



*Western Recorder*

SEPTEMBER 1, 1973



**NOTE BURNING** — The deacon and choir of the Whitley City First Baptist Church led the congregation in singing a hymn to praise as the mortgage note was burned, Sunday, April 1. The deacons from left to right are: George Bryant, Roy Anderson, Homer Ramsey, chairman, William Alcorn, McKinley Perkins, Jay Perry, George Wilson, III, Conley Manning. D. M. Aldridge, president of Clear Creek, was the featured speaker for the note burning service.

## Architectural Consultant To Be At Baptist Building

Jack R. Bagwell, architectural consultant, church architecture department, Sunday School Board of the Southern Baptist Convention, Nashville, will be at the Baptist Building in Middletown, Friday, September 14, for consultation with church committees planning or considering renovation or construction of church buildings.

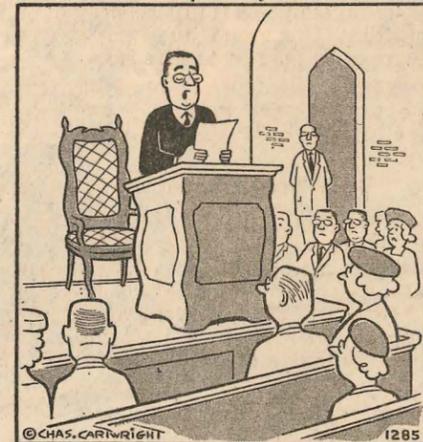
Appointments with Bagwell can be arranged by contacting Roy Boatwright, state Sunday School director, at the Baptist Building.

Bagwell, a former Kentucky pastor, joined the board's church architecture department staff as consultant in July, 1965, following his position as secretary of church building planning, Baptist State Convention of North Carolina, Raleigh. Earlier, he was associate to the Sunday School secretary for the Baptist State Convention of North Carolina.

In addition to serving as pastor of churches in North Carolina and Kentucky, Bagwell has held the following

position: associational training union director, Buncombe Baptist Association, North Carolina.

### Church Chuckles by CARTWRIGHT



"This report on our drive was to be announced by our attendance chairman, but he's tied up in a golf tournament."

## DEVOTIONAL



H. Curtis Erwin  
Pastor, Glasgow  
Baptist Church

### The Steel Grip

Is it possible for a person to be saved and certain? Haven't you heard the question asked? Haven't you asked it?

The ready answer is found in John 10:27-30 in Christ's own words. Let's quote, underscore and comment all at the same time.

"My sheep (You are the only one who knows whether you have given your life to Christ or not.) hear my voice (Are you tuned in to Jesus?) and I know them, (That's what really counts — Jesus knows.) and they follow me: (Unless you are following Jesus, you can't be certain of your salvation, can you?)

"And I (Jesus is no Indian giver.) give (If we had to earn our salvation, we would have cause to be uncertain. 'For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast, Ephesians 2:8-9) unto them eternal life; (a quality of life unobtainable elsewhere) and they shall never perish, (That's Jesus' own promise. He said, 'NEVER') neither shall any man pluck them out of my hand (no danger of perishing or being stolen).

"My father, which gave them me, is greater than all and no man is able to pluck them out of my father's hand.

"I and my father are one." That's a steel grip.

Can you sing, "Blessed Assurance, Jesus is Mine"? If so, take Christ at His promise. Feel safe, certain and satisfied!

God's hand and Christ's hand welded together. □

Informed Baptists  
are the  
Best Baptists

RUDY SANCHEZ POSSIBLY PREVENTED WHAT AT BEST COULD HAVE BEEN WIDESPREAD TURMOIL AND, AT WORST, EXPLOSIVE VIOLENCE.

## Baptist Pastor Defuses Explosive Situation

A Mexican-American Baptist pastor has been given a large share of the credit for defusing a potentially explosive situation in Dallas, Texas, following the nationally publicized shooting of a 12 year old Mexican-American boy by a Dallas policeman.

Observers, including police, city officials and veteran newspaper reporters, say an ad hoc committee formed from the Mexican-American community — led by its chairman, Rudy Sanchez — possibly prevented what at best could have been widespread turmoil and, at worst, explosive violence.

Sanchez is pastor of First Mexican Baptist Church, Dallas, and president of the statewide Mexican Baptist Departmental Convention, an affiliate to the Baptist General Convention of Texas.

"Baptists seek leadership in many places but here was a situation in which the community voluntarily thrust a Baptist into a place of leadership," commented Oscar Romo, director of language missions for the Southern Baptist Home Mission Board, who spent several days in Dallas observing the committee in action.

Observers have marveled that widely divergent factions in a fragmented Mexican-American community, from the conservative Mexican Dallas Chamber of Commerce to an activist youth group, the Brown Berets, fell behind Sanchez and the ad hoc committee.

"I've never seen that before," says police chief Frank Dyson.

Mexican-American leaders and city officials feel that out of the tragedy will grow a long-lasting community cooperation and increased efforts to insure uniform justice for all racial groups.

### What happened

The dizzying series of events began about 2:30 a.m., July 24, when Santos Rodriguez died of a bullet through the head while sitting, handcuffed, with his brother, David, 14, in a police car.

Police, believing they had seen Santos and David running from the scene of a burglary (which evidence later

failed to support), had pulled the boys out of bed and returned with them to the scene of the crime.

According to reports, a 357 magnum discharged while a questioning officer, D. L. Cain, allegedly held it to Santos' head in an apparent attempt to frighten him into talking.

David later said Cain clicked the hammer once and that it fired the next time he clicked it, causing Cain to cry out in horror. Whether Cain realized the gun was loaded is uncertain, but David said he saw cartridges in the chamber.

Police charged Cain with murder with malice and later suspended another officer, Roy Arnold, for failure to file a completely truthful report to investigators. The grand jury will examine Arnold's part in the tragedy.

Sanchez first became involved when called out of bed that morning by members of the Mexican-American community.

### From broken home

The Rodriguez boys, whose mother is completing a prison term for murder and whose father has been deported, had attended weekday activities at First Mexican Baptist Church. Their grandfather, who had been taking care of them, often attends the Baptist church.

Sanchez conducted Santos' funeral at his church and then, through a series of events, was launched into leadership.

At a meeting of the Mexican-American community, he was asked to chair the committee and serve as spokesman.

In a series of meetings with police and city officials, Sanchez and the committee, along with councilman Pedro Aguirre, elicited admission that some police apply dual standards of justice with racial groups and received promises they would be weeded out.

"The community chose him, and he was the catalyst which kept the flow of information open between city officials and the Mexican-American community," E. H. Denton, assistant city manager, said of Sanchez.

"Communication is the most valuable

link in a crisis. You're in trouble when it stops," Denton said.

### New beginning

Victor Orta, another Mexican-American Baptist pastor who worked with Sanchez and other leaders from the beginning, sees the unification behind Sanchez as the "beginning of something great."

The community is "looking to him and others for continued leadership," said Orta, who also drew praise for his role in keeping peace.

