



FEBRUARY 9, 1974

HE
WHO SAYS
HE IS IN THE
LIGHT
AND HATES
HIS
BROTHER
IS IN
THE
DARKNESS
STILL.

1 JOHN 2:9

OBSERVE RACE RELATIONS SUNDAY

FEBRUARY 10, 1974

Sponsored by the Christian Life Commission of the Southern Baptist Convention

Kentucky Prison Crusades Set

The Bill Glass Evangelistic Team will conduct two prison Crusades in Kentucky in 1974. The team will be at LaGrange Reformatory May 24-26 and at the Eddyville Penitentiary, May 31 - June 2.

Glass is a former professional football player with the Detroit Lions and the Cleveland Browns. He gained All-American honors at Baylor University and later graduated from Southwestern Seminary. Kentuckians will remember him from the 1972 Evangelistic Conference where he was a featured speaker, as well as from his area-wide crusades in Lexington, Hopkinsville, Mayfield and Elizabethtown.



Glass

In the past year he has conducted prison crusades in Ohio, Michigan and Wisconsin. Assisting Glass in the prison crusades are professional athletes Paul Anderson, the world's strongest man, karate expert Mike Crane, and a team of laymen who act as counselors.

Bob W. Brown, pastor of the Trinity Baptist Church in Lexington, is Kentucky chairman for the LaGrange and Eddyville crusades. "With our new interest in prison reform, in outreach, and with the enormous success of Glass's other prison crusades, it is important that we support the two Kentucky prison crusades," Brown said.

Kentucky laymen who have worked with Glass in other prison crusades are available to speak in Kentucky churches. Speakers can be secured by writing Brown at 1671 Strader Drive, Lexington 40505. Financial contributions for the Kentucky Crusades should be mailed to the Bill Glass Evangelistic Association, Post Office Box 356, Dallas, Texas 75221. Mark your check, Kentucky Prison Crusade.

Walnut Street To Host Regional Bus Clinic

Walnut Street Baptist Church in Louisville will host a Regional Bus Clinic March 1-3. The event, sponsored by the Sunday School Board, will be under the direction of Lewis White.

Representatives from several states are expected for the three day gathering. Kentucky state Sunday School director Roy Boatwright described the event as "a must for churches interested in a reach out effort through the bus ministry." "We will have the best people describing the best techniques yet developed," he said.

Boatwright also noted a correction concerning the clinic dates. The Baptist state diary lists May 1-3 as the clinic dates. The Sunday School worker said that date is incorrect and interested persons should plan to attend March 1-3. Additional information about the clinic may be obtained by writing Boatwright at the Kentucky Baptist Building, Middletown 40243.

Church Chuckles by CARTWRIGHT



"Good man, Jones, but a little touchy!"

DEVOTIONAL



Bob Vickers
Pastor, David's Fork
Church, Lexington

Trust

It is truly amazing to see the number of occasions on which our words and our actions do not match. How true this is in so many of the situations of our lives, but how especially true it is in the arena of "trust." With our mouths we speak the language of trust but our actions and our hearts speak the loudest, and usually communicate the message, "I wouldn't dare turn my back on anybody."

Some of the commercials which come into our homes attempt to communicate the message of trust; examples: "You can trust your car to the man who wears the star," and "If you can't trust Prestone, who can you trust?" However, there are other messages that bombard us with subtle deception so effectively that we easily come to the place where we believe that deceiving is okay; examples: Grecian Formula—"I use it and my husband doesn't even know it!"; and "These fake diamonds look so much like the real thing that they will fool even your friends!"

We truly live in a time of great distrust, and no wonder; after all, who is telling the truth? We have all learned our bitter lessons from expressing trust in others and then being betrayed or misinterpreted or rejected. In fact, the lesson often learned is that "to trust" is "to lose." And the great tragedy is that how we feel about our fellowman is directly carried over into the realm of how we feel about God.

If anything is going to be done about this predicament, let it begin with us, the People of God. A marvelous guide is found in I John 4. Love and trust are very closely related, so by substituting the word "trust" for "love" in the passage, it reads like this: "Beloved, let us 'trust' one another for 'trust' is of God — He who does not 'trust' does not know God, for God is 'trust' — if God so 'trusted' us, we ought also to 'trust' one another — there is no fear in 'trust,' for perfect 'trust' casts out fear — he who does not 'trust' his brother whom he has seen cannot 'trust' God whom he has not seen —."

Beloved, let us trust one another! ■

Some Balancing Factors In Lay-Pastor Tensions

By Albert McClellan,
Program Planning Director and
Associate Executive Secretary of
SBC Executive Committee

(Editor's Note: This is the fourth of five articles on tensions in Baptist life and what might be done to heal them. Reprinted from Christian Index.)

Last week's article dealt with existing tensions between ministers and laymen in Southern Baptist life.

All the way through my discussion, I have emphasized the obvious fact that as bad as the situation is with some ministers, it is by no means as bad with all men. Following you will find a list of cautions that will help balance the picture.

1. The often reported three percent dropout figure among ministers may be no worse than it has ever been.

Several studies in the last 10 years have indicated that there may be about a three percent annual average dropout among ministers.

In one of the studies, associational missionaries were asked if they thought the problem was worse than a few years ago. Most of them did not feel that it was.

If this is true, ministers are showing increasing resistance in coping with problems of lay-minister tensions.

2. Southern Baptists still have a large number of part-time ministers.

Many of these men preach to their churches every Sunday, but dropout to work during the week. This is a long-honored custom.

However, there has always been a high percentage of these men without work. They do not depend on the ministry for a living and come and go, giving our dropout figures an uneven quality.

Many of these men are also laymen in every way, except that they preach. It is an interesting hypothesis that tensions may not loom as large among these people as among others.

3. Dropouts from the pastorate may not always be dropouts from the ministry.

Some men honestly feel called to public service and feel that in places of social or human responsibilities they are actually doing Christ's work. The theological pronouncements of recent years would tend to support this view.

Many men also leave the pastorate for denominational service. There are enough of these to warrant an assumption that lay-pastor tensions are not the only pressures involved in vocational shifts.

4. Men feel more free to talk about their distress.

Lay-minister tensions have always been around; let us not be fooled on that. They actually may be no worse than formerly, especially with most people.

They may appear to be worse because in recent years the new psychological openness has loosened up a lot of tongues. We may just talk more about them.

5. The current emphasis on behavioral sciences make us more sensitive to men in distress.

Most of us listen better than we use to. We hear the groaning of people better. We know more about the felt needs of people. This may account for the sensitivity we presently feel to this problem.

6. Southern Baptists may be hedging on their definition of ministry.

There is not much question about it, the denomination as such has not faced up to the definition of ministry in our time. They cling to old images without revalidating them in a contemporary setting.



