

"For this child I prayed
and the Lord hath given me
my petition which I asked
of him. Therefore, also
I have lent him to the Lord
as long as he liveth he
shall be lent to the Lord
..." I Samuel 1:27-28.



Annuity Board Ups Kentucky Benefits

Kentucky participants in Plan A, the state convention pooled protection plan administered by the Southern Baptist Annuity Board, now have larger widow benefits and a new temporary income benefit.

The new benefits were made retroactive to January 1, 1973, for all members actively participating in the plan on that date.

Announcement of the new benefits was made jointly by Franklin P. Owen, executive secretary of the Kentucky Baptist Convention, and Darold H. Morgan, president of the Annuity Board.

Morgan notified the Kentucky executive that survivors of members became eligible for the new benefits after unanimous approval was received by late April from all participating state conventions. Each convention pays one-third of the dues for members in its state.

Morgan said the benefit for wives who become widows after January 1, 1973, amounts to 50 percent of the potential or actual retirement benefit. Previously, it had been 40 percent.

The temporary income benefit is a new feature and is payable to the survivor upon the death of a member who dies before early or normal retirement or after disability retirement. Eleven widows became eligible for the new benefit when it was made retroactive.

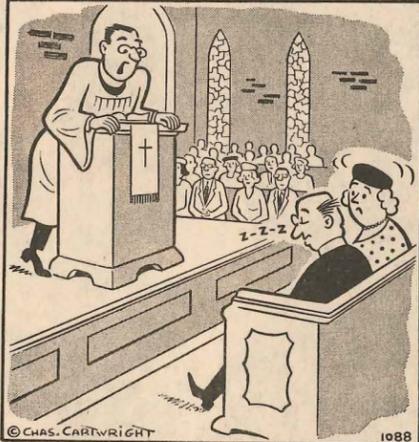
Morgan said the benefit is based on the age of the member at his death and can be as much as \$12,000 for a participant under age 40. The size and length of payments decrease as the participant becomes older.

"These two outstanding features have been added to Plan A without any increase in cost to the members or the state convention," Morgan said.

"Both benefits meet areas of real need. The temporary income benefit should mean much to the younger minister who is concerned about family protection," he said.

Enactment of the improved benefits followed an actuarial study that showed Plan A to be healthy enough to add the benefits at no extra cost, Morgan said.

Church Chuckles by CARTWRIGHT



"We are honored to have the Bishop visiting with us today... WE ARE HONORED TO HAVE THE BISHOP VISITING...!"

G'town College To Grant Four Honorary Doctor's Degrees

Georgetown College will confer four honorary degrees during Commencement, Saturday, May 19, according to president Robert L. Mills.

The honorary doctor of laws degree will be conferred upon J. Lindsay Nunn, Lexington businessman; Homer D. Parker, chairman and chief executive officer of Capital Holding Corp., Louisville, and L. E. Jones, Georgetown College athletic director.

Receiving the honorary doctor of divinity degree will be Harold G. Sanders, former executive secretary-treasurer of the Kentucky Baptist Convention.

DEVOTIONAL



Miss Nancy Jo Watson
Mission Friends, GA
Director, Kentucky
Woman's Missionary Union

A Dry Well

John 4:10-15

"I don't feel as if I can put one more foot forward! I have nothing left to give."

These words are thought or voiced by many who have become harried by one more meeting, one more visit, one more night at the church. The flow has been constantly out with nothing being poured in to replenish the supply. Life becomes hectic, so fast, that at times the well runs dry. Letting down one more bucket to draw up energy and enthusiasm is to no avail.

Stop and think about yourself for a moment. Think about how you feel right now about where you are in your spiritual growth. If you are a pastor, think about that layman in the church who is constantly being called on to give of himself. Layman, consider all the demands made on your pastor. Is it any wonder that the well runs dry?

All of us need a time for spiritual refreshment, a time for growing and for communion with God. Take the time to notice the little ways in which God reveals himself to mankind — in the smile of a little child whose tears have been dried by a mother's loving hands, in the blossoming of fragrant spring flowers.

Jesus himself had to take time out for renewal and refreshment. He went apart from the crowds and his followers to pray for guidance and strength. Church members and pastors alike need to follow this example. Remember to allow yourself time for renewal, for revitalization. Take a moment out to have your well filled to overflowing by the power of God. Ask him every day to give you strength to carry on his mission, making sure that it is his mission.

Pastors are no good to their congregations when their spiritual wells have run dry. Laymen drop out or ease off in their responsibilities when they run low. Be aware of your own spiritual needs as well as the needs of others. Take time out to replenish the supply so that you might plunge ahead with enthusiasm and commitment.

Academic Freedom: Are Limitations Needed?

By George W. Redding
Chairman, Department of Religion
Georgetown College

We may disagree on many topics but we all agree that this is an era of emphasis on freedom. We have ardent champions of freedom of speech, freedom of the press, freedom of women, religious freedom and — especially in college and university circles — academic freedom.

Each freedom has its passionate promoters who wish to practice it and propagandize it without limit, without regard for other freedoms and other human rights. Some of us get the itchy feeling that we need freedom from freedoms. Academic freedom is no exception.

Certainly every teacher ought to be free to present and pursue truth relative to his subject. He deserves freedom from fear that his classroom is "bugged," that among his students there are spies anxious to report him to influential enemies who are out to do him in. Does this mean that any professor in any classroom anywhere at any time ought to be absolutely free to do anything and say anything that suits his personal prejudice and whim? The answer is yes, on the part of many professors.

There has developed an odd kind of pedagogical piety (in impious professors!) which considers the classroom a holy of holies. Here the absolute authority of the high priest must never be questioned. He is surrounded by an aura of professorial infallibility which is supposed to exempt him from criticism or interference from any source whatsoever.

Academic freedom has become a "sacred cow." This cow bawls like a bull at the slightest suggestion of limiting her pasturage. But in genuine justice, academic freedom needs to be limited and balanced by some other freedoms.

Student is center

The student is, or ought to be in the center of educational purpose. Therefore, student freedom deserves prime consideration. Most of us would agree that denominationalism ought not to be presented with pressure in the classroom. Some would say the same of patriotism. But many teachers feel free to make prejudicial presentation of atheism and communism. Our society

is extremely cautious that religion not be "crammed down the throats" of our young people. Should not those same precious throats be protected from the cramming of irreligion?

"The student, as well as the professor, should have academic freedom"; so wisely wrote a college senior in a recent issue of *The Georgetonian* (Georgetown College student publication). Again, he insisted: "The professor, then, as far as he is able, should be very careful he is providing an unbiased atmosphere for learning. A student, pliable and searching, is a prime target for teachers emphasizing their personal bias. 'Academic freedom,' when incorrectly used, can become a tool of indoctrination. Sensitive areas involving ethics, morals, and religion must be taught with special care and respect. Let each individual of the Georgetown faculty be assured he is aware of his moral responsibility before he uses academic freedom as his battle cry."