"Residents of the Mexican-American community see that Baptists have a concern for people and for responsible social change," said Orta, pastor of Iglesia Bautista Calvario, a mission of First Baptist Church, Dallas.

Romo said he expects some people will "unjustly criticize" Sanchez and Orta for taking part in a march that did lead to some violence, agitated, police say, by outsiders.

"If they hadn't been there to bring peace," said Romo, echoing a widely held belief, "the thing could have exploded."

Neither Sanchez nor Orta had intended to join the march, organized by the Brown Berets to commemorate Santos' death.

But they said they did so when they realized someone with a cool-headed approach was needed to help keep order.

### Disturbance by woman

The only disturbance came after the main march broke up, when some agitators, including a drunk woman who played a major part, burned several police motorcycles, broke store windows, looted, and assaulted police.

The woman, one of 28 arrested, later admitted she lied to the crowd when she told them police had killed her son in the black community.

Sanchez had a difficult task rallying the committee "since the majority of them are Roman Catholic," said Mrs. Adelfa Callejo, a Catholic attorney and president of the Dallas County Criminal Bar Association. "But he earned their respect," she said. "He is walking Christianity." (BP)

## WESTERN RECORDER

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

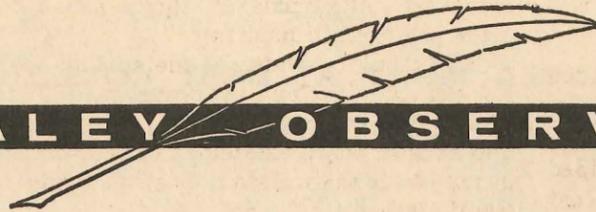
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## Responsibilities Of Pastors To Churches

Last week we talked about a church's responsibilities to a pastor. The other side of the coin is equally important. Pastors must be faithful to God by living up to their responsibilities to the congregation they serve. We are living in a day when the ministry is not respected as it once was and the image of preachers is suffering at the hands of critics and cynics. Part of this is due to the spirit of the times about which we can do little to change. But unfortunately we preachers sometimes give the critics too much ammunition with which to fire. We cannot do anything about false accusations but we can behave in such a way that criticism is unjustified and accusations are false.

We are not immuned to the spirit of permissiveness which characterizes our times. When people all around us, including church members, compromise with the world we are also tempted but it is more imperative we cling to the high standards of our calling.

The words of Paul to his fellow young minister are always appropriate. "Be thou an example of believers in word, in conversation, in charity, in spirit, in faith, in purity" (I Timothy 4:12). Sometimes we are tempted to say, "Don't do as I do, but do as I say do." No pastor is worth his calling who takes such an attitude.

A pastor must be a living example of his exhortation. If he preaches tithing as the minimum giving standard for a Christian, he had better be a tither. And this is not always automatic nor easy for a preacher. Rather it is easier to rationalize and say as a preacher all my time and energies are given to the

Lord and so I am not expected to tithe. But he must remember other church members could be just as justified in using this kind of reasoning.

A pastor should never expect his people to do what he is not doing. Should he urge members to be faithful in Sunday School when he shows up only for the worship service? Can he expect volunteers for taking census if he is not among the first volunteers?

Often pastors complain because they are expected to do all the witnessing, praying, visiting, evangelism and other ministry while church members stand and sit by. There is reason for such complaints. But we might make too much of the so-called heretical comma in Ephesians 4:12 the removal of which makes the pastor's job the equipping of the saints for the work of the ministry. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." We are equippers of the saints but we are also ministers with the saints and examples for them in everything.

The pastor may be far ahead of the church in living up to his commitments but one thing is certain. The church is not likely to be ahead of the pastor. The church may sometimes fail in performing its stewardship to the pastor; the pastor must never fail in his stewardship to the church.

Blessed is the man of God who can honestly say with Paul, "Those things, which ye have both learned, and received, and heard, and seen in me, do." (Philippians 4:9) A preacher's example in life is ultimately his best sermon.

store under the main auditorium there during the General Assembly.

Located near Pineville in the middle of the Cumberland Mountains, Clear Creek was an ideal place for worship and relaxation. From the time you checked in at the little stone building near the creek

until you regretfully loaded up to return home, it was a place of joy and inspiration.

Sleeping rooms were provided in cool wooden buildings nestled among the trees until the large hotel was constructed. The dining hall was the Wigwam. The swinging bridge over the creek provided hours of fun for the little ones playing Billy Goat Gruff. The aforementioned auditorium was of native stone and the floor was dirt and sawdust. Many persons met Christ in this primitive atmosphere of wood and dust who might have been lost in our air conditioned-soft seated sanctuaries of today. Many wonderful evangelists preached there and many missionaries told of their work in foreign fields. And the pre-

breakfast devotionals on the benches down by the creek were most inspiring.

The drinking water at the springs was of the rotten egg variety, but everyone held their noses and drank. The creek was good for wading and swimming and shuffle board existed at the far end of the campground near the railroad. The rail tracks bore many a Baptist hiker.

I attended both R.A. and General Assembly encampments at Clear Creek. Many lifetime friendships were made there. I was sorry when it closed down as a general campground. I miss it. No cares of the world could keep you awake in the cool nights with the waters of Clear Creek bubbling nearby. The Balm of Gilead was there.

they are missing. As a former contestant in the state Bible and speakers tournaments I can honestly say that church training along with Acteens has meant more to me than any other church activity.

I am thankful for fine leaders such as Mr. and Mrs. Robert Hocker who are willing to go that extra mile. It takes a great deal of time to work with young people in this type of activity. My prayer is that more church training leaders will follow their example.

Truly, the Sunday night place is in church. Won't you get involved in your church training program? Try it, you may like it!  
Campbellsville, Ky. Paula Settle

### DRUGS AND DEMONS

Dear Editor:

A local Baptist radio minister recently characterized use of drugs such as tobacco, alcohol and others, and gambling as demon possession. After careful analysis I must admit the minister is correct although his list by no means exhausts the usage of possession.

Possession is defined as the replacement of the exercise of personal choice by an alien power in the personality. The condition is a physiological demand not normally operate. The desire becomes fixed and has the status of an hereditary mechanism satisfied only by feeding the invented biological urge. A segment of the personality is opened up to permit the alien function to operate — all at the expense of personal choice sacrificed to allow the new factor the same status as an autonomic reflex. Possession consists of a biological function or combination of such controlled for a use other than that for which physical development has formed it and may include sex, competitive effort, or alteration of mood. Observance of the Ten Commandments is designed to prevent demon possession. Criminal behavior results from posses-

(Continued on page 15)

## BAPTIST FORUM



### INADEQUATE REPORTING

Dear Editor:

The article on Jonathan Creek Baptist Assembly by Mr. Larry High, *Western Recorder* Summer Intern, is a grossly inadequate piece of reporting concerning Jonathan Creek.

In the first place Mr. High has ignored the history of the struggles that have made possible the achievements of this past year. In the second place, as it stands, his article is a distorted reflection upon Rev. Harold Lassiter who for several years was a faithful and efficient manager.

