

March 10
Home Missions Day
In Sunday School


Western Recorder
MARCH 9, 1974

Home Missions Day in Sunday School concludes the Week of Prayer activities in Southern Baptist Churches across the nation. Part of this observance is the Annie Armstrong Easter Offering for Home Missions which supports the work of 2,178 home missionaries in all 50 states. The photographs above illustrate scenes that will be repeated numerous times as a result of the offering.

George Munro, pastor of First Baptist Church, Ft. Thomas, underwent open heart surgery on February 25 in Houston, Texas. Reports indicate he is recovering well.

William E. Lynch has been selected to appear in the 1974 edition of "Who's Who in Kentucky." He is pastor of Liberty Baptist Church in Auburn.

L. D. Kennedy, chairman of literature, languages and library science at Campbellsville College has recently received recognition from several areas. He has been selected to appear in the 1974 editions of *Who's Who In Kentucky, Directory of American Scholars and Dictionary of International Biography*.

Kennedy An ordained minister, he also serves as pastor of the Mt. Gilboa Baptist Church in Taylor County Association. In 1972 Kennedy was listed in *Outstanding Educators of America*.

Brookview Baptist Church held a noteburning service on December 23, signifying that its \$150,000 building is debt free. Construction on the building began in 1956 and since then several improvements have been made. Franklin Owen, executive secretary-treasurer of the Kentucky Baptist Convention, delivered the message and held the platter during the noteburning. Roy Miller is pastor of the congregation.

James E. Casey, Jr., pastor of the Pleasant Ridge Baptist Church, Charlestown, Indiana, has been selected to appear in *Who's Who In Indiana*. He is a native of Mt. Eden, Kentucky, and served from 1954 until 1970 as a missionary of the Kentucky Baptist Convention in the Appalachian Mountains.

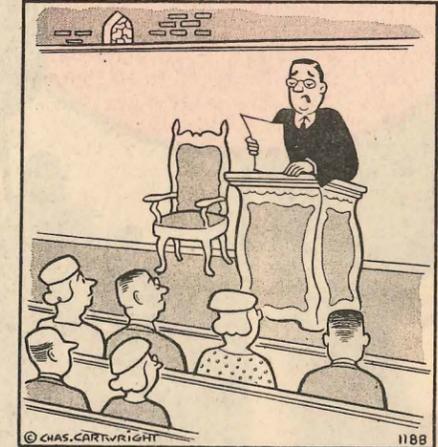
Funeral services were held for Mrs. **L. W. Stanger** on February 15 at the Greensburg Baptist Church. Services were conducted by Cecil G. Irwin, Sr., pastor of the church and other community ministers. She is survived by her husband, L. W. Stanger, pastor emeritus of Greensburg Baptist Church and two daughters.

Little Clifty Missionary Baptist Church in Leitchfield voted during their regular business meeting to increase their cooperative program contributions from 20 percent to 25 percent of their receipts. James Hume, III is pastor of the church.

Randall M. Carter, a Louisville dentist, died recently at St. Joseph Infirmary in Louisville. He was treasurer and a deacon of Carlisle Avenue Baptist Church. He is survived by his wife, the former Evelyn Barnes; a son and two grandchildren. He is also survived by his sister, Mrs. A. W. Walker of Louisville.

Ralph McConnell, director of Glen Dale Children's Home in Hardin County, was elected historian of the Southern Baptist Child Care Executives at their annual meeting in South Carolina in late February. He has been director of the home since 1963.

Church Chuckles by CARTWRIGHT



"Pursuant to the wishes of this congregation, I've avoided all mention of worldly matters. You might, however, be interested in this announcement of next week's forced sheriff's sale!"

D
E
V
O
T
I
O
N
A
L

Miss Wanda Carpenter
Baptist Young Women
Director, Middletown

Do You Love Me?

John 21:15-17

"Simon, do you love me?" What a question for Jesus to ask one of His disciples, His closest followers. Not once, but three times Jesus asked Simon Peter this most basic question of discipleship, "Do you love me?"

To His disciples today, some of us who have for many years attended church, taught Sunday School, participated in the church visitation program, and tithed, Jesus comes to ask that same question, "Christian, do you love me?"

Our response, much like Peter's, is "What an odd question. Yes, Lord, you know we love you. Don't you know how we... (and we remind Him of all our activities)."

Jesus, thinking of some lambs in our midst, some new Christians who need spiritual nourishment, says "Feed them." Then He asks again, "Christian, do you love me?"

"Lord, what is this? You know we love you," as we continue going over the list of all we are doing.

In His loving concern for His children, some of whom have special needs for understanding, encouragement, love, Jesus says, "Feed my sheep." He puts the question to us again, "Christian, do you love me?"

At this point we become a little irritated and perhaps, finally, ready to get real. Even ready to listen? "Lord, you know we love you. What's this questioning all about?"

It is at this point that we can hear Him, "Care for my sheep. Care for your brothers and sisters who hurt, hunger, hope. Join with me in what I am about in the world today."

I'm thankful Jesus calls us to Himself for renewal, for instruction, for purpose.

Western Recorder:
a necessity for mission-minded churches

"Who are the real Southern Baptists?" As I pondered this question I jotted down some things that I wanted to share in trying to answer it.

My involvement and my interest in this question comes out of my background and out of my 27 years in the ministry as a pastor. I was born, bred, burped, and blessed a Southern Baptist. I didn't know anything else but Southern Baptists. I was saved and baptized into a Southern Baptist church, the First Baptist Church of Henderson, Kentucky. I was educated in a Kentucky Baptist college and a Southern Baptist seminary. Wherever I went as pastor, I tried to be in the forefront in all of our denominational outreach with an aggressive, evangelistic ministry.

It was indeed a rude awakening when I discovered some of the things being perpetrated by some of our most influential leaders. These were strange sounds to my ears. I became frustrated and I began to ask myself, "Am I out of step or are they out of step?" I began to ask, "Who are the real Southern Baptists?"

As I began to struggle with this question, I was reminded of the television program, "To Tell The Truth." If I remember correctly they have three individuals who try to confuse the panel as to the identity of the individual selected. We seem to be playing a game something like that as Southern Baptists today.

The question is, "Who are the real Southern Baptists?" We have the liberals on the left; the rabid fundamentalists on the right; and then, I think, the real Southern Baptists in the middle. I want us to look at these three in order that we might distinguish the real Southern Baptists and then I will give at least three reasons why I think they are the real Southern Baptists.

First of all, let's look at the liberals on the left. They say, "We are the real Southern Baptists." They go by the name of Southern Baptists; they promote many of the programs of the Southern Baptists, and in many instances they become leaders and spokesmen for Southern Baptists. As we think of the liberals we need to remember there are the old liberals and there are the new liberals, and they are not one and the same.

The old liberal was very easy to identify. Perhaps the most notable of these was the late Harry Emerson Fosdick, one of the great minds and pulpiteres of this century. Harry Emerson Fosdick would declare that he did not believe in the virgin birth, the verbal inspiration of the scripture, and the bodily resurrection, or the doctrine of Hell, and he would go on to say, "And I don't know of any intelligent person that does." We had no difficulty in identifying the old liberal.

However, the new liberals are a different breed, and they come to us today under the name of the neo-Orthodox or some as the neo-evangelicals, and these Johnny-come-latelies are not so easy to detect. They, many times, speak their liberalism in the language of Zion and pose as congenial, concerned Southern Baptists when all the time they are undermining the fundamentals of the faith as I have understood them.

On the other hand, there is another individual who stands up and says, "I am the real Southern Baptist." He is the fellow who is on the far right, the ultra-fundamentalist who is constantly fighting and over-reacting against almost anything and everything. So many times he can be classified as a heresy hunter who spends most of his time fighting what he claims to be sin, error, and heresy. He is known for the things that he is against more than the things he is for. Many times because of his obsession against things, he develops a spirit which is as sinful as the error of sin which he is fighting.

There is also the third individual who stands up and says, "I am the real Southern Baptist. I have spent most of my time winning people to Christ and going about the business of outreach. I believe that the Bible is the infallible, inerrant Word of God. I believe in the virgin birth of Jesus Christ. I believe in the blood atonement and that it is adequate to the end. I believe in the bodily resurrection of Jesus Christ. I believe in the visible, any-moment return of Jesus Christ. I believe that the Bible should be preached as it is to men as they are. My business is first, last and always the carrying out of the Great Commission as is given in Matthew 28:19-20."

As you look at these three different groups it is not difficult to determine the real Southern Baptists. Let me say emphatically and dogmatically that I do not believe the liberals, the neo-Orthodox, the Johnny-come-latelies are the real Southern Baptists by any stretch of the imagination. Neither do I believe that the far right, the ultra-fundamentalist reactionaries have the true spirit of Southern Baptists.