Foundations blown up

When a student comes to college he ought to have his theological concepts blown up into a bigger picture, but he ought not to have the foundation blown up from under him. A student in a Baptist college complained that in his Bible course he had learned about the knots and loopholes in the New Testament but had not learned its teaching. He had been told what was supposedly wrong with the New Testament but had not been taught what is right with it. No, he is not a "dumb bunny"; he made "A" in this course. What of the less astute students who accepted uncritically the professor's disdain for the religious freedom of his pupils?

Closely akin to student freedom is parental freedom. Many parents make significant sacrifice to help their sons and daughters obtain higher education. (And higher education rises higher and higher in price, especially in denominational schools!) These parents have some special rights. They do not have the right to dictate to the teachers of their children. They do have the right to expect that their children will not be victims of professors who delight in



showing off their alleged learning by disturbing or corrupting their students with their own religious cynicism and moral bankruptcy. Academic freedom ought to respect the freedom of parents to have youngsters in college growing in knowledge without having their home and church training held up to ridicule.

This right of parent and student is sometimes violated in surprising places. A member of the staff of a famous Southern Baptist university said to me: "Of the professors in our religion department, there is one I am not sure about; but I am sure that none of the others believes in the virgin birth of Jesus!" In another Baptist school a professor of religion teaches that Jesus is not the only way, that other great religions provide ways of eternal salvation.

This brings up another closely related phase of our subject: denominational freedom. In our country the foremost champion of academic freedom is The American Association of University Professors. In its statement of principles this organization recognizes the "limitations of academic freedom because of religious or other aims of the institution."

A church-related college or university is morally obligated to see that its teachers respect the rights and doctrines of the sponsoring churches. This does not mean that every teacher should present denominational doctrine in his class, but it does mean that he ought to honor the particular tenets of the supporting denomination. A profes-

(Continued on page 14)

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243
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A Lesson For Americans And Baptists

The part played by the free press in the exposure of the Watergate scandal should serve as a valuable lesson to Americans and also to Baptists. Without courageous and determined reporters and editors it appears unlikely this rottenness in high places would have been exposed. Many of us with moral indignation toward such conduct were hesitant to believe the earlier reports because they came in the midst of a political campaign. We also refused to believe charges that persisted after the election because we believed the president would know the truth and was telling it when he vigorously called the reports false and scolded the press. But newsmen were not intimidated and finally smoked out the culprits.

It is lamentable but understandable that the president, his press secretary and especially the vice president were so critical of the news media. Power structures are always fearful of anything or anyone they cannot control. Dissent and free expression pose the greatest threat to ambitious and power hungry leaders in politics and religion.

The control of the press and other communication media is one of the first casualties in any dictatorship. Hitler's take over of the press and radio in Nazi Germany is one explanation for the capitulation of a great people to a dictatorship. Through many centuries the Roman Catholic hierarchy maintained a monolithic control over millions by prohibiting free expression even to the point of executing dissenters.

Baptists of all people have proclaimed freedom as a God given right not to be denied anyone. For the most part we have practiced this conviction but the threat to its preservation is always present. The bigger we grow and the more organized we become, the

more we are prone to manage news and stifle criticism. This is dangerous because Baptists have their "Watergates" too. This is sad but so and will be so as long as humans are involved in religious organizations.

Who will insist on getting the truth and telling it when all is not well with Baptist organizations, agencies and institutions? Surely not the public relation departments of these institutions. It is not that they would likely disseminate false reports but rather tell only what puts them in good light while keeping the lid on things that reveal their flaws.

In Baptist history state papers have served in this role of objective reporting and in calling for correction and reformation. The papers were originally independently owned and thus were free from denominational control. By now all the Southern Baptist state papers are owned by the denomination. Some are put under a separate board of the state convention and thus not controlled by the convention officials. Others are but another department of the official structure and thus have little independence.

The integrity of a state Baptist paper depends largely upon the editor but his freedom to report all the news which Baptists need to know is greatly affected by the plan for management of the publication. Whatever the plan might be, a proper degree of freedom must be maintained for the Baptist press. Else Baptist Watergates could occur and never be exposed. This is not to condone irresponsible and rude newsmen nor yellow journalism, secular or religious, but it is to put freedom of the press on a par with such essentials as freedom of religion.

Cumberland Students Come Through Loudly And Clearly

The recent experience of the Cumberland College student body in the wet-dry referendum in Williamsburg puts the lie to much said about college students today and encourages hope for the future. Not only the stand taken by the majority of students but their participation in the democratic process is very important. They learned more about the actual workings of an election in this experience than they could learn in a whole course in political science.

It's important that the students were free to choose

which side they supported and to work for it. It's also important that President Boswell and other college leaders were willing to express their convictions. Fairness and objectivity don't require neutrality on the part of those in influential positions.

The college community is a vital part of the life of Williamsburg. It should exercise its influence in choosing the moral atmosphere of the community. Moral forces rejoice in their choice and appreciate the efforts expended on behalf of decency and sobriety.

The Conversion Of An Editor

I have been converted and that will be good news to many readers of this column. But, hold on before rejoicing too much. I don't mean conversion from unbelief to belief but from mixed emotion to approval of properly produced modern religious music with characteristics of secular rock music.

This music so popular with youth today has never been on my blacklist. I have tried to keep an open mind in reference to it. Some of it has afforded a worship experience for me but other of it has not only failed to inspire but actually produced a negative reaction. I have tried to catch the spirit by participating in clapping and even in Jesus cheers but somehow these have been degrading for me. I see value in putting our praise in modern and popular form and language but to me clapping and yelling reduces the Lord to a level too low. For this reason I still use "thee" and "thou" in public prayer and private devotion.

But now I have a new appreciation for modern religious music and drama. It came about from the presentation of "Celebrate Life" by the Lexington Calvary Baptist youth and adult choirs at the state WMU convention in Elizabethtown. It was one of the most meaningful worship experiences I can remember.

Much of the credit for the impact of this presentation belongs to the group and to the directors, Ruth Fife and Bill Nowell. It was truly masterful. The more spirited rock parts were full of enthusiasm and zeal but also had a restraint and reverence befitting the subject and the hero, Jesus Christ. The costumes were modest and most appropriate. The faces of the choir members literally radiated with the love of Jesus and the dramatic roles could hardly have been more convincing had they been played by the actual earthly associates of the Master.

Doubtlessly this musical drama ranks high among compositions of its type but one wonders if the Calvary group did not give it a spiritual dimension beyond its reasonable expectation. The participants were not merely performing but were caught up in wonder, love and praise and this was contagious. The composition served only as a vehicle for the communication of their praise experience.

