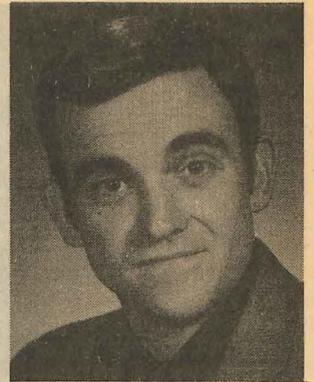




Jimmy Allen
Pastor, San Antonio

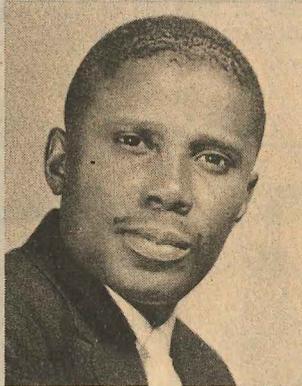


Sam T. Cathey
Evangelist

Evangelism

Kentucky

Conference



Manuel Scott
Pastor, Los Angeles

Walnut Street

January 22-23

Church



Miss Robbie Lynn Halcomb
Former "Miss Kentucky"



H. Barry St. Clair
Evangelism Dept., HMB

Convention Income Up In December

The Southern Baptist Convention ended the first quarter of its new fiscal year with a 4.91 percent increase in contributions through the SBC Cooperative Program unified budget.

For the first three months of the fiscal year, gifts through the Cooperative Program totaled \$8,005,404, an increase of \$374,382 or 4.91 percent over contributions for the same three-month period in 1971-72.

Southern Baptist leaders are greatly encouraged since it will take an average increase of 4.7 percent to meet the 1972-73 total budget needs of \$32.6 million, said John H. Williams, director of

financial planning for the SBC Executive Committee.

Williams reported that Cooperative Program gifts during the month of December increased by 14.21 percent over contributions for December of 1971, with \$2.9 million given to missions through the Cooperative Program during the month.

The \$369,336 increase for the month (14.21 percent) offset an 8.32 percent decrease in Cooperative Program giving for the month of November. Williams said that several states sent in two checks during December rather than November.

In addition to the \$8 million given through the Cooperative Program unified budget, Southern Baptists during the first quarter of the fiscal year gave \$903,699 to designated, specific world mission causes. It was an increase of \$148,972 or 19.74 percent.

The combined world mission gifts, including both Cooperative Program budget contributions and designated gifts to specific causes, totaled \$8.9 million, an increase of \$523,354 or 6.24 percent for the three-month period. (BP)

V.V. Cooke Dies

Noted Kentucky Baptist V. V. Cooke died Tuesday, January 9, at the age of 76. At the time of his death he was residing at his winter home in Del Ray Beach, Florida. His summer home was located in Prospect, Kentucky.

A native of Butler County, Cooke was widely known as a successful automobile dealer and as a philanthropist. Among the causes which benefited from his success were Southern Baptist Theological Seminary, Georgetown College, the Kentucky Baptist Child Care program and Kentucky Southern College.

He was a deacon at Walnut Street Baptist Church and a trustee at Southern Seminary. In former years he had served as trustee at Georgetown College, Kentucky Baptist Child Care program and Baptist Hospitals, Inc.

Cooke is survived by his wife, a son, two daughters, a brother, four sisters and 11 grandchildren.

Funeral services were held Thursday, January 11, at the chapel of Southern Seminary. Duke K. McCall, president of the seminary, officiated.

The family requested that any expression of sympathy take the form of contributions to Spring Meadows Children's Home.

DEVOTIONAL

Wayman W. Hayes
Pastor, First Baptist
Church, Liberty

THE WAGES OF SIN ARE NOT FROZEN

Romans 3:23 says: "For all have sinned and come short of the glory of God." As a result, we have earned a pay that we did not want to earn. Romans 6:23a tells us: "For the wages of sin is death." Now let us think what sin has brought death to, in addition to eternal death.

It brought death to what God wanted us to be for Him. It brought death to what we could have been for Christ and to His will for us. It brings death to the best in us. It keeps us from ever getting done what we should have done.

It brings death to good for others, to making this a better community, a better world. Death to that which could have helped make us better Christians and death to the witness for Christ.

Because of sin, the Bible says that divine justice is under obligation to give sinners their wages or be in debt to them forever. We earned hell. So sin is death to what God intended for us in this world and in the heavenly world to come. It brings death to all the wonderful purpose, plan and will of God for us. Sin is life to what the wages of sin bring.

But I am thankful that God loved us so much that He made it possible not to collect that earned wage, a wage we do not want. Instead, we can receive God's free gift which is of much greater value, the gift of eternal life. A gift that makes it possible to have all that God wanted to give us and to make of us.

Romans 6:23b says: "But the gift of God is eternal life through Jesus Christ our Lord." So we may trade our wage of sin for a free gift, a gift of immeasurable value. How wonderful that Romans 6:23 did not end with the first half of the verse but went on to change the story from eternal death to eternal life, from earned wage to free gift.

Church Chuckles by CARTWRIGHT



"Car accident or peace rally?"

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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THE . . .



IS

All Missions

WESTERN RECORDER

Charitable Giving

(This article resulted from remarks made at the Recognition Dinner for major contributors to Central Baptist Hospital's Building Fund by Walter Camenisch, Jr., Senior Vice President, John F. Rich Company, Philadelphia Fund-Raising Counsel.)

Voluntary support of community service institutions and agencies is a singularly American phenomenon. Nowhere else is philanthropy such a mainstay and a positive force for good.

Charitable giving has been called by some the Fifth Freedom, the one which undergirds the other four which you will remember are freedom of speech, freedom of religion, freedom from want and freedom from fear.

Permit me just a few statistics which will emphasize this point and perhaps add a new dimension to the Fifth Freedom. American philanthropy, a major social force in this country's life since earliest colonial days, reached a record level in 1971 when \$21.15 billion in gifts was reported. This is an increase of \$1.65 billion over the previous year and more than double the amount given just 10 years ago.

In the 40 years that records of this kind have been kept, philanthropy has shown a greater percentage annual increase than our gross national product. Americans are generous people when they believe in a cause.

How is this total derived?

There are four donor categories: living individuals, bequests, foundations, and corporations.

1. Living individuals who in 1971 gave \$15.1 billion of the total or about 71%.

2. Bequests are now the fastest growing category that supplies funds. An estimate puts bequest giving at \$3 billion for 1971 or 14% of the total.

3. Foundations played a major role in this picture. There are over 25,000 foundations with assets of about \$27 billion. In 1971, they increased their giving by 8% over the previous year to a total of \$2.05 billion. The new

By Walter Camenisch, Jr.

regulations regarding payout of income seem to be having their effect.

4. Corporations had their problems in 1970. With a decline in profits, their contributions dropped to \$1 billion from the 1969 high of \$1.05 billion. It is expected that the final results for 1971 will show about the same figure.

Who are the recipients of charitable giving?

The largest single category is Religion which tops the list with \$8.6 billion or 40.7% of the total. Health and Hospitals follow with \$3.4 billion or 16.0%

Education is a close third (it had been second in 1970) with \$3.3 billion or 15.6%. Social Welfare is next receiving \$1.55 billion or 7.3%.

Civic and Cultural agencies and activities is next with \$1.4 billion or 6.6%. And finally a Miscellaneous category of many causes receives \$2.9 billion and the last 13.7%.

The extent of philanthropic endeavor is not indicated by dollar signs alone. Volunteer service given to hospitals, youth and social agencies, united funds and community chest organizations and other national charities is estimated to involve 60 million people — with man-hours running into the billions. Consider what the cost would be if they were paid even the minimum wage. These contributed services are not only important but essential to thousands of non-profit institutions and agencies.

Historically, it has been the combination of contributed dollars and volunteer time that has been responsible for the founding of most of our colleges and hospitals, the financing of basic research which had led to key medical discoveries, educational advances and the general betterment of mankind.

Being able to take the initiative to get something done for the benefit of others can be both useful and exhilarating. Unfortunately, there are some who don't have this degree of motiva-

tion and have yet to feel the satisfaction that comes with community service. Some say that with the expansion of government operated and tax supported services, why do we need private institutions at all? To answer that would be an article in itself but, in brief, I believe that it is doubtful that the agencies of government alone could provide what private agencies have given in educational, cultural or health services. Experts feel that future programs in these fields will require as much as 40% of their funding from private sources. To continue social advancement in this country, the government needs private enterprise and private enterprise needs the government.

Because we will need both of these resources, I hope that you will share my concern about the proposed changes in the tax laws regarding charitable contributions. The pending Mills-Mansfield Tax Policy Review Bill would repeal 54 provisions of the Internal Revenue Code over a three-year period beginning in 1974. The charitable deduction would be repealed effective January 1, 1976, which means there would be no deduction for gifts made after 1975. Such an action would be the death knell for many agencies whose principal financing comes from charitable gifts. Consider the churches alone — their support is bound to be affected.

