

"For lo, the winter is past, the rain is over and gone. The flowers appear on the earth . . ." Song of Solomon 2:11-12

Western Recorder
MARCH 31, 1973

E'town Hosts WMU Annual Meet

Severns Valley Baptist Church in Elizabethtown will host the 1973 meeting of the Kentucky Woman's Missionary Union, April 26-28. WMU executive director Miss Kathryn Jasper noted that this year's convention meets at a different time than in previous years. "We encountered problems with the early April date this year and decided

Seminary Gets Gifts

Southern Baptist Theological Seminary in Louisville has received two gifts for use in student aid totalling \$265,000.

The late Mrs. Carrie Hobson Joyce of Jacksonville, Florida, left to the seminary an estate in excess of \$220,000.

The second gift came from A. P. Stone, Jr., judge of the Missouri Court of Appeals, Springfield, Missouri. Judge Stone established a trust of approximately \$45,000 in memory of his father, A. P. Stone, Sr.

Murder Suspect's Body Found In Hopewell Case

The body of a Chinese cook who was sought in the strangulation murder of his employer, missionary Gladys Hopewell, was found March 21, on the roof of the missionary's residence in Tainan, Taiwan.

The cook, husband of Miss Hopewell's maid, had been sought by police since the missionary's body was discovered in her home March 11.

Police have attributed the man's death to suicide. An empty bottle of insecticide was found next to his body, which apparently had been on the roof several days.

According to an Associated Press report, police stated that the discovery of the man's body has closed their investigation of the murder. No motive for the crime has been established. (BP)

to switch the annual meeting dates to April 26-28. The program begins Thursday evening and goes through Saturday noon," she added.

Leading off the list of speakers will be Miss Alma Hunt, executive secretary of Woman's Missionary Union, SBC. Others on the program include Jesse C. Fletcher, director of the FMB's mission support division; Nathan Porter from the evangelism department of the Home Mission Board; Mr. and Mrs. Marshall Phillips, missionaries to East Africa; Mrs. C. P. Gunther, former WMS director in Kentucky; and Robert Jones, director of the convention's Mountain Mission Program.

Accommodations for the three day meetings are available in area homes or in nearby motels. Those desiring to stay in homes should write Mrs. W. P. Denney, 633 N. Mulberry, Elizabethtown 42701, as soon as possible. A \$3 per day charge covers lodging and breakfast.

Those desiring information about motels may consult the winter issue of Kentucky Notes or contact the WMU department at the Baptist Building, Box 43433, Middletown 40243.

Church Chuckles by CARTWRIGHT



"You're improving—this Sunday you made it in time for the final prayer!"

DEVOTIONAL



Lucien E. Coleman, Jr.
Professor, Southern Seminary, Louisville

Thanks For Sunshine

Text: "Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light..." (Isaiah 60:20).

It was raining in sunny Florida. The airport at West Palm Beach was shrouded in dull clouds, and small rivulets of rain trickled down the plate glass windows of the terminal. Passengers stood staring out at the murky gray morning, their mood matching the weather.

The rain still drizzled down when we boarded the Convair 880. Wet puddles clung to the asphalt ramp. As we lifted off I glanced out the window and remembered how vividly the white sand and coconut palms had shimmered in brilliant sunshine on the previous Sunday. The same scene looked dark and muddy now.

We gained altitude. Even though I had anticipated it, I felt a thrill when the aircraft rose through the last bank of murky clouds and broke free into a radiant morning sunlight. Except for the Rinso-white clouds that had looked so grimy from the ground, the sky was blue and clear.

"Good morning, God. Thanks for the sunshine!" I blushed a bit at the unchurchly language that had popped into my thoughts. But it was glorious up there.

We all have those depressing days, I suppose, when we feel the full weight of our humanness. Personal relationships run afoul; worthwhile aspirations end in disappointment; the world seems to run amuck, on the verge of disaster. Seeing no light, we stand stoop-shouldered in the drizzle. Sometimes it can get devilish black.

But we can weather it okay, so long as we remember that the sun isn't turned off and that, after all, its brilliance doesn't depend upon our ability to see it.

The light is still there. He is still there! When we forget that, the rain seems wetter and colder.

A Call To North American Baptists

By Kenneth L. Chafin
Chairman, North American Baptist Fellowship Evangelism Committee

Baptists of North America desperately need to learn to work together. The most likely area for successful cooperation will be evangelism. While the different Baptist groups vary in size, organization, and method of operation, they are all evangelical in theology and evangelistic in practice.

"Key 73" represents the most immediate call to evangelism. Two Baptists, Carl F. H. Henry and Billy Graham, were instrumental in stimulating an interest in the idea of evangelicals of all denominations joining together for some great evangelistic effort. As a result, more than 150 denominations, groups, and organizations have joined hands for the year of 1973 under the theme, "Calling Our Continent To Christ." In this emphasis most of the standard objections to interdenominational participation have been eliminated. First, the purpose is unashamedly evangelistic. Second, there is no permanent structure. Third, each group is free to decide what it will do on its own and what it will do in cooperation with others. Baptists who have been joining with other groups on legislative issues must welcome the opportunity to work with these same groups on the number one task of the church: evangelism.

The Baptist World Alliance call to the World Mission of Reconciliation Through Christ represents an even stronger stimulus for the Baptists of North America. It is a call to world evangelism. The report came out of a subcommittee of the commission on missions and evangelism. The original wording was "A Call to World Evangelism." The wording was changed but the intent was not. It represents the very best opportunity the Baptists of North America have had to work and pray together for a common cause.

Under the leadership of Joseph Underwood and several area coordinators, the World Mission of Reconciliation Through Christ is causing great excitement. In a meeting with representatives from various areas in the summer of 1972 an entire session was devoted to hearing reports. The consensus was that God was using the call from the Baptist World Alliance to precipitate new interest and excitement in many countries of the world. Of all the areas, North America has the greatest potential and opportunity; but it is also having the most difficulty in getting meaningful participation.

Before Baptists of North America can have the involvement they need, they must face realistically some of the barriers. First, there is the barrier of size and diversity. Almost 90 percent of the Baptists of the world live in North America. Of the 31 million in the Baptist World Alliance more than 27 million of them are in North America. These groups vary in size from 5308 in the Seventh Day Baptist Conference to 12,067,284 in the Southern Baptist Convention. Some of these conventions have not a single employee while others have sophisticated boards and agencies. Size and diversity make the sharing of information, the generation of enthusiasm, or the organizations of programs very difficult.

[Kenneth L. Chafin is pastor of the South Main Baptist Church, Houston, Texas; former Billy Graham professor of evangelism at Southern Seminary and evangelism director of the Home Mission Board; and a member of the commission on missions and evangelism of the Baptist World Alliance.]

Second, there is the barrier of race. Each of the Baptist conventions in North America has a predominate racial group. Three of the great conventions having more than ten million members are mainly Negro. Two of the smaller groups have strong Northern European and Scandinavian ties. The other groups are mainly Anglo. Great strides have been made in race relations, but there is still some reservation among leaders and laity in every group to forming alliances which are deeper and larger than race. But more and more, the reasons for our togetherness outweigh the reasons for our separateness.