Under Bro. Lassiter's leadership literally acres of the grounds were cleared of undergrowth, the facilities were updated, a state-approved water system was installed, a state-approved sewerage treatment plant was installed, the manager's home was completed, roads were expanded and gravelled, food service was improved, a new kitchen was built and equipped, a refrigeration room was added, facilities were painted (more than once) and better bedding and other equipment added.

The annual Baptist Men's Rally became a truly great event under his leadership. Tent camping was initiated and expanded. Churches increasingly used the facilities for retreats as did the BSU of Murray State University. A group from Fort Campbell under the leadership of the Baptist chaplain participated in an annual clean-up day.

On I could go reciting the accomplishments of Bro. Harold Lassiter pertaining both to the facilities and programming at Jonathan Creek. Often the

accomplishments were made without an adequate staff, and with very limited resources. Mrs. Lassiter was a faithful co-worker who spent many days in the kitchen and in cleaning the facilities. In fact, there were difficult days when Bro. Lassiter had to wait for his salary.

A mistaken notion conveyed by Mr. High's article needs to be corrected. The article indicates that no one is now allowed to fish from the shoreline at Jonathan Creek. It should be pointed out that the manager cannot stop anyone from fishing or using that shoreline since it belongs to the Tennessee Valley Authority. Access to the shoreline across the campgrounds can be prohibited, but access from the lake cannot be prohibited. Any Kentucky Lake property owner (and I am one) knows this to be the case.

In this article I have sought to add a corrective to Mr. High's article rather than cast any reflection upon Mr. George Gray's work. Obviously, the work must go on under new leadership, and it is our prayer that it will prosper.

Hats off to Harold and Martha Lassiter for many years of faithful service at Jonathan Creek Baptist Assembly and the eleven associations they served.  
Louisville, Kentucky T. A. Thacker

### THANKS FOR ARTICLES

Dear Editor:

Thank you so very much for the articles on "Sunday Night Place" and the fine work that is going on at the First Baptist Church in Arlington.

So many people "put down" church training, but they do not realize what

### Guest Editorial

## Memories Of Clear Creek

By Fred A. Engle, Jr.

When I read of the death of Miss Christina W. Stokmann recently in the *Western Recorder*, it triggered memories of Clear Creek Mountain Springs and the Baptist assemblies held there. I assume that she was one of two ladies who operated the Baptist Book-

# WMU Plans Acteens Conference For Memphis

Woman's Missionary Union leaders have announced plans for a national conference of Acteens to be held in Memphis in 1975.

Miss Alma Hunt, executive secretary of WMU, revealed dates of June 25-29, 1975, to WMU leaders assembled at Ridgcrest Baptist Conference Center.

The conference will be for members of Acteens, the missions organization for girls in grades 7 through 12.

The meeting will mark the fifth anniversary of the group, which at last count enrolled almost 150,000 members. Almost 1,000 teens flocked on short notice to Glorieta Baptist Conference Center for sessions held concurrently with the WMU Conference.

Memphis convention registration will be limited to 4,300 — the capacity of the North Music Hall of the Everett R. Cook Convention Center. WMU officials say that additional conventions will be scheduled if applicants for registration exceed the limit.

Although registration will not be ac-

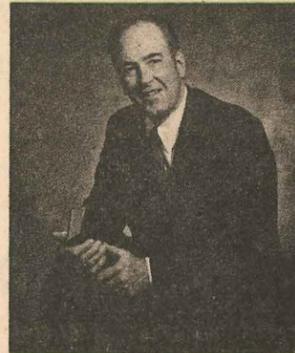
cepted before August, 1974, Miss Hunt urged Acteen leaders and WMU officers to begin budgeting to send young women to the meeting. Further details and registration blanks will appear in *Accent*, the Acteens magazine.

Theme for the Acteens conference has not been set, but leaders say it will focus on missions and on the Acteens organization. Girls and their leaders will meet in large general sessions and

in small discussion groups.

Miss Hunt said that Memphis was selected for the meeting because it is the hub of a large portion of the SBC population.

Memphis was the scene of national Girls Auxiliary conventions sponsored by WMU in 1963. That 50th anniversary celebration overflowed into three separate conventions totalling 21,500 registrants.



## Budget Thoughts

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FRANKLIN OWEN

EXECUTIVE SECRETARY-TREASURER, KENTUCKY BAPTIST CONVENTION

Many of the churches are already working on budgets for the coming year. May I say a word about that.

Operation One is a program by which the Southern Baptist Convention is seeking to persuade all the churches to increase their gifts to the Cooperative Program by one percent per year until 1975 which is the 50th anniversary of the Cooperative Program. This world mission budget is the primary hope for all our agencies and institutions, worldwide. Its distribution of funds is decided by representative and democratic process. It is budget planning in the best form, taking note of needs as they relate to one another.

We are anxious to come to 1975 for the observance of the Cooperative Program jubilee year on a high plateau and on an uptrend in mission giving. Don't forget Operation One in the writing of your church budget.

Now may I speak a word in behalf of our many pastors and other church ministry and employee friends. All of us know that we're experiencing dreadful inflation. While Christian institutions have a reason to expect even greater conscientiousness from their employees to render due service for just pay, it is also true that Christian institutions are doubly obligated to pay a just wage. Don't let your ministers or any other church employees be inflated out of their sense of reasonable security and capacity to put bread on the table for their families.

The way to give your employees the most for the least spent, if you're not already doing it, is by certain fringe benefits. They're becoming rather common among the churches now, and for this I'm grateful.

You could pay the dues for both the church and your minister in the retirement plan. Many, many churches do. You could pay a hospitalization insurance policy on your employees and maybe on their families as well. You could reimburse your pastor for at least the employee's half of his social security payments. You may not realize that by technicality of the law he is classified as self-employed and must pay all of his social security tax. Many churches pay the utilities on the pastor's home. Others have special plans whereby the minister may be on the way to acquiring ownership of a home for his retirement years.

Most, if not all, of the above plans can be arranged in such way as to be legitimate fringe benefits on which no income taxes will be due. If you simply raise his salary Uncle Sam will get a good bit of it. Other institutions and industrial establishments are doing things like this and more for their employed personnel. Churches ought to consider such benefits for their employees and some of these items ought to be provided all the way from the pastor to the janitor.

*Frank Owen*



**NOTE BURNING** — Boones Creek Baptist Church, near Lexington, is now debt free. In a noteburning ceremony on August 19, Larry Kelley, left, holds the burning note while A. B. Colvin, Kentucky Baptist missions director, watches. While the congregation paid for a new sanctuary and parsonage the church budget doubled and mission gifts increased 350 percent. Lloyd Mahanes was Boones Creek pastor for 33 years until his resignation earlier this year.

# SS Workers Shown How To Be Better Teachers

By Larry High

"It's one thing to tell a Sunday School teacher how to conduct a class and what activities are best suited to meet the needs of the class but getting that idea into motion is something else. It works much better if the teacher can see first hand what goes on and how it is done." That's how T. Frank Smith, former KBC Sunday School associate director, summed up the format of the State Sunday School Conference held at Cedarmore Baptist Assembly, August 16-18.

