

Where Do Your Basic Commitments Lie?



January
Make Your Will Month

 **WESTERN RECORDER**
JANUARY 13, 1973

R. J. McHenry

Race Relations Sunday Nears

All of the 2,197 Kentucky Baptist churches should be receiving information packets about Race Relations Sunday from the Christian Life Commission of the Southern Baptist Convention during the next few days.

The commission mailed more than 35,000 information packets to Southern Baptist pastors, denomination workers and student workers throughout the nation during December.

Church Literature Refund Scheduled

The Southern Baptist Sunday School Board is making a refund of \$415,000 to church literature customers.

The voluntary refund, most of which will go to Southern Baptist churches, represents earnings for the 1971-72 fiscal year above the amount allowed by Economic Stabilization Program guidelines.

Credit vouchers for the refund are scheduled for mailing to churches on January 31. Vouchers will be redeemable for a check; for credit against any account owed to the Sunday School Board; for purchasing church literature; or for purchasing merchandise from Baptist Book Stores.

James L. Sullivan, executive secretary-treasurer of the board, stated that the year's earnings were affected favorably by economy efforts throughout the year at the board.

"The increase in price in church literature items during the year was justified on the basis of increased production costs," said Sullivan. "The new prices were within pricing guidelines. However, we discovered that operating efficiencies during the year had caused larger earnings than we had anticipated or were allowed by federal regulations."

Earnings of the Sunday School Board are used for support of education and service programs benefiting Southern Baptist churches, plus fixed asset and reserve requirements of the board. (BP)

The theme for the emphasis day, which is scheduled for February 11, 1973, is "You Are the Light."

"Being God's light in the darkness of racial prejudice, discrimination, hostility and fear is a particularly hard assignment. Yet it is also the high calling of God in Christ Jesus," Foy Valentine, executive secretary of the commission, said.

In a letter included in the packets, Valentine explains several of the uses churches have made of Race Relations Sunday since the day was added to the denominational calendar in 1965. "... Race Relations Sunday has been used by some to call attention to what the church is doing to promote Christian race relations. Some have used it to emphasize the need for a strengthened ministry in regard to race. Some have taken it as an opportunity to inform and to teach. Others have made it the occasion for getting acquainted with Baptists of another race. Still others have utilized the day for starting new Christian ministries related to race. For many, Race Relations Sunday has been a time of Christian learning and spiritual growth."

Church Chuckles by CARTWRIGHT



"Quit standing there quietly accusing me of not going to church with you. Remember, 'JUDGE NOT LEST YE BE JUDGED!'"

DEVOTIONAL



Wesley Hanson
Pastor, Hartford
Baptist Church

Text: "Let not your heart be troubled..." (John 14:1)

A well-dressed young man sat down in the seat next to me, fastened his seat belt and soon our giant commercial airliner was airborne. Over a cup of coffee high above the clouds we introduced ourselves. He was a PhD in atomic energy and on his way to the research center at Los Alamos. I was on my way to a southwestern city to preach a revival. Finding the latter out, the young scientist to my surprise asked several questions about God, the church and about life in general. He was a Christian, I discovered, and a church member. As our plane approached Memphis where we both would change to different planes, he asked if I had always wanted to be a minister. I told him that before I was saved and called to preach, that I was studying to be a dentist. Later as I was about to board my plane, my friend caught up with me and taking my arm said, "Mr. Hanson, I'm glad God called you to be a preacher instead of a dentist!" "Why do you say that," I replied. "Because there are far more heartaches in this world than toothaches," he said. We shook hands and he soon disappeared into the crowd. I never saw him again, but I shall always remember his parting words.

Jesus came into a world with troubled hearts. In his day there were broken homes, delinquent children, the lonely, the oppressed, the bereaved, social and economic problems, and general troubles of all descriptions. The same is true today. But Jesus' prescription for the troubled heart 2,000 years ago is just as true and applicable today — if we would only believe it! Heartaches and troubles come to all. Some of these are sent our way for a purpose. Our faith is tested. Some of us pass the faith-test, sometimes we fail. The Bible promises that faith in Jesus Christ produces victory. Whatever your heartache, please remember that God knows about it. He understands. "Trust in the Lord with all thine heart; and lean not unto thine own understanding." (Proverbs 3:5)

Prayer: Lord, I believe, but help my unbelief. □

"The financial needs of all Kentucky Baptist institutions and agencies can be assured only through estate planning giving."

By A. Joe Asher

The rapid increase in the cost of living and the rise in property prices have combined to place a large number of our Baptist people in high income and inheritance tax brackets. Although saving and avoiding taxes is important, it is only one element of an estate plan and should never be the motive for support of our Baptist causes and our own local churches. However, we need to be realistic and practical in the stewardship of that which God has entrusted us and I firmly believe we have the obligation of preserving as much as possible for the promotion of His work.

Those experienced in the field of estate planning say that one hundred million dollars (\$100,000,000.00) per week go through our Probate Courts without a will, and certainly more than that with no estate plan. These same experts also say that the tax take of these funds ranges from 20 percent to 50 percent. It is also reported that more than half the adult population has no will, and that even one-half of college graduates has no will. The figures are not available on the percentage of adults that have an estate plan, but it is not likely to reach as much as five percent of even those with wills.

What is an estate plan? How can it provide financial needs of our Baptist institutions and Agencies?

An estate plan is a plan for the creation, conservation, and use of property to assure the most benefit to you while living, and to enable you to provide greater tax-free portions to loved ones, and give more to objects of your concern, both while you live and after you are gone.

An estate plan prepared by your attorney and tax adviser judiciously using trust agreements can guarantee experienced and sound management of your estate, whether real estate, stocks, or bonds. The worry of whether to buy or sell, invest or reinvest is permanently removed from loved ones and the best return on all properties is assured with professional management.

An estate plan can remove from probate a large share of your estate, reducing administration costs, estate and inheritance taxes, and the time required to settle the estate. This can increase the amount you ultimately

(A. Joe Asher, Campbellsville, is a retired attorney and is serving as general counsel for Campbellsville College.)

leave to both loved ones and the objects of your concern in our Baptist work.

An estate plan will permit you "to give while you live" and enjoy "knowing where it is going." Current income tax credits are available on many gifts made during life, yet you may enjoy full use of the property during your lifetime.

I have been asked by several women, "since my husband has a will, why should I have one too?" My answer is that every wife should have a will and an estate plan. With only the husband having a will, should both be taken in a common disaster (auto or plane accident, fire, etc.) with no way to determine which died first, many legal problems arise that can be avoided by anticipating such event and providing for it. Without a separate will or one made jointly with her husband, should the wife die first, the court may determine that she owned half of all properties and that her share largely goes to infant children, creating estate settlement problems, adding cost and taxes, eventually reducing the amount you both intended leaving them.

There is a number of ways through estate planning which enable you to "give while you live" and have more tax-free or take home money out of accumulations, yet leave more tax-free estate to loved ones. Consider the following examples:

(1) Miss J. (single) with an estate of \$400,000, leaves it to three nieces. Taxable estate of \$340,000 (\$60,000 exemption) requires tax of \$94,500, leaving net estate to nieces of \$305,500 (not including administration costs). Should Miss J. create a trust calling for trustee to pay to one of our Baptist institutions six percent return on the trust estate for 15 years (or could use 10 year period), with principal to pass to nieces at the end of the Trust period, her taxable estate will be reduced to \$98,117 (charitable tax deduction of \$241,833) with estate tax of only \$20,172. This gives an estate tax saving of \$74,320, or that amount increased to nieces. Our Baptist institution would receive six percent on \$400,000 for 15 years, or a total of \$360,000 (at the time we most need it) and the principal would be intact to the nieces.

