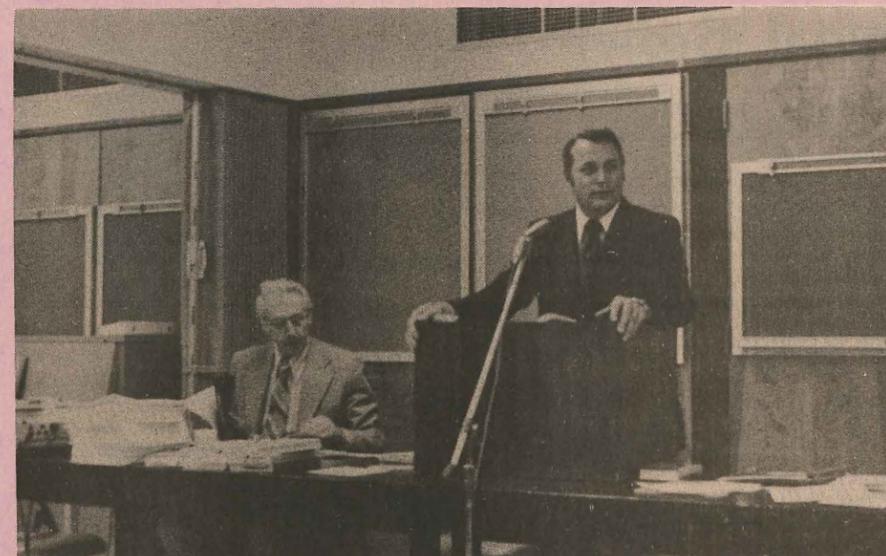


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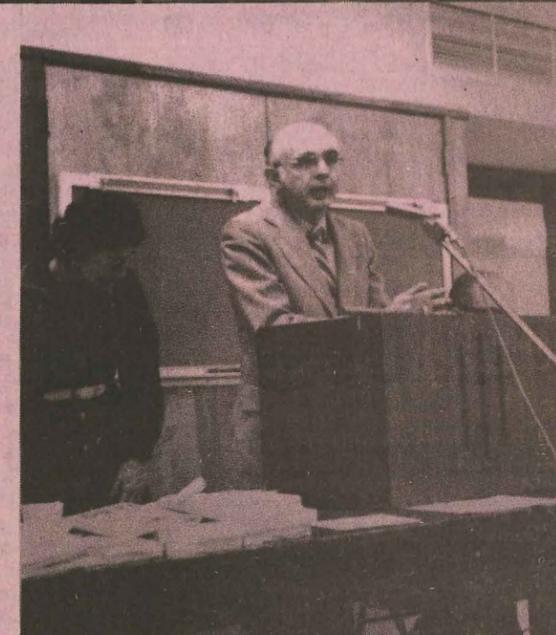


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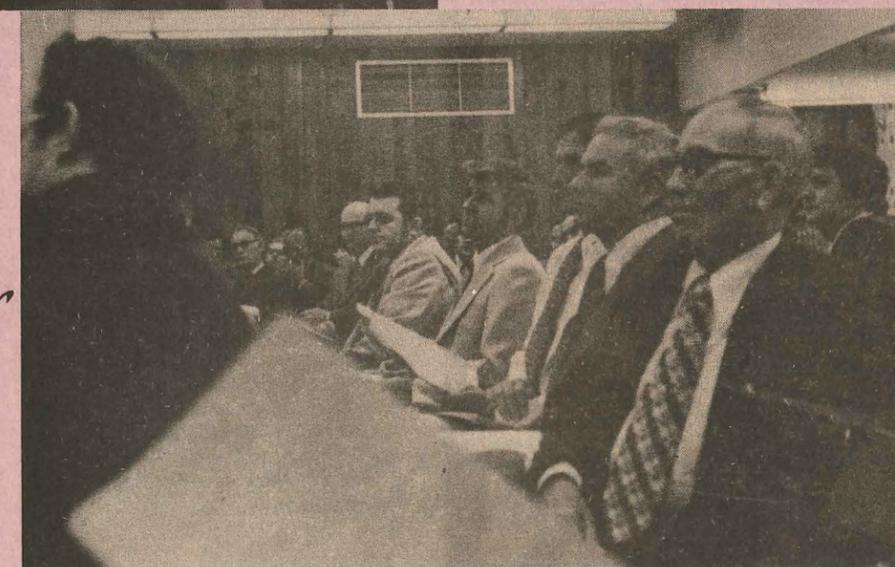
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*Western Recorder*

MAY 19, 1973



# VBS Statistics Reveal Growth

Vacation Bible School statistics for 1972, released by A. V. Washburn, secretary of the Sunday School department, Southern Baptist Sunday School Board, indicate substantial increases in all areas.

Washburn said the work of the Vacation Bible Schools "is one of the most exciting things in church programs. Results are positive. Last year the average school enrolled 110 and discovered 43 prospects, including the unchurched parents of the children attending. Vacation Bible School is a tremendous outreach instrument."

The number of churches conducting a Vacation Bible School increased 649

in 1972 to the total of 26,910. Mission schools also increased by 451 to 2,335. The total number of Vacation Bible Schools reported, including assistance given in non-Southern Baptist schools, reached 29,404, an increase of 941 Bible schools over 1971.

An increase of 6,309 professions of faith were reported, bringing the total for 1972 to 51,325. Reports also indicated that 4,123 persons dedicated their lives to church related vocations, which also is an increase over the previous years.

Adult VBS enrolment increased by 18 percent, bringing the total number of adults enrolled to 30,403, in 2,092 churches.

The total number of prospects reached for outreach through Vacation Bible School was 1,271,018. This included 477,529 pupils not enrolled in any Sunday School.

VBS enrollment reported by churches increased 122,819 over the previous year. Enrolment figures from church letters and projected figures brought the total enrolment in Vacation Bible School to 3,240,514. (BP)

## Missionary News

### Furlough

Mr. and Mrs. R. Edgar Ables may be addressed at 609 Erie Street, Birmingham, Alabama 35224. Ables was pastor of Liberty Baptist Church, Prospect, Kentucky, when they were appointed by the Foreign Mission Board in 1968.

Mr. and Mrs. James A. Lunsford may now be addressed at 1401 S. Third, Lamesa, Texas 79331. Lunsford was born in Paducah. They were appointed by the Foreign Mission Board in 1940.

### On the field

Miss Mary Frances Gould may be addressed: Box 832, Bangkok, Thailand. She was born in Dayton, Ohio, and grew up in Covington. Before appointment by the Foreign Mission Board in 1948, she taught school in Covington.

Mr. and Mrs. Robert D. Hardy may now be addressed at 4-18 7 chome, Kamitsutsui Fukiai-ku, Kobe 651, Japan. Hardy is a native of Logan County, Kentucky. When appointed by the FMB in 1958, he was pastor of Whip-poorwill Baptist Church, Schochoh, Kentucky.

### Other

Mr. and Mrs. Roy W. Brent, Jr., are scheduled to depart for Kenya on May 15. He is a native of Campbellsburg.

## 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 May 19, 1973 No. 19

C. R. DALEY, JR. Editor  
BOB TERRY Associate Editor  
PAUL WHITLEY, JR. Business Manager  
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## DEVOTIONAL



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

### CALLED TO BE FREE

"What Christ has done is to set us free." (Galatians 5:1 NEB)

Free? But am I not free now. How can Christ set me free?

Man put chains on himself in the beginning that Christ had to come to destroy. He came to bridge the gap between man and God, to re-establish an open line of communication. Now that man again has a clear avenue to God through Christ, he can concentrate upon reaching beyond himself. Man is free to develop into all that he has the potential of becoming, to grow to his fullest height.

Christ has liberated us so that we might be able to reach out to all men around us in a spirit of Christian love. It is our responsibility to learn to get outside of ourselves so that we might love all of mankind no matter what his color, status in life, or religious background. So, freedom brings with it a tremendous task, the task of becoming the people of God.

As the people of God, we are called to minister in Christian love and concern to all men, in whatever form that ministry might be called upon to take. We are to find the tools that will enable us to relate the love God has for man to the masses of humanity, to see each man's potential even as we have to come to see our own. We may be called upon to examine our attitudes and prejudices in the process, and upon completion of the examination to change some areas of our lives.

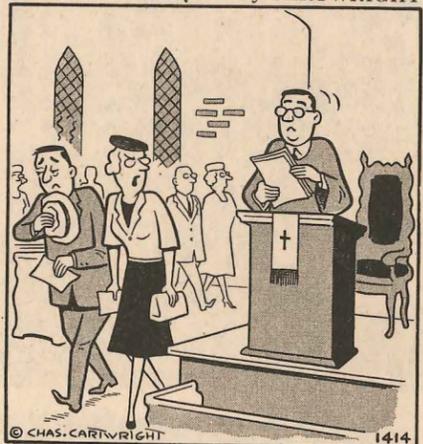
Freedom is hard to come by and hard to hold on to as well. But, how exciting life can be when we come to realize at least a measure of the freedom that Christ offers us.