I do believe that the third group mentioned are the real Southern Baptists. As I see it, this is the group that is going to have to stand up and be counted in these days of infiltration and erosion of our faith. They are going to have to be inspired, motivated, and challenged. I think that this group is the real Southern Baptists for three reasons.

EMPHASIS

First of all, because of the emphasis, this group is the real Southern Baptists. What has been the emphasis of Southern Baptists since their inception? There are several things, but I mention three briefly.

As I understand it, the one great difference of Southern Baptists which has made them distinctive and made them great — kept them great and will always keep them great, if it can be retained — is the emphasis upon the local church. From my ministry, my study, and my observations, I think the one thing that has made Southern Baptists great has been the emphasis on the doctrine of the local church. If they ever lose the power and autonomy in the local church and give way to a centralized control, then they will have lost the Biblical foundation of the church.

The second emphasis has been that of evangelism. Southern Baptists have always been an aggressive, evangelistic people rather than an evangelical people. I remember hearing J. D. Grey preach years ago at a state evangelistic conference on the subject, "Evangelical or Evangelistic — Which?" He said the evangelical people say, "We have the

**Will The Real
Southern Baptists
Please Stand Up**

By LaVerne Butler

LaVerne Butler is pastor of Ninth and O Baptist Church, Louisville. He is also vice president of the Baptist Faith and Message Fellowship and one of the four directors of the organization's monthly publication, The Southern Baptist Journal.

There is also the third individual who stands up and says, "I am the real Southern Baptist. I have spent most of my time winning people to Christ and going about the business of outreach. I believe that the Bible is the infallible, inerrant Word of God. I believe in the virgin birth of Jesus Christ. I believe in the blood atonement and that it is adequate to the end. I believe in the bodily resurrection of Jesus Christ. I believe in the visible, any-moment return of Jesus Christ. I believe that the Bible should be preached as it is to men as they are. My business is first, last and always the carrying out of the Great Commission as is given in Matthew 28:19-20."

As you look at these three different groups it is not difficult to determine the real Southern Baptists. Let me say emphatically and dogmatically that I do not believe the liberals, the neo-Orthodox, the Johnny-come-latelies are the real Southern Baptists by any stretch of the imagination. Neither do I believe that the far right, the ultra-fundamentalist reactionaries have the true spirit of Southern Baptists.

I do believe that the third group mentioned are the real Southern Baptists. As I see it, this is the group that is going to have to stand up and be counted in these days of infiltration and erosion of our faith. They are going to have to be inspired, motivated, and challenged. I think that this group is the real Southern Baptists for three reasons.

EMPHASIS

First of all, because of the emphasis, this group is the real Southern Baptists. What has been the emphasis of Southern Baptists since their inception? There are several things, but I mention three briefly.

As I understand it, the one great difference of Southern Baptists which has made them distinctive and made them great — kept them great and will always keep them great, if it can be retained — is the emphasis upon the local church. From my ministry, my study, and my observations, I think the one thing that has made Southern Baptists great has been the emphasis on the doctrine of the local church. If they ever lose the power and autonomy in the local church and give way to a centralized control, then they will have lost the Biblical foundation of the church.

The second emphasis has been that of evangelism. Southern Baptists have always been an aggressive, evangelistic people rather than an evangelical people. I remember hearing J. D. Grey preach years ago at a state evangelistic conference on the subject, "Evangelical or Evangelistic — Which?" He said the evangelical people say, "We have the

(Continued on page 14)

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

Vol. 148 March 9, 1974 No. 9

C. R. DALEY, Jr. Editor
BOB TERRY Associate Editor
PAUL WHITLER, Jr. Business Manager

Owned and published weekly, except one issue in January and July, by the Kentucky Baptist Convention, Kentucky Baptist Building, P.O. Box 43401, Middletown, Kentucky 40243. Second class postage paid at Middletown, Kentucky.

BOARD OF DIRECTORS

WILLIAM D. JAGGERS, Prestonsburg, Chairman; J. BILL JONES, Florence, Vice-Chairman; MRS. J. S. WOODWARD, Lexington, Secretary; ROLLIN S. BURHANS, Bowling Green; WILLIAM CALDWELL, Danville; STANTON CARNEY, Paducah; GLENN DURHAM, Loyall; JOHN KRUSCHWITZ, Fort Thomas; BILLY D. MARCUM, Brandenburg; HAROLD J. PURDY, Madisonville; C. CARMAN SHARP, Louisville; JOHN M. SYKES, Ashland.

SUBSCRIPTION RATES

INDIVIDUAL, \$2.75, plus 5% sales tax, total \$2.89. FOREIGN, \$3.00. CHURCH BUDGET RATE, \$2.00 per year. All subscriptions except church accounts payable in advance. Church accounts must have a tax exemption number to be exempt from 5% sales tax. When making change of address, please send a recent label from your paper and the new address, including ZIP code.



Problems Related To Beginning Baptist Schools

In studying the possibility of starting a private Baptist school in the Shively area of Louisville, the pastors and church members are facing a very serious and far reaching decision. The odds against success in such a project are high.

It is unfortunate that the court's ruling on busing students in Louisville and Jefferson County to achieve racial balance was followed so closely by the report of activities by the Baptist ministers to consider opening a Christian private school. There is no way to escape the image of Baptists starting schools to avoid integration and busing students long distances for racial balance.

I know most of the pastors in the Shively area and I know they are not trying to escape desegregated schools. They, along with their church members, are against busing children across town in order to achieve racial balance. I agree with them and though I have not conducted a survey, I have found no one who believes busing is the ultimate solution.

The pastors are also rightly concerned about the kind of education now offered in most public schools. The absence of any kind of religious activities, the availability of drugs and the general laxity in discipline are lamentable. Whether or not a Baptist elementary and high school could eliminate all these problems remains to be seen.

The greatest problem private school backers face is financial support. Not to have any state and federal funds would make it extremely difficult to provide the equipment, teacher salaries and other educational necessities now provided in public schools. The one advantage for churches in expense over public schools would be buildings already constructed.

The experience of parochial schools of Roman Catholics should teach Baptists something. When more and more parochial schools are being closed in Louisville and elsewhere because of lack of funds, how can we start and support Baptist schools without public funds? Catholic school officials are experts from long experience and conviction and if they cannot maintain all their schools, how can Baptists hope to do so?

The tuition charges necessary to maintain quality Baptist schools would have to be substantial. Many Baptist families now are hard pressed to keep their heads above the water financially and could scarcely add tuition charges for one or more children to their budget.

For example, the tuition next year at three of the Catholic high schools was announced on February 28. The tuition at Bishop David and DeSales high schools will be \$550 and at Trinity will be \$585.

The result could be that the higher salaried families could afford tuition charges while lower salaried families could not. This is already happening in some of our Baptist colleges and it just isn't in keeping with historic Baptist thinking.

If the Baptist school movement becomes widespread it would necessarily lower the standard of public schools. The siphoning off of the most desirable pupils by Baptist and other private schools could but hurt the public schools. This is happening all over the South today. The whites are establishing private schools, many of them in Baptist churches, leaving mostly blacks in the public schools.

I believe public schools are a part of American democracy. When children of different colors, creeds and economic circumstances learn to live together in school, they will more nearly live together as adult citizens.

There is more room in public schools for voluntary Bible reading and prayer than we are using. No court ruling has forbidden any pupil from reading his Bible privately and praying as he chooses. School officials have overreacted in some places and have taken the easy way out by forbidding even voluntary Bible reading and prayer.

Let us not give up on public schools yet. It could be easier to change them than to start our own.

I realize that I could feel differently if I still had a child in elementary or high school. But at this point in my Christian pilgrimage, I cannot feel that private Baptist schools are any better answer than busing.

House Bill 537 Must Be Defeated

Another liquor bill has been reported favorably from committee and thus is ready for passage by the house and the senate. Delbert Butts, executive director of the Temperance League of Kentucky, says it is the most damaging proposal in the 1974 General Assembly so far as control of alcoholic beverages is concerned.

It is House Bill 537 which would allow precincts in dry counties to vote on the sale of liquor by the drink if the county has a resort hotel or motel within its boundary. Considering the number of Kentucky counties which are dry but which have resort hotels or motels in their boundary, passage of this legislation would be disastrous.

It would probably make liquor by the drink available in our state parks where thousands of youth and adults vacation each year. As it now is the dining rooms of our state parks are among the few places where one can sit down to eat without being solicited for a cocktail before dinner.

Butts says if we win in every other liquor proposal in the 1974 General Assembly and let H.B. 537 win, we have lost about all. Although the bill is ready for consideration it will require enough time that

readers of this will still have time to contact their representatives and senators expressing strong opposition to H.B. 537. It would be better to see him if possible. Next best would be to call him on the telephone. If neither of these is possible, write a letter or card to him. Just address it to Representative or Senator _____, Capitol Building, Frankfort, Kentucky 40601.

