

Western Recorder

DECEMBER 23, 1972



Lewisport Baptist Church, Lewisport, reports 44 professions of faith, three additions by letter and 23 rededications during an eight-day revival effort in November. The event was led by the Harvest Evangelism Association composed of John Hymphrey and Paul Griz of Clarksville, Tennessee. Lewisport pastor is Warren Robards.

Hillvue Heights Baptist Church, Bowling Green, was led in revival November 5-12 by evangelist Wade C. Clemons of Morristown, Tennessee. Pastor C. Wyman Copass reports 24 additions to the church and numerous other decisions.

Barnett's Creek Baptist Church in Ohio County Association was recently led in revival by W. R. Wilkey, pastor of Curdsville Baptist Church. Host pastor Stewart R. Hines reports three professions of faith and several other decisions.

First Baptist Church, Whitesburg, was recently led in a revival effort by

evangelist Walter Brashier of Greenville, South Carolina. Bill F. Mackey, host pastor, reports 23 professions of faith.

First Baptist Church of Liberty was recently led in a revival effort by Kansas pastor Henry E. Smart. Harold Reynierson of Danville led the music. Thirteen professions of faith and one addition by letter were reported by Liberty pastor Wayman W. Hayes.

East Union Baptist Church near Graham recently sponsored a weekend youth revival followed by a week's revival effort led by evangelist Garlon Sills. The youth effort was conducted by a team from Campbellsville College. The two meetings resulted in four professions of faith and 10 rededications, according to East Union pastor Ray Gilliland.

The **Harlan Baptist Church** has experienced one of its finest revivals, according to pastor Earl S. Bell. The evangelist was Arnie Robertson, Greensboro, North Carolina, and Harlan Baptist minister of music, Connie Gillstrap, was in charge of the music. Visible results included 53 decisions, 25 of which were professions of faith.

Missionary News

On the field

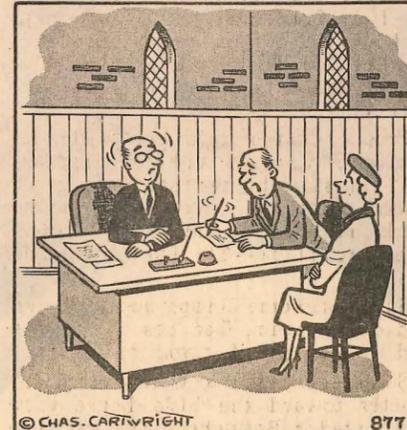
Mr. and Mrs. Clinton M. Ashley may be addressed at Caixa 1635, 13100 Campinas, Sao Paulo, Brazil. Mrs. Ashley, the former Andrea Hustead, was born into a military family in Fort Knox.

Miss Gladys Hopewell may be addressed 2 Lane 12, University Road, Tainan, Taiwan, Republic of China. She is a native of Hopkins County and was appointed by the FMB in 1946.

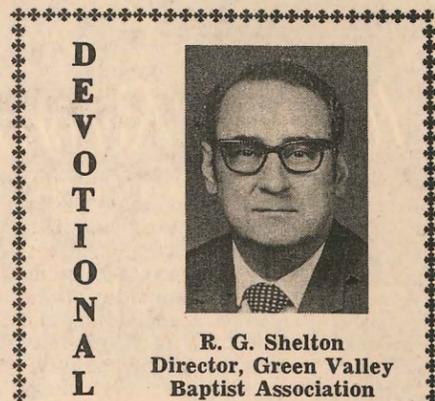
Medical leave

Mrs. Thomas O. High, missionary to Nigeria, returned to the states October 28 on medical leave. For the next three months she may be addressed at P.O. Box 21552, Greensboro, North Carolina 27405. When Mr. and Mrs. High were appointed by the FMB in 1955, he was pastor of LaSalle Baptist Church, Louisville.

Church Chuckles by CARTWRIGHT



"Here I am giving 10% to the Lord. Wouldn't I love getting that kind of interest on MY money!"



R. G. Shelton
Director, Green Valley
Baptist Association

Christmas Commandments

This little writing called the "Ten Commandments For Christmas" expresses what I want to convey to you at this Christmas season:

1. Thou shalt not leave "Christ" out of Christmas, making it "Xmas." To most minds "X" stands not for Christ, but for the algebraic unknown.
2. Thou shalt not value thy gifts by their cost, for many shall signify love that is more blessed and beautiful than silver and gold.
3. Thou shalt give thyself with thy gifts. Thy love, thy personality and thy service shall increase the value of thy gifts an hundredfold and he that receiveth it shall treasure it forever.
4. Thou shalt not let Santa Claus take the place of Christ, lest Christmas become a fairy tale rather than a sublime reality in the spiritual realm.
5. Thou shalt not burden thy servant. The shop girl, the mail carrier and the merchant should have thy consideration.
6. Thou shalt not neglect thy church. Its Christmas services are planned to help spiritualize the Christmas season for thee, thy child and thy household.
7. Thou shalt not neglect the needy. Let thy bountiful blessings be shared with the many who will go hungry and cold unless thou art generous at Christmas.
8. Thou shalt be as a little child. Christmas is the day of the Christ Child; not until thou hast become in spirit as a little child art thou ready to enter into the Kingdom of Heaven.
9. Thou shalt prepare thy soul for Christmas. Verily most of us spend much time and money getting gifts ready but few seconds in preparing our souls.
10. Thou shalt give thy heart to Christ. Let thy Christmas list have Christ at the top and thy heart as the gift. In so doing thou are as the Wise Men of Old and verily thou shalt find thyself born again on Christmas Day.

—Author Unknown

Joseph, The Dreamer

By R. Truett Miller
Pastor, First Baptist Church,
Middlesboro, Kentucky

He walked slowly. His mind turning and churning. What must he do? What can he do? At the edge of the little town of Bethlehem he stopped. Turning, he looked back upon the silent little village. It was the middle of the night and the town slept. Here and there he could see the faint glimmer of a candle twinkling in the darkness. But all was not well. Dark forebodings hung like a cloud over the sleepy little town. He clinched his calloused hands and muttered to himself, "They are not going to harm that baby. They are not going to touch one hair of his head, not while I am alive and able to move."

"Maybe there is nothing to it. Maybe it is just groundless gossip. But they were wise men. They were Kings from the East and they had said that they were afraid that Herod might harm the child, even kill him. They had gone back a different way to avoid telling Herod where the young child was." Again he muttered to himself, "But what can I do about it? I am only an unknown hard working carpenter. Herod has mighty armies well armed. He is a ruthless tyrant. Others' lives don't mean a thing to him. He had his own wife beheaded and had two of his own sons killed because he heard they were traitors to him."

Herod ruled with an iron hand and guarded his throne with terrible force. And the wise men from the East had unwittingly told him that this baby was to be the King of the Jews. What drastic steps would Herod take to destroy anyone who threatened his rule?

"But he will not harm this baby, not while I am alive. But what can I do? Where can I turn?"

Calm down Joseph. Go home, go to bed. Dream. Don't be afraid to dream. You have dreamed before and all has been well. Like the man for whom you are named, Joseph of old, Joseph the beloved son of Jacob, you too are a dreamer and your dreams have come true. That Joseph of old dreamed of splendor and deliverance. Let's see, he ended up going to Egypt didn't he? And he saved his people didn't he?

Go on home and lie down, God has spoken to you before in a dream, maybe He will again.

It was just before you had taken Mary as your wife.

Mary, precious, sweet, beautiful, young, innocent Mary. How she had thrilled your heart when she had promised to be your bride. You were much older than she, but her promise had filled your life with springtime.