Free, free at last. Thank God we're free at last.

**FINAL PAYMENTS now due on KBC Charter Flight. Make checks payable E'town Travel Agency.**

Cancellations leave some seats open. Write Box 506, E'town.

### Church Chuckles by CARTWRIGHT



"Pompous male ego again! Adam was a custom-made job while Eve was just a leftover rib!"

# "I Want No Part Of The Way People Rewrite Bible"—Moody

Dear Editor:

I hope you will let me answer the letter by Paul Rutledge in the May 12 issue of the *Western Recorder*. I will answer his questions in the reverse order of his statements.

In defense of the inaccurate profanity of I Samuel 20:30 in *The Living Bible*, he wants to know what I think of Isaiah 36:12 in the King James Version. I prefer the RSV, but I will be glad to make a television commercial in which I will read the KJV of Isaiah 36:12 after Rutledge reads to Art Linkletter the paraphrase of I Samuel 20:30 in *The Living Bible*.

Rutledge also wants to know how I harmonize Mark 13:29-30 with 24-27. It is all very easy if one knows how to "rightly divide the Word" or, in good Kentucky English, to cut the chicken at the joints. First of all, let us have a look at the accurate translation of Mark 13:29-30 in the KJV in comparison with the corrupt paraphrase of *The Living Bible*. It is easy to see at a glance how *The Living Bible* has really rewritten the passage.

### KJV

29. So ye in like manner, when ye shall see these things come to pass, know it is nigh, even at the doors.  
30. Verily I say unto you, that this generation shall not pass, till all these things be done.

### The Living Bible

29. And when you see these things happening that I've described, you can be sure that my return is very near, that I am at the door.  
30. Yes, these are the events that will signal the end of the age.

By changing the third person singular into a first person singular the meaning has been changed from the fall of Jerusalem to the second coming of Christ. Still Taylor says he believes in verbal inspiration!

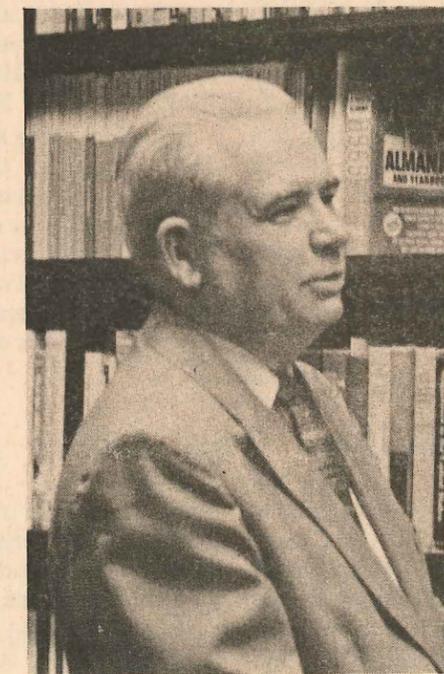
Now for the harmony between Mark 13:29-30 and 24-27. It is very easy if one reads the whole chapter to see what Jesus is talking about. It is clear that Jesus speaks of at least three major topics: the fall of Jerusalem, the coming of the Son of Man in glory and the end of the age. This is even clearer in the parallel in Matthew 24:3. Mark 13:28-30 is speaking of the fall of Jerusalem in A.D. 66-70 and 13:24-27 speaks of the coming of the Son of Man in glory. Here is a simple outline for study:

- 1-2 The fall of Jerusalem predicted.
- 3-13 The perils (3-8) and persecutions (9-13) between the rejection of Jesus and the end (7, 13).
- 14-18 The fall of Jerusalem predicted and described.

- 19-27 The great tribulation (19-23), after which the Son of Man will come in glory (24-27).
- 28-30 The fall of Jerusalem predicted in the generation of Jesus.
- 31-37 The coming of the Son of Man in glory at a time no one knows (31-32) and the importance of watchfulness at all times (33-37).

The crux of the matter has to do with the interpretation of "this generation" which *The Living Bible* has dropped out. Those who say "this generation" means "this race" or "this nation," or even that it means a future generation that will see certain signs, as the date setters say, will find no support from the fourteen passages where "this generation" is used. It always means the people living at the time of Jesus (Mark 8:12, 38; 9:19; 13:30; Matthew 11:16; 12:39, 41, 42, 45; 22:36; Luke 11:30-50; 17:25). To say that the parable of the fig tree in Mark 13:28-30 speaks of the second coming delivers us into the hands of those who say Jesus was mistaken, and that would make him a false prophet!

Paul Rutledge asserts, without the slightest evidence, that I am "amill." That is dispensational jargon for the theory of amillennialism formulated by Augustine in the fifth century. This means the millennium is the period of church history between the first and second coming of Christ. This was one of many blunders in date setting and it caused great excitement around the year A.D. 1000.



Dale Moody in seminary classroom.

Those who know that I have for many years taught the historical premillennialism that goes back to Revelation 19, 20 where Christ comes in glory at 19:11-18, after the tribulation and before the millennium, must find it amusing to hear that I am charged with amillennialism. I once believed in the dispensational premillennialism advocated by Paul Rutledge until I discovered that it had no New Testament basis and was not taught in the history of the church until about 1830. People like J. N. Darby in England and C. I. Scofield in America made it the popular fad it is today.

Dispensationalism imagines that a pretribulation rapture of the church can be based on such flimsy evidence as the fact that the church is not mentioned after the first three chapters of Revelation and a strained interpretation of Revelation 3:10; 4:1. Revelation 3:10 promises the overcomers that they will be kept from the judgment of the world, "the hour of trial which is coming on the whole world," but this is not the rapture of the living saints after the resurrection of those who were dead. The first resurrection of the dead is not mentioned until Revelation 20:5. Revelation 4:1 is a call for John to see a vision, but the *Scofield Reference Bible*, followed by all advocates of a pretribulation rapture, asserts that this is the place where I Thessalonians 4:17 is fulfilled.

I Thessalonians 4:13-18 is one of the most important passages in the New Testament on the second coming of Christ, but the dispensationalism advocated by Rutledge reverses the plain statement of the passage. Rutledge makes the oft-repeated assertion that Christ first comes for his saints and then comes later with the same saints. The passage says plainly that Christ returns first with the dead and then for the living, the very opposite of what Rutledge asserts.

There is a second thing wrong with this argument. They are not the same group. Christ returns with those who have departed by death and are now asleep in Jesus and for those Christians who are still alive. The resurrection of the dead comes first and the rapture of the living comes second. Rapture comes from the Latin translation of the words rendered in English as "we shall be caught up" (I Thessalonians 4:17).

In summary, Jesus said "after" the tribulation (Mark 13:24), but Rutledge says "before." Paul said first with and then for, but Rutledge says first for and then with. This is the way people rewrite the Bible, and I want no part in it. The scriptures are not only inspired, they are authoritative for what we teach.

Louisville, Kentucky Dale Moody



**For Churches Using Baptist Building Staff Members**

One of the matters considered by the Kentucky Baptist Convention Executive Board last week was policies relating to extra appointments and service of staff members of the Board. This is necessary because of needed changes occasionally in these policies and to keep Baptist Building personnel and churches using their services acquainted with the guidelines.

It is understood that their duties and activities in connection with the Executive Board always come first with Baptist Board personnel. They are paid for full time duties and any extra appointments can be considered only after they perform their regular duties. They are free, however, to accept invitations to supply pulpits, to serve as interim pastors up to three months or to serve in other capacities which do not interfere with their Executive Board assignments.

A question sometimes arises as to whether or not a church or pastor or organization which uses the services of a staff member from the Baptist Building is expected to pay his expenses and/or give an honorarium. Churches never are required to do so but are free to do so if they choose. The usual understanding is that if the worker is presenting or promoting his own area of work his expenses are paid by the Executive Board. If he is supplying the pulpit or rendering another service for which the church would ordinarily pay, he should at least receive his expenses from the church. For example, if A. B. Colvin visits a church to present the direct mission program, he receives from the Board 10¢ a mile for expenses and his time is considered part of his regular duties. If he conducts worship services in the absence of a pastor, the church should feel responsible to reimburse him at least for his expenses.

**Help On Religion And Public Education**

The conference on teaching the Bible in public schools which is scheduled for June 11-12 at Campbellsville College is most timely. There is too much misunderstanding on this matter and Campbellsville is to be commended for sponsoring such a helpful meeting along with a summer college course on this subject. Program personnel includes at least one ex-

Staff members are also permitted to be engaged in three (3) revivals or similar activities each year. In such instances he is on his own with the Board assuming no responsibility for his expenses.

What all this amounts to is that denominational employees are urged to help churches any way they can in official and unofficial capacities. In official capacities their remuneration is the responsibility of the denomination; in unofficial capacities they are on their own. In their extra appointments they should at least make their expenses but to use such for moonlighting for making extra money is not expected and is discouraged.