We often wonder if a suggestion of this type goes far. Occasionally we are encouraged by a letter like the one recently received by the Temperance League. A Methodist lady said she saw in the *Western Recorder* a list of legislative proposals which should be defeated and that the Beech Fork Methodist Church, Helton, Kentucky, of which she is a member, has gone on record opposing these proposals.

I wonder how many Baptist churches have done as much. It is still not too late. Any member of a Baptist church who refuses to take such a stand because of personal involvement or the involvement of a friend in the church in the liquor business should remember a statement from the church covenant adopted by most Baptist churches. "We also engage ... to abstain from the sale and use of intoxicating drinks as a beverage..."



PREFERS PER CAPITA LISTING

Dear Editor:

I have meant to write to you for some time regarding your publishing the list of churches (Top Churches) in total giving to Cooperative Program. This list may sound good and in some instances is noteworthy but in your November 3, 1973, issue you also had the list of the Top Per Capita Churches giving, which is a much better way and fairer way to small churches who may not afford thousands but may give a lot per capita member. In comparing the two lists in that issue I noted that some in the top ten in giving did not rate in the top ten per capita giving. Brandenburg, Ky. Mrs. S. R. Griffiee

ORDAINING WOMEN

Dear Editor:

The fellowship of Kentucky Baptists has just been dealt another serious blow ("Woman Ordained To Ministry,"

Western Recorder, March 2, 1974, page 6).

No true Baptist can deny any church the right to act as the local body may desire. I am not questioning the right of the Lyndon Baptist Church and Miss Esther Hargis to interpret the scripture as they wish, though I disagree completely with their interpretation. I do disagree and question the right and the motives of any church in our convention to jeopardize the fellowship and unity of our convention by acting in such a manner. Lyndon Baptist Church and Miss Hargis had to know the effect this would have on Kentucky Baptists, yet they did it just the same.

What justification can one give for such action especially when Miss Hargis stated that "she just wanted to be ordained"? What does she plan to do that she could not do as a lay person?

What justification could a college president give for allowing one of his staff members to participate in anything so questionable in the minds of so many Baptists? Just as one is reconciled "to some extent" about some

things in Christian Education we read that a staff member of one of our colleges has taken part in such a questionable activity. Regardless of our personal convictions do we not have any consideration for the over-all effects of our actions?

It is true that a church is not governed by an association or convention. But if any church insists on doing whatever they choose regardless of whatever effect it may bring upon our convention it is "in my opinion" their Christian duty to withdraw from that convention out of consideration for the total work.

Eubank, Kentucky Owen Edwards

MISSION NEEDS

Dear Editor:

On February 24 it was my privilege to be one of a group of 28 Southern Seminary students who preached in Steel Valley Association in northeast Ohio. We saw 25 conversions and above 40 rededications, and were impressed by the needs we saw. This association, which reaches from Lake Erie to the Ohio River along the Ohio-Pennsylvania border, includes the cities of Akron and Youngstown, with a total population of one million people. This

(Continued on page 15)

Private Baptist School Considered

A number of Shively area Baptist pastors are giving serious consideration to the starting of a Christian school in the Shively area. The idea is to give parents and children a choice between a private Christian school and public schools without any religious exercises and with the prospect of busing to achieve desegregation.

A partial list of the churches whose pastors have indicated interest in the project are 18th Street, Chapel Park, Ralph Avenue, Shively, Shively Heights, Rockford Lane, Lee's Lane, Ormsby Heights and Hillview.

David Askins, Rockford Lane pastor, has been unofficially named chairman of the group. Askins hastens to say that the idea is still in the thinking stage among the pastors and has not been presented to the churches but will be presented during March. He also says the busing problem did not originate the interest in such a school. The need for a Christian school has been a topic of conversation several years in an informal coffee club of the area pastors. Askins says the busing decision did serve to stimulate more serious interest and discussion.

Presently the group is looking for buildings which would meet the state regulations. In addition to building space, churches will be asked for financial support and three persons along with the pastor from each participating church to serve as directors.

Askins says no location for such a school has been found. The school would be strictly a project for the Shively area. There would be no discrimination on basis of race, color or creed. Baptist students from the supporting churches would be given preference for enrollment.

Asked about the place of religion in the proposed school, Askins says there would be a period of Bible study each day for every pupil and one chapel service a week for all pupils.

The number one problem will be financial support, says Askins. He believes, however, that enough parents would be willing to support this kind of education. Churches would be expected to pay an initial fee but from then on the income would come from tuition charges and gifts from interested friends.

Askins feels enough qualified teachers could be secured for the school. No salary scale for teachers has been discussed up to now.

When asked how this school would be different from public schools, Askins says it would be definitely Christian. There likely would be a dress code to observe, he added.

Askins emphasized the informal group of ministers up to this time is committed only to a study of such a school. He says he is in the process of contacting state school officials to learn the requirements for such a school.

Christian Education Revival Set

A Christian education revival to challenge members of Arcade Baptist Church in Louisville will be conducted April 15-21.

The revival week has three aims:

- ▶ To challenge young people toward Christ;
- ▶ To challenge young people toward Christian education;
- ▶ To challenge all people to know and support Baptist Christian education.

Student and faculty representatives of the five Kentucky Baptist Convention supported schools and colleges will be present to acquaint church members with their respective institutions.

Campbellsville College will be represented on Monday and Tuesday of the week long event. Conferences for interested persons will be conducted throughout both days prior to evening revival services led by a ministerial student from the college.

Wednesday and Thursday will find representatives of Georgetown College at the church. Interested persons will again be given the opportunity to speak with the representatives during day long conferences. A Georgetown ministerial student will lead the evening revival services at 7:00 p.m.

Cumberland College will be represented on Friday and Saturday. Day long conferences are also scheduled prior to the evening service led by a student from the college.

In the morning worship service on April 21 a student from Clear Creek Baptist School will deliver the sermon and a faculty member will present a report of the work and purpose of the school to the congregation.

The final service of the revival will be led Sunday night by Barkley Moore of Oneida Baptist Institute. He will discuss the past, present and future of the institute.

November Convention

FRANKLIN OWEN
Executive Secretary, Kentucky Baptist Convention



The next meeting of the Kentucky Baptist Convention will be with the First Baptist Church of Paducah, Kentucky, November 12-14, 1974. This will be the second consecutive year for the body to assemble in west Kentucky and the first time for it to meet as far west as Paducah since 1954.

I have, at times, heard people say that the Convention was not sufficiently appreciative of west Kentucky. Allow this native southeast Missourian and former west Kentuckian to observe that if this ever were true (which I doubt), it certainly isn't true now. Our first three present able Convention officers are from west Kentucky (two from the same town). The chairmen of both the Executive Board and its administrative committee are west Kentuckians. There is a heavy western majority of membership on the administrative committee. None of its present members come from east of a north-south line from Alexandria, to Lexington, to Williamsburg. Draw that line on your map and you will see that it runs through what is commonly called "central Kentucky." These circumstances will occur and reverse themselves from time to time as we try to keep our Convention as well related as possible to all of a great state.

But let us get on to more specific thoughts about the Paducah Convention. Conference with Pastor John Wood leads me to believe that we'll have a good time in that lovely city where I used to sit up until 1:40 a.m. waiting for the train back to the Seminary during my days as a student pastor at LaCenter in 1939.

We are concerned about the energy crunch, but we are pushing on optimistically with plans. The Baptists of Kentucky must have at least an annual chance to "hang together" and hear our reports, authorize our committees, set our work in order for another year.

Have you thought about chartering a bus from your Association or town? A first class, good riding bus with modern facilities could make of the Convention a tremendous fellowship trip across a beautiful state. It would have to be planned in advance. It's worthy of consideration. The missionary business of the Convention is just as important as any other year and I am thinking about ways to insure its good attendance for a great time together, as is our custom. —Frank Owen

WESTERN RECORDER

Staff Changes

L. C. Gray has resigned as pastor of Parrish View Avenue Baptist Church, Owensboro, to accept the pastorate of Pleasant View Baptist Church in Clarksville, Tennessee. He has been a pastor in Kentucky since 1957. Gray has served as moderator, clerk and chairman of evangelism of the Logan Association. He has also held various positions in the Daviess-McLean Association. He served on the executive board of the Kentucky Baptist Convention during 1971-73. Gray will begin his new work on March 24.

First Baptist Church, Earlington, has called Gary Clark as minister of music, youth and education. The church is in the Little Bethel Baptist Association. Jerry Barron is pastor of the church.

Russell Heights Baptist Church in the Russell Creek Association has called Ivan Vittoe as pastor.