Third, there is the barrier of organization. The North American Baptist Fellowship was formed as the North American branch of the Baptist World Alliance to give a tool for a regional expression. After more than a decade every indication is that this has not yet been taken seriously. First, not all of the conventions which were in the Baptist World Alliance joined the North American Baptist Fellowship. Second, the budget of \$8,600 for the year does not suggest anything but tokenism in our effort to mobilize the Baptists of North America. Third, the meetings which are held as essentially fellowship and shar-

ing in nature and not geared to the planning or implementing of an emphasis. Unless the Baptists of North America will take a serious look at the nature of the North American Baptist Fellowship and their commitment to it, very little will be done by it.

The World Mission of Reconciliation Through Jesus Christ will mean something when the Baptists of North America, individually and corporately begin to issue some calls themselves:

1. Let the elected presidents of the various Baptist conventions call themselves together for a day of prayer and discussion. These are great men of God, of proven leadership ability, who could issue a call to this continent which would be heard.

2. Let the counterparts in the different groups, many of whom already know each other, seek each other out to think and to pray and to share. There are executive secretaries, publishing houses, men's and women's groups, workers with students, college and seminary professors, and a host of other areas that could begin working together.

3. Let the church leadership in every community begin to seek each other out. In the great cities the two racial groups which are dominant are Negro and Anglo, but the denomination which ties them together is Baptist. Baptists working together can win the cities for Christ.

4. Let the Baptists from the other areas of the world call upon Baptists of North America to participate with them in common projects throughout the world. There are great resources in funds and people which could be used in enlarging the witness around the world. The sharing will be a two-way street to the benefit of all.

5. Let every Baptist everywhere call upon God to move among us, to draw us closer together, and to send us out in love to share the good news about Jesus Christ with the whole world.

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 31, 1973 No. 12

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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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In listing the fruits of the Spirit Paul did not include one which I sincerely believe he would have if he had sat through as many Baptist worship services, conventions and committee meetings as many of us do today. This is the quality of brevity which is not only a virtue but is godliness.

Why are so many speakers insensitive to the feelings of their listeners? Why do we feel we must take all the time assigned us plus a little of the next speaker's time? Who ever said a sermon has to consume 30 minutes plus some preliminary remarks and an invitation period? Why do we feel like traitors to the cause we represent if we do not speak as long and as loudly as representatives of other causes?

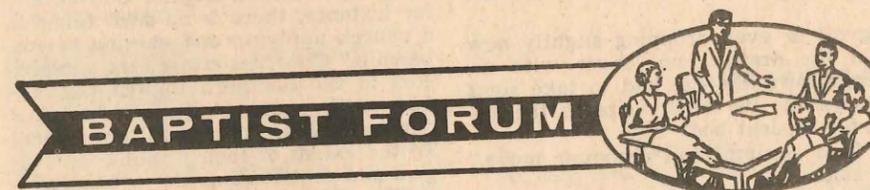
As one who spends considerable time speaking and listening, I believe several observations help explain the absence of the virtue of brevity in many of us.

For one thing pure vanity is involved. Most public speakers just enjoy hearing themselves more than their listeners enjoy hearing them. Moreover, what they are trying to say is more important to them than to their hearers. They are full of their subject, as we say, but they fail to realize it doesn't take near as much to fill their listeners as it does to fill themselves.

Another explanation is the lack of preparation on the part of the speaker. A recognized rule is that the less preparation the longer it takes to say something. Baptists with historic emphasis upon informality have disdained prepared manuscripts considering them human inventions rather than divine inspirations. With advancing levels of education and understanding this view of inspiration for speakers is not as strong and more and more Baptists appreciate careful and detailed preparation which expedites delivery.

In the case of many long-winded speakers there seems to be the absence of plain sensitivity. Having the sense of what's appropriate for the occasion is a wonderful gift. On the other hand nothing is more pathetic than to see a speaker and his audience on different wave lengths. How sad to see one who thinks he is helping a cause to be actually hurting it! Words are wonderful but dangerous tools. The right number of proper words at the proper time can win a cause; too many words can kill a good cause. A fitting epitaph on the marker of many worthy causes is, "Talked to death."

Those of us who try to speak for the Lord and for religious causes seek the wisdom and the inspiration of the Holy Spirit. Let us not make of no effect these gifts of God by failing in the self discipline of brevity.



OFFENSIVE MOVIES

Dear Editor:

The television networks for more than a year now have demonstrated their unwillingness to conduct themselves as guests should in the homes of the American people. The SBC Christian Life Commission is therefore calling on Kentucky Baptists to escalate their actions to get morally offensive movies off the television screens.

In addition to visiting a vice president of the Columbia Broadcasting System in New York last week to register our strong protest to recent programming, I also went to the Federal Communications Commission and to the offices of congressional leaders in Washington to seek relief from the rising tide of filth with which the television industry is increasingly flooding the airwaves. The Christian Life Commission has also written a letter of formal protest to the Federal Communications Commission.

Instead of heeding our protests, the television people have responded by revising their so-called Television Code to fit it to their behavior. We can only conclude that up to now the National Association of Broadcasters' Television Code Seal of Good Practice is essentially meaningless. We particularly deplore the recent showing of "Who's Afraid of Virginia Woolf," for it was notorious for its innovation in the offensive use of profanity and vulgarity. The record of networks in allegedly cleaning up such movies for television showing is absolutely abysmal.

A word of caution is required. In recent weeks many Southern Baptist church bulletins have carried the following announcement: "CBS has announced that they will present X-Rated movies on their network unless a great number of viewers protest." As it stands, that statement is not true, for no such announcement has been made. Use of it not only compromises our credibility but also gives the networks

a ready-made way to avoid the central issue of morally offensive programs as they throw up a smokescreen with a lot of talk about ratings. The issue is not ratings but the moral pollution of the airwaves. The networks have earned our opposition on this issue; but the opposition must be made on the basis of facts, not fiction.

The time has now come for a concerted effort by all concerned Southern Baptists. Here are four specific next steps:

1. Write short, clear protest letters about objectionable programs to local television station managers, asking them to protect their license from the Federal Communications Commission by rejecting offensive programs offered by the networks. Send a copy of each letter to FCC Chairman Dean Burch, 1919 M Street, N.W., Washington, D.C. 20554. Also send a copy to the appropriate network official: ABC President Leonard H. Goldenson, 1330 Avenue of the Americas, New York, N.Y. 10019; CBS President Frank Stanton, 51 West 52nd Street, New York, N.Y. 10019; and NBC President Julian Goodman, 30 Rockefeller Plaza, New York, N.Y. 10020.

(Continued on page 14)

DALEY OBSERVATIONS

Some Much Needed Light On Stewardship

As a denomination and as churches we have stressed stewardship but our approach has been somewhat superficial and utilitarian. While we have said our stewardship promotion has been primarily not to raise money but to raise church members to maturity, those who are put through annual stewardship campaigns are impressed with the emphasis put on financial gifts. There's nothing wrong with emphasis upon money unless it neglects a proper understanding of total stewardship.