Then suddenly she had gone to visit her cousin, Elizabeth. For three months she had stayed there. You had so looked forward to her return. Then she came back, and then you knew.

She was expecting a child. It wasn't yours. Remember how your springtime had suddenly become the cold chill of winter. How anger, then deep hurt had flooded your soul. How could she do this thing to you?

Your first impulse was to put her away. Make a public example of her. Let her bear the shame and disgrace of it. Remember how you paced back and forth then. You finally began to calm down a little and said you loved her too much to want to publicly shame her and decided to put her away privately.

Finally you went to bed and dreamed and God told you all about Mary and the Holy Spirit and you awoke proud that Mary had been chosen the handmaid of God. That she was to bear The Son of God. How happy you have been ever since.

Proudly you brought her to Bethlehem with you and with joy unspeakable you stood by her that night in the stable when the greatest event the world has ever experienced took place. The Incarnation — The Word was made flesh.

So go on home Joseph and lie down and dream again, God has the answer and He may give it to you tonight.

So Joseph begins to walk slowly and quietly toward the little house they had rented in Bethlehem. The last year or so had been so pleasant. After that glorious night when a stable had become the world's greatest cathedral and the shepherds had repeated the proclamation of the angels there and the glory of God had filled the air; Joseph had decided to remain in Bethlehem. So many things, wonderful things had happened.

When the baby was eight days old Joseph had so proudly said to the rabbi who had performed the ritual of circumcision, "The baby's name is Jesus." Joseph did not bother at that time to tell them about it, but this was the name the angel of the Lord had told him in that glorious dream that had lifted his fears and forebodings about Mary.

Then on the 33rd day after his birth, oh how proudly did Joseph walk as he

and Mary took the child with them to the temple for the ceremony of her purification and the dedication of the first born unto God. The law of Moses as written in Leviticus Chapter 12 said they would bring a lamb for a burnt offering and a pigeon or dove for a sin offering. But, if they were poor they could bring two pigeons or doves instead. How happily he had led the donkey and carried the two doves in their cage while Mary had sat on the donkey tenderly holding the baby Jesus. He remembered as they entered the temple, how could he ever forget it, the old man, Simeon, had taken one look at the infant and then proclaimed to all around, "This is the Lord's Christ. Now let thy servant die for my eyes have beheld thy salvation." How could he forget the aged prophetess Anna who looked at Jesus and giving thanks to God told everyone around that He was the longed-for Redeemer.

Yes, they had been happy and busy months, Joseph had worked hard at his trade as carpenter. On the Sabbaths he and Mary had attended the synagogue and during the day of rest he had held the baby and played with him.

Oh why does this threat of harm and death now come?

Joseph arrives at their little cottage and quietly peeps at the sleeping child and Mary so sweetly lying there. He lies down upon his mat of rushes and closes his weary eyes in sleep — and dreams.

Joseph arise, take the young child and his mother and flee to Egypt. This is the clear clarion command of God's Messenger. Joseph has learned, oh blessed faith, to follow God's instructions. He has learned to be still and listen to God speak to him.

Without hesitation Joseph arises. Quickly he awakens Mary and tells her they must leave. Hastily they put things together, and load the donkey for the journey. A goatskin filled with water, food that is in the house. Their wraps for the night air is chilly.

Without waking Him Mary gently picks up Jesus and Joseph lifts them to the donkey's back and they bid farewell to their little home.

Skirting the edges of the town, avoiding the guards and soldiers that may be on duty they head south toward Egypt. The journey is long and tiring. At first they must travel mostly at night until they are out of Herod's domain. Then across the desert wastes mile after weary mile until finally they arrive in the land of Egypt.

(Continued on page 14)

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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Christmas, The Wonder Of It All

No matter how wondrous the event, it becomes common and goes mostly unnoticed when repeated several times or when reported over and over. Last week, for example, two Americans were exploring the surface of the moon but what was such an unbelievable feat only a few years ago went almost unnoticed in the Christmas rush. What a contrast to that first moon landing only several years ago when the minds, the hearts, the eyes and the prayers of millions were fixed on moon visitors and their brave venture.

So it is with the greatest event and the supreme venture of all time—the trip of God to earth in the once-for-all spaceship, Jesus Christ. This event two thousand years ago is supposedly memorialized every year at the Christmas season. The wonder of our Christmas celebration, however, is not so much what happened in Bethlehem on that night of nights but the unbelievable amount of money spent for self-gratification and the impossible traffic in 1972. If Mary and Joseph were traveling from the Nazareths to the Bethlehems of our day, they not only would not find room in an inn upon arriving but no seats on airplanes to make the trip without early reservations and little space on the highways.

For too many today Christ has no place at all in Christmas. For the rest of us His place is insignificant and thoughts of Him rate a back page story instead of front page headlines. We have lost the wonder of it all because it's the same old story we have heard from earliest memory. In the maddening rush we find time to be lifted momentarily by great music and messages and to join in sentimental singing of a child in a stable's manger but to marvel worshipfully at

Bible Paraphrases Have Their Limitations

Bible paraphrases are very popular in our day. Check most any congregation on Sunday morning and see how many translations and paraphrases are being used in Bible study and in worship. Probably a dozen or more different translations and paraphrases can be found in most any congregation.

Paraphrases of the Scripture are especially popular with young people and with not a few adults. Reading the Scripture in familiar and modern language often helps lovers of the Bible understand more

the wonder of it all is unknown to most of us.

This Christmas let us find time just to sit and reflect upon the wonder of the event which started it all. The beautiful nativity stories that surround the event are a part of it but not the heart of it. That shepherds in the night on nearby Judean hillsides first heard the announcement from angelic choirs and left their flocks to see the wonder is as it should have been. That wise men from afar followed the star over His cradle and worshiped Him is to say Jesus is the end of everyone's search for God's final revelation. That an angel not only announced the miraculous event but Mary and Joseph believed it makes us wonder if we could demonstrate such faith.

Not even His birth by a virgin, as miraculous as it was, is the wonder of it all. The true wonder is that God could and would come to us in human form. That He could be housed in flesh is the greatest testimony that we are made in His image; that He would condescend to give up heaven's glory for earth's shame is the greatest testimony to His love for sinful man. Once we can accept the very fact of the incarnation, the rest is easy. The virgin birth, His miracles, sinless life and even His resurrection all easily follow.

Just to reflect momentarily upon this event of events sets our hearts to singing with the angelic hosts, "Glory to God in the highest..." It's a story that never grows old but more wondrous every time it's told. No matter how far from this wonder the world may roam, let us at Christmas time join the shepherds in adoration of the babe of Bethlehem so that all the year we may walk with Him as the man of Galilee and serve Him as the Lord of lords.

clearly what it says. Many obscure passages are made clear with paraphrases made by competent and careful Bible scholars.

Putting the Scriptures in more familiar language is not new. Most of us remember such translations as those made by Goodspeed, Moffatt, Weymouth, Montgomery and Phillips. Some of us even have one or more of these for reading and study use. But until recent years most of us went to Sunday School and worship with the King James Version with a few

brave souls using the American Standard Version or in more recent years the Revised Standard Version.

Now the popular paraphrases used so widely today have their place but we should understand this place. They are not to be equated with the translations and versions which have been produced by long, arduous and painstaking labors of groups or committees of committed Bible scholars. Paraphrases are generally the work of one person who chooses language which captures what he or she thinks was the idea of the original author.