Grant L. Minton has been called to serve as associate pastor of Browns-



ville Missionary Baptist Church in the Edmonson Association. He is a senior at Western Kentucky University and will graduate this summer. Minton has served as youth director of Olivette Baptist Church, Paducah and on youth teams of the Baptist Student Union at Western. He is the son of Mr. and Mrs. Percy Minton and the grandson of Mr. and Mrs. Hobert Minton, residents of Sweeden, Kentucky.

R. D. Baker, a native of Princeton, has accepted the pastorate of First Baptist Church, Morehead. He has served for the past five years as pastor of First Baptist Church, London.



He has served six years with the Kentucky Baptist Convention Department of Missions in eastern Kentucky. Baker has been on numerous convention committees including two terms on the executive board. He is presently vice-chairman of the campus ministries committee and is an approved leader for pastoral ministries conferences. In 1970 he was listed as one of the Outstanding Young Men of America. Baker and his wife, the former Mary Askew, have three children.

MARCH 9, 1974

Norman Rourke, coordinator of communications for Georgetown College, has been named public relations director of Blue Cross-Blue Shield of Oklahoma. He will assume his new duties April 1.

While serving as the college information director, Rourke edited the alumni publication *Insights*. He also served as photographer and sports information director of the college.

Wayne Henderson, a senior at Clear Creek Baptist School, Pineville, has been called as pastor of Bethel Baptist Church, Elizabethtown. He is a native of Valley Station and former pastor of Pine Hill Baptist Church, Mt. Vernon. He is married to the former Francis Law. They have three children.



Robert G. Baker, a student at Georgetown College, was ordained to the gospel ministry by Midway Baptist Church on February 24. Participating in the service were Byrd Ison, former pastor of the church and currently director of the KBC annuity department, and Joe O. Lewis, chairman of the religion department at Georgetown College.

The newly ordained minister is pastor of Greenup Fork Baptist Church in the Owen County Association. He is married to the former Deborah Easley of Stamping Ground who is also a student at Georgetown. He is the son of Mr. and Mrs. Salin Baker of Scott County.

C. W. Terrill has been called to serve as minister of education at First Baptist Church, Richmond. He is a former resident of Owensboro and a past member of Third Baptist Church there. Terrill is a graduate of Georgetown College and Southwestern Seminary. He has served at First Baptist Church, Winchester, in addition to churches in North Carolina, Mississippi and Missouri. T. L. McSwain is pastor of the Richmond church.

S. Lee Sloat, Sr., has resigned as pastor of the Uniontown Baptist Church, Uniontown, Kentucky. He is now living at 1409 S.E. Riverside Drive in Evansville and says he is available for revivals, interim pastorates and supply preaching. His phone number is (812) 424-8269.

Several administrators at Mid-Continent Baptist Bible College in Mayfield, Kentucky, are serving as interim pastors in area churches. Among them are Wendell H. Rone, Oak Grove Baptist Church, Blood River Association; Marshall Mines, Elm Grove Baptist Church, Blood River Association; and Charles Blair, Beulah Baptist Church, West Kentucky Association.



A BENEFIT — Western Recorder editor C. R. Daley presents an insurance check to Mrs. Charlotte Mueller, wife of Chris A. Mueller who was an employee in the Western Recorder print shop until his death December 1, 1973. Life insurance through the SBC Annuity Board is one of the fringe benefits provided Western Recorder employees. Hopefully each church provides such coverage for its pastor and other members.

Income Tax Credit Plan Struck Down

A three-judge panel in Federal District Court, San Francisco, has struck down a state law providing \$125 credit on income tax in recognition of amounts paid for their child's tuition in a parochial school. Plaintiffs in the lawsuit were Americans United for Separation of Church and State and United Americans for Public Schools. Plaintiffs charged — and the court agreed — that parents of parochial school students were conduits to convey a state benefit to a sectarian school. The court found that the tax-credit program offended the First Amendment religion clause which forbids acts respecting establishment of religion. The court held that "a statistical guarantee that public funds will not be used to finance religious education does not satisfy the Establishment Clause."

C. Stanley Lowell, associate director of Americans United, commented: "We commend the federal court in San Francisco for upholding a strict interpretation of the Establishment Clause of the First Amendment, just as a federal court in Louisiana has recently done. Both have meticulously followed the decision of the U.S. Supreme Court in a New York case last June.

Mission Speakers Headline WMU Meeting

Mission speakers and concert artists will headline the Kentucky WMU Annual Meeting in Bowling Green, April 4-6, at First Baptist Church.

The meeting begins at 7:15 on Thursday evening. Friday sessions are scheduled for 9:30 a.m., 2:00 p.m., and 7:15 p.m. The concluding session will be at 9:30 Saturday morning.

Theme meditations at the first three sessions will be brought by Mrs. George Beasley-Murray, formerly president of the Baptist Women's League of Great Britain, now of Louisville. The theme for the meeting as well as for the meditation topic is "Unto All With the Word." Mrs. Beasley-Murray will also be speaking during the Friday morning session on the subject, "Unto the British."

Meditations for the last sessions will be by Jim Dillard, missionary to Kenya, and Bob Jones, director of the Mountain Missions Program.

David Ford, minister of music, First Baptist Church, Nashville, will lead the singing for the meeting and sing at each session, accompanied at the piano by his wife. The organist will be Mrs. Cecil Kerrick, the host church organist.

A marimba concert by Emery Alford, a marimba instructor at Western, will begin each session.

Musical groups to sing are First Baptist Church, Bowling Green, Sanctuary



Moore



Mrs. Faw



Mrs. Albright



Miss Elliott



Mrs. Dillard



Miss Hughes



McCall



Mrs. Ellis

choir, Thursday evening; "The Brothers," a male quartette of Western students, Friday morning; Mr. and Mrs. Denny VanArsdale, choir director at Bowling Green High School and former music teacher, Friday evening; "The Dimensions of Love," a quartette from Stanton, Saturday morning.

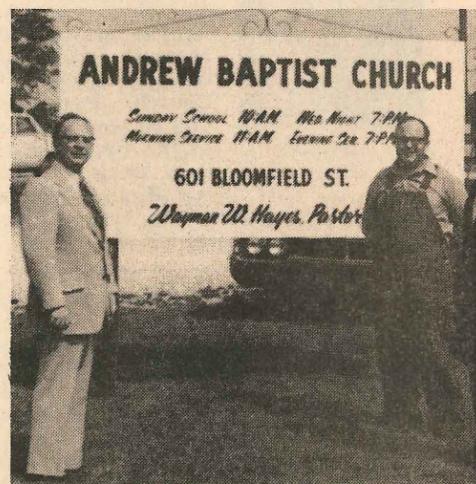
Other missionaries on the program are Peyton Moore, Vietnam, Thursday evening; Mrs. Freeda Harris, Kentucky mountains, Friday morning; Bernice Elliott, U.S. pioneer area, Friday afternoon; and Emmanuel McCall, U.S., Saturday morning.

The Friday evening session will spotlight Africa. A panel of missionaries to different countries in Africa will speak on "Unto the African Today." The panel members are Carol Noffsinger, former journeyman to Liberia; Mrs. Leroy Albright, Zambia; Mrs. Jim Dillard, Kenya; Edna Hughes, former journeyman to Ethiopia; Mrs. Wiley Faw, Nigeria.

Climaxing the evening will be an address, entitled "Unto the African of the Future," by Bishop Stephen Neill, a professor at the University of Nairobi, Nairobi, Kenya. Elton Trueblood calls him the most outstanding missionary statesman in the world today.

Presiding at each session will be Mrs. William Ellis, Kentucky WMU president, Shelbyville.

A nursery will be provided at the church during all sessions.



NEARING COMPLETION — Wayman Hayes, center, typifies the spirit of the Andrew Baptist Church in Bowling Green by the clothes that he wears. The members have completed the brick work on a new building section and are attempting to complete the inside work by summer. On this particular Sunday, Hayes, the church pastor, and many other members wore work clothes to the worship service as a sign of the dedication to the building task. Others pictured are, left, Rollin Burhans, pastor of the original sponsoring First Baptist Church, and Western Recorder editor C. R. Daley who spoke at the service.

