



How will they
go to college
without your help?

See Scholarship Story Page 11

General Assoc. Sets Pastor's Confab

The 29th annual Pastors' Conference of the General Association of Baptist in Kentucky will be held February 20-22. West Chestnut Street Baptist Church in Louisville will host this annual meeting.

Special guest speaker for the three day program will be Charles Adams, pastor of the Hartford Avenue Baptist Church in Detroit, Michigan.

Adams, an honor graduate of the University of Michigan and Harvard Divinity School, will speak four times during the three day event. Under the general theme "The Ministry, Its Responsibilities and Benefits," the Detroit pastor will examine the role of the minister as prophet, pastor, priest and evangelist.

Other state pastors will expound on such topics as "Love," "Joy," "Peace," and "Everlasting Life."

Adams, a former Rockefeller Fellow at Harvard University and Danforth Seminary Intern, has served the Detroit church for four years. Prior to

that time he was pastor of the Concord Baptist Church in Boston, Massachusetts, for seven years.

He has taught at Andover-Newton Theological Seminary and served as lecturer and preacher for Boston University school of theology and Pennsylvania State University. He is also the founder and past president of Concord Baptist Homes, a non-profit corporation for the construction or rehabilitation of low and moderate income housing, and served as president of Massachusetts Committee of Black Churchmen.

Presently he is editor of "The Baptist Progress," the official organ of the Progressive National Baptist Convention, chairman of the board of trustees for Shaw College in Detroit, and a board member for Homes for Black Children, Inc., and Greater Detroit Opportunities Industrialization Centers.

Adams is scheduled to speak in the morning and evening session on Wednesday and Thursday. All persons are invited.

G'town Accepts Alumni Award Nominations

Nominations for the 1973 Georgetown College Alumni Achievement Awards are being accepted, according to Dan Stone, coordinator of alumni affairs.

All nominations must be postmarked by March 1, 1973, to be considered.

The final decision will be made by members of the Alumni Achievement Awards Committee, who are: Bob Cohen, chairman, Lexington; Mrs. Bob Davis, Georgetown; Austin Roberts, Danville; Richard Newell, Louisville, and Ron Pinchback, Lexington.

The nominee must be an alumnus, defined as any former student of one semester's residency or more, or any honorary degree recipient.

Anyone caring to make a nomination should write Stone and request an Alumni Achievement Award form.

Church Chuckles by GARTWRIGHT



"And on the seventh day... He rested!"

DEVOTIONAL



Wayman W. Hayes
Pastor, First Baptist
Church, Liberty

Life's Ups And Downs

Philippians 4:13

Various people try various ways to get up when life gets them down. Some try drugs or alcohol, only to discover that they have added new troubles to old ones. There is no use trying to run away from trouble when it is on the inside of life. Escapism is not the answer, nor can release be found in pessimism, self-pity or bitterness.

Where, then, is help? What does a Christian do when life gets him down? The Apostle Paul shows us the way. Few people who ever lived had more to endure than Paul. He had some kind of physical ailment, he called it a "thorn in the flesh." He had poor eyesight, and, as he records it, his opponents despised him, his enemies hated him and some of his closest friends deserted him. He was beaten, stoned, driven out of cities, thrown into prison. Yet in all of this he did not give in to trouble.

How could he do it? He overcame because of his personal experience with God, because of the unforgettable experience on the Damascus road. He did it because of his unshakable faith in a risen and living Christ whose sustaining presence never left him. So he said to the Corinthians, "we never lose heart." The outward man does indeed suffer every day, but the inward man receives fresh strength. Paul says to the Romans: "I can do all things through Christ who strengthens me."

The main principle which Paul demonstrates is that, when life gets you down, faith can get you back on your feet again. There is no assurance that trouble will not enter the life of any person. In fact, there is every assurance that it will. Therefore, each of us needs resources over the long days. These are derived through regular habits of worship, of prayer, of communion with God. When this is done, we have the equipment to handle trouble constructively and not destructively. Then through faith we, with Paul, are able and ready to say, "I can do all things through Christ who strengthens me."

College Students And Christian Faith

By Lindsey Apple
Professor, Georgetown College

Many Christian parents are concerned and dismayed when their sons or daughters return from college, particularly church related colleges, skeptical of the religious teachings of their youth. It is hoped that the following comments and observations will help parents understand, at least partially, the process college students go through to search out the meaning of religious commitment.

The quest for faith under any circumstances can be difficult but there are numerous obstacles for the college student. The college student, for example, is in a period of transition. The non-college student leaves the financial and spiritual protection of home to marry or accept a job. He has immediate and recognizable responsibilities. He establishes roots in society which make his affirmation of faith less traumatic.

The college student, on the other hand, enters an additional period of training. He lives in one place nine months of the year but his home address is still that of his parents. He attends a church which labels him a student member, that is, part-time and low or no contribution. The bills are paid, usually at least, by dad. The student does not have the responsibilities of home and family. He is looking ahead to a job after graduation. Great things are expected of him — in the future.

In short, he is caught in a four year period of limbo. He has no desire to establish roots. His sole purpose is to get out with a diploma.

At the same time, the student is subject to an expanding awareness of things around him. He is confronted personally with the bomb, war, senseless killings between Catholics and Protestants, Jews and Arabs, racial injustice, and political maneuvering of questionable morality. It is, after all, a very complex and apparently hostile world to all of us but particularly to the young man or woman trying to find his own particular niche.

Complicating the matter further is the very nature of the university learning experience. It encourages doubt and some confusion. The first task of a college instructor is to encourage a critical approach. Just because a man writes a textbook does not mean that what he says is gospel truth. Textbook writers are men and thus susceptible to societal pressures, prejudices and error. To find truth the student must accept nothing until adequate proof is given. Unfortunately, a critical approach is very similar to skepticism. Academic criticism inevitably leads to questioning of society, government and the religious teachings of the student's youth.

The student is also confronted with new information of a bewildering na-

ture. My colleagues who teach American history tell me that some students actually become belligerent when they learn that George Washington did not cut down the cherry tree, that he had wooden teeth and that he used profanity with the expertise of a sailor.

The belligerency grows when that new knowledge concerns his religion. The student is confronted almost immediately in his classes with the thorny question of evolution, the existence of a flood story — the *Gilgamesh Epic*, which is older than the Biblical saga of Noah — and the Arian heresy which accused Christians of worshipping three gods not one. To the mature Christian these and a host of others are not problems at all. But to the first year university student they can shake his religious commitment to its foundations.

It can be so devastating that the student rejects Christianity outright. It is usually a temporary rejection but in the meantime he rips at the threads of the Christian story, tearing away those areas which to his mind do not conform to reason.

It is at about this time, late September or early October, that the student comes home with his newly acquired knowledge and skepticism and promptly throws mom and dad into a state of cardiac arrest. The young man or woman who as a boy or girl earned perfect attendance medals in Sunday School, who had been in Royal Ambassadors or Girls Auxiliary is a changed individual. To the parent it seems that all their training has been hastily and spuriously cast aside.

Don't let appearances mislead you. He or she is as frustrated as the parent. He or she is searching desperately for something to cling to. He or she is experiencing in his or her own mind some degree of panic as the secure faith of childhood is torn away with no assurances at the time of anything with which to replace it. The pursuit of faith is a long, intensely personal, and frustrating trek.

The campus can, however, provide aids for the student in search of faith.