I urge that you write your congressmen and Senators and make your views known. From the facts I have presented, it is clear that philanthropy plays a special role in our country — it must be preserved and fostered. To state the obvious question — where will the \$21 plus billion come from, if not from voluntary gifts? From involuntary giving through increased taxes, of course.

The road ahead for American philanthropy demands new directions and increased citizen participation and support — not withdrawal and negativism. There will be difficulties, to be sure. If we accept these difficulties and rise to the challenge of preserving our vital and needed institutions, we add immeasurably to the opportunities available to future generations. ■



Preachers Have To Live, Too

Recently a Kentucky Baptist pastor retired after many years in one of the most demanding and difficult pastorates in the state. He was appreciated and loved by the church members but they took him more or less for granted. As living costs rose year after year the pastor's salary remained about the same and he was too nice to push for a raise for himself. In the last several years before his retirement he plugged strongly for increased salaries for the church staff members. The result was several substantial raises for the pastor as well as for the staff members.

Then came the pastor's retirement and the search by the church for a replacement. To the shock and chagrin of the church members the pastor's salary in spite of the recent raises had to be increased approximately \$3,000 annually to get an acceptable pastor. In the meantime the retired pastor and his wife without a house was faced with selling and giving away much of their furniture in order to move into a rental apartment and adjust to a much lower income in spite of continually rising prices.

This actual account can be repeated over and over because many retiring pastors face this predicament. They give the best they have over the years only to be overlooked by those whom they served and to be turned out with less than an adequate income. They watch the church make the agonizing discovery that they had unfairly underpaid their pastor and had to upgrade salaries to secure pastoral leadership.

The failure of churches to provide adequate compensation for pastor and staff members is reflected at least partly in the large number of churches presently without pastors. In some instances the church is really too small to have adequate income for salaries and other needs of a church program. In other instances there is adequate church income but enlightened and generous church leaders do not speak up.

The answer for small congregations is to merge with other small congregations or to call a pastor with the full understanding he will give limited time to the church because he has to work elsewhere for part of his living. It is surprising how many Kentucky Baptist churches are looking for full-time pastors but plan to pay only about \$100 a week plus a pastorium and maybe other small fringe benefits. Considering the demands upon a pastor a couple with children

simply cannot live respectably on such an income. Nor should it be expected that his wife leave the children to teach school or work elsewhere in order for the church to have full-time services from a pastor. There are exceptions to this, however, in pioneer mission fields and elsewhere.

A minimum of \$10,000 a year is required to care for an ordinary family and churches should not expect to provide less than this for their pastors. Churches with several hundred members and a large organization demanding professional level leadership should think in terms of professional level salaries. If the average family income level in a congregation is \$15,000, the pastor should be placed at least on this level.

Church leaders should be thoughtful and helpful in planning for the care of their pastors. Whatever the salary might be, there should be important benefits in addition to the salary. Some of these like medical and disability insurance are as important for the church as the pastor. In case of sickness or permanent disability of a pastor, the church would surely feel an obligation which would be difficult to meet without the aid of insurance.

A house or a housing allowance should be provided. Such provision should make it possible for a pastor to purchase a home before or upon retirement. Most church families plan this for themselves. An unusual expenditure for a pastor is transportation. If some allowance is not made for this, a large hunk of his income has to be used for purchase and operation of an automobile.

All this sounds mercenary and that's just what it is. After all, the pastor and his family have as many or more physical needs as any other family in the church. And because one has committed himself to the ministry doesn't mean he must be kept on the poverty level to remain humble and useful. A pastor buys from the same stores and ordinarily pays the same prices as others. Until churches learn this some of them will continue to be pastorless as they are passed up by preachers who respond to the invitations from congregations which don't just say they love their pastor but show it by fairness and generosity in salary.

Midwestern Seminary Seems To Be In Good Hands

Institutions, including Southern Baptist seminaries, can only be as strong and influential as their leadership. For this reason the election of Dr. Milton Ferguson as president of Midwestern Baptist Seminary is good news. This appraisal of Dr. Ferguson is somewhat late because he was not known personally by me and I turned to reliable sources for an evaluation. All who know him judge him as an especially able man.

Midwestern needs such leadership. Man for man the Midwestern faculty is about the strongest of our six seminaries. The first and only president, Dr. Millard Berquist, has given 15 years of excellent leadership and his shoes will not be filled easily.

Pres. Ferguson has an impressive academic background and moves into administration from an excellent classroom performance as teacher. This should give him the advantage of understanding the problems of faculty members and beginning his ministry as president with the full acceptance and respect of Midwestern teachers.

These first 15 years have not been easy ones for Midwestern. Being started just about the time of the leveling off of growth of Southern Baptists and the drop in the number of Baptist young people entering the ministry, Midwestern did not have the phenomenal growth predicted by many. Its location also was not the most fortunate and therefore small enrollment has been a problem. With the apparent recovery of Southern Baptist growth and the increase in interest among youth in the ministry, especially the pastoral ministry, Midwestern might have its best opportunity in the years just ahead.

Another problem of Midwestern has been what appeared to be an effort by some Missouri Baptist leadership to exercise more than the proper amount of influence in seminary policies and affairs. This has been tactfully and successfully resisted by President Berquist and the trustees. Indications are Dr. Ferguson will be his own man and Midwestern will be administered to serve all Southern Baptists as well as those in the Missouri area.

BAPTIST FORUM



'DIAKONOS' IN BIBLE

Dear Editor:

I see in the *Western Recorder* that some of the brethren are very much bothered again about the election of women deacons. Several years ago I wrote a letter on this subject which you published. Briefly I will recapitulate some of the contents.

The word in Greek, *diakonos*, was not a special word coined for the office as given in Paul's letter to Timothy but a word in use in the Greek-speaking world to denote a special kind of servant. It is used in the story at the marriage in Cana to denote the servants who attended to the serving of the wine. In the parable of the wedding feast the bondservants, *doulos*, bade the people to come to the feast but the deacons were commanded to throw out the man without the wedding garment. The most-used word for servant in the New Testament is *doulos* — bondservant or slave — but I believe there are four others besides *diakonos*.

In Paul's letter to the Romans he wrote: "I commend unto you our sister, Phoebe, the deaconess of the church at Cenchrea." That is Cony-

beare and Howson's translation and it conforms to the Greek.

Both Spanish and French so make it. They do not translate it but change the form slightly to conform to the language — *diaconisa* in Spanish and *diaconesse* in French.

We need not think that all the churches of the Apostolic Age had the same customs nor that they were just like those of Baptist churches of today.

I am not a minister but an engineer and land surveyor, 74 years old, still working. I would urge some of the brethren to buy an interlinear Greek New Testament and Analytical Concordance.

Greenville, Ky.

H. C. Mooningham

ATTACKS ON WOMEN DEACONS

Dear Editor:

I have been sorrowed by the attacks on the few women who have had the talent and the desire to become deacons or preachers. It seems no one will speak in their behalf so I shall.

I have no desire to become either a deacon or a preacher but I see nothing of a sexual nature in either job. To "minister unto" has been a task women

have done throughout the ages as wife and mother.

Whether a person has the ability to do this job should be the concern here — not what sex they are. This is rather reminiscent of the first women doctors. Even other women rejected them.

A recent reader quoted James 2:10, "If you break one law, you are guilty of all." Which law was he talking about, God's laws (the 10 Commandments) or Paul's rules for the early churches?

To pick a verse from the Bible (I Timothy 3:12) and use it as a reason for refusing to accept women in these jobs is blatant discrimination against women. Women were discriminated against in Paul's day — but to continue it in this century just because it was done in Paul's early churches is as ridiculous as it would be to insist on Paul's other "laws": women must cover their heads in church (I Corinthians 11:13), wear no jewelry or braid their hair (I Timothy 2:9), and especially not teach (I Timothy 2:12) or sing in the choir (I Timothy 2:11) since you can't sing in silence.

Paul gave us other "laws" too numerous to mention which Baptists sort of skip over, including his advice "not to marry"; "not to touch a woman" in I Corinthians 7 and what about I Timothy 5:23, "Drink no longer water, but use a little wine for thy stomach's sake." Paul also mentions the length of men's hair (I Corinthians 11:14); but considering the length of his hair, how long is long? He also wore dresses!

(Continued on page 10)

FMB Shows Net Loss In Workers

In 1972 the Southern Baptist Foreign Mission Board sent out 171 new missionaries. This figure is down from the 226 sent out during 1971 and, along with a high number of personnel losses, accounted for the first annual net loss in the board's missionary force since 1937, the board's trustees were told recently.

Louis R. Cobbs, secretary for missionary personnel, attributed the 1972 figure to a reduced number of church vocation volunteers among Southern Baptist college and university students in recent years and a slump in seminary enrollments in the mid and late 1960s.

An upward trend in the number of volunteers and seminarians improves the outlook for appointments during the mid-70s, Cobbs told board members in their January meeting.