Woman's Missionary Union Annual Meeting

AUXILIARY TO KENTUCKY BAPTIST CONVENTION

FIRST BAPTIST CHURCH, BOWLING GREEN

Theme: **UNTO ALL**

THURSDAY, APRIL 4

7:15

Prelude, Emery Alford, marimba instructor, Western Kentucky University
 Sing Unto the Lord, Congregation and Guest Artists
 Music Director, David Ford, Minister of Music, First Baptist Church, Nashville, Tennessee
 Pianist, Mrs. David Ford, pianist, First Baptist Church, Nashville, Tennessee
 Organist, Mrs. Cecil Kerrick, organist, First Baptist Church, Bowling Green, Kentucky
 Theme Meditation, "Unto All" with the Word, Mrs. George Beasley-Murray, former president of Baptist Women's League of Great Britain, now of Louisville
 Solo, David Ford
 Welcome, Mrs. Charles Ray, WMU Director, FBC, Bowling Green, and Rollin Burhans, Pastor, FBC, Bowling Green
 Offering, for Missionary Love Gifts
 Sanctuary Choir, FBC, Bowling Green
 Address, "Unto the Vietnamese," Peyton Moore, missionary to Vietnam
 Prayertime, Rollin Burhans

FRIDAY MORNING, APRIL 5

9:30

Prelude, Emery Alford
 Sing Unto the Lord, Congregation and David Ford
 Theme Meditation, Mrs. George Beasley-Murray
 Solo, David Ford
 Business
 Address, "Unto the British," Mrs. George Beasley-Murray
 Intermission
 Sing Unto the Lord, Congregation and David Ford
 1974 State Missions Week of Prayer Presentation, Mrs. D. M. Aldridge, Kentucky WMU Executive Board member, Clear Creek, coordinator
 Offering, for Kentucky M.K. Fund
 Music Medley, The Brothers Quartette, Western Kentucky University students:
 Barry Brown, Rocky Veitschegger, Mike Dunn, Jim Jones, David Small, pianist, Rickie Veitschegger, drummer
 Address, "Unto Kentucky Mountain Children," Mrs. Freeda Harris, Director, Marrowbone Baptist Center, Hellier
 Prayertime

FRIDAY AFTERNOON, APRIL 5

2:00

Prelude, Emery Alford
 Sing Unto the Lord, Congregation and David Ford
 Theme Meditation, Mrs. George Beasley-Murray
 Solo, David Ford
 Business, Executive Board Report
 Giantsteps Cross Kentucky, testimonies
 Kathryn Jasper, Kentucky WMU Executive Director, coordinator

Mrs. Willis Yokley, 1972-73 WMU Director, FBC, Franklin
 Mrs. Cordie Abbott, 1972-73 WMU Director, Elk Spring Valley Baptist Church, Monticello
 Wanda Carpenter, Kentucky Baptist Young Women Director
 Address, "Unto the Women," Bernice Elliott, WMU-Home Mission Board representative to Pioneer Areas, Birmingham, Alabama
 Prayertime, Mrs. George R. Ferguson, retired Kentucky WMU Executive Secretary, Louisville

FRIDAY EVENING, APRIL 5

7:15

Sing Unto the Lord, Congregation and David Ford
 Theme Meditation, Jim Dillard, missionary, Kenya
 Duet, Mr. and Mrs. Denny VanArsdale, choral director, Bowling Green High School, and former music teacher, Bowling Green
 Multi-media Presentation, Baptist Women - Baptist Young Women, 1973-74
 Panel, "Unto the African Today,"
 Carol Noffsinger, former journeyman to Liberia, Louisville, moderator
 Mrs. Jim Dillard, missionary, Kenya
 Mrs. Wiley Faw, missionary, Nigeria
 Mrs. Leroy Albright, missionary, Zambia
 Edna Hughes, former journeyman to Ethiopia, Cadiz
 Missions Medley, David Ford
 Address, "Unto the African Tomorrow," Bishop Stephen Neill, professor, University of Nairobi, Nairobi, Kenya
 Prayertime, Ethel Harmon

SATURDAY MORNING, APRIL 6

9:30

Sing Unto the Lord, Congregation and David Ford
 Theme Meditation, Robert Jones, Director of Mountain Missions Program, Stanton
 Solo, David Ford
 Prayertime, Mrs. Rollin Burhans
 Address, "Unto the Sighted Blind," Ann Griffin, accountant, Kentucky WMU, Certified Literacy Workshop Instructor, Louisville
 Intermission
 Sing Unto the Lord, Congregation and David Ford
 Business
 Dedicatory Prayer, Bernice Elliott
 Music, "Dimensions of Love"
 Debbie Jones, high school student, Stanton
 Elaine Wright, public school music teacher, Stanton
 Elise Wright, high school student, Stanton
 Billy Wright, Stanton
 Address, "Unto the American," Emmanuel McCall, associate secretary, Department of Cooperative Ministries with National Baptists
 Benediction

WMU Suggests Bylaw Changes

Minor changes in the bylaws of Kentucky Woman's Missionary Union will be voted on at the WMU Annual Meeting at the First Baptist Church, Bowling Green.

The executive board recommends that:

All places where the title executive secretary is used be changed to executive director;

All places where regions is used be changed to geographical area or area;

In Article V, Section 1, the words, "the first week," be deleted and the sentence read, "An annual meeting shall be held in April."

Gleanings

Ray P. Rust, executive assistant to the president of New Orleans Baptist Theological Seminary, has been named acting president, effective March 1, by the executive committee of the seminary's trustees.

The action came after the committee accepted the resignation of Grady Cothen as seminary president. Cothen has been named president-elect of the

Baptist Sunday School Board in Nashville and will join the board in May. He will succeed James L. Sullivan, when Sullivan retires as president of the board in February, 1975.

Rust is a former president of the Louisiana Baptist Convention and was the pastor of First Baptist Church in Bastrop, Louisiana, for 15 years.

He has served on both the Southern Baptist and Louisiana Baptist Convention executive committees, including a period as chairman of the Louisiana committee. He has also been chairman of the board of trustees of the *Baptist Message*, news publication of the Louisiana convention.

In accepting Cothen's resignation "with a sense of regret," the seminary

trustees' executive committee praised Cothen for his accomplishments since he assumed duties as president of the Southern Baptist school in 1970. (BP)

Georgetown College alumnus David P. Haney, now pastor of the Heritage Baptist Church in Annapolis, Maryland, and author of three books on church renewal, has been named director of the department of lay ministries for the Southern Baptist Brotherhood Commission.



Haney will direct the commission's emphasis on lay renewal, effective March 1, working in close cooperation with the Southern Baptist Home Mission Board's division of evangelism, which has responsibility for the area of renewal evangelism.

The Maryland pastor will succeed James Johnson of Arlington, Texas, who resigned October 1.

Born and reared in Ohio, he is former pastor of churches in Kentucky and Ohio.

He attended Harrison-Chilhowee Baptist Academy, Seymour, Tennessee; Georgetown College, Georgetown, Kentucky; Southeastern Baptist Theological Seminary, Wake Forest, North Carolina; and Earlham School of Religion, Richmond, Indiana, where he earned a master's degree in religion. (BP)

Elmer L. Gray, academic dean at Golden Gate Baptist Theological Seminary, Mill Valley, California, has been elected editor of the *California Southern Baptist*.



A native of Oklahoma, Gray served as professor of religious education at Golden Gate Seminary, 1959-67. He spent three years after that as manager of the Sunday School department at the Southern Baptist Sunday School Board, Nashville, and then returned to Golden Gate Seminary.

Gray, who has also held pastorates in California, Oklahoma, Texas and Kansas, has served on a number of state-level and Southern Baptist Convention-level boards and committees and has written extensively for denominational publications.

He is a graduate of Oklahoma Baptist University, Shawnee, and earned master of theology and doctor of theology degrees from Southwestern Baptist Theological Seminary, Fort Worth. (BP)

EMOTIONAL DAMAGE —

Early Conversion Runs Risks

Children who make professions of faith in Christ too soon run the risk of emotional damage, a Baptist seminary professor declared at a child conversion conference in Springfield, Illinois, by the Illinois Baptist State Association (convention).

William L. Hendricks, a faculty member of Southwestern Baptist Theological Seminary, Fort Worth, said 21 of his 81 students last year told him they were victims of a "spiritual stillbirth" when they were young.

Hendricks said these students were baptized at an early age, reassured everything was okay, then left to flounder on their own.

The revival sermon an evangelist prepares for a hardened sinner might have no ill effect on him, Hendricks told more than 320 participants from 10 states, but it "terrorizes" the typical eight year old.

The seminary professor gave an illustration of a youngster who one week hears in Sunday School that God loves him and that God made all that is beautiful. Then suddenly the next Sunday, a visiting evangelist tells him God is sending him to hell.

He reminded the conferees at the Southern Baptist gathering that there is not one gospel for adults and another for children. A child, he said, may know God loves him, but still not be ready for a meaningful conversion.

Hendricks cited one church where two youngsters, thought to be responding to an invitation, were "snared" on the way to the bathroom and baptized the same night.

It may take more courage for a pastor to tell a parent, "I just don't feel your child is ready," but that such a stand may mean more in the long run, Hendricks said.

At the same time, Hendricks warned against an arbitrary age for conversion and expressed regret that in a recent year Southern Baptist churches baptized 4,000 boys and girls, ages four and five.