First, time — time is needed to place these new ideas in perspective, time to analyze and to reject or incorporate the ideas into a philosophy of life.

Secondly, good old fashioned bull sessions. College dorms and frat houses are quite conducive to no-holds-barred discussions. As you might expect, religion and politics are the main topics. The questioning student can learn from such sessions that he is not alone. There are others who are questioning too. That discovery, as obvious as it may seem, can relieve a multitude of guilt feelings which usually accompany religious doubt. He can also share his ideas and explanations and use others off which to bounce his latest thoughts.

(Continued on page 14)

WESTERN RECORDER

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Preachers And The Tour Business

Travel agencies, which once enjoyed a profitable business in Holy Land travel business, have seen much of their business taken away and are not taking it without a fight. Pastors, denominational workers and other religious workers are arranging more and more of the ever increasing Holy Land travel and travel agencies are trying to blow the whistle on them.

An example was three copyrighted articles recently in the Louisville Times describing the role of ministers in tours to Bible lands. Without reliable documentation and with unsubstantiated reports and rumors the writer put all preachers in general and some in particular in a very bad light. They were accused of using their ministerial status to solicit business and of employing unethical methods to make huge personal profits.

No doubt a few tour conducting preachers do capitalize on their influence with church people in soliciting business and their greed leads them to practices which are questionable if not actually unethical and immoral. On the other hand the vast majority of preachers who plan and lead tours work enough to earn a free trip which is all they get unless they solicit large parties.

Practically all pastors and denominational workers are contacted periodically by tour companies with offers of free travel and other benefits. The most recent offer came to my desk in a letter today. The offer was a free trip for me if I solicited five paying passengers and another free trip for my wife, or a person of my choice, if I secured ten paying customers. From ten up in addition to the free trips is the offer of a cash commission for each party member with the commission amounting to \$70 per paying passenger up to 16, \$85 per passenger up to 28 and \$100 for each customer up to 45. Thus I could receive two free trips and \$3,500 if I got up a party of 45. The money making possibilities of such an arrangement are unlimited. The number of free trips and the amount of commissions differ with tour companies and with the types of tours.

There is surely a fair and honorable way for preachers to serve as conductors of travel groups.

There is considerable time, effort and much responsibility involved in enlisting party members and in caring for all the details and actual work involved in world travel. As a party member of a South America trip to the Baptist World Congress led by Dr. W. C. Boone in 1960, I decided he more than earned the free trip and I was sure I didn't want to become a tour director in light of the work and responsibility involved.

The time consumed by a preacher in planning and conducting tours is a matter between him and his church or other employers. It is not the business of anyone else.

However, there are questionable practices related to preachers and the tour business. To capitalize upon their influence with church members to solicit business and to promise a spiritual experience which will leave them never the same is going too far. Most visitors to Bible lands are inspired to walk where Jesus or Paul walked but it isn't necessarily so. To earn a free trip by actual work is honorable but to go bigtime and make money on the side, especially without letting the tour members know part of the price is going to you, is questionable. Preachers in the tour business are subject to the same temptation which hounds everyone. Paul warned the young preacher, Timothy, about it. "But those who desire to be rich fall into temptation, into a snare, into many senseless and hurtful desires that plunge men into ruin and destruction." (I Timothy 6:9)

Before getting into the tour conducting business a preacher should ask himself sincerely if this is what the Lord called him to do, is he taking the time which rightfully belongs to the church or other employer and are the business methods and financial plans completely honorable and ethical.

Those contacted to become paying tour members should realize that however it is presented the tour is a commercial enterprise from the standpoint of the company and that the director is being paid for his services with at least a free trip and, if the group is a large one, with considerable cash for each paying party member.

Found By God In The Morning

There are moments when heaven and earth meet and God seems not even a breath away. These moments are the gift of God to those who will be still enough to experience His presence. They may be fleeting moments giving away quickly to the rush and demands of modern life but they give meaning to the rest of the day and provide the promised peace unavailable anywhere else.

Each must find his own time for such transforming moments. For me they come in the early morning if they come at all. On some days they are hard to come by while on others burning bushes appear on every side. One such memorable morning was in early February on a spring day apparently born out of season.

The sun rose as brightly and almost as warmly as on a May morn. The sleeping maple buds blushed pink with hope of bursting and the peeping daffodil shoots raised their heads in anticipation. Truly it was a day the Lord had made for man and nature.

Turning first to I Corinthians 13, the love of God never seemed so accessible and meaningful for all experiences of life. From Corinthians to Psalms to join the ancient adorer of God in admiration, praise and petition, the song of the Psalmist captured the very feeling of my heart, "Thou hast multiplied, O Lord my God thy wonderful deeds and thy thoughts

toward us; none can compare with thee! Were I to proclaim and tell of them, they would be more than can be numbered." (Psalm 40:5)

It was so easy to join the ancient worshiper of God, "I delight to do thy will, O my God; thy law is within my heart" (Psalm 40:8). By then the sun in all its newly born glory was streaming through the picture window bringing a warm inner glow. Outside cardinals and chicadees were in the midst of their own morning worship and for their music seemed to have been written the words, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (Isaiah 6:3). Even the trees joined the praise with their naked branches shivering with joy and ecstasy.

In such an experience moments are eternity and eternity but moments. Not only the Lord is in His heaven and all is right with the world, but the Lord is also in the earth and all will be right with it.

No one can know what a day may bring in temptation, trouble and trial. In our strength there is no hope for victory and peace but with the Holy Spirit as our companion we are confident we can be more than conquerors in any eventuality. This is why whether it be at morning, noon, night or sometime in between, we must take time to be found by God in order to have Him all day.

Guest Editorial

Holy Land?

Vernon Wasson
Reprinted from the
Illinois Baptist

Bible land tours, thicker than fleas, are breaking out all over. It amazes me how many "friends" I have who want me to see "where Jesus walked." They send me beautiful color brochures with breathtaking pictures. They tell me how I can finance the trip, even make a small down payment and the rest in low monthly installments, how to raise the money to take my family along, how "to go now and pay later."

They say I can even go free! So many of my "friends" have become tour guides. Just a year or so ago they were simple and humble pastors. Now they are leading tours to "the Holy Land."

One advertisement out-does all others. It says, "This Pilgrimage, as each one of our Holy Land Programs, is custom made for this group, this season, and this year. No two are exactly the same as we constantly update, offering you many unusual plus advantages... All options or side trips are included without additional cost. Our groups are small enough for personal touch and large enough to demand proper services... you can travel with us conveniently and carefree."

The promoter of this big scheme (oops!, trip) declares, "I give inspirations 'on site' all over the Holy Land for your spiritual enrichment." Oh, by the way, special consideration goes to ministers, former tour members, and family or church groups.

Oh, I know there is much to be gained from seeing places I have only read about. There must be great benefit in hopefully walking where Jesus once walked, wading in the Sea of Galilee, getting a feel of Israel, looking at Jerusalem from the Mount of Olives, standing on Skull Hill to reflect on the crucifixion. But, will there be room for me, with all those guides and the pilgrims following them? Isn't

it possible that too many tramping all over the Garden of Gethsemane will require signs, "Don't sit under the olive trees" or "Stay off the grass?" Will they put up the notice, "No loitering at Jacob's Well?" Will there be a ban

on taking all those vials of water from the Jordan River, lest it go dry?

