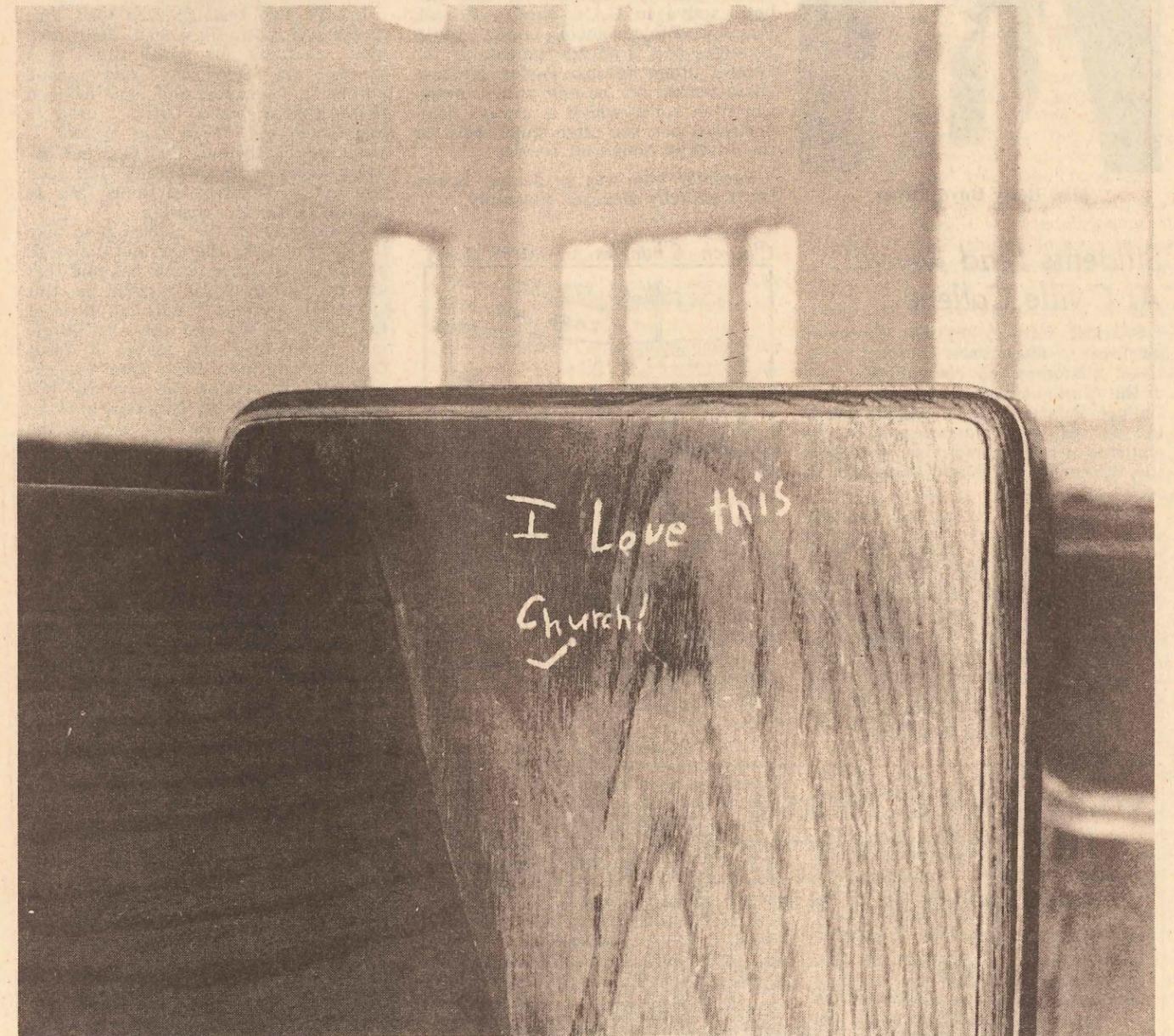




# Western Recorder

MARCH 23, 1974



**Love Or Desecration?**



Miss Betty Boyd Miller

## Baptist Girl Wins Junior Miss Title

Kentucky's Junior Miss for 1974 is Miss Betty Boyd Miller of Brandenburg. She will soon be competing in the national finals which will be carried on national network television.

Billy D. Marcum, the pastor of the Phillips Memorial Baptist Church, Brandenburg, says Miss Miller is a faithful and dedicated member of the church. She is a member of a fine Baptist family and often as many as four members of the immediate family sang in the church choir, according to pastor Marcum.