And so paraphrases can be enlightening and they can be misleading. They are subject to being used by their authors to impose their particular interpretations or theology upon the original author. Theological presuppositions influence the most careful and objective scholars in translating to say nothing of what they allow for the paraphraser.

An example is the *Living New Testament*, the popular paraphrase done by Kenneth Taylor. This expensive and highly publicized paraphrase is on nearly everyone's want list who doesn't already have it. In many instances Taylor's paraphrase is very enlightening and helpful but in other instances it reflects his personal dispensational theology. The danger is we equate such a paraphrase with the authoritative word of God and accept as inspired a doctrinal position which is only a human interpretation instead of

a divine revelation. Furthermore, the Living Bible paraphrase has Baptist blessing by being widely advertised by Baptist Book Stores, in Baptist state papers and numerous other Baptist publications.

What strange irony! We get so upset over an approach to the study of Genesis in Volume I of the Broadman Commentary that we ban it and rewrite it but we endorse a paraphrase of the Bible influenced by dogmatic dispensationalism, a questionable view of last things unacceptable to many Baptists. At least the view of Henton Davies on Genesis is in a commentary and not inserted into the Bible text itself.

On the other hand the Today's English Version (Good News for Modern Man)—is not only in very understandable language but also faithfully follows the best Greek text. This makes it amazingly accurate and free from the translator's doctrinal stance. Moreover, the Today's English Version New Testament can be purchased for a fraction of the cost of the *Living New Testament* because it is published by a non-profit organization, the American Bible Society, instead of by profit making publishers. And so, if you don't receive the *Living New Testament* for Christmas, don't be too disappointed. If you did receive it or already have it, use it but with the understanding it is a paraphrase and not always an accurate translation, especially in passages dealing with the second coming of our Lord.

BAPTIST FORUM



CONVENTION CHANGES

Dear Editor:

I wish to respond to your recent editorial concerning your request for suggestions which may help interest and attendance at the Kentucky Baptist Convention. I would make the following observations.

I believe the decision already made to move the Convention meeting place around in the state in an effort to "take the Convention to people," will help tremendously. We will find that the lay people in the surrounding area will support the Convention.

I also believe the availability of rooms in the homes as well as motels will be a real encouragement to the rural pastors. Many of our churches either do not have an expense allowance, or a sufficient expense allowance to make it possible for their pastor or laymen to drive to a place like Louisville and spend four nights and five days in a motel at present day cost. Nor are the pastors of many of these smaller churches able to afford the trip

on their own. Most of our churches are located in small towns and rural areas. We do not wish to exclude this large segment of our constituency. It is true that many of our people prefer not to stay in a home and would elect to stay in a motel yet there are others who would need the home room available to make it possible for them to attend. I believe there will be enough people in Owensboro who will make rooms available in their homes to meet this need when the Convention meets in the fall of 1973.

The main purpose of the Convention is to transact business. I believe we can do it in less than three days. It appeared to me that closing on Wednesday night in 1971 at Lexington allowed us to hold a sustained interest much better than continuing through another full day in 1972 at Louisville. At least I would go heartily for the shortening of the length of the full Convention. Whether the adjustments are made at the beginning or the ending would not matter materially, but I do believe the length of each day's session and

the length of the entire Convention would lend itself to better participation on the part of the messengers.

Owensboro, Ky. Harold Wainscott

DOING MORE THAN HOPED

Dear Editor:

There has been much said about not doing for their pastor what their Christian obligation demands. God has led me to a church that is an exception. They do more for my family and me than anyone I have ever heard of or could expect.

This past year it has been my pleasure to be the pastor of Buck Creek. Also during this year we have had much severe sickness in our family.

We have not had to ask anything of anyone. They have let Christ's compassion be their guide. These folks have done everything and anything that we had need of. They seemingly put themselves in our place and did unto others (us) as they would that we do unto them.

The people of this church have done more for us than we could ever do for them. I am proud to be pastor of Christian people that live under the guidance of the Holy Spirit as these at Buck Creek Church do.

Calhoun, Kentucky Ray Wilson

(Continued on page 14)

The Bible Today

For many years the Holy Bible has been one of the all-time best sellers and some years has topped the list of the most-purchased book-of-the-year.

The year 1972 is no exception. Recently the American Bible Society announced the distribution of millions of copies of *Good News for Modern Man*. Their most recent book, *Psalms for Modern Man*, is also greatly in demand.

The lively interest in the Bible is attested by the appearance of many new Bible translations in recent years. Among the new versions are the Old Testament portions of the *New English Bible* (NEB), the new *American Bible* (under Catholic sponsorship), the *Jerusalem Bible* and the American Bible Society's modern language *New Testament — Today's English Version*.

In 1971, a significant paraphrase, *The Living Bible* (Tyndale House and Doubleday), was completed by Kenneth Taylor and has received wide acceptance. *The Modern Language Bible* (Zondervan), a revision of the Berkeley Version, also appeared.

Perhaps even more significant are the large number of commentaries, dictionaries and atlases that have been published recently.

Anyone who reads the Bible regularly or uses it to teach a Sunday school class usually has questions about the interpretation, the meaning of words, geography, and the life of the times when the passage of Scripture was written.

New books interpreting the Bible are necessary in order to update the material. Scholars exploring the ancient sites of Palestine are daily uncovering new evidences of the culture, thought and life of early Biblical times. New discoveries, such as the Dead Sea Scrolls, found hidden in a cave in Palestine during the late 1940's and early 1950's have brought new insights and meanings to passages of Scripture and to the life of the times. This new information must be incorporated into the volumes of commentaries and Bible helps that are used by so many people.

One significant new book published by Abingdon Press is a large volume of 1,386 pages titled *The Interpreter's One-Volume Commentary on the Bible*.

In his editor's preface to the Abingdon commentary, Charles M. Laymon writes that the volume "as a whole avoids taking dogmatic positions or representing any one particular point of view." Some 70 Protestant, Catholic and Jewish authors wrote the contents.

The editor claims that the Abingdon volume is designed not only for minis-

By Frank A. Sharp

ters and students but is written in language that the average layman can understand.

Three reissued works fall into the Protestant evangelical tradition. These are *Smith's Dictionary of the Bible* (Baker Book House); *Matthew Henry's Commentary* (Revell); and *Ellicott's Bible Commentary* (Zondervan).

A recently announced Hermeneia series by Fortress Press (Lutheran) has issued its first two volumes on Colossians and Philemon.

A Cambridge series on the Old Testament and Apocrypha is authored primarily by British scholars. Three volumes are offered: The first a collection of *Old Testament Illustrations*; a com-

mentary on Amos, Hosea and Micah; and a study of First Samuel.

Historical, non-dogmatic approaches are found in an illustrated two-volume dictionary on Biblical personalities published by Holt, Rinehart, and Winston. *Who's Who in the Old Testament* is by Joan Comay, wife of Israel's ambassador to Great Britain; *Who's Who in the New Testament* is by Ronald Brownrigg, an Anglican rector.

World Atlas of the Biblical World (World Publishing) by Denis Baly and A. D. Tushingham; a pictorial narration on *Jesus: History and Culture of the New Testament* (Herder and Herder), are other volumes available.

The above listing is not complete by any means but may illustrate the large number of current publications available today.

All of which points up the vitality of Biblical studies and may suggest that people today are eagerly seeking to find an answer to the meaning of life and guidance in the midst of the perplexing questions faced by many. (ABNS)



Year's End Gifts

FRANKLIN OWEN
EXECUTIVE SECRETARY-TREASURER, KENTUCKY BAPTIST CONVENTION

I'm going to talk about giving, but that is fitting at Christmas time, isn't it? What better Christmas gift than one offered to a Christian cause?

