


WESTERN RECORDER
JANUARY 26, 1974

The entrance to Caesarea, one of the ancient cities of Israel, is one of the historical sites visited by television viewers when "Discovery," an hour-long special on the Holy Land is aired on NBC February 3. "Discovery," produced in cooperation with the Southern Baptist Radio and Television Commission, will be shown on the network from 5 to 6 p.m., New York time.

FMB Hears New Mission Records

During its first meeting of 1974, the Southern Baptist Foreign Mission Board heard optimistic reports about foreign mission advances in 1973, and approved a recommendation that board members attend a special full meeting of the board in February.



Cauthen
Executive Secretary of the Southern Baptist Foreign Mission Board.

"The report is highly significant from the standpoint of foreign missions," said Baker J. Cauthen, the board's executive secretary.

"Because of the importance of this meeting, it is our hope that all board members will be much in prayer between now and the February meeting and may come prepared to give their best counsel as to the course of action for the future," Cauthen said.

Louis Cobbs, secretary for missionary personnel, pointed out in his report to the board that during 1973 the number of missionaries under appointment increased to 2,538, the largest number ever under appointment by the Foreign Mission Board. This includes 229 new missionaries that were appointed during 1973.

"The statistical report for 1973, as encouraging as it is, tells only a part of the story," said Cobbs. "The work of the personnel department staff and the committee on missionary personnel brings us into relationships with persons who are struggling with life's ultimate decisions."

Cobbs said that during the year members of the personnel department staff talked with more than 500 new people about missionary service and conducted 1,133 personal interviews with missionary candidates.

The board also heard reports of the financial advances made during 1973.

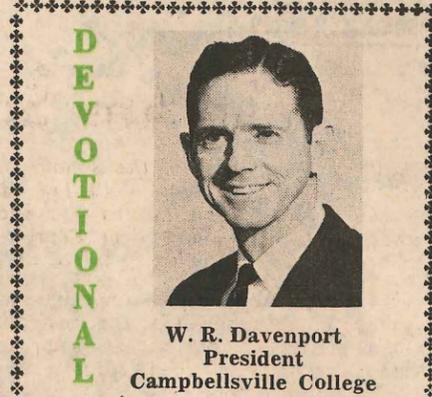
Cauthen indicated that reports concerning the Lottie Moon Christmas Offering "are more encouraging than we have ever known."

Winston Crawley, director of the overseas division, pointed out the "notable strengthening" of the U.S. dollar in the overseas market during the closing months of the year. E. L. Deane, treasurer of the board, reported \$39,435,694 in total gifts to foreign missions in 1973, an 11 percent increase over 1972. (BP)

Church Chuckles by CARTWRIGHT



"We will now plan this year's stewardship appeal. But first strike from the Minutes the remark of Chairman Smith: 'Back to the old financial rat race!'"



W. R. Davenport
President
Campbellsville College

THE CONDITION IS TERMINAL

Today I visited my physician. He diagnosed my condition and after careful and complete analysis, he shared with me his report.

"It's terminal." I will die.

The one thing he didn't tell me was how long I had. The length of time was uncertain. It may be that I will have quite awhile — it may be tomorrow. Although the time of the end was not certain, one thing was very certain — my condition would end in death.

How does one receive this kind of news? There is the family. The business isn't ready to leave. What about my own feelings? Life has its problems, but I enjoy living. There is so much to live for — so many things that I want to do. I'm not too old yet, and health has been good . . .

He pointed out that it would be advisable to put my affairs in order. The important things should be cared for. Had I provided for the family? Were my Will and other important legal matters properly arranged? What about the arrangements for eternity? Am I ready . . . ?

Now, my physician is no ordinary doctor. He's the finest specialist in all the world. Some call him The Great Physician. His Name is Jesus.

My condition? What is the condition which will end in my death? Cancer? No, not a malignancy . . . not the circulatory system . . . not some other system of the body. You see, my condition is called LIFE.

It's terminal.

As I drove alone to a speaking engagement, the thoughts above came vividly to me. Following my message (which did not involve these thoughts) I was asked to counsel with an unsaved guest who unburdened her frightened heart to me.

She had been advised that she had terminal cancer — and she wasn't ready for eternity! I shared my thoughts about the terminal nature of physical life. My prognosis is the same as hers. The important thing is to be ready — for both dying and living.

She sweetly called on the Lord for eternal life in Him.

He that hath the Son hath life. (I John 5:12.)

What Are Special Tensions In Baptist Life?

(Editor's Note: This is the second of four articles by Albert McClellan on tensions in Southern Baptist life and what can be done about them. Reprinted from Christian Index.)

By Albert McClellan
Program Planning Director and
Associate Executive Secretary,
Southern Baptist Convention

Southern Baptists are experiencing some kind of renewal at the heart of the churches. It does not yet seem to affect the masses, but its force is unmistakably present.

A marked increase in personal piety with more people talking about their Christian experience.

► An increase in the charismatic movement or neopentecostalism is in our midst. Some churches have had "tongues" problems.

A longing for reassertion of old moral and ethical values is showing up in more and more people, even young adults.

The lay renewal movement has been most successful in many churches.

► There seems to be a basic renewal of Bible study, particularly among those affected by renewal.

More laymen, especially the younger ones, are putting the emphasis on effective relevant preaching.

More ministers are emphasizing good preaching. New books on preaching are appearing.

Young seminarians seem to have again found preaching viable and challenging. Seminary presidents report more men entering local church ministry.

More people in SBC seminaries than ever before.

► Some of the more rigorous plans and procedures of Southern Baptists are giving way to more flexibility in methodology. Churches are exercising more programming options.

Some reaction to the special thrusts of ministry of a half-dozen or more years ago. Churchliness of the church is again being emphasized.

The traditional church organizations may not be, in some cases, as vigorous as they once were, yet churches are finding other ways to carry on church education. Even the traditional organizations are helped through flexibility.

Churches are offering two or three Sunday morning worship services, not because they must, but because they choose to do it.

Some churches have found that they may have built too big and too elaborately. The new trend is toward intimate buildings, planned for *koinonia*.

► Increasing involvement of laymen in personal witness. WIN has significant influence in Southern Baptist evangelism.

This happens only where a congregation is dynamic and its energies are high, and where laymen are trained in such a way as to improve skills and create self-confidence.

Most churches are beginning to use and reach methods similar to those used by missionaries on foreign fields.

Book centers, extension classes, home Bible fellowships, street preaching, cultural events, etc.

► Southern Baptist evangelism is as active as ever, yet it seems to be reaching for people at younger and younger ages, and appears to some to be superficial. This is the inevitable result of the desire to show numerical gains.



McClellan

In 1970 Southern Baptists baptized 1,278 under six years of age; in 1971, 1,899, and in 1972, 2,323. Do these advances indicate a trend?

The bus ministry is continuing to grow, yet there are signs it may be slowing down.

The original reason for their existence has disappeared, so they are being forced by institutional, economic and cultural pressures to redefine their purposes.

A good sign is the ability of the church to identify and respond to the felt needs of its members.

► We are losing some of our members who have been sitting too close to the edge of the church.

There is a decline of influence of the old traditional values of the church on some of its members.

Conscience is less a motivating factor in church loyalty.

Some church members increasingly feel free to boycott the church unless it responds to their wishes.

Old fashion conviction that "it is what I do for the church that counts" may be weakening.

Laymen are becoming more assertive as church and denominational leaders. The trend is toward more lay leader-

ship on boards.

It is no longer possible for pastors to manipulate people in the manner that appeared to be successful and acceptable, in some cases, 15 or 20 years ago.

SBC recently voted to encourage churches to pay expenses of laymen to its meetings.

Southern Baptist seminaries are attempting to reorganize their courses of study to be more practical in service to churches.

All six seminaries have carried out major curriculum restructuring.

► The independent element in our convention is becoming more assertive.

Formerly the independents attacked from the outside, now from the inside.

Tensions are now between the fundamentalists and the conservatives, not the fundamentalists and the liberals.

