told the audience that the FMB lost \$1,300,000 overnight when President Nixon devalued the dollar in late 1971.



Jesse Fletcher

"But then you responded so beautifully when you gave it right back to us with a record Lottie Moon Christmas offering," he said.

"But we still have missionaries who have so little to work with that it is like trying to make bricks without straw," he confessed.

"The African nation of Zambia has turned over national television to the missionaries. Anything produced will be shown in prime time but there is not enough money to make the programs," Fletcher added.

The mission executive said it was difficult to be caught in the dilemma of people or money but that the Bible is clear about the choice one has to make.

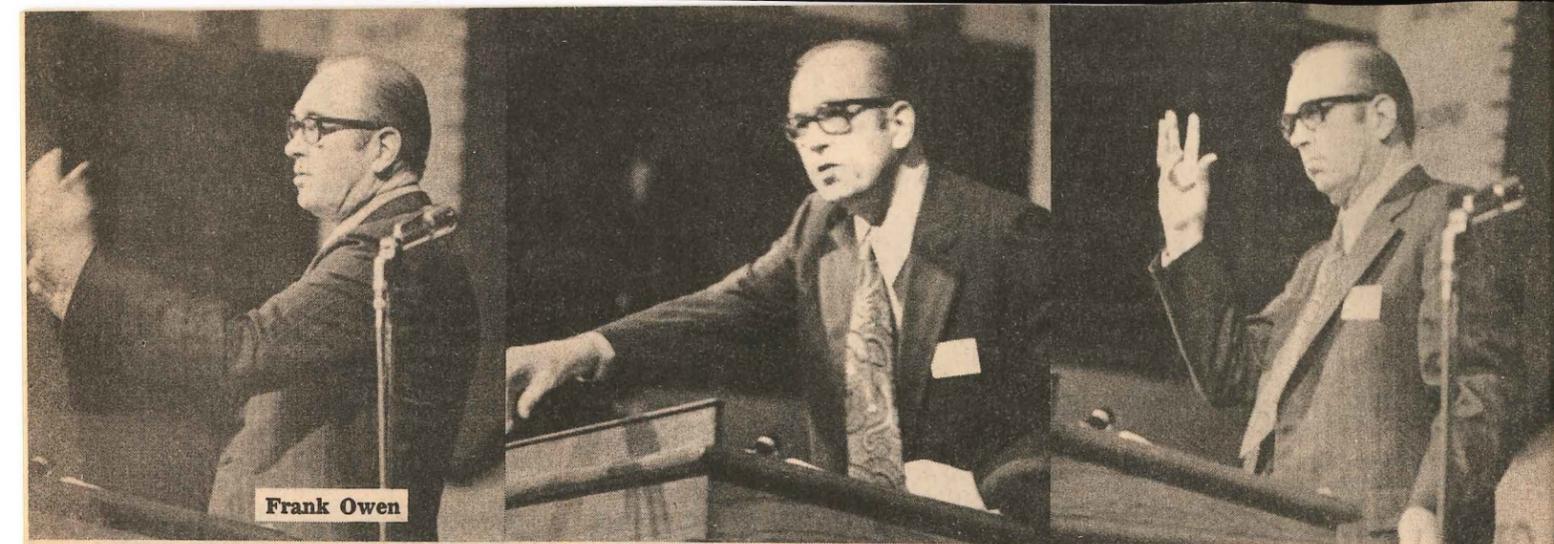
"Seek ye first the kingdom of God ...' is what the Bible teaches. That means we need men and women who will give themselves to the work of the kingdom overseas more than anything else," he declared.

"We are prone to brag about the size of our membership in the Southern Baptist Convention and about the size of our mission force," Fletcher added. "But our size is a judgment on us.

"With our size and resources we ought to be doing more than this world ever imagined. We need a new sense of the dynamic leadership of God that causes us to give ourselves to Him."

Recalling the life of Christ, the speaker said, "We remember Jesus because He healed the lame, He gave sight to the blind, He fed the 5,000. But we remember Him most because He gave Himself for us.

"Now we need people who will give their life for Him," Fletcher concluded.



Frank Owen

Owen Shares Goals For Years As Exec. Secretary

In a major address to the messengers of the Kentucky Baptist Convention at Walnut Street Baptist Church in Louisville, recently inaugurated executive secretary Frank Owen outlined the goals for his administration as the chief administrative officer of the KBC.

Previously he reminded the audience that the financial picture had been fairly well determined by projects approved before he took office. "This means," he said, "that most of my work will have to be with spiritual goals."

"This is not bad but you must be aware," he explained, "that spiritual goals are not as photogenic as financial ones. There won't be as many headline events because peace and tranquility never draw as much attention as war."

As outlined, the new executive hopes to create a more loving fellowship, have Christian identity in all that is done and be authentic in service.

Owen described the need for brothers to love one another and trust one another but hastened to add that a

fellowship will do some things together. "We do have a few things cooking," he quipped. The matching funds scholarship plan was one specific item mentioned.

According to this plan, the churches of Kentucky would help make it possible for Kentucky Baptist students to attend a Baptist school at a cost less than the actual expense of the education.

"The state subsidizes education so more students can attain the goal of a college education," Owen explained. "This program would be a subsidy to our Baptist students."

He added that anyone interested in making it easier for Baptist students to attend Baptist schools should consider contributing to the new program.

Southern Seminary Day was a second specific mentioned. "With Southern Seminary located in our state, we have a particular responsibility to help these men develop in ministry and find places of service," Owen added.

The executive pointed out that today

there are fewer student pastorates open to seminarians than in previous years. "In fact," he said, "some of these men are going through their years at the seminary insulated from preaching. Is it any wonder that some are scared of the experience when they are thrust into a full-time situation at graduation?"

Owen asked that whatever Kentucky Baptists decide to do in these and other matters be done in a manner "consistent with our Christian calling." He reminded the audience that a few years ago it was popular to ask, "What would Jesus Do?" "I believe we ought to recover some of that feeling that we represent Jesus and should do what we believe He would do," the speaker urged.