"There is now a change in mood among college and seminary students," he said, pointing to participation in youth revivals, WIN evangelism clinics, student mission projects, Bible study groups and evangelism programs, sponsored by Southern Baptists.

Cobbs reported that the 1972 appointees included 83 career missions, 11 missionary associates, 66 missionary journeymen, one special-project physician and his wife, and nine reappointed missionaries.

Career appointments were down 37 from last year, Cobbs said. There were 17 fewer missionary associates and one less journeyman employed. Cobbs add-

ed that 58 of the career appointees were assigned to general evangelism.

Approximately 80 percent of the men, excluding journeymen, were appointed for field evangelism. Thus the smaller number of appointments in 1972 was not at the expense of evangelism and church development, he observed. Cobbs said the sharpest decreases came in the number of persons for secondary teaching, seminary teaching, student work and business management.

At the close of the year the Southern Baptist foreign missionary force included 2,203 career missionaries and 304 auxiliary personnel — 174 associates, 128 journeymen and two special-project workers.

Profile studies of the 1972 outgoing missionaries going overseas yielded these facts: among the career missionaries, the men averaged 32 and the women 31 years of age. The average family had two children. The missionary associates averaged 40 years of age for the men and 39½ for the women. Missionary journeymen averaged 23 years of age.

The appointees came from 29 states. Leading the list were Texas with 37, Kentucky and Oklahoma with 15, and Florida with 12, Cobbs said.

The new missionaries were assigned to 28 categories of work, including general evangelism (58), secondary teaching (25), seminary teaching (5), youth and student work (9), pastors of English-language churches (6), physicians (6) and nurses (7). (BP)

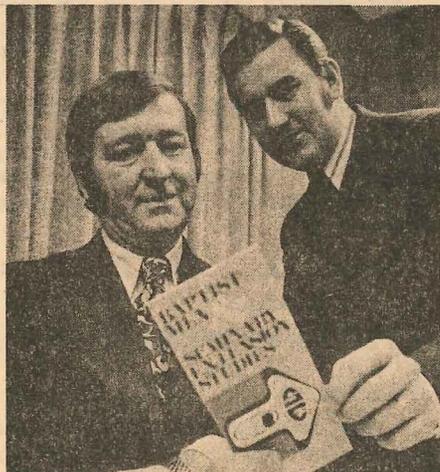
Advanced Theology Study Offered

The Baptist Men's division of the Brotherhood Commission and the seminary extension department have launched a cooperative effort to involve laymen in an academically oriented learning program.

The program is designed for Baptist Men who desire college-level study in missions, Bible, theology, church history, religious education and related subjects.

Based on a three-cycle series of study, the guided learning program is composed of 16 courses. The courses can be completed through home study, by correspondence, or in seminary extension centers. Baptist Men who complete the entire series of study will earn the Christian Life Development Certificate.

"Baptist Men and Seminary Extension Studies," a tract recently published by the Brotherhood Commission interprets the program and is available in quantity from state Brotherhood offices and the seminary extension department.



NEW TRACT — Ben J. Connell, left, director of the Baptist Men's mission support department of the Brotherhood Commission, and J. Ralph Hardee, director of the seminary extension home study institute, examine a newly-published tract, "Baptist Men and Seminary Extension Studies."

Looking
Ahead



FRANKLIN OWEN

Executive Secretary, Kentucky Baptist Convention

Let me use this space today to hold up a few reminders of things in the near future.

Hicks Shelton has a good program planned for the Evangelistic Conference January 22-23 at Walnut Street Church. It even includes me which I hope will not weaken it too greatly. This great meeting is always a time of wonderful fellowship, uplifting and strengthening to all of us. We hope to see you there.

My concern grows for the Christian Education offering February 18. The list of applications now in the "pipeline" for Matching Funds Scholarships is far beyond the reach of funds in hand at the state level. This does not mean that there is no possible value in further applications. One never knows how many of those applicants already in our file may not fulfill their present intentions. In cases of cancelled plans we shall simply go on down the list. Our original publicity said we would receive them until February 1.

All of our hopes to answer the requests of these fine young people who would like to attend a Baptist college depend on the February 18 offering for Christian Education. There are numbers of instances of more than one application from the same church. According to the rule originally established, we can only respond to multiple applicants from the same church after all of the first echelon of applicants have been helped and further funds prove to be available. Our youth are interested in Baptist colleges. Pray for a great offering from the churches on February 18. Let's support every applicant.

Please give attention to the Jesus Festival plans for April 10 at Freedom Hall in Louisville. Both the Executive Board and the Convention have mandated us to a Convention-wide youth rally this year. The committee on order of business proposed that we observe it in the form of a Jesus Festival with a youth music thrust. Accordingly, we've asked Gene Quinn of our music department to lead in these plans and he's doing a good job of it with good help from other staff members. You're getting more on this in the mail and will continue to do so.

—Frank Owen

Staff Changes

Ernest A. Carpenter has accepted the pastorate of the Madison Avenue Baptist Church, Covington. He served the Bruner's Chapel Baptist Church, Harrodsburg, for over five years.

William Milton Bacon has accepted the call of the Glasgow Baptist Church, Glasgow, and is now serving as minister of music and youth. A graduate of Samford (Baptist) University in Alabama, Bacon recently received the master of church music degree from Southwestern Seminary in Fort Worth, Texas.



Bacon

He has served churches in Alabama, Georgia and Texas previously.

Pastor of the Glasgow church is H. Curtis Erwin.

Bill Phobus has been called as music director, organist and choirmaster of the Cynthiana Baptist Church. A Louisville native, the new music worker is a graduate of Kentucky Southern College and earned the masters degree in music from University of Kentucky. During military duty, Phobus was chaplain's assistant, organist and choirmaster at an Episcopal chapel in Heidelberg, Germany. He has also been organist and children's choir coordinator at Melbourne Heights Baptist Church, Louisville, and Third Baptist Church, Owensboro. Pastor of the Cynthiana church is Winn Barr.

Jerry Privette has resigned as minister of music, education and youth of the Bardstown Baptist Church in Nelson Association. He has accepted the post of minister of education with the Fifth Avenue Baptist Church of St. Petersburg, Florida. He will assume his new work January 21. He had served the Bardstown church for five years prior to his resignation.

The Chevy Chase Baptist Church of Lexington has called **H. B. Kuhnle**, former pastor of the Immanuel Baptist church of that city, to serve as interim pastor following the resignation of Ben Moore. Kuhnle began his association with the church on January 1.

Marshall Mines has resigned the pastorate of the Cadiz Baptist Church, Cadiz, in order to become dean of students at Mid-Continent Baptist Bible

College in Mayfield. The resignation will become effective February 15.

Former Kentucky minister of music **R. Allen Orr** has been elected to the post of regional representative by the SBC Foreign Mission Board. Orr, who is currently serving as campus minister at the University of Colorado, will begin his new work April 1. He will be responsible for areas in 20 states and Midwestern and Golden Gate Baptist theological seminaries.

Orr is a graduate of Southern Seminary and served the Victory Memorial Baptist Church, Louisville, while a student.

The new pastor of the First Baptist Church in Greenville is **David Gardner**. He is now on the field. Gardner came to the Greenville church from a four year pastorate of Columbia Baptist Church, Columbia. Prior to that time, he was pastor at Munfordville.

Gardner is a graduate of Georgetown College and Southern Seminary. He is married to the former Barbara Shelton, daughter of KBC evangelism director Hicks Shelton. The couple has three children.

Ray E. Cummins, for the past four and one-half years pastor of the First Baptist Church of

Mt. Vernon, Kentucky, assumed the pastorate of the Central Baptist Church, Corbin, on November 1. He previously served Stewardsville Baptist Church, Williamstown; Crittenden Baptist Church, Crittenden; and Campton Baptist Church, Campton. Cummins is married to the former Terry Hargrave of Harlan.



Cummins

Trinity Baptist Church of the West Union Baptist Association has called **Robert A. Hobbs** of Paducah as part-time youth and education director. Shelby R. Beaty is the interim pastor.

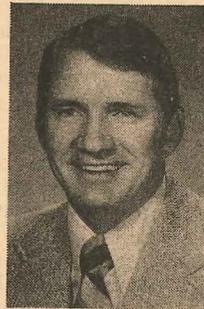
The First Baptist Church of Sturgis has called **Barry Blakeman** as minister of music and youth, effective January 1. Blakeman moves to Sturgis from Radcliff where he was minister of music at the Mill Creek Baptist Church.

Blakeman, 24, is a graduate of Western Kentucky University and Southern Seminary. While at Western he was a member of Phi Mu Alpha sinfonia music fraternity and was elected most outstanding graduating senior in the music department. At Southern Seminary he was director of the Brass Choir.

A native of Greensburg, Blakeman is married to the former Cheryl Pier-

son of Bowling Green. Mrs. Blakeman is also a graduate of Western Kentucky University and is a private piano instructor.

Harvey Brown, native of Patton, Missouri, recently was elected manager of the Southern Seminary Baptist Book Store, Louisville.