Miss Miller is an honor student at Meade County high school and has been active in GA's, Sunday School, Vacation Bible School, choirs, youth activities and is an instrumentalist for several other groups. Pastor Marcum characterizes her as one with a sweet Christian spirit which is always demonstrated and she often sings solos for the Phillips Memorial services.

Recently she was presented before the Kentucky General Assembly.

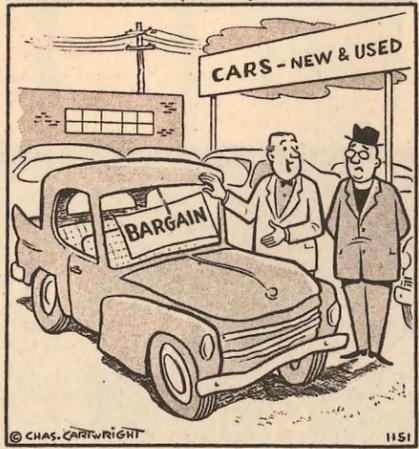
## Students Lead Revival At C'ville College

Sparked initially by the increased numbers in attendance at dorm devotions, a student-led revival was held at the Alumni Chapel at Campbellsville College February 18-23. All aspects of the revival were planned and led by students or recent graduates, who chose the theme for the week, "God can do anything."

Enthusiasm was strong and the chapel was crowded each night, according to reports from the college. No numbers were kept of the public and private decisions made during the revival but many services closed with kneeling students surrounding the chapel stage.

From the first night to the closing midnight "sharing experience," students, faculty and friends found new commitments to the Lord as they participated in the week of renewal.

## Church Chuckles by CARTWRIGHT



"On the other hand, if you'd like something to impress people with your humility."

## DEVOTIONAL



Robert E. Robinette  
Pastor, Lucas Grove Baptist Church, Upton

## Does Church Send You?

John 20:21

I have two teenage sons who love music and both have had their own tape recorders for some time. Also through my sons I have met a good number of teenagers and have listened to their cool music. Often I used to hear them say, "man that is cool, it sends me." I thought that God has become weary with us because the good news He has entrusted to us fails to send us on Christ's mission.

The mission of the church is to take the good news to the lost and unmoved people of the world. Some has said that the church is God's mission in this world. If you and I will not be sent then all those lost and unmoved people may never hear the gospel of Jesus Christ. Many may never have the opportunity to receive the precious gift of eternal life. Each Christian is to be a missionary. We are to be sent by the Church. The church is to send us out to perform the God given task of a missionary. We need to get on with our mission. We need to be sent out by the church, or as the teenagers used to say, "The church sends me."

The church sends us out into our neighborhood to witness, to be a missionary to our neighbors.

The church sends us out to our homes. We are to be missionaries in our own home. Not to just our children and mates, but to our brothers, our sisters, yes even to unwon parents. We are to be missionaries to our in-laws.

The church sends us to our daily work. Wherever we work we are to be missionaries sent out by our church.

As our church sends us out to the various places in our day to day life, we are to invite these people we encounter to accompany us to church. We just need to tell them the difference Christ has made in our life. Tell them about the fellowship as we worship the true and living God.

If the church is to survive we must be about our missionary task. Being sent by our church and our Christ. Jesus said: "As the Father has sent me so I send you." Christ sends me, my church sends me. What about you?

# Is There A Place For Baptist Bible Schools?

Clear Creek Mid-Continent Boyce Mexican Graceville Fruitland

By H. Stanton Carney

H. Stanton Carney, until his retirement, was a graduate architect and engineer. He is also a Bible scholar of note. His book, From Adam To Me, has been a good seller for the Eerdmans Publishing Co. Since retirement, Carney has given his time to teaching the Bible and Bible related courses, and is presently teaching part-time for Mid-Continent Baptist Bible College. He and his wife reside in Paducah, Kentucky, and are members of the First Baptist Church there.

The greatest need at this time for Christian development is the Baptist Bible College. Priorities are sometimes difficult to see unless they are given considerable publicity.

One might wonder what importance could possibly be attached to such an auxiliary institution of Christian education when we have seminaries at key locations. No doubt the dream of most every potential preacher is to attend the seminary. But of some seven thousand pastors in this state, half of them have not had the opportunity to attend a Baptist theological school of higher learning. In fact one-third of them have had only a high school education.



