

**Ask of me
and I will
make the nations
your heritage
and the ends
of the earth
your
possession.**

Western Recorder

MARCH 3, 1973



Family Ministry Confabs Set

Eight Kentucky churches will be hosting the Family Ministry Conferences during the week of March 11-17, 1973. Each conference will feature a presentation of new resource materials available through the Baptist Sunday School Board as well as useful materials from other sources. Included in each conference will be a discussion of the American Family of the 70's and

Registration Grows For Bible Confabs

Registrations for the 1973 Mid-America Bible Conference, scheduled for Bellevue Baptist Church, Memphis, March 26-29, reached 1,600 recently, according to Chester Russell, chairman of the steering committee.

This includes about 50 churches in associations surrounding Memphis that chose to pay one fee to register the entire church. It is the highest number of pre-registrations for any Bible conference sponsored by the Southern Baptist Sunday School Board except the Dallas Conference in 1971.

"We are anticipating a high attendance for the conference," Russell said, "and we urge everyone to continue to pray for the Mid-America Bible Conference that it will lead Christians toward a deeper commitment to Jesus."

Registration will continue until the Conference begins or registration reaches 4,000 which is the maximum number allowed due to space limitations.

Principal speakers for the conference will be Jack R. Taylor, pastor of the Castle Hills Baptist Church, San Antonio, Texas; Ray F. Robbins, professor of New Testament and Greek at New Orleans Baptist Theological Seminary, and James B. Henry, pastor of Two Rivers Baptist Church, Nashville, Tennessee.

To register, write to Box 4270, Memphis, Tennessee 38104.

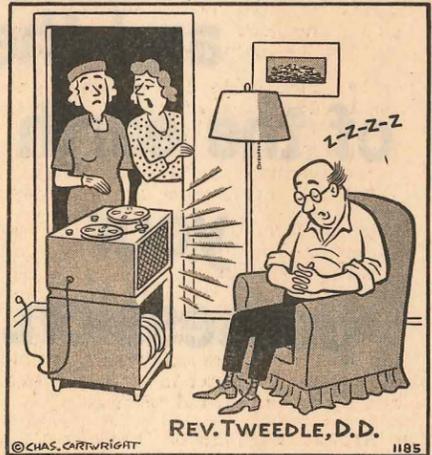
the Role of the Church in Family Life Education.

Leading the conferences will be Herman Green, a family ministries consultant with the Baptist Sunday School Board. The meetings are co-sponsored by the Kentucky church training department and the Baptist Sunday School Board.

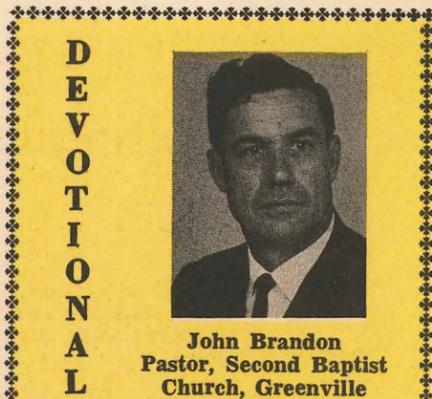
The locations and times for the conferences are as follows:

- March 12, 10:00 a.m. — Paducah, Baptist Center
- March 12, 7:00 p.m. — Hopkinsville, Edgewood Baptist Church
- March 13, 10:00 a.m. — Owensboro, Lewis Lane Baptist Church
- March 13, 7:00 p.m. — Bowling Green, Forest Park Baptist Church
- March 14, 10:00 a.m. — Louisville, Baptist Center
- March 15, 10:00 a.m. — Covington, First Baptist Church
- March 15, 7:00 p.m. — Lexington, Russell Cave Baptist Church
- March 16, 10:00 a.m. — Somerset, Buena Vista Baptist Church

Church Chuckles by CARTWRIGHT



"He wanted to see how his own sermons sounded on tape!"



"O give thanks unto the Lord; for he is good; for his mercy endureth forever" (1 Chronicles 16:34). In the first 24 verses of 2 Chronicles 20, a thrilling narrative tells us of a battle won through praise. Enemies of Judah invade the land and fear comes over the people. This brought about two things: first the people of Judah sought the Lord and then they proclaimed a fast.

A most beautiful sight followed, a family affair. Jehosaphat and all Judah gathered together in the House of the Lord and stood before the Lord in humble prayer: "We have no might against this great company . . . neither know we what to do: but our eyes are upon thee." Their eyes were upon the Lord and not upon the difficulty (verse 12).

The test was a crucial one. God made his will known to Jehosaphat. "Upon Asaph, came the Spirit of the Lord in the midst of the congregation — Thus saith the Lord, 'Don't be afraid of the large army for the battle is not Yours, but God's. You are not to go and fight, but go, and see the salvation of the Lord.'" God's Word so assured them, their fears left and they worshipped and began to praise the Lord.

They arose early the next morning and began their journey. The march was halted by King Jehosaphat who cried out, "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." The choir which had been chosen began to move out singing, "Praise the Lord, for his mercy endureth forever." The army and the people followed. There were no visible signs of salvation or victory in sight yet they marched on into the face of battle against a mighty foe, singing "Praise the Lord."

Arriving they found the valley filled with dead soldiers. The battle was the Lord's! He caused two armies to destroy another, then the two remaining armies destroyed each other. "None escaped." The Victory was the Lord's! Our enemy today is mighty, but we have an Almighty God. We, too, can have Victory through Praise!

Extinguishing The Fires Of Hostility

By Joseph B. Underwood

Lazarus Malunga, of Zambia, explained to a fellow pastor the meaning of reconciliation by reminding him of a familiar African custom.

Sometimes a disagreement between father and son becomes so acute that they resolve to declare publicly the rupture of their relationship. A fire, symbolizing their hostility, is kindled between them. Father and son pull on opposite ends of a rope. A third person either cuts the rope or burns it asunder in the fire. The relationship is openly repudiated.

Later, they may wish to forgive and be forgiven. Another public ritual is required to declare the restoration of their relationship. Again the fire is ignited. Father and son stand on opposite sides, each holding a piece of rope. While one pulls the ropes together another pours salt on the fire to extinguish its flames. Father and son are reconciled. The relationship is re-established. Hostility is replaced by love and companionship.

Fires of hostility burn fiercely today—in many areas of human relationships, as well as in civil and international warfare.

The basic antagonism is man's rebellion against God. Knowing him as God, he yet refuses to worship him; neither is he thankful (Romans 1:21). A sense of guilt fills his heart. Hostility toward God turns his life into a civil war and his world into a battlefield. Man desperately needs reconciliation with God, with himself, with his fellowmen.

In spite of man's total unworthiness, God has given himself to redeem and reconcile man — the ungodly, the sinner, the enemy (Romans 5:6-11). "God was in Christ reconciling the world unto himself" (2 Corinthians 5:18).

Joseph B. Underwood is general chairman of the World Mission of Reconciliation Through Jesus Christ, a project of the Baptist World Alliance.

God has entrusted to the reconciled both the ministry and the message of reconciliation (2 Corinthians 5:18-19). Moreover, he has commissioned us to serve as his ambassadors to appeal to all men to be reconciled to God (2 Corinthians 5:20). This we do — not simply because of the command, but because we, having experienced the love of God, are impelled to share that grace with others.