Brown

Brown received his bachelor of education degree from Southwest Missouri State College, Cape Girardeau, Missouri, in 1954 and his masters of religious education degree from Southwestern Baptist Seminary in 1959.

He served as minister of education at Buechel Park Baptist Church, Louisville, before going to the book store. He also served as minister of education for First Baptist Church, Roanoke, Virginia, and South Norfolk Baptist Church, Chesapeake, Virginia.

For two years he served as president of the Virginia Baptist Religious Education Association. (BP)

John S. Carpenter, Sr., accepted the pastorate of the First Baptist Church Maryville, Tennessee, effective January 1, 1973. He is a 1968 graduate of Mars Hill College with a BA degree and a 1971 graduate of Southern Seminary with the MDiv degree.

He has worked in churches in the Louisville area and Mrs. Carpenter, Helen, is a native of Kentucky.

Jerry Lee Drace, formerly of Kentucky, has recently become minister of youth and outreach for the Southside Baptist Church in Jacksonville, Florida. Drace is a graduate of Union University in Jackson, Tennessee, and Southern Baptist Seminary in Louisville. He goes to the Southside post after having conducted youth revivals for several summers in Florida, Georgia, Tennessee and Kentucky. He is married to the former Becky Hight.

Marla McCoy began full-time duties as a staff secretary in the offices of Bethlehem Baptist Church, Louisville. She has vocational-secretarial training.

Miss McCoy is active with the Youth Spirit, a singing group familiar to many Kentucky congregations. She will appear as a featured soloist on a 30 minutes musical presentation

January 18 at 7:30 p.m. on TV, channel 15, Louisville, and WKRX-FM radio.



Miss McCoy

People And Places

Miss Joanne Milby of Louisville was selected to appear in the current volume of *Who's Who in American Universities and Colleges*. She is a graduate of Georgetown College and now serves as a missionary journeyman in Brazil. Her name was inadvertently omitted by Georgetown College in information published earlier.

W. G. Webster, former pastor of Stamping Ground Baptist Church, Elkhorn Association, died Saturday, December 30, after a long illness. A native of Owen County, Webster graduated from Georgetown College in 1929. It was not until several years later that he felt the call to the ministry and enrolled at Southern Seminary. After graduation, Stamping Ground was one of his first pastorates. He served the church from 1947-1961. During that time a new Sunday School building, a new front porch and a new pastor's home were built and paid for.

The Baptist minister is survived by his wife, four sons and three daughters, plus several grandchildren.

Kentucky's two trustees on the SBC Annuity Board, William Austin Roberts, pastor of Lexington Avenue Baptist Church, Danville, and Harold Wainscott, pastor of Third Baptist Church, Owensboro, will be among those who get updated information about changes in retirement and pension program when the Annuity Board trustees meet in annual session February 6-7.

The 1973 edition of *The Minister's Manual*, published recently by Harper and Row, contains several sermons and sermon abstracts by Kentuckians. Among them are "The Proof of God's Love" by W. B. Bingham, Middlesboro; "The Meaning of Bethlehem" by W. Morgan Patterson, Louisville; "Some Marks of the Christian" by Herman E. Rowlett, Louisville; "Yoked to Christ" by John T. Wallace, Lexington; and "Reaching the Now Generation" by Warren Wiersbe, Covington.

Two Kentuckians received degrees during winter commencement at New Orleans Baptist Theological Seminary December 16.

Donald P. Hustad of Louisville will be the choral conductor for both Ridgecrest and Glorieta church music conferences in 1973. His chief responsibility will be to direct the oratorio chorus at both conferences in presenting *The Peaceable Kingdom* by Randal Thompson on the closing night at each of the conferences. The Music Leadership Conference at Ridgecrest this year will be held on July 1-7. Glorieta dates are July 19-25.

Elwyn N. Wilkinson, Jr., was awarded the doctor of theology degree. He holds the bachelors degree from Mississippi College and the bachelor of divinity degree from New Orleans Seminary. A native of Louisville, he is the son of Mr. and Mrs. Elwyn N. Wilkinson, Sr., who was pastor of 23rd and Broadway and Parkland Baptist churches for many years.

Currently the younger Wilkinson is director of religious activities at Cumberland College in Williamsburg.



Wilkinson



Mrs. Beasley

Mrs. James (Mary Lou Cobb) Beasley received the master of religious education degree. A graduate of Cumberland College, she is the daughter of Mr. and Mrs. R. C. Cobb of Owenton. Her husband is now serving the First Baptist Church of Mountain View, Georgia, as minister of music.

More than 550 persons from 23 churches worshiped God in a Christmas Carol Sing sponsored by Nelson Baptist Associational music director Mrs. Bruce Hartsell at the First Baptist Church of Shepherdsville on Sunday, December 10, at 7:30 p.m.

The program included combined church choirs from many churches in the association, congregational singing and Scripture reading.

FMB Appoints Former Oneida Dean

Miss Mary Jo French, presently of St. Petersburg, Florida, and formerly of Oneida, Kentucky, was appointed a missionary on January 9 by the Southern Baptist Foreign Mission Board. She expects to be librarian and dean of women at the Baptist Theological Institute in Trujillo, Peru.

Miss French recently completed four years as commerce teacher and dean of girls at Oneida Institute. Earlier, she was for three years week-day director of the Baptist Center of Long Run Association, Louisville.



Miss French

Miss Ellen Fort, one of Nashville's Brook Hollow Baptist youth, has won second prize in a national poetry contest with a poem based on her experience in Bible schools in Kentucky. The Brook Hollow youth have conducted Bible schools for the past three years at Magoffin and at Burgett Community Center. The youth also sponsor Christmas parties for the children and their families. John B. Daley, former Kentuckian, is the Brook Hollow pastor.

The Taylor County Association of Baptists is planning an **Associational Bible Conference** for February 12-16. Stuart Arnold of the Southern Baptist Sunday School Board will be the Bible teacher for the five nights. The Bible Conference will be held at the Lowell Avenue Baptist Church, Campbellsville.

Ronald M. Carlisle was ordained to the Gospel ministry by the Cove Baptist Church, Fairdale, on December 17, 1972. Carlisle is presently serving the Cove Baptist Church as minister of music and youth. He is married to the former Janice Anderson and the couple has two children. The Cove Baptist pastor is Roy Miller.

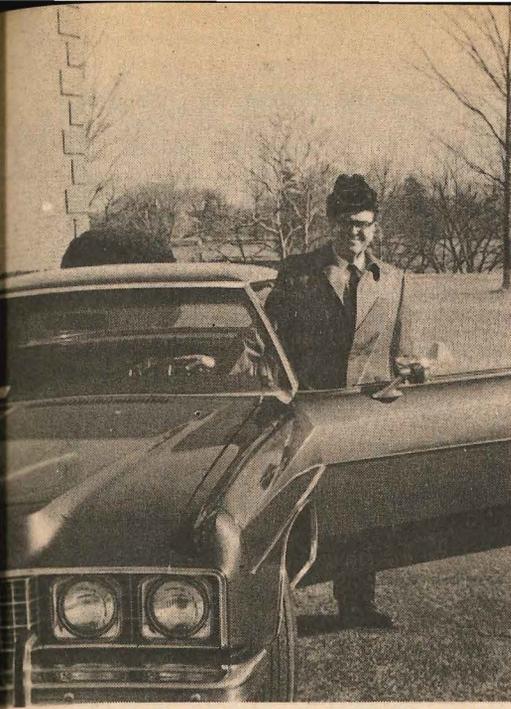
Oakland Baptist Church in Warren Association recently adopted a resolution of respect for Sam Evans, who retired as church treasurer after 24 year's service. He was cited for service with distinction and self-giving. A memorial plaque of the occasion was presented to Evans by church pastor William Day.

Calvary Baptist Church in Danville adopted a resolution of respect recently to the memory of the late J. M. Mason. He was remembered for service as church clerk, a deacon and choir member. He was called "an example worthy of all to follow."

A native of Warsaw, Kentucky, Miss French received the bachelor of arts degree from Campbellsville College and the master of religious education degree from Southern Baptist Theological Seminary, Louisville. While studying at Southern Seminary, she worked as an assistant in the seminary's music library.

Before entering college she worked for four years in Cincinnati, Ohio, as a clerk for Bell Telephone Company. After two years at Campbellsville College she was a summer missionary in Kansas for the Southern Baptist Home Mission Board.

Miss French has been living in St. Petersburg and attending Lake Maggiore Baptist Church there while awaiting missionary appointment.



Retiring child care executive C. Ford Deusner displays the 1973 Chevrolet Impala he received as a retirement gift.

SBC Missionaries Now In All Caribbean Area

With the arrival of a Southern Baptist Convention couple to begin a ministry in Bridgetown, Barbados, missionaries of the SBC Foreign Mission Board are now represented in every English-speaking country of the Caribbean area.

Mr. and Mrs. William L. Womack, missionary associates of the board, arrived in December as the first missionaries of the newly formed Windward Islands Mission.