(2) Mr. B. retired with an estate of \$419,000 largely made up of stock in

his own firm, paying only 1.3 percent return. His lawyer suggests that he make a transfer of \$35,000 worth of stock to his favorite college (no capital gain tax required since he does not sell it). The use of living trust for one-half remainder estate for both him and wife results in income tax credits, plus an estate tax credit, results in total saving in income and estate taxes of approximately \$50,000 and the children will ultimately receive \$55,000 more than under simple will. In short, you can "have your cake and eat it too," providing you seek estate planning advice early.

(3) Life income gift annuity is of special interest to widows and to couples in retirement years without children or whose children have no financial needs. A fixed sum of money or low income producing property that has increased in value (requiring capital gains tax if sold by owner) may be used to set up the gift annuity. One of our institutions or agencies will accept the gift at current value of the property or the amount of cash, execute an agreement to pay you a guaranteed income for life (or for joint lives and life of survivor, if couple) depending on your age. The payment will be made as desired: monthly, quarterly, semi-annually or annually. At your passing or the passing of the survivor, if couple, the principal will go to the institution, you have selected in the agreement, thus assuring your desire to perpetuate its work. Income tax credits are available, if needed, in the year the annuity is executed, with the privilege of carry-over for an additional five years if necessary. A gift annuity eliminates management and investment problems for you and gives you an assured and guaranteed income (usually higher than commercial investments) for life. Most of the annuity income will be tax-free to you.

The above three illustrations are not intended to confuse the reader and they are by no means exhaustive of the methods and means available to you that are actually favored by our government to encourage your supporting non-profit denominational causes.

My prayer for each who reads this article is that plans now will be made to provide the greatest support possible for His work as He commanded in Matthew 28:19-20. □

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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C. R. DALEY, JR. Editor
BOB TERRY Associate Editor
PAUL WHITLEY, JR. Business Manager
MARION O. REED Superintendent of Printing

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1972 Was A Good Year For Southern Baptists

As much as we decry statistics in measuring true progress, numbers are significant. For while spiritual growth cannot be fully captured by numbers, we have no better human way to judge how we are doing. For this reason the projected 1972 statistics released recently by the Research Services Department of the Sunday School Board are a source of joy to many interested Southern Baptists.

Our joy is heightened by the 1972 reports when we remember some of the declines we have suffered in recent years. Our hopes are encouraged that we have turned the thing around and are again on the way with steady increases.

As has been often said in reply to decriers of statistics, the important thing to remember is that each figure is not merely a number but represents an eternal soul. We should have done better but thank God for over 400,000 persons professing personal faith in Jesus Christ and giving witness to their faith in being baptized in Baptist churches last year.

To add over 40,000 in one year to the Bible teaching ministry is significant. Nothing we do as Baptists will have more lasting effect upon persons and

society than teaching the word of God. We have also known a long time that our evangelistic results are in direct proportion to our success in enrolling the unsaved in Bible study.

It appears the total gifts placed on Southern Baptist offering plates during last year will for the first time in history exceed a billion dollars. While this is less than \$100 average for each Southern Baptist, it represents thousands who tithe and more than tithe when we remember several million of the 12 million don't give anything of record. Too many of these dollars never go beyond the local church but enough are shared to support a gradually growing number of missionaries in America and in about 75 other nations.

One of the dangers of interpreting statistics is the temptation to give the credit to human efforts. We know better no matter how we sound. Our efforts are involved and are important but only because a sovereign God uses them for doing His own work. As we review the numerical record included with these comments, let us not be proud but humbly grateful for what our Lord has done. And let us not forget it can be a more glorious story a year from now. The limit is not with God but with our faith and commitment.

Items	1971 Total	Projected 1971-72 numerical change	Projected 1972 total
Baptisms	409,659	43,014	452,673
Church Membership	11,826,463	224,703	12,051,166
Ongoing SS Enrolment	7,141,453	42,849	7,184,302
Ongoing TU Enrolment	2,106,855	-50,565	2,056,290
Ongoing Church Music Enrolment	1,088,980	92,563	1,181,543
Ongoing WMU Enrolment	1,137,586	-15,926	1,121,660
Ongoing Brotherhood Enrolment	451,538	-903	450,635
Mission Expenditures	\$160,546,250	\$14,770,225	\$175,316,505
Total Receipts	\$975,272,939	\$103,378,932	\$1,078,651,871

Baptist Wills Could Make A Way

The most neglected source of the much needed financial support for many Baptist causes is gifts through wills and estate planning. As Mr. Asher points out in his article on page 3 of this issue, many Baptists today have been blessed with considerable wealth. No longer can we honestly say, "Silver and gold have I none."

While Baptist institutions and causes are struggling for their very lives, millions of dollars of sincere Baptists are doing little or no good. They are lying up idle somewhere or they are being gobbled up by estate settlers and tax collectors or they are being fought over by relatives many of whom would be better off without them.

It cannot be denied that some Baptists are downright stingy and get what little pleasure they have in life from hoarding the material blessings the Lord has allowed them to accumulate. They never have been honest with the Lord, are not about to be now and will have to face the Lord as unfaithful stewards. This is not the case with most Baptists, however. They return part of their income regularly to the Lord and sincerely want to use their possessions to glorify Jesus Christ. They actually have been taught very little about honoring the Lord and supporting His work through making their wills and estate plans. For this reason the Baptist emphasis in January on making a will is important.

There are many reasons for making a will and for including the Lord's work in it. Among these are the following considerations.

(1) Our stewardship is not discharged with returning a tithe or even with gifts beyond the tithe. All that we possess rightly belongs to God who is the ultimate owner of all creation and who gives us the strength to work. We come into the world without goods and we take none with us when we leave. The Lord allows us to use His possessions while we are on earth and we really have no need for them after this earthly experience. He provides our needs for the next life and we should be glad to leave our earthly goods to advance His causes on earth.

Actually we cannot choose to be or not to be stewards. By virtue of putting us in this world we are made stewards by God. Our only choice is to be faithful or unfaithful stewards.

(2) The important consideration in making a will to include the Lord's causes is not how much we might have to leave but what we do with what we have. Most of us don't accumulate much wealth and therefore we assume what little we have will not make much difference however it is left. But this is man's and not God's way of thinking. In God's sight

we are not judged by how much we accumulate but how we use whatever we have. Actually Jesus was more complimentary of the poor widow who gave her mites than of Zacchaeus and other wealthy disciples who were generous. Ours is to give, His is to bless and multiply the gift.

(3) A very practical consideration for Baptists in will making and estate planning is the present dire need of Baptist ministries. There is not an area in which we are trying to minister where more resources are not sorely needed. Our mission endeavors in America and over the world could use all we could give. Our seminaries, childrens' homes, hospitals and other institutional ministries are restricted because of limited funds.