What this seems to say is that more important than the kind of music is the condition of our hearts when it comes to praising God. My conversion, then, was probably due more to the spirit in which it was done than to the composition itself. I hope no one with the opportunity misses the Calvary experience of "Celebrate Life."



FURLOUGHING MISSIONARIES

Dear Editor:

Hats off to you again for a perceptive editorial, "Missionaries on Furlough Need Help," *Western Recorder*, April 14.

I have heard missionary statements such as, "It took all my next term of service on the field to pay off the cost of living of my last furlough in the States."

More ought to be done, at official rather than haphazard level, to insure transportation for missionaries, as well as housing, during furlough periods.

Also, churches must quit taking missionary support while on furlough for granted. Many a missionary has gotten a pittance or nothing for a revival, or missionary appearance and program, in some church, on the assumption that "he's already taken care of." When, as a matter of fact, it usually means the missionary, already in a financial squeeze, is further burdened financial-

ly by actually being "out" his own money for helping the church.

Churches which provide housing and other assistance, such as leased or loaned automobiles, to missionaries on furlough are to be commended as highly as those which give liberally through Lottie Moon. I suspect that churches which do the former also do the latter. And vice-versa.

Dallas, Texas Theo E. Sommerkamp

BIBLE SCHOOL CONTRIBUTIONS

Dear Editor:

I thoroughly enjoyed the article, "Is There a Future For Rural Churches," (*Western Recorder*, April 21, 1973) by the beloved Gaines S. Dobbins.

During the 25 years I have been a Baptist preacher I have managed to keep one foot in the country, thus Dobbins' broad and accurate observations registered a strong note in my heart.

However, in his summary of theological education for ministers, he omitted a significant contribution and continuing opportunity for Bible centered theological education that is provided by Southern Baptist Bible schools, such as the Clear Creek Baptist School.

While a larger portion of our recent graduates are serving in metropolitan areas, traditionally, Bible school graduates have been called to rural and village churches.

If Southern Baptists are to continue a strong and aggressive ministry in the vast rural-village areas of our nation, Southern Baptist Bible institutes will be needed more in the future than in the past to train mature God-called men for the ministry.

Pineville, Kentucky Ralph Duncan

DIFFERS WITH MOODY

Dear Editor:

In the *Western Recorder* of March 24, Dale Moody says Kenneth Taylor's paraphrase is not correct at all points, and that's true. But, Taylor did not pervert Mark 13 and he is not a time setter. If, as Moody says, Mark 13:29-30 applied only to the tribulation of A.D. 70, how does he explain why all those

(Continued on page 10)

Staff Changes

Richard E. Lowe, a senior at Clear Creek Baptist School, Pineville, has been called as pastor of the Shawnee Run Baptist Church, Harrodsburg. He was ordained to the Gospel ministry in October, 1971, by the East Hampton Baptist Church, Hampton, Virginia.



Lowe

Mack Webster White, a student at Clear Creek Baptist School, is pastor of Jones Creek Baptist Church near Evarts, Kentucky. He will be ordained to the Gospel ministry by the Mount Zion Baptist Church, Loudon, Tennessee, on April 29.



White

White and his wife, the former Annette Watson of Loudon, will reside on the campus of Clear Creek school and commute to their church community for regular services.

The Berea Baptist Church has called Carl Glover, Jr., as minister of music and youth. He is a native of New Jersey and received his undergraduate education at Baylor University and his master's from Harvard Divinity School.

Richard W. Fox, a May 25 graduate of Clear Creek Baptist School, Pineville, was recently named pastor of the Cricket Hill Baptist Chapel, Indianapolis, Indiana. For the past three years he has been employed as a part-time salesman for radio station WMIK, Middlesboro, and has served as a student pastor of the Fonde Baptist Church where he was recently ordained to the Gospel ministry.

Fox is the son of Pastor and Mrs. Claude Fox who now reside at Spottsville. He is married to the former Janet Faye Travis of Marion, Kentucky. The couple has two sons: Jeffery Allen, 13; and Todd Wayne, 10.

G'town Takes Honors In National Forensics

With 65 schools competing, from California to Maine, Georgetown College walked away from the National Forensic Association Individual Events Tournament with fourth place.

Among the major universities Georgetown faced at the meet April 27-29 in Ypsilanti, Michigan, on the Eastern Michigan University campus was UCLA and the University of Maine.

Team members include John Marquette, Williamstown; Bob Baker, Georgetown; John Wall, Campbellsville; Marc Rebstock, Kansas City, Missouri; Sylvia Abney, Frankfort; Rosemary Hackett, Winchester; Becky Waites, Kettering, Ohio; Bonnie Bracewell, Dublin, Georgia; and Lew Brinegar, Georgetown.

The team is directed by professor Margaret Greynolds.

Mothers' Boys



FRANKLIN OWEN
Executive Secretary, Kentucky Baptist Convention

In Matthew 20:21 the mother of James and John asks Jesus to, "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy Kingdom." We often criticize this mother for making what seems at first to be a selfish request. Let us look at what she sought.

Notice first that she asked nothing for herself. Her request was rather directed in behalf of her children. Some mothers have never abdicated their own selfish places in the home. Rather than directing the home for the best of the children, such mothers still operate the household primarily for their own convenience and preference.

The mother of James and John was a worshiper of Jesus Christ. Like most mothers she had been busy in the home and was not expert in theological matters. But she believed that Jesus was Lord of some kind of kingdom and she wanted her boys to have part in it.

This mother wanted the very best for her boys. She was greatly concerned for their future. The father of these sons was a fisherman named Zebedee. Fishermen are often a rough, swearing lot. The best mother will fight to change the influence of a profane father on her children. It might be noted in passing that she not only sought the best for her boys but she knew what was best.

She sought for her boys an inner-circle religious training at the feet of the Master. She was more concerned to have her boys close to Jesus than she was about their cultural background or about their business training. She did not seek for her sons wealth, power, fame or social prominence. She sought for them a relationship with Christ.

No mother has been true to her children until, above all else, she seeks to impart to them religious truth and moral principles. A father who neglects to bequeath moral and spiritual training to his children has no right to leave them his material wealth.

Sunday is Mother's Day. A good question comes to mind for parents to ponder during this Christian Home Week. What do you seek for your children?

—Frank Owen



FOR THE THIRD TIME — These four young people were declared state winners in the Bible Explorers Drill for the third consecutive year. This means that each one has been a winner each year they were eligible to participate. From left to right, they are Mike Sowell, Little River Baptist Church in Christian County Association; Donna Reynolds, First Baptist Church, Whitesburg, Three Forks Association; and Kimberly Ann Peery and Regina Ann Sarten, both of Springhill Baptist Church in West Kentucky Association.