Voluntary honoraria from churches for a pulpit supply on Sunday vary with sizes of churches and other factors. Twenty five years ago \$25 to \$35 was the usual; today it is more often \$40 to \$60. Occasionally a very generous church gives \$75 and \$100 has been heard of. In the course of a year the smaller and the larger balance each other and the experience of most of us around the Baptist Building is that for supply work we about break even. Interim pastorates, Bible conferences and revivals are definitely more profitable financially and because of the temptation they have to be limited.

It ought to be said on behalf of the Baptist churches in Kentucky that seldom does one fail to do as much or more than expected. In more than 15 years of supply preaching or similar service I can count on my fingers the churches which have not or at least have not offered to give something for these services. The above words, then, are not designed to correct wrongs but to keep lines of communication open.

pert who should shed much needed light on the controversial 1963 Supreme Court decision ruling out Bible reading and prayer as an officially sponsored part of public school activity.

Since 1963 arguments have persisted on what the Supreme Court decision said and what use of the Bible in public schools is now constitutional. Often

school officials have not been very helpful. Some have turned their heads and allowed teachers to continue using Bible reading and prayer as a regular part of their programs. Others have over-reacted and ruled out any use whatsoever of the Bible in the classroom. Both approaches are wrong. Such school officials should take advantage of the opportunity afforded in the conference at Campbellsville.

Mr. James V. Panoch, who is an authority on the subject and who will lead the conference, has summed up the relationships between religion and public education with the following statements. If his presentation comes up to the insights of this summary, the conference should indeed be enlightening.

The school may sponsor the study of religion, but may not sponsor the practice of religion.

- ✓ The school may expose students to all religious views, but may not impose any particular view.
- ✓ The schools' approach to religion is one of instruction, not one of indoctrination.
- ✓ The function of the school is to educate about all religions, not to convert to any one religion.
- ✓ The schools' approach to religion is academic, not devotional.
- ✓ The school should study what all people believe, but should not teach a pupil what he should believe.
- ✓ The school should strive for student awareness of all religions, but should not press for student acceptance of any one religion.



**OBJECTS TO 'JESUS YELLS'**

Dear Editor:

At the recent "Jesus Festival" held at Freedom Hall, our young people were quoted as cheering "Two Bits, Four Bits, Six Bits, A dollar, all for Jesus, stand up and holler." If this is the way we reach young people for Christ, I must be living in the oldest stone age possible.

With the church's views on drinking, smoking and divorce, so strict, I cannot understand the Baptist churches condoning, in my opinion, such a display.

Louisville, Ky. Nancy L. Myrick

**PRAISES ONEIDA LEADER**

Dear Editor:

As a Baptist pastor and a native of Kentucky's Appalachia, I have over the years been concerned with the need to have our mountain institutions led by and staffed with mountain leaders. I write to congratulate Kentucky Baptists for the wisdom of hiring and rehiring Mr. Barkley Moore as president of Oneida Baptist Institute. His eminent qualifications and outstanding leadership make him the best possible choice for Oneida's presidency.

I have known a number of excellent leaders but none, I think, with more wisdom, drive, and Christian dedication than Moore. His love and his compassion for the individual have been an inspiration to me in my ministry. The young mountaineer who became "The legend of the Peace Corps" might well become "The legend of Kentucky Baptists." My pride in president Moore is

mountain pride, Baptist pride, and Christian pride.  
Pippa Passes, Ky. Larry Baldrige

**COMMENDS CONVENTION**

Dear Editor:

The letter in the last issue from the lady who didn't like the Jesus Festival prompted me to write you. I'm not writing to argue, for she has her opinion. I am writing to make an observation and a commendation.

The Jesus Festival was new and different. Maybe it was not perfect in every detail. Probably it did differ from the "Old Way" of doing things and from what we feel most comfortable in doing. It would seem, however, that if the "Old Way" has been completely effective, there would be no need of trying anything new!

I want to commend the convention officials for trying something new. Surely if our churches are to be effective in this most difficult times we need to be strong in our "old time religion" and at the same time exhibit a willingness to try something new.

Owensboro, Kentucky Bill Carner

**CHURCH NEEDS PASTOR**

Dear Editor:

As chairman of the pulpit committee of Zweibruecken Baptist Church, I have been instructed to write you concerning our search for a pastor. Our present pastor will depart Germany June 15.

We are an English speaking Southern Baptist church consisting of military

personnel and dependents from the local army and air force installations.

We are seeking your help in broadcasting our need to those within your area who might be interested in serving this fertile mission field. Any assistance you can give us will be greatly appreciated.

Since our communication with a prospective pastor must be conducted entirely by mail, we are requesting some initial information from anyone who wishes to make an inquiry. Persons who wish additional information, or who feel God's leadership into this type of work, may address inquiries to me, along with the following information:

Age and status of health; education; pastoral experience and related fields; family—number of children, their ages and health, wife's health and abilities.

Mailing address (air mail please):  
Major Charles R. Edwards  
Dir. of Admin. USAMMAE  
APO New York, New York 09052

Germany Charles R. Edwards

**CHRISTIANITY AND INDIANS**

Dear Editor:

I read with great interest the article by Frank A. Sharp in the April 28 issue of *Western Recorder* entitled, "Christianity and the American Indian." I appreciate this article as my late husband, Don L. McCord, and I have "been there." We spent two weeks of each year for three years on the Navajo Indian Reservation at Tinian Baptist Mission, 35 miles out of Cuba, New Mexico. David McKenzie (Navajo) is missionary there and a very devoted one to his people. No one would have the vaguest idea what it is all about unless they could spend some time with these Indians. Could you imagine no water?

After our first trip and seeing the existing conditions, my late husband (Continued on page 15)

## Bible In Schools Confab Set

A Conference on Teaching the Bible in Public Schools will be conducted at Campbellsville College, June 11-12, to increase awareness of the importance of academic study of the Bible and to explain curricular approaches.

James V. Panoch, co-author of *Religion Goes to School* and field coordinator for the Public Education Religion Studies Center at Wright State University of Dayton, Ohio, will lead the sessions. Topics to be discussed are: historical-legal background, problems of pluralism, and curricular approaches to the Bible in public schools.

A limited number of reservations are available on a first-come, first-served basis for the conference which begins Monday afternoon and concludes Tuesday afternoon. The registration fee is \$3, payable in advance. Housing in the Conference Center is available at \$6 per night for a single room or \$8 for a double room.

For conference reservations or for further information, contact L. D. Kennedy, conference and workshop director, at Campbellsville College, Campbellsville, Kentucky 42718.

## College Students Vote Against Liquor

Cumberland College students have helped defeat a proposal for the legalized sale of alcoholic beverages within the city limits of Williamsburg. In the local option election, which was held on Tuesday, April 24, the proposal was soundly defeated by a 4-1 margin. The final official vote count was 1,751 opposed to the sale of alcoholic beverages and 472 in favor.

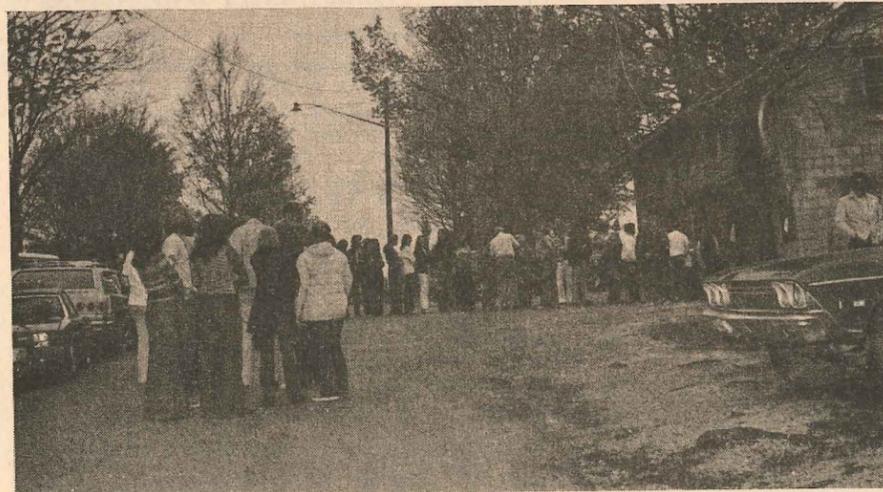
About 600 Cumberland students voted in the election and at the precinct (College Hill, precinct 29) more than 100 students were standing in line to vote when the polls opened at 6:00 a.m. Many of them remained in line for as much as four hours as their eligibility to vote was challenged by the wet forces. The margin in this precinct was 6-1 against the sale.