Smith explained that teachers often cannot understand a teaching principle when it is explained to them through the lecture method. For many teachers the concept must be demonstrated before it becomes crystalized in their minds.

During this year's conference 248 Sunday School workers from across the state were given the opportunity to witness teaching principles put into practice.

The workers were divided into six groups; preschool, grades one-four, grades five-six, youth, adult, and general. Group leaders used a variety of techniques to involve the participants in situations they as teachers might encounter.

Adult leader, Lew Reynolds, Indiana Sunday School director, explained the aim of his instruction was to "teach and demonstrate better ways of teaching God's word to adults so they can more effectively relate it to their classes."

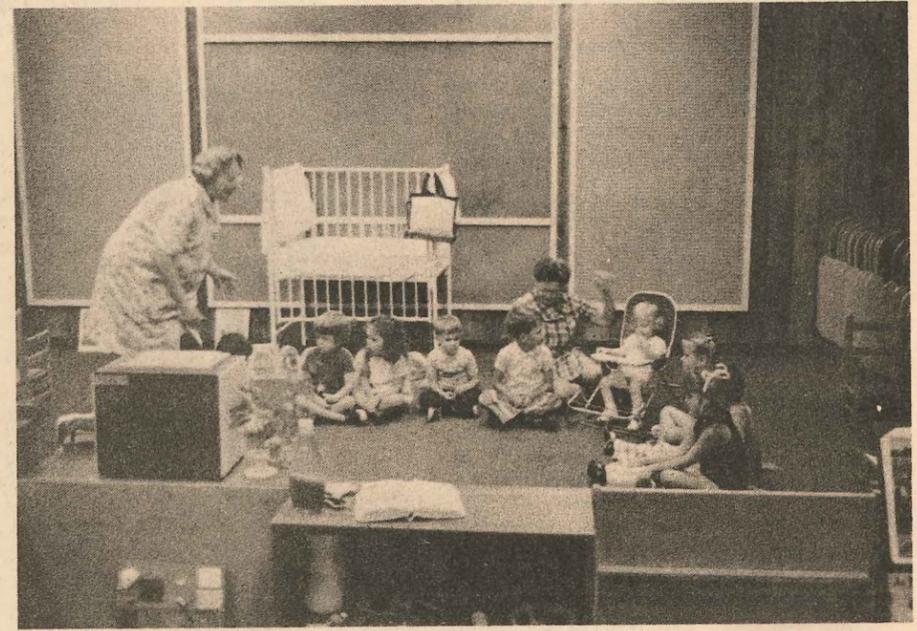
Reynolds did this through using the teachers in his group to demonstrate to the other adults various roles they might use to effectively reach their Sunday School classes.

Beyond the aim of demonstrating principles to the workers, Smith said the conference was used to give an "indepth and broad training period for Sunday School workers. It should also help them to acquaint themselves with the new materials for the next quarter so they can plan their program."

"The conference will concentrate on teaching improvement, outreach procedures, department and class planning and basic program ideas," he said.

"Perhaps the biggest contribution this conference makes to the individual Sunday School teacher," according to Smith, "is learning how to set up planning sessions."

The conference is scheduled in August because by then, Smith said, most of the new materials for the coming year are available. Much of the conference time is spent explaining and interpreting this new material.



When their parents met in conferences children were cared for in small groups. The Cedarmore confab was billed as a family affair and facilities were made available for the care of children. This gave the children's department workers an opportunity to test their teaching principles in on the job training.

The retreat-like setting is designed for the entire family and facilities are available for the care of children while parents attend seminars. Although the conference is held only once a year, Smith was quick to point out that similar meetings take place throughout the state during the year at several associational meetings.

Before the state Sunday School teachers meeting a training session was conducted for associational leaders. Smith pointed out this was the first such retreat type conference for associational leaders held by the Sunday School department.

According to Roy E. Boatwright, director, KBC Sunday School department, 68 people participated in the training seminar for the associational leaders.

The conference for these leaders was held Monday thru Wednesday after which the Sunday School leaders conference occupied Thursday and Friday.

But the annual conference is the broadest and covers the most material. During the meeting various speakers were present to address themselves to pertinent Sunday School topics.

The central theme for this year's conference was "People to People" to which the speakers addressed themselves. Herschel Creasman, minister of education at Walnut Street Baptist Church, Louisville, directed his remarks to finding people in the church community. Part of his oration dealt with bus ministries.

Creasman pointed out the bus ministry is only a small part of a church's effort to get to the people. He added any church could do the same program without the benefit of a bus. "A black Ford, pink Cadillac or green Chevy can pick the people up just as well as a bus," Creasman said pointing to the need for dedicated workers not the necessity for buses.

Additional speakers included Franklin Owen, KBC executive secretary-treasurer; Bob Young, associate pastor of Walnut Street; T. Frank Smith, former associate KBC Sunday School director; Sabin Landry, professor of religious education, Southern Seminary; T. L. McSwain, pastor, First Baptist Church, Richmond, and president of KBC; and Ronald Sholar, minister of music, First Baptist Church, Hopkinsville.

When participants to this year's conference were not gathered together to hear a guest speaker they were broken down into the small groups. General group leader, Eugene Skelton, consultant, Sunday School Board, Nashville, said his goal was to "inspire pastors and other church leaders to do a better job in Sunday School building." He added, "I believe the next five years will be the best ever for the Southern Baptist Convention. Growth and victory will be the greatest since our beginning. I'm happy to be where I am and when I am, it's a great time," he said.

## Church Serves As Test Site For New Program

By Larry High

An almost certain way to win a race is to get a good jump on your opponent. While he waits for the contest to begin a fast starter can already be at the finish line.

Second Baptist Church, Madisonville, did just that in June. While churches throughout the SBC are waiting for the go ahead to begin a new church training attendance drive, Second Baptist started and has already completed it.

The church training department has announced it will release later this year an elaborate packet containing programs, plans, ideas, and suggestions to aid in the development of a new enlistment program.

The program is dubbed "Church: The Sunday Night Place to Be."

If the results of the program at Second Baptist are any indication, the church training department has succeeded in its attempt to develop a program with the potential of increasing fellowship, training and worship.

"The program was a definite help in keeping up attendance during a usually slack summer period," Norman G. Herron, Second Baptist church training director said. Although the proposed attendance goal was not realized the average attendance for summer months is up from previous summers. Herron attributes this to the new program and adds "it might have been considerably lower had we not gone ahead with this program when we did."