Fifty-seven Winners Named In State Bible Explorers Contest

Fifty-seven boys and girls were declared state winners in the Bible Explorers Contest held April 26 in Louisville.

Sponsored by the KBC church training department, the contest drew a total of 80 participants from across Kentucky. This reflected a 20 percent increase over last year in the number of total participants.

Because of the size of the competition, the 80 boys and girls were divided into four divisions. Pictured here are winners from three of the divisions. The fourth picture did not turn out.

Also, below is a complete listing of the 57 winners by associations and local churches.

Beechmont Baptist Church was host for the annual event.

STATE BIBLE EXPLORERS WINNERS

BLOOD RIVER ASSOCIATION: Sinking Springs: Renata Collins, Kent Harrison, Sherry Harrison, Meleah Paschall.

CHRISTIAN COUNTY ASSOCIATION: Henderson Memorial: Susan Burroughs; Little River: Terri Lee Chapman, Debra Hargrove, Carol Ann McCraw, Mike Sowell, Austin Ray Stevenson.

ELKHORN ASSOCIATION: Calvary: Diane Humphry, Leta King, Amy Moss, Julie Newman, Lisa Perkins, Kim Reams; Grace: Kim Mobley; Immanuel: Melanie Alt, Melessa Boland, Janet Reynolds, Donna Roberts, Dawn Woolums; Mt. Sterling First: Patty Curry, Nancy Newkirk; South Elkhorn: Teddy Green.

LITTLE BETHEL ASSOCIATION: Madisonville First: Brian Canter.

LONG RUN ASSOCIATION: Lynn Acres: Denise Kays; Ninth and O: Jackie Caudill, Debra Compton, Janet Pinkston.

LYNN ASSOCIATION: South Fork: Penny Diane McDowell.

SEVERNS VALLEY ASSOCIATION: Mill Creek: John C. Atherton, John H. Blackburn, Jr., Bonita Boulware, Theresa Deckard, Rickey Gardner, Becci Holloway, Barbara Huffman, Peter Huffman, Jimmy Murray; Severns Valley: Donald Akers, Laurie Speck.

TEN MILE ASSOCIATION: New Bethel: Cynthia Jean Barker.

THREE FORKS ASSOCIATION: Smithsboro: Jeanne Sue Dodson; Whitesburg First: Lisa Ann Bentley, Vicki Lynn Bentley, Elma Jean Morgan, Donna Reynolds, Nina Jane Stallard, Luann Vermillion.

WEST KENTUCKY ASSOCIATION: Arlington: Joy Rea Dunn; Spring Hill: John Steven Bradberry, Kimberly Ann Peery, Regina Ann Sarten.

WEST UNION ASSOCIATION: Oaklawn: Ben Buckman, Janice Craig, Tim Merry.

NEWSGRAM

Cooperative Program Receipts

APRIL 1973

	1973	1972
Cooperative Program Receipts	\$ 382,457.51	\$ 350,799.28
To date this convention year	2,866,343.77	2,684,725.80
Goal to date for this year	2,866,666.64	2,800,000.00
Under goal	322.87	115,274.20
To date this time last year	2,684,725.80	2,568,959.87
Increase	181,617.97	115,765.93
Percentage increase	6.8%	4.5%

NEEDED EACH MONTH TO REACH GOAL\$358,333.33

Woman's Missionary Union Holds Annual Meeting

By C. R. Daley
Editor

Ordinarily program planners strive for an inspiring program climax by starting on a lower key and moving to the highest moment. Not so with the planners of the 70th annual meeting of the Kentucky Baptist Woman's Missionary Union in Elizabethtown, April 26-28. Before the first hymn of the first session was a meditation featuring selections from Handel's "Messiah" sung by Stephen F. Hall, a Southern Seminary music school student. The selections appropriately introduced the convention theme, "Prepare the Way," and was a foretaste of the high quality throughout the convention.

The state WMU president, Mrs. William Ellis of Shelbyville, dropped the gavel following the first hymn and the 70th session was under way. The ladies were warmly welcomed to the excellent facilities of Severns Valley Baptist Church by the local WMU director, Mrs. Roy Keith, and by pastor Verlin Kruschwitz. Later in the session the Severns Valley choir added to the inspiration of the evening with special music under the direction of Severns Valley music minister, Allen Case. Case served as music director for the entire convention. A special feature of this and all the following sessions was a meditation planned by Miss Jane Hix who is graduating from Southern Seminary this spring and is already engaged as a staff member by the Arkansas WMU.

Miss Alma Hunt, the personification of Southern Baptist WMU, gave the opening address and also climaxed the



Officers for the next year are (left to right): Mrs. H. C. Randall, vice president; Mrs. W. A. Jaegle, treasurer; Mrs. A. L. Meacham, secretary; and Mrs. William Ellis, president.

convention with an address in the last session. Miss Hunt will complete her 25th year as executive secretary of Woman's Missionary Union, SBC, this month and is scheduled for retirement next year. Her very presence brings inspiration to a service and her zeal and enthusiasm are as contagious as when she began her office 25 years ago. She was introduced by Mrs. George Ferguson, the former executive director of Kentucky Baptist WMU.

The morning programs were divided into two sessions with an intermission for relaxation and fellowship. The early morning session Friday featured WMU staff members in Kentucky. Executive director Kathryn Jasper included some account of her recent mission tours to South America in her annual report. Two staff members were hon-

ored for their long service. Ann Griffin was recognized for 25 years as accountant and Rosa Fiechter for 10 years as director for Baptist Women. Both ladies were presented gifts of cash and Miss Griffin was also given a silver tray properly inscribed.

Nathan Porter was the featured speaker for the other Friday morning session. He serves in the division of evangelism of the Home Mission Board and challenged the ladies by presenting the pressing needs in the United States.

Among the foreign missionaries on the convention program were Marshall and Dorsie Phillips, missionaries from Kentucky who teach in a Baptist mission school in Tanzania, East Africa. The Phillips are living in Corbin during their furlough. They had interesting presentations of the opportunities and problems of mission work in Tanzania and other parts of Africa. Another mission speaker was Jesse Fletcher from the Foreign Mission Board. His address which closed the Friday night session included an announcement that the 1972 Lottie Moon Offering to date was \$19,300,000.

An unusual program feature was a presentation of the modern musical drama, "Celebrate Life," by the adult and youth choirs of Calvary Baptist Church, Lexington. About 100 persons were involved in the Friday night presentation including technicians for sound and lighting. The audience was enthusiastic in praising the impact of the service. An added dimension of the musical drama was the dramatic roles played by Mrs. David Stull and her son, David Stull. David and Bettye Stull are missionaries to Chile now spending their furlough in Lexington.