One of our crying needs in stewardship education has been a solid theological basis for giving. The Bible is our source for such a basis in stewardship as it is our guidebook for all we do. Recognizing this need for a more solid Biblical and theological basis for our teaching and our practice of giving, the Southern Baptist Stewardship Commission conducted a National Stewardship Seminar in 1971 in which some of the most able minds among Baptists prepared and delivered papers on various aspects of Christian stewardship. These papers have now been processed into a book entitled "Resource Unlimited," which is the most comprehensive presentation of Christian stewardship which has been done by Baptists. The Kentucky Baptist Stewardship Promotion department has come up with the excellent idea of providing this volume for every Kentucky Baptist pastor. Some pastors have already received the book and the rest will receive theirs soon.

This volume should be a tremendous help for all pastors who sincerely desire to help church members find a deeper understanding and appreciation of their stewardship responsibilities. This volume is no handbook of techniques or catalog of gimmicks to raise money for money sake. It takes a hard look at the Biblical truth on stewardship which doesn't support all of our practices.

According to the Bible stewardship must be seen in a much larger perspective than the financial support of the ministry of a church and the denomination. It is the proper attitude toward all the created order and our use of it. It not only includes returning a tithe and gifts for use in the Lord's work but our

reverence for and use of such gifts of God as time, talents, trees, rivers, land, sea and air. Properly understood we own nothing but have only been entrusted with God's possessions for our temporary use. Life itself is a loan from God and death is our final payment on that loan. True Christians are concerned how they get and how they use the resources which they have in life.

The contents of "Resource Unlimited" will disturb those who teach tithing as the New Testament stewardship standard. A case for tithing as ideal Christian stewardship cannot be supported by the New Testament. The three explicit references to tithing in the New Testament (Matthew 23:23; Luke 11:42; 18:12) all deal with the legalistic observance by the Pharisees. In two of these the less important law of tithing was contrasted by Jesus to the more important traits of love, mercy and justice. In the other passage is a picture of the pride and self-righteousness that can come to a legalistic tither.

It is not that the New Testament discourages tithing. On the contrary it assumes the Christian will tithe but not consider the tithe as the end but the beginning of his stewardship responsibility. We do not need to get away from tithing but from a legalistic view of it. A Christian is not under the Old Testament law and therefore he is no more required to tithe than to keep the other parts of the Old Testament law. He is under grace and his only law is the law of love for God and his fellowmen. A Christian is released from the law in order not to do less but more. Surely we who are under love and grace will not do less than those under law were required to do. The question for us is not, "How much of mine do I have to give to the Lord?" but "How much of the Lord's entrusted to me is needed for his Kingdom use?"

That Jesus recognized tithing as right for the Jews and that he, himself, tithed is a valid assumption from reading the gospels. That he did not recognize it as the highest Christian ideal is just as certain. As Baptists we should never be satisfied with less than the ideal of Jesus in stewardship and the proper use of "Resource Unlimited" can help us on the way.



Baptist Women Retreat Planned

A Baptist Women Retreat has been scheduled by the Kentucky Woman's Missionary Union. The retreat will be



Mrs. McCall



Mrs. Brackney



Mrs. Walker



Pugh

hosted by Cedarmore Baptist Assembly April 13-15.

Under the general theme of "Committed," the ladies and the guests will hear four missionaries discuss their particular task of commitment. Among the speakers will be Mrs. Louis McCall, missionary to Guam; Mrs. Richard Walker, former missionary to Brazil; Mrs. Robert Brackney, former home missionary; and Quinn Pugh, also a former home missionary.

Mrs. Marvin Byrdwell, Sr., will also be on the program. She will describe her recent mission trip to Spain.

Other activities include features on enlistment, mission study, mission action and mission support. Fellowship and recreation periods are also planned.

Information about the Baptist Women Retreat has been mailed to local church WMU directors and Baptist Women directors. If additional information or registration blanks are needed, one may contact the WMU department at the Baptist Building, Box 43433, Middletown 40243.

According to Miss Rosa Fiechter, BW director, husbands are invited to accompany their wives for the retreat.

G'town College Keeps Football

The board of trustees of Georgetown College voted to continue intercollegiate football, reversing its earlier decision to terminate the program. The latest decision was reached during a called meeting March 16 on campus.

Trustee chairman Ira J. Porter, Louisville banker, explained that following the January decision, a number of members of the board felt they wanted to give the football matter further consideration.

At the special meeting March 16, the board heard John Cochenour, a senior from Hamilton, Ohio, and co-captain of the 1972 football team; coach Lester Craft and several other supporters.

Porter said the latest decision was based on concern for the impact of football on enrollment and the vitality of the total athletic program at the 1,250-student Baptist college.

President Robert L. Mills said that the educational program commitments of the college, established earlier this year, would not be affected by this decision.

In an unrelated announcement, president Mills announced that the contracts of three first year teachers would not be renewed. "Our student faculty ratio is about 15-1," Mills explained. "With the forecast of enrollment level-

ing off or even dropping slightly now that the draft is no longer with us, Georgetown College had to take steps to equalize its faculty size to the expected student body size.

"This is simply an economic move," he said.

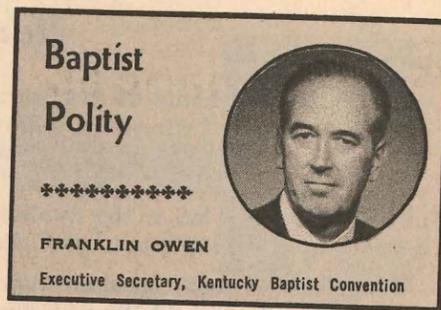
Baptist Hospital Sets Abortion Guidelines

Baylor University Medical Center in Dallas, Texas, the second largest of the Southern Baptist owned hospitals, has revised its policy to permit carefully screened pregnancy terminations during the first three months for reasons other than danger to the mother's life.

Previously, Baylor had allowed only therapeutic pregnancy termination where the mother's life was in danger.

Under the new policy, the patient's physician and another Baylor staff physician must approve the procedure and determine that it is "medically advisable."

After the first 12 weeks of pregnancy, previous rules will apply at Baylor. They basically state that a committee of at least three physicians must determine that continued pregnancy would endanger a mother's life. (BP)



Baptist
Polity

FRANKLIN OWEN

Executive Secretary, Kentucky Baptist Convention

I get inquiries now and then concerning how a church joins the Kentucky Baptist Convention and what constitutes a "member church." I even get letters asking how we would dismiss a church from "membership."

This is to point out something that is not always realized, namely, in my opinion, there is no such thing as a member church. Churches do not join the Convention. The Convention does not consist of churches. When the Convention meets, the churches are not present.

The Convention consists of messengers from the churches. The Convention lasts three days, and has an ad interim body in the form of an Executive Board, which is the continuing organization empowered by the Convention to act for the Convention within the defined limits laid down by the Convention. The messengers who assemble once a year are the members of the Convention.

In the Southern Baptist Convention, for instance, there is no such thing as a church applying and gaining "membership." Churches either send messengers to the Southern Baptist Convention or they do not, they either contribute to SBC causes or they do not. To the extent of their sending messengers and contributing, they "belong."