Forgive me for such silly speculating. It is out of place in talking about the Holy Land. But, how out of place are all those gimmicks to organize tours and get free trips? Is it right to call yourself a tour guide when you are a pilgrim as much as anyone? I even wonder whether it is right to refer to Israel as the "Holy Land" when the cry to visit there is a blatant commercial to get more tourists and their money.

Holy Land indeed, when an all-but-shooting war is going on between the Arabs and Israelis. One sportscaster, when excited, used to say, "Holy Cow!" But that didn't make cows holy. It seems to me that any land is "holy" where Jesus is found in his redemptive presence. And no country is "holy" where Christ has been replaced by war, murder, starvation, retaliation, political intrigue and chicanery. Relics of bygone days and manufactured trinkets of Biblical reference do not make a land holy.

I suspect much of the money used to fly to faraway places could better be used to develop some holy land spots in needy places, many of them in America.

The last time I heard a speaker begin his sermon with, "When I was in the Holy Land..." many of his listeners took on that ho-hum look.

By the way, if you take one of those tours, take a camera and lots of film. You can pay for your trip by showing slides in churches and asking for a love offering. Just to pay for your gas and incidentals in driving to their church, of course!

'Future Of The Family' Is Focus Of Christian Life March Seminar

"A Future for the Family" is the topic of the 1973 national seminar sponsored by the Christian Life Commission of the Southern Baptist Convention. The seminar will be held in Charlotte, North Carolina, at the White House Inn, March 19-21.

Harvey Cox, professor of divinity at Harvard University, Howard J. Clinebell, professor of pastoral counseling at Claremont (California) School of Theology, David R. Mace, Wake Forest University, North Carolina, and Wayne Oates, professor of psychology



Cox



Mace

of religion at Southern Baptist Theological Seminary, Louisville, Kentucky, are featured speakers for the conference.

"Christians should be deeply concerned about the plight of the American family today," Foy Valentine, executive secretary of the commission, said. "The conference is designed to help Southern Baptists respond to the problems of family life with the guidance of Biblical insights and the resources of the Christian community. While facing the present crisis in family life, the conference will explore ways to develop 'a future for the family' based on Christian truth and love," Valentine said.

Other conference leaders include Randall Lolley, pastor, First Baptist Church, Winston-Salem, North Carolina; William Lawson, pastor, Wheeler Avenue Baptist Church, Houston; and Wallace Denton, associate professor of family life, and marriage counselor, Purdue University.

Sarah Frances Anders, professor of sociology, Louisiana College, Pineville; Harry N. Hollis, Jr., director of special moral concerns, Christian Life Commission; and L. D. Johnson, chaplain of Furman University, also will participate in the conference.

Persons interested in attending the seminar should write immediately to the Christian Life Commission, 460 James Robertson Parkway, Nashville, Tennessee 37219. The registration fee is \$20. Special registration fees are \$10 for wives of registered participants and \$10 for students.

The conference is open to all Southern Baptists on a first-come basis with a limit of 350 participants, Valentine said. "We anticipate a broad cross section of participants, including pastors, lay persons, students, and denominational leaders," he said.

Ridgecrest Bus Trip Set For WMU Week

Plans are being made for a charter bus to the Woman's Missionary Union Conference at Ridgecrest Baptist Conference Center, according to state Baptist Women's director Miss Rosa Fiechter.

The conference, scheduled August 9-15, will feature workshop sessions for each WMU officer and age group worker. In addition, missionary speakers and WMU national officers will offer inspiration and information about the task of world missions.

Although details of the proposed bus trip are not finalized, Miss Fiechter did say that the bus trip cost would not exceed \$35. The bus would leave Louisville early Thursday morning on August 9 and return to Louisville late on the evening of August 15.

Tentative reservations have been made at the Ridgecrest Center for 40 persons. Those interested in the proposed trip may contact Miss Fiechter at the Kentucky Baptist Building in Middletown, 40243.

—Frank Owen

Great Interest

FRANKLIN OWEN

Executive Secretary, Kentucky Baptist Convention



I am finding great interest in the Matching Funds Scholarship program, both from students and churches.

Our Christian Education Day offering February 18 will determine how many Baptist student applicants we can respond to on a long list of names (see Bob Terry's article on page 11 for details).

I was down at Campbellsville College Thursday and attended a basketball game with President Davenport and faculty member Russ Mobley. I talked with both pastors and college personnel there. They are all hoping that this will enable us to reach more Baptist youth who want to pursue a liberal arts education in a Christian context.

I'll tell you one thing, there's still lots of life at Campbellsville College. You should have seen and heard that band and crowd at the ball game. (We've all been worried about Campbellsville since she fell into financial crisis.) I haven't seen such school spirit and support. President Davenport told me that despite some decline in enrollment "we're paying our bills this year." Edward Lee, a trustee with whom I talked, said there is new life bubbling at Campbellsville. "If we can squeeze through two more years of this pinch, you'll hear from us in the future."

I hear similar enthusiasm and read it in my mail concerning Georgetown and Cumberland, whose leaders and many friends are also deeply interested in how this February 18 offering will go and whether we can match funds in behalf of the students who have applied to attend these schools. Applications continue to come in.

One Lexington pastor whose daughter was first on the list from his church, in our necessary first come, first served policy, learned that one of his lay members had made application a little later. He knows that our limited state-level funds make it impossible for us to support more than one student from each church. (Unless we have a tremendous offering.) He volunteered a letter insisting that we place the lay member from his congregation first on the list and put his daughter on standby basis. I pray that our offering is going to be big enough February 18 so that we can liberalize our policies and help them all.

In Search Of Holy Places

With seventeen other Baptist editors, I went to the Holy Land to walk where Jesus walked. I wanted to see a stable, a carpenter's shop, a skull-shaped hill, an empty tomb. What I found were conflicting traditions and man's vain attempts to honor God with art and giant cathedrals.

At Bethlehem a Greek Orthodox church sits atop a small cave, the reported site of Jesus' birth. Part of the grotto has been cut away to make room for tourists. Tapestries and other art forms cover the place where our Lord was supposedly born and the place where the manger is said to have been located.

At Nazareth, attempts have been made to preserve some of the original setting. On top of both the traditional place of Mary's vision and the place where Mary, Joseph and the rest of the family reportedly lived, are Roman Catholic churches. However, the grottos (caves) have been somewhat preserved. A Roman Catholic altar stands inside the cave of Mary's vision but its design is very simplistic. The church atop the home site is built to allow visitors glimpses of the cave area but tourists may not go inside.

Jerusalem itself held the greatest shock for me personally.

At the Church of the Holy Sepulcher, the reported place of Jesus' crucifixion, man has outdone himself in his attempt to honor God. On the site where the cross is said to have stood, our group found more gold crowns, art objects, tapestries, etc., than most of us could count. A solid gold star is laid on the exact spot where legend says the cross stood.

From the site of the cross, we descended a few steps to a large stone where the guide explained Jesus was made ready for burial. A few steps more and we were in front of a concrete enclosure which stands in the



A 2,000 year old olive tree still grows in the Garden of Gethsemane.

middle of a marble floor. Only three or four could enter at a time and once inside we were told that this was the site where Jesus was buried and were asked for donations to keep the place in repair.