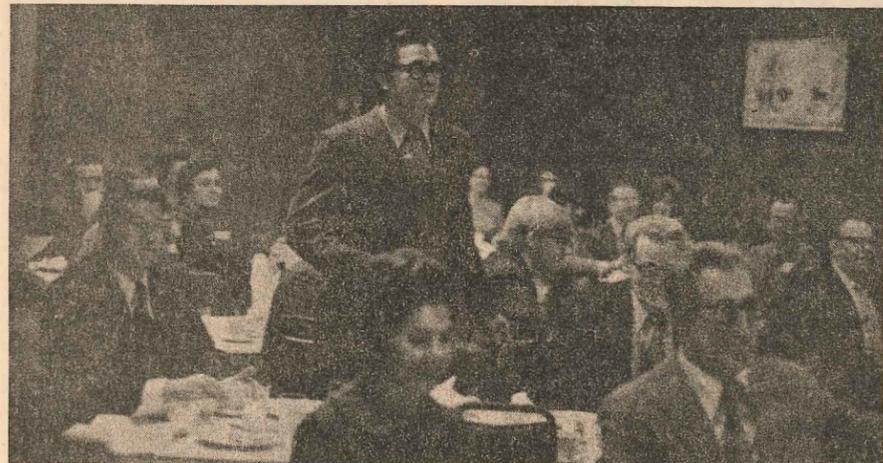
Again, turning to Christian education, Owen emphasized that Kentucky Baptists "must not withdraw" from support of the Baptist colleges. "There are more than needs to be met," he pointed out. "The state schools can do that. But we have a witness relationship to maintain.

"Our schools may have to be less pretentious. We may have to have humbler teachers. We may be simply out-fitted. Our teachers may have to be those who are 'called' as a life commitment to Christian education," Owen said. "But we must maintain a witness relationship."

Owen shared his conviction that the reward for faithful service is more service and the reward for hard work is more hard work.

"If we are authentic in our work, God will bless and take care of our problems. Our task is to be authentic," he said.

Concluding his address, Owen quietly stated, "I do not know if we are called to suffer or succeed together. I do not know if the schools are going to be open or closed. But I am going to be authentic in my service to the Master and keep on serving."



Western Baptist Hospital chaplain Harley Dixon was one of several staff persons introduced to recent Kentucky arrivals at the annual Newcomers Breakfast. About 65 persons attended the event hosted by the Kentucky Baptist Convention.

DURING BUSINESS SESSION —

'Minister-Church' Service Voted

By Bob Terry
Associate Editor

The messengers to the 135th annual session of the Kentucky Baptist Convention seemed more eager to establish a service for ministers needing churches and churches needing ministers than Executive Board members who earlier had received a similar proposal.

Other matters considered by the messengers included:

- ▶ a policy to guide the arrangements committee in selecting future convention sites;
- ▶ the site of the 1974 Kentucky Baptist Convention;
- ▶ two constitutional amendments to be voted on next year;
- ▶ voting to dedicate the next convention annual to the late G. R. Pendergraph.

The idea of a "minister-church service," introduced by Ft. Mitchell pastor Jim Taulman, sparked much debate on the convention floor but mostly on the same side.

An immediate attempt was made to refer the matter to the Executive Board since a similar proposal was already under study there. But that effort fell short by 16 votes.

Wallace Morris of Bowling Green then offered an amendment which would instruct the board to "implement" the motion and the amendment carried.

A second amendment adopted broadened the motion's language to include all church staff members and denominational workers.

Concern about whether the motion called for establishing a new Executive Board staff office or adding the service to an existing one was voiced by Campbellsville pastor Chester Badgett. He offered an amendment which called

for offering a "service" rather than creating an "office."

The motion with the three amendments was then adopted with little opposition.

Executive secretary Frank Owen earlier had presented the concept of a "Minister-Church Relations" service to the Executive Board but action was postponed on the proposal to allow additional study.

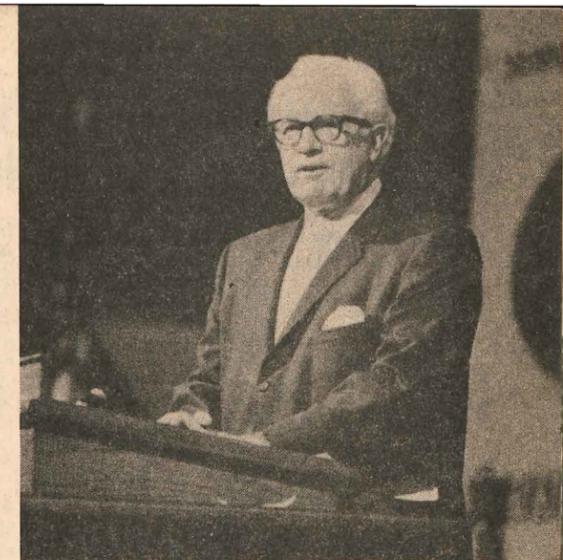
The committee on arrangements requested an expression of the messenger's sentiment about the type of place they would like future conventions held. In past years the site had alternated between Louisville and Lexington mostly but this year both Paducah and Hopkinsville invited the KBC for its 1974 session.

Sid Maddox, pastor of Hopkinsville's First Baptist Church, offered a motion which specified that each site must offer "suitable seating and a minimum of 300 local rooms."

He urged the messengers to consider the value that comes to a local area by hosting the convention. "My friends in Florence tell me that meeting there did Baptist work in the whole area good and we didn't suffer any from it," Maddox stated. "I believe we ought to meet in different areas of Kentucky."

Ted Sisk, pastor of Immanuel Baptist Church in Lexington, questioned the 300 rooms saying "I would think it would take at least twice that number."

Western Recorder editor C. R. Daley pointed out that there is no expressed policy restricting the convention to



CLEARING BOULDERS — Americans United director Glenn Archer told the convention messengers that his organization was busy "keeping the boulders off the highway" so the churches could do their main task of proclaiming the gospel of Christ. He spoke Thursday.

large metropolitan areas. He also questioned the meaning of the word "local" asking how near rooms had to be to be local. "We can go where we want to without this motion" he declared and moved to table the motion. However, the tabling motion lost and the Maddox proposal carried.

Later, when the committee on arrangements reported, Paducah was selected to host the 1974 convention. Owensboro had previously been chosen for the 1973 convention site.