The Southern Baptist Convention does have, in its constitution and by-laws, a definition of a cooperating church (not a member church). It has a credentials committee which interprets cooperation in the light of the above-mentioned definition. If messenger registration should call for interpretation, I presume the credentials committee would respond, but, in the main, those messengers who present themselves for registration tend to be registered. It is rather assumed that those not in fellowship with us won't want registration and would not want to contribute to gain eligibility.

I believe this would be healthy in Kentucky. The by-laws need to define what is a cooperating church and the KBC credentials committee, when asked, could recommend the seating or not seating of messengers on the basis of such adopted definition of a cooperating church.

Frank Owen

WESTERN RECORDER

Staff Changes

Dennis Shaw was called as pastor of Union Band Baptist Church in Nelson County. He is a ministerial student at Campbellsville College in his senior year. Mrs. Shaw is the former Kathryn Deckard. The couple has two children: Donetta and Clinton.

Bob Durham, son of Mr. and Mrs. James Durham, Louisville, began his duties as associate minister of Hillvue Heights Baptist Church, Bowling Green, on March 1.



Durham

He is a graduate of Georgetown College and attended Southern Seminary in Louisville. Durham has served as pastor of the Kiddville Baptist Church of Mt. Sterling and comes to Hillvue Heights Baptist Church in Versailles, Kentucky.

Mrs. Bob Durham is the former Patti Wells of Winchester. The couple has four children and will reside at 2623 Mohawk Drive in Bowling Green. C. Wyman Copass is pastor of the Hillvue Heights church.



Roberts

Roberts is married to the former Marlene Wilson of Fulton. The couple has two daughters: Brenda Lee, 12, and Ann Marie, 9.

Joel Abbott, a senior at Clear Creek Baptist School, Pineville, was recently called as pastor of the East Bernstadt Baptist Church.



Abbott

A native of Science Hill and a former member of the Northside Baptist Church where he was ordained to the gospel ministry in May, 1970, Abbott formerly served as pastor of the Gray Fork Baptist Church, Manchester. He is married to the former Linda Flynn of Somerset.

MARCH 31, 1973

Bardstown Baptist Church, Nelson Association, has called Peter Ambrose as minister of music. He has served as minister of music at the First Baptist Church, Knoxville, and the Davis Memorial Church, Louisville.

Ambrose is a graduate of the University of Tennessee with a BM degree and Southern Seminary with a MRE degree. He is at present in first year graduate study in religious education at Southern Seminary.

Jack H. Goodwin is now associate pastor and minister of religious education for the Yorktown Baptist Church in Louisville.



Goodwin

He comes from the Eastland Heights Baptist Church in Springfield, Tennessee. He is also enrolling in Southern Seminary for the DMin degree. Goodwin is a native of Old Hickory, Tennessee, a graduate of Carson-Newman College and Southern Seminary. Other pastorates he served were in Morristown, Tennessee, and the VanBuren Baptist Church in Louisville.

Houston R. Berry, a senior at Clear Creek Baptist School, Pineville, was recently called as pastor of Broadway Baptist Church, Richmond, effective April 1, 1973.

A recent resident of Basket, Kentucky, Berry is a former member of Advance Baptist Church where he was ordained to the gospel ministry May 31, 1971. For the past two years he has served as pastor of Turkey Creek Baptist Mission, a mission of the First Baptist Church, Barbourville. He is married to the former Aloma Joyce Harris of Spottsville. The Berrys have three children: Houston, 12; Cynthia, 10; and Ricky, 5.



McQueen

Van McQueen, minister of music and youth at First Baptist Church in Richmond, has resigned to become minister of music and youth of the First Baptist Church in Greenville, Texas, effective March 1.



Stephens

Sam Stephens, a graduate of Southern Seminary, has accepted a call as minister of music and youth at Bloomfield, Kentucky. Pastor of the Bloomfield church is Earl Pike.

Missionary News

Furlough

Mr. and Mrs. W. Neville Claxon may now be addressed at 119 East Fourth Street, Frankfort, Kentucky 40601. Both are Kentuckians. He is a native of Switzer and she is the former Emma Osborne of Winchester. Before they were appointed by the FMB in 1948, he was director of associational work in the Training Union department of the Kentucky Baptist Convention.

Mr. and Mrs. Gerald S. Harvey may now be addressed at 462 South Franklin, Liberty, Missouri 64068. Prior to their appointment by the FMB in 1954, he served as pastor of several churches in Kentucky.

Mr. and Mrs. Louis E. McCall may now be addressed at Box 385, Southern Seminary, 2825 Lexington Road, Louisville, Kentucky 40206.

Mr. and Mrs. Raymond L. Kolb may now be addressed at 208 East Main Street, Clinton, Mississippi 39056. When they were appointed by the FMB in 1944, he was pastor of the Fisherville Baptist Church.

Mr. and Mrs. William A. Hickman, Jr., may be addressed at 1021 Chi-

chester, Orlando, Florida 32803. Before they were appointed by the FMB in 1950, he was pastor of Freedom Baptist Church, Spiro, Kentucky.

On the field

Mr. and Mrs. Robert T. Golmon may now be addressed at 1 Lane 142, Ren Ai Rd., Sec. 3, Taipei 100, Taiwan. At the time of their appointment by the FMB in 1971, he was minister of music at Ridgewood Baptist Church, Louisville.

Mr. and Mrs. J. Boyd Sutton may be addressed: Caixa 2541-ZC-OO, 20000 Rio de Janeiro, Guanabara, Brazil. Mrs. Sutton, the former Joan Riffey, was born in Louisville.

Mr. and Mrs. William P. Carter, Jr., may be addressed: Casilla 9796, Santiago, Chile. Before their appointment by the FMB in 1954, Carter was a student at Southern Seminary in Louisville and pastor of Cove Hill Baptist Church, Carrollton.

Read Western Recorder

Large Response Planned For At Jesus Festival

"We are hoping for a large response to the Jesus Festival," said J. Chester Durham, chairman of the counselors committee for the April 10 KBC sponsored event.

"We've prepared about 300 packets of material that include a New Testament, a pamphlet on the New Birth and another on The Christian Life," he said. "These will be given to each person making a response along with a card to be used in follow-up work by the local pastor."

Durham, assistant to the executive secretary of the Kentucky Baptist Convention, indicated that about 75 persons have been recruited to serve as counselors for the "Jesus Festival." "Most of these will be college students," he added, "but some will be pastors."

Durham said that Baptist Student Unions on 11 different campuses had agreed to provide five or six counselors each.

KBC evangelism secretary Hicks Shelton, also a member of the counselors committee, stated, "We are expecting a good response to this event."

If the local churches bring people who are not Christians or others who might need to make decisions for Jesus Christ, we believe the message of Jesus can reach them at this festival. Young people simply respond to messages in music."

The Jesus Festival activities begin at 5:00 p.m. for youth choirs wishing to sing selected songs from various folk

musicals. At 6:30 the actual planned part of the program begins with congregational singing, testimonies by young people and presentations from five different youth choirs.

The Spurrrows, a nationally known folk music group, will be presented at about 7:30. Plans call for most everyone to be on their way home by 9:30 p.m. Louisville time.