The new thing in this is that the extremes appear to be organizing. If this happens, it could divide the convention.

► A deficiency in mission education is becoming more apparent. Our present methods, according to some leads, are not reaching the masses of the people.

Sometimes missions are omitted from church programs. Strong local biases develop among pastors.

Declining number of missionary volunteers is evident.

► Giving is keeping ahead, but only at about the same rate as inflation.

Some of the increase is through designations.

Local churches require more of the total.

Local missions take precedent over world missions.

Present church members are burdened under the weight of church debt incurred by their fathers.

► Southern Baptist are still standing tongue tied and helpless in the presence of our huge urban complexes.

We are not effectively solving the big city church problems. Despair prevails among pastors in some metro situations.

Southern Baptists are beginning to realize that our seminaries are not presently training all of our leaders.

Perhaps not half of our leaders are seminary trained.

The multiplication of Bible schools tend to divide the denomination.

More churches are intent on doing their own thing in their own way.

It is difficult to have a national program of anything. Strong regionalism prevails.

► The struggle continues between people who believe direct evangelism is

(Continued on page 15)

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

Vol. 148 January 26, 1974 No. 3

C. R. DALEY, JR. Editor

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Owned and published weekly, except one issue in January and July, by the Kentucky Baptist Convention, Kentucky Baptist Building, P.O. Box 42401, Middletown, Kentucky 40243. Second class postage paid at Middletown, Kentucky.

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The Greatest Menace To Highway Safety

The growing number of deaths each year from automobile accidents is alarming. This alarming increase in traffic deaths has resulted in more and more emphasis upon safety. Auto manufacturers are being forced to add more safety devices year by year. This is good.

Seat belts and shoulder straps are one example. Why this safety device was not thought of and used until recent years is hard to understand. There is no way to know for sure but it is estimated that seat belts save 5,000 or more lives each year.

The recall of new automobiles by the company because some slight defect has been discovered is also commendable. Why these defects are not discovered before the auto is put on sale I don't know but then what I don't know about automobiles would fill a book. The fact that so few accidents result from mechanical failure is a tribute to the manufacturers.

No doubt automobiles will be made safer and safer mechanically but there is no device to eliminate the greatest menace to safety on the highway. This is the drinking driver. An automobile can never be safer than its driver and no driver is safe when he is drinking.

According to a report I saw somewhere recently 56,000 people were killed in auto accidents in one year and in one half of the fatal accidents drinking was involved.

What an absurdity! We insist on safer and safer autos but little is done to make safer drivers. The law in our state is fairly stiff but its enforcement is far too lax. A drunken driver is supposed to be fined and

Some Unscrupulous Advertisers Get By

It would be ideal if we could publish the *Western Recorder* each week without selling any space for advertising except for Baptist materials and events. We cannot, however, because we have to have the advertising income to survive.

Since we do use advertising we try to select only dependable and trustworthy advertisers. We turn down many ads for this reason. In spite of this policy we occasionally are misled and accept advertising

his driver's license revoked for one year. But very often the drunken driver charge is amended to a disorderly conduct or some other charge in order that the drinking driver can keep his license.

Surely taking the driver's license from one who is the breadwinner and has to drive to work is a hardship on his family. But when a judge is prone to be considerate for the sake of one family he should remember he is inconsiderate toward thousands of innocent people who travel the same roads as the drunken driver.

It just doesn't make sense. When some fatal and crippling disease comes along we spend millions of dollars to find its cure and prevention. But when drinking drivers kill more than 25,000 a year and leave thousands of others crippled for life we show little concern.

If present laws were strengthened and more rigidly enforced, we could be encouraged. But there is little hope for this. On the contrary the Kentucky General Assembly every time it meets seems to pass more and more legislation favoring the liquor interests and weakening the existing laws controlling alcoholic beverages. Three liquor bills were passed by the Kentucky House of Representatives on January 15 and two of these favored liquor interests.

It is too much to expect but now that some recent model cars for safety sake cannot be started until seat belts are fastened; why not invent some mandatory gadget to detect the drinking would-be driver and to prevent the starting of the car as long as a drinking person was in the driver's seat. It would make our highways safer and think of the fuel it would save.

from untrustworthy persons and companies.

The most recent illustration is advertising we used last fall from the House of Religious Artifacts located in Brooklyn, New York. One of our readers ordered something from this company and did not receive it within a reasonable time. She wrote the company only to have her letter returned because the party had moved leaving no forwarding address.

In the meantime the advertiser failed to pay us

as agreed for the space used and we sought to reach the company but our mail was also returned for the same reason. Then we contacted the New York Attorney General, the Chief Postal Inspector for the area and the Better Business Bureau of New York City asking for help in locating the company and requiring it to live up to its promises. When we were about to give up word came from the lady that her order had finally arrived.

Our concern now is whether there are other *Western Recorder* readers who ordered merchandise from the House of Artifacts and have not received it. If so, we offer our apology and our help. If you will write us giving the details, we will try to help. We will continue our efforts because we want the *Western Recorder* to have a reputation of dependability in advertising as well as in its other contents. Besides, we want to recover the \$300 owed us for the ads we ran.

Fellowship And Prayer Luncheon Begins

For the past two weeks, we have been privileged to participate in the inauguration of a Baptist Men's Fellowship and Prayer Luncheon for Long Run Association. The reasons for the new event are obvious. There are hundreds of Baptist men who work in the downtown Louisville area. Some of these would like to participate in a fellowship period with other Baptist men whom they seldom see. Also, the luncheon allows for a bond of caring to develop as men share prayer requests and join together in prayer to God.

Yet, it took the courage of P. A. Stevens, associational Brotherhood director, and William Lampkin, a Baptist attorney and judge, to translate the idea into reality. With the encouragement of state Brotherhood director Forrest Sawyer, the men called together a few friends and announced that the meetings would begin. Seventeen persons attended the first private meeting. The next week word of the gathering spread and 26 Baptist men made their way to the luncheon.

Format of the gathering is simple. The men meet one another and fellowship together over lunch between 12:00 noon and 12:40. Then one of the participants is called on to share his favorite scripture verse and relate some of its meaning to his life. Prayer requests are then received and the men engage in a time of prayer together. By 1:00 p.m., the men are filtering back to their offices and businesses, hope-

Bob Terry
Associate Editor

fully strengthened by the prayer and fellowship.

Stevens, a member of the SBC Brotherhood Commission executive committee, also sees the luncheon as an evangelistic opportunity. He explained to the participants that they could invite a fellow worker to the luncheon and let him experience the fellowship and prayer time of Baptist men from across the community. "This could be one of the best testimonies I can imagine," Stevens said. "When one sees that Baptist men care enough about their relationship to God to come together and join in prayer and fellowship with one another, it will have to have an effect," he explained.

Another hope for the luncheon is that it will become such a permanent feature that Baptists who find themselves in Louisville on Friday noon, will come to the Blue Boar Cafeteria in the basement of the First National Bank Building and join in the Fellowship and Prayer Luncheon.

This event has already established itself as a priority item on our calendar. Its potential seems almost unlimited. We are thankful for these laymen who had a vision from God and the courage to change their dream into a reality.

Perhaps there are other towns in Kentucky where Baptist men would benefit by gathering together during the week for fellowship and prayer.



HOSPITALS PRAISED

Dear Editor:

May I take this means of expressing my family's and my own appreciation of the quality of medical skill in our Baptist Hospital?

My mother, Mrs. Lessie R. Oldham, was recently a patient there. She pulled through anesthesia, surgery, pneumonia, diabetic complications, phlebitis, anemia, and the agony of a

broken thigh that required more than a month at the hospital.

The orders of her physicians were carried out with excellence and persistence and detail and accuracy. There was uncompromising skill and careful observation and hygienic sanitation. The nurses and aides deserve much praise for their kind assistance.

We all can take pride in the reputation of this facility which is classified

as superior among those in this locality. We can give thanks for the focus of God's mercy and healing grace provided through this human effort aided by His power.