J. M. Boswell, president at Cumberland, called the election "a great moral victory for the people of Williamsburg, for the churches and for the college." Jim Highland, First Baptist pastor, and Claude Thomas, pastor of Main Street Baptist, along with Janus Jones, Mt. Zion associational missionary, and other pastors helped to form an opposition

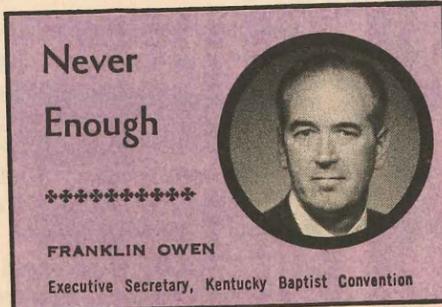
group, called Citizens for a Better Community, and took a leading role in the campaign against legalization of liquor in Williamsburg. Joe Early, chairman of Cumberland's mathematics department, was the organization's leader for the "drys." Former Congressman Eugene Siler was co-chairman with Early.

The student body of the college was particularly active in the election. The Student Government Association and the Baptist Student Union led in the registration of students prior to the date set for the vote. Cumberland's 78 ministerial students provided rides and refreshments for voters.

In speaking of the election, Boswell stated, "I am very proud of our students. They showed maturity in understanding the far-reaching consequences of this proposal for our college and for the Christian atmosphere of this town. And they showed great courage in resisting the 'wet' forces' attempts to intimidate and harass them. They will be better citizens in the future because of this experience. We thank Kentucky Baptists for their support and prayers."



Cumberland students line up to vote on liquor sales referendum



"No matter how much we in the churches give, you seem always to keep right on wanting more for the Cooperative Program. Do you never get enough?" It was at a committee meeting that I was asked to attend on financial matters in one of our good churches out in the state. I enjoy responding to whatever requests for counsel that I can.

Of course, the answer is perfectly clear and plain. We never get enough and we never shall. The Cooperative Program is the Baptist plan for financing world missions throughout both the homeland and the foreign fields.

We are striving to give testimony to the name and saving power of Jesus Christ. We are trying to do this through every manner of Kingdom service in His name. The giving of wonderful people does increase, but as often as it increases, we increase the effort. They don't give us the money to keep, but to use in His name. If the churches gave ten times as much, we would be just as broke and still have made little more than a dent in the great task of seeding the wide world with the Gospel.

I'm reminded of the story I heard from a mission field in China years ago. There was a native man there of considerable wealth who had a kindly regard for a Christian mission station. He had contributed to it on occasion. The little Christian community went back to him for further possible contributions until he finally said in exasperation, "What's the matter with this 'Jesu Chlist', always 'bloke'?"

We expect to be always broke, except for the funds that pass through our hands on the way to the job and a modest reserve against catastrophe.

I've heard it said concerning the Lottie Moon Christmas Offering for Foreign Missions that "Lottie Moon must be awfully poor, Baptists have been trying to bale her out through most of this century and she is still poverty stricken, always begging for funds."

May it always so be. Our task is both world-wide and at home. It is to minister in the name of Jesus to the needs of a lost and suffering humanity. Baptists will not have given enough until it can be said that "the earth (is) filled with the knowledge of the glory of God as the waters cover the sea." (Isaiah 11:9)

—Frank Owen

## Executive Board Adopts Record Budget

A record \$4.8 million budget was adopted by the Kentucky Baptist Convention executive board in session at Cedarmore Baptist Assembly May 7-8.

The 1974-75 budget represents a \$300,000 jump in anticipated income over 1973-74 and is divided 68% for Kentucky causes and 32% for worldwide mission causes.

In presenting the budget, executive secretary Frank Owen pointed out that current receipts are only \$322.87 behind the budget goal to date. "We have never been in this good a shape at this time of the year," Owen declared. "We can honestly hope that our people will continue to give as the Lord has blessed them and, when the books are closed at the end of our fiscal year August 31, there will be some overage funds to help our schools and colleges."

Owen stated that the encouraging picture of this year's receipts caused the committee to up the goal by \$300,000. "This is a big step," he said, "but it is a reachable goal."

The executive secretary also pointed out that the percentage going to the Cooperative Program outside Kentucky represented a one-half percent jump. For the past few years the increase to causes outside the state has been one-tenth of one percent per year.

Most of the debate about the budget centered on the first general recommendation. The finance committee recommended that "if the Cooperative Program receipts exceed the total budget goals, the overage shall be for capital needs. If the Cooperative Program receipts from the churches fall below the goal, all allocations except debt retiring commitments shall be reduced proportionately."

Bill Whitaker, pastor of First Baptist Church, Sturgis, moved to amend the statement to specify that 68% of any budget overage would go for capital needs. The remaining 32% would go to worldwide missions through the Cooperative Program outside Kentucky.

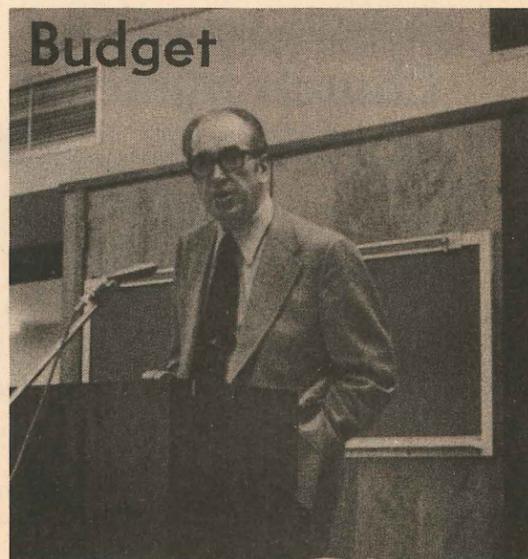
Ted Sisk, pastor of Immanuel Baptist Church, Lexington, and chairman of the finance committee, said he was aware that the amendment was in keeping with the convention action concerning the 1973-74 budget. He added that because of the need of the colleges and schools, he felt that Kentucky Baptists would adopt a "pegged budget," that is, at the \$4.8 million mark, all other funds would go to a particular cause, capital needs.

Owen recalled conversations from his early days as a minister when people said the SBC institutional life got on its feet through the "pegged budget." "My feelings are," he said, "that if we aim higher (\$4.8 million) and give more to convention-wide causes (one-half of one percent increase), we can peg our budget here."

Whitaker in offering his amendment, said, "I believe our amendment keeps us honest with our people. If we say part of every dollar goes to causes around the world, we ought to hold true to that statement."

His feeling, however, was a minority one. Only two executive board members voted in favor of the amendment. The budget goal and general recommendations were then adopted with little question.

The finalized form of the 1973-74 budget was also approved by the executive board. The budget goal (\$4.5 million) and its division (68.5% for state-



Frank Owen debates budget.

wide causes and 31.5% for worldwide causes) were approved by the 1972 convention at Walnut Street Baptist Church in Louisville. The executive board is charged with finalizing the budget details.

For the first time in four years, the executive board staff received the equivalent of a one-step merit raise plus a 4% cost of living increase. Previously, the board granted only a 4-5% cost of living increase.

The executive board also took one action on the current 1972-73 budget. The general recommendations, adopted in 1971, specified that all overage funds would go to capital needs. The finance committee asked that these funds be distributed equally between capital needs for schools and capital needs for Baptist student centers. The motion carried.

## Church-Minister Relations, Scholarships, Aging Get Action

The executive board voted to initiate one new program, continue a second and study a third, according to action taken in the May 7-8 meeting of the executive board at Cedarmore Baptist Assembly.

The programs in question are the church-minister service, the Baptist student scholarships and a ministry to the aged.

A. B. Colvin, director of direct missions for the KBC, will assume the added chores of directing the church-minister service. He will maintain a file on all ministers who volunteer in-

formation or who provide information when requested by churches, committees or denominational agencies.

He will also be responsible for information about churches and denominational positions. This information will be only that volunteered or provided when asked for by a prospective minister.

Another part of the service will be counsel for churches and ministers involved in conflicts or difficulties, if requested. Also, if requested, he will counsel in the general area of church-minister relations for churches, groups of churches or groups of ministers.

Other responsibilities will include preparation of literature offering guidance in the area of church-minister relations and determining facts about sit-



Colvin

uations in order to advise other churches or ministers interested in a working relationship with either party. This, of course, presupposes being invited into a situation.

The Baptist scholarship program will be continued for another year. In his report to the executive board, Frank Owen stated that the statewide offering for scholarships totaled \$4,545.31. Combined with the money allocated from the convention's budget and special gifts from individuals, the total amount available for scholarships reached \$10,080.82.

"This will provide support for two semesters per year at \$100 per semester for 50 students," Owen said. "According to application records in our office,

(Continued on page 8)

## Church-Minister Relations

we have 44 students whose cases perfectly fit the requirements of the scholarship plan."

The Christian education committee asked the executive board to continue the offering for another year. "We are encouraged by the offering," said committee vice chairman, Calvin Perry, pastor of Main Street Baptist Church in Alexandria. "It will take more than one year to get something like this off the ground."

The three Baptist college presidents told the board that the 44 applicants were almost evenly divided between the schools. They also pointed out that even though the state convention scholarship is only for one year, the schools have agreed to offer \$100 per semester scholarships to all students whose churches pay a like amount for their support.

The adopted convention budget for 1973-74 again placed \$6,300 in the Baptist student scholarship fund.