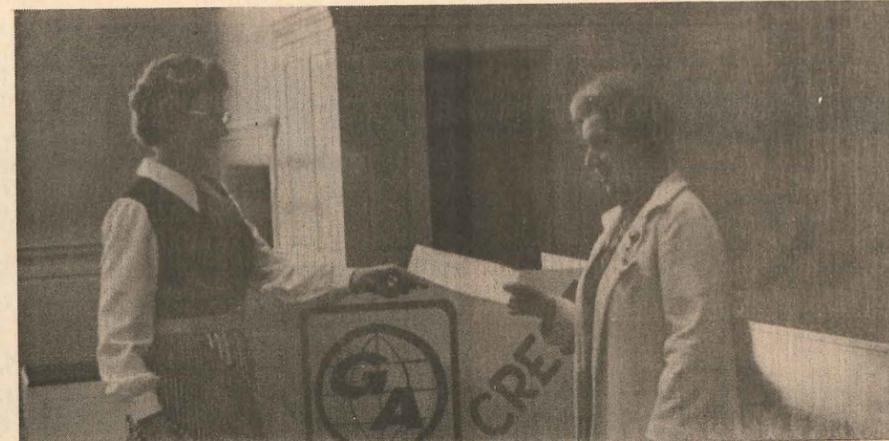
State missions was highlighted in the first session Saturday morning. Robert Jones, director of the mountain mission program for Kentucky Baptists, assisted in the presentation by Mrs. Ray Mullendore. A goal of \$150,000 was set for the annual special state mission offering.

An interesting announcement in this session was the name chosen for the girls' camp at Cedarmore. The camp will be known as Cedar Crest. Mrs. J. Brandon Price of Paducah, chairman of the camp committee, presented an award to Mrs. Mary L. Gholson for submitting the winning name. Mrs. Gholson is director for WMU in the West Union Association, Paducah.

Thomas Starke, secretary of the department of interfaith witness of the Home Mission Board, addressed the ladies on the problems related to interfaith witnessing. He exposed myths and stereotypes he said must be abandoned if Baptists have an effective witness to members of other faiths, particularly Jews and Roman Catholics. The convention closed with the second address of Miss Alma Hunt.

The entire slate of incumbent officers was reelected: president, Mrs. William Ellis; vice president, Mrs. H. C. Randall; secretary, Mrs. A. L. Meacham; and treasurer, Mrs. W. H. Jaegle.

The total registration including visitors was 1,033. Next year's meeting will be April 4-6, in First Baptist Church, Bowling Green, and the 1975 sessions are scheduled for April 3-5 at First Baptist Church in Middlesboro.



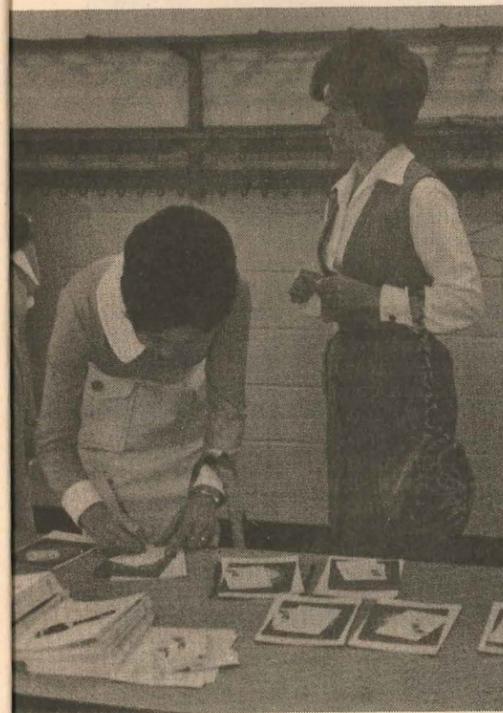
The winning name for the girls' camp at Cedarmore, Cedar Crest, was suggested by Mrs. Mary L. Gholson, right, Paducah. A citation is presented her by Mrs. J. Brandon Price, camp committee chairman.



Special recognition was given Miss Ann Griffin for 25 years service as accountant in the state WMU office and Miss Rosa Fiechter for 10 years as director of Baptist Women. Mrs. J. Chester Durham presents citation to Miss Griffin while Miss Fiechter looks on.



The bookstore is always popular with WMU ladies. The lady reaching for a book is Mrs. Ted Winn, Jr., of Campbellsville.



Mary Lois Asher registers while Mrs. C. B. Witt waits. Both ladies are from Edgewood Baptist in Nicholasville. Total registration was 1,033.



Heading for home after the meeting are (left to right): Mrs. W. C. Agnew, Slaughters; Mrs. Margaret Sharp, Madisonville; and Mrs. R. A. Belt, Dawson Springs. All three ladies are officers in their associational or local WMU organizations.



(Continued from page 5)

things from verse 24-27 did not happen before those then living had died?

Dale Moody is an amill, and unable to distinguish between Christ's coming for His Saints in the air (I Thessalonians 4:17, Hebrew 9:28) and His coming with all His saints and Angels (Holy Ones) to the earth (Zechariah 14:1-5, I Thessalonians 3:13, Jude 14-15, Revelation 1:7) to execute judgment (I Corinthians 6:1, 2 Timothy 2:12, Revelation 2:26-27, 3:21, Jude 14-15). *Good News for Modern Man* wrongly paraphrased Mark 13:30 and Jude 14 and many others!

It's obvious to anyone with an open mind that the prophecies of the tribulation (Mark 13:24-27, Matthew 24:29-31, Luke 21:23-31) applied not only to A.D. 70, but also to a future tribulation (Jeremiah 30:7, Daniel 12:1, Isaiah 2:19-21, Ezekiel 38:18-23, Joel 3:10-15, Zechariah 14:1-2) that will come after the church has been removed from the earth (Revelation 3:10).

Malachi 3:1-3 is another double application prophecy applying both to Christ's first and second comings — as does Isaiah 11 and 61, also Zechariah 9:9-10, 13:7-9, Isaiah 9:6-7, Jeremiah 23:5 and many others.

As to the vulgarity of Taylor's I Samuel 20:30, I wonder what Moody

thinks of KJV Isaiah 36:12!

It will be interesting to watch the amill camp try to discredit this letter. But only by the worst kind of bias and perversion can they do it. These scriptures are too plain to be denied.

Bowling Green, Ky. Paul Rutledge

FESTIVAL OBSERVATIONS

Dear Editor:

In response to Ms. Pamela R. McCoy's letter headed "Disliked Jesus Festival," I too attended the Festival but thought it was a tremendous experience. Perhaps I should mention I am not a teenager but a 49 year old grandmother.

Regarding the selling of hot dogs, cokes, etc., I think Ms. McCoy is overlooking the fact that thousands of these young people — and adults — came from all over Kentucky. Many of them left home early that morning; our own church group left at 8:30 a.m. in order to be at Freedom Hall at the assigned time for rehearsal. It would have been an impossible task to round up all the respective groups and transport them by buses to restaurants outside the Fairgrounds. The alternative would have been to go without food all day long — or have picnic lunches!