Albert McClellan

This leads to confusion in the pulpit and may account for lay-minister tensions.

The problem may not be lay-minister tensions after all, but a failure to reckon with present day realities with the result of a rejection of not who we are, but of how we do our work.

7. We are always in danger of overstating our problem, and this way making it worse.

I sincerely hope that this is not the case of this series.

8. We may be dealing with a problem common to all professions.

Two things seem to be true. One, most professional people at one time or other are in conflict with their clients. Two, there is a high fall-out average among some other professions.

Matching Funds Scholarship

I would like to say thank you to the Kentucky Baptist Convention for the matching scholarship. Both of my parents teach school. There are four kids in my family and Daddy is putting all of us through college. Deborah, my sister, graduated from Campbellsville in December and will be attending Southern Seminary in Louisville in February. My older brother and I are both attending Campbellsville now and I have a brother in the 10th grade who will be attending Campbellsville when he graduates from high school. Six hundred dollars helps a lot. I thank you and my daddy thanks you.

Carla D. Decker, Marion, Kentucky

Offering, February 17

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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Baptists On Abortion

One of the most controversial subjects among Baptists today is abortion. It is often asked what is the position of Baptists on this matter. It should be remembered that each Baptist church is autonomous and is not bound by any action of the state convention or the Southern Baptist Convention.

Nevertheless both the Kentucky Baptist Convention and the Southern Baptist Convention have addressed themselves to this matter in resolutions. Here are these resolutions without editorial comment.

The Kentucky Baptist Convention adopted the following resolution in Owensboro last November.

"Whereas any move toward what is generally called 'abortion on demand' is not consistent with traditionally held Christian morality, and

Whereas the entire question of abortion is highly controversial, but of deep interest to Baptists of Kentucky, and

Whereas we recognize the seriousness of any question that involves life and death decisions, with abortion being that kind of decision, and

Whereas the legal status of this matter is not clear, the Kentucky statute by which we have been governed having not been tested in court since the recent ruling of the United States Supreme Court, and

Whereas the issue of abortion is the subject of pending legislation before the next session of the Legislature,

Therefore Be It Resolved that we ask our churches to study the Report of the Christian Life Committee as printed in the 1971 *Annual of the Kentucky Baptist Convention* pages 178-181, and

Be It Further Resolved that this Kentucky Baptist Convention declares support for a Kentucky statute which will

1. Prohibit the wanton waste of human life in the practice of abortion

2. Protect the right of expectant mothers to the full range of health care for the preservation of their life and health, and

Be It Further Resolved that we recommend the convention instruct its Christian Life Committee to keep abreast of this important issue and that they so advise the convention, its executive board, the *Western Recorder* and the members of the churches."

The Southern Baptist Convention adopted the following resolution in 1971 in St. Louis.

"Whereas, Christians in the American society today are faced with difficult decisions about abortion; and

Whereas, Some advocate that there be no abortion legislation, thus making the decision a purely private matter between a woman and her doctor; and

Whereas, Others advocate no legal abortion, or would permit abortion only if the life of the mother is threatened;

Therefore, be it Resolved, that this Convention express the belief that society has a responsibility to affirm through the laws of the state a high view of the sanctity of human life, including fetal life, in order to protect those who cannot protect themselves; and

Be it further Resolved, That we call upon Southern Baptists to work for legislation that will allow the possibility of abortion under such conditions as rape, incest, clear evidence of severe fetal deformity, and carefully ascertained evidence of the likelihood of damage to the emotional, mental, and physical health of the mother."

These statements are the official positions of the Kentucky Baptist Convention and the Southern Baptist Convention.

Another General Assembly: Another Effort

It was bound to happen. The only question was when and how. Now we know. A strong effort to secure state funds for parochial schools has been made in every session of the Kentucky General Assembly in recent years.

So far these efforts have failed though one of them

came dangerously near succeeding in the 1973 General Assembly. A bill to give tax credits to parents with children in private schools passed both houses of the legislature but was vetoed by Governor Wendell Ford.

But Catholic school leaders don't give up easily.

With them it is life or death for some of their schools now and maybe all of their schools eventually. The announcement last week of the closing of Flaget High School in Louisville is an example. With declining enrollment, higher operational costs and annual deficits no other choice was left, according to Archbishop Thomas McDonough.

A new effort to gain some possible relief for private schools is being made by the same legislator who sponsored the 1972 tax credit bill. A news story in the January 24 issue of the Louisville archdiocesan newspaper says Representative Carl A. Nett of Louisville, who incidentally is principal of Guardian Angels School, has already or will sponsor a bill to offer cash awards to public and private schools who are striving to improve the quality of education.

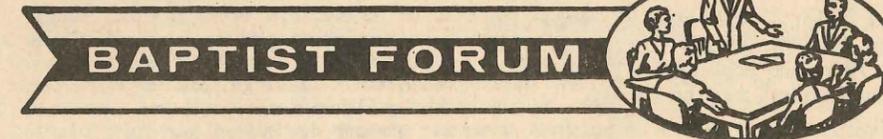
The bill calls for an appropriation of \$5 million for the 1975-76 fiscal year. A 22 member commission on Improvement of Education in Kentucky would be set up to administer the funds as well as to determine the procedures under which a school or a school system might make application for the grants.

The commission would be made up of public and private school superintendents and members of the General Assembly. Once the award is made the school or school system is free to determine how the money is spent. The proposal suggests \$10-per pupil in average daily attendance. Thus a school of 500 pupils would receive \$5,000.

Representative Nett says he sees no constitutional problem in the proposal though he admits constitutional arguments against including private schools in the bill could be made.

I have not seen the proposed bill and all the information used in this article comes from *The Record*, the Louisville archdiocesan newspaper. On the surface, however, this proposal is a clear violation of the constitutional prohibition against public funds for private and parochial schools. We all want improvement of our schools but not at the sacrifice of constitutional principles.

If and when the bill is introduced, given a number, and all of its provisions are known, we will inform *Western Recorder* readers.



THANKS FOR SUPPORT

Dear Kentucky Baptist:

Your prayerful and financial support has provided the Home Mission Board another record year. Because of the sacrificial gifts of Baptist people in Kentucky, we have been able to cross barriers with the gospel.

We rejoice to note that your gifts through the Cooperative Program to the Home Mission Board last year were \$246,102.10. This money continues to be the foundation of our mission strategy.

Everyone is excited about our record Annie Armstrong Easter Offering last year. It was a 12.2 percent increase, and your state provided \$270,633.68 of the total \$6,884,357.61.