Baptist Coffeehouse Scene Of Wedding

After an engagement of almost four years, strung out because of involvement in the drug scene, Frank Schrorr and Kathy Wadlow were married in Eatontown, New Jersey, but it took a Southern Baptist sponsored coffeehouse to bring it about.

The couple had become engaged in their hometown of Pittsburgh, Pennsylvania, in 1969, but they drifted apart after becoming heavily involved in the drug scene.

While stationed at Fort Monmouth, New Jersey, in the Army, Frank began attending the "Bestseller" coffeehouse, sponsored by Monmouth Baptist Church in Eatontown.

"There he became a Christian, and a few months later he got together with Kathy and led her to the Lord," said the church's pastor, Marvin Haire. They also forsook the use of drugs, with the help of their new-found faith and encouragement at the coffeehouse.

When they finalized plans to be married, the couple wanted to hold the ceremony in the coffeehouse. Haire performed the ceremony.

Afterwards, The Master Guitar's continued their performance, while the audience ate wedding cake in addition to drinking the regular fare of the house — coffee and soft drinks. (BP)

JERALD BROWN OF HARTFORD —

Kentuckian Serves As Journeyman In Israel

By Bob Terry
Associate Editor

When Jerald Brown was appointed as a missionary journeyman, he expected to be a vocational teacher at the Baptist sponsored high school in Petah Tiqua, Israel. But before the Hartford, Kentucky, native could get there, the school was discontinued.

Actually, the decision to close the high school came before Jerald entered orientation for his new job. His assignment remained Israel and his station, the Baptist Village, but his responsibilities were somewhat confused.

More than anything else, Jerald has created his own responsibilities. His specialization in forestry at Louisiana Tech in Ruston, enabled him to quickly assume responsibility for the citrus crops on the farm. His farming background also enabled him to assume other farm management duties for the 57 acre complex.

Jerald also handles the shopping for the Baptist Village. During camping season this means he is responsible for feeding more than 200 persons each week. Nine or ten is the usual total during the off season. But the arrival of visitors sometimes swells that number unexpectedly.

Baptist Village now serves as a camping and conference center for the Baptist Convention in Israel. This necessitates other responsibilities for hosting, maintenance and some program planning.

"My duties don't give me a lot of contact with persons who are not Baptists," the bearded journeyman commented, "but my work allows a missionary who is trained in the language more time to work with the nationals."

Brown recalled the first time he shopped for the compound, he was aided by a missionary who spoke Arabic.



Jerald Brown, second from right, poses with other missionaries to Israel

"The next time I went, the grocery man wanted to know where my wife was," he recalled. "I couldn't make him understand that I had no wife."

Since that initial contact Jerald has picked up enough of the marketplace language to make himself fairly well understood, he says, and has become a good friend of the grocer man. "I have had a chance to talk with him about being a Christian and about being a Baptist," he said. "And he talked with me about his religion. We've had some real good conversations."

A difficult lesson to learn on the mission field, according to the Kentucky native, has been "to roll with the punches."

"One Saturday (the sabbath in Israel) I was on my way to church when I looked down the road and here came four bus loads of people. We had no advance notice of their coming and it was time for church to start. We had to wait about half an hour and host our unexpected visitors," he recalled.

"Something like that would have upset me a few months ago but now I have learned from the other missionaries just to take it in stride and go on."

The church Brown mentioned is located on the Baptist Village grounds. About 75 persons, mostly Americans working in Israel, attend. There are some local Jews and Arabs who attend. Marcus Reed, a missionary from Tennessee, now serves as pastor of the church.

Jerald credits a strong Baptist Student Union program at Louisiana Tech and a firm foundation in his home church, First Baptist, Hartford, with prompting his decision to apply for the Journeyman program.

"I was nine years old when I was saved," he recalled. "I was raised in the Hartford church but I never really thought about serving on a foreign field, not even in Royal Ambassadors."

It was not until he met a missionary journeyman who was serving as minister of youth in his college church that Jerald began to seriously consider volunteering for the two year service program.

"In college I became involved in helping other people. I realized that we are supposed to be living witnesses, reaching out to every one." He was active in tutoring program, mission day activities, the BSU choir, Bible study, mission trips to places like Chicago and small group dorm prayer meetings.

"When I combined my reaching out with the strong Bible centered emphasis of both my home church and my college church, I found a great satisfaction in being a Christian. I wanted to share that feeling with other people."

Jerald does not consider himself a preacher. Nor does he plan to be. "When I complete my service here, I want to go back to Kentucky and work in reclamation work. I would really like to work for one of the coal companies in restoring land to usage. That's the reason I had to leave the state in the first place, to study forestry."

A side benefit to serving in Israel is seeing the land where Jesus lived, the 1972 college graduate said. "Just being here and seeing all the places mentioned in the Bible has given me new insights into God's word."

Jerald Brown is the son of Mr. and Mrs. W. E. Brown of Hartford. He will complete his service in the summer of 1974.



Brown, right, explains irrigation techniques to associate editor Bob Terry.

Jesus Festival
April 10
Freedom Hall
Louisville



Resource Unlimited



Christian stewardship—
from theology to ecology
from motives to methods

As a pastor of one church for more than 21 years, I faced most of the problems that face every pastor of a church. During my first year, from a study I made with one of my committees, I found that only about 20 percent of total membership of the church was really involved in the programs of the church. I also learned that this same 20 percent was carrying about 80 percent of the financial responsibility of the church. Naturally I was challenged, along with leadership of the church, to



Walker

really give some time and thought to changing these conditions. I read and studied every program suggested by our denomination and some others. Over a period of 15 years, we were able to see the Sunday School attendance go from an average of 500 to around 1200 and other organizations made similar gains. But while we were adding to our attendance by almost 2½ times, we saw our finances multiply by more than 7 times during this same period. It seemed that as we saw the people bringing in more money into the church treasurer, we also saw a much, much larger percentage of our people involved in the entire program of the church.

I am sure that every pastor today faces many of these same problems that I faced. In my day, I found a deficiency of good literature on the subject of stewardship. I am happy now to see that some of our strongest leaders in our denominations are giving us the benefit of their best thinking. Many good books are now available on the subject of stewardship. One of the best that has come to my attention recently is entitled *Resource Unlimited*. This book, edited by William L. Hendricks, professor of theology at Southwestern Baptist Seminary, is composed of 14 chapters which represents the in-depth

studies and thinking of 14 of our best qualified Baptists in this field.

Eight of the fourteen writers are professors in one of our Baptist seminaries or colleges. One is a state convention stewardship director. The other five are pastors. You can readily see that these papers are prepared from several different viewpoints. Though several of the writers cover much of the same Biblical and theological materials, each has given different insights. A pastor seeking new resources on the subject will find much valuable material in this book.

By A. W. Walker
Sulphur Fork Associational Missionary

My seminary classmate, Morris Ashcraft, in his paper included in the book, *Resource Unlimited*, has this opening sentence: "The concept of Christian stewardship grows out of the belief in God as Creator." We have not started as a steward of Christ until we accept this fact. In the beginning God created everything including man. He owns all and we are trustees of his estate. "The earth is the Lord's and the fullness thereof." Tom Landry, coach of the Dallas Cowboys, said, "To fully grasp the meaning of stewardship the Christian must accept the fact that God owns everything."