There is one area, however, where the need is most critical. This is in Baptist colleges and schools. Mr. Asher is not overstating it when he says the future of our schools depends upon special gifts from Baptists. I know we have always cried, "Wolf," but never so honestly as now. The truth is our Baptist schools in Kentucky have always been a shoestring operation but the string is shorter now than ever. The present channels of gifts to our schools through the Cooperative Program are not and don't promise to be enough to sustain them. They must have more support from some source or they perish. They face tuition increases which will price them out of Kentucky Baptist business, turning to present and prospective government aid programs which will change their historic stance and/or other relief unless they want to die.

Baptists who believe in Baptist schools and other Baptist ministries should seriously consider this January as a long neglected opportunity to give tangible expression to their convictions. Make an appointment now with an attorney. If help is needed, the Kentucky Baptist Foundation, Baptist Building, Middletown, 40243, is as near as a phone or mailbox.



WOMEN DEACONS DEFENDED

Dear Editor:

Several recent letters in the Baptist Forum have strongly attacked the ordination of women as deacons, specifically with reference to Crescent Hill Baptist Church. These letters manifest an obvious deep concern about the lack of Biblical authorization for this practice. The *Western Recorder* carried an article which I wrote on the subject earlier which provides a fuller perspective in which we must view this issue. However, the sensitivity of the matter has

compelled me to reply briefly to those who are so sure that the New Testament gives no evidence of the diaconate of women.

To be sure, it is not possible to cite a text which shows that women had hands laid on them as men did. Yet, on the other hand, it must be noted that there are only four clear references to the laying on of hands in ordination in the entire New Testament (Acts 6:6; 13:3; 1 Timothy 4:14; 2 Timothy 1:6), only Acts 6:6 referring to deacons. It is not even mentioned in

1 Timothy 3 where there is a discussion of the selection of bishops and deacons. Why expect it with reference to women deacons?

However, for the benefit of those who must have a text, in Romans 16:1 Paul calls Phoebe a "deacon" (the Greek word is *diakonos*, the same one used throughout the New Testament) of the Church in Cenchrea. Admittedly, there is no evidence here about laying on of hands just as there is none in most references to presbyters, bishops, or deacons in the New Testament. That does not matter.

In the application of a noun with a masculine ending (*diakonos* rather than *diakone*) there is a very strong suggestion that Phoebe held the office which men held. You see, if Paul had been simply speaking in general terms, as he sometimes did of men, he would have been required to use the feminine form

(Continued on page 15)



Regional Choir Festivals

City	Location	Age-Group	Date	Regional Music Director
Ashland	First Baptist Church	All Ages	March 23	Charles Tidd First Baptist Church Ashland, Ky. 41101
Campbellsville	College Chapel	Adult-Youth	April 27	James Cordell First Baptist Church Somerset, Ky. 42501
		Children	April 28	
* Lexington	* Porter Memorial Baptist Church	Adult-Youth	March 23	W. Voris Howard First Baptist Church Cold Spring, Ky. 41076
		Children	March 24	
* Bowling Green	* First Baptist Church	Adult-Youth	March 16	David Caudill First Baptist Church Bowling Green, Ky. 42101
		Children	March 17	
* Covington	* Ashland Avenue Baptist Church	Adult-Youth	Feb. 23	W. Voris Howard First Baptist Church Cold Spring, Ky. 41076
		Children	Feb. 24	
Louisville	* Lyndon Baptist Church	Adults	March 23	Donald Spencer Versailles Baptist Church Versailles, Ky. 40383
	Shively Heights	Youth	March 30	
	Highview Baptist Church	Children	March 31	Donald Spencer
Owensboro	First Baptist Church	Children	March 10	Bill Hart 1102 Hall Street Owensboro, Ky. 42301
		Adult-Youth	March 23	
Prestonsburg	Irene Cole Memorial	Adult-Youth	April 6	Bill Johnson First Baptist Church Pikeville, Ky. 41501
		Youth-Children	April 7	
Princeton	First Baptist Church	Adult-Youth	April 27	Ronald Sholar First Baptist Church Hopkinsville, Ky. 42240
		Children	April 28	
Williamsburg	First Baptist Church	Adult-Youth	March 23	Robert Young First Baptist Church Barbourville, Ky. 40906
		Children	March 24	

* Note: Revised Locations from earlier announcements.

For Further Details And Registration Information, Contact Regional Music Director.

ON WAY TO RETREAT -

Bus, Truck Collision Leaves 19 Baptists Dead

Nineteen persons enroute to a Baptist retreat were killed near Fort Sumner, New Mexico, when a school bus collided with a loaded cattle truck. Fourteen other bus passengers were injured.

Chartered by Woodlawn Baptist Church of Austin, Texas, and driven by an adult sponsor, identified as Jerry Estes, the school bus was taking a youth group to Vadito, New Mexico, a ski center near Santa Fe.

Fifteen youth and four adults were

killed. Dead included the bus driver and his wife and the wife and daughter of Ron Hicks, minister of education for the Austin church. The truck driver received minor injuries.

It appeared the eastbound truck jackknifed in front of the westbound bus. The wreck occurred at a small bridge which local residents consider "very narrow and dangerous."

Cause of the accident was not immediately determined. A state highway policeman reached the scene within 20

minutes after the collision. It took about two hours to pry the dead and injured from the wreckage and longer to clear the roadway.

An ambulance driver who helped carry the injured to hospitals said the bus' "front end was pushed about half-way through the bus like an accordion. It was all torn to pieces."

Despite the impact, the bus remained upright. Gas spilled over the highway but there was no fire.

Ron Killough, minister of youth for the 1500 member church, was riding in a bus ahead carrying 31 more persons to the retreat. The two buses were about half a mile apart.

John Roberts, driver of the first bus, saw the collision in his rear view mirror, wire service reports indicated. He had crossed the bridge and passed the cattle truck seconds earlier. He realized the truck and following bus might reach the narrow bridge at the same time.

Roberts saw the lights of the second bus flash and go out. He stopped his bus at once. Killough went back to see what happened, Roberts reported.

Roberts was quoted as telling those riding his bus, "You're going to see something you've never probably seen before in your life. If you can't stand to see your brothers and sisters mangled and possibly killed, don't get off the bus. Just pray."

One account surmised the truck hit the bridge railing and its trailer then swung over the center line into the path of the bus. (BP)

Earthquake Destroys Most Baptists Property In Nicaraguan Capital

All six Baptist churches in Managua, Nicaragua, were destroyed and the buildings housing the Baptist seminary were seriously damaged in the earthquake which hit two days before Christmas.

The American Baptist hospital in the city was 80 percent destroyed, according to reports from American Baptist Churches' headquarters in Valley Forge, Pennsylvania.

American Baptist Churches (formerly Convention) has had a missionary ministry in Nicaragua for many years, a spokesman said.

From local churches to the Baptist World Alliance, Baptists responded immediately to the mounting needs in Managua with open hearts and hands.

Although the Southern Baptist Convention has no missionaries in Nicaragua, the SBC Foreign Mission Board authorized use of \$5,000 for emergency aid. The SBC board sent A. Clark Scanlon, its field representative for Central America, to assess the needs.

All patients in the American Baptist hospital in Managua were evacuated before it collapsed, said Gustavo Parajon, an appointee of American Baptist International Ministries, who contacted ABC officials in the United States by short-wave radio.

Parajon said no American Baptist Churches' missionary personnel or members of their families were among the thousands killed or injured in the quake which devastated the city of 300,000.