All of this comes at a critical time for our nation. We join Baptists in Kentucky in praying that God's people will respond to America's needs.

Atlanta, Georgia Arthur B. Rutledge
Executive Director,
SBC Home Mission Board

SPECIAL COLLECTION READY

Dear Editor:

The Breckinridge County Public Library has been engaged in gathering some materials which may be of interest to the readers of the *Western Recorder*. Our special collection department includes a collection of historical sketches and materials on the churches

and congregations of the middle Ohio Valley. We have put together this material for the use of researchers in church and local history. At the present time, most of it concerns groups and congregations in the counties of Meade, Hardin, Breckinridge, and Hancock. As time goes on, we hope to add materials from other area counties in Kentucky and Indiana.

During this Bicentennial year many efforts will be made to record and preserve the history of our state and local religious heritage—a history in many cases already incomplete due to the loss of records. For that reason we are inviting any person or groups with such material to contact us so that we can arrange to purchase or make a copy. If desired, we can also make copies for other archive collections, such as the one at the Southern Baptist Seminary.

Our efforts in placing material in permanent protected collections will ensure that future generations will have their heritage from which to draw inspiration for their tasks.

Hardinsburg, Ky. Daniel Lynn Bolin

APPROVES BARNETTE'S STAND

Dear Editor:

It is sad, though not really a surprise, that Henlee Barnette's article on "Amnesty," recently appearing in the

Western Recorder, should provoke such a negative response. The doctrine of forgiveness which is the very essence of Christ's teaching and example, continues to condemn as well as challenge us all.

I am proud and grateful that a former professor of mine has the courage and the intelligence not to pit God against his country. However, if a choice must be made professor Barnette will not make God play second fiddle to a false patriotism. Psychologically we cannot "forget" (implied in the word "amnesty") the deeds of those whom we feel have wronged us but we can forgive (or can we?) as the Lord commands us (Luke 6:27-31).

Louisville, Kentucky Don Meloon

APPLY BIBLE TO LIFE

Dear Editor:

After reading letters in several issues of the *Western Recorder* regarding Baptist's stand for or against amnesty, I am truly concerned about our denomination, and our nation. One of the first Bible stories I learned in a Baptist Sunday School was from Luke 15:11-32 — the story of the prodigal son — and I believed it!

This story illustrates, I believe, human nature — the nature of many young men and women, who believe that with their inheritance, they can go away from home and build a better world. We read great adventure stories about the young men who went to sea. It is a seeking of adventure, but in the Bible story, the father welcomed him

(Continued on page 14)

Aging Confab Planning Begins

A resolution by a 23 year old Kentucky seminary student urging Baptists to seek ways to meet the needs of senior citizens has taken another step along the pathway to completion.

The Southern Baptist Inter-Agency Council, in its January meeting, authorized a special committee to plan a Southern Baptist Conference on the Aging sometime later this year.

The two-day conference will be designed to provide information on which SBC agencies and state conventions may act in the future, increase denominational awareness of the problem and present some guidelines for developing future programs and projects.

The Executive Committee of the Southern Baptist Convention referred the matter to the Inter-Agency Council last September to study what Sou-

thern Baptists can do and report back to the Executive Committee in 1975.

A group of students, led by Gary Cook, a second-year master of divinity candidate at Southern Baptist Theological Seminary, Louisville, initiated the proceedings last June with a resolution at the annual Southern Baptist Convention sessions in Portland. The SBC passed a resolution asking the Executive Committee "to do a feasibility study on the need for a major appropriate action."



Cook
appropriate action."

Cook was recently called to serve as minister to senior citizens at Walnut Street Church in Louisville. (BP)

Fund Established For Francisco

Clyde T. Francisco, well-known professor of Old Testament at Southern Seminary, has been honored by an anonymous donor who contributed \$50,000 toward the establishment of a permanent endowment fund named for Francisco.

Income from the fund will provide assistance to master of divinity students, for non-Southern Baptists, and for students preparing for the preaching ministry. The initial

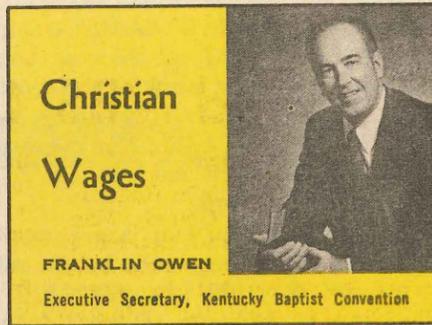


Francisco

contributor to the fund expressed the hope that others will join in adding to the Francisco Scholarship Fund so that more students may be helped.

Contributions to the fund may be sent to the treasurer, 2825 Lexington Road, Louisville, Kentucky 40206. Gifts should be designated for the Francisco fund.

Francisco, who joined Southern's faculty in 1948, is the John R. Sampey professor of Old Testament interpretation. He received national attention recently as the author of the revised Genesis commentary in the Broadman Bible Commentary series.



I want to talk about Baptist church and institutional wages. The subject merits discussion. My thoughts on it are rather two sided and both sides are somewhat valid. May I mention them?

It is often assumed that the Christian worker is under obligation to render service at a cheaper rate than he would get with comparable training and a comparable task in the secular world. Is not he religiously dedicated to a sense of calling? Isn't it a sense of divine compulsion that drives him? Surely he would work cheaper than the man in the secular world whose work may be purely for the money he earns. I'd say there's a great deal of truth in this line of argument. People who are privileged to work in God's vineyard for a livelihood are compensated with blessings that far outweigh money. People so privileged also owe far greater dedication and faithfulness than anyone who thinks only of monetary compensation.

There is another side to this, though. My soul thrilled once to hear a Baptist deacon, a banker, state to a budget committee that he believed that a Christian establishment like a church or denominational institution is more obligated than anyone else to pay its people a just wage. If such Christian institutional establishment should pay less than a just wage, it might have a greater responsibility for failure than a secular institution. I thought of the words of Jesus, "The laborer is worthy of his hire." (Luke 10:7)

Yes, as is so often the case, there are two sides to the question; first, the Christian worker and his holy obligation to serve his best and, second, the obligation of the Christian employer to pay a just wage. The laborer is worthy of his hire — no more, no less.

Frank Owen

**Express Your Opinion
in
The Baptist Forum**

WESTERN RECORDER

EIGHT SCHOOLS —

Mayfield VBS Leaves Church For Back Yard

By Larry High

During the past year, John Huffman, pastor of First Baptist Church, Mayfield, along with his staff decided if the people of the church community could not be persuaded to attend church services then the ministry would have to be taken directly to the people. That was the impetus behind last summer's back yard Bible study classes sponsored by First Baptist.