They will be responsible for a Baptist outreach not only in Barbados but on four more islands in the mission: St. Lucia, St. Vincent, Grenada and Dominica. They will begin their work through an existing evangelical church on Barbados.

The five islands have a combined population of about 700,000.

Mr. and Mrs. Womack were employed as missionary associates of the board in April, 1971, but until recently they had been unable to get residence permits for Barbados. They served in Antigua for most of 1972, before relocating in Barbados.

Womack was previously pastor of the First Baptist Church in Bermuda for more than seven years. Both he and his wife are natives of Fredericktown, Missouri.

Charles W. Bryan, SBC Foreign Mission Board secretary for Middle America and the Caribbean, said there are 3,035 students enrolled in a Baptist-sponsored Bible correspondence course in the eastern Caribbean area and they will be contacted regarding the beginning of work in the new mission. (BP)

Deusner Honored At Retirement Dinner

By Bob Terry
Associate Editor

About 100 persons gathered on the campus of Spring Meadows Children's Home on Monday January 8 for a testimonial dinner honoring C. Ford Deusner, retiring general superintendent of the KBC child care program.

Deusner's retirement becomes official the end of January but he has already relinquished administrative responsibilities and is serving as a consultant for the program.

The crowd, held down some by an ice storm in the southern part of the state, applauded vigorously when Kentucky commissioner of child welfare Evans 'Jack' Tracy said, "This man has done much to raise the child welfare standards not only in Kentucky but throughout the South."

Earlier Tracy told the group that he had not known Deusner personally but by reputation. "And everything I have ever heard about the man is good," he declared.

The reminiscence of Deusner's work began with E. Keevil Judy who enlisted the retiring executive in the child care program 25 years ago.

Judy recalled that Deusner was pastor of Tabernacle Baptist Church in Paducah when he, Judy, was named chairman of a three-member committee to seek a superintendent for Glendale Children's Home.

"We only considered one man," Judy said, "and that was Ford. We felt he was God's man for the task and I believe history has affirmed that judgment."

Others who recounted their experiences with the child care administrator included fellow workers, his one-time pastor and one of the men who grew up in the Glendale Children's Home.

Two themes emerged from the nine different testimonials.

Over and over again reference was made to Deusner's concern for the children under his care. Stanley Bain, past

president of the Glendale Alumni Association, said, "This man tried to establish respectability of self, of God, of country and of neighbor."

W. E. Miller, who served the Gilead church near the Glendale home, spoke of the guest of honor's concern for the salvation of each child. "We spent hours talking about the spiritual needs and growth of the children. And Ford was always prepared for the Wednesday night prayer meetings he led at Glendale. He used those times to teach the children about Jesus," Miller recalled.

Miss Ruth Ellen Stanley, assistant superintendent at Glendale, spoke of Deusner's concern for the staff as well as for the children. She pointed out that Deusner continually encouraged workers at Glendale to upgrade their training. Since becoming general superintendent in 1963, he had been primarily responsible for upgrading the quality of all child care workers in the Baptist program.

Tennessee child care director James Gregg called Kentucky's retiring leader "Mr. Child Care" and former KBC executive secretary Harold Sanders said Deusner was "always a good Kentucky Baptist putting the total program ahead of his own special interest."

Several gifts were awarded the Deusner family by the Child Care Board and auxiliaries. The board gave him a new 1973 Chevrolet Impala and announced their intention to retire the mortgage on the home recently purchased by the family.

A depot clock was also given the family along with a 25-year service pin and a plaque commemorating Deusner's service in the cause of children in Kentucky.



Mr. and Mrs. C. Ford Deusner, center, pose with the man who recruited them for the child care program, E. Keevil Judy, left, and the current chairman of the Child Care Board, Kenneth Crawford, a Louisville pediatrician.



(Continued from page 5)

If one verse continues to be the "law" then all are! So if you break one, you are breaking all!

Women use their God-given talents today as men do—to serve the One who gave them—in the full confidence that God does not first check their sex before accepting their gifts.

Christ came to free man (and woman, too). Yet in 1973 we are still not free.

Let our preachers preach the Gospel and let all people (not just one specific sex or race) respond with the talents God has given them. Only then will Christ's Church be what He intended it to be!

Hodgenville, Ky. Mrs. J. Benningfield

AGAINST WOMEN DEACONS

Dear Editor:

I am writing to say a loud and clear "amen" to Franklin Wright's article in the December 22 *Western Recorder* on women deacons.

I have the utmost respect for good Godly women, and I know they have their place in the work of the Lord, but I cannot see any Scriptural ground for them being ordained deacons and ministers.

Point Lick, Ky. Tommie Wright

WARNED OF LEGALISM

Dear Editor:

I have read with interest the often-heated letters and articles in recent issues concerning the election of women deacons by some Baptist churches. I would be very careful before offering Biblical condemnation of the practice; it might take all women teachers and organizations out of our churches if strict, literal King James language is used. Note I Corinthians 14:34 where they are commanded to "keep silence in the churches," and I Timothy 2:12 "suffer not a woman to teach." In fact they may not even look as good while at worship for I Timothy 2:9 admonishes them to "adorn in modest apparel... not with braided hair, or gold, or pearls, or costly array."

When the above texts and those used by some to build a case against women deacons are studied in context of time

and circumstances, and studied with Romans 16:1 where Phoebe is called a "deacon," and I Timothy 3:11 where "women" is followed by "likewise" as is "deacon" in 3:8, it seems to me there may possibly be a case Biblically for women deacons in our churches.

I too would like a good Christian who is a Greek scholar and Bible student give an unbiased word on the issue, forgetful of present or past practice.

Utica, Ky. Howard L. Matthews

COED DORM AND CHURCHES

Dear Editor:

What are the churches of Lexington (and elsewhere) doing about the promised coeducational dormitory at the state university? What are our churches (we nominal Christians) doing about these subversives (and others) who are crying to high heaven, "Stop the killing" (in Vietnam) and are at the same time advocating more liberal abortion laws, looser drug laws, unrestrained sex relations and free-flowing liquor for the drivers on our highways and airways?

What are we saying to these groups and movements who want to raise funds to rebuild the bombed hospital in Hanoi and at the same time never mention the hospitals, civilians, and other facilities bombed by the North Vietnamese in South Vietnam? Sure, we can see through and through the communists and their duped followers, but what are we doing for them spiritually?

Of course we're preaching the Gospel to those attending the places of worship (the "salt of the earth"), but how much is that salt doing to preserve the rotting and decaying society all about us?

Are fewer and fewer (or more and more) people going "hog wild and slop crazy" over the sports and athletics of our day (football, basketball, baseball, tennis, hockey, ping pong, etc., etc.) because of the influence of the Word being preached at our churches today? Well, you be the judge, but try to have a week's services at "your" church without being affected by some one or more of these pleasure events, and we believe you'll find the answer to the question.

Anybody can find fault and complain; answers are not easy to come by,

we realize and confess. But one thing will work. Get the salt out there and apply it to the decaying people. The Gospel is still the "power of God unto salvation," but it must be applied to the sore. It must be person to person (people to people) out at the ball game or wherever the decaying "civilization" is—else we'll go the way of Rome and others, as we are rapidly doing today.

Mayfield, Ky. O. W. Markham

BUSINESS MADE GOOD

Dear Editor:

I read with a great deal of interest Glenn Hinson's essay on business models for church life. It seems to me that Hinson's article, while timely, has misrepresented the typical Baptist minister. In the first place it should be pointed out that the *Western Recorder* is a state Baptist paper and most of the people who read it are Baptists. Whether Hinson realizes it or not he has presented a false image. It is true that many ministers of large Baptist churches function as corporation executives, but I believe that this is the exception rather than the rule.

There is an ever present reality that a minister must face and that is the fact that if he is to get support for God's programs he must indeed utilize sound business principles. The seminary at which Hinson teaches stays alive financially because its administration, including the president, are good businessmen as well as Christians.

While it is true that such medieval problems as simony exist I still think that Southern Baptists not only have places for, but receptive hearts for, prophets who will preach God's word as it is, in purity and excellence. The problem goes deeper than this however, because it is this negative publicity which ministers receive that greatly hampers the parish ministry. I, too, react with horror at unscrupulous gimmicks utilized by some in order to have people riding their church buses, but I must say that while these so-called ministers have been guilty of misrepresenting our Lord Jesus Christ, Hinson has been guilty of misrepresenting the typical minister.

Yes, a good many unscrupulous corporation executives have gone out in minister's clothing, but the majority of Southern Baptists are not fooled by such chicanery. You, Mr. Hinson, are charged with a very grave medieval error, that of basing a generalization on a particular.

Louisville, Ky. Richard A. Davis

HINSON ARTICLE REACTION

Dear Editor:

I have just read the article by Glenn Hinson on "The Business World As A Pattern For Church Life." (Page 3, December 16 issue)

The answer to the article's title can be found on the last page (page 16). The article, "5,000 New Mission Volunteers," gives part of the reason and the result. Part of the reason is "a properly developed and coordinated program." The result is the slow-down in Baptist growth.