The World Mission of Reconciliation Through Jesus Christ, therefore, is not a campaign. It is a way of life — God's way of life! It must also be the believer's way of life, expressing in testimony and ministry the love of God for man's redemption.

It is essential that we be reminded of and prepared for our supreme mission as disciples of Jesus Christ. And that we be motivated! And activated!

This, then, is the double objective of the World Mission of Reconciliation as proposed by the Baptist World Congress at Tokyo in 1970. To date, 94 Baptist conventions in 83 countries have voted their involvement in this Mission.

No uniform program or method is suggested. Each Baptist convention is choosing the emphases most appropriate and effective for their circumstances. It is exciting, however, that almost without exception one major emphasis is the spiritual preparation and training of every believer to be a Spirit-led and Spirit-empowered witness.

Another emphasis in many conventions is cooperative evangelistic endeavors of extra-ordinary depth and scope. A third emphasis is on ministries of reconciliation by which efforts are made to replace hate, distrust, and prejudice with genuine Christian love and brotherhood.

Here are some suggestions for the churches:

1. Cultivate genuine Christian love in every church family, demonstrating positively the redemptive fellowship of 1 John 1 and Romans 12:9, 10.

2. Lead every believer to be filled with the Holy Spirit (Eph. 5:18, Acts 1:8).

3. Prepare every believer for dynamic and continuous personal witnessing.

4. Plan extra-ordinary evangelistic campaign in cities, associations, and state conventions.

5. Create opportunities to bridge chasms of misunderstanding, fear, suspicion, prejudice with Christ-like love. (1) Churches of various races and segments of society can worship jointly. (2) The same churches can sponsor agape meals — to talk of the grace of God (not of problems and conflicts) in personal experience. (3) Home fellowship meetings of believers of different races and classes can enable believers to know, understand and appreciate one another as each shares what Christ is doing in their lives.

6. Practice ministries of love and reconciliation to unfortunate persons in a demonstration of genuine personal caring! Train a leader for every city block: to evangelize, to sponsor home Bible study and prayer fellowship, to minister personally to a variety of needs.

7. Get acquainted in one's own block (neighborhood). Be a friend and a witness to one's neighbors.

8. Lead every believer to discover, develop and use his particular "gift" to witness, to touch others for Christ, to help heal broken relationships.

9. Increase prayer and financial support of world missions. The problems are beyond human resources. But, God is still "able to do exceeding abundantly above all we ask or think" (Ephesians 3:20).

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

Vol. 147 March 3, 1973 No. 8

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Owned and published weekly, except one issue in January and July, by the Kentucky Baptist Convention, Kentucky Baptist Building, Middletown, Kentucky 40243. Second class postage paid at Middletown, Kentucky.

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Ministerial Moonlighting Can Be A Deadly Disease

The lure of the holy land and world travel business as a lucrative sideline for ministers which was pointed out recently in this column is but one of the materialistic temptations preachers face. The pre-occupation of modern American society with financial security to the point of luxury in addition to the necessities of life is a disease to which the ministry has no immunity. A long time need for laymen has been the realization that with the entrance of a man into the ministry he is not automatically exempted from the temptations of the flesh. The fact is the devil sees to it that his temptations are often intensified.

We who are in the ministry have always known this by virtue of honestly examining our own inner being. In times like we now live in we had better give heed to what we know. Otherwise we stand to bring tragic discredit upon the ministry and to lose our own integrity and clear conscience.

Let it be understood that what is about to be said applies to pastors, staff members and denominational workers who are being provided a fair compensation for a full time ministry to the church or organization which engages their services. There can be only admiration for those who with the knowledge and approval of those whom they serve teach school, drive school buses or engage in other honorable sidelines in order to supplement an inadequate income.

The truth is it is not so often those ministers with incomes on the marginal level that tend to become consumed with the mania of materialism as those whose needs already are being cared for adequately. The temptation of the minister is the same as it is with others. The more we get the more we tend to want. What often starts out as a wise plan to supplement an inadequate income or to provide basic needs after the earning years are passed becomes a consuming fire of grasping leaving only dying embers of our earlier commitment to ministry to God and others.

When Jesus said one could not love God and mammon he was speaking to the inner circle of his disciples as well as to the multitudes. As soon as the man of God committed to the ministry begins dabbling in money making sidelines he is toying with his soul. He can become a moneyholic as easily as a man toying with liquor can become an alcoholic. If his business ventures are successful, they tend to con-

sume more and more of his time and attention. If they are unsuccessful, worry and distraction are certain. Maybe one who cannot be satisfied with the modest standard of living available for most ministers ought to get out of the ministry and make his pot full of money in other fields.

Seeking security by engaging in non church related business might be more honorable than the merchandizing of religion practiced by some ministers. A seminary professor, a Baptist Building staff member or another denominational worker who engages in lucrative revival preaching, Bible Conferences, interim pastorates and the like to the point of distracting from his effectiveness in the ministry for which he is already employed and paid is unethical and immoral. It is a sad reflection on our lack of self discipline in this respect that restrictive policies on such ministerial moonlighting have to be instituted.

This kind of talk which applies actually to a small percentage of ministers should not be heard without a word to many, many churches which are greater sinners. It's the meager provision which the churches provide for their active years and more meager, if any, provision for their retirement years that drives many pastors to sidelines to supplement his income.

It's crystal clear that pastors cannot always count on churches to be fair in providing adequate compensation, especially for retirement years. Faith and foolishness should never be confused. It's always safe for a minister to trust in God, it is not always safe to trust churches to do God's will in respect to adequate care for his physical needs. Too many faithful servants of God are suffering today because they forgot themselves while wrongly assuming those they served would remember them.

Fortunately the economic situation is far brighter today for Baptist ministers than ever before. If a minister begins early to participate in the Southern Baptist or some other retirement plan and the churches he serves contribute fairly to this retirement plan, this along with Social Security benefits should relieve most apprehension about his basic material needs in retirement years. This will not provide early retirement with more than he needs, a home in Florida and other materialistic dreams but it might prevent him from selling his soul for a mess of pottage in ministerial moonlighting.

Commendation To Channel 27 And Channel 9

Television Channel 27 in Lexington and Channel 9 in Cincinnati are to be highly commended for refusing to carry the C.B.S. Thursday night movie last week. This movie, "Who's Afraid of Virginia Woolfe," was widely heralded upon its release in 1966 for its vulgarity, profanity and sexual lewdness. C.B.S. claimed to have edited it "judiciously but minimally" but a sewer is not purified by dipping a few buckets from its putrid stream. It was an all-time low for American television.

It is not a little thing for Channel 27 and Channel 9 to refuse to show this movie. It means finding other program material to fill two and one-half hours and doubtlessly a substantial loss in income from advertisers. Their decision represents moral convictions which should be applauded by the multitudes concerned for decency and morality in television programming.

Western Recorder readers have been urged to communicate their objections to such programming to local C.B.S. outlets and to C.B.S. network officials in New York. Now it is only proper to express appreciation and admiration to Channel 27 in Lexington and Channel 9 in Cincinnati. It surely will strengthen and encourage station officials to turn down other such movies for showing. The addresses are: Al Taylor, program director, WKYT-TV, 1087 New Circle Road, N.E., Lexington, Kentucky 40505, and Dave Bieber, program director, WCPO, TV, Fifth and Central, Cincinnati, Ohio 45202.