I should also like to thank the many people from various churches who came to cheer and to pray and to stand by. I am sure the intercessions and pleas to our Heavenly Father were answered in a miraculous way. My mother also enjoyed the constant stream of cards, plants, flowers, gifts which were presented to her by so many.

She is recuperating amazingly well. Please continue to pray for her.

Louisville, Ky. Edith G. Oldham
(Continued on page 15)

Americans United Wins Court Battle On Kentucky Parochial Aid

The sending of public school teachers to teach in parochial schools was ruled unconstitutional on January 15 by the U.S. District Court for the Eastern District of Kentucky. Judge Mac Swinford held that the practice produced an "excessive entanglement" between religion and government and

provided direct government aid to a religious institution, thereby violating the "no establishment" clause of the First Amendment. The practice was found to be unconstitutional even though the public teachers worked in a section of the parochial school rented by the public school board and designated as a "public school annex."

Coop. Program Gifts Continue Upward Swing

Giving through the Southern Baptist Convention's Cooperative Program unified budget during the 1973-74 fiscal year is running 10.85 percent ahead of the first quarter of the record-setting 1972-73 fiscal year.

Southern Baptists gave \$8,874,306, October through December, as compared with \$8,005,405 in the first quarter of last year.

In December alone, Cooperative Program contributions amounted to \$3,065,660 — the third time in 1973 the figure exceeded \$3 million. Cooperative Program totals had never reached the \$3 million mark in previous years.

Designated giving through Southern Baptist churches during the first quarter of 1973-74 totaled \$991,069. That's 9.67 percent ahead of \$903,699 given at the same point in 1972-73. (BP)

The suit was brought by Americans United for Separation of Church and State and local Americans United leaders Gayle Van Deren and Dorothea Yelton. Attorney in the case, Americans United v. Board of Education of Beechwood Independent School District, was James F. Ogden of Covington, Kentucky.

Americans United won similar suits against the practice of sending public teachers into parochial schools, known as "reverse shared time" parochial aid, in 1973 in New Hampshire. The Silver Spring, Maryland, based religious liberty organization is currently challenging similar practices in federal and state courts in Michigan.

Americans United was also a sponsor of the lawsuits which resulted in the June, 1973, U.S. Supreme Court rulings holding that tax credit, tuition reimbursements, and other forms of public aid to private denominational schools are unconstitutional. (C/S/NS)

Baptist Colleges



FRANKLIN OWEN
Executive Secretary, Kentucky Baptist Convention

I'm proud to have part in the ownership and operation of our Baptist educational institutions. They express, in part, our loyalty to the great commission, which is still binding on the followers of Christ.

Every now and then I hear from someone who has heard of teaching that is contrary to what he believes is the right view of Biblical revelation and Christian truth. Such reports disturb me too. I'm sure we all agree that the Christian institution properly belongs in the custody and leadership of believers. Though there is room for rather wide variety of viewpoints within the democratic spectrum of Baptist life, there does come a point when one's views are sufficiently far from "what is commonly believed among us," that he seems out of place in his post of leadership. The unethical stance of anyone who will deliberately teach or work directly counter to his employing body is scarcely tolerable.

We must remember, though, that even more precious in Baptist life is our dedication to the freedom of conscience. If any of us could force upon other Baptists our particular views of truth, we would violate a greater Baptist tenet by the adoption of such authoritative measure.

The achievement and maintenance of sound and reasonably harmonious Baptist instruction has to be through and among free people who strive in the framework of Christian freedom ever to maintain and improve our dedication to sound principles and doctrine.

Think also on the fact that even the presentation of differing views of the gospel demonstrates the "liveness" of the subject in a Christian institution. Most schools of other than church ownership and control do not even regard gospel truth to be important enough to be programmed in the curriculum.

The reason you can hear criticism of interpretations given in the Christian college is because the subject is alive there. The church-related school believes that Christian truth is a valid part of learning. He who tries to teach it may err therein, but he who doesn't even include it in his curriculum has already defaulted the entire subject. I have to support the risk of interpretation error rather than surrender from the start to the greater error of subject omission. Long live the Christian college.
—Frank Owen

EIGHT SCHEDULED —

RA Congresses Feature 'Individualized' Theme

Area Royal Ambassador Congresses scheduled for February throughout Kentucky will focus on an individualized theme with emphasis and information on the individual, the local church and the denominational structures of the association, the state, homeland and overseas.

The eight congresses, centered around the dominant theme of "Share the Word," will feature state missionaries and representatives from the home and foreign mission boards.

The first state congresses are scheduled for February 18 at First Baptist Church, Benton, and Central Baptist in Corbin. The following day congresses will be held at First Baptist, Ashland, and First Baptist, Greenville.

On February 21 Crittenden and Mundefordville will be the host towns for the congresses. Thornhill Baptist Church in Frankfort and Farmdale Baptist in Louisville will be the scenes for congresses on February 22.

All congresses, except Crittenden and Ashland, will begin at 4:45 p.m. and close at 8:30 Central Daylight Time. The two exceptions will meet at the same times but at Eastern Daylight Time.

State missionaries appearing on the programs include Harold Polk, R. G. Shelton, Ross Figart, Earl Shoemaker, Janus Jones, Francis Tallant, Allen West and A. B. Colvin.

Representing the Home Mission Board in Atlanta will be Knolan Benfield and Clay Price.

graduates in home missions and as a missionary associate under the appointment of the department of special mission ministries.

Price served as a US-2 missionary of the Home Mission Board in San Jose, California, from 1971 to 1973 before accepting his present position. A native of Fort Worth, Texas, he is a graduate of the University of Texas, Austin.

Representatives of the Foreign Mission Board in Richmond, Virginia, will be Don Cobb and Leroy Albright.



Cobb



Albright

Cobb and his wife are missionaries to Thailand and have been stationed in Bangkok since 1972. He is field secretary for the Thailand Baptist Mission and has responsibility for the general

supervision and direction of work and personnel of Southern Baptists in that area.

A native of Ware Shoals, South Carolina, Cobb is a graduate of Southern Seminary in Louisville. Mrs. Cobb, the former Fannie Morris, is a native of Kentucky; born in Versailles, she and her family soon moved to Sadieville. She is a graduate of Georgetown College and also attended Woman's Missionary Union Training School, now merged with Southern Seminary.

Leroy Albright and his wife are missionaries stationed in Petauke, Zambia. His work includes preaching, establishing new churches and training church leaders.

Before they moved to Zambia in 1969, the Albrights served in Malawi. With another couple, they pioneered Southern Baptist work there beginning in 1959.

Albright is a native of Pineville, Kentucky, and Mrs. Albright is the former Jean Flowers of Decatur, Georgia. Both are graduates of Georgetown College.

He is a graduate of Southern Seminary and Mrs. Albright attended Carter School of Missions and Social Work, now a part of the seminary.

Ervin To Address National Confab

Senator Sam J. Ervin, Jr., chairman of the Senate Subcommittee on Constitutional Rights, will keynote the 26th National Conference on Church and State, to be held in Orlando, Florida, February 4 and 5. Senator Ervin will speak on "Our Basic Liberties." Another featured speaker at the conference will be Paul Blanshard, noted author of *American Freedom and Catholic Power* and other books. Blanshard will speak on "Our Battle with Clerical Power."

The conference is sponsored by Americans United for Separation of Church and State, the national religious liberty organization headquartered in Silver Spring, Maryland. The conference will be welcomed to Orlando by Joel D. McDavid, bishop of the Florida area of the United Methodist Church.

Americans United's annual Religious Liberty Citation will be made at the conference to Jack Eppes, executive secretary of United Christian Action of Florida.

Robert Spivey, chairman of the department of religion, Florida State University, will address the conference on

"Religion and the Public Schools." Reactions to Spivey's address will be offered by Edna Ruth Johnson, editor of *The Churchman*, and Ed Doerr, director of educational relations for Americans United.

Former congressman Brooks Hays will address the banquet meeting on "A Look from the Hill," and the conference will be climaxed with an address by Calvin W. Didler of St. Paul, Minnesota, on "The Role of the Church in the Battle for Religious Freedom."