He also told about one youngster who boasted he had "been saved three times on four buses" run in church bus outreach programs.

Children, facing attendance at adult worship services for the first time, have distinct problems, said Robert Fullbright, a children's worker for the Southern Baptist Sunday School Board.

A typical four year old, up until his first experience in adult church, has been cared for in a nursery where he could nap on the floor and enjoy crackers and juice, Fullbright said.

Now, he is expected to act like a grown-up and when the Lord's Supper is observed, no wonder he is confused when refused the crackers and juice he was accustomed to in the nursery, Fullbright added.

Fullbright said the ideal children's



worship is built around a Bible story, just as an adult service is often built around a specific scripture. He added that children's worship should involve boys and girls in activities, not just as spectators.

Other conference speakers, including a layman and a bus consultant, both from Atlanta, and a pastor from Nashville, emphasized the need for churches to be concerned about reaching chil-

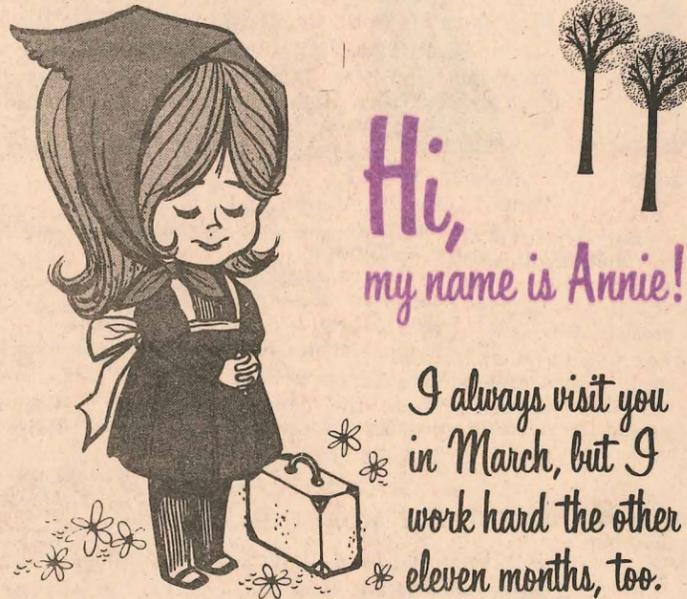
dren for Christ and responding to their questions about salvation and the Christian faith.

Several participants indicated a need for more Southern Baptist literature dealing with the subject of children and the church.

Besides Illinois, participants came from Ohio, Missouri, Texas, Oklahoma, Indiana, Kentucky, Alabama, Georgia, and Arkansas. (BP)



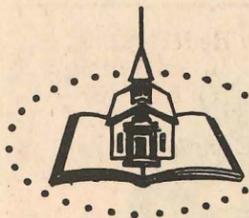
NOTE BURNING — Hughlan P. Richey, left, director of missions for Little Bethel Baptist Association, watches as Kinnith Morris, right, moderator of Little Bethel, burns the note on the Little Bethel Baptist Center. Kermit Lovelace, center, holds the check which was the final payment on the Center at Pride and Thompson Avenues in northeast Madisonville. Lovelace was the lender of part of the purchase money. The association paid \$32,000 for the building and spent an additional \$2,000 remodeling it and paid for all of this in less than a year.



Through me Southern Baptists send missionaries to remote places, witness to twenty-five different language groups of America, minister to families on vacation and people with problems, extend the church to youth in the armed forces, and many, many other things.

I hope you will remember to pray for me during the Week of Prayer for Home Missions and to give to the Annie Armstrong Easter Offering. Home missionaries do wonderful service for Jesus and need our prayers and dollars to keep telling people about His love.

WEEK OF PRAYER FOR HOME MISSIONS, MARCH 3-10



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for March 17, 1974)

LIFE AND WORK SERIES

Lord Of The Secular

Mark 12:28-34

A learned, pharasaic and observant scribe approached Christ and boldly asked Him the primary question, "Which is the first commandment of all?" In other words, "What is the first commandment in importance in spiritual value?" "What does God require?" It is easy to understand this inquiry when we remember that the scribe delighted to dispute about which of the 613 commandments recognized by them was the greatest. Of these precepts 248 were positive commands and 365 were prohibitions.

In reply to this man who was inquiring with an open mind Christ promptly quoted Deuteronomy 6:4-5. These same truths need emphasis today because multitudes regard the worship and service of God as optional. They think that if they are not interested in religious matters that it is strictly their own affair, and if they do not care to recognize, worship, love, and obey God it is quite all right. If one does not love God supremely, he is certainly disobedient to the divine command.

Our obligation to God is based upon the fact that He is our Creator, our Preserver, and our Redeemer. Christ summarized the law which has to do with man's duty to God in these words: "The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment." "With all thy heart" means without divided affection. "With all thy soul" means with the entire personality — intellect, feeling, and will. "With all thy mind" means an intelligent love rather than a fanatical devotion. "With all thy strength" means with every energy that one possesses.

After summarizing the law which has to do with man's duty to God, Christ epitomized that part of the law which indicates man's duty to man by saying, "Thou shalt love thy neighbor as thyself." Any person who really loves God will love his neighbor.

Assenting to what Christ taught, the scribe admitted that there could not be any higher commandment. Appreciatively Christ told him that he was not

far from the kingdom of God. But, to be almost saved is to be altogether lost. To be near the kingdom is to be in the place of wonderful privilege, as well as of great peril. Repentance toward God and faith in Christ result in entrance into the kingdom, which is the place of safety.

Mark 12:38-40

Not all of the scribes were like the open-minded, sensible, discerning, and understanding one who was mentioned in a favorable light in the previous verses. Most of the scribes sought to entrap Christ by acquiring information from Him which they could use against Him, but this particular one sought an honest answer to an earnest question. The scribes to whom Christ referred in these verses were quite different from the one whom He commended in the previous passage, as one can readily see when he takes note of their respective attitudes.

Disgusted with many of the practices of the scribes and other religious leaders who were hypocritical, our Lord warned His hearers to be on guard against those who were pretend-

ing to be pious while doing many things that were wrong in order to gain personally. He did not have any respect for those who sought to call attention to themselves and the office which they occupied by wearing symbols such as robes, or for those who sought recognition and honor from those within the marketplace who were entitled to a faithful Christian witness. It is always tragic when any individuals or groups are more interested in what others can do for them than they are in what they can do for others. Egotism and an inordinate desire for prominence, position, prestige, and power are displeasing to Christ and disgusting to His obedient followers. While it was the custom for most of the people in the synagogue to stand, some were seated, and those who occupied certain seats therein were examples of preferential treatment or favoritism. That sort of thing was displeasing to Christ also.

Christ deserves and desires to be the Lord of every area of our lives, both secular and sacred.

INTERNATIONAL SERIES

Overcoming Hindrances

Acts 5:1-4

A remarkable spirit prevailed in the church at Jerusalem. So great was the interest of a goodly number of the members in the welfare of others who were in need of financial assistance that they voluntarily sold their property and gave the proceeds derived therefrom to the church in order that the apostles might distribute the money to their brethren in Christ who were less fortunate than themselves. So concerned and generous was Barnabas that he sold his property and cheerfully contributed all of the proceeds obtained therefrom for distribution to the needy brethren. This unselfish and generous act resulted in Barnabas becoming the recipient of considerable appreciation, honor, and praise.

Desirous of obtaining honor and praise for themselves, Ananias and

Sapphira decided to take a similar action. However, their motive for doing so was selfish and, for that reason, was unworthy of emulation or commendation.

Ananias and Sapphira were not under any compulsion to sell their property and contribute the entire proceeds to the church. Of their own free will they sold a piece of property. Complying with the suggestion of Satan, the two agreed to sell their property, to pretend that they were placing the entire proceeds of the sale in the hands of the apostles, and to keep back part of the price. This whole procedure was planned in advance and both were equally guilty. They had talked the matter over and had deliberately decided what to do and then how to act so that no one would ever suspect what they were actually doing. On those



who observed what they were doing they sought to leave the impression that Ananias was a second Barnabas, which was far from the truth.

This avaricious couple made and executed their plan with all the secrecy possible, and without the least expectation that their transaction would ever become public knowledge. Their effort to deceive the members of the church and God was exposed promptly. They had not deceived anybody except themselves.

Peter's inquiry, as to why Ananias allowed Satan to convince him that he could do such a thing and get by with it, shocked him. Through the exercise of divine power Ananias collapsed and died. Before Sapphira was notified of the death of Ananias young men buried him. About three hours later she arrived on the scene, was interrogated by Peter, who immediately pronounced her doom, and then she died instantly.