Later we ascended Mt. Zion only to discover that the current Mt. Zion is not the Biblical Mt. Zion. Here, so we are told, the Last Supper was held and King David was buried. Again, all this is based on tradition that has little historical base. In fact, all of these sites are traditional sites. In Nazareth the hill is honeycombed with caves like those we saw. The same is true of Bethlehem. And Jerusalem has so many different walls, it is currently impossible to know if the Church of the Sepulcher is inside or outside the Old City. Most of the places were chosen in the third century after Christianity became the official religion of the Roman state. There is no way of knowing if they are the exact spots they claim to be. I greatly appreciated our guide who refused to say "This is the spot." Instead, he explained the traditions and evidences for each place.

It took me awhile to realize that centuries ago those who adopted the sites and built the buildings were trying to express their devotion to God in the best way they knew how.

But not all of Israel is like this. The Garden of Gethsemane still contains olive trees more than 2,000 years old. And if the Garden tomb is not the place of our Lord's burial, it at least greatly resembles the site as it appeared in Jesus' days. The barren sight of the Judean wilderness surrounding Jerusalem cannot be interpreted by words. Riding through the Valley of Jezreel and seeing "the land of milk and honey" helps one understand the report of Joshua's spies.

While we were on the Sea of Galilee, a storm arose. Then it was easy to understand the fear of the disciples caught in such a storm centuries before. We went into Caesarea Philippi, visited Capernaum and Caesarea. We saw the traditional site of the Transfiguration, the feeding of the 5,000, the Sermon on the Mount and other New Testa-

by Bob Terry
Associate Editor

ment places. It was all a mind-awakening experience.

Later, as we flew home, I read from the four Gospels. The difference in understanding was amazing. My studies had not done for me what a visit to Israel had done. To be sure, however, my studies had made my visit more meaningful and educational.

My trip to the Holy Land was not a "spiritual" experience in the sense of "mystical" feelings. It was spiritual in the sense of new insight and understanding of the Holy Scriptures. I had been where Jesus had been. At least I had walked near where He walked. The fact that we were separated by a few feet of accumulated rubble and debris did not really matter.

And while the cathedrals and art objects did not improve the sites for me, neither could they hide the glory of what happened in that area when God took the form of man and dwelt among us.

I am grateful to the Israeli government for the invitation to make this pilgrimage and to *Western Recorder* editor C. R. Daley and the board of directors for the opportunity to do so.

Because there is so much to see, so much to do, I look forward to returning to this Holy Land.



Associate editor Terry stands by the empty tomb at Gordon's Calvary.

Is the . . .

Western Recorder

in your . . .

Church Budget?

If not, why not . . . ?

Every Family

deserves to know!

Eight Royal Ambassador Congresses Scheduled Feb. 19-23

Missionary journeymen, US-2 workers and Kentucky missionaries will highlight the eight Royal Ambassador Congresses scheduled in Kentucky February 19-23.

Under the direction of the Brotherhood department of the KBC, the Congresses will feature a brief drama, information on RA Camps, presentations on foreign, home and state missions, group singing and a hot dog supper.

State director Forrest Sawyer and associate Calvin Fields will each lead four Congresses. Sawyer, along with three other men will tour eastern Kentucky conducting congresses at Olive Hill, Kentaboo church in Florence; First church, Corbin and Grace church, Elizabethtown.

Fields will lead congresses at First, Mayfield, Earlington, Mt. Zion, Elizabethtown; and First, Danville.

Accompanying Sawyer in the eastern part of the state will be Phillip Russel, former missionary journeyman in Hong Kong; Garry Gray, BSU missionary in Oregon; and A. B. Colvin, director of the KBC direct missions department.

A North Carolinian, Russel graduated from North Carolina State University and attended Southern Seminary one year before being appointed to work for two years in Hong Kong.

Now he is enrolled at Southern Seminary and plans to return to Hong Kong as a missionary after graduation.

Gray served in Oregon during the summer of 1971. He is currently enrolled at University of Kentucky as a philosophy major. Recently he was elected Baptist Student Union president there and is also a licensed minister.

Describing the work in Kentucky will be the role of A. B. Colvin. A former pastor in Covington and Lebanon, the state mission worker served as president of the state convention prior to coming to the Executive Board staff in 1958. At that time he was responsible for missions and evangelism. Since 1965, Colvin has devoted all his efforts to the state mission program.

Traveling with Fields will be James Wilson, missionary journeyman in Okinawa, Greg Whitetree, a US-2 worker in Hawaii; and Bob Jones, director of the state's mountain mission program.

Wilson, from Alabama, is a graduate of Carson-Newman (Baptist) College in Tennessee. He served two years under the Foreign Mission Board as youth pastor of Lakeshore Baptist Church in Naha, Okinawa. Currently he is enrolled at Southern Seminary and plans to enter the pastoral ministry after graduation.

Whitetree served in Honolulu, Hawaii, for two years working in a low income housing area. Since coming to Louisville, he has accepted a part-time position as director of weekday ministries at Jefferson Street Baptist Chapel, a work co-sponsored by the Home Mission Board and Long Run Baptist Association. Whitetree is also enrolled at Southern Seminary.

Bob Jones has directed the mountain mission program since 1968. Prior to that time he was association missionary in Pike Association. He has also pastored churches in Kentucky and West Virginia. During the congresses, Jones will describe the work conducted by the KBC in the eastern sections of the commonwealth.

Royal Ambassador Congresses are for all school age boys, grades 1-12. No reservations are needed but the hot dog supper will cost 35¢ per person.

Each event begins at 4:45 p.m. and closes at 8:28 that evening, local time.



STUDENTS HONORED — Seventeen senior students at Campbellsville College have been selected to appear in the 1973 edition of *Who's Who Among Students in American Colleges and Universities*. Pictured from left to right are (first row) Harold Ray England, Campbellsville; Philip Ray James, Valley Station. Second row: Deborah Renee Decker, Marion; Barbara Weale Brennan, Canada; Judith Rodgers, Campbellsville; Diana Childress Derringer, Dunnville; Linda Bruner Domerese, Hawesville. Third row: Pamela Jean Royalty, Springfield; Shirley D. Morrison, Columbia; Suellen Raley, Hawesville; Virginia Lou Smith Wren, Liberty; and Sylvia Morris, Hodgenville. Not available for the picture were Eula Rodrigues Kaschel, Brazil; Nina Meador, Brandenburg; Martha Meyer, Cox's Creek; and Helen Poynter Glasscock, Bradfordsville.

Christian Communications Workshop Set

A workshop in Christian communication is planned for March 29-31 on the Southern Seminary campus to help professional church workers sharpen their communication skills.

Workshop leaders include Sue Nichols Spencer, communication specialist with The Presbyterian Church, U.S.; Bill Hale, associate director of the Georgia Center for Continuing Education; Walker L. Knight, secretary of the department of editorial service, Home Mission Board; and Jim Newton, assistant director of Baptist Press.

Mrs. Spencer, author of *Words On Target*, will discuss how to make writing style more appealing — improving letters, church bulletin columns, and articles for the denominational press. Hale, a prime mover behind Georgia's educational television network, will help conference participants put vitality into their audio-visual programs.

Newton will give professional advice on getting more news coverage for the local church in the secular press, and Knight, editor of *Home Missions* maga-

zine, brings the keynote address on the workshop theme, "Christian Communication: Catching Up with the Twentieth Century."