Two constitutional amendments were introduced by the constitution and by-laws committee. The first, an amendment to Article III on membership, would require messengers to be from churches which are "bona fide contributors to the convention's work." Currently any Baptist church is eligible to send messengers to the annual sessions.

The second amendment dealt with the composition of the state's Executive Board. Currently, each district association selects two nominees for each vacancy it has. From the two, the convention's committee on nominations selects the Executive Board member.

The suggested plan calls for the committee on nominations to select the Executive Board member without the district association offering nominees.

These proposals were laid on the table after being introduced by committee chairman G. Allen West. They will be debated next year at the convention in Owensboro.

Retired minister O. W. Yates of Lexington moved that the next KBC Annual be dedicated to former church administration director G. R. Pendergraph who died of a heart attack earlier in the year. The dedication will include a picture of "Penn" and his biographical sketch.



Executive secretary Franklin Owen, right, presents a plaque to outgoing Kentucky Baptist Convention president Harold Wainscott. The gift was a symbol of appreciation for his year of service. Looking on is Mrs. (Cornelia) Wainscott.

Messengers Honor Retired Exec. Sec. Harold G. Sanders

Recently retired KBC executive secretary Harold G. Sanders was honored in several ways during the 135th annual session of the convention at Walnut Street Baptist Church in Louisville, November 13-15.

Highlighting the honors was a special service on the opening convention night. Directed by LaGrange pastor A. L. Meacham, in the service Sanders was remembered by four persons who had worked closely with him during his tenure as the convention's chief executive.

Speaking for the Executive Board staff Roy Boatwright, Sunday School department director, described Sanders as a "man of insight, faith, action and concern."

Campbellsville pastor Chester Badgett said that the retiring leader had been an example for him in information, inspiration and recognition.

"This man shared more information with Kentucky Baptist pastors than any other executive I know," Badgett said. "If he had information, we had it."

The former convention president also told the audience that Sanders had been an example to him as an evangelist in the Campbellsville church where Sanders preached two revival campaigns.

Sanders was also described as one willing to recognize achievement in others. "He was willing to congratulate you and say 'thank you' for work done and that always made me feel good," he confessed.

Mrs. William Ellis, Woman's Missionary Union president, described the retired executive as a man of vision and Tony Romeo, campus minister at Western Kentucky University, ex-

pressed appreciation that God had used his former pastor to help him see the need of working with college students.

A plaque was presented to Sanders along with a book of letters from fellow workers across the United States. Earlier a \$11,000 check had been given him as appreciation for his 11 years of service.

A reception for the Sanders' family ended the Tuesday evening festival but not the honors.

Thursday morning a portrait of Sanders was given the convention by the Kentucky Historical Society. This was part of a series of portraits of former executive secretaries. A biographical sketch was read to the audience.

When the resolutions committee reported Thursday afternoon, one of the three resolutions presented honored the retiring executive. It is printed below.

RESOLUTION ON DR. HAROLD SANDERS

Whereas Dr. Harold Sanders served the Kentucky Baptist Convention as Executive Secretary-Treasurer for the past eleven years before his retirement,

Therefore Be It Resolved that we express our most sincere gratitude to Dr. Sanders for his fine qualities of leadership. As a Christian gentleman, a tireless executive, an inspirational leader, a compassionate man, and an able preacher of God's word, Dr. Harold Sander's ministry produced growth and progress in the convention,

Resolve Further, that we covenant to remember Dr. Harold Sanders and his family in our prayers, and that we continue to thank God that this man was called to serve in our midst for such a time as this.

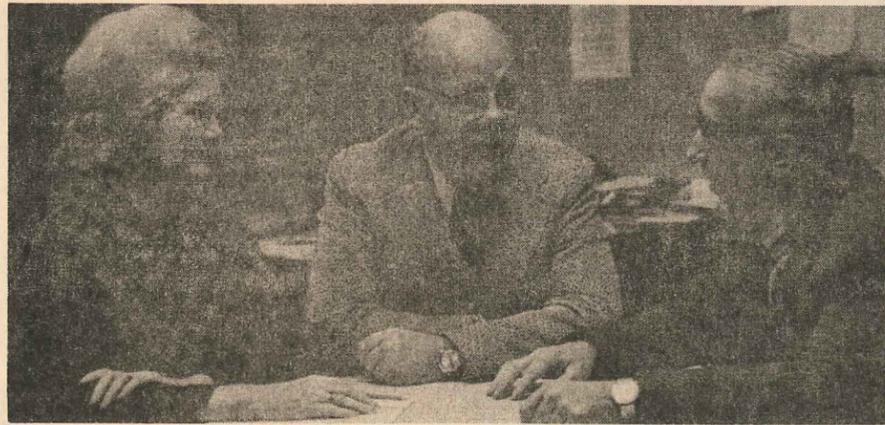
To God be the glory, great things He hath done.



LaGrange pastor A. L. Meacham, left, presents a plaque of appreciation to recently retired executive secretary Harold G. Sanders, who is holding a book of letters from various friends.



A GIFT—SBC Stewardship Commission worker Rob Capro presents KBC executive secretary Frank Owen with a gift of money from different parts of the world. The gift symbolized the translation of Cooperative Program gifts into work in 76 lands.



PLANNING—Kentucky Baptist Religious Education Association officers got a jump on next year with a brief planning session after their annual gathering closed. At center is president James Whaley, KBC Church Training director. Vice president Lyman Austin of Richmond is at right and Mrs. Marvin Byrdwell, Sr., of Hopkinsville, the secretary, is shown at left.

Evangelism Here But Not Revival, Hogue Asserts

Mod clad youth evangelist Richard Hogue highlighted the Wednesday evening session of the Kentucky Baptist Convention with his message that God is begging His people to let Him send revival.

The 26 year old evangelist described the current scene as "days of evangelism but not days of revival."

"People are interested in Jesus as never before," he declared. "Seventeen last year elected Jesus the folk hero of the western world and Time magazine put a picture of Jesus on the front cover last year."

"Thousands of people are wearing crosses and attending rallies. Cars are painted with slogans and bumper stickers are plastered on cars talking about Jesus and love and forgiveness," Hogue said. "But still there is no mighty tide of true revival in this land."