Acts 6:1-7

As the membership of the Jerusalem church increased with tremendous rapidity, its problems multiplied speedily. Among the poor in the church to whom daily distribution of food and money must be made were many widows. The Greek-speaking widows thought that they were not getting their proper share of the alms which were distributed by the apostles. Thinking that they were victims of discrimination, they began to murmur about the way in which the apostles were handling the daily ministrations. Other Grecians joined in the circulation of the charge of discrimination.

When the complaint of partiality and unfairness reached the ears of the apostles, without a word of rebuke they called the members of the church together and laid before the assembly a suggested plan for the solution of the problem.

The apostles suggested that a special group should be selected to give their specific attention to this work of charity. They recommended that the church select seven men of unquestionable integrity, in whom the members had implicit confidence, to look after the distribution of church funds and other kindred matters. This procedure, when followed, would allay all suspicion and would also enable the apostles to give their undivided attention to the weightier matters.

In compliance with this proposal, seven reputable, spiritual, and wise men were chosen and set apart as "helpers" of the apostles, whose time was being consumed unduly by material affairs.

It is interesting to note that the men who were selected as "helpers" of the apostles were chosen from the Hellenistic (Greek-speaking) group from which the complaints had been coming.

"Based on copyrighted Outlines produced by the Committee on the Uniform Series and used by permission."

MARCH 9, 1974

WESTERN RECORDER

12



Church Design, Remodeling or Redecorating. Let us help. Latest samples in carpeting, draperies, baptisteries, lighting and furnishings brought to your church. Call J. E. Designs, 3529 Dixie Highway, Erlanger, Kentucky. Ask for Russ. 606-342-8000.

Informed Baptists depend on
WESTERN RECORDER

SERVING ALL RELIGIONS
Prices to satisfy every preference and need

AIR CONDITIONED
PARKING AREAS

OLD PEARSON & SONS
Since 1848

1310 S. THIRD
Phone 634-3628

149 BRECKINRIDGE LANE
Phone 896-0349

PEARSON FUNERAL SERVICE
Louisville, Kentucky
Members: Kentucky Funeral Directors Burial Association
Members: National Selected Morticians by Invitation

Lee E. Cralle Co.
Funeral Home

LEE E. CRALLE, JR., President

PHONE

634-3646 • 634-3647

1330 South Third Street

Louisville, Ky.



FIBERGLASS

- STEEPLES • CROSSES
- STAINED FIBERGLASS WINDOWS
- LIGHTED SIGNS
- BAPTISTRIES
- BAPTISTRY HEATERS

Write for free color brochure.

Fiberglass Specialties

A/C 214 657-6524 Box 931 Henderson, Texas 75652

An Impressive,
Comforting Service

that meets the requirements
of every family calling us

Kerr Brothers
FUNERAL HOME

Lexington, Ky.

463 E. Main St. • Dial 2-3345



BAPTIST
BOOK
STORE

317 Guthrie St. • Louisville, KY 40202 • (502) 587-7453
204 W. Third St. • Owensboro, KY 42301 • (502) 683-8358

SIDING AND TRIM

- ▶ Kaiser-Alcoa-Reynolds, guaranteed Aluminum Siding
- ▶ Cover-all trim with Aluminum Custom Fascia
- ▶ Exterior Vinyl Siding. Guttering and Spouts

Serving Kentucky and Southern Indiana Home Owners and Churches

"Satisfaction is our goal"

SINCE '63

CALL NOW FOR SPRING
SPECIALS. FREE ESTIMATE.

COLVILLE CO.

4320 Crittenden Drive 40209

368-1388

Call collect Louisville 502-368-1100



J. W. Colville

13

Will The Real Southern Baptists Please Stand Up

good news, come and hear it." Evangelistic people say, "We have the good news, and we will take it to the ends of the earth." This emphasis has made Southern Baptists the largest non-Catholic group in the world. That magnificent obsession that we have the good news, and that we will take it to the ends of the earth must always be our main emphasis.

Thirdly, the emphasis on missions — missions with a purpose, rather than just methods without power, identify the real Southern Baptists. It is always difficult to separate missions from evangelism, but I am talking about associational, state, home and foreign mission programs that have literally taken Southern Baptists around this world.

EFFECTIVENESS

I move to the second reason why I think that the third group is the real Southern Baptists, and that is their effectiveness. If you will study Southern Baptists and analyze them, you will find their emphases have made them effective in fields of education, in fields of evangelism, and in fields of government. How much the world owes to the people called Southern Baptists! The breath of God has been upon this people who have been willing to stay close to The Book and who have been willing to work through the local body of baptized believers, and who received the authority from God to minister and to evangelize. The beginning was small; the growth was deliberate, but it was always upward.

Someone has said that four things have caused Southern Baptists to grow. They are: A vigorous program of evangelism; simple Biblical preaching; holding allegiance of rural people who now come to town; and an internal sense of missions.

EXCELLENCE

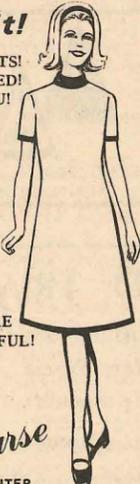
I believe in the third place that the third group mentioned in the introduction is the real Southern Baptists not only because of the emphasis, the effectiveness, but also the excellence manifested in their ministry and mission. Paul talks about "... a more excellent way" in I Corinthians. It is through this self-emptying type of love that they have discovered how to have unity in diversity.

In Ephesians 6:13 Paul says, "Wherefore take unto you the whole armour of God that ye may be able to withstand in the evil day and after having done all to stand..." Keep on standing! As the real Southern Baptists stand, all impersonators will be revealed for what they are. For the sake of our world will the real Southern Baptists please stand? For the sake of the unborn generations, stand! For the sake of our Lord, stand! For the sake of emotional stability, peace of mind, and fulfillment as children of God, stand! This is where I have stood, where I am standing, and with God's help shall continue to stand until Jesus comes!

REACH GIRLS FOR CHRIST WITH THIS BIBLE-BASED "TEACHING-BRIDGE"!

YOU can teach it!

- ▶ EASY TO USE! PROVEN RESULTS! NO PREVIOUS TRAINING NEEDED! FULLY ILLUSTRATED FOR YOU!
- ▶ TEN LIFE-CHANGING LESSONS ESPECIALLY DESIGNED FOR TEENAGE GROUP CLASSES.
- ▶ A UNIQUE CORRELATION OF PHYSICAL AND SPIRITUAL.
- ▶ TEACHES INNER AND OUTER LOVELINESS, FEMININITY, AND CHRISTIAN MODESTY.
- ▶ GIRLS LOVE IT! TEACHERS ARE ENTHUSED, PARENTS GRATEFUL!

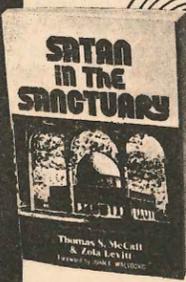


Christian Charm Course
BY EMILY HUNTER

MANNA PUBLICATIONS, DEPT. W
P.O. Box 19064, Portland, Ore. 97219
 I enclose \$2.95 for **TEACHER'S MANUAL** with step by step directions for charm demonstrations, spiritual correlations. I enclose \$1.35 for **PUPIL'S CHARM NOTEBOOK** with personal quizzes, charts, 150 illustrations. Postage paid. Please rush free information!

NAME _____
ADDRESS _____
CITY _____ STATE _____ ZIP _____

Now in paperback!



Satan in the Sanctuary
By Zola Levitt & Thomas S. McCall

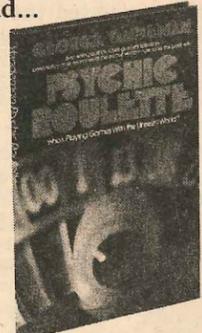
Recent happenings in Jerusalem indicate that the time of the Antichrist is imminent! This dramatic account of the prophetic significance of the Six-Day War discloses that the tribulation temple — the stage for the entry of the Antichrist — will be rebuilt sooner than anyone has expected.

"It is a bestseller! ... a tremendous book—tremendous!"
—Hal Lindsay
Paper, \$1.95

Order from your Baptist Book Store
moody press
THE NAME YOU CAN TRUST

When Satan Wins... You Lose!

Discover the terrifying consequences of playing games with the unseen spirits of the occult. Read...



Hardcover, \$4.95
Paper, \$2.75

Available from your Baptist Book Store
Published by Thomas Nelson



9 1/2 PER CENT INTEREST

Offered by prospectus only

FIRST MORTGAGE BONDS

Available in Amounts as low as \$1,000



WRITE or CALL
CHURCH SECURITIES, INC.
Registered Broker/Dealer
4095 Clairmont Road
Atlanta, Georgia 30341

CALL TOLL FREE
NO COST TO YOU
DIAL DIRECT
1 (800) 241-8701

OR MAIL COUPON TO ABOVE ADDRESS

Gentlemen: I would like to know more about First Mortgage Bonds

NAME _____

STREET ADDRESS _____

CITY _____ STATE _____ ZIP _____

SIGNATURE _____ 214

This advertisement is neither an offer to buy or sell any security. In states where this dealer is not qualified to act as a dealer, sales literature will be deleted from descriptive brochures.