Seminary personnel on the program are Wesley Pattillo, vice president for development and specialist in the field of public relations; and Badgett Dillard, vice president for business affairs, who will explore the causes and cures of break-downs in interpersonal communication.

A limited number of reservations are available on a first-come, first-served basis for the conference, which begins Thursday afternoon and concludes Saturday at noon. The registration fee will be \$35 (\$10 pre-registration and \$25 upon arrival). Housing on campus is available at a reasonable cost (\$7.50 per night for single room; \$13 for double room; or \$4 for dormitory room).

For further information or reservations, contact Lucien E. Coleman, Jr., workshop director, in care of the seminary address: 2825 Lexington Road, Louisville, Kentucky 40206.

Now That Race Relations Sunday Is Passed...

"You are the world's light—a city on a hill, glowing in the night for all to see. Don't hide your light! Let it shine for all; let your good deeds glow for all to see, so that they will praise your heavenly Father" (Matthew 5:16, *The Living Bible*).

"For though once your heart was full of darkness, now it is full of light from the Lord, and your behavior should show it" (Ephesians 5:8, *The Living Bible*).

Being "light" in the darkness of racial prejudice, discrimination, and fear is a tough assignment. Of course, it has never been easy to face the "darkness" of sin anywhere, but it seems particularly difficult at times to be "light" in the midst of racial problems.

FLOYD A. CRAIG
Director of
Public Relations,
SBC Christian
Life Commission

Since 1966, when Race Relations Sunday was officially placed on the denominational calendar, many Southern Baptists have attempted to be "light" through the observance of Race Relations Sunday. Therefore, it is appropriate that the theme for 1973 was "You are the Light."

During the intervening years, Race Relations Sunday has been de-emphasized by some churches, not because of hostility or unwillingness, but because one Sunday wasn't enough for them.

And they are right! One Sunday isn't enough. Improving race relations is a day-by-day, month-by-month proposition and should not be relegated to a single day out of the year.

It is true that the second Sunday in February—designated as Race Relations Sunday on the calendar—serves as a reminder to churches and even offers to some an excuse to "do something." But for anyone who has thought seriously about the observance, one would probably agree that for a long-term improvement in race relations, a continuing emphasis must be made.

Now that Race Relations Sunday is passed, perhaps it is time to plan a continuing ministry; i.e., stage youth dramas, provide recreational areas, sponsor sewing classes, offer opportunities for developing other skills, hold Medicare orientation, set up care centers, establish a listening post, help solve problems with landlords, provide prenatal and child-care classes, improve housing conditions, welcome all new families into the community, develop a "crisis" ministry, cultivate personal friendships, help with legal problems, teach budgeting, enter into a companion church relationship, exchange church families, discover joint mission opportunities, share in evangelistic outreach, study black history, encourage drop-outs, tutor students, sponsor college career days, establish a center for community services, organize sports, or provide camping opportunities.

The emphasis, which is sponsored by the Southern Baptist Christian Life Commission, seeks during 1973 to help each of us understand that God has called us to be "light" in darkness.

This simply means—when applied to race relations emphasis—that we would demonstrate by our behavior that, as Christians, we believe in open churches, open schools, open neighborhoods, and open hearts.

The 1973 race relations emphasis could well be the time when Southern Baptists become the "world's light . . . glowing for all to see."



Sawyer



Russel



Gray



Colvin



Fields



Wilson



Whitetree



Jones

Remember!
VBS CLINICS
Feb. 27—Hopkinsville
March 1—Lexington



THE LIVING BIBLE

Dear Editor:

The purpose of this letter is not to debate the merits of *The Living Bible* vs The King James or any other time-honored version but simply to share my personal views concerning *The Living Bible* and its author, Kenneth Taylor.

I respect and appreciated your editorial, "Bible Paraphrases Have Their Limitations" (December 23, 1972), as it did make me more aware that, as stated on its binding, "*The Living Bible* is a paraphrase." However, there were some parts of the editorial which disturbed me. In case other readers of that editorial had mixed feelings about the authenticity and worthwhileness of the text in question, let me refer them to another article well worth reading. In the November, 1972, issue of *Guidposts*, Kenneth Taylor reveals the circumstances leading to his writing the paraphrased Bible. He does not label his work a "divine revelation," but he does say that "the thought was put there by God." The seven years spent writing, submitting to Greek scholars for revision and rewriting the Living Letters is quite unequal to the task of writing the Septuagint, but for a twentieth century man with a wife, ten children, and full-time employment, his labor also could justifiably be termed "long, arduous and pains-taking," in my thinking.

Recognizing its limitations, I am still convinced that *The Living Bible* is speaking God's message to me today in words I can readily understand. That's worth many times the \$9.95 I paid the "profit-making publishers" for it. And, I know that the same Holy Spirit who gives meaning to the King James Version is also available to lead us readers of *The Living Bible* into all truth.

Paducah, Ky. Mrs. Jayne Crisp

OBJECTS TO 'WR' COVERAGE

Dear Editor:

The ordination of women as deacons was discussed at our last meeting of the Muhlenberg County Baptist Association executive board. The discussion was prompted by the recent ordination of women by the Crescent Hill Baptist Church in Louisville.

The autonomous nature of the Crescent Hill Baptist Church nor the Biblical authorization for the practice was not the point of our discussion. We recognize the freedom of that church to do as it pleases. However, we have gone on record objecting to the amount of editorial space given by the *Western Recorder* in publicizing the action of the Crescent Hill Baptist Church. We feel that the space could have been more wisely used in the promotion of one of our Convention causes such as evangelism.

Greenville, Ky. Ernest Bean, Jr.

INSULTED BY ARTICLE

Dear Editor:

I would like to comment on the article by Andrew M. Hall, "The Pulpit Committee Cycle," in your February 3 issue.

I am sure Mr. Hall is honest in his little remarks about pulpit committees. But, being a layman and serving on two different pulpit committees and one committee to secure our minister of music, I am insulted at some of his remarks. I have never been as close to the Lord as the times we met to pray and seek God's will and leadership in whom to approve as our pastor, and what to say when contact was made.

Never did age or size of family or whether his wife was cute ever enter into our prayers. I still believe plain little laymen can still find the Holy Spirit to lead them in finding the right man for His church. I also think the Holy Spirit leads pastors to listen to committees when they call. I thank God that we Baptists have a newspaper such as *Western Recorder*, but I think there is too much advertizing and lately it seems every issue has an article about some dissatisfied preacher putting down or just plain griping about the church not supporting his policy or not paying him enough money. When God calls a man into His work, He only promises eternal life.

I wish everyone could be a member of my church and see what a real man of God is like. My church is Hall Street Baptist and our pastor is W. O. Spencer, one of the greatest examples of a Christian I have ever known.

Owensboro, Ky. David A. Fuqua

HMB SAYS 'THANK YOU'

Dear Editor:

To you and all the good Baptists in Kentucky, let me say, "thank you!" We at the Home Mission Board are so dependent upon your spiritual and financial support.

We rejoice to note that your gifts through the Cooperative Program to the Home Mission Board for the nine-month period, January 1 through September 30, totaled \$189,477.22 in 1972. This money continues to provide the firm foundation for our ongoing mission work.

Everyone is excited about our record Annie Armstrong Easter Offering last year. It was a 13.3 percent increase, and your state provided \$236,472.54 of the total \$6,059,703.