The highlight of the festival as far as I was concerned was the invitation.

I saw young people, and those not so young, clasping hands, lips moving in prayer. I saw tears, sometimes tears of joy as someone close to them stepped out to make a public profession or commitment. I saw State troopers remove their hats and hold them over their hearts. I saw the many thousands present stand quietly and reverently. I could feel the concern and dedication present.

I was not sold on the idea of a Jesus Festival when I went, but I went with an open mind and heart hoping that I would see evidence of God speaking to hearts, including my own, and I was not disappointed.

Owensboro, Ky. Mrs. Muriel Martin

JESUS FESTIVAL RESULTS

Dear Editor:

After asking God to give me the words to write about the "Jesus Festival," I'd now like to tell Kentucky Baptists what was good about it.

As a 23 year old wife, mother and Training Union youth leader I saw the need of taking our group to the festival. God has blessed us ever since that time by young people who are actually "high on Jesus." This was demonstrated very clearly to Mt. Pisgah Baptist Church the Sunday following the "Jesus Festival." Young people taught every Sunday School class in the church that morning and also took charge of noon and afternoon services. They literally filled the choir during worship service and rendered special music which was both modern and inspirational. Three young men gave their testimonies and challenged the congregation to search their own hearts and see where they (the congregation) stood with Jesus. Two teenage girls told of their experiences at the "Jesus Festival."

By far the most beautiful result of the "Jesus Festival" and youth Sunday was the three young people who accepted Christ as personal Savior and the 14 others who rededicated their lives that morning. Our little country church shook with the sobs and amens of spirit-filled Christians.

If the Jesus Festival had any bearing at all on teenagers coming to a closer walk with God (and I'm sure it did), then it was worth much more than the \$10,000(?) it took to promote it. Who can put a price on a soul?

Central City Mrs. Jerry D. Wilcox

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TOUR MISSIONS — Boone's Creek Associational WMU ladies board a bus at one of their mission stops on a recent tour of their eastern Kentucky Baptist mission points. Almost 100 ladies along with six pastors made the tour. Bob Jones, director of mountain missions for Kentucky Baptists, made special arrangements for the tour and accompanied the ladies and pastors. Boone's Creek associational missionary Ross Figart is enthusiastic about the effectiveness of the tour.



CHURCH DEDICATED — A crowd gathered early for the dedication of the new building of The Baptist Church of Tripoli, Lebanon. A number of Lebanese Baptist leaders participated in the service. The building, financed through the SBC's Foreign Mission Board, contains educational space and a 200 seat auditorium.



SOUTHWESTERN SINGERS TOUR — The 47 voice Southwestern Singers from the Southwestern Baptist Theological Seminary in Fort Worth, Texas, will present a program of sacred music Tuesday, May 15 at 7:30 p.m. at the Rockford Lane Baptist Church, Louisville. The Singers are under the direction of Robert L. Burton. The concert will include a representative sampling of sacred music with works by Sweelinck, Praetorius, and Hammerschmidt. The contemporary pieces will include Thompson's "Glory to God in the Highest," Schoenberg's "Peace on Earth," and Distler's "Praise to the Lord, The Almighty." Works by Blakley, Butler, and Ralph Vaughn Williams will also be featured. The concert is part of a 12 day, six state concert tour.

Big April Increase Boosts Cooperative Program Gifts

A 21.1 percent increase in contributions through the Southern Baptist Convention's Cooperative Program unified budget for the month of April boosted total receipts through the budget plan for the first seven months of the fiscal year to a record high.

For the first seven months of the year, Cooperative Program contributions have reached \$19.7 million, an increase of almost \$1.7 million, or 9.39 percent. The 9.39 percent average is well over the 6.0 percent average needed to meet the SBC operating budget.

In April, 1973, Southern Baptists gave \$2.8 million through the Cooperative Program, compared to \$2.3 million in April, 1972.

John H. Williams, financial planning director for the Executive Committee which receives and distributes to the 19 SBC agencies supported by the Cooperative Program, attributed the big increase for April to the fact that in April of 1972, at least three large states failed to send in their Cooperative Program gifts by the deadline, but did so for April, 1973. Three smaller states, however, failed to send in their funds for April, 1973.

Contributions counted in the financial report do not include amounts given to support local and state Baptist mission causes, but only reflect gifts to national and world-wide SBC mission efforts. (BP)

Radio-TV Comm. Plans Centurymen Program

"Nightsong," a 15 minute radio music program featuring music by The Centurymen, will be produced by the Southern Baptist Radio-Television Commission in an effort to reach the "night people" of the nation.

The all-music program will spotlight religious music performed by The Centurymen, the 100 voice choir composed of ministers of music of Southern Baptist churches across the country.

"The show will be primarily a music show with very little voice bridging between songs," said Paul M. Stevens, president of the Radio-TV Commission.

"This program will be an evangelistic outreach in a different form," said Stevens. "Each show will end with a very direct invitation to write to the Radio-TV Commission. We'll have the announcer say something like, 'If you would like to know more about the love of Jesus, please write us at this address and we'll talk about it.'" (BP)

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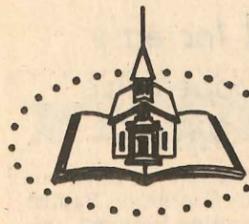
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By H. C. Chiles

(These Lessons for May 20, 1973)

LIFE AND WORK SERIES

God Within Us

Speaking to His followers who had become discouraged because they did not think that things were going as they should in the Christian movement, Christ informed them that before long they would be doing the same works He had done. He assured them that the Holy Spirit, Who had demonstrated His power in their regeneration, and Who was dwelling in them, would provide the power which they would need to live victorious and godly lives, and to render Christian service which would be pleasing to God.

John 14:16-17

During His ministry among His disciples our Lord had guarded, protected, encouraged, and guided them, but now that He was leaving them He assured them that the Holy Spirit was coming to be with them and to assume the responsibility of being another guardian of the same kind that He had been. Christ made it perfectly clear that the Holy Spirit is a Person Who knows, feels, and wills. He strengthens the saved, guides them in the study of the Scriptures, directs in the work of the Lord, comforts in sorrow, dispenses gifts and empowers for service. The Holy Spirit teaches Christians the will of the Lord for their lives, and guides and empowers them in the doing of that will. He directs the Christian as to what he should do and then enables him to do it. Christ assured His followers that when the Holy Spirit indwelt them He would remove their inadequacies and enable them to cope with the problems of life and to live victoriously. Dependence on the Holy Spirit is a necessity for effective witnessing for Christ. Having experienced His presence and power in our lives, we are truly grateful for the indwelling Holy Spirit and all that He does for us. Unless He works through us our labor will be in vain. Let us yield ourselves unto Him and let Him use us.