Also on the program will be Jimmy R. Allen, president of Americans United, and Perry R. Sanders of Lafayette, Louisiana. An analysis of recent Supreme Court decisions on church-state questions will be offered by Walter Wright, general counsel for Americans United, and Florida attorneys Burnett Roth and James Hopps. (C/S/NS)



Hays



Benfield



Price

Benfield serves the Home Mission Board as director of photographic operations services in the department of audiovisuals.

He is a native of Morganton, North Carolina, and a graduate of Erskine College, Due West, South Carolina. He attended Mars Hill College in North Carolina and business college in the capitol of his native state.

Clay Price directs the Home Mission Board's "Sojourner" program, the enlistment of high school students and

Matching Funds Scholarship

When I was eleven years old I accepted Jesus as my Lord and Savior and joined the Grant's Lick Baptist Church in northern Kentucky.

I was baptized by Rev. James Sowder.

Five years later I began to feel a call into the gospel ministry. I was 18 when I made a public surrender of my life in the Fairlane Baptist Church of Grant's Lick. My pastor, Rev. Hayward Yearly encouraged me in this important decision.

Although I recognized the need for preparation, I also knew that it would be very difficult for me financially because I had married when I was 19.

I entered Cumberland College in January of 1973, and have found the intellectual and spiritual atmosphere to be exactly what I needed, but if it were not for the matching funds program, I doubt if I could be here. I want to thank my home church, the college, and Kentucky Baptists for this generous assistance.

Dennis Miller, Cumberland College



Miller

Offering, February 17

Staff Changes

The director of social work education of Southern Baptist Seminary in Louisville, **Walter R. Delamarter**, has been named executive director of the Florida Baptist Children's Home of Lakeland, Florida, an agency of the Florida Baptist Convention.

Delamarter will become the fifth executive in the 73 year history of the home which was founded as The Florida Baptist Orphanage, by the Florida Baptist Convention in 1901.



Delamarter

The new director has directed the program in Christian social ministries at Southern Seminary since 1963. At the present time more than a hundred students are enrolled in various vocational specialties in social ministries, a program which resulted from a merger of the Carver School of Missions and Social Work with Southern Seminary in 1963.

Delamarter is currently on sabbatical leave at the University of Denver graduate school of social work where he is completing his work toward the doctorate in social work. He will arrive at the Lakeland campus of the Florida Baptist Children's Home on June 1, 1974.

Delamarter said, "I intend to dedicate my best efforts in continuing to build the kind of compassionate and professional child-care program that has marked the administrations of Mr. and Mrs. T. M. Johns and Mr. Dorsett during the past forty years. I am grateful for the challenging opportunity of joining hands and hearts with Florida Baptists in ministering to the needs of children and their families," he said.

Delamarter indicated that child-care practices have changed dramatically in the past two decades toward a more individualized and decentralized kind of care which involves the total family. He emphasized that private, as well as public, agencies must respond with a smorgasbord of innovative services which can meet the unique needs of troubled and broken families in a complex alienated society. (BP)

K. Maynard Head recently joined the staff of the Clear Creek Baptist School in Pineville as an associate in the public relations department.

Formerly he resided in Bradenton, Florida, where he was pastor of the Colonial Gables Baptist Church and

president of the Gulf Coast Apparel, Inc.

Head is a graduate of Clear Creek, Cumberland College, and did graduate work at the University of Kentucky. He is married to the former Joyce Earls of Middlesboro. The couple has two children.

Southern Seminary has announced three staff changes effective February 1. **C. Richard Broome**, director of administrative services and purchasing agent for the school, will become treasurer-elect. He will succeed **P. H. Bufkin** who retires August 1. **T. J. McGlothlin**, currently the assistant treasurer, will assume the duties vacated by Broome.

Gleanings

Olin T. Binkley, president of Southeastern Baptist Theological Seminary in Wake Forest, North Carolina, since February, 1963, will retire August 1, 1974.

Binkley, 65, is completing 41 years as a pastor, teacher and administrator.

He first joined Southeastern Seminary in 1952 as a professor of Christian ethics and sociology and was named academic dean in 1958.

Before coming to Southeastern Seminary, Binkley was professor of sociology and ethics at Southern Baptist

Theological Seminary. Previously he headed the department of religion at Wake Forest College (now Wake Forest University), served as a lecturer in sociology at the University of North Carolina at Chapel Hill, and was pastor of Chapel Hill Baptist Church, Chapel Hill, North Carolina, and associate pastor of Calvary Baptist Church, New Haven, Connecticut.

A native of Harmony, North Carolina, Binkley earned a bachelor of arts degree from Wake Forest College, a bachelor of theology degree from Southern Seminary and a bachelor of divinity degree from Yale Divinity School and a doctor of philosophy degree from Yale University. (BP)

George L. Euting has resigned as coordinated promotion planning coordinator at the Southern Baptist Sunday School Board to become pastor of New



Euting

executive secretaries.

Euting expressed regret at leaving the board. "Working at the board has been a pleasant and rewarding experience, but I feel God is leading me in this direction or I wouldn't be going," Euting said. "It was a very difficult decision and took intensive prayer."

Prior to coming to the board, he was vice president of Bluefield (West Virginia) College. He formerly served as program director for the Southern Baptist Brotherhood Commission in Memphis, Tennessee, and as Brotherhood secretary for the Baptist General Association (convention) of Virginia. (BP)

People And Places

William E. Day, pastor of Oakland Baptist Church in Bowling Green, has been included in the 1974 edition of *Who's Who of Outstanding Citizens in America*. Day was cited for outstanding civic and religious services to the Bowling Green community. He received the MA degree from Western Kentucky University and is presently a PhD candidate at Vanderbilt University in Nashville.

The 1973 State Missions Week of Prayer Offering has now exceeded its goal of \$150,000. To date, December 21, the amount given was \$152,408.

Tates Creek Baptist Association had a Watch Night hymn sing at Clarksville Baptist Church. William C. Pack, pastor of Whitelick Baptist Church is associational music director and presided over the hymn sing. The 89 people in attendance heard Eugene F. Quinn, state music director, present his testimony in word and song.

Beacon Hill Baptist Church, Somerset, ordained Coy E. Johnson and Gerald S. Garner as deacons on January 13 during the morning worship service. Ansel K. Gambrell is pastor of the church.

First Baptist Church, Somerset, ordained three deacons on January 13. Joe K. Deaton, Gary L. Nicely and Ben Wesley were ordained at the evening service. Eldred M. Taylor is pastor of the church.

Bridge Baptist Church in Richmond, Virginia.

During five years as coordinated promotion planning coordinator, Euting worked with program committees of all Southern Baptist Convention agencies and relayed the yearly emphasis to the state ex-

New Orleans

Southern

Midwestern

Southeastern

Golden Gate

Southwestern

Structure Committee Seeks Stronger Seminaries

By W. C. Fields
Director, Baptist Press

Six Southern Baptist theological seminaries, which account for 15 percent of the total students in accredited seminaries of all kinds in the United States, are asked by a Baptist study just released to gear up for even greater productivity.

The "Committee of Fifteen," which has spent nearly four years examining the national agencies of the Southern Baptist Convention, will submit its recommendations and observations to the SBC Executive Committee when it meets in Nashville February 18-20.

E. W. Price, Jr., of High Point, North Carolina, is chairman of the study group.

Enrollment in the six seminaries peaked at 5,826 in 1957-58, dropped to 4,932 in 1969, and by spring, 1973, had climbed back to 5,815, the report states.

Assets of the institutions jumped from \$27 million in 1957-58 to \$68 million in 1972-73, with endowment more than doubling to \$22 million in the same period, according to the study.

Pointing out that since 1946 more than \$36 million in Cooperative Program (SBC unified budget) funds have gone into capital projects for the schools, the committee asks that educational objectives for the next decade major on improvement of education rather than on building construction.

The 129 page report asks seminary trustees to build "only what is absolutely necessary" and recommends that development programs major on raising money for endowment and student aid.