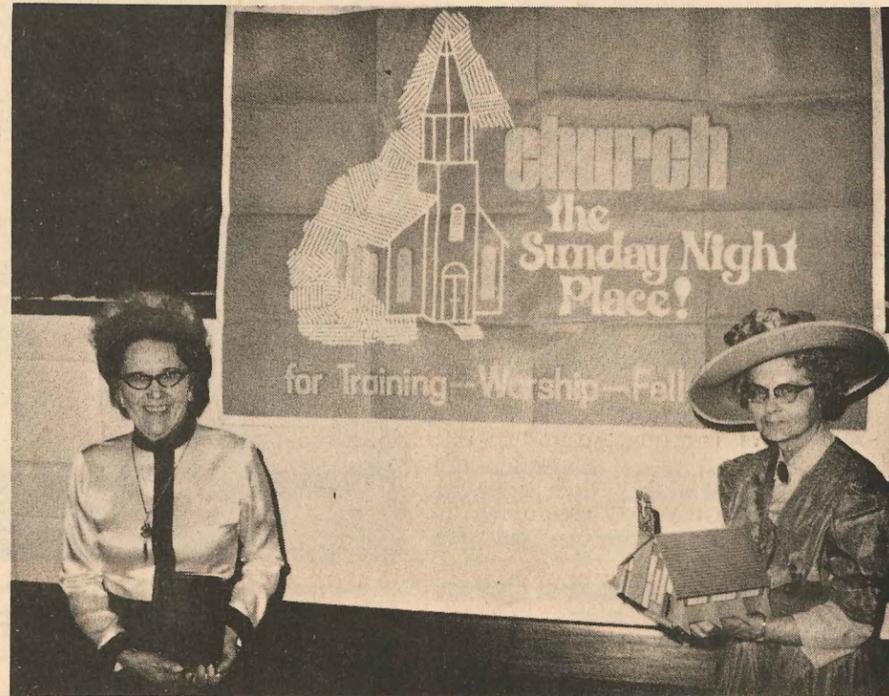
Average attendance for the summer has been 109 which is approximately 50 percent of the Sunday School average attendance.

Herron said the church began the new program early because "we needed a shot in the arm." He explained that Madisonville is largely a mining town and during the summer months the mines close for two weeks. "This means a lot of our members are on vacation and church attendance drops," he said. "We were able to pull our attendance up during this time despite vacations," Herron said.

He explained he used the promotion as a "recipe" and "as such you don't always go by the rules, you make substitutions when necessary."

"I was interested in the program as a short term thing to get us over the difficult summer months," Herron said. The church used the emphasis for only one month, June, and hoped the results would carry over into the following months.

"We kept the 'Church: The Sunday Night Place To Be' banner right behind the pulpit throughout the month," he said. At each service a different church group was responsible for making an-



*Dressed in fashions of a past era, Mrs. Inez Grant, left, and Mrs. Matty Lou Butler tell members at Second Baptist, Madisonville, it's fashionable to be in church on Sunday night. During the month long emphasis church training attendance was up despite an anticipated summer slump.*

nouncements concerning the new program and then to sponsor a fellowship time after the evening service. The announcements often included skits, according to Herron.

Every church member was given several lapel buttons advertising the new campaign and was directed to pass them on to friends. Posters were displayed around the church building and Herron offered the suggestion that the posters be moved around each week. "If you do that," he said, "people won't be seeing the same poster week after week."

"We used quite a bit of the promotional material," he said. Post cards announcing the new program were mailed to every Sunday School member in the church. The message on the card was hand-written by church members. "I may be wrong," Herron said, "but I think the hand-written cards had a greater effect than a printed message. It adds a personal touch," he said.

During the emphasis all church mail was highlighted by a sticker promoting the campaign. "I don't have any illusions that it caused increased attendance," he said, "but the postmaster, if no one else, knows we are in business for the Lord."

Herron summarized the church training promotional material as "a collection of ideas that have been around for a long time but finally put in one emphasis. No part of the material will turn the world around, but it was good, solid material," he added. "Each church will have to adapt the program to its own needs," he added.

He suggested that church training directors using the new materials be certain not to ask the same people to do all the work associated with promotion. He explained that the idea of the program is to get as many church members as possible involved in training.

"To me it's not a city-wide thing or revival, it's an internal thing," Herron said. "The training you give your people in the church will be shared all over the town. But you must train your people first," he said.

Herron warned other churches preparing to begin the new emphasis that the "biggest hurdle in the program is just to get started, that's the hard part."

It seems Second Baptist didn't have much trouble getting started. The church has already completed the program and is now enjoying the rewards while the rest of the churches in Kentucky are still on the starting line waiting for the gun to go off. ■

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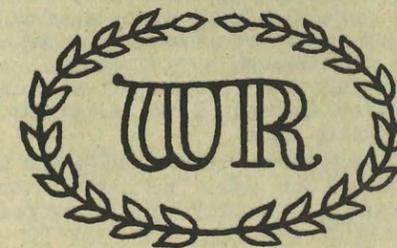
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# Evangelists Contend That Protestant Evangelical Christianity Follows Their Lead

As go the evangelists, so goes the rest of Protestant evangelical Christianity in America — in dress styles and methods.

At least, this is a view expressed by observers of Southern Baptists and other evangelical groups.

The men who really ought to know are the evangelists themselves.

Men such as Southern Baptist evangelists Richard Hogue of Houston, Texas, Sam T. Cathey of Tulsa, Oklahoma, and Ed Stalnaker of Ripley, Tennessee, agree that evangelists are usually the ones to go through the trials and persecution of setting new styles in dress, methods, and new techniques in the field of evangelism.

Even if evangelists are style and pace setters in terms of fashion and methods of ministry, they are probably 20 years behind the times, but catching up, said Cathey.

Hogue, who is president of the Conference of Southern Baptist Evangelists, and the other two evangelists, all Southern Baptist, said that styles for

evangelists differ according to individual needs, tastes, and ministries.

Hogue, who specializes in mass-type evangelistic crusades in large arenas and stadiums, said he tries to identify with young people in his mode of dress. He wore a madras-type jacket, a white-on-white long sleeved shirt with wide collar, double-knit flared trousers, and brown boots.

Hogue admitted that even though evangelists dress according to the need of the hour, there are some basic styles to which most adhere. Wide lapels for jackets, wide ties and ties with solid colors or sophisticated designs are all in vogue for evangelists.

Image for the evangelist, as for anyone engaged in a profession that catches the public eye, is important, the evangelists agreed. It's also important for the evangelist's wife to be aware of styles and what the public thinks of her and "hubby."

Marilyn Hogue, wife of the famed evangelist, is a very attractive, dark haired woman in her 20's. Her tanned complexion, dark eyes and winsome manner combine to support her husband.

Marilyn is style conscious in terms not only of how attractive her clothes are and how good she looks, but also is concerned with the effect her appearance will have on the general public. Her own ministry is with children during her husband's crusade efforts in cities across the nation.

### Night club dresses

Long dresses and platform shoes seem to be the fare for women members of evangelism teams (at least in Hogue's field) these days, said Marilyn.

"It used to be that we'd wear shorter dresses, but we got some pretty severe reaction to that. When the women began wearing the long dresses, some members of our audience said we were wearing night club dresses, but, of course, the dresses aren't like that at all."