The Oklahoma native likened the church today to the Old Testament figure Sampson. "God wanted to bless the multi-talented Sampson in so many ways but Sampson wouldn't let God," he reminded his hearers. "God would bless and Sampson would sin and God would bless and Sampson would sin."

"But finally Sampson's sin caught up with him and judgment fell. Sin stopped God from doing what He wanted to do with Sampson," declared Hogue.

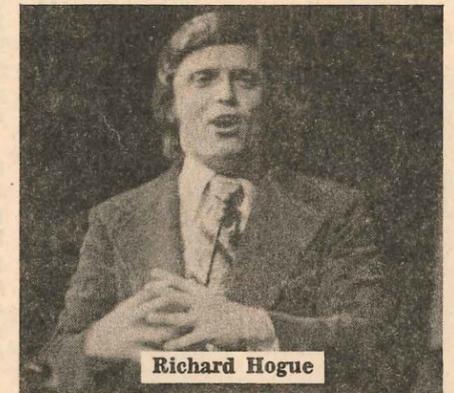
The evangelist said God wanted people who would trust Him, who would

live pure lives and who would witness to their faith.

"Most people have the world for their hero and not God," Hogue observed. "Many of the people I work with in crusades across the country are more concerned about position, security and salary as if God were not with them and would not take care of them."

Turning his attention to pure living, the former Oklahoma All-State quarterback said the only way you can recognize some Christians are by the signs they wear.

He related attending a Jesus rock festival where some wore name tags saying "Hi, I'm a Christian." "It was a good thing they had on those tags because by their dress or the way they flaunted their bodies or by their danc-



Richard Hogue

ing, you never would have known it."

Hogue said that people look at Christians who are not living pure lives and decide religion is all a joke. "But they don't laugh at you," he said. "They laugh at God. They don't call you plastic. They call God plastic."

The evangelist also accused his hearers of losing their zeal of individual Christian witness.

"We can build schools like nobody else can. We can build hospitals like nobody else can. We can build rest homes and all the other things but we have lost the zeal of Christian witness," he shouted.

Hogue admitted that all the projects were good but declared that the only valid witness was a "verbal Christian witness."

He urged the pastors and other church workers to free themselves from the paper, appointments, counselings, weddings and other things which trap them. "We are the chosen vessels of God," he said. "If we don't witness, how can we expect our congregation to witness."

"God is waiting for His people to trust, to get clean and to witness. Then he will have a revival like never before witnessed because God wants to give it," he concluded.

During a decision service which followed, about 30 persons came in re-dedication and making other decisions.

Liberty, Movie Quality Topics Of CLC Report

Religious liberty, the quality of movies on television and penal reform were three of the moral issues considered by messengers to the annual session of the Kentucky Baptist Convention in Louisville, November 13-15.

The committee on public affairs alerted the messengers to the threat posed by public tax aid to parochial and private schools. The report stated, "With the executive branch already committed (to parochial aid), the hope on the national level lies in the members of Congress and the courts. We should communicate our convictions to our Congressmen and Senators and pray that the courts, especially the Supreme Court, on the basis of the First Amendment will continue to strike down all proposals of tax funds for parochial schools."

Dealing with the same topic was a resolution adopted by the convention during the Thursday afternoon session. The resolution expressed "gratitude to those judges, legislators and voters who are committed to and work for religious liberty."

The resolution also pledged "support to the concept of religious liberty, being alert to oppose any effort which might compromise this cherished principle."

The Executive Board's Christian life committee brought the quality of movies on television to the attention of the messengers. Welton Gaddy, pastor of Beechwood Baptist Church in Louisville and chairman of the committee, reminded the messengers that CBS recently sent a vice president to the Radio and Television Commission vowing that no more x-rated movies would be aired. Then a few days later aired one of the goriest of movies, "In Cold Blood."

"It seems that CBS is determined to be the worst offender in this area by continually showing objectionable movies on television," he said.

Gaddy suggested that the convention adopt as its own a resolution approved at the 1972 Southern Baptist Convention. That resolution expressed "indignation at producers of movie pornography" and "merchants of movie immo-

rality who for profit prey on the public." The resolution also stated that movies which degrade sex, glorify violence and deny moral decency have no place on the airwaves.

The resolution was adopted as part of the Christian life committee report.

The Christian life committee also presented three suggestions concerning penal reform, an area referred to the committee during the 1971 KBC annual session.

Gaddy asked the convention to approve a continuing work group on the problem since "penal reform is so vast and complex that it is more than any of us can do in one year."

Another request was for churches to become aware of local detention facilities and to "work redemptively in them."

A positive suggestion was that the convention approve hiring a parolee for the position of janitor at the Kentucky Baptist Building in Middletown. This position has been funded but not filled the past five years.

All suggestions were approved.

Theological Education Is Not Indoctrination

"There is more to theological education than making the approved sounds at the right time to the correct stimulant," declared New Orleans Seminary administrator Ray Rust as he addressed the messengers to the Kentucky Baptist Convention.

"One can have indoctrination without convention. One can have indoctrination without personal spiritual development," he told the messengers assembled at Walnut Street Baptist Church in Louisville.

"But sound theological education results in deep personal convictions. A sense of purpose comes as a conse-

quence of added understanding. And ministry comes as a consequence of personal spiritual development," explained the executive assistant to the president.

"Here Southern Baptist seminaries continue to make a contribution as they offer sound theological education," Rust declared.

Explaining that the ratio between seminary students and Baptist churches was now 6-1, he said, "That is the lowest ratio of students to churches that we have had despite the prognosticators who said the seminaries were dying."

The speaker called attention to an article in the October 9 issue of *Time* magazine which pointed out that while some seminaries were cutting back as much as one-third of their faculty and students, those seminaries which were Bible centered were growing.

"Your seminaries are Bible centered," Rust added. "They provide maximum exposure to the Scriptures and they are growing."

The former Louisiana pastor shared figures with his hearers indicating the expense of theological education.

The highest amount spent by a denomination on a ministerial student for one year of training is \$4,450 by the Episcopal church. The national average is \$2,617 per year per student. But Southern Baptist spend about \$1,600 per student per year or \$1,000 less than the national average, Rust pointed out.