While recognizing these monetary blessings, we still believe that our soundest support comes in spiritual gifts. Please continue to urge your people to pray for their Home Mission Board.

We have a common tie with each state convention...for we are joined in a common task in a common territory. May God continue to bless you, your staff, and your churches as together we are "crossing barriers with the Gospel."

Atlanta, Ga. Arthur B. Rutledge

SUPPORTS CAMPBELLSVILLE

Dear Editor:

I am so thankful for people like George Gaddie, who will take a stand (*Western Recorder*, February 3, 1973) and support Christian education and, more specifically, Campbellsville College.

President Randy Davenport, members of the faculty and students are not only interested in you educationally but they try to help you spiritually as well. It is for this reason that I have chosen Campbellsville College as my college choice for the fall of 1973.

It is my prayer that on Christian Education Day, February 18, a huge offering will be given toward the Kentucky Baptist Scholarship Fund which will enable Kentucky Baptist freshmen to attend our state Baptist colleges.

My feeling has been in the past that Campbellsville College has been neglected publicly and financially. I hope that this will not be so in the future.

I would urge everyone to visit our Baptist colleges and generously support the special offering on February 18, 1973.

Owensboro, Kentucky Paula Settle

The Matching Funds Scholarship: How It Works

By Bob Terry
Associate Editor

Many people find a lot to complain about but little means to change the disgruntling situation. Kentucky Baptists now have a way of halting one of the usual complaints, the high cost of a college education. The way is called the "Kentucky Baptist Convention Matching Funds Scholarship."

Simply stated, it is a way in which the local church, the Kentucky Baptist colleges and the Kentucky Baptist Convention cooperate to provide up to \$600 per year toward the college education of a student who is a member of a Kentucky Baptist church.

But even the simplest of ideas sometimes gets confusing in the necessary administrative details. Thus, as the February 18 offering day approaches, these explanations are offered so all might better understand the program.

The program hinges on participation of the local Baptist church. No student is entitled to funds unless the local church has pledged its share (\$100 per semester) toward that student's college tuition. An alternative built into the program is for churches that cannot afford \$100 per semester. These churches can give \$50 per semester and receive a like amount from the college and state convention. When the money has been pledged, the church notifies the executive secretary's office of the action. These notices are filed on a "first-come" basis for future reference.

The student is responsible for enrolling at the Baptist college of his choice.

When the actual enrolment is accomplished, and the \$100 from the local church is paid, the student will be credited with \$100 from the college. The college will then notify the convention offices of the student's registration and another \$100 will be credited toward the student's tuition cost. This \$100 comes from the Kentucky Baptist Convention.

Taking this for both semesters, a student may receive as much as \$600 toward his tuition cost from his local church, the Baptist college and the state convention.

However, there are catches. First, there is a shortage of funds. The KBC budget allotted only \$6,300 for scholarships. This amount does represent all of the increase given Christian education in the 1972-73 budget. An additional \$600 has been given by interested individuals. The total amount available at the time of this writing stood at \$6,900.

Translated into the number of students this amount will help, one sees that only 34 students can receive the full \$200 from the convention.

Applications already on file far outnumber the amount of money available. Whether the other students are helped will depend solely on the result

of the February 18 offering.

The Executive Board agreed that funds from this year's offering will go to help students entering Baptist schools in the fall of 1973. A generous offering means more students will be helped. A small offering will mean few scholarships for Baptist students desiring to attend Baptist schools.

A second "catch" is that only one student per church is eligible for scholarship aid until all other applicants have been helped. This rule was dictated by the small amount of funds available.

"Without such a rule it might be possible for one or two churches to get all of the scholarships and that would not be fair," said executive secretary Frank Owen.

Catch number three: These scholarships are only for students who will enter a Baptist college for the first time in the fall of 1973. That means that students currently enrolled or who have been previously enrolled in a Baptist school are not eligible for scholarship aid.

Specifically, entering freshmen or those students transferring from non-Baptist colleges may receive scholarships.

Catch number four: This scholarship is for one year. There is no promise of financial assistance beyond the year for which the scholarship is given.

"We tried to make the scholarship program run for the full four years of a student's college education but the cost was simply prohibitive," Owen pointed out.

"What we are trying to do is make it possible for the students to attend a Baptist college for at least one year. After they have been on the campus,

met the professors, sensed the atmosphere of the school, they can determine for themselves if it is worth the struggle for them to attend a Baptist school," he added.

Catch number 5: The closing date for scholarship aid has already passed. As adopted by the Executive Board, the closing date for scholarship aid was February 1. Yet, applications continue to arrive daily on the desk of the executive secretary. Owen said he was continuing to file the applications but notifying the persons involved that the deadline had already passed.

However, Owen predicted that if the offering response is good, the deadline would be lifted and more students could receive help.

Catch number six: the whole program depends on participation from the churches. "I'm getting an increasing number of letters from churches reporting that money has been put in their budgets for scholarship aid and that an offering for the state convention's part will be taken Sunday, February 18. That day is Baptist seminaries, colleges and schools day on the SBC calendar," Owen said.

"If people have an interest in helping Kentucky Baptist students attend Kentucky Baptist colleges, I believe they will support this new offering," he added.

Reflecting on the situation, Owen added that these "catches" are all temporary. "We had to adopt these procedures for this year because of financial reasons. What the ground rules will be next year remains to be seen. If the offering is a success, we might even have funds to help a student all four years but we simply don't know at this point.

"We are trusting the Lord and the Baptists of Kentucky with the future of the program," he concluded.

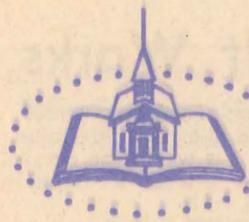
NEWSGRAM

Cooperative Program Receipts

JANUARY, 1973 — \$489,655.46

To date this year	\$1,742,953.77	(\$166,901.31 or 10.6% in-
Goal to date for this year	\$1,791,666.65	crease compared to this
To date this time last year	\$1,576,052.46	time last year)

NEEDED EACH MONTH TO REACH GOAL	\$358,333.33
UNDER GOAL TO DATE	\$ 48,712.88



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for February 25, 1973)



LIFE AND WORK SERIES

A Christian View Of Marriage

With some degree of regularity Paul and the Christians in Corinth corresponded about various matters. Without any hesitation they consulted the Apostle about different problems and he readily gave them sound advice with reference to their solution. Some of their letters contained specific questions about important and relevant matters. One of the subjects over which the Corinthians were having some difficulties, and respecting which they were seeking instruction, was marriage. On this subject there was a diversity of opinion among them.

I Corinthians 7:1-4

This passage was written by Paul in response to a question about the advisability of marriage. Undoubtedly their question was prompted by the circumstances which were prevailing in Corinth, a wide-open city, and the fact that Paul had introduced them to an understanding of marriage that required a moral standard that was much higher than any they had known. The masses in Corinth did not have any scruples whatever against indulgence in immorality. One thousand prostitutes plied their trade at the temple of Aphrodite. In such an environment Christians were tempted repeatedly to indulge in immorality.

Some Corinthians regarded marriage as obligatory, and others looked upon it as an evil. Some insisted that all should marry, and that failure to do so was to sin. Others insisted that none should marry. So, there was a great need for explicit instruction.