Stalnaker has a ministry that he says is entirely different from that of Hogue, or even that of Cathey. Cathey works in local churches, but he works to a great extent in pioneer Christian mission areas in the United States. Both evangelists are married.

Stalnaker took a little different approach to the young people's dress than did Hogue. While the teams seem to



Betty and Ed Stalnaker

adhere to a code of longer and styled hair for men on the teams, Stalnaker said he encouraged informality among the young people working with him.

"Ours is the type of ministry where we can go into town, put up some wild posters and have a revival in a matter of days through a local church," he said. "My young people don't wear ties in these meetings. I like informality," Stalnaker added.

Hogue, on the other hand, wants to identify and wants his young team members to identify with young people in the audience.

"We encourage the younger members to dress neatly, which excludes blue jeans," said Hogue. The three evangelists agreed they saw style of dress as a "very definite" psychological factor in evangelism that can help or hinder a work or a man.

Cathey said people look at the evangelist's appearance and often decide in advance whether they will listen to what he has to say.

"A layman in Memphis, Tennessee, told me he listened to me because he approved of my clothes. This same man

said he turned off and tuned out another evangelist because the man dressed horribly."

Cathey said it is amazing the trouble an evangelist, or any minister of the gospel of Jesus Christ, can and should go to to get people to listen.

Things like carrying a red Bible say a lot about the man, he explained. Some men and women will carry a Bible of a particular color because it fits a certain image they want to portray, Cathey said. This is not particularly bad, Cathey insisted, but, if carried to extreme, may be seen as evidence of the person's insecurity in what he is doing.

### Copy Graham

"For example, when I was in college, Billy Graham preached a crusade using a red Bible. For awhile after that, I used a red Bible, held it in front of me while I pointed my other finger at the audience and preached."

Hogue said he preferred to use a black Bible — mostly for the purpose of tradition, to "show I'm okay" — like a man who prefers to read the King James Version of the Bible only.

Not only are the clothes styles being updated among evangelists and their teams, but their team members and organizations are becoming increasingly professional.

There was a time when the term "professional" attached to an evangelist was quite negative, said Stalnaker. Today, it's the coming thing — everyone wants to be a professional.

Hogue said his team members can get work in any number of fields related to public relations, production, music, and any number of related endeavors.

"One of my team members frequently takes his time off and does individually-contracted recordings, earning between \$600 and \$700 for two or three days work."

Stalnaker said some of the top gospel singers in the country make \$350,000 a year doing background music for secular record producers and other musical endeavors.

### Salaries

Salaries are not necessarily good for professional men in the field of religion, for the amount of ability and expertise a man is able to acquire, but the three evangelists said they were able to live adequately on the salary each earns through their individual evangelism associations.

The Stalnakers reported they earn \$200 a week between them. Hogue \$1,000 a month and Cathey \$1,000 a month plus expenses. Most evangelists are supported through "love offerings" and by private donations.

The three rejected the suggestion that there might be a "Top Ten" among evangelists, but hinted they might privately tend to view certain ones as tops in the field.

"It's impossible to rank evangelists," Stalnaker said. The other two agreed, noting that ministries and types of evangelism differ so greatly, even among the three, that comparisons just weren't practical.

Methods of ministry are changing, as are concepts of what make evangelism, the three said.

"Evangelists are the first to change. That's their middle name — change," Stalnaker said. Major productions, long hair, up-to-date styles, these were taboo for most people until just a few years ago — now "everybody's doing it," Stalnaker said.

Still, the method and dress depend on the section of the country and the

people to be ministered to, the three said. Cathey said he dresses according to the need and according, primarily, to his own mood. Hogue was a little less flexible, but agreed that if he went to Montana for a crusade, he would probably go over with the people better if he wore cowboy boots.

Whatever the style and the method, all agreed that Southern Baptists are using full-time evangelists much more than in previous years.



Cathey

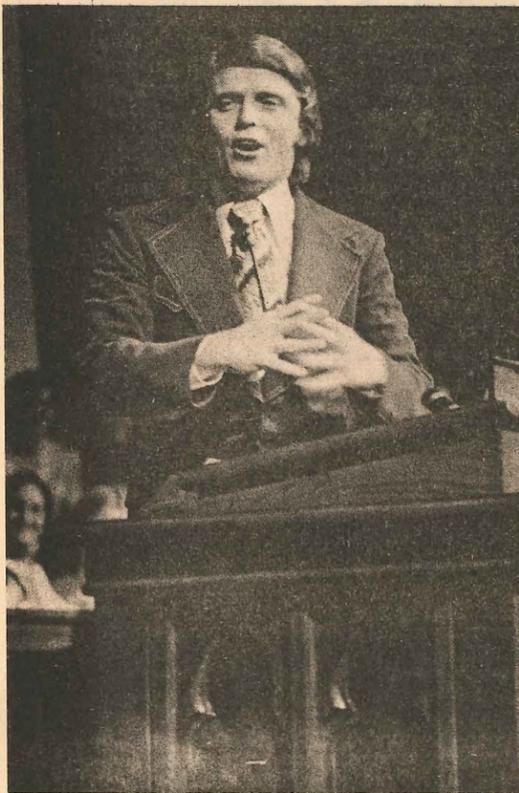
"There used to be a stereotype against those of us in full-time evangelism. Now they are not only employing full-time in evangelism, working with the full-time evangelistic associations, but are using our methods," Stalnaker said.

At present the evangelism circuit is good, in terms of opportunity, the three agreed. Hogue said he was now taking bookings for the fall of 1974, while Cathey said he was booked through the spring of 1977. Stalnaker said his teams were booked through the fall of 1975, with the exception of three weeks each in the summers of 1974 and 1975, and one week in the fall of 1975.

Hogue said he doesn't like to take bookings for more than two years in advance, "because I might miss some opportunities I'd like to have in terms of crusades."

The three backed off a little at the mention of woman evangelists. They agreed that evangelist Kathryn Kuhlman was indeed a preacher and that Christians had pretty much misinterpreted the scriptures on the role of the woman when it came to preaching.

Hogue said he had reservations about women preachers, as did the others, though they all said it was a matter the churches are going to have to deal with for sure in the next 30 years, perhaps sooner. (BP)

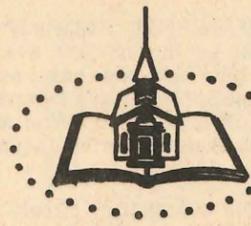


Richard Hogue preaches during the 1972 Kentucky Baptist Convention.

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(These Lessons for September 9, 1973)



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## Jeremiah: Through Judgment To Redemption

Jeremiah, a native of Anathoth, was called to be a prophet at an early age. Deeply grieved by the terrible wickedness of his people, he denounced the sins in their lives and warned them that punishment for their wrongdoing was inevitable. He did his best to get his people to repent of their sins and conform to the will of God, but they refused to believe what he told them about their forthcoming captivity.