Asian Baptists Show Growth

For the first time in history, Baptists in Asia outnumber Baptists in Europe, a recent study by the Baptist World Alliance (BWA) shows.

The new statistical study reports a January, 1974, total of 1,160,893 members of Baptist churches in Asia, compared with 1,159,718 in Europe.

The shift came when Asian churches grew by 26,417 while European churches gained 18,504 during 1973. This places Asia second on the Baptist population table. North America continues by far to be first, with about 29 million Baptists.

Asia's growth last year is significant, according to Carl W. Tiller, associate secretary and statistician of the BWA.

"Europe has often been considered the cradle of Baptist faith and witness, and Asia has been traditionally regarded as a mission field," Tiller said. "The 'younger churches' have now grown to the point where their voices will be heard and heeded more than ever before in the world dialogues. Of course, the insights and experiences of the European Baptists will continue to be of great value also to the Baptist community."

Two nations account for most of the Baptist population of Asia — India, which has 734,203 church members, and Burma, with 290,631. The alliance counts the Philippines in its Oceania classification instead of in Asia; otherwise, its figures, along with those of the Middle East nations of Asia, also grouped separately by the alliance, would have put Asia ahead of Europe some years ago. (BP)

Radio-TV Comm. Sports Win Awards

A series of Independence Day radio spot announcements, produced for Baptists by the radio department of the Southern Baptist Radio and Television Commission, have won a citation from the Freedoms Foundation at Valley Forge (Pennsylvania) for "outstanding accomplishment in helping achieve a better understanding of America and Americans."

The series of spot announcements, endorsed by the Religious Heritage of America before they were released to more than 700 radio stations in 1973, featured historic events, linked with scripture commentary from The Living Bible (paraphrased). (BP)



(Continued from page 5)

equals one-third of the entire population of Kentucky. To serve this area, we have only 34 Southern Baptist churches and missions. One-half of these one million inhabitants attend no church and make no profession of any religion. The opportunities are unlimited, but the laborers are few. "Pray ye therefore..."

Louisville, Kentucky Lloyd Turner

HERBERT C. CRALLE FUNERAL HOME

Edwin R. Hillock, President
Wallace C. Hatler
Phone 896-8821
Frankfort and Peterson Avenue
Louisville, Kentucky

CLASSIFIED ADVERTISING

RATE: 10 cents per word, figure or initial. Cash with order except on contract advertising. Minimum charge \$2.00 Copy deadline ten days before publication date.

WOULD YOU LIKE a dignified sales position with a potential income of \$10,000 to \$20,000 yearly? If you have good christian character references, are neat in appearance, and have a pleasant speaking voice — please call 935-8550 and ask for Bro. Daris Ford.

Kendall Realty

Realtor - MLS
Rent - Sell - Trade

503 Euclid Avenue,
Lexington, Ky.
Ph. 255-4496, Anytime

GEORGE HERMAN KENDALL
Your Bluegrass Realtor

Arsonists Strike Baptist Site

The Israel Baptist House in Jerusalem, in the middle of a predominantly Jewish area, escaped serious damage after being hit with rocks and kerosene-soaked rags that started a fire in the building.

The Baptist center was the first of three Christian religious centers attacked in a single day by arsonists in mid-February. Serious damage was averted in the Baptist House when a Baptist church member, who was asleep in the building when the attack occurred, called the fire department.

The blaze was quickly extinguished, according to missionary Charles C. Worthy. Damages were estimated at \$5,000 to \$10,000, Worthy said.

He indicated that Southern Baptist missionaries in Israel feel the isolated attack on Baptist House is not representative of the majority attitude of the Jewish community toward Christian groups.

An hour after the attack on Baptist House, the Missionary Swedish Lutheran Theological Institute and the Pentecostal Zion Mission Bookstore, were set afire.

A week after the Christian centers were hit, arsonists set fire to a Jewish religious book store in Jerusalem's Muslim quarter. Again, prompt action by the fire brigades prevented serious damage.

In a letter to the editor of the *Jerusalem Post*, Lindsey expressed the regret of the Southern Baptist missionaries in Israel about the burning of the

Jewish book store. He stated that the missionaries hope that there will be no retaliation by Christian groups. That is not the answer to the problem, he said. (BP)

Two Former WMU Workers Wed

It is not often that two former Woman's Missionary Union workers wed one another. But when Glendon McCullough and Miss Marjorie Jones are married during Easter Week, that oddity will be a reality.

The story dates back to 1950 when Miss Jones was youth secretary for Kentucky WMU and McCullough was part-time Royal Ambassador secretary. In addition to occupying the same office in the old Baptist Building on Broadway in downtown Louisville, Miss Jones was McCullough's boss since the youth secretary supervised the RA secretary.

Who will supervise whom in the new relationship remains to be seen.

McCullough came to Kentucky to do post-graduate studies at Southern Seminary. During that year he worked part-time for Kentucky WMU and then returned to Georgia. A year later Miss Jones moved to Louisiana where she served as WMU youth secretary. In 1955 she was appointed missionary to Nigeria. Between 1965-69, she was director of Girls Auxiliary for WMU in Birmingham, Alabama, and in 1970 was



Miss Jones

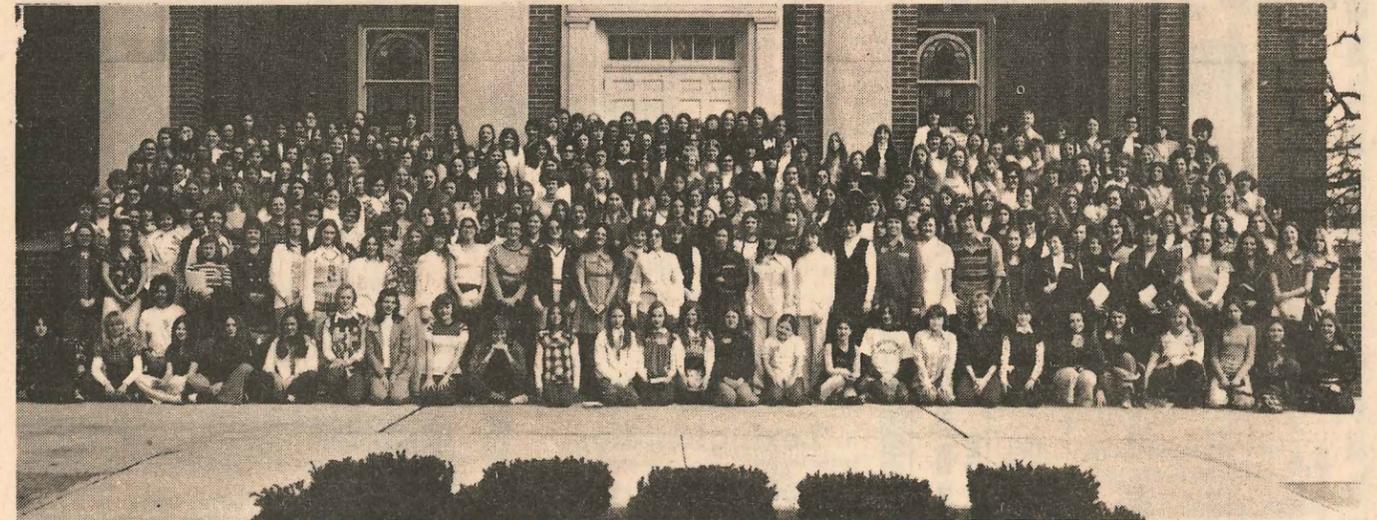


McCullough

appointed to her present position in Equatorial Brazil as an SBC missionary.

McCullough meanwhile, became director of the Home Mission Board's division of personnel and in 1971 was tapped as executive director of the SBC Brotherhood Commission.

The marriage will be the second for McCullough. His first wife, the former Ernestine Kesler, died about five years ago.



QUEENS COURT — Two-hundred-eighty participants gathered at Georgetown College March 1-3 for WMU sponsored Queens Court. This was the first of two Queens Courts and one House Party sponsored by the state womens organization. Theme for the event was "All I Can Give is Myself." Speakers included the James Kirk family, missionaries to Brazil; Mrs. Leroy Albright, Zambia; Mr. and Mrs. Eric

Fugue, summer missionaries in the Bahamas; and Miss Gloria Grogan, former US-2 worker in Chicago. The Queens Court scheduled March 22-24 at Campbellsville College has already reached the quota of participants. The Houseparty at Cumberland College March 8-10 is also filled according to Mrs. Anna Mary Byrdwell, state Acteens director and coordinator of the events.