Paul did not state any rule as to whether or not the Christians in Corinth should get married. He did not assert that either state, the unmarried or the married, was more holy than the other. He taught them that the unmarried state was good and that marriage was honorable. He acknowledged that each state had some advantages over the other, and that each was best for some people. Paul made it clear that his readers and inquirers did not have to get married, but that they were certainly at liberty to do so, if they so desired. He sought to teach them that the important thing for each individual was to follow the leading of the Lord.

Marriage is the natural and normal thing for most individuals. While many need a marriage partner, there are those who do not. It is the will of God for all to abstain from immorality. Before marriage God requires all to practice continence, and after marriage all are obligated to be faithful to the one with whom he or she is married until death. The sexual relationship is divinely restricted to those who are married to each other.

When a couple marries, both husband and wife have tremendous responsibilities resting upon them. Their obligations are mutual. Each has the privilege and the duty of meeting the needs of his or her companion in marriage. Husband and wife should find a sense of fulfilment in sharing his or her inmost self with his or her partner in marriage. The obligation of both parties to the marriage covenant is mutual.

I Corinthians 7:10-16

Some of the Corinthian Christians believed that because they had re-

ceived Christ as their Saviour that they should dissolve their marriage relationship with those who were unbelievers. Paul told them that such should not be done. If a separation does take place, on account of the fact that one is a child of God, the unbelieving companion must take the initiative always. If they continue in the union instead of breaking it, the unsaved partner will receive a spiritual influence which may well result in the unbeliever receiving Christ and being saved.

An unmarried Christian should never marry an unsaved person. To do so is to disobey God's Word: "Be ye not unequally yoked together with unbelievers" (II Corinthians 6:14). A child of God cannot marry a child of Satan without having trouble with his or her father-in-law. Let your marriage be in the Lord.

Whether married or unmarried, the Christian should demonstrate the love of Christ in his or her life and be a faithful witness for Him throughout life.

INTERNATIONAL SERIES

Promise Of A Better Day

When a delegation from Bethel approached Zechariah and pointedly asked him if they should continue to fast and weep as had been their custom during the years of exile, the prophet declared that their previous fasts had been without spiritual value because they had not been accompanied by repentance toward God on account of the sins which had brought about their downfall. He let them know that faithful obedience to God was much more important than fasting. He told them that they should turn to God in penitence, thanksgiving, faith and devotion.

Regard of God for His people Zechariah 8:1-3

Concerned about the spiritual welfare of His people, God selected Zechariah and used him to animate the flagging zeal of the leaders and the people,

and to encourage them to complete the important project of rebuilding the temple in Jerusalem. To the prophet God gave visions of a glorious Jewish state that would rise from the ruins of a devastated land, with a renovated and rebuilt Jerusalem as its capitol. God called Zechariah to encourage the downhearted Jews with this inspiring message of future bliss and grandeur.

Because the people had previously walked in paths of disobedience to God He had withheld His blessings from them and allowed them to suffer numerous hardships. God never condoned or approved their sins, but He continued to love them in spite of their sins. He wanted them to commit themselves fully to Him and to give Him the first place in their lives. God always appreciates the loyal devotion and grateful obedience of His faithful

children. He assures them of His presence with them and blessings upon them as they yield themselves to Him.

Regathering of God's people Zechariah 8:4-8

Zechariah informed his readers as to the kind of righteousness which is always acceptable and pleasing to God. He taught them to deal justly with all men, and to show mercy and compassion to their less fortunate brethren. They were forbidden to exploit or oppress anybody.

Those to whom Zechariah spoke and wrote knew what God wanted them to do, but they had been too stubborn to do it. They refused to listen, they ignored God's warnings, and they exhibited shameful contempt, so the wrath of God had been visited upon them. Since they had refused to heed God's message, they did not have any right to expect Him to do for them what they desired. It is ever a mark of folly to disobey God.

With God in Jerusalem the aged and feeble people would appear in and move along the streets without any fear of attack or injury and the children would play in them without harm, due to the protective power of God. Both the old and the young would enjoy happiness according to the message of Zechariah. Such a city as the one pictured by the prophet, filled with peace and joy, would be marvelous in the sight of those regathered there.

Return of prosperity to God's people Zechariah 8:11-13

To those engaged in the task of rebuilding the temple and experiencing the revival which followed, God promised both peace and prosperity. Having the living God with them and blessing them was a great encouragement to them as they pressed on in spite of numerous obstacles. His presence was an absolute guarantee of their safety from captivity. They were assured of abundant crops, good harvests, and renewed blessings. Due to the fact that they would maintain a right relationship with God, they were in a position where He could bestow upon them the wonderful blessings which He had promised to those who lived obediently before Him. They were certainly under an abiding obligation to be a blessing to others who needed to know, love, and serve the Lord also.

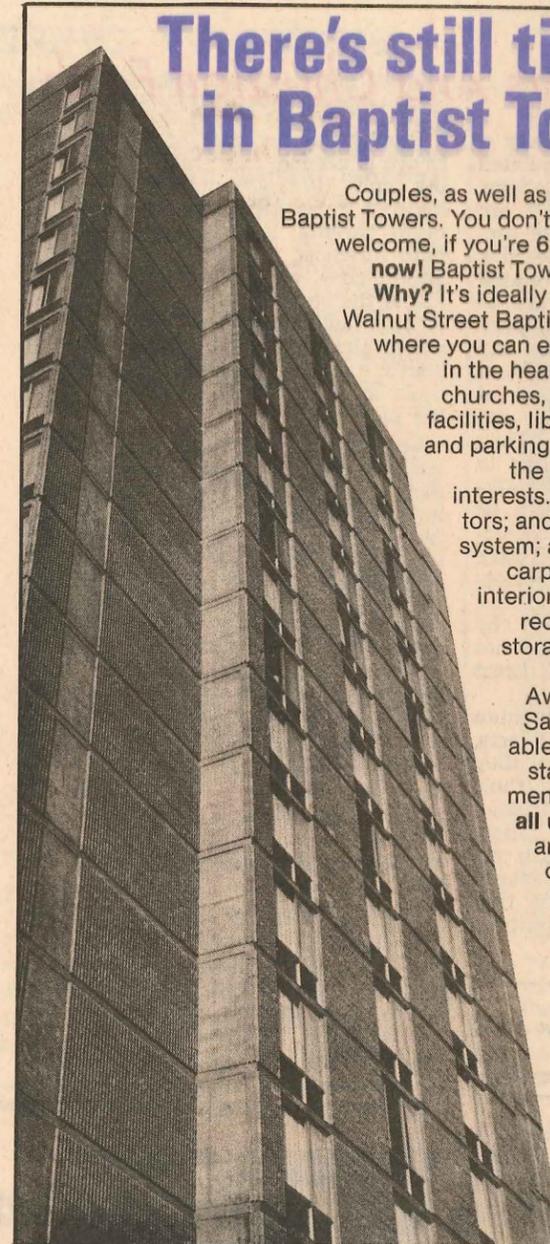
In view of God's promise of a better day, let us, as His children, live in such a manner as to honor and glorify God and to be a great blessing to our fellowmen. By so doing we shall experience the blessing of God in abundant measure. God wants us to be faithful heralds of His truth, proclaimers of His message contained in the glorious gospel of Christ, and the instruments through which He can minister to people who need His blessings.