Romans 8:9-17

To the unsaved the Holy Spirit bears witness to the truth regarding Christ, and then He illuminates their understanding. Only the Holy Spirit can convict sinners of the terrible sin of not believing on Christ. He persuades those whom He has made conscious of their

guilt of sin to believe on Christ and receive the salvation which was planned by the Father and provided by the Son. He then imparts the divine nature to them.

Every person who has received Christ as his Saviour and been born of the Spirit is obligated to obey the solemn injunction: "Be not drunk with wine, wherein is excess; but be filled with the Spirit" (Ephesians 5:18). If a Christian is not filled with the Spirit, he is disobedient and his life is largely one of fruitlessness.

Unless the Holy Spirit indwells a person he is not a Christian. His indwelling presence causes one to be spiritually minded. It is truly marvelous that the Holy Spirit can transform the child of God and enable him to perform deeds which please and honor God. When that takes place his life no longer complies with worldly standards, but conforms to God's will. As we yield ourselves to the indwelling Holy Spirit our lives portray happiness, gratitude, humility, power, and fruitfulness. Apart from the Holy Spirit

INTERNATIONAL SERIES

God's Grace Sustains Us

Grace is the spontaneous love and the boundless mercy of God flowing freely toward those who are undeserving. Not until we arrive in heaven shall we appreciate fully all that grace has done for us. But until then we can and should praise God for His amazing grace.

Isaiah 40:25-31

Isaiah 40 is a tonic for spiritual depression and discouragement. It was addressed originally to a dependent group of Jewish exiles. War had driven the Israelites from their homes and made them slaves in a foreign land. Hemmed in by the ruthless Babylonians and deprived of their cherished liberties, their courage and hope dwindled almost to the vanishing point. As they thought of their circumstances, any hope of deliverance seemed to be only an idle dream. Broken in faith and courage, these discouraged exiles

there cannot be any real peace, joy, and spiritual activity.

Not only does the Holy Spirit produce godliness or holiness in the life of the believer, but He assures of the blessed resurrection. The Holy Spirit keeps alive in Christians the expectation and anticipation of the highest glory which will follow the resurrection.

Romans 8:26-27

It is truly wonderful that the Holy Spirit helps us as believers by interceding for us in the realm where we sorely need assistance, namely, in knowing what we should beseech God to do for us. How grateful we should be that He intercedes for us and assists us when we need help in our weaknesses. Whatever righteousness we may have is not a personal achievement, but it has been imputed to us through the work of the Holy Spirit in us. In fulfillment of the promise of Christ, the Holy Spirit indwells us as believers, assuring us of our salvation, enabling us to overcome fear, and empowering us to live righteously and to witness effectively.

did not have any desire to continue struggling.

At this juncture God sent Isaiah to them with a message which was designed to arouse the indifferent, to confirm the faith of the wavering, to convince the despairing that God had not forgotten them, and to encourage them with the assurance of their approaching release from their bondage and restoration to their beloved homeland. God reassured them of His grace and love, and acknowledged that they were still His people and He was still their God.

Isaiah dwelt upon the incomparable greatness, majesty, and power of God, the creator, preserver, and controller of the whole universe. He tried to get them to put their implicit trust in the omniscient and omnipotent God, Who created, owned, and governed the universe. Its very existence was positive



proof of the goodness, graciousness, and greatness of the transcendent God. Isaiah reminded the Israelites that God was above the circle of the earth and the vault of the sky, seeing to it that both the heavenly bodies and human beings perform their separate functions according to His will.

Philippians 4:10-13

While in prison in Rome, Paul wrote this letter to the Philippians and expressed his genuine appreciation of their wonderful record in Christian stewardship. Repeatedly they had contributed voluntarily and cheerfully to the Lord's work in which he was engaged, not only when he was in their midst but also when he was ministering elsewhere. Paul certainly rejoiced in their spiritual state which prompted them to remember him and his needs.

Paul made it clear that he was perfectly willing to abide within the limits which God had been pleased to impose on him. He was master of circumstances because of an inward sufficiency and a firm conviction that God's will is always best. Christian contentment, the secret of which Paul knew so well, is the cheerful acquiescence of the soul in the will of God in all conditions and under all circumstances.

In effect the Apostle was saying, "Whatever my condition or circumstance, I am in control, I am master of the situation, I am at liberty, I am not dependent on what is happening to me, but I am victorious in spite of my circumstances." Paul knew how to be abased, how to be hungry, and how to suffer need without being worried or holding a grudge. He refused to complain or to be embittered. May God through His infinite grace enable us to learn this great and important lesson which Paul learned so well. Whatever God wills or permits is of necessity for the good of His children.

Having tried Christ under all conditions and circumstances, and having found Him equal to every emergency, Paul could and did boldly say, "I can do all things through Christ who strengtheneth me," or "who continues to pour his power into me." Just as long as Christ kept on pouring power into Paul he had adequate strength for every need. Then, now, and always Christ is the source of all power for victorious living and acceptable service. The same divine power, which the Apostle received and used so effectively, is available to us today. When our duties are extraordinary, we can always rely upon Him for extraordinary supplies of grace and strength. He will walk with us in blessed companionship, completely satisfying the longings of our souls, and helping us in every time of need. Due to the amplitude of God's sustaining grace none of our real needs will go unsupplied.

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Academic Freedom: Limitations

sor in a Catholic college does not rightly have the freedom to call the pope a pup or ridicule the doctrine of transubstantiation. He is academically free not to accept appointment or to resign when he finds himself in definite disagreement. We cannot expect that every teacher in a Baptist school be a Baptist, but in these days of pedagogical unemployment we could cautiously work toward that end without sacrificing professional excellence. It is highly important to be sure that every staff member is a dedicated Christian and a practicing member of an evangelical church.

This Christian emphasis will naturally carry over into the classroom. Here, in a Christian college, the teacher has all kinds of freedom to teach Christianity. One of my most distinguished colleagues (a Presbyterian who became a Baptist!) was a teacher of science. In a course in astronomy he presented on the screen a vivid illustration of the universe about us. While his students gazed on that he suggested that they keep their eyes open and pray silently to the Creator of the universe. Hurrah for such a display of

academic freedom!

As many of our intelligent laymen insist, why should we go to the trouble and great expense of keeping our Baptist schools alive and healthy if they are to be no different from state institutions? Education there is so much less expensive and we are of necessity supporting them, anyway. If our own schools lose their Christian distinction and denominational connection, what right do they have to our continuing patronage? Some years ago it was my privilege to visit in the home of Roger Babson, active Christian and distinguished authority on financial matters. He expressed keen interest in the fact that I was teaching in a church-related college. His concluding remark was: "The colleges that have been founded and fostered by the churches ought not to kick aside the ladder by which they have climbed."