Sinful man says, "Mine." Redeemed man says, "Thine." I Corinthians 6:20 says, "You are not your own, you are bought with a price." At this point we need to consider the Biblical concept of the tithe. Jesus understood that the tithe was meant to teach God's total ownership. There are two basic requirements for the steward. First, he is to "do justice... love kindness and walk humbly before God." This is his spiritual commitment (Micah). The second, "On the first day of the week he is to lay by him in store as God has prospered him." The most basic requirement of a steward is faithfulness.

Evaluations

(Here are the reviews of three veteran Kentucky Baptist leaders who were asked to read *Resource Unlimited*. This volume on stewardship is being distributed to all Kentucky Baptist pastors. Editor)

"It is required of a steward that he be faithful."

The giving of one-tenth of one's income to the Lord's work is not explicitly mentioned in the New Testament, but the principle of systematic and proportionate giving is made quite clear. Included in the influence of Jewish religion was tithing. Both Samaritans and Jews recognized their obligation to pay tithes. As a matter of fact



Sawyer

the Jews tithed about 22½ percent of their income. What was the attitude of Jesus toward tithing? You may be sure that He was a tither. Had he not been a tither the Jews would have called him in on the carpet. The Pharisees expected Jesus to live up to their standards. Jesus recognized tithing as God's law to the Jews. He kept the law to the letter. Jesus never repealed or abridged the law. He recognized tithing but He did not emphasize it. Jesus emphasized stewardship of life which included far more than tithing.

Just a final word about designated giving. This should be avoided as much as possible. The giver should seek to accept the will of the congregation in matters affecting the community of life and work, including the assessment of financial priorities. This is a very difficult problem and should be approached in the will and way of God. There are always love offerings in the church to which we should respond above and beyond the tithe. Please remember that if you take from your tithe and give to something else, it is the church that is making the contribution and not you yourself. There are other legitimate causes which claim our attention, but please do not let this giving interfere or take from your tithe to your church.

By James B. Sawyer
Associate Pastor of
Highland Baptist Church, Louisville

Resource Unlimited is an in depth study of the Biblical doctrine of stewardship by 14 Southern Baptist scholars. The book grew out of a National Stewardship Seminar held at Glorieta Baptist Conference Center, April 27-30, 1971, in which the chapters were presented as addresses by their authors. The occasion brought together Southern Baptist theological professors, pastors, and denominational executives and administrators for four days of worship and dialogue. With very slight editorial revision, the papers presented are herewith preserved to become an invaluable contribution to any serious discussion of the subject of Christian stewardship.



Deusner

Perhaps because their authors were better known to me, I found the essays written by Ray Summers, J. Leo Green, Henry A. Parker, and H. Franklin Paschall of particular interest and value.

All of the writers agree in basing man's stewardship upon God's claims through creation and redemption, and all regard tithing as a commendable practice but not the whole of man's financial obligation to his Lord. The emphasis upon ecological trusteeship is appropriate in view of the current crisis occasioned by the waste, exploitation, and pollution of earth's resources.

Pastors will find this book a veritable mine of scriptural teaching and information from which to draw materials for sermons, and inspiration and guidance for new church programs. Certain phrases, slogans, and goals familiar to Baptist ears may have to be discarded, but a revival of faith in the "resource unlimited" that is ours will make clear we have in the past too often settled for too little in challenging our people to more glorious giving.

By C. Ford Deusner
Former Superintendent of the
Ky. Baptist Board of Child Care



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NEW MATERIALS — The new promotion materials for the April 15 Cooperative Program Day observance were recently examined by three Kentuckians. From left, they are KBC stewardship promotion director Jesse Stricker, executive secretary Frank Owen, and Mike Speer. Speer, a former Kentucky stewardship promotion director, is now Cooperative Program Promotion director for the SBC Stewardship Commission and led in the development of the displayed materials.

April Cooperative Program Day Features Operation One

By Jesse Stricker
KBC Stewardship Promotion Director

There is really only one purpose for all of us who share the name of Christ and his bounty: that is, to bear our witness of Him to all men everywhere.

No program any of us are engaged in is more primary to the cause of Christ in today's world. That is why we have called our observance of Cooperative Program Day "Operation One."

Cooperative Program Day is a significant and meaningful day. It provides an opportunity for every member of Southern Baptist churches to learn more about God's eternal purpose. It is a special emphasis day observed and celebrated by churches throughout the nation.

By participating in this annual emphasis, churches reflect their concern for sharing the gospel with the world.

Faithful stewardship includes conscientious use of one's financial resources to minister and witness throughout the world. The best method that has been found to do this work is the Cooperative Program.

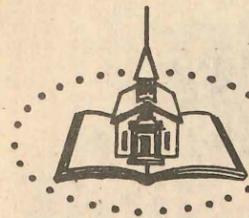
Cooperative Program Day provides an opportunity to concentrate the total efforts of the church toward informing the world of the gospel. By faithfully proclaiming God's word and relating it to the missionary task of the church, each person can become aware of the nature and purpose of the Cooperative Program. This can be done in every church activity.

Cooperative Program Day also provides a time to inspire God's people to be a part of his redemptive work. It can be a time for the church to begin to express more of its concern for a lost world.

The mark of a redeemed person is commitment to Christ, to His church. This commitment causes one to recognize the opportunity to share the good news with a lost world, thus forming a cooperative effort by the whole body of Christ. The task is tremendous, it is urgent, it is ours!

Cooperative Program Day further provides an appropriate time to involve God's people in the world mission of their saviour. God has commanded us to share the gospel with the whole world. Jesus during his last days on earth commanded us to make disciples of all men.

No individual Christian, no church, no institution can carry the good news of Jesus to the world alone. Each church member should be encouraged to (1) be faithful in his use of the material possessions God has entrusted to him, (2) support world missions through the Cooperative Program, (3) seek to learn more about the need and opportunities for sharing the gospel around the world.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for April 8, 1973)



LIFE AND WORK SERIES

Caring Love—The Best Way

I Corinthians 13:1-13

Every Christian is the recipient of a spiritual enablement or capacity for specific service, but it is more important for him to demonstrate the love of Christ than it is for him to exhibit his personal talents and achievements.

Preeminence of love, 13:1-3

Eloquence, prophecy, wisdom, knowledge, faith, charity, and martyrdom were coveted gifts, but they were and are without value apart from love. True eloquence is the language, logic, and loftiness of speech set on fire by love. Prophecy, the ability to interpret and declare the will of God, is not worth anything unless it is exercised in love. To understand mysteries — things once unknown but now revealed — means to have wisdom, but to have love is more important. Knowledge, or the acquisition of information, is good, but love is better. Knowledge is not convincing unless it is conveyed in a spirit of love. Charity or benevolence is profitless unless the gifts are the outflow of love. Only love gives meaning and merit to martyrdom. True love and care will add value to the aforementioned desirable gifts.

Properties of love, 13:4-7

True love will color the thoughts, prompt the speech, and direct the actions of the Christian.