### Jeremiah 17:9-11

Jeremiah traced man's problems and troubles to their source, namely, the deceitfulness of the human heart. In keeping with Hebrew thought, Jeremiah readily acknowledged that the "heart" is the center and source of everything in the life. Man's thoughts, feelings, motives, attitudes, words, and deeds are determined by the condition of his heart. Jeremiah knew full well that the mighty nation of Judah was destined to fall because of the wickedness which prevailed in the hearts of her people, and the same truth applies to the nations today.

### Jeremiah 31:1-3

Speaking through His prophet, God told His disobedient people that, after they had paid the penalty for their rebellion against and disobedience to Him, He would bring them again into their homeland. Jeremiah also predicted that their spontaneous response to this great achievement would be that of thankful and joyous praise to God.

### Jeremiah 31:31-34

Because of His great love and marvelous grace God made a new covenant with the people.

1. The Promise of the New Covenant (31:31-32).

Since a new covenant is promised, one is warranted in concluding that there was a previous one. At Sinai God had previously made a covenant with the nation of Israel.

The old covenant was conditional in the sense that its fulfillment was dependent on the faithfulness of the people. It was a covenant that had two parties to it. The people had a part to do, and when they did their part God could be depended upon to do His part. But, alas, the people disregarded the will of God and went farther away from Him. The former covenant was broken because of man's impotence,

degeneracy, and disobedience.

2. The Prospectus of the New Covenant (31:33-34).

It was encouraging to learn that the new covenant was to be entirely different from the old one. Whereas the old one had been external, the new one was to be internal. Whereas the old one had been written on stone, the new one was to be written on the heart. Thereafter His children would enjoy intimate fellowship with Him. Wherein the old covenant had failed, the new one was to succeed. It would succeed, because God alone was the responsible One, and He would do what needed to be done and supply what man lacked and needed so very much. Since He was to do everything, there could not be any failures, because God is not in the failing business.

The prospectus of the new covenant of grace can be summarized in four

INTERNATIONAL SERIES

## God's Wisdom For Man's Folly

In the church at Corinth there were divisions over preachers. The Paulites constituted one group. Another group went into ecstasies over Apollos. Another faction rallied around Peter. Still another party refused to follow either of these men and professed attachment to Christ as their exclusive right. The members were exalting the messengers above the message. They were dividing over men instead of uniting around a message. The messengers were human, but the message was divine.

### I Corinthians 1:18-25

Paul knew that the best antidote to these divisions in the church was the glorious gospel of Christ. He recognized that there is a perpetual difference between the message of Christ's gospel and the wisdom of the world. The source of the gospel is the wisdom of God. Unwilling that beautiful words or human eloquence should obscure the gospel of Christ, Paul was always very careful to preach the "word of the cross" instead of words of wisdom from men. Paul preached the death, burial, and resurrection of Christ in obedience to the Great Commission, as

words:

(1) Regeneration. "I will put my law in their inward parts, and write it in their hearts." Thus God is pledging Himself to give a new heart to all who enter this new covenant.

(2) Relationship. "I will be their God, and they shall be my people." When one has come into this new and blessed relationship, he is no longer related to God as a creature only, but as a child also.

(3) Revelation. "They shall all know me." From the least to the greatest, every person shall know God when the new covenant reaches its fulness in Christ.

(4) Remission. "I will forgive their iniquity, and I will remember their sin no more." This message of cleansing and forgiveness through the substitutionary work of Christ at Calvary was sorely needed. □

an expression of his personal appreciation, and as man's only hope of regeneration. He knew that it was the only message that would bring pardon and peace to troubled souls, transform human lives, and produce the desired results. The "word of the cross" is God's way of salvation, whereas the wisdom of man is man's way of salvation. The agency of the former is preaching and of the latter is philosophy. The only place in which they ever unite is at the cross, and there human wisdom must capitulate to God. The gospel of Christ is a revelation and philosophy is an invention. Human wisdom cannot meet the needs of the souls of men.

"It pleased God by the foolishness of preaching to save them that believe." Notice that this verse does not say the preaching of foolishness. To be sure, much foolishness is passed out under the label of preaching, but what is meant here is that the message of the cross is an absurdity to those who are worldly-wise. They respect His life and admire His example, but they reject His crucifixion as an atonement for the

sins of men. The reason is that the cross precludes any possibility of salvation through self-effort.

In this passage we are brought face to face with three great types of religious life. "The Jews require a sign," that is, an outward display of the spectacular and miraculous. To the Jews, who believed in a conquering Messiah, dying on a cross was unbelievable, so they tried to kill Paul. "The Greeks seek after wisdom," that is, considering themselves the embodiment of culture in art, literature, science, and philosophy, they unhesitatingly claimed intellectual supremacy, and laughed at Paul for preaching about Christ dying on the cross for the sins of men. Paul spoke for the Christians saying in substance, as for us, we will stand by the Christ of the cross, Who may indeed be a stumblingblock to the Jews and foolishness to the Greeks, but to those who are called, whether Jews or Greeks, He is the power and wisdom of God. Man's wisdom alone cannot lead to a personal knowledge of God.

### I Corinthians 2:9-13

The Bible is a revelation of God and from Him. This revelation came through divine inspiration. The word "revealed" marks the definiteness of the operation of the Holy Spirit in making known to believers the truths of God's wisdom. This revelation is the work of the Holy Spirit, Who alone has the power of enlightenment.

The Holy Spirit knows the thoughts, purposes, and plans of God. His illumination is necessary for our understanding of the teachings of the Bible and for living in accordance therewith. The Holy Spirit makes known to us the thoughts of God as we study and meditate on His Word. The secret of getting the mind of God is in being absolutely dependent on the Holy Spirit as we peruse the Scriptures. A rich and rewarding experience is available to every Christian who will study carefully the Word of God and listen to the Holy Spirit. What a joy it is to comprehend the wonderful truths which God wants to convey to all of those who are linked with Him through the Lord Jesus Christ! The Holy Spirit makes known to us what we could not know otherwise.

Paul made it clear to the Corinthians that the wisdom of God and the wisdom of man are not identical. Regardless of how much of this world's wisdom man may possess, he will never understand and appreciate the great truths of God until the Holy Spirit makes them known to him. Man's discoveries through research are not of equal value to God's revelations. The wisdom which is so desirable, and yet so many do not possess, is bestowed by the Holy Spirit to those believers who are willing and ready to receive it. □

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# Missionary News

## Furlough

Mr. and Mrs. Jim C. Dillard may be addressed: 1521 Maple Avenue, Owensboro, Kentucky 42301. She is the former Janet Davis of Owensboro.

Mr. and Mrs. Charles M. Hobson may be addressed: 303 N. 5th Street, Arkadelphia, Arkansas 71923. She is the former Wanda Nave who was born in Owensboro.

Mr. and Mrs. Wilburn C. Hoglen may be addressed: Campbellsville College, Campbellsville, Kentucky 42718.

Mr. and Mrs. I. Grundy Janes, Jr., may be addressed: 4212 S. Church Way, Louisville, Kentucky 40207. He was born in Louisville and also lived in Lexington; Mrs. Janes, the former Jean Bell, was born in Louisville and also lived in Shepherdsville and Owensboro. Before their appointment by the FMB in 1966, he had been assistant principal of a Lexington high school and a teacher at a Louisville junior high school.