Note needs to be taken that Channel 11 in Louisville chose to show this movie. This strong and influential station which shows the Walnut Street Baptist Sunday morning worship service every week appears to have no moral conscience on what it airs on Thursday night. What is unfit for viewers of Channel 27 and Channel 9 cannot be fit for viewers of Channel 11. The station officials should be deluged with calls and letters of protest. The address is: Dick Sweeney, program director, WHAS-TV, 520 W. Chestnut, Louisville, Kentucky 40202.

One other important action to be taken is to register protest to the advertisers sponsoring such filth. It's out of character for companies claiming to produce good and useful products to sponsor at the same time a moral product of such degeneracy and depravity. The products and advertisers of the Virginia Woolfe filth last Thursday night included: Chrysler Corp. (Dodge), General Motors (Chevrolet and Pontiac), American Motors (Matador), United Air Lines, Motorola, Clairol Shampoo, Prell Shampoo, Alberto Balsam, Protein 21 Hair Spray, Jergen's Lotion, Arrid Deodorant, Body All Deodorant, Cling Free Laundry Softener, Fluff Fabric Laundry Softener, Crest Toothpaste, Dristan, Neo-Synephrine, Vicks Formula 44, Hostess Cakes, Tasters Choice Coffee, Kraft's Chef Surprise, Ruffles Potato Chips, French Accent, Snack Crackers, Chicken of the Sea Tuna, Pillsbury, Minute Maid Orange Juice, Chee-toes, Old Milwaukee Beer, and Playtex. Local advertisers were Convenient Food Market, Value City Furniture and Falls City Dodge.

BAPTIST FORUM



BLOOD OF INNOCENTS

Dear Editor:

The justices of the Supreme Court that voted in favor of the decision on abortion stand before God with innocent blood on their hands because they chose to ignore God's law "Thou shalt not kill." (Exodus 20:13)

They tried to rationalize away their immoral and abominable decision with the statement, "we need not resolve the difficult question of when life begins." But the question has already been resolved by God. Life begins with creation at conception. The fetus is alive, and the fetus is human because its parents are human.

We cannot and must not accept the decision of the Supreme Court as final. To do so would be to accept murder as being legal and valid, because abortion is definitely murder.

What can we do to avoid having the innocent blood on our hands too?

1. As individual Christians we can write to President Nixon, and our congressmen, demanding a new amendment to the Constitution of the United States that will prohibit abortion once and for all.
2. We can ask our churches to adopt resolutions to send to President Nixon and our congressmen.
3. We can ask our churches to observe days of prayer and mourning because of this abomination in our land.
4. We can cooperate with and actively support any groups that are working to get an amendment that will outlaw abortion.
5. We can get organized to march in the streets, if necessary, to protest this most awful wickedness in American history.

After Cain killed Abel, God said to him, "the voice of thy brother's blood crieth unto me from the ground." (Genesis 4:10) The voice of innocent babies are crying unto God from the ground in America today. God hears their cry, and so must we.

Taylorville, Ky. William R. Hagan

ABORTION FAR AFIELD

Dear Editor:

This is the first time that I have ever written, believing that we had people much smarter than I to see to our affairs. But this is just too much! When Baptist people, "leaders," say that if your conscience or your religion doesn't bother you, just go ahead and do it; this is far from what our country was founded on in the Constitution.

It has been well proven that no nation has ever been so blessed or has prospered so well as our country. Why are we not satisfied to keep it that way. Change is good! But, we do not have to leave off our basic principles to change for the good of the people.

(Continued on page 14)

Jewish Criticism Of Key '73 Answered

As criticism of Key '73 by the American Jews mounts, Southern Baptist interfaith leader M. Thomas Starkes of Atlanta issued a statement saying at no place are Jews singled out as special targets of evangelism.

"Key '73 can be a process of learning for both Christians and Jews for mutual social service for the kingdom of God. It must be experienced in an atmosphere of keen understanding," said Starkes, who heads the Home Mission Board's department of interfaith witness.

Starkes said that witnessing is an integral part of the Christian essence and Key '73, the combined evangelistic effort of more than 140 Christian denominations to "bring our continent to Christ," is a part of a continuing emphasis of Christian life.

However, "care should be taken by Christians to witness with caring love, being careful not to exploit or manipulate any person simply because he has a Jewish-sounding name," Starkes said. "Choice for or against Jesus as Messiah is an individual matter, involving the free exercise of conscience. Any attempt to limit this freedom, either by representative or recipient is to dehumanize the process of exchange."

Criticism of Key '73 by the Jews has come since the announcement of the evangelistic effort.

Rabbi Solomon Bernards, a director of the Anti-Defamation League of B'nai B'rith and one of the leaders with Starkes of the nation's first Jewish-Christian dialogue held last summer, was among the first to express doubts about Key '73.

"I affirm the right of all Christians

and other individuals and groups to proclaim their witness as vigorously and forthrightly as they are able," Bernards said. "But the apparent monolithic, triumphalist tone and approach of the Key '73 outreach disturbs me. The campaign may result in a backlash or resentment against the religious enterprise as a whole."

More recently rabbi Jacob Rothschild of Atlanta's reform Jewish Temple, said that Key '73's "efforts to make a Christian country of America defy and defeat the very essence of American democracy—the pluralistic nature of our land."

Jews have resisted conversion to any other religion for 4,000 years and conversion to Christianity for 2,000, Rothschild said in a luncheon of the Christian Council of Metropolitan Atlanta.

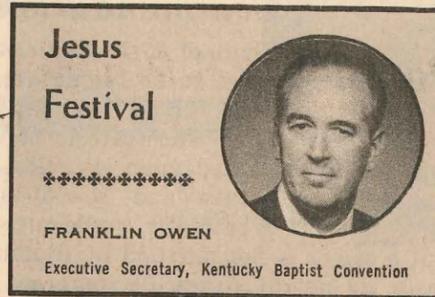
"The goal of creating a Christian America frightens me," the Atlanta Jewish leader said. "The return to an America in which one religion sees itself as having an exclusive patent on spiritual truth brings us back to the climate in colonial America and earlier in other lands."

In contrast, rabbi Henry Siegman of the Synagogue Council of America charged that criticism by some Jewish leaders was "alarmist" and "harmful to Jewish interests."

Siegman said the "threat to the Jewish survival in modern society" does not come from Christian proselytism. Although he himself finds Key '73 unappealing, Siegman said the threat comes "instead from religious indifference, from the allurements of a secular and irreligious society." (BP)



ON THE AGENDA — A press conference which included Owen Cooper (left) of Yazoo City, Mississippi, president of the Southern Baptist Convention, and Vincent Wasilewski (right) of Washington, president of the National Association of Broadcasters, was part of the fourth national Abe Lincoln Awards program sponsored by the Southern Baptist Radio and Television Commission in Fort Worth recently. George S. Munro (standing), pastor of First Baptist Church in Fort Thomas, Kentucky, who represents the Bluegrass State on the Radio-TV Commission's board of trustees, visited after the press conference with Cooper and Wasilewski.



The term Jesus Festival has connotations that are unusual among Baptists, and, frankly, unusual to me. I should like to say a word of rationale in support of it.

For several years the annual Youth Night Rally constituted the last session of the Kentucky Baptist Convention. It had tremendous numerical success. Huge numbers were bus-hauled from all over the state.

Many felt frustrated by it, the tail was wagging the dog. The rally was over-shadowing the Convention where the great program of all our work needed to have the main attention of our people.