"In 1959, Southern Baptist seminaries received 22% of the Cooperative Program budget. That slipped to 16% in 1965, but is now back up to 20.5%," Rust said. "But that still means we are getting a lesser percentage of the budget today than theological education received 13 years ago and we have more students and higher costs than 13 years ago."

The seminary minister noted that the emphasis on theological education is shifting from the mastery of classical disciplines to preparations for ministry.

"You can not assembly line seminary graduates so that everyone is exposed to the same thing and comes out at the same place," he admitted. "Every man's background, strengths, weaknesses, commitment and calling are different. And fields of service are so diversified and complex that our preparation has to be flexible."

"Yet," he cautioned, "we must never be pressured to offer diplomas that represent little more than the recipient's desire for some visible sign of instant wisdom."

Rust added that in the midst of all of the change, one constant stood, the student's personal spiritual growth. "We can never let knowledge about God replace a relationship with God," he said. "For the ultimate question is not 'Who am I?' but rather 'Whose am I.'"

This is where the role of the faculty becomes critical, explained the speaker. When the student looks back years from now, they must be able to conclude that no matter how difficult their path, the teachers were all trying to introduce the student to their friend God.

Baptists Too Long In Same Place, McCall

As the final speaker for the 135th annual session of the Kentucky Baptist Convention, Home Mission Board worker Immanuel McCall quipped, "Maybe God's word for us is, 'You have compassed this mountain long enough!'" (Deuteronomy 2:3)

But with that quip the joking stopped and the former Black Baptist pastor used the text to exhort his listeners to escape from their traditions and fears to establish a clear sense of mission in the world.

McCall, a Southern Seminary graduate, recalled how God had used the 38 years of wilderness wanderings to teach the children of Israel what He was like. Then He commanded them to go into the Promised Land.

"When they (the Israelites) got to Mt. Seir, they did what all Baptists do, they formed a committee. They were hesitant to boldly follow God's direction so they stalled with a committee," McCall declared.

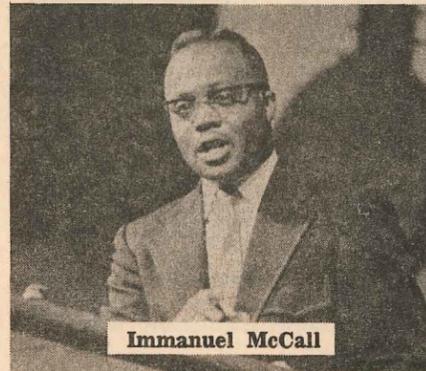
He described how the committee's majority report scared the people out of following God into the Promised Land so they stayed at Mt. Seir.

"Around and around that mountain the people went and, soon, the road became a rut," McCall said. "Their boundaries became limited by their own rut. The landmarks became familiar. They became comfortable going over the same old ground over and over again."

The inter-racial worker told the audience that the Israelites became so used to looking up to the pillar of fire and the cloud God provided, that they refused to see what was beyond them.

"There comes a time," he said, "when we must quit looking at ourselves and see what God wants us to do."

The former Louisville pastor reminded the congregation that the Israelites were afraid of the Promised Land.



Immanuel McCall

"The committee said there were giants in the land and that scared the people," McCall pointed out. "But none of the people had ever seen giants. They did not know if the giants were friends or enemies. The Israelites were afraid of their own myths about giants."

"Breaking out of their rut meant risk and the people were afraid that following God's direction would cost them too much," he declared.

The speaker blamed the fear on the people's confusion about their mission.

"The Israelites thought they would go into the Promised Land, sit down and be served by God," he said. "But what God wanted to do, was to establish a people through which He could pour out His spirit as a blessing to all the peoples of the land."

"It wasn't until Pentecost that God was able to do what he intended from the beginning," McCall emphasized.

"I do not know what Mt. Seirs you have," the speaker quietly stated. "I know mine. And I know that we can not break out of them by ourselves. We need the Spirit of God to empower us to go where the people are so all may know that God is alive," he concluded.

Report Of Committee On Nominations

TO STATE EXECUTIVE BOARD

Allen Association, Raymond T. Jones, 1974; Bracken, Jack Bruce, '75; Crittenden, Elbert Lee James, '74; Daviess-McLean, Jerry Oakley, '75; East Lynn, Emery Kinslow, '75; Edmonson, Romer Lindsay, '75; Elkhorn, William K. Simmons, '75; Albert E. Griffin, '75; Henry Johns, '73; Thomas Miller, '74; Enterprise, Charles L. Milam, Jr., '75; Franklin, B. B. Steele, '75; James N. Lewis, Jr., '75; Freedom, Fred Hill, '75; Fulton, Wayne K. Hostetter, '75;

Gaspar River, Frank W. Dorris, '75; Goshen, Carlie Ward, '75; Graves County, Terry Clapp, '75; Green Valley, Percy Wilkerson, '75; Greenup, Adrian Lamkin, Sr., '74; Henry County, Kenneth N. Heilman, '75; Irvine, R. E. Sasser, '75; Laurel River, R. D. Baker, '75; Liberty, H. Curtis Erwin, '75; Lincoln County, Carson Bevil, '75; Little Bethel, Thomas C. Arnold, '75; Wilbur C. Powell, '75; Jesse S. Bell, '74; Logan, Euin Hall, '73;

Long Run, Mrs. A. C. Russell, '75; Leon Larimore, '75; A. B. Harmon, '75; Charles P. Shields, '75; Harold D. Talant, '75; Lynn, Billy C. Compton, '73; Lynn Camp, C. S. Wilson, '75; Mt. Zion, Jim Highland, '75; Muhlenberg, Brodie Ambrose, '73; Nelson, Joe M. Thomas, '75; Kit Yeaste, '75;

Northern Kentucky, William P. Thurmond (deceased, nomination to be made at December Board meeting), '73, Paul Godsey, '74; Ohio County, William Holladay, '75; Ohio River, Wilbur D. Webb, '73; Ohio Valley, Bill D. Whitaker, '73; Pine Mountain, Edward E. Gorsuch, '75; Pulaski County, E. R. Prather, '75; Rockcastle, E. K. Cook, '73;

Severns Valley, Clyde Voyles, '75; South District, Odell Leigh, '74; South Union, Ralph Leach, '73; Taylor County, George R. Gaddie, '75; Three Forks, Buron Richerson, '75; Upper Cumberland, Roy S. Faulkner, '75; Bill Melzoni, '75; Warren, Rollen S. Burhans, '75; Whites Run, John N. Meadows, '73.