Carney

But in the face of this situation these young men and women are truly consecrated to the call they have received from God to devote their lives in Christian service. They realize that knowing the scriptures better is a guideline for their activities. They seem to understand that, while they are young, they must learn all they can about God's Word, for the time will come when the Lord will keep them so busy they will have no time for study.

In this sin-sick world, at a time of moral decay and spiritual apostasy, it is a matter of back to the Bible or our nation is doomed. It is as simple as that. Biblical illiteracy of the average person (yes, the average church member) is astounding. If one wants to obey the Word of God it is only practical to realize that one must know what the Word of God is all about.

Here is where the trained witness may impart the Word of God and the teachings of Jesus to others. For remember this — "...how shall they hear without a preacher." (Romans 10:14).

But the problem is more than just that. Jesus said to His disciples, "...the harvest is plenteous but the laborers are few." (Matthew 9:37). On one hand there is an ever-increasing number of lost souls throughout the land who

need to know God's perfect plan of salvation. On the other hand there are more and more Christian workers required in order to supply this need.

There are many young people who do not have the opportunity of seminary training but feel the need of better preparation. This preparation can be supplied through Baptist Bible colleges, strategically located throughout the state, where the young pastor or Christian worker may attend school without being a far distance from his home and sustaining activities.

The Mid-Continent Baptist Bible College in Mayfield, Kentucky, is an example of such an institution of Christian training. It is "Southern Baptist" in the strictest sense of the term. It is dedicated in witness to testimony of the glory of our Saviour and to the infallibility of God's Word as divinely inspired in the Holy Bible.

Mid-Continent meets the standards of the American Association of Bible Colleges (AABC). The courses include those required in training the student in Christian ministry or in preparation for Christian service. Languages taught are Greek and Hebrew as well as English. Classes in homiletics are in preparation for a preaching or evangelistic career. Instruction is provided for those interested in ministry of music or in hospital chaplaincy. In general, a well-rounded Christian education is provided to fill requirements to be a pastor, a church worker or a lay witness for Christ. There is one major — the Bible.

The faculty is composed of dedicated Christian teachers with high achievement in Christian education. Christ-centered teaching is to develop intel-

lectual potential for the study of scripture and to inspire personal commitment to the Person of the Lord Jesus Christ.

No attempt is made here in this brief testimony to give anything but a general impression. It is suggested that the current catalogue, giving complete detailed information, may be obtained upon request. But one may ask what practical results show evidence to warrant the existence of this particular Baptist college. Let just the following example, one of many, serve as being typical of what the school produces.

According to the school policy a student team held a week-end revival at a small Baptist church located on the Paducah-Mayfield road. Sunday evening the services seemed to be sponsored by the Holy Spirit working among the congregation. At the close of a meaningful sermon, that was surely from God speaking through the lips of this young student evangelist, the usual invitation was given. Twelve persons responded, two adults and ten teenagers, making a public profession of their faith in Jesus Christ as their Lord and Saviour. All were candidates for baptism.

Later this young preacher, still a student at the college, accepted the call of God to become the pastor of a small Baptist church in southern Illinois. In the first few months of his ministry in this country church, with a congregation of a hundred dedicated Christians, this young pastor baptized fifteen persons who were converted by their personal encounter with Jesus Christ.

Think on this. A visit to this small college, built on faith and sustained by faith during its twenty-five years of existence, with its enrollment of approximately 150 students, will convince one of the great need for such colleges. Becoming more familiar with the activities of this Southern Baptist Bible college, one may see the fine quality of what it produces.

If the thoughts of the students were audible you would hear them say in unison, "Here am I, Lord, use me in any way you will."

Do the people of God need such institutions as Baptist Bible colleges?

## WESTERN RECORDER

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

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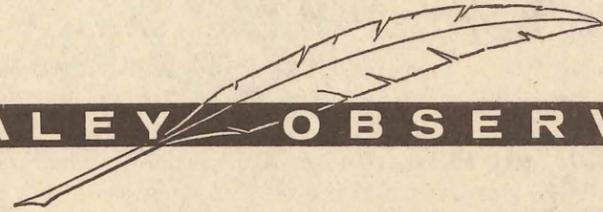
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### The 1974 General Assembly One Of Poorest

Government is ordained of God for an orderly society but godliness in government is so rare as to make us forget God is involved at all. Credibility and confidence are hard to come by when one views the national scene today in government, business and nearly every other facet of American life.