It was decided to hold Youth Night at a different time and place instead of Convention week and in two (east and west) locations. Also, fading attendance prompted this decision.

The Executive Board and the Convention mandated our Staff to the coming April 10 Youth Rally, before your present convention officers, including your executive secretary, were selected.

A joint committee from our convention and the General Association of Baptists in Kentucky chose the term Jesus Festival, hoping to give it a fresh approach that would appeal to youth of all races. Also, the Southern Baptist Convention emphasis for the year recommended youth music celebrations.

Some people hang up a little at the term "Jesus Festival." They think of rock music. I hung up a little on it myself, frankly. (For two or three years I have been saying I like Bach better than Rock.) But its rationale helped me when I heard it:

Many modern young people like the festival idea. They gather in great numbers to sing rock music and folk music. Let us gather in great numbers to sing Jesus music. We Christians have plenty about which to hold festivals, too; it's Jesus. So I said, "we've been handed the job, let's do it," and, of course, if we do it, we must do it well.

It's going to be a rally atmosphere, a festival. Youth choirs are coming from all over the state, placards of wholesome declaration will be in order, there will be performance music, with the best of talent, both amateur and professional. There will be singing for all. It's festival time! Jesus Festival. Let's be there April 10 at Louisville's Freedom Hall at 6 p.m. —Frank Owen

People And Places

Shawnee Baptist Church, Louisville, will celebrate its 50th anniversary on March 25, 1973. Started as a mission by Highland Baptist Church in 1922, the following year Shawnee became a church. All former pastors and staff members, as well as all past members, are invited to attend this day of celebration.

All present for the occasion are invited to eat and fellowship with the church at the dinner on the grounds following the morning worship. A special souvenir of the occasion will be given to each family present. W. L. Mattingly, the present pastor, will be the speaker for the day.

Funeral services for Luther E. Fox who died on February 1, 1973, were



Fox

held Sunday, February 4, at the Southside Baptist Church in Decatur, Alabama, where he has spent several years in retirement. Prior to retirement, he served as pastor for 23 years at the Main Street Baptist Church, Alexandria, Central Baptist Church, Williamsburg, Ohio; Chapel of First Baptist Church, Covington; and Second Twelve Mile Baptist Church, Butler.

Survivors include his wife, Mrs. Ruby Fox, Decatur; a daughter, Sandra Fox Melching, Atlanta, Georgia; five sisters; two brothers, Paul Fox, Covington, and William Fox, Louisville; and a grandson, Eree Melching.

Film Revival, a movie evangelistic outreach, is a cooperative effort of eastern Jefferson County area churches. Participating churches are Long Run Baptist, Eastwood and Pleasant Grove. Other churches are invited to participate. The first picture, "For Pete's Sake," was shown at Pleasant Grove Baptist Church on February 17. Other films to be shown at Pleasant Grove Church, scheduled from March 28 to April 1, 1973, at 7:30 p.m. are: Wednesday, "The Heart is a Rebel"; Thursday, "Lucia"; Friday, "The Restless Ones"; Saturday, "Shadow of the Boomerang"; and Sunday, "His Land." Anyone wishing to share in the expense of this evangelistic outreach may send their check to Pleasant Grove Baptist Church, Route 2, Anchorage, Kentucky. Mark the check "Film Revival."

D. E. King, pastor of Monumental Baptist Church, Chicago, and one of America's outstanding black clergymen, will deliver the Mullins Lectures on Preaching at Southern Seminary, March 6-9. He will speak at 10 a.m. Tuesday through Friday at services in Alumni Memorial Chapel. The public is invited to attend.

A graduate of LeMoyné College, Howard University and Simmons University, he formerly served as pastor of Louisville's Zion Baptist Church, as well as churches in Paducah, Kentucky, and New York City.

King is a life member of the NAACP; charter board member of Operation PUSH (People United To Save Humanity); president of The Progressive Baptist State Convention of Illinois; chairman of the board of trustees, Nannie Helen Burroughs School; and board member of the American Baptist Home Mission Societies.

Mrs. Anna Pearce Clarke West, 76, died Sunday, February 4, at the Hayswood Hospital, Maysville. She was a member of the Mayslick Baptist Church where she had taught a Sunday School class for more than 30 years. Funeral service was conducted Tuesday, February 6, at the Mayslick Church with pastor Wade L. Bowlin and John W. Kruschwitz, pastor of Highland Hills Baptist Church, Fort Thomas, officiating and burial in the Mayslick cemetery.

Surviving Mrs. West are her husband Elmer S. West, Sr., a son, Elmer S. West, Jr., director of program development, The Christian Life Commission-SBC, Nashville, Tennessee; a daughter, Mrs. Mary Daugherty Allison, wife of Archie W. Allison, pastor of Buena Vista Baptist Church, Owensboro; three brothers; four sisters; and four grandchildren.

Sunday morning, February 4, the First Baptist Church, Hopkinsville, ordained two men as deacons. The two new deacons are Robert Boyd and Frank Almy.

W. R. Manion's 78th birthday was celebrated by the Bethlehem Baptist Church, Louisville, on February 7, during the Wednesday worship hour. Ralph W. Hodge, pastor of Bethlehem Church, read from scores of letters sent to the church from members, friends and denominational leaders. The church gave Manion a color television set.

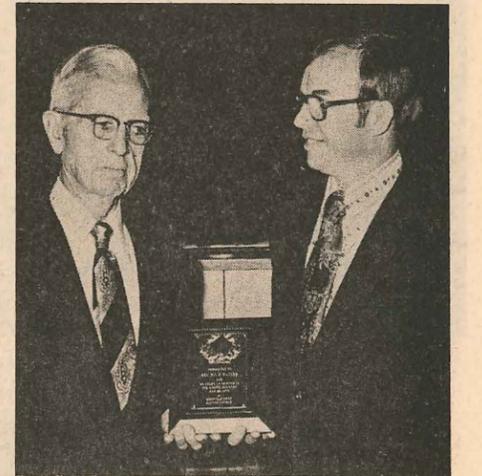
Four of the 51 youth choirs whose registrations have been accepted for participation in the first Ridgecrest youth choir festival on June 28-30 are Kentucky Baptist choirs. They are the youth choirs of the First Baptist Church of Jeffersonton, Jerry Cawley, director; Central Baptist Church of Winchester, Mrs. Robert Pace, director; Lyndon Baptist Church of Louisville, Phillip Martin, director; and First Baptist Church of Scottsville, Byron Songer, director.

Robert Wesley Roy, assistant pastor of the Harmony Baptist Church, Louisville, was ordained on January 21 as a minister of the Gospel. Prior to his surrender to the ministry, he taught in the public school system for five years. His plans are to enter Southern Seminary this fall in the MRE program.

Georgetown College has received \$3,900 in funds. From the estate of C. L. Singer the college received \$2,500 which will be used as part of the college's endowment funds with the income being used to help needy students. Sears, Roebuck Foundation has given Georgetown \$1,400; \$1,000 is for unrestricted use, while the remaining \$400 is to be used as a library grant program to supplement the normal book acquisition budget. Georgetown has received other grants from the Sears, Roebuck Foundation.

An ordination council examined Dan Wilkerson for the Gospel ministry on January 28, 1973. The council received its authorization from the Wolf Creek Baptist Church. The council submitted a favorable report to the church and the church voted to proceed with the ordination. Wilkerson will serve as pastor of the Wolf Creek Baptist Church in the South Union Association.