The proposal to study a program for ministry to the aged came from the board's program committee, Glasgow pastor Curtis Erwin, chairman.

The proposal calls for a nine member blue-ribbon committee "to study the possibility of implementing a program

of ministry to and with the aging." The committee was asked to call upon "appropriate consultant to enable them in developing the finest possible program . . ." A report is to be made at the November, 1973, board meeting in Owensboro.

In making the proposal, Erwin said there was an increasing feeling that churches ought to be responding to those significant people in our churches who have brought us where we are today."

"With the general climate for ministry and outreach so obvious among our churches, it seems imperative that we give attention to this group. For churches to continue to develop program of ministry and outreach and ignore the aging is to proceed into the future

disregarding history and tradition," Erwin continued.

"It appears that the time is right for Kentucky Baptists to implement some kind of approach to ministry to and with the aging," he declared.

Erwin indicated that no new department of work was visualized by the committee members. "Within existing convention departments and agencies is contained sufficient structure to begin to make the initial entrance into a program for the aging," he stated.

Possible areas of ministry for the program would be: 1. planning state-wide program for the aging. These, in turn, could serve as models for associations and churches; 2. program to give help to families who must institutionalize aging family members; 3. develop help to those moving toward retirement; 4. emphasize the dynamics of aging; 5. consider the whole area of institutional care by our state convention.

## Blaylock Elected Student Work Director, Allen Joins Business Office Force

The Kentucky Baptist Convention executive board elected two additional staff members during its May 7-8 meeting at Cedarmore Baptist Assembly. Don Blaylock, campus minister in western Kentucky area, was elected director of the state student work department. Elected assistant to the business manager was Barry Allen.

Blaylock, a native of Bristol, Virginia, has served in the western Kentucky area for about two years. Prior to that time he was Baptist campus minister at Morehead State University. He has also served as associate pastor of the First Baptist Church of Cullman, Alabama; minister of music and youth, Buechel Park Baptist Church, Louisville; and minister of music and youth in three Tennessee churches.

The new state director is a graduate of Southern Seminary with a master of divinity degree and holds the BA degree from Carson-Newman (Baptist) College in Tennessee.

Blaylock has worked extensively in youth retreats, revivals and youth music. He directed the "Good News Choirs" for the KBC sponsored Youth Nights in Owensboro and Richmond and was emcee at the recent Jesus Festival in Louisville.

The Sunday School Board employed Blaylock to serve on the Church Recreation Faculty at Ridgecrest and Glorieta Conference Center for a total of seven years.

He also served as a consultant on the writing and production of the youth folk-musical "Good News."



Blaylock



Allen

In 1957, Blaylock was licensed to the gospel ministry by his home church, Euclid Avenue Baptist Church in Bristol. Six years later he was ordained by the Beaumont Avenue Baptist Church in Knoxville, Tennessee.

He will begin his new work around the first of June.

Barry Allen is a Mississippi native, who presently serves as assistant to the business manager on a part-time basis. He will assume full-time responsibilities September 1.

The University of Mississippi awarded Allen the bachelor of business administration degree in 1970. He plans to complete work on the master of divinity degree at Southern Seminary in July.

Business experience for the newly elected officer includes three and a half years in business administration for Allen's Chevrolet in Grenada, Mississippi, and a stint as assistant man-

(Continued top of next page)

ager of Trusty's Men's Store, also in Grenada. At Ole Miss he was treasurer and chairman of the finance committee of his fraternity which had an annual budget of \$120,000. For the past two years, he has been part-time assistant to the business manager of the KBC.

Allen participated in four pioneer mission crusades while in Mississippi. These were in California, Utah and two in Colorado. Presently he is a member of Broadway Baptist Church in Louisville where he serves on the finance committee.

In a related action, the board made several changes in the Employees' Handbook. Major among them was a provision to increase the availability of all staff members to all KBC churches for extra appointments.

"In the past," explained executive secretary Frank Owen, "some of our smaller churches hesitated to invite staff persons. The churches either felt that the distance was too great or they could not give a staff member a worthy gift."

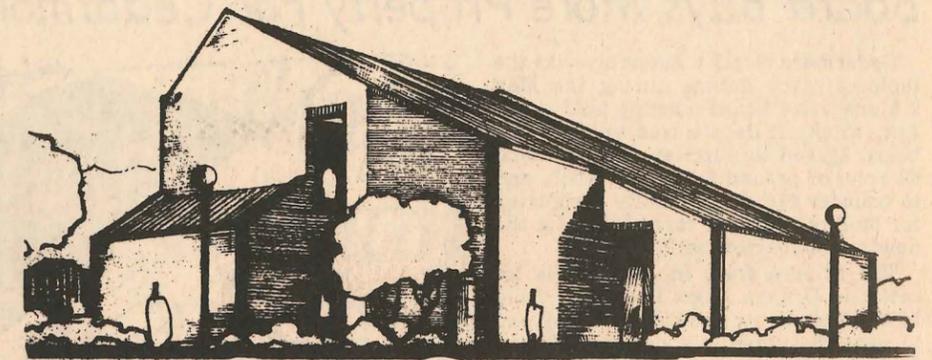
"We want to eliminate those impressions," Owen declared. "If a church can not afford to care for a man's expenses, the convention will cover them. If the church then decides to give the employee a token gift, the man will be free to accept it without it having to go for expenses."

"But," added the executive secretary, "none of our men will cater to honoraria and no church is obligated to provide them with such. Our new policy will allow any church anywhere in the state the same opportunity to invite our men. Tokens of appreciations will be a moral relationship between the church and the staff member," Owen concluded.

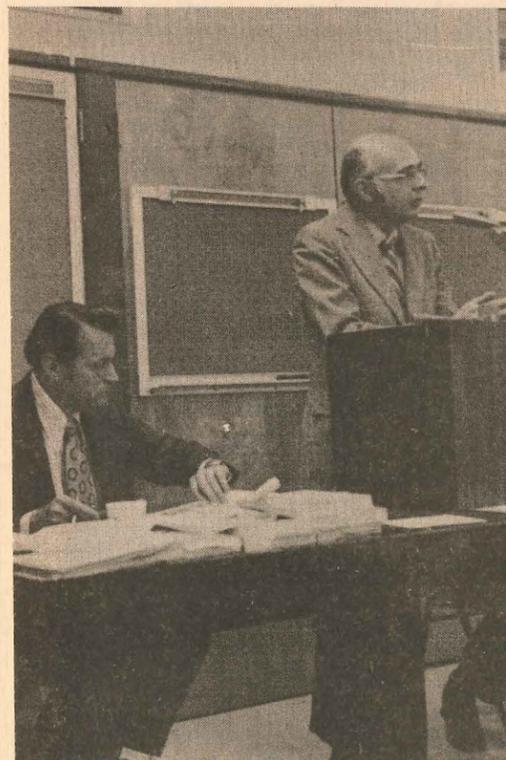
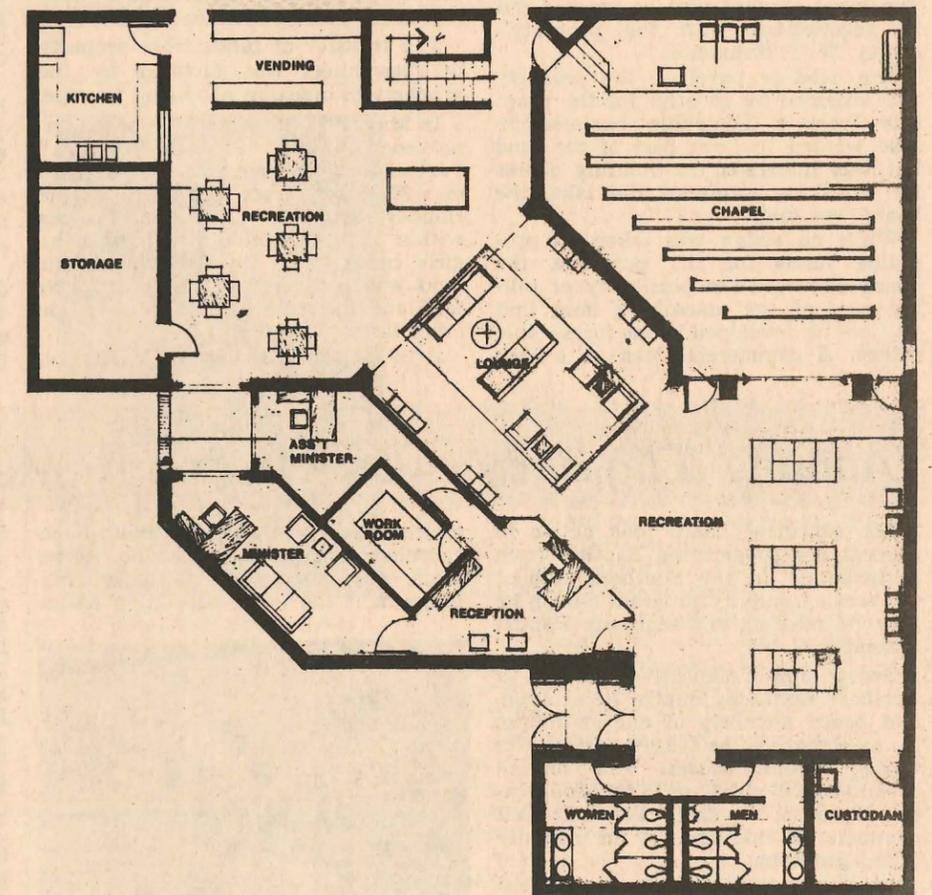
A second change cautioned executive board employees about possible conflicts of interest in outside business dealings. The board's administrative committee was authorized to pursue any situation which might arise from such conflicts.