It is no better when we train our sights on Kentucky and especially the current General Assembly. Of all the biennial sessions I can remember this one ought to win the booby prize. One doesn't have to be an expert in politics to see the supremacy of petty politics and personal interest over the welfare of the citizens of the Commonwealth.

It is disappointing to realize that during the administration of a governor who is a Baptist and a Lt. governor who is a Presbyterian layman who often speaks in Baptist churches there has been a serious erosion in legislation dealing with moral issues and especially in relation to Sunday sales and control of alcoholic beverages. Granted this is all a part of the permissive spirit of today, it's all the more important that principled officials buck the tide.

To plead inability to stem the tide is not convincing. The governor got his budget through without an amendment and the Lt. governor presides over the senate and wields a heavy hand especially in the final days of the session. He generally is able to get out of committee for consideration what he wants and let what he doesn't want die in committee.

One of the best sounding but most deceptive ideas championed especially by Lt. Governor Carroll is called "home rule." It means permitting local communities to determine their policies rather than having to buckle under laws passed by legislators from all over the state. The "home rule" law was passed in 1972 and paved the way for legalizing Sunday sales.

The catch is that the way it works is not to give citizens home rule but actually to disenfranchise them by allowing the local governing body to decide the issue rather than by popular referendum which gives

every citizen a vote. In the case of Louisville the aldermen would decide and in Jefferson County the four member fiscal court would decide for the whole county.

This is exactly the proposal in HB 456 pertaining to liquor sale by the drink on Sunday in first and second class cities. This bill was passed in the house but defeated in the senate on March 12 by a 13-15 vote before some senators changed their vote to be on the winning side.

One of those changing his vote was Senator Yocum of Louisville. He did this deliberately in order to be able to move for reconsideration of HB 456. This he did on March 13 and the second attempt to pass the bill succeeded on March 15.

The senator according to press reports most to be commended for the effort to defeat Sunday sales of liquor by the drink is Gene Huff from London who is a minister. Temperance League Executive Director Delbert Butts has also worked around the clock in lining up opposition to liquor legislation.

House Bill 537 which was regarded by Butts as the most dangerous bill in the 1974 General Assembly seems to have been put to rest. On March 13 when the bill came up for vote Representative Bill Vincent, Leitchfield, moved to table it. His motion carried 58 to 38.

Governor Wendell Ford and Lt. Governor Carroll need to know the eyes of moral minded Kentuckians are upon them in these final days of the 1974 General Assembly. Two years ago the governor acted commendably in vetoing two bills. One called for an emergency kind of driver's license for drunken drivers and the other would have given parents who sent their children to parochial schools a \$10 tax credit.

It's no secret that Lt. Governor Carroll is a top contender for the governor's race next year. If he continues to champion "home rule" he had better explain why it is not used to permit all voters to decide an issue instead of allowing four men to decide for thousands of citizens.

### Now It's Up To The Governor

Governor Wendell Ford is the last hope to continue the prohibition of Sunday sales of liquor by the drink in first and second class cities in wet counties. The tactics used in the state senate to pass H.B. 456 making provision for such sales after the bill had been defeated two days earlier must be some of the most shameful in Kentucky legislative history. More will be said about these tactics in a later editorial along with the voting records of the senators.

Now back to Governor Ford. Politically he is on the spot. If he allows H.B. 456 to become law, he will please the Louisville wet General Assembly members whose support he needs if he runs for United States senator against incumbent Marlow Cook. If he vetoes the bill he will live up to his responsibility as a Baptist and have the support of anti-liquor forces all over the state.

Morally the governor is also on the spot. If he allows H.B. 456 to become law he will be supporting not only the liquor interests but also denying the citizens in these communities the right to vote on the issue. The bill does not provide for a referendum but puts the decision in the hands of the local governing units such as the Louisville aldermen and the four member Jefferson County fiscal court.

In a letter written by Ford in 1972 in reference to Sunday sales, he said, "I permitted no such legislation to become law which does not give adult Kentuckians ... the right to make their own decision at the local level." The question now is whether he feels the same way in 1974 as he did in 1972.

If he vetoes H.B. 456 he will have the admiration and support of his fellow Baptists and thousands of others in Kentucky opposed to relaxing the few laws we still have to control alcoholic beverages. He will also live up to the recommendation of his Baptist pastor and to the express statements against alcoholic beverages in the church covenant used by most Baptist churches.