The Bloomfield Baptist Church in Nelson Association had a note burning ceremony on January 28, 1973. The church auditorium was completely remodeled in 1967 and the church and educational building was air-conditioned in 1970. The pastorium was remodeled in 1971. This note burning retired the church debt completely.



HATLER HONORED — First Baptist Church, Eddyville, recently honored H. G. M. Hatler for 50 years as a Baptist pastor. Now a member of the Eddyville church, Hatler is the former pastor of First Baptist Church, Princeton; Hazard Baptist Church, Hazard; Central Baptist Church, Corbin; and Gatliff Baptist Church, Gatliff. Since his retirement in 1957, Hatler has been active as an interim pastor and supply preacher. He is a graduate of Baylor University and Southern Seminary.

ASK OF ME

\$6,600,000

MARCH 4-11 Southern Baptists go to prayer for the work of their Home Mission Board. Part of the prayer must be for financial resources. If prayers for a \$6,600,000 Annie Armstrong Offering are answered, the home missions budget will be adequate to maintain more than 2,200 missionaries and their work.



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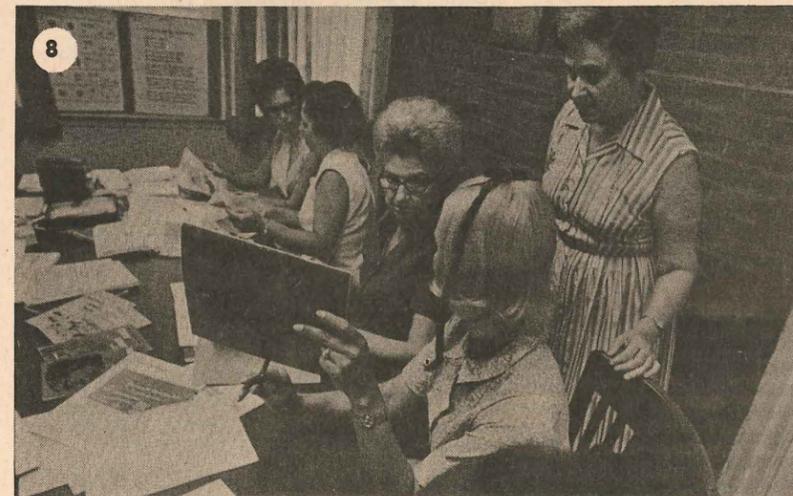
Lema de la
Unión Femenil Misionera
"Pideme, y te daré por
herencia las naciones,
y como posesión
tuya los confin-
es de la tierra"
1972-73
W.F.M.U.
Plaza de Toluca
Salmo...



6



7



8

1. "Ask of me, and I will make the nations your heritage..." "The nations" are not necessarily separated by political borders—they live in our own country. The Denmore Baptist Church, Jacksonville, Florida, has reached out to one nation with a Filipino Fellowship, with members shown here with a handcraft project. The Home Mission Board reaches more than thirty ethnic groups. The Annie Armstrong Offering will provide \$1,700,000 for language missions work.

2. "The nations" live among the seething masses of the cities. Here missionary Phyllis Merritt works with Oriental children—among the 25,000 residents of Lefrak City in New York City. Christian social ministries such as these will be covered by a \$795,000 allocation from the Annie Armstrong Offering.

3. New churches where "the nations" are—a primary goal of home missions. Beaverton, Oregon, First Baptist Church, is the result of home missions investments of the past. Here Cathy Pemberton, a student summer missionary, teaches children who have come to the church. Church extension stands to receive a boost of \$1,040,000 from the Annie Armstrong Offering.

4. "The nations" include a vast population of Spanish-speaking people. The Home Mission Board in cooperation with Woman's Missionary Union publishes materials for Spanish-speaking Baptists. An allocation of \$45,000 will help support the work of Doris Diaz, who edits NUESTRA TAREA, the WMU magazine for Spanish-speaking women.

5. Lamar Slade, a student summer missionary appointed by the Texas Baptist Student Union, conducts a small-scale backyard Vacation Bible School in Madison, Wisconsin. An allocation of \$250,000 will place almost one thousand student missionaries on the field next summer.

6. Special missions ministries will receive the last \$90,000 of the \$6,600,000 goal. The funds will support such projects as a coffeehouse in Lincoln City, Oregon, where James Shoemaker, student summer missionary, and Mary Bean, a student supported by her Tupelo, Mississippi church, worked last year.

7. Evangelism projects on the drawing board include ministries to young people who spend holidays on the nation's beaches. These young people are training for beach evangelism at First Baptist Church, Daytona Beach, Florida. Evangelism projects will receive \$200,000 of the Annie Armstrong Offering.

8. "The nations" include millions of people who cannot speak, read, or write English. Some of these are internationals or members of ethnic groups; some are ordinary Anglo-Saxons who have had no opportunity for schooling. One Christian social ministry of home missions is to teach such people. Here Mrs. Thurmon Allred, wife of the associational superintendent of missions, teaches in Concord, North Carolina.

Modern Israel — A Land Of Contrast

By Bob Terry
Associate Editor

A land of contrast; this is perhaps the truest statement describing what the visitor to Israel sees today. The contrast of the salty slick water of the Dead Sea and the sweet fresh water of the Sea of Galilee is only the beginning. The greenness of the Valley of Jezreel stands out sharply against the brown barrenness of the Judean desert. Volcanic rock fills the upper Galilee and borders the fertile soil of the Plane of Sharon. The ancient site of Old Jerusalem appears unchanged by time compared to the up-to-date structures springing up around it. The quaint rural villages offset the bustling modern cities of Haifa and Tel Aviv. The changeless life of Bedouins still wandering the countryside stands against the efficient political structure of a one-house legislature. Above all, from a scarred people almost annihilated 30 years ago rise the hopes of a nation building for what it believes to be its destiny.

A land of contrast, certainly. A land of Americans, Poles, Russians, Scandinavians, Frenchmen, Italians, Brazilians, Germans, Dutchmen, Nigerians, Arabs; from all parts of the earth Jews have migrated to Israel to help carve out a nation. Since 1948, the nation has grown from a population of 879,000 to a present figure of over 3,000,000 largely through immigration. And they continue to come, at a current rate of about 50,000 per year.

And the motivation behind this force? Who can say with certainty. But at least a partial understanding was provided by a Christian Arab who entertained our group of 18 editors in his Haifa home and talked candidly about the role of the Arab in Israel.

Israel believes itself to be the only nation on the face of the earth whose very existence is threatened, our host explained. The determination to see that extermination remains only a



Statue of Job at Yad Vashim

dream of her enemies and not an actuality accounts for some of the sacrifices paid by Jews both in Israel and outside her geographical boundaries.

In Israel, military service is compulsory for both boys and girls. But one does have a choice of serving with a regular military unit or with a paramilitary unit that devotes a large amount of energy to farming. The paramilitary groups are stationed in frontier areas where they attempt to cultivate the land. Many of their methods are experimental and provide actual tests for newly developed seeds, fertilizer, irrigation techniques and crop production methods.

In addition to providing a ready military force on the "front line," these groups serve as the beginning of permanent settlements for others who will follow.

To some extent, these groups are patterned after the kibbutzim of Israel. In a kibbutz, one lives a communal type life. All goods belong to the kibbutz and all income goes to the kibbutz. One works where the kibbutz thinks that person will best fit the needs of the kibbutz. Children are reared with other children of their own age group by housemothers. Parents generally visit with their children for tea in the evening and sit with them in the dining hall where everyone eats together.