A total of eight back yard schools were held during a three week period from June 11-29 in which children were taught Bible stories, memory verses and songs, and participated in games.

Each group, meeting under a large tent provided by a local funeral director, was led by three young people of the church and supervised by one adult member. Huffman said the schools provided training for the young people who later conducted similar schools in the Appalachian sector of eastern Kentucky.

The schools were located so that at least one was held in each geographic section of the city. Two were conducted in housing projects, one each at a football stadium and apartment complex with the remainder located in church members' back yards.

Attendance at the schools numbered as many as 54 in one area with the total for the eight being 236. Most of

the attendants were children who after the school was completed received a free sno-cone from a machine donated to the church for this purpose.

The curriculum for the schools came from a Sunday School Board publication specifically designed for back yard Bible schools. "The materials were simple and easy to understand by the kids," Charles Dinkins, associate pastor, said.

"Our objective," Dinkins explained, "was to teach the Bible to boys and girls. We also wanted to reach new people and prospects for the church. The first week we had 40 boys and girls who did not belong to our church," he added.

This was the first year the church sponsored the back yard schools which Dinkins called "very successful and there is the real possibility we will continue with the program in future years."

Before the schools began, Dinkins said he went with a pick-up truck equipped with the sno-cone machine in the rear to contact area children. He explained the truck would be driven through a neighborhood as church workers distributed cones to children. A crowd would gather and parents would come from their homes to see what the commotion was about.

Dinkins said he would then go to

the parents and explain what they were doing and about the Bible study planned for their community.

When the Bible study dates arrived a church bus would drive through the area to pick children up to go to the site of the school. When the one hour meeting was completed the bus would return the children to their homes.

When children are out of school during the summer it is often a near impossibility to get them to attend church but when the church is willing to go to them they are there. First Baptist Church in Mayfield has found that a ministry sometimes has to be as mobile as our society has become to be effective.

Woman Ordained, Approved For Chaplaincy Training

Jeanette Zachry is not the first Southern Baptist woman to be ordained to the ministry, but her ordination by Broadway Baptist Church, Fort Worth, Texas, has given her claim to several "firsts."

Miss Zachry, 24, has received approval from the denomination through the Chaplains Commission at the Southern Baptist Home Mission Board and from the U.S. Air Force to train as a chaplain. Although she is the ninth woman in the Southern Baptist Convention to be ordained, she is the first to be approved for chaplaincy training and expects endorsement after she graduates from Southwestern Baptist Theological Seminary in 1976.

She is the first woman student at Southwestern Seminary, the world's largest accredited seminary, to receive ordination, a spokesman said, and is believed to be the first woman to be ordained by a church affiliated with the two-million member Baptist General Convention of Texas.

Miss Zachry, a graduate of Louisiana College in Pineville, has worked in the New Orleans Sellers Baptist Home and Adoption Center, conducted a resort ministry in Wyoming and served as a youth director in a church in Minden, Louisiana. She presently serves as a housemother and chaplain to youngsters, aged 6-18, at the Lena Pope Home, Fort Worth. (BP)



SCHOOL IN THE BACK YARD — Children attending one of the eight schools sponsored by First Baptist Church, Mayfield, pose for group photo.

FEBRUARY 9, 1974

NEWSGRAM

Cooperative Program Receipts

(for the month closing January 25, 1974)

	1974	1973
Cooperative Program receipts (Jan. '74).....	\$ 543,836.57	\$ 489,655.46
To date this convention year	1,984,378.98	1,742,953.77
Goal to date for this year	1,875,000.00	1,791,666.65
Over goal	109,378.98	48,712.88
To date this time last year	1,742,953.77	1,576,052.46
Increase	241,425.21	166,901.31
Percentage increase	13.85%	10.6%

NEEDED EACH MONTH TO REACH GOAL\$375,000.00

Cedarmore Assembly Begins 25th Year Of Operation

Reservation Procedures: Requests must be in writing, including name of applicant and required fees. For information and reservations, write: Cedarmore Baptist Assembly, Route 1, Bagdad, Kentucky 40003.

Reservation Fee: A \$3.00 fee per person must be sent in advance with each reservation request. Reservation is not official until fee and name of applicant have been received. This fee covers registration (\$2.00 for insurance and use of assembly facilities) and \$1.00 which is credited to applicant's account. \$1.00 is refundable if cancellation is postmarked 21 days prior to scheduled event. **NOTE: \$2.00 REGISTRATION IS NOT REFUNDABLE AND IS NOT INCLUDED IN RATES QUOTED BELOW.**

Insurance: Registration provides sickness and accident insurance for guests while traveling directly between Cedarmore and the guest's home premises (within a 48 hour travel limit each way) and during the stay at the assembly. Insurance is not in force unless the exact names of guests are registered with the assembly before departure from home.

Counselors: Persons under 18 must be accompanied by a parent or an adult counselor. Youth groups must have an adult male counselor for each group of 10 boys or portion thereof and an adult female counselor for each group of 10 girls or portion thereof. Counselor required to share room with youth in their group.

Accommodations: ALL RATES ARE PER PERSON PER DAY AND INCLUDE \$1.00 OF THE RESERVATION FEE, ROOM, MEALS, AND LINENS. No credit can be given for meals missed. The management reserves the right to place more than one person in a room. Adults are not housed more than two in a room unless 3 or 4 persons specifically request such arrangement. Two married couples cannot be assigned to the same room. If cancellations occur, rates charged are based on actual number of persons housed in a room. Individuals and/or groups arriving late will be charged full rate unless time of arrival is established in advance. Reservations are not held after 6:30 p.m. unless advance notice is given.

BOONE LODGE:

Private room\$13.50
2 persons in room\$10.00
3 persons in single beds\$ 9.00
3 or 4 persons in double beds. \$ 8.00

STAFF BUILDINGS:

Private room\$ 9.75
2 persons in room\$ 7.75

MOTELS:

Private room\$ 9.00
2 persons in room\$ 7.00
3 or 4 persons in room\$ 6.75

CEDARCREST, RABRO, YOUTH CAMP:

Bunk Beds with bath on hall. . \$ 6.50

COTTAGES:

Bunk Beds with bath on hall. . \$ 6.25

Children's Rates: \$1.00 registration fee required. Age 9 and over, full rate. Age 2 and under 9, \$4.75 per person per day. No charge except registration for children under 2.

Day Guests and Meals Only: Liability laws suggest we insure registered guests by name. For non-overnight guests, meal prices include this fee. Individuals and/or groups using Cedarmore facilities on a daytime basis without meals will be charged 50c per person per event for such usage. If a meal is involved, this usage fee is 25c per person per event. Advance reservations for meals are suggested. Meal tickets are not normally sold within two hours of mealtime. Breakfast, \$1.25; Lunch, \$2.25; Dinner, \$2.25.
* Children under 9: Breakfast, 90c; Lunch, \$1.50; Dinner, \$1.50. Children under 2: no charge except 50c registration.