PREACHER FOR ANNUAL SERMON 1973

Henry Schafer, Victory Memorial Church, Louisville.

Alternate Preacher for 1973

Fred Moffatt, Jr., First Church, Shelbyville.

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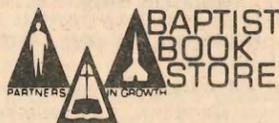
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A Glorious Church

(Continued from page 3)

place in a glorious church for worldly Christians, for they are like stones with flaws in them. God needs for His building stones purity of heart and full surrender. This summer we were on our way out of the Miami airport, ready to board our plane for Panama and South America, when the airport officials made us line up, single file, and pass through a scanning device, put into use to catch potential hijackers — it would detect metal on a person's body. As I passed through the device the man said, "You may board, you are clean." I thought to myself, what if Jesus should stop me in this corridor and say, "Stand still — I want to scan your heart and see if you are clean inside." Oh, I prayed to be clean, inside.

Then a glorious church has a glorious and victorious prayer life. A praying church is a praising church. A praying church is a glowing and growing church. It is a powerful church. Things happen in a praying church. It's on our knees we learn to stand on our feet. A praying church is a happy church. A praying church can move mountains. A praying church, filled with consecrated and separated Christians, can claim the power of the Holy Spirit. The Holy Spirit makes the difference. Without the Holy Spirit it makes little difference what plans we use for we shall accomplish but little. Some visitors were being shown around Spurgeon's Tabernacle back in the days when God was so mightily blessing that church. They were asked if they wanted to see the "heating plant" of Spurgeon's Church. Thinking they were going to see a mechanical room with equipment, they were surprised when shown a room with men down on their knees — but indeed this was the place where the spiritual fires were born that warmed the church and caused men to feel the white heat of God's concern, that brought down the power of God on the services.

I had just come to my new pastorate and been overwhelmed at the way God was blessing in every service. God's power was evident and there were an average of ten additions each Sunday. I had just remarked to my wife how exciting and wonderful it was that God was blessing so, and in my heart I wondered at it. On a Saturday night I went to the church to pick up something and was surprised to hear voices coming from the sanctuary. I came closer to see, in the faint light of one spot-light that focused on the pulpit area, a group of men down on their knees in prayer. Before joining them and while they were still unaware of my presence, I stood in the wing and wept as I lis-

tened. One man knelt by a pew, patted it, and prayed, "Oh Lord God, in a few hours our service will be going on. People will be sitting right here. I pray for them. I pray for Thy Holy presence. I pray they will listen and respond. Bathe these pews with Thy presence and power." Then another man went to the pulpit, dropped to his knees behind it and prayed, "Dear, dear God, in a few hours our preacher will be standing right on this spot to preach. Oh Lord, anoint him with the Holy Spirit. Speak through him. Help him not to try to be clever or brilliant, just help him to exalt Jesus. Let people see Jesus. Fill him with the Holy Spirit and bathe this spot with the Holy Spirit." I joined them and found they started meeting when they were without a pastor, praying that God would send them one. They kept on meeting and praying after God sent me there. I joined them in praying for specific people and wept for joy as I saw our prayers answered in following days. I found out why God had been blessing that church in such a marvelous way. A glorious church is a praying church — and a powerful church. R. C. Campbell once told of seeing a building with a sign on it reading, "This building is condemned and must come down by Order of the Health Department." If our churches but had the power we could hang that label on many evils and say to many sinful practices, "This evil is condemned and must come down by the power of the Holy Spirit of God." A preacher was showing a visitor his beautiful and plush church and said, "No more do we have to say, 'silver and gold have we none!'" "But," asked the visitor, "Can you still say, 'in the name of Jesus, rise up and walk?'" A glorious church has power because a glorious church is a spirit filled church. It is live, attractive and vibrant. A glorious church is a church that has a glorious vision of stewardship. It does not try to usher in the Kingdom of God on leftovers. It teaches that God comes first, and the tithe is holy unto the Lord.

Our theme is "Faith and Conquest" and this is the theme of a glorious church. When Jesus hung on Calvary's Cross, one of the cries that fell from His parched lips was, "I thirst." Beloved, He still thirsts. He is thirsty for Japan. He is thirsty for the hordes in India. He thirsts for Asia. Oh, His thirst for the throngs in South America. He thirsts for our land. He thirsts for the world. Let us rise up and help quench that thirst. Let us go forward in faith

for greater conquests. Today, in our hearts, let us resolve to catch step with Him who still marches with bleeding feet to redeem a lost world. This is our day. This should be our finest hour. When Jesus was here He spoke as no other had spoken. When He left He sent the Holy Spirit who filled the apostles so that they could speak with hot hearts. They were intoxicated—not with wine, but with Christ. Today, Christ-intoxicated men and women are needed to turn our world upside down.

In conclusion, there are two main concepts of the church. Our Roman friends think of the church as an ark, an ark of safety. If you are in the ark you are safe. I prefer to think of the church as a lighthouse to shine in a dark world, A lighthouse to give the Gospel light to those in sin. The story is told of a man who lived on a small and lonely island off the coast. He was the keeper of a lighthouse. He had inherited it from his father and felt keenly his responsibility to keep the light burning at all costs. On his trips to the mainland for supplies he met, fell in love with and married a girl named Martha. When she came to share his island with him he assured her of his love for her, but told her that no matter what happened his great trust was to keep the light burning and he must be true to this sacred responsibility. When he grew very ill, she signaled for a boat to come and take him to a hospital. When she tried to go with him he reminded her that she must stay and mind the light, as there was no one else to do it. Reluctantly she stayed behind and did her job. The boat returned and she was told that her husband died on the way, and that his dying words were, "Tell Martha to mind the light, no matter what, mind the light." She buried him on a slope and on her daily visits to his grave the words would ring in her ears again and again, "Mind the light, Martha." Beloved, Jesus said we are the light of the world — listen, can't you hear Him saying, "O Christian, O Church, mind the light, mind the light."