In return for this dedication, the kibbutz pledges to take care of the needs of its members. Needs are defined as food, clothing, shelter and medical care for as long as the person lives.

Since the first kibbutz was established by four young Russian Jews in the early 1900's, the organization has provided the backbone of the country, both in defense and economic growth.

The kibbutzim are responsible for draining the swamps of upper Galilee and turning them into tillable soil. These groups took the barren desert lands with average rainfall rate of one-half inch and made them productive. They started fish farms and huge citrus groves. In fact, the kibbutzim are responsible for Israel being able to produce 85 percent of its food needs. And, fresh fruits and vegetables make up a sizable portion of the country's exports.

But hanging like a curse over all of this is the constant threat of war. A walk around the kibbutz Ayelet Hashahar, located in the shadows of the Golan Heights, brought another editor and myself face to face with the air raid shelters used by the kibbutz when they were shelled from that former Syrian stronghold. Later we saw an enemy plane that had crashed on the kibbutz land. We were told that about half of the Jewish soldiers killed in the Six Day War died in the battle for the Golan Heights. And most of these troops came from the kibbutzim.

The scars of death are a real part of modern Israel. From the ancient Herodian fortress of Masada, site of the destruction of Jewish rebellion in 72 A.D., to Yad Vashim, a tribute to the holocaust of World War II, to a triangular concrete pillar jutting up from the top of the Golan Heights, Israelis remember the price paid for their country.

But the nation is also possessed with a hope. It was an unforgettable experience to visit Yad Vashim and there see work camps, pictures of the Warsaw ghetto and the results of concentration camps, and then hear our guide talk of the prophecy of Ezekiel telling that from a land of dried bones, God would raise himself up a people. The Israelites we met were dedicated to the fulfillment of that prophecy.

Apparently that dedication does not stop at the geographical boundary of Israel. We were told that, in 1967, American Jewry contributed \$72 million to the state of Israel through the United Jewish Fund. In 1972, the amount contributed totaled \$632 million. The goal for 1973 is \$660 million. Evidently, much of American Jewry is possessed of the same hope.

This year, 1973, Israel celebrates her 25th anniversary as a nation. It is interesting to speculate on what the country will be like in another 25 years. Will the growing number of labor strikes break the unity of the people or harm the nation's economy? Will the Israeli army forever hold off the threat it sees from its neighbors? Will Israel succeed in assimilating the Arabs, as well as the immigrants, into its life stream? Will peace come?

Today it is a land of contrasts. What Israel will become tomorrow will be interesting to watch.

Proposed SBC Budget Total \$35 Million

A record Southern Baptist Convention Cooperative Program budget of \$35 million for 1973-74 cleared the SBC Executive Committee in Nashville after brief but spirited discussion.

The recommended budget, which represents an increase of almost \$2 million, or 6.8 percent, over the previous year, will go to the Southern Baptist Convention in Portland, Oregon, in June for final consideration.

Most of the three-day session was devoted to budget presentations from 18 agencies of the SBC requesting a total of \$36,371,241.

The \$35 million goal finally approved includes \$34 million for the operating funds of the 18 agencies, plus an additional \$1 million for capital needs.

The recommended budget would grant to the SBC Foreign Mission Board \$17,387,284, an increase of \$1,067,325. The six SBC seminaries would receive \$7,025,402, an increase of \$450,029; the Home Mission Board, \$6,225,915, a jump of \$400,952; and the Radio and Television Commission, \$1,581,098, a hike of \$108,254.

Following brief but spirited discussion, only one change was made in the proposal made by the program subcommittee — an "advance" section was added to challenge Baptists to exceed the \$35 million goal.

A motion was approved overwhelmingly to recommend to the convention that any funds received above the \$35 million budget be divided in equal parts, one-third to foreign missions,

one-third to home missions, and one-third to all other agencies at a rate the program subcommittee will determine.

An effort to amend the motion to increase the allocation to the SBC Brotherhood Commission by \$140,000 failed after short, spirited debate. Only about half a dozen committee members voiced approval of the amendment.

Norvell Jones, a chemical company executive from St. Louis, Missouri, and chairman of the Executive Committee's finance subcommittee, made the proposal for the increase and asked for the \$140,000 to be added to the total budget, increasing the total goal.

Chiding the Executive Committee for "having too little faith," Jones said the agency for Baptist men and boys needed "seed money" to motivate the lay persons in the pew to larger commitments in giving, and deeper involvement in missions and the denomination.

The program subcommittee had reached agreement on the budget proposal after five hours of discussions, and after hours of homework studying a 176-page book explaining the budget requests mailed to members a month earlier.

In formal presentations to the Executive Committee, Baker James Cauthen, executive secretary of the SBC Foreign Mission Board, cited the need for increased funds to offset dollar devaluation in countries where SBC missionaries are on assignment, and to appoint another 250 new missionaries.

Dollar Devaluation Hits FMB

The announcement of U.S. dollar devaluation immediately presents serious financial problems for missionaries overseas, members of the Southern Baptist Foreign Mission Board were told in Richmond by their executive secretary.

Reporting to the board, Baker J. Cauthen emphasized that "as American citizens we support the steps which have been taken to meet the financial crisis. "However," he said, "severe financial pressures on missionaries as a result of those steps lay before Southern Baptists the challenge to reinforce the cause of foreign missions."

Cauthen said that with an overseas budget of approximately \$35 million, a possible loss in buying power of more than 3 million dollars could result from dollar devaluation.

He explained that the amount of local currency exchanged for dollars in many foreign lands will be immediately reduced by 10 percent. In other words, the cost of all the goods and

services purchased by missionaries in those countries will rise by 10 percent because they have less currency to use.

He added that, if continued, the current inflationary spiral being experienced in many parts of the world will compound the problem.

"We are fully confident that Southern Baptists will respond to this situation," Cauthen said, "through intercessory prayer, increased giving through the Cooperative Program and the Lottie Moon Christmas Offering, and deeper determination to press forward in a worldwide task."

Cauthen assured board members that "very careful administrative measures will be taken to meet future realities," and that all aspects will be scrutinized "to give full consideration to situations which must have emergency attention."

He reminded board members that there had been calls for 800 new missionaries in 75 foreign fields and an upsurge in mission volunteers. (BP)

Seminary spokesmen pointed out low faculty salaries and poor average expenditures per student ratios in their request for funds.

During 1971-72, Baptists spent \$1,601 per seminary student, while American Baptists spent \$4,819 and Episcopalians spent \$5,681, the representatives said.

Among the needs cited by the Home Mission Board were 90 new language culture congregations the agency hopes to start, an expanded program of work with National Baptists, and an emphasis on establishing new churches and church-type missions.

Other allocations approved by the Executive Committee included: Annunity Board, \$175,000, the same as last year; Southern Baptist Foundation, \$85,000, up \$3,400; American Baptist Seminary, \$95,000, same as last year; Christian Life Commission, \$223,734, up \$13,734; Education Commission, \$151,020, up \$9,270; Baptist Joint Committee on Public Affairs, \$134,240, an increase of \$8,240; and the SBC Historical Commission, \$128,913, up \$7,913.

In another major action, the Executive Committee voted to encourage churches to pay, or share, expenses of lay persons attending annual convention sessions, as well as the pastor.