A lack of faith in these programs has resulted. These programs fail because they are "business-like." I am not against church programs entirely. I am against those programs which have attempted to put the business world as their guiding light instead of Jesus Christ and the Holy Spirit. A body without the proper head ceases to grow and soon dies. The head of the church is Jesus Christ. If he is not the head, born-again believers will look until they find a church where he is head. The business world should never set the pattern for church life. The pattern has been laid down by Jesus Christ and God's word — the Holy Bible.

Several phrases in Hinson's article disturb me. What is the Biblical basis for "country club memberships," "his own complete team," "liberal and cultivated congregation"? Are "talents and abilities" gifts of God or tools of the business world?

Hinson and I are in agreement when he questions the "God called man." Let's tell it like it is. God has not called many who profess that he has. Many others have gone cold in their first love with God and now are in love with the business world of religion. The call to full-time service comes with salvation. Many never heed this call, but heed the "call" of success in the business world of religion.

Paul said his preaching was with Spirit and power (I Corinthians 2:4). The business minded "man of God" will overlook or change the meaning of this passage. It is there as are others (Romans 8:14-16) to test the spirits and see if they be of God. Demonstration of power is almost nonexistent today. Demonstration of the Spirit is where the business-called man will attempt to cover up. If we will always ask: "Does this man now, or has he ever had the spiritual anointing of the Lord which was evident in Bible times?", sooner or later the truth will show that this is a gift of God and cover-up cannot conceal it. Many "God called men" have this anointing but they tend to quench the Spirit in favor of a more liberal business-like approach which restricts the Spirit and power of God.

Where does the *Western Recorder* stand? Is it an inspiring Christian publication dedicated to the spiritual growth of born-again believers, or a weekly business report filled with facts, figures and personal opinions, with a small amount of religious writing included to conceal its business world approach?

Elizabethtown, Ky. William P. Rein

Gleanings

Harper Shannon, former vice president of the Southern Baptist Convention and former president of the Southern Baptist Pastor's Conference, has been named pastor of Huffman Baptist Church, Birmingham.

Shannon for the past 10 years has been pastor of First Baptist Church, Dothan, Alabama.

A native of Birmingham, Shannon returned January 10 to the church where he was converted and where he preached his first formal sermon at the age of 14. (BP)

Leobarda Estrada, Sr., will become the first Latin American to head Texas Baptists' language missions work in the history of the 1.9 million-member Baptist General Convention of Texas.

Estrada, 58, now of Syracuse, New York, will succeed the retired Dallas P. Lee.

Since 1970, Estrada has directed language missions for the Baptist General

Convention of New York, where he worked with 16 language groups.

His new duties include coordinating programs related to language groups in all Texas Baptist departments and divisions.

He is a former second vice president of the Southern Baptist Convention and former first vice president for California Southern Baptists.

Estrada is a graduate of Southern Methodist University, Dallas; Mexican Baptist Theological Seminary, and Southwestern Baptist Theological Seminary, Fort Worth. (BP)

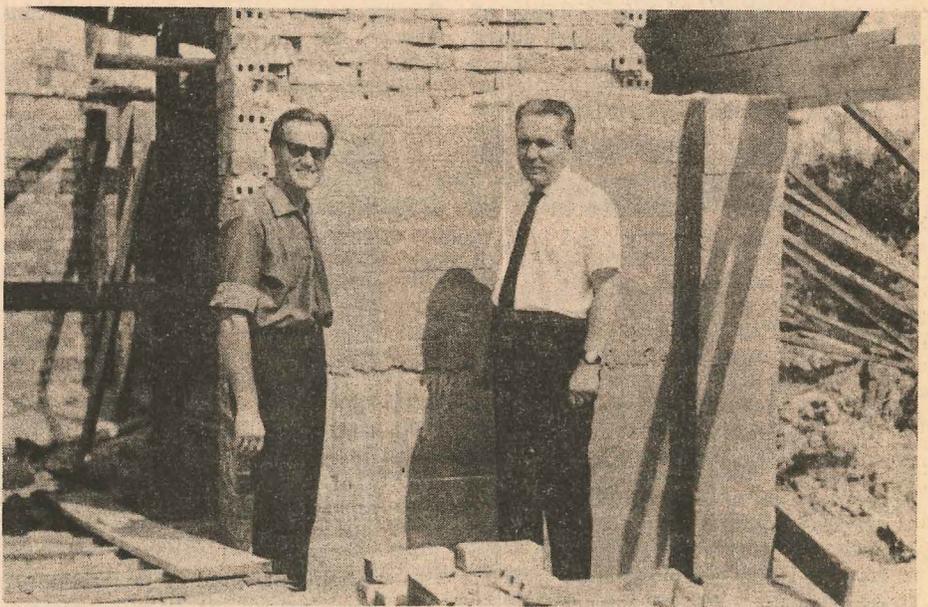
L. E. Lawson, director of evangelism and Brotherhood for the State Convention of Baptists in Indiana, has accepted a position as associate in the division of mission ministries for the Baptist Convention of New Mexico.

Lawson, a former New Mexican, will assume the position February 1. He has worked with Indiana Baptists in Indianapolis since 1968.

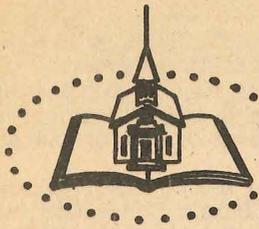
A graduate of Hardin-Simmons University, Abilene, Texas, and Southwestern Baptist Theological Seminary, Fort Worth, he has been pastor of Baptist churches in Marietta, Oklahoma; Mesquite, Grand Prairie and Lewisville, Texas; and Littleton, Colorado. (BP)

Arthur Tyson, president of Grand Canyon College, a Southern Baptist school in Phoenix, Arizona, for the past six years, has been named director of development at Dallas Baptist College.

Tyson, a native of Calvert, Texas, was president of Mary Hardin-Baylor College, Belton, Texas, 1954-66, and is a former history professor at East Texas Baptist College, Marshall, Texas. (BP)



A GOAL OF GIVING — Michal Stankiewicz, right, president of the Polish Baptist Union, and Piotr Dajludzionck, pastor of the Baptist church in Bialystok, Poland, examine the progress of the church's new building which is being constructed with money contributed by Baptists throughout the world. They stand at the corner of the building where a cornerstone was laid formally on June 18



SUNDAY SCHOOL LESSON

By H. C. Chiles

(This Lesson for January 28, 1973)



LIFE AND WORK SERIES

Whom Do We Serve?

I Corinthians 4:1-10

In this chapter Paul referred to Apollos and himself as "ministers" or "servants" and "stewards." In both capacities they were subordinate to Christ, their Saviour and Lord. They faced the question, "Shall I serve the Lord, Satan, or self?" They knew that it was God's will for them to subject their wills to the demands of His perfect will, and to place their lives at His disposal for use in His service.

God was the creator and owner of the earth and what was in it, and He has never relinquished His claim upon it. That man is a steward follows logically from the fact of God's ownership. Man was made a steward as a means of keeping alive in him a consciousness of God and a real sense of his dependence upon and responsibility to God. When a man fails to acknowledge his stewardship, his thoughts, interests, plans and efforts center in self, and this sort of thing always displeases God. As a steward man has charge of two elements — self and substance, and these two always go together. God holds each steward responsible to Him for all that he has, is, or can become. It is the privilege and responsibility of every Christian to lay the first share of his gifts, time, opportunities, energy, possessions and influence on the altar of God to be used in His kingdom enterprises for His glory and for the benefit of His creatures. Christians are stewards of the mysteries which have been revealed in the glorious gospel of Christ.

God's steward is not required to be talented or successful, but he is required to be faithful, trustworthy or dependable. Faithfulness in stewardship is approved and appreciated by God, and also admired by men. Unfaithfulness in stewardship results in the loss of opportunity. If a steward is unfaithful, the Master may take away either the trust or the steward. Examples of both are abundant. Faithfulness in stewardship brings blessings, but unfaithfulness deprives of blessings.

Because the Corinthians were passing judgment on their leaders and preferring one over the others gave Paul an opportunity to say something about the different kinds of human appraisal in contrast with the accurate judgment

of the Lord. Compared with His judgment all others are of small significance. All of us stand before four judges — society, friends, conscience and Christ. People watch our courses of action and form an opinion or judgment about our character and conduct. The judgment of friends is often prejudiced in our favor. The tendency of man is to judge himself too leniently and thereby justify his conduct. The judgment of Christ is accurate and reliable. His approval is more to be desired than that of society, friends or conscience.

Knowing that being faithful is God's requirement for His servants, the judgment and criticism of the Corinthians and others were not of much concern to Paul. Realizing that the Lord was the One Whom Paul was expected to please, the Apostle was not concerned about winning the approval of the Corinthians. Paul would not trust himself to judge his own labors, but he was glad to commit the matter of appraising his life and labors to Christ.