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FEBRUARY 17, 1973

WESTERN RECORDER

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College Students And Christian Faith

Thirdly, I think it is time to say a word in favor of our church-related schools such as Georgetown College, Campbellsville or Cumberland. I am not advocating compulsory chapel services, enforced morality and the like. Instead, I think that on church-related campuses the student has access to Christian instructors who have experienced the same quest of faith, and made their commitment to Christ. I recall from my own school days at Georgetown College the patience and sympathy of several professors. They were, and many are today, willing to "listen to" the student instead of "talking at" him. A good listener can be extremely helpful. My favorite instructor used to listen to me rant and rave for hours then ask the most penetrating questions, sending me back to think through new dimensions opened by those questions. He knew I would not accept his answers but he could direct me toward my own.

Other professors taught by Christian example. They knew their subjects, they were accessible to students, they led exemplary lives. If men of their stature were secure in the Christian faith I could do worse than follow their example. At least they gave me strength to continue my own search for faith. My constant prayer is that our church-related colleges continue serving this need of students.

Finally, on the part of parents, patience is needed. The student faces trying times. He is attempting to establish his own relationships as an adult. He needs parental love, patience and, perhaps foremost, acceptance. Perhaps the parent does not understand the dilemma of the student, but parents are one of the few, and certainly the major, stable element at this time in the student's frame of reference. The student must know that whatever may occur the parents care.

Despite the difficulties and the frustration, the end of this searching for most students is usually a commitment to faith. It is all so simple — child-like faith, "Believe on me and thou shalt be saved" . . . it is all so difficult. The commitment to faith cannot come until the student has run the gambit of rational inquiry and ended virtually empty-handed. When all else fails, for purposes of self-preservation the student turns to faith. He cannot be told that this is the answer. He must struggle his own way. But when he gets on his knees and prays — "Dear God, if there is a god" — he has rounded the corner. Despite the condition attached, he has confirmed his faith and is beginning a meaningful relationship with God.

The ramifications of this affirmation may not constitute a carbon copy of the faith held by parents or friends but I believe it is real and that it is lasting. From this point, having spiritually and intellectually accepted Christianity, the student, stronger as a result of his struggle, can involve himself in the everyday work of Christ.

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Missions Conf. Features Volunteers

Two outstanding young mission volunteers, now students at The Southern Baptist Theological Seminary, will be featured speakers on the program of the seminary's 17th annual Student Missions Conference, February 23-25. Doug Van Devender returned last year from Vietnam where he served for two years as a journeyman missionary and Robin Rogers came to the seminary after service as a US-2 missionary in Long Island, New York.

Van Devender, a native of Texas and graduate of Mississippi College, was stationed in Danang, where he did general evangelism work. He was involved in such projects as youth work for the local Baptist church, teaching English to the young Vietnamese, and assisting some medical teams in the refugee camps.

Rogers, a Californian, is a graduate of Baylor University. He aided local churches in New York with social ministries, particularly working with the alcohol and drug problems. He has been actively involved in a number of special ministries in Louisville while a student at the seminary.

"Will It Matter That I Was?" is the theme for this year's conference, be-

ginning Friday evening and lasting through Sunday morning. Other participants will include William E. Pinson, Jr., professor of Christian ethics at Southwestern Baptist Seminary; James McKinley, missionary to Bangladesh; and the seminary's Male Chorale.

Registration fee is \$5, which includes travel insurance. Free campus housing will be available only to the first 700 registrants. For reservations and further information, write to 1973 Student Missions Conference, 2825 Lexington Road, Louisville, Kentucky 40206.

Missionary News

Dr. and Mrs. Robert Amis, missionaries to Nigeria, are the parents of a fourth child, Evelyn Carol, born January 5, 1973. Now on furlough, they may be addressed at 2603 Aintree Way, Louisville, Kentucky 40220. Amis was born in Corbin and lived in Barbourville and Lexington as a youth. Mrs. Amis, the former Joan Scaggs of Kentucky, was born in Stanton and reared in Taylorsville. When appointed by the FMB in 1965, they were living in Louisville where he was in private surgical practice.

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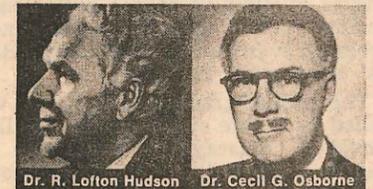
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Cancer Victim Sees Husband Graduate

As a desperately ill young woman sat watching, her husband received his master of divinity degree with honors during the first special commencement program ever held at Midwestern Baptist Theological Seminary.

The special graduation program was called by a vote of the faculty to allow David A. Murray, 25, to receive his degree early so his wife, Kathy, could be present.

Kathy has terminal cancer. Doctors are not certain how long she will live, but since she learned last October of the seriousness of her illness, David's graduation has been a major goal for the couple.

David, a native of Mobile, Alabama, had completed all his degree requirements and would have graduated in the spring. Some were afraid Kathy would not live that long.

For two years, Kathy has worked to help her husband make it through seminary, and the seminary faculty and administration felt she should see him graduate. It was the first time in the

school's 15 year history that a special graduation ceremony had been called, other than the annual commencement in May.

Around 300 students, friends, seminary faculty and staff, and members of the family witnessed the ceremony in the seminary auditorium.

Millard J. Berquist, in his last official function as acting president of the seminary, delivered the commencement address, praising the couple as "two very special people."

Berquist, who had been elected president-emeritus of the seminary last August and was continuing until newly elected president Milton Ferguson took the post, spoke of the courage and hope Kathy demonstrated in her desire to see David graduate.

"I remember so clearly what this beautiful young girl said to my wife when she was in her sick room at the hospital," Berquist recalled.

"We just have to hold onto our dreams," Berquist quoted Kathy as saying. "We can't let our dreams go."

"For two and one-half years," he continued, "she has held onto her dreams of seeing David graduate to become a military chaplain."

The couple met while both were students at Arkansas State University and married two days after their graduation there in 1970. David entered Midwestern Seminary the following fall.

Kathy had a tumor removed early last year and learned she had cancer. In October she was told the cancer had spread beyond cure.

"We don't know how long it might be," David said. "It could be weeks, or a year. But the faculty voted to hold this graduation so my wife would be sure to see it, after she worked so hard to put me through."

Kathy was awarded the "Ph.T. degree," which stands for "putting husband through" given all Midwestern seminary wives at the time of their husband's graduation.

Although her illness was a dominant note during the program, Kathy appeared poised and radiant, the picture of a proud wife as she sat beside her husband. (BP)

For information concerning

**MID-AMERICA
Bible Conference**
Memphis, Tennessee
March 26-29, 1973

Write: MID-AMERICA BIBLE CONFERENCE
Box 4270
Memphis, Tennessee 38104

G'town Announces Summer School Dates

Summer school dates at Georgetown College have been announced by Carl Fields, vice president and provost. Enrollment for the 1973 summer term is expected to be approximately 350 students.

The three-term session will be May 28 - June 20; June 25 - July 18 and July 23 - August 15. Registration will be on the first day of each term.

Fees for the summer term are \$40 for a quarter course, \$80 for half courses and \$160 for one course.

"Significant savings are possible during the summer. If a student pre-registers for more than one full course, he can take a second course for an additional \$140 and a third course for an additional \$100. But only pre-registered students will be able to take advantage of this savings. Others who register term-by-term will pay the full price," Fields said.

Graduate work at the college for summer term is \$40 per hour. During the fall and spring terms it is \$42.50 per hour.