Porter W. Routh, executive secretary of the Executive Committee, told the group that results of a survey of lay leadership in SBC churches had disclosed that financial assistance in going to the convention was a more important factor in determining their attendance than was the date of the convention. About 65 percent said they would prefer the convention to start on Monday or Tuesday rather than sessions during a weekend, he said. (BP)

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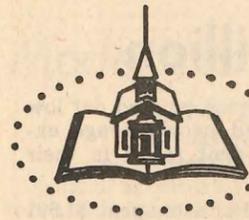
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SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons For March 11, 1973)

LIFE AND WORK SERIES

Responsible For All Men

Certain Jews, who were professing Christians, who were zealous for the observance of the law and believed in salvation by works, strongly resented Paul's teaching that salvation was by grace through faith in the Lord Jesus Christ apart from works. Consequently, they did everything within their power to discredit Paul in the eyes of those whom he had introduced to Christ and instructed in the will of the Lord. They denied that he was an apostle. They branded him as an insincere timeserver. They accused him of being mercenary. They falsely accused him of being more interested in pleasing men than he was in securing the approval of God. Without hesitation Paul refuted the contentions of his critics, and rebuked them for their false accusations against him. While doing so, Paul availed himself of the opportunity to stress the importance of exercising Christian love in dealing with all men.

Supporting the Lord's servants I Corinthians 9:11-12

Paul used various illustrations to teach the truth that any workman is entitled to a fair share in the proceeds of his toil. To this rule ministers of Christ are not an exception.

Referring to Deuteronomy 25:4, Paul pointed out the fact that the owner of an ox was forbidden to muzzle his animal while it threshed the grain by walking over it. Likewise, those who procure food for and present it to others should have a share of it themselves. The Jewish priests who ministered in the temple were supported by the offerings and were allowed portions of the sacrifices in connection therewith. Therefore, the superiority of grace to law, and of gospel service to temple service, certainly entitles the Christian minister to superior treatment to that received by the temple worker.

Determined that he would not give the enemies of Christ's gospel an occasion for charging him with preaching the gospel only because of what he got out of it, Paul refused to avail himself of that right of support by the church at Corinth, lest he should hinder the gospel. For him preaching was not a profession, but a passion.

Sacrificing to win I Corinthians 9:19-23

Grateful for his freedom from the law, sin, and death, and understanding the will of God for his life, Paul gladly and faithfully proclaimed the gospel of Christ, not because of what men might do for him, but because of what Christ had already done for him. Motivated by a consuming desire to win people to a saving knowledge of Christ, Paul was willing to undergo self-discipline in order to succeed at it. As long as basic Christian doctrines and moral conduct were not involved, Paul did not hesitate to alter his methods in order to introduce people to Christ and to get them to be submissive to His will.

Striving for excellence I Corinthians 9:24-27

As an expert in the use of illustrations and analogies that people could understand easily, Paul frequently pictured the Christian life under figures which he drew from the Greek games, with which he was quite familiar. Seizing a splendid opportunity to ap-

peal to the Corinthians in language readily understandable to them, Paul drew an analogy between a famous footrace and the race of life. By so doing he stimulated his own zeal and that of his Christian friends by reminding himself and them of the efforts and sacrifices which were made cheerfully for the sake of a perishable crown.

Paul portrayed the athlete putting his body through the most rigid self-discipline in preparation for running a race and winning the prize. He pointed out that the participants in the races for corruptible prizes were very careful to discipline themselves in order to be in the proper physical condition to run a successful race. And this is right. Then, how much more important it is for those who run for the incorruptible prize to discipline themselves if they expect to run well!

If heathen footracers practice self-denial and self-discipline to win a fading wreath of leaves, Christians certainly ought to do as much in order to obtain a crown of righteousness which fadeth not away.

INTERNATIONAL SERIES

Man Is A Responsible Being

Genesis 1:27-30

The creation of man was the result of God's sovereign decision and by God's direct and immediate act. If God had not decided to create man, he never would have been called into being. God purposed that man should have dominion over "every living thing" upon the earth.

Having created man, God gave him instructions concerning how his life was to be sustained. Man was to multiply by becoming the agent through which God would continue to populate this earth. Man was to exercise dominion over all that God had made. He was to be a vegetarian, eating the things that would grow from the ground. God rightfully expected man to reach the highest level of spiritual maturity, moral excellence, and devoted service.

Acts 17:30-31

While waiting in Athens for the arrival of his two missionary companions, Paul made a tour of observation through the city. He was shocked by the multiplicity of gods which were in evidence in the homes, on the streets, in the parks, in the temples and in the magnificent Acropolis. Stirred with abhorrence that this great center of culture was given to idolatry, Paul set himself to the task of exposing the emptiness of their idol worship and the worthlessness of their numerous altars.

In response to their request for a full explanation of his religious views and teachings, Paul stood on Mars' Hill and delivered one of the greatest messages of his ministry, and one of the greatest discourses recorded in the



Word of God. Paul declared that God was the Creator Who made heaven and earth and all that is in them. He told the Athenians that God is the source, the preserver, the sustainer, and the benefactor of life. All human actions are dependent upon His directive or permissive will and power.

There was a time when God was more indulgent with the people because of their ignorance. Sins committed in the light of knowledge are worse than those which are committed in ignorance. The sins of maturity are worse than those of immaturity. Regardless of the nature of these sins, God commands all men to repent of their sins because of the judgment day which is sure to come, at which time they must give a personal account for their sins of omission and commission.

Things seemed to go well with Paul in Athens until he preached the resurrection of Christ. The wise men of Athens refused to accept his teaching on this subject. Some of them became infuriated and a great confusion resulted. Even to this day Satan is not greatly disturbed at the preaching of a dead Christ, but he is always strongly opposed to the message of the resurrection. What a pity that so many Christians please Satan by their failure to proclaim the resurrected and living Christ.

The resurrection of Christ is the very heart of His gospel and the pivotal point in Christianity. All of His claims rest upon the glorious doctrine of the resurrection. The early Christians found their greatest inspiration in the resurrection of their Lord. Christ's resurrection was the proof of His deity, the center of Paul's preaching, the basis of the Christian faith, and the guarantee of our resurrection.

Romans 14:10-12

Man is a responsible being. To whom is he answerable? To himself? Yes, he must answer to his own conscience for every choice that he makes. He is also answerable to society. Society has a perfect right to hold man to an accounting for everything in his conduct which has been injurious to others. Far beyond these, man must give an account to God, Who refuses to show partiality. This responsibility to God is one which cannot be communicated to another person. Every individual is responsible for what he is, for what he thinks, for what he says, and for what he does. He must render an account to the Judge Who will never make a mistake. Let us exercise the utmost care in wielding a wholesome influence over other believers, and then do our very best to point those who do not know the Saviour to Him Who is able to take away their sins and save their souls.

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(Continued from page 5)

I am very sure many Baptist people as well as all others still feel this way. We could be one step from abandonment of all restraint. In working with young people you get to know them pretty well. They are horrified to say the least. Take our small city, especially if every law was abolished, it would give way to chaos immediately.

Abortion has no real significance concerning religious freedom. Laws already provide for an emergency. And, did not any one think ahead or just on the right of abortion? When your 11 and 12 year old daughters, and they will, start having all these abortions it will be a different picture. There will be people around to use unethical procedures as there has always been. Let's get back to full allegiance to God, who is the giver of life.