Academic freedom, student freedom, parental freedom, denominational freedom, all freedom — let's keep the right balance. Yes, academic freedom has become a sacred cow. Let's not kill the cow; but her horns and her rope need to be shortened. ■

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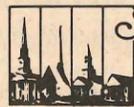
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First Church, Frankfort, Leads In New Church Study Course Credits

First Baptist Church of Frankfort received 489 study course credits from October, 1972, through March, 1973. This makes the church tops in Kentucky for earning special study credits.

Listed below are the top churches and the number of credits earned during the past six months.

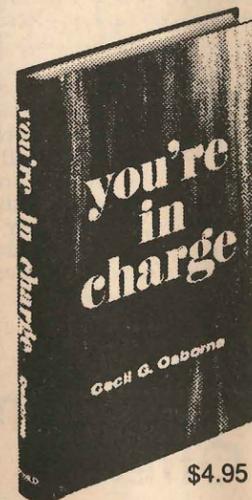
First, Frankfort	489
Good Hope, Campbellsville	396
Edgewood, Hopkinsville	361
Dehaven Memorial, LaGrange	304
Boone's Creek, Lexington	266
Eddyville, Eddyville	264
First, Hopkinsville	245

Green Acres, Louisville	233
Bethel, Harrodsburg	231
South Jefferson, Valley Station	214
New Palestine, Crofton	198
Friendship, Smithland	190
Ormsby Heights, Louisville	188
Severns Valley, Elizabethtown	188
Third Avenue, Louisville	173
Vine Grove, Vine Grove	169
Elm Grove, Murray	168
Mackville, Mackville	168
Harrodsburg, Harrodsburg	165
Crabtree Avenue, Owensboro	159
Upper Silver Creek, Berea	159
New Salem, Cox's Creek	157
South Fork, Hodgenville	155
Little Flock, Shepherdsville	154
Rosebower, Paducah	153

The top ten associations whose churches earned study course credits for the October through March periods are:

Long Run	2046
Christian	990
Northern Kentucky	927
Franklin	835
Mercer	822
Greenup	781
Severns Valley	713
Elkhorn	662
Taylor	652
Daviss-McLean	635

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New Bible College Proposed, Three Added To Seminary Faculty

A Southern Baptist Convention sponsored Bible college; that is the goal of Southern Baptist Theological Seminary in Louisville, according to a recent decision by the seminary's board of trustees.

The Bible college will compose one division of the newly approved Boyce School of Christian Ministry if formal charter changes are approved by the Southern Baptist Convention meeting in Portland June 12-14.

The new school will offer a wide variety of courses designed to meet the vocational needs of the commuting or resident student with minimal formal training. Some courses will be offered one day a week, some for one week each month, some in the evening, allowing either part-time or full-time study. No course would span more than a two month period.

In keeping with the "open admissions" policy of the new school, interested Christian laymen would be allowed to enrol in the Bible college.

"Faculty will be drawn from trusted, experienced Baptist leaders in the active or retired pastorate, in church staff positions and in denominational programs," Allen W. Graves, new school president, said. As a rule, he noted, Southern Seminary professors will not teach in the new Bible college division.

A 15 member board of overseers was named by the seminary trustees to approve faculty and courses for the new school. Among the overseers are the executive secretaries of the Baptist state conventions of Ohio, Michigan, Illinois and Indiana, and other leaders in missions, evangelism and church development in a nine state area.

In addition to the Bible college program, the Boyce School of Christian Ministry will offer several programs of continuing theological education for seminary trained ministers on a year-round basis, expanding the popular continuing education series begun 10 years ago at the seminary.

Allen Willis Graves, former dean of the school of religious education and currently vice president for student affairs at the seminary, will become president of the new Boyce School. He has been a member of the seminary staff since 1955. He holds a doctor of theology degree from the seminary.

In summarizing the rationale for the new school, president Graves noted

that more than 50 percent of present Southern Baptist pastors have had no seminary preparation and 20 percent have had only high school education or less.

"Each year the number of pastors with limited academic preparation is augmented by the ordination of others who lack college and seminary training," he said.

"Our location places some obligation on us," Graves said. "We are immediately adjacent to a densely populated area where Southern Baptist growth has been quite extensive in recent years, yet there are no Southern Baptist institutions north of the Ohio River offering preparation for the many ministers without college or seminary education who are seeking to serve churches there."

In other major action, the trustees elected George R. Beasley-Murray as professor of New Testament Interpretation. Beasley-Murray, since 1958 principal of Spurgeons' College in London, England, recently served as president of the Baptist Union of Great Britain and Ireland.

Also elected to the seminary faculty was Lewis A. Drummond, former pastor of Ninth and O Baptist Church in Louisville. Drummond has been serving as visiting professor in evangelism during the current academic year. He is



George Beasley-Murray

on leave from the Spurgeon's College where he helped establish the evangelism department in 1968. Drummond will be associate professor of evangelism, occupying the Billy Graham Chair of Evangelism.

Another Kentuckian elected to the seminary faculty is Frank Tupper, pastor of First Baptist Church, Edmonton, since 1966. Tupper will be assistant professor of theology and philosophy. He holds the doctor of theology degree from Southern Seminary with doctoral research conducted under the supervision of German theologian Wolfhart Pannenberg in Munich.



Graves

Over \$19.6 Million Given To Lottie Moon Offering

The 1972 Lottie Moon Christmas Offering for Foreign Missions topped its \$18 million goal by more than \$1.5 million when the books on the offering closed April 30, according to Southern Baptist Foreign Mission Board officials.

Total 1972 funds were \$19,664,972. Receipts were \$1,831,162, or 10.27 percent, higher than the 1971 offering.

The Lottie Moon Offering is sponsored annually by the Woman's Missionary Union in Southern Baptist churches across the nation in connection with the Week of Prayer for Foreign Missions. Monies received after April 30 are included in the following year's offering.

Southern Baptist foreign missions efforts are supported financially by two major means of contributions, with slightly more than half the support coming from the Lottie Moon special offering, and the other half coming

from gifts through the denomination's Cooperative Program unified budget plan.

Jesse C. Fletcher, director of the board's mission support division, interpreted the 1972 offering as a "new lease on life" for overseas missions.

"With dollar devaluation and inflation cutting so deeply into the spending power of the missionary dollar," he said, "this outpouring of support through the Lottie Moon Offering gives a new lease on life for the foreign mission work of Southern Baptists."

Several times during 1972 the Foreign Mission Board made emergency appropriations, attempting to partially offset the effects of the dollar loss on missionary personnel.

The board's most recent attempt to meet the dollar squeeze came in March when it approved a \$151,450 adjustment of funds as emergency compensation in 31 countries. (BP)