It isn't any secret that larger potential givers are more or less obliged to consider income taxes. I want to appeal to such givers to remember our Baptist causes as they think on year's-end inventories of goods and money.

December is Foreign Missions Month. We could designate an extra for the Lottie Moon Christmas offering and every penny of it would go to foreign missions.

Let me mention again our Matching Funds Scholarships in which we are trying to put the cost of Kentucky Baptist college education in reach of more Baptist students by matching funds among local church, college and state Convention in behalf of each needy student who qualifies. This would be a total per school year of \$600 help for each such student.

Unfortunately we had only \$6,300 in state funds with which to start this program. I have appealed for designated extra gifts of \$100 or more to meet the requests of more applications

than these meager initial monies afford. There have been only two such givers, two ministers who gave \$200 and \$400 respectively. This brought the state fund total to \$6,900. Anybody else want to join us? Any laymen?

Year's-end gifts! Count up, see what you have to give. Maybe you'd like to give an extra directly to Georgetown, Cumberland or Campbellsville colleges and/or to Oneida or Clear Creek schools.

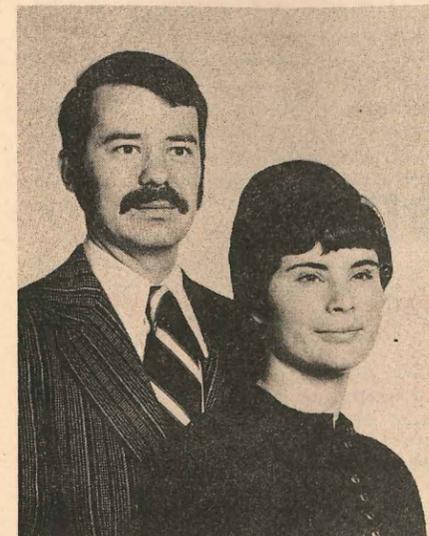
Maybe you incline to social thrust giving. What better cause than the child care program or Kentucky Baptist hospital charity fund.

Your own church can use an extra. Maybe you already know of a particular need. If not, consult your pastor.

Year's-end gifts! Has the Lord blessed you this year? Are you beginning to see how much as you balance your books? Write us that check. We'll see that it gets to the right place.

"Honor the Lord with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses burst out with new wine." (Proverbs 3:9)

—Frank Owen



Mr. and Mrs. Roy W. Brent, Jr.



Mr. and Mrs. G. Wayne Buck

Kentuckians Appointed By FMB

Two Kentucky couples were among 12 persons appointed by the SBC Foreign Mission Board December 12. The special appointment service was held in the First Baptist Church of Alexandria, Virginia. Mr. and Mrs. Roy W. Brent, Jr., of Louisville formerly of Los Alamos, New Mexico, were appointed missionaries to Kenya where he expects to teach on a secondary level.

Brent, who taught high school mathematics for six years in the public schools of Los Alamos, is currently studying at Southern Baptist Theological Seminary, Louisville, in order to complete theological requirements for missionary service.

Mrs. Brent is working on a secondary teaching credential at the University of Louisville. She is involved in an experimental program designed to prepare teachers for work in inner-city schools.

Her husband, a native of Campbellsville, was graduated from Western Kentucky University, Bowling Green, and received the master of arts degree from the University of Kentucky, Lexington.

While doing his graduate work, he gained teaching experience on the college level as a graduate assistant in the mathematics department.

During college years Brent spent four summers as a staffer at Glorieta (New Mexico) Baptist Conference Center.

Mrs. Brent was a Southern Baptist missionary journeyman to Kenya from 1969 to 1971. Assigned to the Baptist high school in Nyeri, she taught physics, chemistry and math.

While living in Louisville they are attending St. Matthews Baptist Church. Former Kentuckians Mr. and Mrs. G. Wayne Buck, now of Rome, Georgia, were appointed missionary associates.

The couple expects to go to Israel, where he will probably manage the Baptist Book Store. Associates are employed by the Foreign Mission Board for four-year terms which may be renewed.

For ten years Buck has been minister of education for First Baptist Church, Rome, and for seven years a part-time counselor in alcoholic rehabilitation for a Floyd County clinic.

Buck is a native of Williamsport, Pennsylvania. A graduate of Georgetown College, Georgetown, he received the master of religious education degree from Southern Baptist Theological Seminary, Louisville.

Mrs. Buck is the former Jeannine Strange of Lexington. The couple met during his last year at Georgetown while he was minister of music at her home church, Porter Memorial.

Since their marriage he has been minister of music and/or education for churches in Bristol, Virginia; Somerset and Louisville, Kentucky; Monroe, Louisiana; Montgomery, Alabama; and Atlanta, Georgia. In 1969 the couple served as summer missionaries in Ayer, Massachusetts, under sponsorship of their church in Rome and the Southern Baptist Home Mission Board.

Mrs. Buck did her college work after their marriage, studying at Campbellsville College, Campbellsville; Northeast Louisiana University, Monroe, Louisiana; Southern Seminary, Louisville; and Huntingdon College, Montgomery, Alabama.

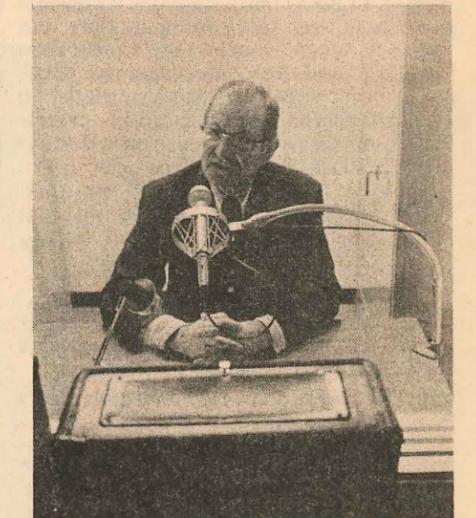
Baptist Leaders Discuss Religious Trends On ABC-TV

The president of the Southern Baptist Radio and Television Commission will be one of four featured panelists to discuss religious trends of 1972 and possible developments in 1973 on a network television program slated December 31.

Paul M. Stevens of the Radio-TV Commission will join three other religious leaders for the panel discussion on the American Broadcasting Co. (ABC-TV) "Direction" program slated for broadcast at 1:00 p.m. (EST), Sunday, December 31.

ABC news commentator Frank Reynolds will host the program. Others on the panel will include representatives of the National Council of Churches, the Jewish faith and Roman Catholics.

Panelists are Stevens; Dick Gilbert of New York, a member of the Presbyterian Board of Communications representing the National Council of Churches; Edward T. Sandrow, rabbi emeritus of Temple Beth El in Cedarhurst, New York; and Kenny Sweeney of New York, president of the American Catholic Association of Religious Broadcasters. (BP)



HOTLINE — Arthur B. Rulledge, executive secretary-treasurer of the Southern Baptist Home Mission Board, records the first message for the new Home Missions Hotline which will begin January 1, 1973. This year-round service instituted by the board makes it possible for anyone to call the board's special number and receive a two- or three-minute recorded message about HMB activities. Changing every Friday, the messages will keep you abreast of the latest home mission happenings with emphases on offerings, conferences, prayer concerns, insights into home mission ministries and personnel. Available at minimum rates, station-to-station calls, the number is (404) 875-7701.

Filling The Gap

A STORY ABOUT ONE COMMUNITY'S EFFORTS TO GET THOSE
NEEDING HELP IN CONTACT WITH THOSE WILLING TO HELP.