Finchville pastor Wallace Williams talks with Christian Life Committee chairman Winn T. Barr about an upcoming resolution asking for a study of ministerial ethics, the resolution was tabled.



A NEW CENTER — The Executive Board gave final approval for the construction of a new Baptist Student Center on the University of Louisville campus during its recent meeting. The new structure will cost \$292,476. It will house offices, conference rooms, a chapel, lounge, kitchenette, library and game rooms. Bids will be let immediately with construction to start as soon as possible. About \$120,000 is already on hand for the project.



KBC vice president Henry Huff, right, discusses a motion while convention president T. L. McSwain, Richmond, takes a break from presiding.

All news articles and pictures related to the May 7-8 meeting of the KBC executive board were prepared by associate editor Bob Terry.

## Board Buys More Property For Cedarmore

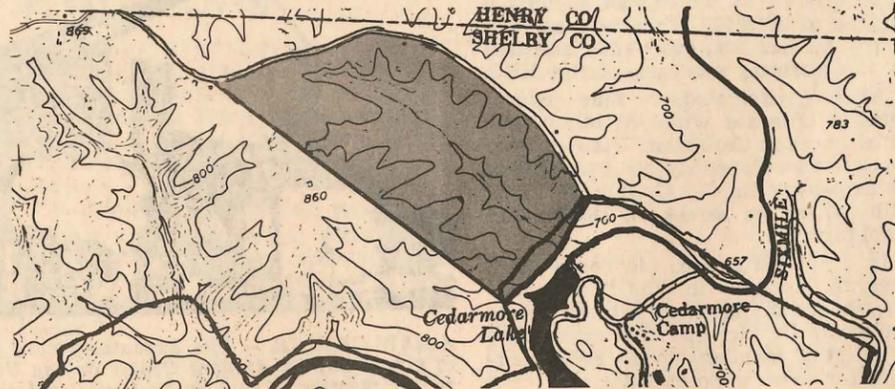
Cedarmore Baptist Assembly was the topic of much debate during the May 7-8 executive board meeting held there. But, when all debate was finished, the board agreed to purchase an additional 62 acres of ground for the assembly and to transfer \$16,000 originally designated for land purchase to furnishings for the newly constructed buildings.

The 62-acre tract in question is located on Dragon Lake. It extends from below the dam on the lake's east end to near the opposite shore from Boone Lodge. The access road to Camp Rabro is located on this property which comes as close as 12 feet to the lake itself.

While no definite purchase price was set, the camps and assemblies committee told the executive board that a range of \$15-20,000 was a likely cost. The exact amount will be worked out in negotiations with the property's owner, W. T. Bohannon.

The need to purchase the property was accented by an offer for the property from a Louisville businessman who wanted to farm part of the land but was interested in building cabins for a fishing camp on the lake, the board was told.

While no action was taken on providing funds for the purchase, the board discussed the possibility of selling part of the assembly's land that will not be developed in the foreseeable future. A commercial loan or a loan



Shaded portion indicates property in question.

from the mission reserve fund was also discussed. Exact financial details were left to the board's finance committee.

The transfer of funds from property to furnishings was dictated by the property in question not being for sale.

In May, 1972, the executive board approved a \$492,000 "Package Program." Part of that program was the purchase of a 20-25 acre tract referred to as the Hopper Property. This land comes within 30 feet of the dining hall in the girls' camp, Cedar Crest. However, this land was not for sale, the board was told, and the money could be used for other items.

Arlis Hinson, manager of Cedarmore,

explained to the board that the camps and assemblies committee had been granted the right to drop off any item if there was not sufficient funds for the completion of the program.

"We are bringing this to you now," Hinson said, "to let you know that since we cannot purchase the property at this time, we want to use the money to furnish the buildings you voted to construct. \$12,000 (the amount earmarked for furnishings) simply is not enough to furnish 11 buildings."

Hinson added that if the property did become available, the committee would come back to the board seeking additional funds for the purchase of that time.

## Annuity Eligibility Altered, Board Members Elected

The executive board took action to prevent non-cooperating Baptists from participating in the Southern Baptist Convention annuity program during its May 7-8 meeting at Cedarmore Baptist Assembly.

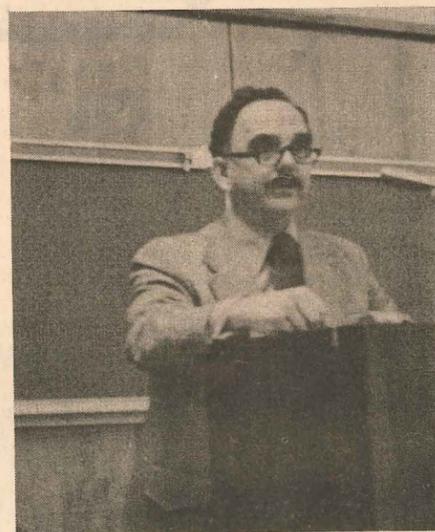
George Jones, executive director of Northern Kentucky Baptist Association, told board members of one church in his area that claims \$60,000 annually to world mission causes. This church does not give one dime to the Cooperative Program," he said. "Yet their staff members all ride free on the Annuity Board program.

"I'm tired of caring for these free-loaders," he said. "I want to do something about it."

A motion offered by Jones spelled out that a church which does not contribute to the Cooperative Program an amount equal to the convention's share of annuity, be charged the convention's share. The motion also spelled out that no person from such a church could be accepted into the annuity program.

An exception to the rule was provided for missions or smaller churches

which could not give this amount. Such churches and ministers who serve them could participate in the annuity program if the local association desig-



George Jones offers annuity motion.

nated them missions or small but co-operating churches.

In other action, 11 persons were elected to new membership on the executive board. They were Ron Stone, Boone's Creek Association; Thomas Layman, Bracken; Truman E. Johnson, Breckenridge; Marvin Freeman, Little Bethel; Rodney Lee and Tim Townsend, Long Run; Michael Elliott, Lynn; William R. Smith, James Taulman and Larry Cook, Northern Kentucky; Scott Good, Whites Run.

Odell Leigh of Danville was elected to the Board of Child Care. Chosen new trustee of Campbellsville College was Leslie Stamper. Dan Crawley, III, of Frankfort was added to the Temperance League board.

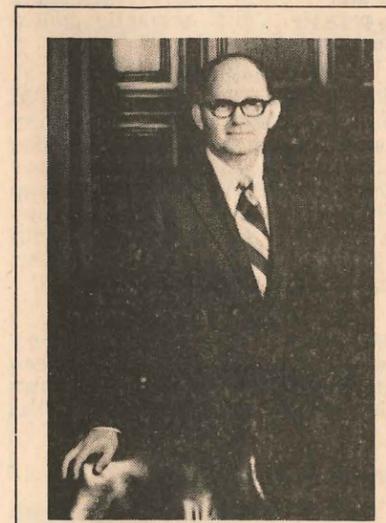
Two persons were added to the KBC committee on nominations. They were Cecil Irwin of Greensburg and William Humphrey of Lancaster.

The board also removed the restriction that an executive board committee chairman can only serve one year. As it now reads, the KBC president is free to choose any board member as chairman of a board committee.

YOUR RIGHT TO KNOW

# Something A Layman Can Do Best!

By  
Darold H. Morgan



This is the third in a series of informal messages by the Annuity Board President.

SERVING THOSE  
WHO SERVE  
THE LORD



I repeat, most ministers I know will not ask their churches for this protection. For example, not long ago, a retired minister in dire need asked the Board for help.

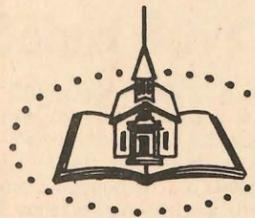
"Anything," he said, "will be used carefully." We helped him through the denomination's relief program. Then we asked why he never joined the Protection Program. He said he always wanted to join but never had the heart to ask his church for it. "It was for me and I didn't want to ask," he said, something I hear often from ministers and church employees.

The irony of this example is that some of the churches he served now provide the Program. And they do so because dedicated laymen motivated by Christian concern took action to make it possible.

Your minister and staff, also, may hesitate to ask for this protection. You do it for them. Show your church the need, then encourage it to meet this need for those who serve in salaried positions.