Our world is now in a state of seething turmoil because of the assertion of conflicting authority. The final authority is not man's judgment or conscience, but the Word of God.

Paul admonished the Corinthian Christians not to be puffed up unduly because of any gifts which they pos-

sessed for, after all, every one of the gifts which they had was a product of God's wonderful grace. Therefore, neither of them had any right to be proud, boastful or to assume that he was superior to others. Some of the Corinthian members considered themselves wiser and better than others, but their self-importance was very unbecoming, as well as very displeasing to the Lord.

As stewards of the manifold grace of God and of the gospel of Christ, it is our duty and responsibility to make clear the mystery of God's love in and through Christ. Our bearing testimony for Him is a superb way of expressing our gratitude to God for His gift of salvation.

Paul considered it a high compliment when people called him a fool because of his devotion to Christ. He knew that if the world said that he was a fool, God would declare that he was wise. It is always better to have the approval of God than it is to be popular with people. God's Word teaches that one is not wise unless he knows Christ as his Saviour and is living in accordance with the will of God. A man who lives for Christ and burns up his life in the Lord's work is called a fool by the world. In the eyes of the Lord that man is very wise and by Him he is greatly loved and wonderfully blessed. ■

INTERNATIONAL SERIES

Accountability Before God

This lesson emphasizes the basic truth that each individual is morally responsible and personally accountable to God for the life that he lives and the results which accrue therefrom. This truth seemed to strike Ezekiel with greater force than it did the other prophets who were his contemporaries.

Ezekiel 18:1-4

Desirous of blaming their ancestors for all of the calamities which had befallen them, these captives kept repeating an old and familiar proverb:

"The fathers have eaten a sour grape, and the children's teeth are set on edge" (Jeremiah 31:29). Their quoting this proverb was an attempt to comfort themselves and to justify their conduct by placing the blame for their plight on their forebears. They kept telling themselves that they were not suffering because of anything which they had done, but because of what those who had lived before them had done. Believing that they were being punished for the sins of their forebears, they naturally thought that God was

dealing unfairly and unjustly with them.

Through His prophet God refuted the charge against Him which this old proverb contained. God had Ezekiel to tell the people in no uncertain terms that He was not going to let them accuse Him of being unrighteous and get by with that false charge. The people had suffered, not because of any unfairness on the part of God or on account of the sins of their fathers, but strictly because of their own sins. God rebuked them severely for attempting to shift the blame to others, when they, themselves, were entirely responsible for their predicament.

One of the easiest things is to blame others for our misfortunes and misbehavior. God let it be known in no uncertain terms that every individual is answerable unto Him for his own deeds. He taught that every person must give an account to Him for his thoughts, his words and his actions. No one can evade his personal accountability. It is ridiculous for one to blame others in order to exonerate himself.

Ezekiel 18:25-32

God does not accept the excuses that people offer for their wrongdoing. Each person will be judged fairly. That God is just and righteous is beyond question. He will never make a mistake in judging the thoughts, words and deeds of any person who appears before Him.

Speaking for God, without fear or favor, Ezekiel challenged the people to repent of their sins, to turn from all of their wicked ways, to trust God for all of their needs, and to be faithful in their obedience to Him in all things. God was so gracious and good to them in providing for them the way and means of repentance.

Each individual was challenged to examine his spirit, motives, attitudes and actions to ascertain whether or not he was actually entitled to mercy from God. Through Ezekiel God called upon the people to repent of their sins and receive His forgiveness and blessing, assuring them of His willingness and readiness to forgive. Those who had turned from the way of righteousness were inviting the divine judgment unless they repented of their sins. On the other hand, those who renounced their evil ways, turned from them and received divine forgiveness, would thereby escape disaster. They would then receive from God "a new heart and a new spirit." It is God's desire that people repent of their sins, turn from their wicked ways, live in accordance with His will, and enjoy His wonderful protection and care. God will require every individual to render an account to Him. He does not want any to be subjected to punishment, but the only way that such can be avoided is through genuine repentance. God wants all to turn to Him and thereafter to truly live.

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The Black Experience And American Culture

By Bill Rogers
KBC Interracial Director

The period of slavery, reconstruction, and the era of the struggle for civil rights, has produced its effect upon our culture. For Blacks, there has been the problem of self-determination. For Whites, there is the problem of a subtle racial superiority. We shall look at these and suggest some side effects with which modern Christianity struggles in its efforts at racial reconciliation.

By self-determination is meant the ability of an individual or groups of individuals to determine its own destiny. Growing out of our history, both overt and covert power has kept Blacks in America from developing their full potential. This has caused some criticism of Blacks to be voiced. One of these has been called "cultural lag." Cultural lag is the gap — economically, politically, culturally and otherwise — between Blacks and Whites. Admitting that there is a gap between the progress of the two is more an indictment of Whites than Blacks. Only in recent years have opportunities begun to open to Black young men and women which would motivate them to prepare to compete in the mainstream of American life. Historically, regardless of ability, Blacks had been assigned to the menial tasks of our society. To whatever degree a gap may exist, it does not reflect a lack of ability; rather, it reflects a lack of opportunity. The opportunity to achieve on the basis of one's ability is an American ideal. We are seeing capable Black young people move effectively into every sector of America as barriers are broken down.

Another stone sometimes cast is the instability of the Black family. Accepting this as a reality, one must remember that the American Black family has had little over 100 years to develop a sense of family solidarity. It is generally conceded that our welfare pro-

grams have militated against family solidarity among the poor. The question with which one must struggle is whether or not the Black family would have greater solidarity than the White family if it had had the same opportunity. With the soaring divorce rate, trial marriage, coeducational dormitories and other disruptions of family life, generally among Whites, we need to take a second look at this charge.

Another effect of the inability for self-determination has been that of self-identity. The present emphasis upon Black history and Black culture is an attempt on the part of Black people to discover their historical roots. Developing a sense of identity apart from White culture is the goal. Two Black psychiatrists, Grier and Cobb, in the book, *Black Rage*, have treated the problems encountered by Black men and women in their development of personal identity. To be a person in one's own sight, in the sight of one's culture and in the sight of God is the measure of identity; not the color or lack of color in one's skin. The new mood, "Black is Beautiful," is a significant step in racial pride for Blacks.

The last effect to be dealt with here is what has been called the lack of "social cohesion." This must be viewed against the background of the process of domestication. Separation from tribesmen, separation of children from parents and each other, and parents separated from one another, were common practices during the era of slavery. Slave masters carefully planted suspicion between slaves as a means of control. The overt and covert power, mentioned earlier, has been a subtle way of keeping Blacks from uniting. This is

changing. We are witnessing today coalition of Blacks for the purpose of advancing the cause of equality. It must be admitted that there is still fragmentation. This is a human quality. There seems to be unanimity among Blacks everywhere that the goal of equality in every sector of American life is to become reality. As it does, an invaluable contribution to the richness of our American life will be the result.

If self-determination has been the struggle of Blacks in America, the problem of Whites has been a subtle sense of racial superiority. The word "subtle" is used because no Christian, this writer has encountered, really wants to be prejudiced toward other people. This can be illustrated by the writer's own pilgrimage. Raised in the open country (Logan County, Kentucky), the closest Black family was six miles away. There is no memory of anyone ever teaching him that he was better than other people. As manhood emerged, a call to Christian ministry accepted and a serious self-examination in light of Scripture and the person of Jesus Christ, this writer's subtle sense of racial superiority surfaced. The point is that this writer was given, by his culture, a feeling that he was better than Blacks. It may be that this speaks to the reader. An awareness of prejudice may be denied, or happily we may confess it and find the power of healing. It was when this writer prayed "O, Lord, I'm prejudiced, help me" that a measure of the power to love, that led to action, was born.

Probably the most damaging effect of the feeling of racial superiority in America was that it caused Blacks to be seen as "things." The institution of slavery could be maintained and, after emancipation, many abuses could be perpetuated because of this attitude. For so long, Black people had been treated as property (things) that emancipation did not change the feeling of superiority. If one sees another person as a thing, any violence can be accepted. We need to remember that violence may be either physical or emotional. What sensitive Christian has not been moved with compassion as our Black friends have struggled for the rights, privileges and opportunities guaranteed by our Constitution?

A second characteristic is the development of certain stereotypes about Blacks. Many are still around. One must recognize that there is a difference in Black culture and White culture. This does not suggest that one is superior or inferior to the other. It does recognize that there are differences. It also recognizes that one may choose his own cultural expression as

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over against the expression of another. For example, who is to determine whether the more expressive religious experience of Black Baptists is a more negative or more positive way to worship than the silence and sedate posture of many White churches? One of the questions that must always be asked of a stereotype is, "Is it true?". Examine the stereotypes you hold of Black people and then try to name the Black people you know who fit the stereotype. In all possibility, as you come to know Black people in a personal and intimate way, you will discover that a stereotype is a false illusion.