Signs are pointing to His coming. Thank God the King is coming. The hour draws near when the Russian Bear will be chained, when the Lion of Britain will cease his roaring, when the Rising Sun of Japan will set never to rise, when the Roman Eagle will fold his wings in peace, and when the stains of sin will be washed from the Stars and Stripes forever, but — until that day, we must go forward in faith and with a spirit of conquest take all the territory we can and win as many as we possibly can.

"Lead on O King Eternal, the day of march has come, henceforth in fields of conquest, Thy tents shall be our home. Thy cross is lifted o'er us, we journey in its light. The crown awaits the conquest, lead on, O God of might."

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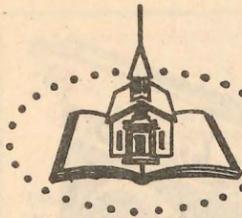
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Genesis 39:1-4

After the slave traders had purchased Joseph from his brothers for twenty pieces of silver, they took him down to Egypt and sold him to Potiphar, a captain in the Pharaoh's guard. Joseph resolved that he would not grieve nor brood over the wrongs committed against him but that he would be the best slave possible. He bravely endured his injuries, forgave his brothers, and refused to be discouraged. By his magnanimity, Joseph set an example which is worthy of emulation.

In Potiphar's palatial home, Joseph bore unflinchingly the various trials of oriental servitude. Industrious and faithfully he worked in the interest of his master. "And the Lord was with Joseph." Consequently he prospered. Recognizing his remarkable ability, Potiphar placed Joseph in charge of his home and business affairs. God was with him and blessed him in an impressive manner. As we say, everything seemed to be going for Joseph. Even though Potiphar was a pagan, he did not hesitate to acknowledge that the achievements of his faithful steward, Joseph, were due largely to the fact that Jehovah was with him and blessed him.

Genesis 39:7-9, 11-12

Potiphar's wife admired handsome Joseph and became infatuated with him. She attempted to seduce him. Since Joseph was the property of her husband, she thought that she had authority to control him. Repeatedly Joseph refused her amorous advances. In his refusal to indulge in immorality with her he pleaded the laws of honor, chastity and piety. Furthermore, she was Potiphar's wife and Joseph adroit-

ly reminded her that marriage vows were sacred. Moreover, Joseph knew that committing adultery was a great sin against God and that he refused to do.

One day when Joseph declined to grant her persistent request to have illicit relations with her, she seized his coat and held it so tightly that she removed it as he fled from the house. His flight cost him his position and his freedom, but Joseph preferred leaving his garment to losing his virtue.

Genesis 39:16-18, 20

Potiphar's wife kept as incriminating evidence the coat which Joseph wore. When Potiphar returned home, his wife rebuked him harshly for bringing Joseph into the palace, and then charged that Joseph had attempted to commit the very sin she had tried so artfully to get him to commit. Because of her

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Jeremiah And His Times

Jeremiah, the son of Hilkiyah the priest, was born in the small village of Anathoth, some three or four miles northeast of Jerusalem, about 645 B.C. This village preserved the calm of country life and allowed Jeremiah to grow up more impressed by the grandeur of Judah's wilderness than by the splendor of Jerusalem's streets.

Jeremiah 1:4-10

In 626 B.C. Jeremiah was called of God to be a prophet. The only thing that was unusual about his call was the simplicity of it. His call came from God when he was in a state of calm and exalted meditation and when Jeremiah and God were alone in intimate conversation.

As Jeremiah meditated on God's purpose for his life, the conviction was formed upon his mind that a combination of circumstances and events which took place before his birth were

accusation and the evidence in the form of the coat, Potiphar had Joseph placed in prison. His failure to have Joseph put to death indicated that Potiphar had not lost all confidence in him.

Joseph remained silent about the false accusation. Instead of questioning God's love and care, Joseph silently endured injustice and let God take care of his reputation. Evidently he believed the truth subsequently expressed in the Bible: "Vengeance is mine; I will repay, saith the Lord."

Joseph could not understand the reason for his being subjected to such cruel treatment, but he recognized it as coming through the permissive will of God. Looking up into His face, Joseph had fellowship with God, and it cheered his heart and increased his faith in Him. Through his adversity Joseph learned to trust God completely. ■

determining factors in his becoming a prophet. He came to realize that everything that he had received or that had happened to him worked together, under the hand of God, to prepare him for the work to which he was being called.

Jeremiah's ministry began in 626 B.C. and continued approximately forty years. During those difficult years there was a tremendous upheaval in world affairs. The rich were powerful, unscrupulous, oblivious to the needs of the poor, and interested primarily in that which would bring gain to themselves. The poor were driven to toil as slaves with practically no opportunities for improvement. Discontent, hatred and envy filled their minds as they endured the misery of the passing days. Family life was deplorable. Robbery, murder, lying and a constant striving for material gain characterized the lives of the people. Morality was at an extremely



low ebb. The nation was falling to pieces because of the sins of the idolatrous people.

As Jeremiah hesitated to do what God wanted him to do, God reassured the timid and hesitant young prophet of divine help in the discharge of his prophetic duties (verse 7). Thus Jeremiah found himself thrust into the forefront of great events and clothed with an authority that terrified him.

Jeremiah anticipated strong and fierce opposition. God deliberately and purposefully touched Jeremiah, placed His words in his mouth, and assured him of the help which he would need in delivering God's message and of protection and deliverance from his enemies. The secret of his success would not be his own strength and words of wisdom but rather the proclamation of the living Word of God which He would place on his tongue. Safety, strength and success were guaranteed to him as he gave himself to the task which God had assigned to him.

Jeremiah's reluctance to attempt the performance of the task was understandable, prior to God's promise to give him an adequate supply of well-chosen words which he would need to express the divine will to a rebellious and sinful people. An additional factor in making the assignment so difficult was that others were promising peace and prosperity to the disobedient.

The task to which God called Jeremiah was twofold in nature; namely, to tear down and to build up, or to destroy the evil and to produce the good. God is still expecting His prophets and people to engage in this same twofold work, and assuring those who do so faithfully that He will provide the ability and strength to perform this task.