By Bob Terry
Associate Editor

On the edge of the Appalachian foothills in southeastern Kentucky sits London, a town of about 10,000 persons. London, the county seat of Laurel County, is a lot like other county seat towns. It has problems of young people moving away and lack of activities for teenagers. It has poverty related problems such as inadequate housing and proper health care. And London has a lot of folks who find themselves growing old and do not know how to cope with their new station in life.

But London also has a lot of people who care, too. In addition to state and federal government help programs, local citizens form many service clubs with help programs directly related to Laurel Countians. And many professional people regularly donate time to help persons in need.

But how does a community like London, or any other community for that matter, fill the gap between a person in need and a person who cares enough to help him?

Filling that gap has been a primary concern for R. D. (Jack) Baker, pastor of London's First Baptist Church.

Baker's concern for the area dates back to 1966 when he came as associational superintendent for Laurel County Baptist Association. But when he accepted the pastorate of First Church in 1969, that concern began to crystalize into specific ways to get the people in need in contact with those willing to help.

In the fall of 1970, the youthful looking pastor was invited to address the Southwestern Virginia Pastor's Awareness Conference at Big Stone Gap, Virginia. There he found the model for his program.

The Christian social ministries department of the SBC Home Mission Board placed a worker in the Big Stone Gap area who coordinated a community program of social services. The London pastor realized that his area could sponsor a similar program of



London pastor R. D. 'Jack' Baker

coordinating existing services and thus fill that cavernous gap.

Returning home, Baker, who was president of the local ministerial association at the time, shared his idea with other area pastors. It was decided that an open forum for interested persons would be held to discuss the problems and possible solutions of the London area.

That October night more than 100 local civic and church leaders gathered for the forum. Out of the event grew the decision to investigate the com-

munity and establish a priority list of local needs. From this the group could determine what its role would be in meeting the needs.

The next year was spent talking. The in-depth look at the community made the participants aware that caring for the needs would take more than a coalition of volunteers. A full-time administrator would be needed to function effectively. That would mean a \$10,000 salary which was considered prohibitive. Also office space would be needed and that would cost about \$2,000 a year for adequate space.

The dilemma was obvious, Baker recalls. If the group invested in a person and in office space, there would be no funds to work with. At the same time, not to have an administrator and offices would mean another hit-and-miss effort.

It was at this point that the local Roman Catholic officials offered assistance. A Catholic brother, Jim Mullaney, who had worked previously in Manchester, was offered as coordinator at no cost for one year. Also, the local Catholic hospital had just moved into new quarters and offered at no charge office space in its old building.

Mullaney was appointed acting director and the office space occupied. Baker was elected chairman of the board of directors and the Co-operative Church Ministries became a reality.

An \$11,200 operating budget was adopted with support coming from the First Pentecostal, First Presbyterian, First Christian, United Methodist, Full Gospel Tabernacle, First Assembly of God, Faith Assembly of God, Corinth Baptist, Seventh Day Adventist, First Baptist, Millstreet Baptist and St. Williams Catholic churches.

The organization was to report to the ministerial association through its board of directors. Its purpose was not to replace any existing program but, instead, to coordinate and supplement available services.

Almost immediately the organization established a "Hot Line" open to needy

persons 24 hours a day. This was done in cooperation with the local mental health authorities who wanted such a program but did not have the volunteers to staff it. Volunteers from local churches were screened. Then selected workers were trained by mental health officials in techniques for the new help program.

Co-operative Church Ministries was the catalyst for initiating a youth program that calls for a youth center with a program largely designed and directed by local high schoolers.

Also the young people and others have begun a visiting program with older "shut-ins." Senior citizen activities have mushroomed. Several older persons now spend a half-day a week or more as volunteer workers in the Co-operative Church Ministries program.

CCM also is beginning a Big Brother-Big Sister program for the county with funds furnished from a matching grant received from a Kentucky foundation.

And the London community recently raised funds for a new Jeep type vehicle. Area oil distributors are donating several hundred gallons of fuel each to operate the vehicle for a year. This will enable CCM to provide transportation to the UK Medical Center where government medical help is available.

Previously, local residents had no way to get to the source of aid.

But most of the work of the new organization is referring needy persons to other community agencies. A recent event expresses that function.

At 10:00 a.m. one Tuesday morning a volunteer answered a call in the Co-operative Church Ministries offices. The call was from a woman concerned about her next door neighbors. The man was disabled and unemployed. He had a wife and seven children. The family had little money, food or clothing. They had just been told to move from their home because they could not pay the rent.

The volunteer recorded the information and shared it with the CCM volunteer staff. The acting director and a second volunteer worker first decided to purchase groceries for the family. While this was being done, a third volunteer contacted a local service club that operates a housing referral service. He hoped to find a suitable house for the family.

Along with the concerned neighbor, the acting director visited the family. He learned that the man had been injured in a mining accident and his appeal for permanent disability assistance had just been denied.

Arrangements were made to take the

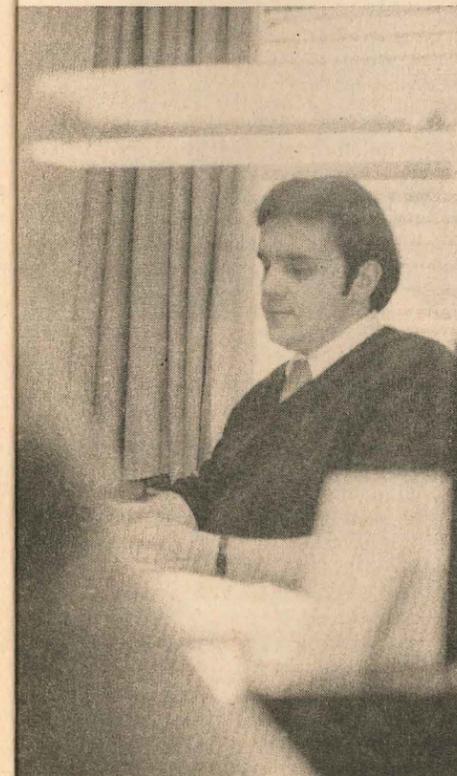
family to the Public Assistance office the next day to apply for aid. If granted, it would provide for rent payment and purchase of food stamps. Also a house had been located for the family to consider. It needed repairs but the family decided to take it.

Two weeks after the first call the family was in a new house, repaired by a local service club and a church men's organization. Public Assistance had been granted and two church women's organizations were seeking food, clothing and furniture for the family until the first check arrived. A lawyer donated time to take the father to Lexington to reconsider his disability case, and the mother and two children had glasses provided by the Lions Club after the family was examined by an optometrist.

The next Saturday, another house was being repaired and, this time, the family's 15 year old son was helping someone else.

As "Jack" Baker is fond of saying, "Co-operative Church Ministries is people helping people."

Recently the group held a banquet commemorating its first year of existence. At that time 181 London residents received certificates for participating in the CCM program. Baker's dream of bridging the gap had become a reality.



Jim Mullaney, acting director



While caller holds on one line, a CCM volunteer Gene Holmes, pastor of Full Gospel Tabernacle, donated time to paint some of the offices.



A Better Note

KBC church music director Eugene Quinn spends countless days helping Kentucky Baptist church members produce better notes in their church music program.

One such effort was at the First Baptist Church in Clinton. Quinn spent two days meeting with choirs and music leaders and at no cost to the Clinton church.

Some of the two day highlights are recorded here.