Leitchfield, Ky. Mrs. Virginia Wilson

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DEFENSE OF TOURS

Dear Editor:

I wish to register my support of travel to Israel and of the vast majority of tour leaders.

Through the kindness of our church, my wife and I were privileged to travel to Israel and Rome in January of this year under the superb leadership of Wayne Dehoney. We shall always be grateful to our church for making this experience possible for us. We are deeply indebted to Wayne Dehoney, Duke McCall, Wayne Ward, Dale Moody, Joe Lewis and Jerry Vardaman for making this visit to Israel an educational, inspiring and deeply spiritual experience.

In response to your editorial, "Preachers and The Tour Business," I find it difficult to understand why you criticize the secular press for using "unsubstantiated reports and rumors" and for "generalizing" then proceed to include a guest editorial from the Illinois Baptist by Vernon Wasson that is a "Class A" example of the same.

My hope is that all the criticism by the secular press, Baptist papers and from other sources will not discourage the 99 percent of those who serve as

qualified, honest and reliable tour guides. I feel that the average pastor, layman or laywoman who desires to go to Israel will have enough judgment to weed out the one percent who may be unethical.

Danville, Ky. Ernest L. Martin

KEY '73

Dear Editor:

Key '73 is a coalition of more than 150 Christian denominations and groups working together to "call the continent of North America to Christ" during 1973. Black people are in it and white people are in it. So are Roman Catholics, Baptists, Methodists, Nazarenes, just about every denominations is participating in Key '73. Throughout the year there will be Bible studies, visitation programs, TV specials, art festivals and a multitude of other activities as Christian people work together to share the living Christ.

How can you be a part of Key '73? Ask your pastor for more information or contact The Northern Kentucky Interfaith Commission, 118 West Sixth Street, Covington, Kentucky 41011, phone (606) 581-2237.

Covington, Ky. Mrs. Ola Andrews

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**Disney World Housing
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Stetson University president John E. Johns has announced that Baptist groups visiting in the vicinity of Walt Disney World this summer need not worry about crowded housing conditions.

Located in DeLand, Florida, Stetson University is 60 miles from the newly opened attraction which has caused overcrowding in motels and hotels in Orlando. Recent Chamber of Commerce statements have indicated motels filled as far away as Tampa and Daytona Beach.

Johns explained that Stetson was not entering competition with area commercial facilities but would make dormitories available to Baptist groups such as touring choirs and youth.

The summer housing program is under the direction of Mrs. Mary Lou Palmer who has stated that full information as to accommodations and cost will be made available upon request.

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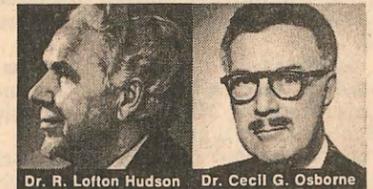
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Mission Action Misunderstood, Speakers Say

by Bob Terry
Associate Editor

"Mission action is one of the most misunderstood terms in the Southern Baptist Convention," an SBC Brotherhood Commission worker declared at Cedarmore Baptist Assembly, February 15.

Speaking to about 175 persons attending the first Brotherhood Commission sponsored Mission Action Institute, Ben J. Connell told the audience that "mission action" is not a Sunday School class carrying fruit to a shut-in who is a member of the class.

"It is not even carrying tapes of the worship service to members who are ill," he continued.

Connell, chairman of the mission support department of the Baptist Men's division of the Brotherhood Commission, said Baptists have perverted the WMU originated term to mean anything that is done outside the four walls of the church building.

"And that just isn't mission action," he said.

Breaking down the printed definition of mission action, the speaker described the meaning of each phrase.

Mission action is an organized effort ... "That means it doesn't just happen," Connell stated. "There is work to do this particular function in an efficient manner. And it is effort. It is not just haphazardly throwing out Gospel seed with those we meet. There is a commitment of ourselves to the project."

Mission action is an organized effort of the church ... Connell stated that while the Southern Baptist Convention or the state convention or even the association is interested in mission action, mission action itself belongs to the local church. Other groups serve as resources for the local church to use in its mission action, he pointed out, but mission action is a church effort.

Mission action is an organized effort of the church to minister and witness ...

"These are two sides of the same coin," Connell contended. "Southern Baptists are not trying to implement the social gospel concept of the 1930's with an emphasis on ministry. We are trying to care for the whole person, and in so doing, capture his imagination so we can share the gospel of Christ with him."

Mission action is an organized effort of the church to minister and witness to persons ... Connell told of some persons that organize into pressure groups and call themselves mission action groups. "If you want to be a pressure group to work for a particular cause, fine. But don't call yourself a mission action group. Mission action is person oriented. It is not aimed at a target group. It is aimed at persons with names and faces, individuals whom God loves and we help them understand God's love through our love," he declared.

Mission action is an organized effort of the church to minister and witness to persons of special need or circumstances ... "Some people cause their needs and excuses," the Brotherhood worker told the audience. "But if those persons believe them to be reasons then they are reasons, at least for them."

"We must get to the point that we see that the only difference in us and those we try to help is that we have a different group of needs and different surroundings. If God has granted to us the ability to cope with what seems to defeat another man, doesn't that give us more of a reason to try and help that person," he asked.

Mission action is an organized effort of the church to minister and witness to persons of special need and circum-

stances who without this special effort ... This means that mission action is more than the normal activities of the church, he explained. "It is more than going after the new Baptist family who has moved in down the street. It requires a special effort that goes beyond the normal activities."

Mission action is an organized effort of the church to minister and witness to persons of special need and circumstances who without this special effort are often bypassed ... "These are the people who live around us," Connell said. "People who walk by our churches and wonder what goes on in there. These are people that we say would fit better in another church that is more their type. These are not good Baptist families that everyone fights for. These are the ones we like to overlook."

Mission action is an organized effort of the church to minister and witness to persons of special need and circumstances who without this special effort are often bypassed in the church's direct outreach activities. "There are outreach activities that are not mission action," the speaker continued. "What we are talking about in this definition of mission action is an effort that costs you a little bit more of yourself: an effort that you stay with for years if necessary; an effort that is aimed at helping people with special problems, people who for the most part are passed over by most churches and even society."

Earlier, the 177 registrants were told by institute director W. J. Isbell, director of the Brotherhood Commission's Baptist Men's division, that they were there for training. "What we expect you to do when you return to your home community is to lead conferences in the area that we train you for during your three days here," Isbell told the group.

Nine hours of conference instruction were offered each participant. In addition, training in such items as how to lead a group and organizing mission action groups were given.

Conferences were held for aging, alcohol and drug abusers, apartment dwellers, combating moral problems, economically disadvantaged, juvenile rehabilitation, mission fellowships, non-readers, prisoner rehabilitation, resort areas, the sick, youth.

Conference leaders came from the Christian Life Commission, Home Mission Board and the Brotherhood Commission. Cedarmore hosted the first of five such institutes. Participants were invited from Illinois, Indiana, Ohio, Michigan, Kentucky, Tennessee and West Virginia.



COMPARING NOTES — Three state Brotherhood secretaries paused to check notes about the first Mission Action Institute with W. J. Isbell, of the SBC Brotherhood Commission, left. From left, the others are Forrest Sawyer of Kentucky, the host for the meeting; Charles Chaney of Illinois; and Bill Slagel of Ohio.