Negative properties of love, 13:4-6.

Love is not impatient (verse 4). It suffers provocation and injury from others indefinitely. Love is slow to retaliate. It is full of pity, sympathy, and compassion, and able to stand any strain without anger or despair. Love is not envious (verse 4). Envy is the begrudging admission of relative inferiority, and causes its possessor to want to deprive another of something he has. Love does not have any ill feeling at the honor, success, or prosperity of others. Love is not boastful (verse 4). Instead of bragging and looking for human praise, love is interested in the welfare of others. Self-inflation and boasting are advertisements of littleness.

Love is not rude (verse 5). It always recoils from rudeness and strives to do good things in the right way. Love is not selfish (verse 5). It delivers from

self-assertiveness and self-seeking, and seeks the welfare of others. Love is not easily provoked (verse 5). It does not keep a record of the wrongs and injuries it has suffered and then give way to anger. Love is not resentful (verse 5). It is never fiery with resentment at slights, whether real or imaginary, but ignores them. Love does not take pleasure in evil (verse 6). A true Christian never rejoices in the fact that another person has gone wrong or fallen into sin.

Positive properties of love, 13:6b-7.

Love rejoices in the truth (verse 6b). It rejoices in the propagation, progress, and triumph of the truth. Love causes one to rejoice when people accept the truth, live in conformity to it, and faithfully proclaim it. Love bears all things silently (verse 7). Love bears all hardships and trials uncomplainingly and with triumphant courage and bravery. Love believes (verse 7). It seeks to avoid undue suspicion, and believes

the best rather than the worst about others. It trusts implicitly and completely in the promises of God. Love is hopeful (verse 7). Love is optimistic in the face of all unfavorable appearances and adverse circumstances or situations. Love endures (verse 7). This property of love is demonstrated by the aged mother who is waiting at the entrance of the penitentiary to take home with her a son who is soon to be released.

Permanence of love, 13:8-13

Love is not a passing emotion that exhilarates temporarily and then is soon gone. Rather, love is permanent and imperishable. The heart and climax of this sublime chapter are found in the statement, "Love never faileth." The time will never come when love will give way to some higher quality. Love will never cease to be. It is eternal. Greater than faith or hope, love survives danger, disaster, and death. Love is immortal. ■

INTERNATIONAL SERIES

Christ Suffered For Us

Isaiah 53:4-9

In Isaiah 53 we enter that sacred chamber wherein is pictured and foretold the sufferings of Christ. So perfect was the portrayal that one might readily conclude that it was the record of history rather than the prediction of prophecy. Isaiah predicted that when Christ should come regal splendor would be absent, that there would not be anything pretentious about His personal appearance, that He would not be acceptable to the Jews because of His lowly origin, His unattractive form, and His failure to fit into their scheme of things politically and religiously.

When Christ Jesus came and walked in their midst, performed numerous miracles of mercy, taught them the love of God, and revealed to them the amazing grace and matchless glory of God, their response was rejection and

repudiation, both of which culminated in His death on the cross. They rejected Christ because His humility was offensive to their pride, His holiness was a rebuke to their sinfulness, and His benevolence was a public rebuke to their obvious selfishness.

It is not at all surprising that Christ was called "The Man of Sorrows," because "He was despised and rejected of men." He was "The Man of Suffering," because "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." Moreover, He was "The Man of Silence," for "He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Never

were wounds so eloquent as those suffered by our Lord for our transgressions.

None of Christ's sufferings were due to any sin of His own, for He did not have any. Our transgressions caused the wounding and our iniquities brought about the bruising and the death of the Saviour. By suffering in the place of others Christ made ample provision for the putting away of sin, for the forgiveness of sinners, and for the satisfaction of the demands of justice. He suffered on the cross in order to redeem lost sinners and reconcile them to God.

In His infinite love for sinners God laid on Christ the iniquity of us all. He loaded the tremendous weight of our sin upon Christ, our Substitute. Christ's suffering was vicarious and voluntary. He was led to the slaughter, but He went willingly. He was a silent sufferer as well as a willing one. He was oppressed and treated cruelly, but He did not resist or offer any complaint.

Jesus Christ was stricken and smitten for our sin. Although He had not done any violence, He was subjected to a violent death by crucifixion on the cross. He was entirely free of all deceit, but suffered the worst form of punishment that was known to men. With great courage He bore indescribable suffering.

I Peter 2:24-25

The infinitely glorious Son of God actually stooped to become our sin-bearer. "Who his own self bare our sins in his own body on the tree." He bore our sins as well as the punishment which we were due to bear. "Christ died for our sins." The substitution was carried out by Christ personally, and not by proxy. Christ grappled with sin on Calvary's cross by bearing its condemnation, and permitting Himself to be pierced by all of its arrows. Had He not died for us, it would have been necessary for us to die an eternal death. He died that we might live. That Christ died for us ought to be our first thought when we awake in the morning; it ought to give purity to our thoughts, quality to our words, and truth to our actions throughout the day; and it should be remembered with genuine gratitude just before we fall asleep at night.

In His sufferings Christ set us a worthy example and taught us how to react when we are treated unjustly. Our Lord patiently accepted unjust treatment. He never used His power to obtain vengeance. He calmly turned His case and cause over to the Supreme Judge. In doing so, He set the proper example for us to follow. Having the same refuge that He had, the Christian should commit his case to God. ■

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(Continued from page 5)

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3. Write Federal Communications Commissioners to express your opposition to objectionable programs, giving specific examples and calling for a license review for stations that abuse the airwaves. (The seven Commissioners are Dean Burch, Charlotte T. Reid, Richard E. Wiley, Benjamin L. Hooks, Nicholas Johnson, Robert E. Lee, and H. Rex Lee.)

4. Write your U.S. Representative, both your Senators, and the President to express your dismay at the wholesale immorality on television, asking them to support congressional hearings to investigate and correct these abuses.

All of these actions require work. Some of them are complicated. There is no easy solution, however, to this complex problem. The issue is much too important to ignore. Neither can we afford to respond to it by just wringing our hands. Disciplined attention to these four actions can be expected to bring about change for good.

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Even though the literature is "outdated" it has been of real value to us. A date really doesn't matter all that much.

May God richly bless each one who reads this letter. Those of you who have sent the literature have really been right here on the field with us.

Jim and Barbara Spaulding
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JOHN WOODEN

"Sportsman of the Year" for 1972 — Sports Illustrated

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NEW SURVEY SHOWS —

Pastor's Behavior, Church Size Related

The size of church membership appears to affect the behavior of the pastor in a measurable way, two professors at Louisiana (Baptist) College concluded on the basis of data obtained in a survey of 473 Southern Baptist pastors in Louisiana.

The survey was conducted by Sarah Frances Anders, chairman of the department of sociology, and James A. Young, chairman of the department of religion, at the Baptist school in Pineville, Louisiana. Of the 1,100 pastors queried, 473 usable replies were returned.

The survey gave a personal profile of the "average" Louisiana Baptist pastor, isolated about a dozen categories of "crucial" problems the pastors face, and outlined behavioral characteristics which seemed to relate directly to the size of the church, the professors wrote in a summary of their findings.