When Mr. Ford was only aspiring to high political position in Kentucky a few years ago, his pastor, Dr. David Nelson of the Owensboro First Baptist Church, wrote a letter to his fellow pastors in Kentucky commending Mr. Ford. Considering the influence of Dr. Nelson, a former president of the Kentucky Baptist Convention, his letter led many to support Mr. Ford and to expect support from him on moral issues if he succeeded in occupying high political offices.

It will be interesting now to see if Governor Ford lives up to his pastor's commendation and to the conviction he should possess as a Baptist.

There is something more for every reader of these words to do than merely stand by and watch what the governor will do. He should be flooded with telephone calls, special delivery letters and telegrams.

This editorial will be sent to him. He probably will not see it as some staff member will intercept it. However, if enough communications are sent he will take note because potential votes is a language office holders hear.

### BAPTIST FORUM



#### PITFALLS OF PRIVATE SCHOOLS

Dear Editor:

I think that you are to be commended for your perceptive editorial in which you identified some of the pitfalls inherent in Baptists starting private elementary and secondary schools.

For almost twenty years I have been closely associated with the public schools of Louisville and Jefferson County in several different capacities. It is my judgment that our school systems are developing programs that are meeting unique and individual educational needs with increasing effectiveness. The teachers who staff these programs demonstrate competencies superior to those ever before attained by educators in our systems.

If our denomination chooses to scrap the hundreds of years of cumulative knowledge and experience of effective pedagogy hammered out painfully, in an effort to reinvent the parochial wheel of education, our children and youth will suffer perhaps irrevocable set-backs educationally and one bastion of American democracy will be weakened.

It would be most enheartening to see our denomination make a united commitment to utilize our dedication, our fervor and our creative power to solving the educational problems of our community in a conclusive, inclusive manner.

I stand with you. "Let's not give up on our public schools yet."  
Louisville Mrs. Robert L. McKnight

#### OPPOSES "STREAKING"

Dear Editor:

I want to express my disgust for this idiotic, utterly absurd conduct on our university campuses called "streaking." Of all the absurd and ridiculous fads I have ever heard of, this one is the worse!

I thought people old enough to attend a college or university were supposed to have enough common sense to act decently. I think any man that is president of a college or university and lets this indecent behavior pass without expelling everyone involved in it ought to be publicly "horse-whipped" and forced out of his office.

Another thing I think. If this idiotic fad ever spreads to our Baptist colleges and our presidents don't expel everyone involved in it, all the support from our churches ought to be withdrawn and forgotten about.

Paint Lick, Ky. Tommie Wright

(Continued on page 15)

## Woman's Liberation Strikes BWA

The women's liberation movement has brought about a change in the theme for the 13th Baptist World Congress, to be held in Stockholm July 8-13, 1975.

In its spring session, the Baptist World Alliance (BWA) administrative subcommittee changed the theme from "New Men for a New World—Through Christ" to read "New People . . ."

The change came about after Robert G. Torbert, ecumenical officer for American Baptist Churches in the USA, relayed a concern from the division of American Baptist Women that the theme's wording conflicted with ideals of the current women's liberation movement.

The change is significant chiefly in the English language, where the word "men" is interpreted not only as mean-

ing mankind, as in the theme's context, but as particularly noting members of the male sex, a BWA spokesman said.

Gerhard Claas, general secretary of the Baptist Union of West Germany who is chairman of the Congress program committee, said that German and most other European languages would translate the theme using a word (menschen) meaning "people" without sexual connotation.

He said that when the committee selected the theme in July, 1972, English speaking members had agreed on "men" both because it provided a completely monosyllabic theme and because the word "man" is generally used in English translations of the Bible to denote persons of both sexes.

"The scriptural text for the chosen theme reads in the King James Version: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Corinthians 5:17). (BP)

## Hobbs To Speak In Louisville

Herschel H. Hobbs, past president of the Southern Baptist Convention, will conduct a series of revival services and Bible study at Beechmont Baptist Church, 4574 South Third Street, Louisville, on March 24-29.

Services will be held at 10:45 a.m. on Sunday and at 10:30 a.m. on Monday through Friday. Revival services will be conducted at 7:30 p.m. each evening.

The morning Bible conference will deal with the Holy Spirit and Neo-Pentecostal matters.

Hobbs is perhaps best known as the pastor of the *Baptist Hour*, a nationwide radio program aired over 400 stations including WINN, 1240, in Louisville at 7:00 a.m. each Sunday.