NOTE: Rates shown are charged for Convention sponsored events only and are subject to change September 1, 1974.

Summer Camp Rates For 1974

The weekly rate quoted covers registration, insurance, program, dormitory room, and meals. Linens, towels, pillows and blankets are not included and must be furnished by the camper. Registration for each event begins at 2:00 p.m. on the opening day.

CEDARCREST

June
17-21 Girls in Action and Acteens
24-28 Girls in Action and Acteens
28-29 Overnight Camp for 3-4 Graders

July
2- 5 Girls in Action
8-12 Girls in Action and Acteens
12-13 Mother-Daughter Overnight Camp
15-19 Girls in Action and Acteens
19-20 Overnight Camp for 3-4 Graders
22-26 Acteens
29-Aug. 2 Acteens

August
5- 9 Girls in Action

CEDARCREST: Total cost \$22.50 Monday supper through Friday lunch. Send \$3.00 reservation fee (*Non-Refundable*) and names to Cedarmore Baptist Assembly, Route 1, Bagdad, Kentucky 40003. *No reservations taken by phone.* Exact names of campers in group must be furnished ten days before reservation date. Pay balance of \$19.50 at camp. Overnight Camp cost is \$7.50. Make checks payable to Cedarmore Baptist Assembly.

RABRO

June 17-22 July 22-27
June 24-29 July 29-August 3
July 1-5* August 5-10
July 8-12* August 12-17
July 15-20

Father-Son Camps: July 5-6; July 12-13
* Monday supper through Friday lunch, \$20.00.
Father-Son Camp, \$6.50.

ROYAL AMBASSADOR CAMP. Total cost \$22.50 Monday supper through Saturday breakfast. Send \$3.00 reservation fee and names (and make checks payable) to Brotherhood Department, Kentucky Baptist Building, Middletown, Kentucky 40243. Exact names of campers required ten days before reservation date. Total fee of \$22.50, if paid in advance, is transferable or refunded by 10 days notice. Reservation fee transferable only. Checks for balance of total fee to be paid at camp should be made payable to Cedarmore Baptist Assembly.

JUNIOR MUSIC CAMPS

July 29-August 2 August 5-9 August 12-16
JUNIOR MUSIC CAMPS: Total cost \$24.50 Monday supper through Friday lunch in dormitory facilities. Send \$3.00 reservation fee and names to Cedarmore Baptist Assembly, Route 1, Bagdad, Kentucky 40003. *No reservations taken by phone.* Exact names of campers in group must be furnished ten days before reservation date. \$1.00 refund if cancellation is postmarked 21 days before reservation date. Pay balance of \$21.50 at camp. Make checks payable to Cedarmore Baptist Assembly. *Counselors required.*

Special Summer Events

Youth Week — July 15 - 19\$27.00

Registration in Tabernacle begins at 2:00 p.m. Monday. Week concludes with lunch on Friday. Weekly rate covers registration, insurance, program, dormitory room, meals and linens. Send \$3.00 fee and names for reservations. \$1.00 of fee is refundable if cancellation is postmarked 21 days before event begins. Entire fee is transferable as reservation fee only. Exact names must be received by July 2. Brotherhood department in charge. *Counselors required.*

Youth - Adult Music Week —

July 22 - 26\$32.00

Registration in Tabernacle begins 2:00 p.m. Monday. Week concludes with Friday night concert. Weekly rate covers registration, insurance, program, dormitory room, meals and linens. Send \$3.00 fee and names for reservations. \$1.00 of fee is refundable if cancellation is postmarked 21 days before event begins. Entire fee is transferable as reservation fee only. Exact names must be received by July 12. *Counselors required.*

1974 CEDARMORE PROGRAM

Date	Event	Department
JANUARY		
17-19	Baptist Campus Ministers	Student
MARCH		
8- 9	BSU Summer Missions Orientation	Student
29-30	Youth Bible Drill and Speakers Tournament	Church Training
APRIL		
8-10	Senior Adult Retreat	Church Training
12-13	Library Conference	Sunday School
29-30	Executive Board and Committee Meetings	Executive
MAY		
11	State RA Track Meet	Brotherhood
13-15	Recreation Lab Retreat	Church Training
17-18	WMU Associational Officers Clinic	WMU
20-22	Stewardship-Missions Conference	Stewardship/Direct Missions
JUNE		
7- 8	Kindergarten Workshop	Sunday School
10-15	RA In-Counselor Training Week	Brotherhood
14-15	WMU Camp Leadership Conference	WMU
18-20	WMU Promotion and Executive Board Meeting	WMU
22-23	Conference of the Deaf	Direct Missions
27-29	BSU Presidents and Campus Ministers	Student
JULY		
9-11	Older Adult in Enrichment Conference	WMU
15-19	Youth Week (see Special Summer Events)	Brotherhood
22-26	Youth-Adult Music Week (see Special Summer Events)	Church Music
AUGUST		
12-14	Sunday School Associational Leadership Conference	Sunday School
15-19	Sunday School Church Leadership Conference	Sunday School
20-22	WMU Leadership Conference	WMU
23-25	WMU Leadership Conference	WMU
OCTOBER		
18-19	Baptist Young Women's Conference	WMU
NOVEMBER		
8- 9	Baptist Women Conference	WMU
25-27	January Bible Student Preview	Sunday School
29-30	Church Drama Workshop	Church Training
DECEMBER		
12-13	Executive Board and Committee Meetings	Executive

• For information on program content, please contact the appropriate department listed at Kentucky Baptist Building, P. O. Box 43433, Middletown, Kentucky 40243 (Telephone: 502-245-4101). Some events will require a nominal program fee.

Relating To Black Baptists Today

By Emmanuel L. McCall

Editor's Note: Emmanuel L. McCall is secretary, department of cooperative ministries with National Baptists, Home Mission Board of the Southern Baptist Convention. This article is composed of excerpts from an address given during the Christian Life Commission sponsored conference, "Race: New Directions for a New Day," at Ridgecrest Baptist Conference Center, Ridgecrest, North Carolina, June, 1973. He is a former Kentucky Baptist pastor and a graduate of Southern Seminary.

How can Southern Baptists effectively relate to black Baptists?

1. Our first need is for a re-reading of history. Most Southern Baptists still lack an adequate understanding of the black presence in America and what the attendant evils of slavery have done to both races, then and now. Most of our present day racial problems are the direct result or the carry over of the past. Most histories are still biased with misunderstandings and misinterpretations. It is well for us to begin re-reading history from black perspectives. These continue to be produced at an accelerated pace. To be sure, black perspectives will contain their biases. It will be necessary to cull the best from the two traditions to find balance.