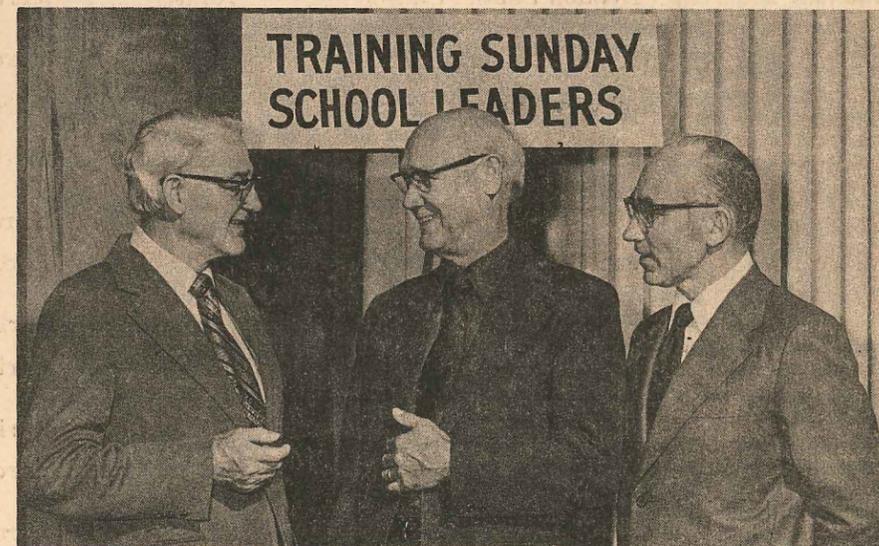
The Southern Baptist Foreign Mission Board authorized Jimmy Allen, pastor of First Baptist Church, San Antonio, Texas, to buy a new jeep-type vehicle and have it flown to Managua for use by American Baptist hospital staff as an ambulance and supply vehicle.

"I'm glad our Foreign Mission Board was ready to move quickly to meet needs in Managua," said Allen.

After meeting emergency needs, aid from Southern Baptists will be channeled through the Nicaraguan National Baptist leaders, said Charles Bryan, secretary for Middle American for the SBC Foreign Mission Board.

During the first week after the quake, Bryan said, a number of pastors contacted him concerning aid to Managua. Funds for this purpose should be designated "earthquake relief" and sent to the SBC Foreign Mission Board, Richmond, Virginia, he said.

Baptist World Alliance headquarters in Washington, D.C., also is collecting relief donations for Nicaragua. (BP)



IN NASHVILLE — State Sunday School secretaries and their associates from 32 state conventions gathered at Henry Horton State Park, south of Nashville, recently, to lay plans for the next three to five years in Sunday School work. Above, Roy Boatwright, Kentucky, center, talks with A. V. Washburn, left, secretary of the BSSB Sunday School department and Don Trotter, manager of the department.

Pastor Remembers Warmth, Humor

President Harry S. Truman is remembered by many Americans for being blunt and plain-spoken and for an occasional profanity. But the man who served him as pastor during the years of his presidential administration remembers him for his warmth and kindness — and his humor.

Edward Hughes Pruden, pastor of First Baptist Church, Washington, D.C., from 1936 to 1969, including all the years of Truman's presidency from 1945-1953, mourned the death of the former Chief Executive. Pruden lives in Raleigh, North Carolina, in retirement and serves as minister in residence at Meredith College, North Carolina Baptist college for women.

The former Washington pastor said he knew that much had already been said and written about Truman's blunt mannerisms, "but I appreciated his warm personality," he said. "Behind all that was a gentle, kind man that few people got a chance to know."

President Truman, a Baptist, attended Pruden's church as a senator and vice president. He came regularly after attaining the presidency, Pruden reported.

"He asked no special favors," Pruden

said. "He wanted to be treated like any other member of the congregation."

The President usually walked the approximately eight blocks to the church from the White House and always attended the first of the two morning services.

"I would get a call about 9:30 a.m. from a Secret Service man telling me that the President had left his office for the church," Pruden said.

"He was scrupulously punctual, always participating in the service, and invariably expressed a word of appreciation as I walked with him from the sanctuary to the street when the service had been concluded."

Pruden noted that in the book, *Mr. President*, a quote from Truman's diary states: "I go for a walk and go to church. The preacher always treats me as a church member and not the head of a circus. That is the reason I go to the First Baptist Church. Once I went to another church where the pastor made a real show of the occasion. I will never go back. I do not go to church for show. I dislike headline hunters."

In a letter to Pruden, the President wrote: "I get a lot of pleasure out of

coming to church. I don't want you ever to feel that you are in any way handicapped on your freedom of speech and expression just because I happen to be there. I want to be treated like every other citizen and every other good Baptist."

"One of the things I am 100 percent for is freedom of expression as long as it is within the bounds of reason and decency."

Nevertheless, Pruden said he felt their relationship was somewhat strained by Truman's announcement he would appoint Mark Clark as his personal envoy to the Vatican. Pruden and other Protestant and Jewish leaders in the capital voiced their opposition.

Pruden said that he tried to make it clear that his opposition was to the appointment and not directed at Truman himself. "I honestly felt that he was under the impression that it would be best for the country. The cold war had begun and apparently he felt that he could get information from the Vatican foreign office that was unavailable elsewhere."

Clark resolved the controversy by withdrawing from consideration for the post, but Pruden said President Truman stopped attending church services.

The Clark controversy almost coincided with an attempt on the President's life by Puerto Rican gunmen, however, and Pruden said the church was ruled off limits for the President for security reasons. The pastor said he would rather believe the attempt on the President's life was what stopped his church-going and not any lingering ill-feeling over the Clark episode.

"I visited him several times after that and corresponded with him and always found him cordial," Pruden said.

The President had his humorous side. Pruden recalled that once when the Sunday morning offering was being counted, a \$5 bill was found with Truman's signature written across it.

Attached to the bill was a note on White House stationery that read, "The deacon who finds this bill can keep it as a souvenir if he puts two like it in its place."

And once the President came to the church to attend a meeting of the Baptist World Alliance. He arrived in the Presidential limousine and Pruden said that as the President stepped out of the car he removed his overcoat and handed it to a secret service man with the admonition: "Keep your eye on this; there are a lot of Baptists around here."

"In personal conversations with him, I found him to be warm, cordial and unusually thoughtful," Pruden said. "He was the kind of person anyone would enjoy having for a next door neighbor."

"This is the Truman I remember." (BP)

Gleanings

The executive board of the Baptist General Convention of Texas has set up machinery to replace T. A. Patterson, retiring executive secretary of the 1.9 million member convention.

Patterson, who will step down December 31, 1973, after 13 years as top Texas Baptist executive, submitted his formal resignation to the 192-person board which operates business of the convention between annual sessions. He had announced his retirement earlier at the 1972 convention in Abilene.

The executive board authorized formation of a 15-person committee which will be named to seek Patterson's successor during the coming year. (BP)

A youth group at Riverside Baptist Church in Miami, Florida, has reached a nationwide television audience for the second time in a year with its Christian message in song.

Director Jack Day said the group, called The New Directions, reached 60 million people when it appeared as part of the televised Orange Bowl football festivities in Miami.

Earlier, the group sang at both Democratic and Republican National Conventions meeting at Miami Beach to nominate candidates for President, Day reported.