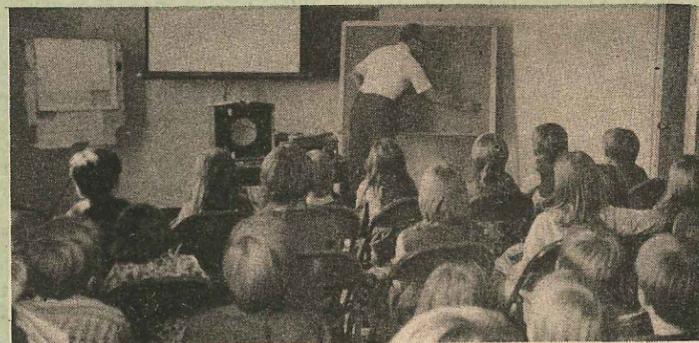


Adult choir members spent most of their time dealing with attitudes, techniques and music learning skills. Quinn discussed such things as voice production, pronunciation, the effect of one's attitude on a performance and how to learn music quickly.



Youth choir leaders were introduced to new music and new sources for youth choir music. Quinn also encouraged participation in state sponsored music activities such as music festivals, music camp and the upcoming Jesus Celebration.

Children were offered information about note reading along with a filmstrip about music theory and a hymnal drill. The session doubled as a training session for children's choir workers who observed the rehearsal.



The training program closed with all workers in the First Baptist Church's graded choir program discussing how to plan choir rehearsals. Then with the help of the Music Leader quarterly, the leaders planned their next choir rehearsal. Church music director James Everett, center, led the session.



Anyone interested in such a training program or other church music helps may contact Eugene Quinn at the Baptist Building in Middletown, 40243.

Minister, Wife Murdered, Son Commits Suicide

A Southern Baptist pastor and his wife were shot to death shortly before midnight December 12, apparently by their elder son who later the next morning committed suicide.

The bodies of Homer Smith, 57, pastor of Hills Park Baptist Church in Atlanta, and his wife Allene, 56, were found by police on the morning of December 13 after they received a telephone call from the Smith's younger son, Steve, 29.

The police also found the body of Jeff Bentley Smith, 39, with a fatal bullet wound through his head, seated in a reclining chair where he had apparently killed himself after shooting his mother and father.

The younger Smith son said his brother Jeff had called him Wednesday morning (December 13) and told him what he had done. "You'd better start arrangements," Jeff Smith told his brother.

Homer Smith, who formerly had been pastor of Venetian Hills Baptist Church for 14 years, was lying in a hallway, a .410 gauge shotgun beside his body and wounds in his face and shoulder.

His wife, Allene, was lying on the floor of the master bedroom with wounds in her neck and chest. Jeff was sitting upright in a chair in the den.

There were spent shells and cartridges strewn about him from three weapons—the shotgun, a .25 caliber pistol and a .38 caliber pistol—found in the house.

"He was the oldest son, and he lived at home. He had a drinking problem," said Sergeant E. L. Pike of the Fulton County Medical Examiner's Office. "As to what triggered it, we have no idea." (BP)

Former Kentuckian Joins SBC Agency

Former Kentuckian James L. Powell, Jr., now pastor of First Baptist Church in Laurinburg, North Carolina, has been named assistant director of Cooperative Program promotion for the Southern Baptist Stewardship Commission, effective January 1.

In his new role he will assist in editing Cooperative Program promotion plans and materials, channeling Coop-

erative Program promotion through all SBC agencies, and in field service and special project assignments.

Before going to the Laurinburg church as pastor, Powell was assistant to the president and assistant director of the foundation at Southern Baptist Theological Seminary, Louisville.

Previously, he had been pastor of First Baptist Church, Mount Airy, North Carolina; associate pastor of South Main Baptist Church in Houston; and pastor of Jordan Baptist Church, Eagle Station, Kentucky.

A native of Greensboro, he is a graduate of Wake Forest University, Winston-Salem, North Carolina, and Southern Seminary, Louisville.

Christian Teachers Needed In Zambia

"Teachers who wish to give a positive Christian witness in a country responsive to the gospel can do so in the developing East African nation of Zambia," according to W. Eugene Grubbs, the Southern Baptist Convention Foreign Mission Board's consultant on laymen overseas.

A request for help in recruiting teachers for the Zambian government came from missionary Marvin Cooper who says they "could fill hundreds of positions and have virtually unlimited opportunities to have a positive Christian impact on Zambia's leaders of tomorrow."

Grubbs emphasizes that the teachers will not be employed by the Foreign Mission Board nor have any official relation to it. However, Southern Baptist missionaries will be able to offer spiritual support, orientation of life in Zambia and fellowship opportunities.

The most pressing need is for secondary school teachers in the technical, scientific and commercial fields. They must have BA or BS degrees. The school year is January through December with three one-month breaks.

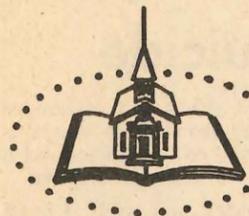
The government will provide round-trip air fare, baggage allowance, housing and some interest-free loans in addition to salary. At the end of a minimum 30-month contract, the teacher is eligible for a gratuity of nearly \$3,000.

Grubbs says persons wanting more information are encouraged to write him at P.O. Box 6597, Richmond, Virginia 23230.

Top 10 Church-State Stories Listed

Federal court and referendum defeats of tax aid for parochial schools highlight the ten top church-state stories of 1972, according to a year-end analysis by the staff of Americans United for Separation of Church and State. Americans United's monthly journal *Church and State* is publishing the following list in its January issue:

1. Parochialism went down to decisive defeat at the hands of the voters in Maryland, Oregon and Idaho in November.
2. The United States Supreme Court affirmed the opinion of a lower federal court striking down as unconstitutional an Ohio plan for subsidizing parochial schools via tuition reimbursements to parents.
3. Parochialism programs in New York, Pennsylvania, Vermont and New Hampshire were struck down by federal courts as violations of the First Amendment.
4. A battle erupted in Congress over the "tax credit" plan for providing federal aid for parochial and private schools.
5. New Mexico voted in referendum in November to impose full taxes on commercially used property owned by churches.
6. New York governor Nelson Rockefeller vetoed an attempt by the state legislature to repeal the state's liberal abortion law.
7. Michigan and North Dakota voters decisively defeated abortion law reform in referendum elections.
8. The Supreme Court ruled that Amish parents may be exempted from full compliance with state compulsory school attendance laws.
9. Compulsory chapel service attendance at the United States military academies was found by a federal court to be in violation of the no-establishment clause of the First Amendment.
10. Roman Catholic bishops attacked the Supreme Court's interpretation of the First Amendment and renewed their campaign for tax aid for parochial schools.



SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons For December 31, 1972)

LIFE AND WORK SERIES

Living In Faith And Hope

Genesis 50:22-26

Even though his brothers had sinned by selling him into slavery, Joseph did not hold it against them but cheerfully forgave them. In his forgiveness of and reconciliation with them may be seen Joseph's acknowledgment of God's purpose, his acceptance of God's place for him and his complete trust in God's providence.

Approaching the end of life, Joseph realized that what he had considered tragic evils had actually turned out to be blessings and steppingstones to a rich life. His calamity had been the gateway to success. God frequently makes injuries contribute to His purposes.

Aged Jacob called his sons to his bedside, bestowed his blessing upon them, made certain predictions concerning their future and instructed them to take his corpse back to Canaan and bury it in the cave of Machpelah, where his ancestors had been interred. After the death and embalming of Jacob there were seventy days of official mourning in Egypt before they took his body back to Canaan. His sons went to Canaan for an additional period of seven day's mourning prior to the interment of Jacob.