2. Beyond the historical dimension one must try to understand the contemporary dynamics that form black opinions and attitudes. What effect has the political rhetoric of law and order had on black thinking? The election popularity of a Richard Nixon over a George McGovern? Flight from the central city? Vicious rezoning laws? Busing? Constant studies on black problems that are ill-researched, unredemptive, and counter-productive? The tendency of Southern Baptists to determine priorities and invite black Baptists to support them? The refusal of Southern Baptists meaningfully to support priorities established by black Baptists?



McCall

To be sure, these, along with other unfortunate experiences, have led black Baptists to determine their own priorities and concentrate on those, with or without the goodwill or cooperation of Southern Baptists. If neighboring black pastors are unresponsive to invitations and overtures of reconciliation, please understand the dynamics involved before turning away.

It ought to be established clearly that the goals of the civil rights movements were for public accommodations and equity in public processes. Amalgamation into white society or denominations was not a goal. Now that public accommodations are a way of life and the instruments for assuring equity in the public sector are available, the larger aims of the movement have been realized. To participate in a Southern Baptist program or project now is no big deal.

3. Southern Baptists who have feelings of guilt over the past must be careful in dealing with that guilt. You cannot be held responsible for the sins of fathers, grandfathers, great-grandfathers, uncles or a host of other relatives. One is responsible only for his time and his involvement in redeeming the corporate sin that affects us.

One should not be careless in the stewardship of resources because of guilt feelings. To abandon caution, to overcompensate, to be offered as a sacrifice to redeem the sins of the fathers would be neither healthy nor wise. Those who overcompensate are often disillusioned in discovering that their benefactors can be corrupt, evil, or hateful. After all, the name of the game is sin, not skin.

4. If Southern Baptists are to relate properly to black Baptists, certain aspects of black Baptist history must be recognized.

Until the Supreme Court decision on school integration in 1954, black Baptist energies were devoted to social welfare, religious and secular education. In many communities public school education was provided by black Baptist churches. The doctrine of "separate but equal" was a late attempt to cover up the educational inequities of the past.

Black Baptists do not now have the necessary structure, organization, or interest to make possible parallel communicative and operational procedures for common tasks. Valiant attempts are now being made in this direction. Much more time is required. Understanding is needed on the part of Southern Baptists, along with flexibility.

5. If Southern Baptists wish to relate to black Baptists, we must be willing to be ministered unto as well as to minister. Black Baptists have learned many valuable insights about the Christian faith and our response to it. Black preaching contains a genius all its own. Black worship can be as liberating to others as it has been to blacks. Black Baptists have much to offer if Southern Baptists are willing to receive.

Take the initiative in getting to know your neighbor. Allow yourself to be open to new experiences. For the first time you may discover how much you have been missing.

6. To relate properly to black Baptists, we must be willing to share our resources. This is more than offering finances. We can share with black Baptists the church and denominational administrative skills we have acquired. We can make our extension centers, institutes, seminaries, workshops, and other opportunities available to blacks. Companion-church units allow excellent opportunities for the cross fertilization and inspiration of ideas.

7. Finally, Southern Baptists can relate to black Baptists by seeking to cooperate at all levels of involvement. Companion-church units, joint associational and state convention committees, and agency counterparts can take the initiative in creating new ventures in human understanding and growth.

Several cautions are needed: (1) Any cooperative venture ought to be planned together. (2) Any venture worth being involved in ought to be beneficial to all. Everyone is too busy for "busywork." (3) Any cooperative venture ought to be supported together with each contributing to the best of his ability. Black Baptists should be given every opportunity and encouraged to share in financing any cooperative venture. (4) Credit for any success or failure ought to be shared. (5) Cooperative ventures need support only until the needs are met. To try to perpetuate an organization that is no longer necessary may defeat future cooperation when it becomes necessary.

Change is occurring. Southern Baptists are changing. New directions can have new impetus for our new day. We can have more effective relationships with black Baptists. Once we really get our priorities straight at the point of race, Southern Baptists can move this nation.

Tree-Planting Baptists Bear Fruit

Louie D. Newton
Pastor Emeritus, Druid Hills
Church, Atlanta, Georgia

A young friend, fresh from the seminary, was entering his first full-time pastorate last fall: He wrote:

"Tell me how you went about your ministry at Druid Hills in 1929."

I tried to point out some of the basic steps — prayer without ceasing; visit in every home; letter to every non-resident member, urging affiliation with nearest Baptist church; appeal after appeal to establish family altar; sermon on stewardship of time, money, influence; emphasis on the child within the midst.

A Heartening Discovery: At every turn, whether during visits in the homes, in places where men and women worked, on the telephone, in filling stations — wherever I touched the lives of our people — I discovered that those who read *The Christian Index* were responsive.

As a young deacon, I had gone to my pastor, F. C. McConnell the first year we were members at Druid Hills, and asked him what he thought about putting *The Christian Index* in our church budget. That was 1920.

"I'd love to see it," McConnell said, adding: "Why don't you bring it up at the next meeting of the deacons and finance committee?"

Druid Hills put *The Index* in its budget that fall, the first church to put *The Index* in its budget in Georgia. It was tree-planting time, and 10 years later, 1929, it was fruit-bearing time in Druid Hills church.

Take A Long Look: Fifty years, and more, have become history since Druid Hills put *The Index* in its budget. Ask our present pastor, ask our Sunday School teachers, ask our WMU leaders.

They will tell you that the folks who read *The Christian Index* are prepared for effective service. They know what it is all about.

We plant a tree today in assurance of shade and fruit 10 years from now. Why not make a small investment today by putting *The Index* in your church budget, assured of kingdom dividends in the long tomorrows? Planting time, harvest time!

Interesting Figures: I asked Mrs. Grace Nasworthy to check the record on what the budget churches meant to the present total circulation of *The Index*. This is what she reported:

As of August 1, there are 1,229 churches that have *The Index* in their budget, representing 131,383 homes.

What if the 1,709 other churches would make this investment of putting *The Index* in their budget, planting this tree of certain fruitage? Consider what it would mean to our homes, to our churches, to the kingdom of God!

Tree-planting time, growing fruit-bearing Baptists!

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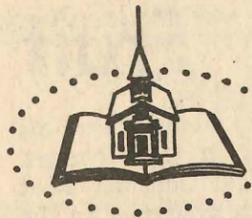
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SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for February 17, 1974)



LIFE AND WORK SERIES

When Religion Is Sinful

Mark 7:5-15

A delegation of Pharisees and scribes from Jerusalem, concerned primarily with the "tradition of the elders," spied upon Christ to see if all He and His disciples said and did complied with their traditions. Seeking to embarrass Christ and discredit Him in the eyes of the people, these critics charged that the disciples had neglected to wash their hands before they ate bread.