The New Directions offer a program of music that "embraces love of Christ, church and fellow man," its director indicated. It consists of 165 vocalists and a 15-piece band. (BP)

When a church in Fort Worth, Texas, found the local convention center, through a mix-up, would not be available for its annual Christmas pageant, the church purchased time on television station WBAP to present it to the Dallas-Fort Worth metropolitan area.

More than 300 members of Sagamore Hills Baptist Church were cast in the hour-long production, "Make Mine Peace on Earth." Church members wrote, produced and directed it, and filmed it in 15 different locations.

The hour-long, commercial free program was televised on Christmas afternoon (BP)

B. E. Pitts, Jr., superintendent of missions in Portland, Oregon, has been named western field representative for the Annuity Board of the Southern Baptist Convention, succeeding Floyd Looney.

Pitts began his new work January 1. His office will be in the Baptist Building in Fresno. The Annuity Board's western region includes the convention areas of California, Colorado and Arizona. (BP)

The church administration department at the Southern Baptist Sunday

School Board has named Robert Dale, pastor of First Southern Baptist Church, Lawrence, Kansas, as pastoral ministries consultant specializing in summer youth work. Another area of his responsibility is pastoral care.

A native of Missouri, Dale received the associate in arts degree from Southwest Baptist College, Bolivar, and the bachelor of arts degree from Oklahoma Baptist University, Shawnee. He attended Southwestern Baptist Theological Seminary, Fort Worth, where he earned the doctor of theology and bachelor of divinity degrees in areas

of Christian ethics, pastoral care and theology. (BP)

Ernest D. Standerfer has joined the staff of the Stewardship Commission of the Southern Baptist Convention as the new assistant director of stewardship development effective January 1, the commission announced.

Standerfer will serve as editor of stewardship materials. He will also serve as coordinator for the channeling of articles and curriculum in conventional publications relating to Stewardship Commission assigned program emphases. (BP)

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The work and ministry of the Kentucky Baptist Foundation is one that literally encompasses the world, according to executive secretary Grady Randolph. This is done because the Foundation can handle funds for any Southern Baptist institution, agency or cause.

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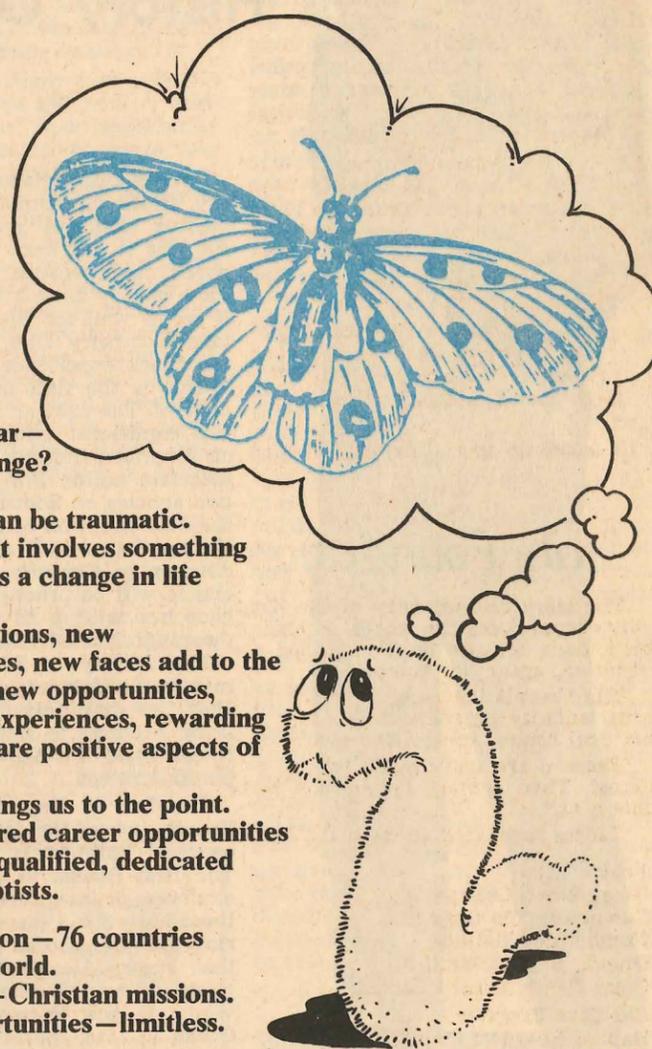
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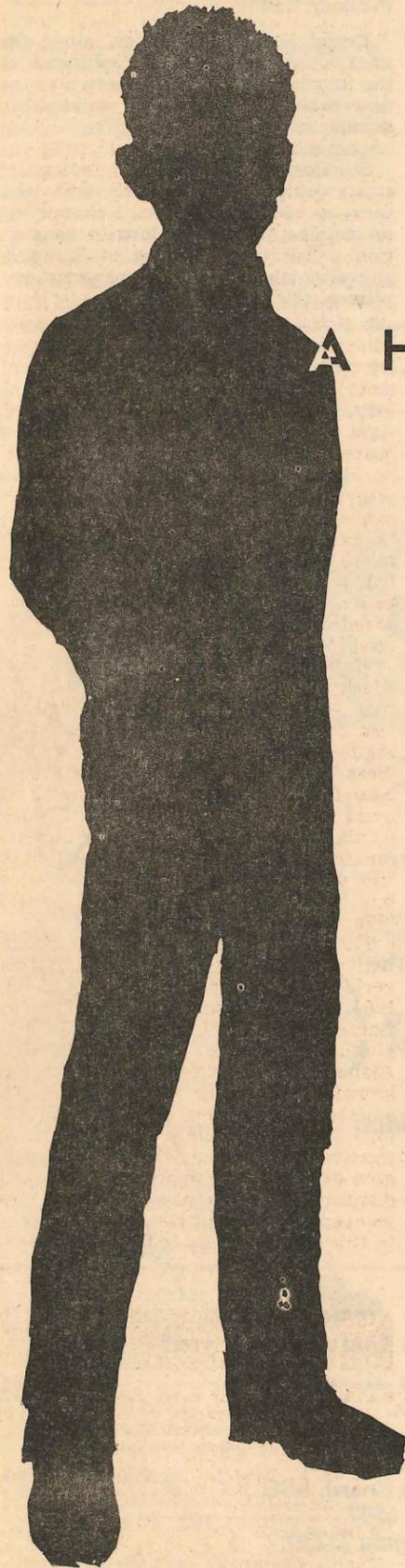
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A History Of The Black Experience

During Brotherhood Week in February, Black churchmen in America are placing emphasis upon their heritage. Because it has been almost totally ignored, and because we are likely to view history from a White perspective, it seems well for Southern Baptists to take a cursory look at the history of the Black experience in America.

This is the first in a series of five articles. The next article will deal with two significant effects of this history on American Culture. *Western Recorder* associate editor Bob Terry will have two articles on Southern Baptists since the 1968 adoption of the "Crisis In Our Nation Statement" and Racial Reconciliation in Kentucky today. The final article will be practical suggestions for churches willing to take the risk of meaningful involvement.

The history of Blacks in America may be divided into a number of eras. Here, we shall only deal with six. This is an attempt to give the feeling for the struggle of a segment of God's people in America.