Upon their return to Egypt, the ten brothers were frightened at the thought of the possibility, and perhaps the likelihood, of Joseph turning upon them in revenge. They made the mistake of judging Joseph by themselves but he was not like them. Joseph understood that for one to take revenge is to usurp God's prerogative. That he refused to do. What a pity that all do not exercise the same wisdom today!

Joseph was wounded deeply by the unwarranted feeling of his brothers, for he had already forgiven them and provided for them for years and now they were attempting to reopen an old grievance. The fact that they did not believe and trust him grieved him so much that he wept profusely. Instead of harboring within a spirit of resentment toward them, Joseph emphasized the fact that while they did what they did against him for his personal injury, God had meant it for good. In other words, he saw in their deed not the meanness of men but the purpose and providence of God. God often over-

rules in order to accomplish His purpose and to execute His plan. Joseph had to wait for years before God's meaning was ultimately made clear. Joseph saw that God had been in every part of his life and truly believed that He was the master of every situation.

Hebrews 11:13, 22

Many heroes of the faith suffered indescribable persecutions, tortures, agonies and martyrdoms. Because of their great faith in God and devotion to Him, God enabled them to endure suffering beyond what we can imagine.

Various methods of execution were used on the Christians. Some were stoned to death, some were placed in hollow logs and sawn asunder and others were slain with the sword. They bore their suffering and martyrdom without complaining. They lived and suffered in faith, they had the consciousness of God's approval and they died in the hope that the Old Testament promises would be fulfilled.

Hebrews 11:39-12:2

The faith of the saints, who lived in the Old Testament era, in the future fulfillment of the divine promises enabled them to "obtain a good report."

INTERNATIONAL SERIES

Israel In God's Hands

Jeremiah 18:1-11

Jeremiah did his best to awaken the consciences of the people and to show them God's way. Their delinquencies, sins and failures cut the prophet deeply. To him it seemed that for Israel there was nothing left but ruin. Thinking that God had done everything possible for the nation and believing that destruction was inevitable, Jeremiah was on the verge of giving up and quitting.

While Jeremiah was brooding over the failures of the people, God told him to go down to the potter's house. Upon his arrival Jeremiah found the potter engaged in his daily work. As he watched him at his work, Jeremiah was given divine insight into the ways of God with men, both individuals and nations. Gazing intently upon this

Since Christ's coming fulfilled those promises and He is now our Saviour and Lord, our faith has been brought to fruition and our hope fulfilled.

Christians are pictured as runners competing for a prize. Therefore, everything that would hinder them from running must be laid aside. There must be a divestment of all encumbrances, such as laziness, pride, doubt, indecision, fear and anything that would hinder fellowship with Christ.

If one is going to run the Christian race successfully, he must free himself of his besetting sin or sins. He must overcome the sin to which he is most susceptible, whether it be a suspicious attitude, a critical spirit, an irritable temper, an unforgiving spirit, or some evil habit. Sin saps the strength of the runner who is trying to win the crown.

Running the Christian race requires exertion, progression and perseverance. In running it, we need always to maintain a proper sense of direction, understand that the course is not easy and remember that we are part of a glorious company. We must always keep Christ central in our thoughts, affections and purposes.

skilled and industrious workman, Jeremiah must have noted at least four things:

A Person

Jeremiah observed an intelligent and capable workman at a potter's wheel, taking a lump of clay, moistening it, kneading it with his hands and placing it on the wheel which revolved at the pressure of his foot on the treadle. He observed his nimble fingers manipulating the clay on the revolving wheel, making it into a useful vessel in keeping with his purpose and design.

To Jeremiah the potter represented God and this incident taught the sovereignty of God. As the clay was shaped by the potter's hand, so the nations are shaped on the wheel of time by the hands of the infinite God. Those who have yielded to the skill of His

hand have been made into vessels of honor for His use.

A Plan

Jeremiah observed that the potter was working according to a certain plan or design in his mind. That plan regulated and determined everything that he did. Two important factors were involved in his creative work, namely, the pressure of his hand upon the clay and the pace of the revolving wheel. If a potter works according to a plan, surely we can expect as much of God, Who plans every life. Things cannot go well in any life that is outside the circle of God's will. It is the mark of wisdom for every person to discover God's plan for his life and then to conform to it with unwavering fidelity. Accept God's plan for your life because it is best for you.

A Probability

The potter concentrated on fashioning the clay into a useful vessel, but something within the clay would not yield to the deftness of the potter's hand, so his plan was thwarted and his purpose was frustrated. Since the clay represents man, doubtless you have caught the idea. Sin always mars and defiles an individual, a family, a church or a nation. Nation after nation has defied the will of God and come to disaster, defeat and doom. It is both the highest dignity and the greatest danger in life that we can say "No" to God, and thus mar His plan for our lives. What a pity that some refuse to do the work which God assigns to them!

A Possibility

Instead of tossing aside the clay in the marred vessel, the potter started over again. With the same clay he attempted to make another vessel as seemed best to him. He refused to permit his skill to be baffled.

From observing the potter at work Jeremiah learned the glorious truth that individuals, families and nations, which have been marred by mistakes, can be remade by the mighty power of God Who refuses to allow His skill to be baffled. Just as the potter could not make what he wished with the clay but did the best that he could with what he had, God is doing His best for and with us. In so many cases God has taken the pieces of broken lives and made them over. However, we need to know and ever remember that a broken life, whether of an individual or of a nation, will never be what it would have been had it not been marred.

If you will place your life in God's hands and let Him mold it, make it, bless it and use it, He will make of it something far beyond anything that you could possibly do with it. Completely surrender to His blessed will and let Him have His way with you.

"Have Thine own way, Lord! Have Thine own way! Thou art the Potter, I am the clay. Mold me and make me After Thy will, While I am waiting, Yielded and still."

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(Continued from page 5)

WOMEN DEACONS

Dear Editor:

I am tired of reading about Southern Baptist churches ordaining women to the office of deacon or pastor. Our Conventions say they have not ordained any women, but they continue to allow these churches that do ordain them to hold an active part of our convention.

James said, "If you break one law, you are guilty of all" (James 2:10). My question is, how can we be a Southern Baptist church if we don't abide by the doctrines? I say if a church cannot hold true to the doctrines of our Convention which we believe to be Scriptural, how can our convention continue to hold fellowship with such churches? ((2 Thessalonians 3:6)

We pastors have a very difficult task seeking out leaders who have a Scriptural qualification to help carry on the functions of the church and we don't need to add any mini-skirt deacons to this task. How can a woman deacon be the husband of one wife? How can a woman deacon be the ruler over the household when God gave this task to the man which He created first and woman for his help-meet.

Everyone is asking "Why not?" Jesus did not (Matthew 4:18). Paul did not (Acts 6:3) and who am I to say we can.

If a church holds true to the teaching of the Scriptures, that church can expect to be punished by our modern society. Jesus held true to His Father's command and His very own people crucified Him. If we cannot find the ten deacons (men) which we need to carry on the work of our church, we would be much better to carry on with our two or three than we would to disobey the word of God.

Maceo, Kentucky Franklin Wright

BIBLE READING NOT OUTLAWED

Dear Editor:

If Douglas Brown knows the Supreme Court outlawed Bible reading and prayer in our public schools I would like to know where he got his information. I am thinking Brown will find out all the Supreme Court outlawed was a prescribed prayer in the state of New York and the state required this to be repeated each school day in the school. They did not outlaw any Bible reading or prayer or the mention of God in our schools.