Generally, as the size of the church membership increases, the time the pastor spends on church administration increases, even though larger churches employ larger staffs which theoretically should release the pastor to give more attention to other duties, the survey disclosed.

There is also direct relationship between the size of the church and the pastor's participation in civic activities. As the size of the church increases, so does the pastor's activity in civic affairs, the professors noted.

Less sermon preparation

A third behavioral characteristic disclosed that as the size of the church membership increases, the time spent on sermon preparation decreases; and a fourth trend indicated that the number of academic degrees held by the pastor increases with the size of church membership.

"These four observations should sound a note of alarm to cause us to reassess the basic responsibility of the minister and point up the need for a priority reevaluation," wrote Anders and Young in a summary of their findings published in the *Louisiana Baptist Messenger*.

The survey disclosed that the average pastor in Louisiana spends 25 percent of his time in sermon preparation, 39 percent in pastoral care, 21 percent in administrative duties, and the remaining 15 percent in other duties.

When asked how they preferred to spend their time, 40 percent said they felt more time was needed in sermon preparation, and 39 percent said they felt more time was needed in pastoral care. Only 15 percent felt the need to spend more time in administration.

"The fact that the typical pastor feels the need for more time for sermon preparation may indicate a need for

laymen to provide for the administrative responsibilities," thus releasing the pastor for more attention to other areas of ministry, the professors concluded.

An open-ended question asked the pastor to identify the most critical problem facing his church. Content analysis produced 11 different categories of problems.

Among the most frequently mentioned problems, according to Anders, were inadequate financial support for the church, an attitude of indifference and apathy among members of the congregation, and inadequate facilities in the church building plant.

Other problems isolated by the survey included (not in order of frequency) personality conflicts within the church, inadequately trained leadership, theological differences within the church, failure by the church to minister to people and society; immaturity and lack of Christian growth among members, inadequate programs and resistance to change programs to meet needs; failure of the church in outreach, enlistment and evangelism, and miscellaneous problems that did not

fit in any other category.

The professors, in their analysis, noted a difference between those pastors who received all of their education in Louisiana, and those who were educated on a broader geographic plane.

Those educated in Louisiana tend to see the major problem existing within the church fellowship, spending more time on internal matters, while those educated elsewhere tend to see major problems in the church's lack of involvement with social problems and other issues of more importance to the community at large, they observed.

A profile of the typical respondent, statistically, described the "average" Louisiana Baptist pastor as: a man in his early forties whose resident congregation is 375 members with a Sunday School enrollment of 265. He has one and one-half years of education beyond the bachelor of arts degree, usually spent in a Baptist seminary. He has served at least three full-time and two part-time pastorates in a ministry lasting an average of 17½ years. He has been in his present pastorate more than five years. (BP)

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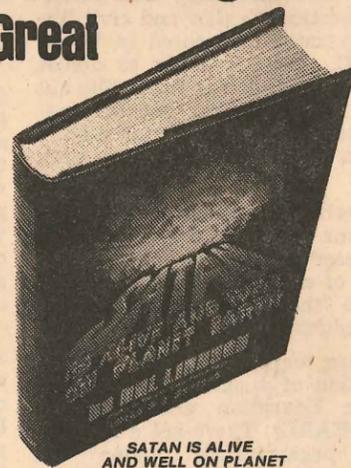
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ON TV APRIL 1 — The Spring Street Singers and televangelism host Kenneth Chafin (center, front row) sing together in one of the first productions of "Spring Street USA," Southern Baptists' nationally televised evangelism series. The series will be premiered on twenty stations starting April 1, thanks to over-the-goal gifts to the Annie Armstrong Easter Offering for Home Missions last year. In Kentucky, "Spring Street USA" will be carried by Lexington station WBLG-TV, channel 62, beginning Sunday, April 1, from 12:30-1:00 p.m.

95 Baptist Bodies Join World Mission Of Reconciliation

Evangelistic outreach and special ministries of Christian services are being intensified in 84 nations of the world as part of the Baptist World Mission of Reconciliation Through Jesus Christ.

Joseph B. Underwood, general chairman of the World Mission of Reconciliation Through Jesus Christ, a program of the Baptist World Alliance, told the BWA's administrative committee in Washington, D.C., that 95 Baptist bodies in 84 countries have voted participation in the program which focuses on the years 1973-75.

This is the largest evangelistic outreach ever attempted by Baptists.

National Body Knocks Proposed 'Tax Credits'

Representatives of more than 50 religious, educational, labor and civil liberties organizations caucused in Washington, D.C., to plan ways to defeat state and national drives for public aid to private and parochial schools, especially through the means of tax credits to parents with children in such schools.

The two chief reasons given by these organizations for their positions were: (1) to preserve religious liberty and separation of church and state, and (2) to preserve "the integrity and viability of public education."

The group took initial steps toward the formation of a national committee for Public Education and Religious Liberty (PEARL). There are a number of state organizations under the PEARL banner, but prior to this there has been no national organization.

James E. Wood, Jr., executive director of the Baptist Joint Committee on Public Affairs, presided over the session that approved a statement of purpose for the proposed PEARL organization.

The lead-off speaker for the all-day meeting was Representative James Corman (Democrat, California), a member of the House Committee on Ways and Means that is now considering tax credit bills to aid private schools. The congressman pointed out that support for private school educa-

tion is strong in Congress and that it will take massive effort on the part of the people of the country to stop it.

Corman explained that two major forces in the nation are converging in the drive for public aid to private schools: (1) those who believe that their children should be taught in private schools so they can receive religious instruction, and (2) those who want to abandon the public schools because of racial integration. The second group is the strongest of the two, he observed.

The drive for public aid to private schools is greatly strengthened by the efforts of President Nixon, Corman declared. He claimed that "the President has never been a strong supporter of public education." The California congressman pointed out that Nixon as a congressman was much opposed to federal aid to education and voted against it in committee.

Later, as vice president, Corman recalled, Nixon broke a tie vote in the Senate by voting against federal aid to education. Since becoming President, Corman said, Nixon has not rolled back educational aid completely but that he has come forward with his proposals for public aid to private schools.

The text of the adopted statement is as follows:

"We regard tax credit legislation, such as that now being considered by

the House Ways and Means Committee, as threatening the very evils that the constitutional principle of separation of church and state was designed to prevent. It would entangle government in interreligious strife. It would impair religious freedom by making religious institutions dependent on the state. In addition, it would gravely undermine our public school system, which is now struggling against great odds to continue its vital contributions to maintenance of our democratic way of life.

"We regard the constitutional principles of religious freedom both as guaranteeing the right of sectarian schools to exist and as barring government aid to them. We therefore call on all members of the United States Congress and the various state legislatures to reject all tax credit proposals as no more than a device to supply government aid to sectarian schools and consequently as inconsistent with constitutional principle and sound educational practice."

The five-person steering committee that brought the groups together for the formation of this new national consortium were: Florence Flast, New York State PEARL; Stanley McFarland, National Education Association; Alan Reitman, American Civil Liberties Union; Joseph Robison, American Jewish Congress, and Wood, Baptist Joint Committee on Public Affairs. (BP)