TUITION: The study asks the SBC Executive Committee and seminary trustees to approve its suggestions that seminary charters be changed and other necessary steps be taken to allow the schools to charge tuition, to charge larger fees for all degrees beyond the master of divinity level and to provide private instruction in such subjects as music and speech on a cost payment basis.

The study states that all six seminaries should continue to grant doctor of ministry degrees in keeping with

requirements of the American Association of Theological Schools.

It concludes, however, that not all the schools should attempt to offer advance teaching type degrees, like doctor of philosophy, doctor of theology or doctor of sacred music.

The report reaffirms a traditional policy that students are expected to serve Baptist churches or the denomination in full-time employment.

CAUTIONS: It cautions against accepting students who would "seek to upgrade their public school professional standings by acquiring denominationally financed master's or doctor's degrees" for secular employment.

The study asks that seminary administration and faculties maintain an awareness of the importance of the Cooperative Program to Southern Baptist theological education and requests them to "be aware of the destructive power of negative criticism."

The study group presents specific recommendations to the SBC Executive Committee for formalizing and enlarging the informal Inter-Seminary Council for presidents, for improving services to non-degree students and for increasing financial support and usage of the Southern Baptist Seminary Extension Department.

EXTENSION PROGRAMS: The six seminaries jointly operate the Seminary Extension Department which provides continuing education opportunities for laymen and ministers.

The report adds, "The Seminary Extension Department is as fully important as any other area of seminary education."

In a related manner, the study asks approval of its recommendation that a 1977 deadline be set for improvement of enrollment, financial support and academic performance at the American Baptist Theological Seminary.

This predominantly black Bible college in Nashville is operated jointly by the Southern Baptist Convention and the National Baptist Convention, USA, Inc.

The study committee proposes that another evaluation of American Baptist Theological Seminary be made in

1977 to decide whether or not the SBC assets in this institution should be converted to other forms of assistance for black religious workers.

The Southern Baptist Convention, as a national body, operates seminaries, no colleges. The affiliated Baptist state conventions operate 55 colleges and universities, plus other schools.

EDUCATION COMMISSION: One of the SBC agencies, the Education Commission, provides coordination and leadership for all of these Southern Baptist institutions. The study says of the commission that its "accomplishments have been substantial."

A recommendation from the study committee asks the commission to move toward a goal of half of its financial support coming from the Baptist colleges by 1980, since they are the main beneficiaries of the commission's services.

The report also suggests that some materials provided by the Education Commission and some services, such as teacher recruitment, be made available to the colleges on a cost basis.

RATIOS: The report of the Committee of Fifteen, an Executive Committee subcommittee, points up the fact that enrollment in the six seminaries has doubled since World War II. The ratio of students to SBC churches likewise has increased from about one to eleven in 1946 to about one to six in 1972.

Between the 1960-61 seminary term and the 1972-73 term the proportion of theology students declined about six percent, while the proportion of religious education and church music students increased four percent and two percent respectively.

In 1972-73 there were 3,737 theology students (69.55 percent of the total), 1,196 religious education students (22.26 percent), and 440 church music students (8.19 percent). The schools also reported 485 non-degree students in 1972-73, a considerable decline from the 912 enrolled in 1960-61.

Most of the items approved in the report are expected to be passed on for the consideration of agency trustees. A few will go as recommendations to the June 11-13 meeting of the Southern Baptist Convention in Dallas. (BP)

HOW YOU BENEFIT

From Giving A Remainder Interest To Georgetown College

Many people would like to make a sizable gift to Georgetown College, but they cannot afford to give up the future income their gift property will produce. Fortunately, there are a number of ways in which gifts to us can be made *without* loss of income. In fact, it is often possible to make a substantial gift and actually increase your spendable income.

Income and Remainder Interests

When you make a charitable remainder gift to Georgetown College, the gift property is divided into two separate interests. One is the *income* interest—the right of the donor or another person or persons to receive certain payment. These payments will be made from the income produced by the gift property or, in certain cases, from the income and from the principal. The *remainder* interest—the one that is given to Georgetown College—is what is left after the payments to the income beneficiary have been made and the income interest has terminated.

An Income Tax Deduction

When a person gives a remainder interest to Georgetown College, he or she is entitled to a federal income tax deduction for the value of such remainder interest. The amount of the deduction depends on (1) the length of time the income interest will continue, (2) the rate of return to be paid to the income beneficiary and (3) the value and nature of the gift property.

An important benefit of this dedication is that it produces an income tax saving. For example, if the donor's top income tax bracket is 40%, each \$1,000 of deduction produces a \$400 tax saving. The net effect of this tax saving is to produce \$400 of additional spendable income for the donor.

Avoiding the Capital Gain Tax

When securities that have appreciated in value and that have been held for more than six months are used to make a charitable remainder gift, the appreciation in these securities is not taxed to the donor. In addition, no capital gain tax is paid when Georgetown College later sells the securities.

Avoiding the capital gain tax is a significant advantage for the income beneficiary. Future income will be earned on *all* of the gift property. Avoiding the tax also means that a maximum amount of capital will be preserved for ultimate use by Georgetown College.

An Increased Rate of Return

Another benefit of avoiding the capital gain tax is that it allows tax-free diversification of invest-

ments, and this frequently produces an increased rate of return. Very often, a donor makes a charitable remainder gift using securities that have appreciated in value and that produce only a modest return on current value. In such a case, the low-return securities can be sold—capital gain tax free—and the proceeds of sale can be reinvested in securities producing a greater return.

Conclusion

A remainder gift to Georgetown College may produce a number of advantages. We will be pleased to tell you of the various ways of making such a gift.

The Office of Development at Georgetown College will welcome an opportunity to cooperate with you and your attorney in planning a gift to the College. We shall also be happy to provide you with details about the development program of Georgetown College and to discuss with you special projects for which your gifts may be made.

- Please send the complimentary brochure, "Is Your Will Up-to-Date?"
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Russell E. Bridges, Director of Development
Georgetown College — Georgetown, Kentucky 40324
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This article is one of a series intended to acquaint our graduates and friends with the advantages of making various kinds of gifts to Georgetown College.

G'town Alumni Awards Nominations Sought

The 1974 Georgetown College Alumni Achievement Awards Committee is seeking nominations, according to Dan Stone, coordinator of alumni affairs.

All nominations must be postmarked by March 1, 1974, to be considered.

The nominee must be an alumnus defined as any former student of at least one semester's residency, or any honorary degree recipient.

Awards are based on the nominee's involvement in community, civic and church life and professional and business achievement.

An alumni achievement award nominating form may be obtained from Dan Stone, coordinator of alumni affairs, Georgetown College, Georgetown, Kentucky 40324.

Accompanying the returned form should be three supportive letters. One of these should be from the person making the nomination.

Arsonists Destroy Old Carson-Newman Building

A \$2 million fire, apparently the work of arsonists, completely destroyed Henderson Hall on the Carson-Newman College campus in Jefferson City, Tennessee, in the early morning.

The 55 year old historic Carson-Newman landmark housed several faculty offices, the school's departments of English, speech, drama, religion and foreign languages and the offices of four campus-based literary societies — the Hypatians, Calliopeans, Columbians and Philomatheans.

Faculty members involved lost their personal libraries, lectures, sermons, scholarly research and other mementos in the fire, a spokesman said.

Firefighters, who arrived on the scene shortly after the fire began, said blazes broke out on both the east and northwest sides of the Southern Baptist school's former administration building. Fire Chief Robert Kinder suspects arson.

Many Carson-Newman students aided in fighting the blaze, while others made coffee for the firefighters, a school spokesman said.

Architects had recently completed preliminary plans to renovate the 48,000 square foot structure. In 1968, Gentry Auditorium in Henderson Hall was renovated at a cost of about \$220,000. Fire losses will be covered by insurance, a college spokesman said. (BP)

Acteen's Letter Becomes Gift For WMU Executive



Thirteen year old Katherine Williamson of Sumter, South Carolina, got a new box of stationery for Christmas and sat down to write a letter to Nashville, Tennessee.