The Era of Exploration (To 1650). Exactly when the first Blacks landed on this continent is lost in antiquity. The first Blacks to come were either explorers or indentured servants (hired themselves for a price and definite period of time). Some historians believe that Pedro Alonzo Nino, one of the pilots with Columbus, was a Negro. When Balboa discovered the Pacific Ocean in 1513, there were some thirty Blacks in his party. Between 1528 and 1539, there were Blacks in the expeditions to Florida and Mexico.

There is evidence that the early slaves in America were White Europeans, Indians and Africans. In 1619, a Dutch ship with a cargo of "twenty Negroes" landed at Jamestown, Virginia. Recent research indicates that they were indentured servants, though it is commonly believed that this was the beginning of slavery. There is indi-

cation that in the early development of this country, some Blacks became slave owners. Ease of identity, physical stamina, and availability made the African a more suitable economic tool in the developing nation.

The Era of Slavery (1650-1865). The early date is approximate. By 1650, slavery had become an institution supported by law in a number of the colonies. Rather than sketch the historical development of this period, we shall look at the phases of the process of conditioning the Black man for human bondage.

The first was removal from his native land. He may have been a political prisoner, one captured in tribal conflict or, later, a person taken in raids to secure manpower for the slave market. The captured slave was kept in baracoons (concentration camps) awaiting purchase by European slave traders. Thus the dehumanizing process had begun.

The next phase was called "The Middle Voyage." This was the movement by slave ships from the African coast to the slave markets in the new land. Exposure, malnutrition, disease and cruelty characterized this voyage. Many died of exposure and some chose death by drowning rather than face the reality of servitude. It cannot be assumed that the people being transported acted without resistance. On a number of occasions they actually gained control of slave ships.

Another phase was assimilation into plantation life. The process was rather thorough. Removal from their tribal brothers forced them to learn the language of their masters. Without rights or recourse, submission or death was the only alternative in the process of domestication. Public assembly was forbidden; marriages were not honored; and cruelty of slave trainers was common. Here, again, it is a false assump-

tion to believe that the Blacks accepted their lot without resistance.

Self-hate was a by-product of the inhuman life imposed upon the Black man. Malcolm X said "The worst crime the White man has committed has been to teach us to hate ourselves." E. Franklin Frazier said that under their imposed conditions "social cohesion" was an impossibility. For 200 years these conditions existed.

The Era of the Civil War (1861-1965). Lerone Bennett has divided this period into three phases. The first he calls the "Twilight Period" (1861-62). The war was waged without recognition to the issue of slavery. Lincoln called it a "disagreement between White men." Congress, after Bull Run, said "that the war was not being waged to disturb the established institutions of the states." As the war moved on, Blacks began to move with the Army. They were refused the right to wear uniforms or bear arms. Blacks who were taken in battle or escaped to the Union forces began to be called "contraband."

"The Post-Emancipation Proclamation Period" (1863-64) is the second phase. Questions began to emerge about the Black people. Questions like: Who are these people? What is their legal status? What is to be done for and with them? On January 1, 1863, President Lincoln signed the Emancipation Proclamation, and January 31, 1863, Congress passed the Thirteenth Amendment to the Constitution. It was ratified December 18 that same year. This Amendment completed the job by freeing the slaves both South and North.

The third phase he calls the "Year of Jubilee" (1865). It was a time of high hopes for people with 200 years of servitude. Celebration took many forms and expressed itself in many ways but celebration was truly a part of the new experience. Even so, the South was in havoc physically, financially and from the standpoint of morale. Blacks found themselves not only in poverty but in a climate of hate. Frederick Douglas described their condi-

tion as "free, free to the wind, free to the rain, free to the suffering and want, free to the wrath of their former masters. They had no land; they had no tools; they had no capital; they had no cooking utensils — and they were surrounded by hostility, tight-lipped men who were determined to prove the whole thing a mistake."

The Era of Reconstruction (1865-75). Three amendments to the Constitution were passed. The Thirteenth Amendment forbade involuntary servitude anywhere in the United States. The Fourteenth Amendment gave the former slaves citizenship and full civil rights. The Fifteenth Amendment assured their right of suffrage. Though on the legislative records, these guarantees were slow in becoming realities.

With the Union Army remaining in the South to enforce the laws, a semblance of freedom and opportunity emerged. Blacks began to move into political structures and make their influence felt. As the South began to emerge from the destructions of war and national interest began to be focused in other directions, a new crisis for Blacks emerged. Rutherford B. Hayes traded their recently given freedom for the southern vote in what some have called the "Horse Trade." Already, repressive forces outside the law had begun to emerge. These forces tried to keep the Black man "in his place" by intimidation and fear. Hayes' election led to the withdrawal of troops and a new era began.

The Era of Jim Crow (1875-1954). Against a Supreme Court decision of 1883, individual states began to pass laws which supported the theory of "separate but equal" institutions and facilities. Thus the segregation of public accommodations, theaters and amusement parks emerged. Separate drinking fountains, rest rooms and Jim Crow cars on trains emerged. These laws became known as "Jim Crow" laws. By the dawning of the twentieth century, the Negro was again at the bottom of American society.

Between 1890 and 1910, Southern whites effectively disfranchised Negroes and drew a rigid "color line." This assault upon the Negro's civil rights was only one aspect of a mounting wave of white aggression against black America. Violence dominated the period.

Early in the twentieth century, movements began to develop to again emancipate the Black man. Some new signs of hope began to emerge. Booker T. Washington appealed to the pride of Blacks. He believed that preparation and hard work would earn the respect of Whites and thus regain their constitutional rights. His emphasis was on education and economic development. He had accepted the separate but equal theory. W. E. B. DuBois, a contemporary, said Washington was only half right. He contended that legal, legislative and political leverage was needed. He placed the responsibility for the plight of Blacks squarely on the shoulder of the White man (so did the "Report of the National Advisory Commission on Civil Disorders" of 1968). He led in the development of the organization to be known as the National Association for the Advancement of Colored People.

World War I, II, and Korea saw Blacks distinguish themselves and return to their homes with an attitude that conditions must be changed. Washington, DuBois and the returning soldiers were some of the primary leverages for the civil rights movement. It must be admitted that Whites, both north and south, resisted the thrusts for freedom. Emotion was often high and violence was sometimes the price but Blacks were saying to America, "We want freedom."

The Modern Era (1954-). Space will not permit a development of this period. The reader is well aware of the 1954 Supreme Court decision. The influence of Martin Luther King, Jr., beginning with the 1957 Montgomery, Alabama, bus incident, is common knowledge. It may well be that the assassination of King in 1968 began the Post-Modern Era. Only history, or more incisive people than this writer, will give expression to this possibility. It is discernable that a new mood has developed among both Blacks and Whites in this country. This is to be expected. □

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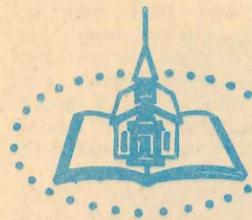
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SUNDAY SCHOOL LESSON

By H. C. Chiles

(This Lesson for January 21, 1973)



LIFE AND WORK SERIES

Whose Is The Church?

I Corinthians 3:5-11

When Paul focused his camera on these carnal Christians he caught them fussing and quarreling over the leaders in their church. Instead of being united around their Lord, they were divided over their leaders, with each group contending that their preacher was superior to all the others.