Attempting to hold Christ responsible for the conduct of His followers, the critics asked Him, "Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?" Christ turned upon these quibblers and exposed their hypocrisy and the hollowness of their religion by quoting Isaiah 29:13: "This people honoureth me with their lips, but their heart is far from me."

These religious formalists regarded their traditions as more important and more sacred than the written law. History reminds us that wherever tradition has been placed on a level with the Word of God sooner or later it has been exalted above the scriptures.

Too often people hold to tradition for the purpose of evading their God-given responsibilities. In a clear-cut manner Christ emphasized the duty of children to honor and to support their aged and needy parents. The scriptural teaching on this subject had been nullified by the traditions of certain avaricious Pharisees, who, under the guise of religion, had devised a scheme whereby they could evade their God-given responsibility by merely declaring that their property was "Corban"; that is, a gift dedicated by a vow to God. Under a pretext a zeal for God those unworthy creatures simply made a vow to give to Him that which their parents might claim from them. Under the guise of extra devotion to God, they evaded their duty to their parents by declaring that their property had been dedicated to God and, therefore, could not be used for the support of their nearest relatives. Those who took that position simply uttered the formula, "Corban," and took the liberty to use the possessions in question for themselves, or in any other manner that seemed desirable to them. Thus they put the traditions of men above the

written Word of God and made His commandment, "Honor thy father and thy mother," of no effect.

Despising the inconsistency and hypocrisy of the Pharisees and scribes, Christ rebuked them for adding their traditions to the Word of God, for placing these traditions on a level with the Word of God in the realm of authority, and for exalting them above the Word itself. Charging them directly with rejecting God's commandments in order that they might observe their own traditions, Christ enunciated the principle that God's Word must be the first, last, and only authority on matters pertaining to the Christian.

Such selfish and heartless conduct on the part of the Pharisees was made all the more despicable by the fact that it was done in the name of religion. They were very strict in their religious devotions, but for the purpose of an outward show. Of course, such religious activities were not acceptable at all to God. He demands far more than a mere profession from the lips. Christ made

it clear to the Pharisees that the cleansing of the heart is far more important than the washing of the hands. In His righteous indignation our Lord boldly and bluntly denounced the hypocrisy of the critics. He was displeased because they were merely acting the part of religious men, but they were striving primarily for the praise of men. They did not love God and were not interested in His glory. They pretended to honor Him with their lips, but their hearts were far from God. Christ denounced their heartless and vain worship. Merely formal and unreal worship is always in vain.

With a genuine longing to help them, Christ called the multitude to assemble around Him as He prepared to expose the false standards by which His critics attempted to judge defilement, and to listen to Him attentively and carefully in order that they might detect the quite obvious hypocrisy of those whose conduct did not measure up to their pretensions.

INTERNATIONAL SERIES

Victorious In Death

John 19:17-22

Christ left Pilate's judgment hall and started to the place of crucifixion, which was about a mile in distance, bearing His own cross. Christ passing out of Jerusalem, under the crushing weight of the cross, is a scene for meditation rather than exposition. He did not bear the cross very far until His strength failed, and He stumbled and fell. Then the soldiers had Simon of Cyrene to carry the cross for Him. Upon their arrival at Golgotha, the hill with the appearance of a skull, the well-hardened soldiers proceeded methodically to nail the three prisoners to their respective crosses. Death by crucifixion was the most horrible and shameful death which human ingenuity could devise.

Upon their arrival at Calvary they stripped Christ, His garments falling to the executioners, and laid Him on His back on the cross, which was lying on

the ground. They drove the cruel spikes through the palm of His hands, fastening them to the two ends of the cross-piece. While the blood was flowing, a hole was prepared in the ground, the cross was lifted on end and dropped with a thud, leaving Him to suffer a lingering and painful death as the blood dripped.

Note the position in which Christ was placed at His crucifixion — between two malefactors, in order to heap contempt upon Him. When His cross was placed between the crosses on which the robbers died, Isaiah 53:12, which says, "He was numbered with the transgressors," was fulfilled. One of the robbers realized his need and received Christ as his Saviour, but the other robber rejected Him. Each thereby determined his destiny, as all other determine their destiny by receiving or rejecting Christ.

At crucifixions it was customary to place an inscription over the cross, stating the crime for which the victim suffered. Pilate wrote the inscription which revealed the reason for the death of the Saviour, and placed it over His cross. It was written in the three languages then in common usage — Hebrew, the language of religion; Greek, the language of culture; and Latin, the language of government. "And the writing was, Jesus of Nazareth the King of the Jews."

Because Pilate labelled the dying Saviour "the King of the Jews," the Jews became furious. They demanded that he alter what he had written to the effect that it was Christ's claim that He was "the King of the Jews." Pilate refused to comply with their demand saying, "What I have written I have written." Thus he fastened upon the Jews the stigma of crucifying their King.

John 19:28-30

While hanging on the cross our blessed Lord uttered seven matchless sayings. Although our Lord had been on that cross for six hours of unparalleled and indescribable suffering, this cry was the first which had any reference to His bodily torture. This was the only cry of physical pain that was ever heard from His lips. While His body was burning with fever and His life was slowly ebbing away on the cross, Christ called attention to His most excruciating physical torture by crying, "I thirst." That cry was not a request for the alleviation of His suffering, but merely an expression which revealed in part the intensity of the agony He was undergoing. Among all the pains of the physical body, the pangs of thirst are perhaps the most terrible that one can experience.

Near the end of His six hours on the cross Christ uttered one word, "Tetelestai," which was translated, "It is finished." To which means to bring to an end. The more difficult and prolonged any task is, the greater is the satisfaction in finishing it.

No other persons could have said "tetelestai" as Christ said it. He had lived a perfect, complete human life in which there were no mistakes, no omissions, no shortcomings. This was an exclamation of supreme satisfaction. Over His teachings He had wonderful satisfaction. Over His life He had sweet satisfaction. Over His miracles and works He had comforting satisfaction. But when Christ Jesus cried, "It is finished," He had something in His mind of great importance and tremendous value to us. This word of the dying God-man was probably the greatest word ever uttered. This exclamation of supreme satisfaction was the cry of a victor as He saw the defeat of His foe.

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(Continued from page 5)

home. Some young people stay at home, and do everything that is expected and are jealous of the treatment or amnesty offered the brother.