She had decided to become a missionary — perhaps to Hong Kong — and wanted some helpful literature. "I don't know who is going to read my letter," she wrote, "but whoever does, I hope you will please pray for me."

Little did Katherine know that her letter would be heard by almost 400 missions leaders and other guests at a retirement dinner in Birmingham, honoring Alma Hunt, executive secretary of the Southern Baptist Woman's Missionary Union.

Porter Routh, executive secretary-treasurer of the SBC Executive Committee, received Katherine's letter and used it to pay tribute to Miss Hunt for leading WMU and encouraging mission volunteers in promoting missions and churches.

Katherine wrote the three page letter on Christmas Day on her brand new girlish stationery, using bright red ink. Now it rests in a gold frame and will be hung in Miss Hunt's home as a symbol of her work.

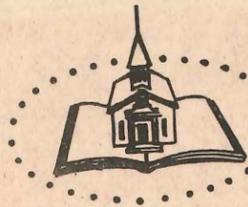
The letter told how Katherine felt "God's call" on November 14 last year to be a missionary and of her decision announced at her church, Northside Baptist Church, Sumter, South Carolina, on December 2. The decision came on the day Miss Zella Woody, state Baptist Young Women's director for the South Carolina WMU, spoke in her church.

Katherine credited her church and its Acteens (girls' mission education organization sponsored by WMU) for her decision.

"I've got a great church with a great preacher (Robert F. Craig) and family. Acteens leader (Mrs. R. F. Prichard) had a lot to do with my calling."

"This is what your work is all about," Routh told Miss Hunt. "It's about preachers and churches and calls to God's work and little girls who get a vision."

Katherine added a P.S. to her letter which seemed appropriate on the eve of Miss Hunt's retirement after 26 years of service: "Have a happy new year and many more to come." (BP)



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for February 3, 1974)



LIFE AND WORK SERIES

Not Dead But Sleeping

Following the casting out of the demon from the afflicted man on the eastern shore of the Sea of Galilee, Christ returned to the western shore and immediately the crowds thronged Him.

Mark 5:22-24

Into the midst of this throng of curiosity seekers, there came Jairus, a ruler of the synagogue and a member of the party which was so hostile to Christ. Jairus was in serious trouble and great sorrow, due to the fact that his only daughter, who was just twelve years of age, was critically ill and at the point of death. Everything that earthly care and human skill could do for the girl had been tried, but to no avail. Although her condition was very critical, Jairus had the conviction that the Lord Jesus could help her.

Having faith in Christ's power to heal, but uncertain about His willingness to do so, Jairus, in an act of deep respect and genuine reverence, assumed the position of a humble suppliant by dropping upon his knees and bringing his forehead to the ground at the feet of the Master and cried with intense earnestness and great urgency: "I pray thee, come and lay thy hands on her, that she may be healed; and she shall live."

Despite the fact that the needy multitudes surrounded Him, the sympathetic, loving, and gracious Lord left the throng and went immediately with the troubled father. A great crowd of people accompanied Christ and Jairus.

Mark 5:35-42

While they were enroute to the home of Jairus, a courier brought the information that the girl was dead, and then made a suggestion that Christ not be troubled any further. Surely if ever a man's faith were tried, it was the faith of that poor father, who reasoned, "Oh, that the Master had not delayed by the way to heal the woman, who for twelve years had been a sufferer from a hemorrhage!" How difficult it is for people to learn that His delays are not necessarily denials!

Least the faith of Jairus might suffer eclipse, Jesus Christ uttered those encouraging words, "Be not afraid, only believe." These words mean, "Do not be discouraged at these tidings, and do

not distrust My power to help you." These encouraging words from the Lord Jesus and his continuance toward the house of this pleading father strengthened Jairus against despair, even though he did not know what the Lord might do.

On their arrival at the home they found the neighbors making a great ado. The hired mourners, chiefly women, were already there, weeping and wailing. Their mourning was a source of income to them. Christ told the crowds assembled there that the girl was not dead, but asleep, thus giving His view of death as a temporary sleep. To Him she was only asleep, but to them she was dead. Those in the house who heard His declaration "laughed him to scorn, knowing that she was dead."

Christ responded to their scornful laughter by banishing them and the professional mourners from His presence. He then took Peter, James, and John, and the parents of the girl into the room where the corpse was lying. The simplicity with which He performed this miracle is startling. Tak-

INTERNATIONAL SERIES

Promise Of The Counselor

John 16:4c-15

After a public ministry of approximately three years, Christ Jesus began to prepare His disciples for His crucifixion and departure from them. He was not willing for them to face the days ahead, when He would no longer be with them, with misconceptions. He let them know that the world would continue in its evil way. He told them very frankly that severe persecutions awaited them, and their dismay over that unfavorable prospect was increased by His statement that He would not remain with them. Overwhelmed with sorrow over His forthcoming departure, they were occupied with that sad thought to such an extent that they did not manifest any interest whatever in the place to which He was going. Not one of them even asked Him where He was going.

ing the child by the hand, He said unto her: "Damsel, I say unto thee, arise." At His command, the spirit entered the lifeless corpse and immediately she arose and walked, just as she had done prior to her illness and death. The disciples and the parents were amazed at such a signal instance of the power of our Lord. We cannot imagine the joy of those parents or estimate their gratitude to Christ for doing this mighty work in restoring their daughter to life. Christ had demonstrated the fact that His authority was not to be challenged and defied by death. Our Lord ordered them to give the girl, whom He had raised from the dead, some food to eat. Furthermore, He told those who had witnessed His miracle not to report what they had seen, lest the people be excited unduly. He did not want them to think of Him as being merely a wonder-worker. His mission in life went far beyond performing miracles.

As surely as our Lord presented this child to her parents, He can save and bring into the family of God any sinner who trusts in Him.

WESTERN RECORDER

To the unsaved the Holy Spirit bears witness to the truth regarding the Saviour (John 15:26), Whom He ever magnifies, exalts, and glorifies. Through the use of God's Word the Holy Spirit convicts the unsaved; that is, proves to them that they are out of harmony with God, that their guilt is inexcusable, and that God's demands must be satisfied or they will be punished.

Along with the impartation of the divine nature in regeneration, the believer is given a new mind, a new will, and new affections.

The Holy Spirit seals the believer in Christ, according to Ephesians 1:13: "In whom also after that ye believed, ye were sealed with that Holy Spirit of promise." Ephesians 4:30 says: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Believers in Christ are sealed by the Holy Spirit so that Satan cannot touch them, circumstances cannot ruin them, and death cannot rob them.

The Holy Spirit gives the believer the assurance of salvation, according to Romans 8:16: "The Spirit himself beareth witness with our spirit, that we are the children of God." He also indwells the believer, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Corinthians 3:16). As the source of all spiritual energy, the Holy Spirit strengthens the saved, according to Ephesians 3:16: "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." The Holy Spirit also helps believers in prayer, according to Romans 8:26: "And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

Furthermore, the Holy Spirit guides us as believers in the study of the Scriptures and enables us to understand and interpret them correctly (John 14:26 and 16:13). Christ told His disciples that when the Holy Spirit should come to them He would open their understanding, make things clear to them, and lead them in the way in which they should go. Being of the same nature, mind, understanding, and will as the Father and the Son, the Holy Spirit would be in perfect agreement with both. He assured them that the Holy Spirit would guide them into all truth. Whereas human wisdom gives us knowledge about God's Word, the Holy Spirit, as our interpreter, gives us knowledge of the Word itself. God's children should never undertake a study of His Word until they have sought the guidance of the Holy Spirit in that glorious endeavor. His guidance is always in harmony with the written Word of God.

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JANUARY 26, 1974

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Furlough

Miss Mary Louise Clark may be addressed: c/o Mrs. Wiley Dougherty, Route 8, Gainesville, Georgia 30501. Before she was appointed by the FMB in 1964, she was staff nurse at a hospital in Louisville, Kentucky.