Since such divisions are always caused by carnal people who are influenced by Satan, the Holy Spirit through Paul declared the absurdity of their division into factions, which revealed their carnality, hindered their spiritual growth, and dishonored the Lord. Paul did his best to correct their carnality by showing them that God uses men as instruments, but that the real credit for all accomplishments in the Lord's work actually belongs to God. Paul said that he and Apollos were "ministers," meaning that they were running errands for the Lord. As His servants, they were under divine authority, going where He sent them and doing what the Lord told them. It was their duty to do God's will, speak His mind, and declare His message.

These ministers, whom the Lord had saved, used and blessed, were compared to husbandmen who plant the seed, water them, and then wait and watch for the increase. They simply take the soil, the seed and the water, all of which God has made, and put them together in the proper manner, but it is God Who performs the miracle of giving life and the increase. Regardless of how high in esteem one may hold ministers of Christ, they are only instruments in the hands of God. Their effectiveness is not due to their personal powers but to the blessing of God upon their labors. Apart from His blessing their best services will prove to be fruitless.

To all Christians Paul says, "We are God's fellow workers." What a title! That is the highest tribute that can be paid to us. We are workers with Him in His field. God furnishes the soil, the seed, the showers and the sunshine, but He expects us to do the cultivating.

Paul also likened Christians to God's building. As the Builder He owns that which He builds. The foundation of the

building has already been laid through the love of God and by the work of Christ. Other foundation is neither permitted by God nor needed by man. Christ, the true foundation, is fully adequate. In building the superstructure we should use only that which will be harmonious with the foundation.

I Corinthians 3:16-23

To the Corinthian Christians Paul wrote: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" When they met together for worship and Christian fellowship God was present with them. But their conduct in their meetings did not indicate that they were aware of God's presence. Had they meditated on the fact they had been purchased with Christ's precious blood, and that they had been set apart for victorious Christian living and obedient service, they would not have been involved in the divisions within the church.

It is no wonder that this solemn warning was issued: "If any man defile the temple of God, him shall God destroy." The temple, or the body of Christian believers, must be kept clean and united. Anyone who mars the fel-

lowship by causing disunity and contention within the membership is certain to be the recipient of divine retribution.

Paul admonished the Corinthians not to deceive themselves. It is so easy for Christians to deceive themselves about the amount of knowledge which they possess, about the value of their achievements, and by overrating their importance. Some of the church members were corrupting divine truth with human wisdom.

Another important word of warning which Paul wrote was: "Let no man glory in men." It is very easy to become hero worshipers and to pay homage to man which belongs to God alone. Paul vigorously protested against the Corinthians keeping their eyes upon men rather than upon the risen Christ. Their misplaced vision brought spiritual disaster to this church. Because they had the wrong conception and were lacking in understanding, their conduct was not what it should have been. The Lord had given Paul, Apollos and Cephas to the members of the church at Corinth. These ministers were not competitive, but complementary. □

INTERNATIONAL SERIES

God's Concern For His People

Ezekiel 34:1-2

God called Ezekiel and specifically commanded him to speak directly to those who occupied positions of oversight and rulership over His people whose conduct and stewardship were so displeasing to Him. God had appointed these civil and religious leaders of the nation to take care of His sheep, but they had been unfaithful and derelict in the performance of their duty. These selfish and greedy leaders had betrayed the trust that had been placed in them by taking advantage of and preying on the people whom they were expected to protect and to help. Caring nothing for the welfare of the people over whom they had jurisdiction, these

unworthy leaders exploited the people without any sense of shame. Their own personal and selfish welfare was of paramount interest to them. God charged them with feeding themselves instead of feeding the sheep. Instead of being concerned about the needs of the sheep, they were interested primarily in their own ease and comfort. They simply abused their power by failing to meet human needs and by making life more profitable for themselves. Average citizens got what was left after the leaders took what they wanted.

Ezekiel 34:7-10

Without hesitation God complained about the specific sins of these leaders

and the way in which they misused their opportunities and took unfair advantage of those who were less fortunate than themselves. Because they ruthlessly exploited the common people and confiscated their resources for their own personal use, God let it be known that He was not going to tolerate their evil conduct any longer. He revealed that He intended to remove these unworthy leaders from their positions of trust and leadership, and that He would rescue His people out of their control. There was not any justification whatever for selfishness and careless neglect on their part. No longer would He permit them to oppress those whom they were assigned to serve. They had demonstrated their lack of love for God by their failure to alleviate the needs of those who had been committed to their custody, so they were not entitled to occupy their position of supervision any longer. He held them responsible or accountable for their mistreatment of those who had been committed to their care. On account of their lack of trustworthiness they found themselves unemployed.

Ezekiel 34:11-15

God announced that, in contrast with these unworthy and selfish shepherds, He would assume the role of a shepherd. God assured His people that, as the true shepherd, He would take care of them in an exceptional manner. God promised His scattered people that He would search for them, locate them, deliver them out of the hands of the false shepherds who had betrayed them, out of the hands of their enemies, and out of their bondage, that He would return them to their heritage, that He would supply their numerous needs, and that in love and mercy He would care for them. It was His wish that they ever remember, and live in the blessed daily assurance, that He would care for them in the very best way possible and that under no circumstance would He ever abandon them.

It is a fact that the Jews were dispersed, persecuted and driven into various nations throughout the world. It is also a fact that God has promised: "I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country."

Already, under the formation of the modern state of Israel, this movement back to the land of Palestine has begun. When this divine service is completed, His regathered people shall rest in safety under His personal protection, supervision and direction. □

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Signs Indicate Hectic Session

The 93rd Congress of the United States could be a hectic and turbulent two years, if indications on the opening day, January 3, mean anything.

On the opening day alone in the House of Representatives more than 222 bills were tossed in the hopper by eager congressmen. In addition, there were 28 resolutions the first day.

The Senate did not receive proposed bills the opening day but reserved the second day for that offensive against national problems.

Among the church-state issues that will be on the agenda of the 93rd Con-

gress will be tax credits for aid to parochial schools, proposals for a public school prayer amendment to the U.S. Constitution and tax reform proposals affecting churches and their institutions.

Other church-related legislation will include national health services, pension plans and their protection, education, both elementary-secondary and higher, welfare reform, and the struggle for peace in the world.

As an indication of the extent of the concerns of the Congress, the 92nd Congress which ended last November had before it a total of 25,354 measures of various sorts.

Each congress is divided into two one-year sessions. When a Congress ends, all of the legislation before it automatically dies and must be re-introduced in the next Congress if further action is to be taken. (BP)

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BAPTIST FORUM

(Continued from page 5)
of the noun. The very fact that he used the form which had a masculine ending probably means that he was talking about the office.

There is another matter which has been raised in several letters as the ultimate and unanswerable evidence against the view that women held the office of deacon in the New Testament period. This is the requirement that deacons be "husbands of one wife" [literally "one-woman men"] (1 Timothy 3:12). Exactly what this statement means is far from clear, but that is neither here nor there for this particular problem. However, I invite those who insist that the case is closed to look at the verse just before this one, (1 Timothy 3:11). It may be argued rather strongly that this verse refers to women deacons, not wives of deacons, as is often supposed. The word "women" is a general word in Greek. And the most natural way to interpret it, since the passage is dealing with deacons, is as a reference to women who serve as deacons. Notice that the qualifications, mentioned so briefly, are roughly the same as those for male deacons!