Jeremiah 26:12-15

Courageous and godly Jeremiah faithfully and forcefully proclaimed God's message to the people. He insisted that they forsake their idolatry, repent of their sins and become obedient to God. Jeremiah prophesied that unless righteousness and justice were practiced that Jerusalem would be destroyed and the nation would suffer defeat. The corrupt officials and their blind supporters declared that Jeremiah was guilty of treason and demanded that he be put to death.

What was Jeremiah's response to their demand that the death penalty be inflicted upon him? Instead of retracting what he had proclaimed and predicted, as his opponents most likely anticipated that he would do, Jeremiah staunchly reaffirmed that he had faithfully delivered God's message to them. Acknowledging that he was at their mercy, Jeremiah let it be known that, in the event of his execution, a terrible tragedy would befall the officials, and many others who failed to object. ■

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FMB Adds Seven To Mission Staff

The Southern Baptist Foreign Mission Board has added seven persons to its overseas force and heard its executive secretary urge new emphasis on "the call of God to worldwide Christian Witness."

The new missionaries are Mr. and Mrs. Jerrell R. Ballard of Amarillo, Texas; Mr. and Mrs. O. D. Dyches of Great Falls, South Carolina; Mr. and Mrs. Jack D. Everhart of Oklahoma City, and Miss Mary Jo Stewart of Phoenix, Arizona.

Ballard, assigned to Colombia, will be the first Southern Baptist missionary prosthetist (specialist in artificial limbs). He and Mrs. Ballard were employed by the board as missionary associates for a renewable four-year term.

Dyches, pastor of Trinity Baptist Church in Great Falls and the only ordained minister in the group, expects to do evangelistic work in Chile.

The Everharts will go to India where he will be a Baptist school administrator. He is currently a teacher and coach.

Miss Stewart, executive secretary of the Arizona Woman's Missionary Union for the past 3½ years, will do women's work in Ecuador.

Executive secretary Baker J. Caution told board members, "While we are most grateful for approximately 170 appointees during 1972 we are aware that this number needs to be greatly increased as we face the coming year." (BP)

Spain Allows Blessitt To Make 'Jesus Walk'

Overruling an action taken by frontier police, Spanish authorities authorized U.S. evangelist Arthur Blessitt to take up his cross again and make a missionary journey through Spain.

Blessitt, 31, who is making what he calls a "Round-the-World-Jesus-Trip," carrying a 90-pound wooden cross, was detained for questioning by Spanish customs authorities when he arrived from France at the border station of Irun on October 3.

The police confiscated his cross, pending a decision by higher authorities.

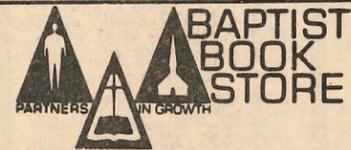
After questioning, Blessitt and his group were allowed into the country, but without the cross. Blessitt and Davis appealed to the provincial government authorities in San Sebastian and to the local Roman Catholic authorities.

The appeal met with favorable response and Blessitt was given clearance to retrieve his cross and embark on his walk throughout Spain. (EBPS)

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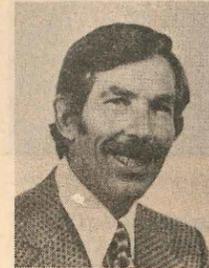


WESTERN RECORDER

Sunday School Board Names Promotion Men For Conference Centers

Two Southern Baptist Sunday School Board employees, one a former Kentuckian, have been named to positions as program and promotion specialists for Ridgecrest and Glorieta Baptist Conference Centers.

Larry Haslam, consultant in the church recreation department, will be the specialist at Ridgecrest; while Bill Lowry, supervisor of food services at Glorieta, will assume the new responsibilities there.



Lowry



Haslam

In their new positions, Haslam and Lowry will promote the use of the conference center facilities by board personnel, Southern Baptist Convention agency personnel, other Baptist groups and church leaders, and other appropriate groups outside the denomination. They also will be responsible for designing, promoting and conducting programmed activities and conferences.

A native of Alabama, Haslam was formerly employed by the Kentucky Baptist Convention as assistant manager of Cedarmore Baptist Assembly, Bagdad. He also was pastor of Alpine Baptist Church, Alpine, Alabama, and assistant manager of Shocco Springs Baptist Assembly, Talladega, Alabama.

Lowry, a native of Arkansas, served as minister of education for the First Baptist churches of Muskogee, Oklahoma; San Antonio, Texas; and New Orleans, Louisiana, before joining the board staff in 1969. (BP)

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McSwain Elected KBC President

T. L. McSwain, pastor of First Baptist Church of Richmond, was elected president of the Kentucky Baptist Convention during its annual session at Walnut Street Baptist Church in Louisville.

McSwain edged out John Kruschwitz on the second ballot after the two outdistanced a field of four which included John Dunaway of Corbin and Billy Hurt of Paducah. Kruschwitz is pastor of Highland Hills Baptist Church in Northern Kentucky Association.

Elected first vice president and second vice president respectively were Henry Huff, a layman from Louisville, and S. Clelland Cash, pastor of the Harrodsburg Baptist Church in Mercer County. Both were unopposed for their offices.

A. W. Walker and Leo Crismon, both of Louisville, were reelected to their respective positions of secretary and assistant secretary of the convention.

The new president is a former pastor of Southside Baptist Church, Louisville; Third Baptist Church, Owensboro; and Immanuel Baptist Church, Paducah. He has been a trustee of Georgetown College for nine years and holds degrees from Southern Seminary and Wake Forest University in North Carolina. He and vice president Huff



New convention president T. L. McSwain of Richmond, left, poses with his family.

were classmates at the North Carolina Baptist school.

In 1962, McSwain was elected vice president of the Southern Baptist Pastor's Conference. A year later he was one of the featured speakers at the group's annual session.

Henry Huff, a lawyer, has been a member of the state's Executive Board

for three years. During the 1971-72 convention year, he was chairman of the finance committee and a member of the board's administrative committee.

Gash has been pastor of the Harrodsburg church about two years. Prior to that time he was a chaplain in the United States Army.



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