Mr. and Mrs. James P. Kirk (Brazil) may be addressed at the Missionary Apartments, Southern Seminary, 2825 Lexington Road, Louisville, Kentucky 40206. Mrs. Kirk is the former Maxie Crawford of Louisville. Before they were appointed by the FMB in 1947, he was education director of Parkland Baptist Church, Louisville.

Mr. and Mrs. Bill Clark Thomas (Malaysia and Singapore) may be addressed c/o C. G. Douglas, 3587 Clinton Road, Paducah, Kentucky 42001. Both from Kentucky, he was born in Hopkinsville and lived in Cadiz; she, the former Ruth Douglas, was born in Calloway County and lived in Lone Oak. Before their appointment by the FMB in 1963, he was pastor of Woodburn Baptist Church in Kentucky.

On the field

Mr. and Mrs. Roy W. Brent, missionaries to Africa and Kenya, may be addressed at Box 1364, Nyeri, Kenya. He is a native of Campbellsburg.

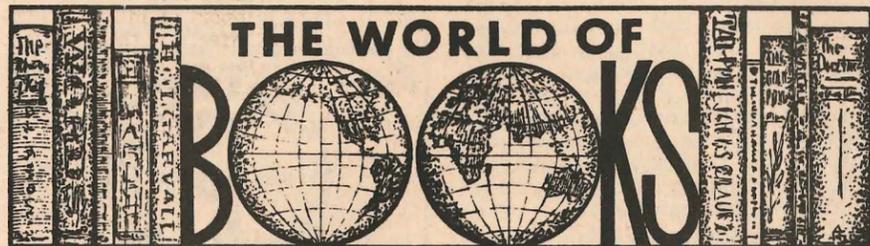
Mr. and Mrs. Tucker N. Callaway may be addressed at Baptist Training Center, P.O. Box 1778, Monrovia, Liberia. Before they were appointed by the FMB in 1945, he was pastor of Cropper Baptist Church in Kentucky.

Mr. and Mrs. W. Neville Claxon, missionaries to Dahomey, may be addressed at Chez Les Guidault, 32 rue des Prebendes, 37000 Tours, France, for language study. Claxon is from Switzer, Kentucky. Mrs. Claxon is the former Emma Osborne of Winchester. Before their appointment by the FMB in 1948, he was director of associational work for the training union department of the Kentucky Baptist Convention.

Mr. and Mrs. R. Donald Mantooth may be addressed at Box 0372, Hertzlia Bet, Israel. Mrs. Mantooth, the former Suzanne Fitts, lived in Pineville.

Mr. and Mrs. J. Kenneth Park may be addressed at Casilla 3388, Santiago, Chile. He is a native of Paducah. She, the former Divina Key, was born in Nortonville and lived in Paducah. Before they were appointed by the FMB in 1964, he was minister of education at Baptist Tabernacle and a student at Southern Seminary, Louisville.

Mr. and Mrs. Gene A. Phillips may be addressed at 110 Galerie Arlequin, 223, LaVilla Neuve, 38100 Grenoble, France. He was born in Murray, Kentucky.



The Long Day Of Joshua and Six Other Catastrophes, by Donald W. Patten, Ronald R. Hatch and Loren C. Steinhauer; Pacific Meridian Publishing Company, copyright 1973.

In this book a comprehensive survey of seven great astronomical upheavals that caused sudden and violent changes are explained by the authors historically, physically and religiously. The events considered are: the Noachian flood; the Tower of Babel catastrophe; the Sodom-Gomorrah catastrophe; the Exodus catastrophe; the long day of Joshua; the greater Davidic catastrophe; the Joel-Amos catastrophe; and the Isaiahic catastrophe.

Maranatha, by William J. Fulco, S.J.; Paulist Press, copyright 1973.

Maranatha, an Aramaic expression, "Our Lord, Come!", is the title Fulco chose for his book. The book explores the spiritual vision and Christian perspective of John the Evangelist, relates them to our lives and our pursuit to find God in our lives and suggests new approaches to efficient theology based on these insights.

Hansi (The Girl Who Loved the Swastika) by Maria Anne Hirschmann; Tyndale House Publishers, copyright 1973.

The author, nicknamed Hansi by her Hitler youth friends, trusted the Fuhrer and his Nazi program to win the war and teach the nations peace and brotherhood. Hitler's use of history to prove that his Third Reich would stand a thousand years but it had crumbled in twelve years had frustrated her and left her bitter toward history. However, through relatives and friends' witness she and her husband studied the scriptures and it became a "com-

Other
Dowell B. Gullatt, father of Tom D. Gullatt, missionary to Japan, died December 15, 1973, in Fairburn, Georgia. **Mr. and Mrs. Tom Gullatt** may be addressed: 185-18 Miwacho, Mitso-shi Ibaraki-ken, Japan 310. Before they were appointed by the FMB in 1950, Tom Gullatt was pastor of the Waco Baptist Church in Kentucky.

Mr. and Mrs. Larry N. Keaton, missionaries to Spain, may be addressed at Apartado 10240, San Jose, Costa Rica, for language study. She is the former Kitty Ray of Murray, Kentucky.

mon denominator" which knit their different personalities together. Before she accepted Jesus as her friend she had acknowledged the Bible as God's Word.

Mary Lu Walker's Songs For Young Children (Songbook and LP Record), with drawings by Ellen Kenny, designed by Emil Antonucci and music transcribed by Barbara Ledig; Paulist Press, copyright 1973.

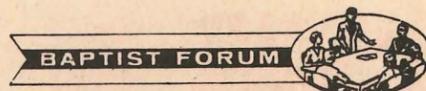
A collection of 25 songs written for kindergarten through grade 4 level children. Contemporary in theme, the songs deal with brotherhood, friendship, ecology and compassion for all living things. They lend encouragement toward participation and free expression and aim toward bringing out hidden musical ability.

There Are Other Gifts Than Tongues, by Siegfried Grossman; Tyndale House Publishers, copyright 1971, first printing in June, 1973.

Gifts vital to contemporary Christianity are arranged separately by this German author as he endeavors to help his reader understand the importance of each gift. Many important questions are considered as Biblical passages, Greek words and their meanings and many secular helps are used to give understanding to the scholar.

Dinner On The Grounds Cookbook, compiled by Elizabeth Swadley; Broadman Press, copyright 1972.

This cookbook for church dinners is a collection of recipes from Southern Baptists in all 50 states. These recipes, selected for use at church meals, may be used in the home as well.



(Continued from page 5)

ABORTION

Dear Editor:

May I offer humble commentary on the issue of abortion.

Karl Barth said, "He who destroys germinating life kills a man."

Dietrich Bonhoeffer said, "To raise the question whether we are here concerned already with a human being or not is merely to confuse the issue. The simple fact is that God certainly intended to create a human being and that this nascent human being has been deliberately deprived of his life and that is nothing but murder."

The Second Vatican Council stated, "Abortion and infanticide are horrible crimes."

The September, 1970, *Journal of the California State Medical Association* states, "Since the old ethic has not yet been fully displaced, it has been necessary to separate the idea of abortion from the idea of killing, which continues to be socially abhorrent. The very considerable semantic gymnastics which are required to rationalize abortion as anything but taking human life would be ludicrous if they were not often put forth under socially impeccable auspices."

Our conclusion, if we honestly accept testimony of natural scientists, medical doctors, psychiatrists, biologists, geneticists, gynecologists, and obstetricians is very clear: Abortion Destroys Human Life (First International Conference on Abortion, Washington, D.C., October, 1967. Sponsored by Harvard Divinity School and the Joseph P. Kennedy Foundation).

I challenge all of Christendom to face this issue squarely!

Louisville, Ky. Jack Yelvington

GRATITUDE TO PAPERS

Dear Editor:

In the meeting of Woman's Missionary Union executive board and state WMU leaders there came a spontaneous swell of gratitude to the state papers for their magnificent coverage of the Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering. The board voted that you be sent an official letter of thanks for your support of this effort.