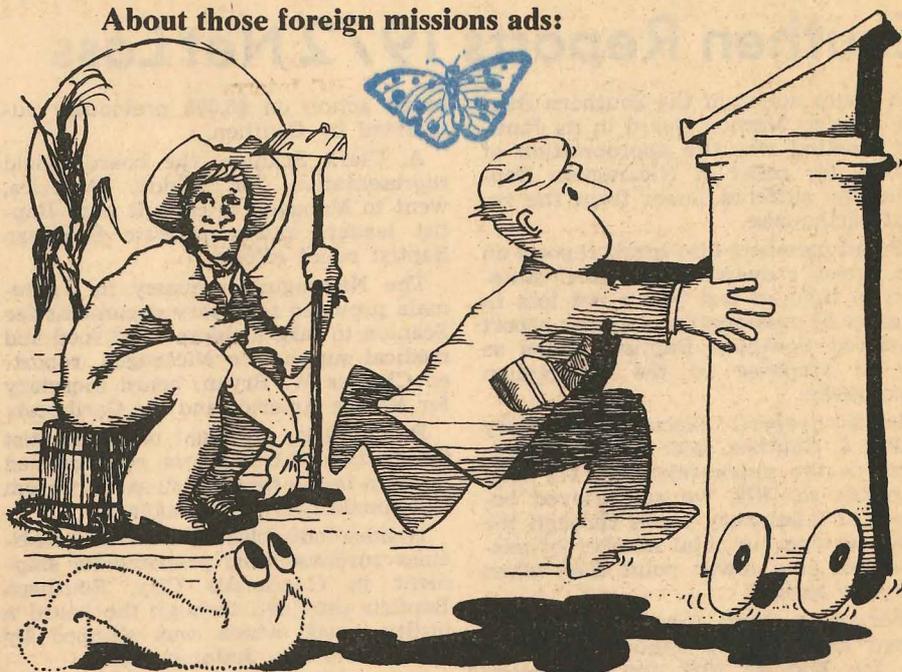
Paternalism is another product of racial superiority. Traditionally, the White community has related paternalistically to Blacks. Whites have assumed that they know what is best for them. Whites have assumed that they were to dictate the answers. In Louisville, Kentucky, for years, the Long Run Association (White) and the Central District Association (Black) worked together in a joint venture. However, it was joint in name only because Long Run persisted in making the policy and determining the direction of the joint venture. It was as late as 1966 that an instrument was finally drawn that gave equal authority in the operation of this joint venture. If our Black friends are telling us anything today it is that paternalism, as a way of relating, is dead.

As we struggle with our own attitude about Blacks, it is well for us to remember that they did not come to this country voluntarily. They did not voluntarily choose the role of slavery. And the result of this legacy was not of their choosing. Rather, it was imposed upon them. We need to remember, too, that the measure of independence and self-determination developed in America for Blacks has not been voluntarily given. It has come at great price and great pain to those who have dared to pioneer in the efforts for equality.

This article is not, by any stretch of the imagination, an exhaustive exposure of the effects of the American experience on our culture. It is hoped that these samples will help the reader draw the conclusion that none of us is exempt from responsibility of conditions that are and solutions that must come.

Along with the call to "integrity" and "authenticity" is the claim of Scripture: "God was in Christ, reconciling the world unto himself... and entrusted to us the message of reconciliation." Again, "For He (Christ) is our peace, who has made us both one and has broken down the dividing wall of hostility." Against this background, we Baptists can contribute immeasurably to the Christian ideal of Brotherhood. Our Black brethren are saying, "Let's make race relations a month by month, week by week, day by day emphasis." Why not?

About those foreign missions ads:



Recently we ran a series of ads about foreign missions personnel needs. Emphasis was placed on calls for evangelists, student workers, physicians, agriculturalists. We could also add social workers, teachers, and nurses — all are critical needs.

Phrases and words such as "divine call", "willingness", and "qualified" were used because these are prerequisites for overseas missionary service.

Why the ads? Southern Baptists need to know that their overseas missionaries have requested 800 additional personnel, that the need for worldwide Christian witness is critical and the opportunities are great.

Would you like to know more?

I want to know more about overseas missionary personnel needs. Please send the "Needs Packet."

Name _____

Address _____

Check One: Pastor Church Staff Member

Student Seminary High School College

Other (Specify)

Comment:

Send to

Needs Packet, Foreign Mission Board, SBC,
P.O. Box 6597, Richmond, Virginia 23230

Board Adds To Nicaraguan Relief; Cauthen Reports 1972 Net Loss

A major action of the Southern Baptist Foreign Mission Board in its January meeting was the appropriation of \$10,000 for relief of Nicaraguan Baptists who suffered losses from the recent earthquake.

Board members also heard reports on the agency's overseas personnel situation in light of last year's net loss in number of missionaries. Another report reviewed Southern Baptist actions so far in response to the Nicaraguan earthquake.

In his report, executive secretary Baker J. Cauthen said: "While we rejoice in the appointment of 171 missionaries in 1972, we are grieved because of missionary losses through the year, leaving our total number of missionaries at a lower point than when the year began."

For more than three decades the board has recorded annual net gains. At the end of 1972 the missionary force numbered 2,507, which is 19 fewer than one year earlier.

Pointing out that the board now has before it requests for 800 new missionaries from the mission organizations overseas, Cauthen declared that Southern Baptists should "aim to go well beyond a staff of 3,000 missionaries by the close of the 1970's," and that the board should anticipate the appointment of more than 200 in 1973.

"We must do everything possible to lay the call of missions upon the hearts of people in seminaries, colleges, churches, youth gatherings, and particularly young pastors, and other workers whose appointment for missionary service could be accomplished at an early time," said Cauthen.

The \$10,000 relief appropriation for Nicaraguan Baptists included official

board action on \$5,000 previously authorized by Cauthen.

A. Clark Scanlon, the board's field representative for Middle America, went to Managua to consult with Baptist leaders and coordinate Southern Baptist relief efforts.

The Nicaraguan embassy in Guatemala provided necessary documents for Scanlon to take a shipment of food and medical supplies to Nicaragua, reported Charles W. Bryan, board secretary for Middle America and the Caribbean.

Ruben Diaz, president of the Baptist Convention of Guatemala, accompanied Scanlon in the first supply convoy from Guatemala City to Managua.

Besides food, blood plasma and medicines purchased and prepared for shipment in Guatemala City, Southern Baptists provided through the board a utility truck which was shipped by plane from San Antonio, Texas.

The vehicle will be used by the Baptist hospital in Managua as an ambulance and supply carrier. The hospital was destroyed in the quake, but quick evacuation of patients and staff members prevented any loss of life.

The utility truck was purchased for the board by Jimmy R. Allen, pastor of First Baptist Church, San Antonio, and was shipped to Hugh Smith, an American Baptist missionary in Managua.

The SBC has no missionaries in Nicaragua, El Salvador or British Honduras, but it is represented in the other Central American nations.

Bryan said that funds received from individuals and churches designated for relief in Nicaragua will be used to assist Baptists there and, through them, others in need. (BP)

Film Festival Honors Baptist Shows

The International Film and Television Festival in New York presented two medals — one gold, one silver — to the Southern Baptist Radio and Television Commission.

The gold medal went to the commission for "The Changing Image" in the festival's religious category. The commission's program, "Home," won the silver medal in the category of wild life and ecology.

Both films were originally shown on the American Broadcasting Co. "Directions" program and released through the commission's "The Human Dimension" series.

"The Changing Image" is a study of the image of Christ as depicted by artists in medieval times, the Middle Ages, the Byzantine period, the Renaissance and the present.

"Home," which won the first place ribbon in the American Film Festival, contrasts pollution with the 19th century Indian chief's poetic description of nature.

Six other films and television programs produced by the Radio-TV Commission in Fort Worth have won previous awards from the International Film Festival, the first and oldest such awards competition held in New York. (BP)

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Annuity Board Raises Benefits Six Percent

The Southern Baptist Convention Annuity Board has permanently increased 8,378 annuitant benefit payments by six percent, board president Darold H. Morgan reported.

This increase became effective with January, 1973, payments.

It means a combined net increase annually of nearly \$400,000, Morgan said.

The six percent increase became possible "because of a new accepted accounting procedure for recording the valuation of the assets of the board," according to Morgan.

"This action reflects once again the concern of all the Annuity Board that we provide our annuitants now with every possible dollar in benefits, being aware of the continuing pressure of inflation," the board president said.

He told annuitants the increase will not affect payment of a "13th check" near year's end. The "13th check" will be paid next December if income from investments of retirement funds is sufficient.

The increase applied generally to basic pension income. It does not include education benefits, special supplemental benefits and relief grants, Morgan said. (BP)



DISCUSS SEMINARY PLANS — At a recent meeting on the Southern Seminary campus, Jerrell G. White of Murray, center, discussed alumni activities with seminary president Duke K. McCall, left, and national alumni president John H. McClanahan of Arkansas, right. White, who is pastor of Memorial Baptist Church in Murray, is the 1973 president of the 1538 Southern Seminary alumni in Kentucky.