Russellville, Ky. Reed Rushing

CHILD CARE, BRO. DEUSNER

Dear Editor:

I would like to express my thanks through the *Western Recorder* for our Kentucky Baptist childrens' homes and their attendants who spend their lives caring for the homeless children. This is a part of the "Pure Religion" we read of in God's word (James 1:27).

A special thanks to Brother Deusner for his many years of service to this work.

Milburn, Kentucky Bertha S. Payne

WOMEN DEACONS IN SBC

Dear Editor:

It is very hard for me to understand what our Baptist churches are doing when they say that they have studied the Scripture and they say that the Scripture says it is okay to ordain women to the office of a deacon. I would like to ask one question: What does the Scripture mean when it says, "that the deacon must be the husband of one wife"?

We get all upset when a church doesn't believe in the Cooperative Program or believe in mission work. We ask, "are they a Southern Baptist church?" I ask, can we be a true Southern Baptist church when we go against the teachings of God's Word?

Philpot, Kentucky Charles Askins

Joseph, The Dreamer (Continued from page 3)

The wise men's gifts of gold and frankincense and myrrh assure them of finding a place to live and a living until Joseph can begin his trade.

Months pass and again Joseph dreams. God again speaks. Joseph you can go back now to the land of Israel. They who sought the young child's life have died.

Happily they make the trip back toward Bethlehem. They are almost there when again God speaks to Joseph in a dream.

Don't go to Bethlehem. For Archelaus, the murdering son of Herod, rules in his father's stead. Go back to Nazareth, your old home town. He who rules there will not harm the child.

So on to Nazareth they travel, and make their home.

Years pass. Jesus grows in wisdom and stature and in favor with God and man. Joseph teaches Jesus the trade of carpentry. Side by side they labor and talk and fellowship.

Tradition tells us that Joseph died just before Jesus reached manhood. But, Joseph, you have left your mark upon the Master. Your kindness, your gentleness, your marvelous faith in God, your ability to dream, to be still and listen to God. You have taught Him the law and the prophets until He will stand up before Satan's temptations and say, "It is written."

History will always know He was not your child. But history will also know you made Him yours by faith, you accepted Him without reservation, you took Him into your heart, just as we can today, if we will listen to God as you, the dreamer, did.

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SBC Brotherhood Commission Creates Lay Renewal Effort

Opportunities for experiences in lay renewal are being offered through development of a new lay ministries department at the Southern Baptist Brotherhood Commission.

James Johnson of Arlington, Texas, a Southern Baptist layman experienced in lay renewal work and computer consultant professionally, will head the department on a part-time basis, according to Glendon McCullough, executive director of the commission.

Lay renewal is one of three emphases of the agency's lay ministries department, McCullough said. The other two are personal ministries and communication of lay activities.

Within lay renewal, the commission is emphasizing the lay witness mission, a three-month initial experience of exposing people to positive spiritual experiences in small groups and of relating to people on a personal basis, McCullough said.

In his new relationship to the denomination, Johnson works with state Brotherhood departments to train lay witness coordinators for the churches.

"I see Baptists majoring on Christian growth by nurturing one another

through lay renewal activities," Johnson said. "Through lay witness mission, we are encouraging mutual dependence of Christians upon each other."

Stressing the three-month experience as the ideal, Johnson said that lay witness mission isn't just a weekend experience.

Some churches which have given lay witness missions an honest try have disbanded nominating committees because everyone wanted to work, Johnson said, while other churches reported giving above the budget for the first time in years.

Johnson said he also recommends a second type of renewal experience which he calls an experiment in discipline and discovery. It's a three-month program in which a church experiments by small groups in five basic Christian disciplines — Bible study, giving, prayer, ministry and worship — following instructions on cassette tapes.

The 32 year old Baptist layman, who operates Dallas Information Processors Corporation and Baptist Information Processors, has been active in Southern Baptist work for 14 years and interested in lay renewal for about four years. (BP)

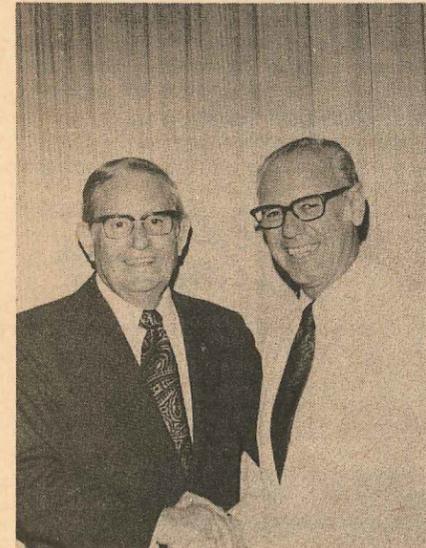
SBC Calendar Adds 'Doctrinal Emphasis'

Southern Baptists will have a new emphasis on their denominational calendar during 1973. It is "Doctrinal Emphasis Week" scheduled April 16-20 and sponsored by the KBC church training department.

The week will afford churches an opportunity to study a theology of witnessing in 1973. "With the increasing awareness of the importance of witnessing, a theology of witnessing is needed," said Mic Morrow, associate director of church training for KBC.

As outlined, Doctrinal Emphasis Week is for the entire family. Adults will study *Take the Stand*. For youth, the study will be *From Experience to Expression*. Children and preschoolers will use selected units from the regular curriculum materials.

One of the tasks of the church training program is to "teach systematic theology." Doctrinal Emphasis Week will help in fulfilling this task.



CONGRATULATIONS—George S. Munro, right, pastor of First Baptist Church in Fort Thomas, congratulates Herschel H. Hobbs of Oklahoma City, former president of the Southern Baptist Convention, as Hobbs begins his 15th year as speaker of the denomination's "The Baptist Hour." Munro, a member of the Radio-TV Commission's board of trustees from Kentucky, was in Fort Worth to attend a semi-annual meeting of the trustees. The Radio-TV Commission is the world's largest producer of religious programs for public service broadcasting.

Charter Flights To SBC Announced

A charter jet flight to the Southern Baptist Convention in Portland, Oregon, has been arranged for messengers from Kentucky Baptist churches.

The non-stop flight from Louisville to Portland will be aboard a United Airlines 727 jet which holds 96 passengers. The flight will depart Standiford Field at 10:00 a.m. Monday morning and arrive in Portland at 11:30 a.m. local time. The return flight will leave Friday noon and arrive back at Standiford Field at 7:30 p.m.

Price for the roundtrip ticket, which includes all airport taxes and meals enroute, is \$190. This is about \$60 cheaper than coach fare on a commercial airline.

The flight is also arranged so pastors can attend all of the Southern Baptist Convention sessions and most pre-convention meetings without missing a Sunday from their churches.

The Monday departure date also means that messengers will be responsible for only four day's lodging instead of five if the charter were to leave Sunday afternoon.

Reservations for the flight are needed by February 1. A \$50 deposit should accompany each reservation request. This deposit is refundable in cases of emergency. The remaining \$140 must be paid by May 1, 1973. Checks should be made payable to E'town Travel Agency.

Those interested in the charter should write Kentucky Baptist Convention Charter, Post Office Box 506, Elizabethtown, Kentucky 42701.

For interested alumni of Southern Seminary, a charter flight has been arranged that will depart on Sunday afternoon. This flight is open to alumni, their spouses and children. Additional information about that flight may be obtained from the school's Office of Public Relations, 2825 Lexington Road, Louisville 40206.

A third flight, this one leaving Springfield, Illinois, has been arranged by former Kentucky pastor Jack Sanford. Additional information about his flight may be obtained by writing 600 E. Pennsylvania Avenue, Urbana, Illinois 61801.