We recognize that throughout the year you communicate news from the mission fields to 1.7 million subscribers. We note with appreciation your continuous attention to the role of the Cooperative Program in mission support. Certainly the contribution of state

papers must be considered in any accurate measure of missions information being disseminated to Southern Baptists.

The foreign missions emphasis just concluded, for which WMU led in the planning and promotion, was a remarkable example of what you do all year long. The state papers devoted 3,092 column inches to news and feature coverage of foreign missions in relation to the Week of Prayer. We recognize that this much space would be valued at more than \$27,000 at current advertising rates.

Please be assured that we value the state papers' support of missions highly, reckon the effect on their 1.7 million subscribers appreciatively, and thank the editors most sincerely.

Birmingham, Mrs. R. L. Mathis
Alabama Alma Hunt

PRAYER FOR NIXON

Dear Editor:

It seems that the year just past has been quite a nightmare in many ways.

Most all the news we hear now is bad, nationally speaking. The two big news stories of 1973 were President Nixon and the Watergate scandal and the energy crisis.

I was one of the millions of people that voted for Mr. Nixon in 1972 and I am not a Republican.

Tensions (Continued from page 3)

the only way, and those who believe that Christian social action is the main thing to do.

This shows up everywhere—in churches, associations and conventions.

Disruptive tensions are visible between people who place priority on vertical relationships and those who place priority on horizontal relationships.

Young adults are clamoring for easy ways to socially express their faith, yet hold to their evangelistic purposes.

We are not changing as rapidly as we sometimes think we are.

While we talk about pluralism and diversity, the rhetoric often exceeds the performance.

Congregations are increasingly feeling deficits in resources.

Money inflation eating into budgets. Time—people have more things to do.

Energy—some are tired.

Commitment—dedication shallow.

Some laymen are still willing to deeply commit themselves to ministering to people when:

They can minister to persons in specific;

I am sure that most everyone has expressed their opinions one way or the other about Mr. Nixon's guilt, either by word of mouth or in their minds.

Of course we expect the chief executive of our nation to be a sound, strong, honest and reliable man, that the people will have confidence in to run our country and he should be just that—they always say a man is innocent until proven guilty.

You know we are all human beings and I am sure everyone of us have made some mistakes in 1973, so let's not be too hasty to criticize President Nixon, for he is, too, just a human being subject to mistakes.

I am sure that every President from George Washington on down has made mistakes while in office. They may not have gotten in the news the way President Nixon has but I am sure mistakes were made.

You know there was and has only been one man that ever lived who did not make a mistake, and that man was Jesus Christ, the Son of God, and a man that could not sin or make a mistake.

I think what would help President Nixon now, most of all, would be to pray for him, everyday, and for all our national leaders who are guiding our country.

I believe in prayer and I believe it changes things, always for the better. The Bible says we should pray for our leaders.

Sturgis, Kentucky E. M. Cullen

In a definite concrete way; Feeling that what they do is doing some positive good;

On a person-to-person basis; That the relationship is redemptive.

Churches are taking on the shape of the world of the theater. Showmanship is the standard by which pastors and programs are judged.

Both good and bad.

At Portland the crowd was pleased most with the artists and performers.

We are forced to do more to improve ourselves.

Our music is being vastly influenced by the rock music crowd.

Music at the Portland convention is a proof of what may be happening.

Trap drums and guitars are frequently heard in church services.

Hand-clapping and body-swaying are parts of worship, especially for the youth.

Oral Roberts, a pentecostal preacher, presents dancers on his TV programs.

(Next Week: "Tensions Between Laymen and Ministers.")

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Baptist Leaders Pay Tribute To Retiring Miss Alma Hunt

Alma Hunt, who will step down October 5 after 26 years as executive secretary of the Southern Baptist Woman's Missionary Union, was honored in Birmingham, Alabama, by the WMU's executive board and leaders of Baptist agencies.

Miss Hunt was hailed at a dinner attended by nearly 400 persons as a leader of integrity, courage, love, principle and competence. She has headed the woman's auxiliary to the Southern Baptist Convention longer than the chief executive of any other SBC-related agency.

The WMU executive board's finance and personnel committee is seeking Miss Hunt's successor and will possibly report its nominee at the board's next scheduled meeting, June 8, before the WMU annual meeting at the Southern Baptist Convention in Dallas, according to Mrs. R. L. Mathis, WMU president. The board will elect Miss Hunt's successor.

Among speakers honoring Miss Hunt were Owen Cooper, SBC president; Baker James Cauthen, executive secretary of the SBC Foreign Mission Board; Arthur B. Rutledge, executive director of the SBC Home Mission Board; V. Carney Hargroves, president of the Baptist World Alliance; Porter Routh, executive secretary-treasurer of the SBC Executive Committee; and Mrs. L. S. Casazza, president of the North American Baptist Women's Union.

They cited her leadership as a major

factor in SBC growth in home and foreign missions and in giving to the Co-operative Program and special mission offerings and praised her overall contributions to worldwide Baptist efforts.

Since she came to Birmingham in 1948, giving to the Annie Armstrong Easter Offering for home missions has increased from \$684,000 to \$6,884,000 and giving to the Lottie Moon Christmas Offering for foreign missions has increased from \$1.6 million to \$19.6 million. Both offerings are sponsored by WMU.

WMU enrollment increased from 875,000 to 1,125,000 during that period.

Miss Hunt is vice president of the Baptist World Alliance and has served on BWA commissions and committees continuously since 1950. She is a past president of the North American Baptist Women's Union.

Retirement gifts from the WMU executive board included a 1974 automobile, a trip to the 1975 Baptist World Congress in Stockholm, several pieces of furniture and a silver plate with an engraving of the WMU building, acquired soon after she became executive secretary.

The dinner concluded the WMU board's annual meeting with state WMU staff members for promotional planning. Earlier in the week, the WMU executive board adopted the dated WMU program plans for 1975-76 and refined the base design of the WMU program from 1975 on. (BP)



GIFTS OF APPRECIATION — Alma Hunt, left, executive secretary of Woman's Missionary Union, and Mrs. R. L. Mathis, WMU president, admire a collection of gold charms representing the state WMUs, one of the gifts presented at the appreciation dinner honoring Miss Hunt upon her retirement.

Spring Street Does Last Scheduled Taping

The last scheduled taping of the evangelistic television program, Spring Street, USA, was completed in Nashville in January.

No new taping is scheduled unless new funds become available, a Southern Baptist Home Mission Board spokesman said.

The eight taped half-hour shows bring the total in circulation to 34, televised on stations across the nation.

Guest stars for the final eight shows included: Jeannie C. Riley, country singer; Paul Anderson, weightlifter; Noel (Paul) Stookey (formerly of Peter, Paul and Mary) and Gene Cotton, folk singer; Mary Costa, opera singer; Ray Hildebrand and Myrtle Hall, gospel singers; and William "Fishbait" Miller, doorkeeper of the U.S. House of Representatives.

The program is produced by the Southern Baptist Radio and Television Commission for the Home Mission Board. (BP)

Officials Threaten Zealous Christians

Christians in the little rural village of Socota, who feared they would be jailed because of their evangelistic efforts, were recently encouraged when they heard a Baptist radio program about religious freedom in Colombia.

After the mayor and a priest in Socota had announced that anyone distributing evangelical literature would be subject to arrest and 30 days in jail, Alirio Betancourt, pastor of First Baptist Church, Sogamoso, Colombia, used one of the daily 30 minute radio programs produced by his church to discuss religious liberty.

Citizens in Socota listening to the broadcast learned there was an article in the Colombian constitution that guaranteed liberty of conscience and freedom to worship as one chooses.

Betancourt quoted from the 1948 United Nations International Declaration of Human Rights, cited names of two well-known Colombian leaders who had signed the document and read from the penal code which said that acts of physical or moral violence to prevent worship according to the dictates of one's conscience were punishable by one to three months in jail and a fine of \$10 to \$200 pesos.

He continued by saying that if the party responsible for such violation of civil rights is a public official, the fine or punishment is increased by one-half.

When Baptists began distributing tracts on their next trip, no action was taken, even though the mayor was watching them from the window of his office.