You will find as many churches have, that it is easier to invest systematically for retirement, disability and death benefits, than it is to raise large sums when crises or emergencies happen. Ten per cent of total salary paid into the Protection Program for each employee will provide sufficient benefits to allow him to retire with dignity and security, or aid his family when he dies.

The Annuity Board will gladly furnish details. Write me. I'll see that you get immediately sufficient information about benefits and costs.



## SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for May 27, 1973)



### LIFE AND WORK SERIES

## God Is One

The Bible teaches that the unity of God is a tri-unity — Father, Son, and Holy Spirit.

### Deuteronomy 6:4-9

Before entering the promised land, the children of Israel were given specific instructions as to what should be their manner of life within the land. They were requested to be a peculiar people because they had a unique God. Jehovah, the God of Israel, is one Lord. He is the true God as opposed to the many false gods of the pagans. He is the living God, therefore, unlike all of the gods made by men. He is distinguished from all others (Psalm 135:16-17). His supremacy must be acknowledged. Man is obligated to love Him supremely. He must be loved with all the heart, soul, and might. God is entitled to our undivided allegiance and complete devotion. We prove our love for Him by using our abilities and means in His service.

God's Word teaches parents how to live and how to train their children. God calls upon them to study the Word, obey it, and teach it to their children. God's Word is to be pondered in the heart, proclaimed to the children, perpetually discussed, and published openly. It is to be taught to the children in the home, to be made the subject of conversation within numerous groups, to be borne in mind as one goes about, to be meditated upon before retiring at night, and to be recalled upon arising to begin the duties of a new day. His Word is to have a great bearing upon every phase of our lives — physical, intellectual, moral, social, and spiritual — and to control our actions in the various circumstances of life.

God wanted the Israelites to perpetuate the marvelous story of His goodness and grace by relating to their children how He in mercy and love had delivered them from their bondage in Egypt. Upon their hearing what He had done for their parents, the children would be filled with gratitude to God for His lovingkindness and tender mercy, and would be inclined to glorify Him.

### Mark 12:28-30

A learned and observant scribe boldly asked Christ the pointed question, "Which is the first commandment of all?" In other words, "What is the first

commandment in importance of spiritual value?" "What is my first duty?" It is easy to understand this inquiry when we remember that the scribes delighted to dispute about which of the 613 commandments recognized by them was the greatest. Of these precepts 248 were positive commands and 365 were prohibitions. Naturally some of them were more important than others, therefore, the most important should have priority. Christ promptly quoted Deuteronomy 6:4-5.

### II Corinthians 13:14

With the fellowship of the church at Corinth disrupted and torn by jealousy and strife, the members sorely needed the grace of Christ the Son, the love of God the Father, and the fellowship which is experienced through the power of the Holy Spirit. How wonderful that God's children can experience this threefold blessing!

### I John 4:12-15

Since "God is love," it is His very nature to love. Love has never been absent from His being and never can be. God's love is righteous and just, but

also compassionate and sacrificial. His love is infinite, inexpressible, immeasurable, incomprehensible, and inexhaustible. Knowing that God's love was calculated to excite the admiration, appreciation, and devotion of his readers, John challenged them to look at it penitently, appropriatingly, adoringly, and gratefully.

As Christians love one another they give evidence of their likeness to God. If one does not love others, it is clear that he has never known God personally and experimentally. The absence of love is conclusive proof of the lack of the knowledge of God. Loving God and men is evidence that one is in fellowship with the Father, the Son, and the Holy Spirit.

God loved us compassionately before the thunders of His law or the pleadings of His gospel had persuaded us to repent of sin and to believe on Christ. As we contemplate the love of Christ as it was revealed in His atoning death on the cross, we should resolve to love Him devotedly. We are obligated to love Him supremely. We ought to love one another for His sake. ■

### INTERNATIONAL SERIES

## Christ Is Our Hope

### Acts 1:10-11

As soon as Christ had finished instructing His disciples, He was taken up into the heavens out of their sight.

As the awe-stricken disciples gazed intently into heaven, God graciously sent two messengers to stand by them and to inform them that it was not His will for them to remain there gazing. These messengers from God reminded the disciples that they had a task to perform and that they should get busy at it without delay. These divinely-sent messengers comforted the disciples with the blessed assurance that Christ would return in the same personal, visible, and glorious manner in which He took His departure from them. His return will be as literal as was His departure.

### I Peter 1:3-9

Writing to Christians who had been subjected to severe persecution because

of their loyalty and devotion to Christ, the Apostle tried to encourage them as they passed through fiery trials which tested their faith. Cognizant of their hardships, Peter reminded them that God was still living, that He would sustain them, and that He would ultimately give them a great victory.

Peter's doxology in verse three reveals reverence, gratitude, and love. It was an expression of genuine praise to God for His great, abundant, plenteous, and eternal mercy, which He had so gratuitously bestowed upon His children. A glorious hope had been restored to their despairing souls, and they were exultant, radiant and overflowing with joy. To the fact of Christ's resurrection Christians, then and now, owe the triumph of hope over despair and life over death.

The inheritance about which Peter wrote is incorruptible, imperishable,

undefiled, unfading, and secure. Since it is reserved in heaven, it is beyond the blight of change and safe from all danger. In spite of all the evil forces in the world, God's children are protected and kept by His power. When faith and love are properly related to Christ, the Christian becomes the recipient of an unspeakable joy.

When God's children received Christ as their personal Saviour, they were saved from the penalty of sin. Through the indwelling of the Holy Spirit and the strength which He imparts to them, God's children are being saved from the power of sin. Their salvation will be complete when they are delivered from the presence of sin upon their going to be with the Lord. Christians rejoice in their knowledge of the fact that Christ has saved them and delivered them from fear — fear of life, fear of death, and fear of what comes after death.

### I John 3:1-3

The glorious hope of the believer in Christ as set forth in this interesting and inspiring text is the hope of seeing Christ when He comes again and being like Him. This real and glorious hope is based upon the love of God. "Behold, what manner of love the Father hath bestowed upon us." "Behold" points us to something that is worth seeing. It means that we should inspect it closely and look at it intently. Think of the love of God which gave us such a blessing as salvation and the wonderful assurance of it. "What manner of love!" Who can describe it? It is beyond finite understanding.

This glorious hope arises out of Christian sonship. "Beloved, now are we the sons of God." It is not surprising that we should marvel at the transaction by which He has brought us into His family.

There is an unrevealed feature of this glorious hope — "not yet is it manifested what we shall be." The glory of our future condition has not been revealed to us. There is about it the fascination of something superbly beautiful that one glimpses but cannot view fully. Our lack of knowledge about the future life, or this element of mystery, helps to sustain a blessed curiosity.

About this glorious hope there are some revealed features. One feature is that we shall be like Christ. This hope of complete likeness to Christ is a bright and glorious prospect, a real and certain hope. We cannot find a more assuring word than this, "We know that when it shall be manifested, we shall be like him." Another revealed feature of this hope is that we shall see Christ. Nothing will be as satisfying as seeing Christ in His resurrected and glorified body, in all of His majesty, excellence, loveliness, and splendor. ■

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# Nixon Sends Parochial Aid To Congress

President Richard Nixon, in a 175-page tax reform proposal, asked Congress to approve a plan for income tax credit for parents paying tuition for their children in parochial and other nonprofit elementary and secondary schools.

The administration's tax reform proposal came at the conclusion of a long series of hearings before the House Committee on Ways and Means, of which Representative Wilbur D. Mills (Democrat, Arkansas) is chairman. The President's proposals were presented by George B. Schultz, secretary of the treasury.

The President estimated that his parochial school tax credit program would reduce federal revenue by \$300 million for fiscal year 1974. He said that, due to anticipated increases in parochial school tuition, this loss of federal revenue would climb to \$450 million in future years.

However, in hearings last year on tax credits for nonpublic education, Schultz estimated the cost to the government to be much higher than is currently proposed. At that time the Treasury Department official estimated the cost to be \$584 million, with the cost going up to \$790 million when parochial schools raise their tuition fees for maximum tax credit.

Schultz further added last year that if a refundable provision were added to the bill, "the revenue loss would rise to an estimated \$970 million." Such a refundable provision is now included in the President's new plan.

As proposed, the President's plan would go into effect August 1, 1973.

This gives Congress only three months to enact the measure, and it is highly unlikely that both the House and the Senate will move with this much speed on such a controversial law.

Specifically, the President is proposing an income tax credit equal to 50 percent of the tuition paid in nonpublic schools up to a maximum credit of \$200 per year for each qualified dependent.

In addition, if the parent's tax credit exceeds the amount of income tax for which he is liable for a certain year, he can claim the excess either against the following year's income taxes or he can apply for a cash refund for the excess, according to the President's plan.

Although the President disavowed that there are constitutional problems in his plan stemming from the First Amendment prohibition of public aid to church agencies, he is asking for a judicial review process to speed any possible challenges through the courts.