Mr. and Mrs. James A. Lunsford may now be addressed: Star Route 4, Lamesa, Texas 79331. He was born in Paducah, Kentucky.

Mr. and Mrs. Lewis A. Miller may be addressed: 1626 Reppard Road, Orlando, Florida 32803. She is the former Joanna Pratt who lived in Louisville, Kentucky, before their appointment to the FMB in 1969.

Mr. and Mrs. Robert V. Myers may be addressed: 3713 N. Washington Blvd., Arlington, Virginia 22201. Before their employment by the FMB in 1968, he had been recreation director for Crescent Hill Baptist Church, Louisville.

Miss Crea Ridenour may be addressed: Box 574, 2825 Lexington Road, Louisville, Kentucky 40206.

Mr. and Mrs. Michael H. Wilson have a new furlough address. They may now be addressed: Route 1, Box 11, Hanover, Indiana 47243. She is the former Catherine Spillman of Trimble County, Kentucky.

Miss Sarah Wilson may be addressed: Route 2, Box 544A, Mt. Holly, North Carolina 28120. She was youth director and social worker at Central Baptist Mission in Louisville, Kentucky, before her appointment by the FMB in 1957.

## On the field

Miss Antonina Canzoneri may be addressed: P.O. Box N 8154, Nassau NP Bahamas. Before her appointment by the FMB in 1947, she taught high school in Lebanon, Kentucky.

Mrs. Eric H. Clark, the former Phyllis Hope, studied and worked at Campbellsville (Kentucky) College. She may be addressed: Box 697, Kisumu, Kenya.

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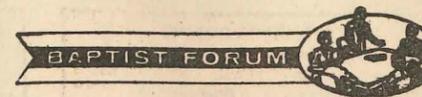
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(Continued from page 5)

sion and is the civil reason for retaining punitive legislation against all types of crime. Possession is voluntary but behavior under it is compulsive.

Possession is called Demonic because Divine possession does not exist. The Spirit of God enables, enlightens, guides only when asked to do so but never possesses and never alters men's decision-making apparatus regardless of assertions of some good but otherwise misled Godly people.

Finally, demon possession removes from man the exercise of personal responsibility, the chief deficiency of modern American society. It is amazing how fast this demon spreads once it gets a start. Constitutional government cannot survive under such conditions. To break possession involves personal salvation which I cannot discuss here, except to say that the scientific community joined with Christians at the beginning of the Christian era to break the power of demonic possession. What's wrong now?

Louisville, Ky. Homer Wm. Smith

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**COOK BOOK** — Steve Coppock (left), new director of public relations for The Southern Baptist Theological Seminary, gets some ideas for an evening meal from the second annual edition of *Seminary Samples*, presented to him by Louvenia (Mrs. Findley) Edge, who served as the chairman of the faculty wives committee which produced the book. The cookbook contains 209 favorite Seminary recipes and may be ordered from the Seminary's public relations office for \$3.25, mailing charge included.

## Hinton, Gruver Named By HMB

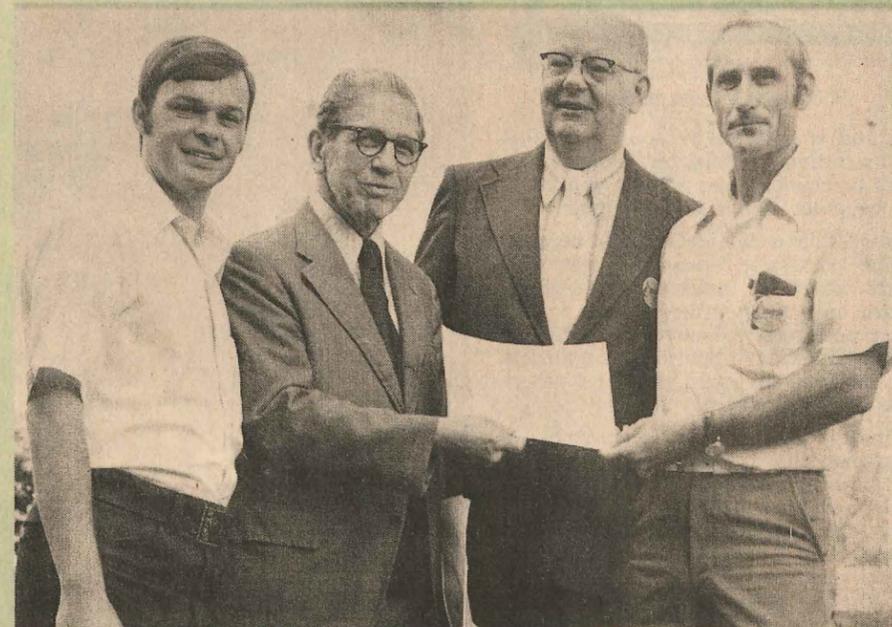
The Southern Baptist Home Mission Board meeting in summer session added a research consultant for planning national missions strategy and re-assigned another staff member to the department of interfaith witness.

Leonard O. Hinton, Jr., for 10 years with the research section of the Baptist Sunday School Board in Nashville, was named research consultant in the planning and coordination section of the mission agency effective October 1.

Kate Ellen Gruver, book editor for the past 13 years, accepted a position as a specialist related to the Muslim religion and Arab language work, utilizing skills gained while serving for 12 years as a missionary in Israel.

Hinton, a native of Dacula, Georgia, and a graduate of Georgia Tech, was a textile engineer before going to the Sunday School Board in 1963.

Miss Gruver also worked at the Baptist Sunday School Board before coming to Atlanta in 1960 as an assistant secretary of the department. (BP)



**DIPLOMAS** — Kentuckians at Ridgecrest Baptist Conference Center during Church Training Week who received study course diplomas for work done while at the conference center are shown here with James H. Whaley (second from right), director of the KBC church training department, and Phillip B. Harris, secretary of the church training department, Southern Baptist Sunday School Board (second from left). Diploma recipients are (left to right) Ken Griffin, associate pastor, Highview Baptist Church, Louisville, and Joe P. Williams, pastor, Baptist Tabernacle Church, Louisville.

**A REWARD** — Former Royal Ambassadors of the First Baptist Church, Albany, are taken for a ride by Russell Long, their former Royal Ambassador counsellor, in the new pick-up truck presented to him by them. Long was leader of the Albany Baptist Royal Ambassadors back in the 1950's and virtually wore out his old farm truck hauling these boys over the roads of south-central Kentucky to play ball. Long has recently returned to Albany after being away about 20 years and has already promised to be a Royal Ambassador leader next year.



**KENTUCKIAN SERVES** — Hugh McElrath, associate professor of church music at Southern Seminary in Louisville, in circle, discusses the text of a hymn to be included in a new hymnal to be published in 1975 by the Sunday School Board. The theological and doctrinal evaluation subcommittee is composed of board employees, seminary professors, pastors and leading laymen of the Southern Baptist Convention.