If, as I think, women deacons in the early church were normally widows, there is a very simple answer to this bit of nitpicking. In 1 Timothy 5:9 the rule is laid down that a woman enrolled among the widows should be "a wife of one husband" (literally "a one-man woman"). This simply turned the formula for male deacons around.

But now, having shown that there are more grounds for believing that women served as deacons in the New Testament period than the critics have supposed, I would conclude with an expression of concern of my own. This has to do with the dogmatism and lack of charity which some of these letters have displayed. What results from deeper study of the Scriptures is that not every issue falls out in clear black or clear white. But on one issue there is clarity, that is, that we have to love one another as Christ has loved us. Is love not willing to make room for variety of opinion, recognizing that we all "see through a glass darkly"?

Louisville, Ky. E. Glenn Hinson

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WESTERN RECORDER

ELIMINATE DIACONATE

Dear Editor:

First, let me say how much I appreciated the series on Bangladesh. The Cooperative Program is such an impersonal "thing" that it takes an experience such as this to cause "sitting" Baptists here in the States to realize we do have men on the firing line. I only wish the McKinleys could have been able to have a visual message to be available to every church in the SBC. May we hear more of what is going on "beyond Judea," and not just statistics either.

In light (?) of all the fuss raised once again over the question of women deacons may I add still another suggestion which is bound to get me into hot water?

Why not eliminate the office? I am not convinced the office is needed any more. After all, we don't practice foot washing any more and Jesus did command that we ought to do so. We make excuses to get around that one. I haven't seen a deacon serve a meal or tend the widows for the almost 40 years I have been attending Baptist churches. I can't see that they have any special gifts or duties any other Christian isn't supposed to have or to exercise. As for an "official board," we ought to toss that one out too. It is sad but true that, as Glenn Hinson said, we operate like a corporation with the pastor as chairman of the board. Any committee could handle what little rubber stamp business we Baptists like to claim we do. Any visit to any business meeting will convince anyone the church is divine. If not, how could it have survived, to these many years.

Being an ignorant layman I cannot be expected to have all the revelations one of the "bishops" could be able to command on this great issue but I'll lay odds (another taboo) that if we eliminated the office of deacon the Church wouldn't be any the worse because of it.

Georgetown, Kentucky Ed Boden

LEGALIZED ABORTION

Dear Editor:

God said to Jeremiah, "Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jeremiah 1:5)

We can be certain that Jeremiah was not a special case in conception, because the Bible tells us that "God is no respecter of persons." Therefore, we can be equally certain that God also knew and had a specific purpose in life for the hundreds of thousands of babies that have died by abortion (legalized murder) in New York and the other states where liberalized abortion laws have been passed.

The legal killing of these innocent babies must go down on history's roll of infamy with the killing of the children by King Herod, the murder of the Jews by Hitler, and the hanging of those accused of being witches at Salem. It's the one hideous deed of which we should all be ashamed.

Because abortion denies the sacredness of life and because it degrades the humanity of all Americans, it should not be left to the individual states to be decided. It is a national issue because it demeans the national character and it should be declared illegal in a new amendment to the Constitution of the United States.

Christian people should rise up as one and demand a constitutional amendment that will guarantee unborn babies their God given right to life. To do less is to commit the "sin of silence" and to become part of the evil deed. It's time to let the President and our congressmen know that we deplore this inhumane practice, and that we want it stopped now.

Taylorsville, Ky. William R. Hagan

CAN DO 'ANYTHING'

Dear Editor:

From all indication in a "Baptist" church today, I can lead my church to do anything, whether contrary to God's Word or not, and still be in good standing with the convention so long as that certain percent is sent in. I would have no worries about local association, state convention or the SBC standing up to me and tell me or my church that we are wrong.

I can lead them into direct contradictions to God's Word and our leaders will not make a stand where it counts. There are churches who have opened their doors to any kind of baptism, ordained women as deacons and ministers, speak in tongues, and stand in open defiance of anyone who says they are wrong according to the Bible. They still go by the name "Baptist" when clearly they are not. That is the Devil's way of infiltrating his lines and leading people astray.

When pastors begin to join every movement in town, it seems to me they are fighting with the world and not against it.

The big name is all some men are looking for.

Winchester, Ky. Marion E. Turley

Broadman Commentary Rated Top 1972 SBC News Story

The Philadelphia convention's refusal to ask complete recall of Broadman Bible Commentary rates as the No. 1 Southern Baptist Convention news event of 1972, according to a Baptist Press news service poll.

Taken among about 40 editors of Baptist state papers and Baptist Press bureaus, the poll reveals new attention and emphasis on laymen's role in SBC life ranks as second most important development.

Statistical projections for 1972, which include the probability that SBC churches baptized a record number of converts, were accorded third place in news prominence.

In a year when "women's lib" scored headlines in secular magazines and newspapers, the denomination's own encounter with women wanting to serve as ministers and pastors won enough votes to place it as fourth most important denominational news item.

Baptism and other doctrinal issues arising during annual fall sessions of Baptist state conventions received fifth place in news prominence for 1972.

From sixth to tenth places, the following stories finish out the elite "top 10" SBC stories of 1972 in the ballot:

—Apollo 15 astronaut James Irwin's resignation from the space program and his subsequent evangelism activity.

—Baptist stands on tax matters in Congress that would affect parochial school and tax exemptions for church gifts and property.

—Proposals to restructure, or in one case abolish, SBC agencies.

—Controversy over the denominational periodical, "Becoming."

—President Nixon's visit to the Baptist church in Moscow, and Russian Baptists' visit to Washington.

Nine ballots were not received by the deadline to be counted. Of 31 ballots cast, 27 named the debate in the denomination over the Broadman Bible Commentary among "top 10" stories of 1972. But only six votes rank it first place.

Still the commentary story won more first place ballots than any other of more than 20 events voted on. Voting was widely scattered, with 12 stories getting at least one first-place vote.

At Philadelphia last June, the convention was asked to order recall of the Commentary in its present form,

on grounds it "is out of harmony with the spirit and letter of the Statement of Baptist Faith and Message adopted by this convention."

Those taking part in selecting the "top 10" stories designated in order of preference, from 1 to 10, what they consider the most important Baptist news event of the year.

Ballots are scored by giving first-place votes 10 points, second-place votes 9 points, and so on, with tenth-place votes getting only 1 point.

The "top 10" showed up this way in tabular form:

Three first-place votes went to stories which did not receive enough other support to rank them in the "top 10." The half-point occurred when an editor split his vote among two stories, and the total points were divided equally.

Place	Story	First Place Votes	No. Ballots	Points
1	Commentary	6	27	202
2	Lay Involvement	4	25	161
3	1972 Statistics	4	20	133
4	Women Pastors	1	23	130
5	Baptism Issues	1	23	126
6	James Irwin	3	20	116
7	Tax Credits, Exemptions	3	18	97½
8	Structural Changes	2	16	96
9	"Becoming" Magazine	2	12	84
10	Nixon-Russian Baptists	2	16	70

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February 1.**

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YEARLY MEET — State music secretaries, associate secretaries and seminary music deans, convened in Nashville recently for their annual meeting to share plans and priorities for the coming year. Above, Kentucky director Eugene F. Quinn, left, visits with William J. Reynolds, secretary of the BSSB church music department.