Until we apply the Sunday School Bible stories to real life, they will remain nothing more than Sunday School entertainment for our children because when they grow up they will see that we were just telling them fairy tales — and Christ will have died in vain!

If our nation does not grant amnesty to her sons abroad, I pray that Christians will not be responsible.

Danville, Kentucky Kitty R. Baird

OBJECTS TO CONTENT

Dear Editor:

As a local Baptist who appreciates our state paper for the service and information it provides us, I dislike finding myself writing you for the first time with a criticism. I do hope you will consider it constructive criticism.

After reading my most recent issue (January 12, 1974) I find it difficult to understand just why a whole page was devoted to the article "Kehoutek: some see it as a sign from God." Why a person's personal view and comments were given this much space when there was nothing uplifting spiritually that I could find in the article, but did find it contrary to scripture, is beyond me. Could it be that it was just filler? Is it possible that some of our Ken-

tucky Baptist will get the impression that our *Western Recorder* staff condone or agree with the content?

My children saw the heading and picture while I was reading it and asked what it said. I told them it wasn't worth their time to read it and generally what its content was. They even asked why such an article would appear in a Southern Baptist paper.

Please, could you use that amount of space for something a bit more beneficial in the future. Thanks for letting me voice our opinion.

Louisville Mrs. Charles J. Wetherell

BSU NEEDS HYMNALS

Dear Editor:

The Baptist Student Union would like to provide Baptist Hymnals for the chapel at Campbellsville College. It is possible that churches have hymn books in need of repair that could be donated to the college BSU. The students will repair the books and place them in the chapel. If a church has such hymn books please contact the BSU office at Campbellsville College or ship them directly to the college. Hymn books are needed for the weekly chapel and other services held in Alumni Chapel.

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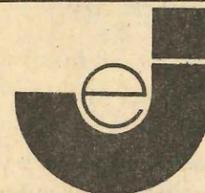
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		Learning About God and Jesus, Parent Leaflet	.10
6-7	1-2	Learning What Jesus Said and Did, Teacher's Guide	.95
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People And Places

Frederick S. Williams was recently honored by the congregation of Zion Baptist Church, Henderson, when he was elected deacon emeritus. Williams was ordained as a deacon in April, 1934, at the Graves Creek Church and moved to Zion in 1937.

He is the father of Joe P. Williams, pastor of Baptist Tabernacle Church, Louisville; Robert Williams, pastor of Clifton Baptist Church, also in Louisville; Mrs. Paul Marquess, Louisville, and Fielding Williams of Henderson County.

First Baptist Church, Jackson, reports two significant events in the life of the church recently. The congregation exceeded its record goal of \$1,000 for the Lottie Moon Christmas offering. The men of the church also conducted an observance of Baptist Men's Day on January 28 following a Prayer

Breakfast the day before. The events took on special meaning for the church because their pastor, W. W. Williams, was recuperating from surgery performed in mid-December.

Robert L. Mills, president of Georgetown College, announced that **Mary Catherine Wehrle** has been selected to receive the 1974 Presidential Scholarship. This award, given to the outstanding freshman, carries a full tuition benefit renewable through four years.



Miss Wehrle is an honor student at Woodford County High School where she is president of the Inter-Club Council, vice-president of the Student Council, and editor of the school annual. She is a National Merit Commended Student, a member of the National Honor Society and the Beta Club. She plans to major in pre-medicine.

The **Greenup Baptist Association** has set February for special offerings to be used for improvements at the associational campground, Hudgins Hill Camp. The associational goal for this special drive is \$10,000.

The Southern Baptist Convention has enlisted and trained 36 men as executive stewardship advisors this year.

Jesse Stricker, director of the Kentucky Baptist Convention's stewardship department, has worked with five Kentuckians chosen by the SBC.

The five are: **D. E. Jones**, retired pastor, Louisville; **Robert C. Jones**, superintendent of mountain missions, Stanton; **J. V. Case**, associational missionary, Owensboro; **A. W. Walker**, superintendent of missions, Anchorage, and **Lucien Coleman, Sr.**, retired from the Brotherhood Commission, Louisville.

Dallas Airlift Arranged For Kentucky Messengers

Persons traveling to the Southern Baptist Convention in June, 1974, may wish to take advantage of a special package tour arranged jointly by *Western Recorder* and Southern Seminary.

The tour includes roundtrip air fare, five nights at the Adolphus Hotel, airport limousine service to and from the airport, baggage service to and from your rooms, sightseeing tour of Dallas and reservations for the seminary

luncheon of your choice.

Price of the tour is \$203 from Louisville, \$210 from Cincinnati.

The Louisville group will depart Sunday afternoon, June 9, at 3:30 p.m. and fly non-stop aboard American Airlines to Dallas, arriving there at 4:27. The return flight will be Friday afternoon at 1:10 p.m. arriving in Louisville at 3:58 p.m. non-stop.

The Cincinnati group will depart at 3:52 Sunday afternoon, arriving in Dallas at 4:59 p.m. The return flight originates Friday at 1:15 p.m., arriving in Cincinnati at 4:12. Both flights are non-stop.

For those wishing to depart on Monday, a special flight from Louisville is available. An American Airlines flight will depart Louisville at 10:10 a.m. and arrive in Dallas at 11:07 a.m. The return will be Friday at 1:10 p.m. arriving in Louisville at 3:58 p.m.

Cost for this package tour is \$194.

Southern Seminary is sponsoring an additional trip to Mexico City and Acapulco which is available to anyone desiring to go. Information about the side trip may be secured from the office of public relations, 2825 Lexington Road, Louisville 40206.

All prices are based on group air fare effective December 15, subject to change by C.A.B. rulings prior to departure date. *Western Recorder*, Southern Seminary, nor the cooperating travel agency are not responsible for increase price due to change in air fare prior to June 9.

DALLAS AIRLIFT RESERVATION FORM

Passenger 1 _____

Passenger 2 _____

Mailing address _____

City/State/Zip _____

Telephone: area code _____ number(s) _____

Desired city of departure (Louisville or Cincinnati) _____ Day _____

Seminary luncheon desired: _____

I enclose \$ _____ to cover \$25 deposit for each passenger listed above. The full balance is due before May 1, 1974, and the deposit is non-refundable after that date.

I enclose \$ _____ as full payment for all passengers listed above. Cancellation after May 1, 1974, is subject to forfeit of applicable deposit.

Please charge full payment \$ _____ to my credit card (circle one): BankAmericard MasterCharge AmericanExpress DinersClub CarteBlanche

My complete card number is _____

Make your check payable to Dallas Airlift and mail with this reservation form to DALLAS AIRLIFT, Box 506, Elizabethtown, Kentucky 42701. Mail today! Space is limited.