The reason President Nixon gave for believing that there are no constitutional barriers to his plan is that he is proposing only a 50 percent tax credit. He states, "in the case of religiously affiliated schools, the 50 percent credit insures that no portion of a tuition payment which qualifies for credit will be used to subsidize sectarian education since well over one-half of the education received in such schools is secular in content." (BP)

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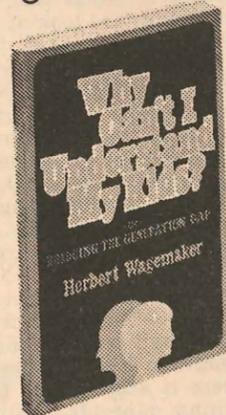
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(Continued from page 5)

and I returned to Kentucky determined that with God's will and help there would be water. My husband shared the need with the good people of Christian County and they responded. Not only Baptists but people from all denominations. Needless to say, God's will was done and there is a good well at Tinian Baptist Mission on the reservation.

My husband died October 11, 1972, the day after his 50th birthday. He was so young but by God's will his mission was accomplished.

There is still a great mission work to be done and the field is ripe for harvest. Missionary McKenzie's eyesight is greatly impaired and he works under great hardships but never complains. If anyone wishes more information on the Navajo Indian work in this area, the proper address is Rev. David McKenzie, P.O. Box 26, Cuba, New Mexico 87013.

Hopkinsville, Ky. Mrs. Louise McCord

### NEEDS INFORMATION

Dear Editor:

For a number of years, I have been gathering material on the history of the First Baptist Church located in Richmond, Kentucky, for publication.

Perhaps some of your readers might have some biographical data concerning these Baptist ministers:

Charles C. Marshall, DD, a Baptist minister, born 1868, Terre Haute, Indiana, was married and had two sons named Bryon and Hubert Marshall. He moved to Richmond, Kentucky, in 1908 from Hodgenville, Kentucky, as pastor of the Richmond Baptist Church. Marshall left Richmond in 1915 and moved to Arthur, Illinois.

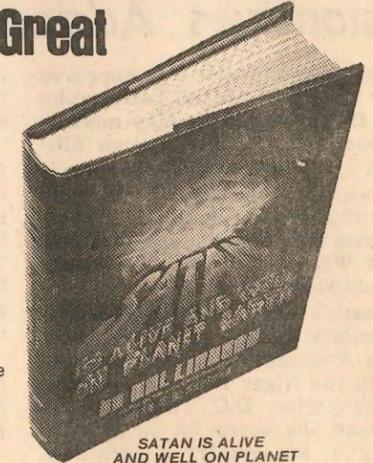
Henry Thomas Daniel was born in Mt. Vernon, Indiana, July 26, 1851, but was reared in Shelby County, Kentucky, by his uncle, Thomas M. Daniel (1838-84). Daniel was married twice, first to Annie Williams (1859-79) of Owen County, Kentucky, and last to Mollie Ellis (1854-1917) of Madison County, Kentucky. He was pastor of Kentucky churches in Owen County, Richmond (1882-87), Glasgow (1887-89), and Paris. T. H. Daniel died near Shelbyville, Kentucky, on September 20, 1891, but he was buried in the Richmond, Kentucky, cemetery.

William E. Chambliss was pastor of the Richmond, Kentucky, church from 1869 to 1871.

Please send any information on these men to: David C. Greene, 204 Lancaster Avenue, Richmond, Kentucky 40475.

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## FMB Votes To Enter 77th Country, Six Missionaries Added, Kentucky To Serve

The Republic of Niger was approved as a new mission field and two couples assigned there during the May meeting of the Southern Baptist Foreign Mission Board in Richmond, Virginia.

With board action, Niger became the 77th country where Southern Baptist missionaries are assigned, and the ninth nation of West Africa. Six of the nine are French-speaking countries.

The board's move, effective June 1, was precipitated by a request from Oumarou Youssoufou, who is a counselor with the Niger Republic's embassy in Washington, D.C. The Niger national asked the board for help in establishing in his country a vocational school staffed by Christian teachers.

H. Cornell Goerner, the board's administrator for West Africa, at first expressed concern that so few Southern Baptist missionaries are equipped to work in the French language, and that it would take more than a year to prepare someone for service there.

However, plans moved ahead as it was discovered that the chief language of the area where the school is to be established is Hausa. Two couples, the H. Jerold Palmers and the Robert D. Williamses, were missionaries in northern Nigeria where Hausa is spoken. Because Palmer and Williams have the necessary language skills and vocation-

al training, they have been transferred to the Niger Republic as its first missionaries.

In other action, the board appointed two couples for general evangelism and employed a dentist and his wife as missionary associates. The new missionaries are Mr. and Mrs. Bill F. Fudge of Youngstown, Ohio; Mr. and Mrs. Dan C. Routledge of El Portal, California; and Dr. and Mrs. Thomas K. Goodman of Arlington, Texas.

Also, the board voted \$10,000 drought relief for Rhodesia and gave approval to travel plans relating to several projects.

Mr. and Mrs. Frank W. Patterson, emeritus missionaries, will go to Brazil for six months or more to assist with

the work of the publishing house in Rio de Janeiro. Patterson was director of the Baptist Spanish Publishing House in El Paso, Texas, for 28 years.

Buford L. Nichols, missionary for 35 years in China and Indonesia, will make a trip to Surinam to survey a Javanese community in view of the possible opening of work among this group.

David Stewart of Louisville, Kentucky, will attend mission meetings in Southeast Asia this summer. Stewart, a Christian psychiatrist and former missionary himself, will conduct personal and group conferences. He has made several previous trips to Southern Baptist mission fields for this purpose. (BP)

## Baptists Give Support To Family Planning

James A. Langley, executive secretary of the District of Columbia Baptist Convention, urged Congress to enlarge the federal commitment to family planning services.

Langley testified before the subcommittee on Health of the Senate Labor and Public Welfare Committee. Senator Alan Cranston (Democrat, California) is chairman of the committee which is considering a bill to increase funds for research and several other areas related to birth control and family planning services.

Citing resolutions adopted by both the Southern Baptist Convention and the Baptist General Convention of Texas, Langley sought in his testimony to communicate the stance of the 12 million and two million member conventions' statements on the issues involved.

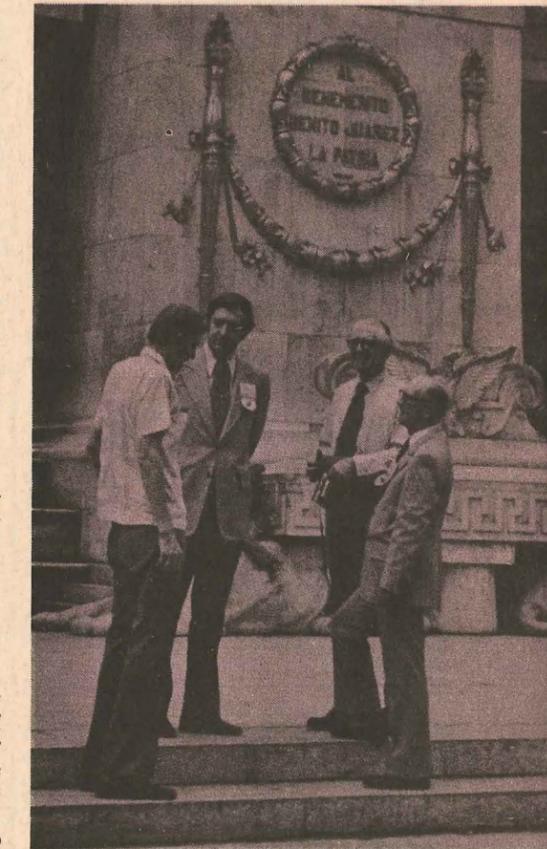
The resolutions, Langley said, pointed out the problems of overpopulation, malnutrition and starvation in many parts of the world and the right of parents to determine the size of their families. Both resolutions support the need for birth control methods and information for parents who desire these.

"There is no thought or desire to impose by force or government action our convictions in these matters," Langley testified. "At the same time each married couple desiring information concerning family planning ought to be able to obtain it."

Langley said that the availability and use of safe and effective means of birth control "would go far toward eliminating the profoundly disturbing questions and problems relating to abortion in many instances." (BP)



**WELCOME TO THE BLUEGRASS** — KBC Foundation executive Grady Randolph welcomes the president of the Association of Foundation Executives Jim Cherry of South Carolina. The scene took place on the opening day of the April meeting of the group held in Lexington. The Kentucky foundation was host for the annual event. Kentuckians appearing on the association's program included Duke McCall, president of Southern Seminary, and Thomas Pfau, vice president of Louisville Trust Bank.



**KENTUCKIANS IN MEXICO** — William Baird (right) and Charles Baird (second from right), both of Adairville, were among 18 Southern Baptists who recently toured Baptist mission points in Mexico under the auspices of the Brotherhood Commission and the Foreign Mission Board. They paused in Mexico City beneath the monument to Benito Juarez for a conference with missionary Richard Steele (left) and tour director Ben Connell.