A graduate of Southern Seminary, where he earned the PhD degree in 1938, Hobbs has served as president of the Baptist General Convention of Oklahoma, president of the Southern Baptist Pastors' Conference and vice president of the Baptist World Alliance and is now a member of the executive committee of that organization.

Eugene I. Enlow is pastor of Beechmont Baptist Church.



Treasures

FRANKLIN OWEN

Executive Secretary, Kentucky Baptist Convention

In the Valley of the Kings at Luxor, in Egypt, which has been called the "city of the dead," the elaborate tombs all tend to follow the same pattern. The excavated entrances at the base of the mountain open into long corridors, hewn out of solid rock and lead downward as one walks toward the rooms containing the treasures buried with the dead monarchs.

Nearly all these foyer-like corridors in the pitch blackness come upon a perpendicular pit carved out of the rock with straight up and down sides and deep enough to kill him who falls into it.

Thus, the trap was designed to take the life of any would be grave robber. The latter was common in the ancient world because of the custom then to bury the precious possessions of the deceased with him, together with useful objects that he loved and even food in case he needed it to survive to the next life, and in order that in the next life he could possess all of his riches and accumulated valuables.

Only one ancient tomb has ever been unearthed whose valuables were still intact. In other words, all of the care that the ancients went to, to prevent their graves from being robbed was for naught. It is believed that the very people who dug the tombs remembered well their workmanship and after enough years went by for attention to have declined at such sites, these very people robbed them; or succeeding monarchs learned the secret and had the tombs robbed in their behalf, etc., etc.

Men have always had trouble trying to make their treasures secure. Whatever earthly treasure one accumulates, it must be observed that perfect security for it is impossible. Jesus made this observation when he said, "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal!" (Matthew 6:19-20).

*Frank Owen*

## Nature Of Scriptures Debated At National Bus Clinics

by Bob Terry  
Associate Editor

"The Baptist Faith and Message statement was a good statement for Baptists in 1963," William Hull told a group of about 100 persons attending a National Bus Clinic at Ninth and O Baptist Church in Louisville.

"I hope I made some contribution to its writing and I subscribe to every bit of it. I would sign it top and bottom and in both margins," the Southern Baptist Theological Seminary dean continued. "But I hope Baptists will someday honor that statement by writing a better, deeper statement."

Hull's remarks came near the conclusion of an address entitled the "Uniqueness of the Bible," delivered at the Baptist Faith and Message Fellowship sponsored National Bus Clinic.

A frequent target of the Fellowship since he preached a sermon entitled "Shall we Call the Bible Infallible," Hull was invited to present his views of the Scripture before the first nationally sponsored activity of the group.

Hull told the audience that a lot had happened since 1963 — Watts, ecology crisis, Kent State, energy crisis, Vietnam. After quoting John 16:12, the theology school dean said, "We are specifically taught that the Holy Spirit will lead us to new growth and understanding of the Bible, as we are able to bear it."

### Bearing truth

"The problem is not a lack of knowledge," he asserted. "The problem is a lack of ability to bear the truth." Hull declared that Christians now realize that there is no way to square slavery with the Sermon on the Mount, but it took almost two thousand years and a cruel Civil War before we were able to bear the truth that no human being has a right to own another human being.

"We are not yet able to bear all of the teachings of God's word on poverty, war, deceit, prejudice," he asserted.

Earlier Hull had recounted the problems faced by what he called an "average Baptist going to buy a Bible."

"What makes up the Bible, its content, is the first problem our average Baptist faces," Hull said. He recounted how the Roman Catholic church views the apocrypha, a group of 12-15 writings during the 400 years between the close of the Old Testament and the

opening of the New Testament, as authoritative and binding Scripture. The reform tradition does not use these writings at all, he said. However, for two hundred years after the King James version of the Bible was published, the apocryphal writings were included, he pointed out.

### Actual writings

The second problem is "what was actually written." Hull said that some versions of the Bible have the story of the woman caught in the act of adultery at the beginning of John 8. "Some Bibles have the story in brackets, some have it down in a footnote, some in the back of the book of John. Some do not have it at all," he observed.

"And the doxology of the Lord's Prayer is in some editions and not in others."

"And into what English words do we translate the Bible?" Hull asked. An amplified Bible like the Living Bible has 30% more words than the King James Version, he pointed out.

Hull reminded the listeners of the fury created by the Revised Standard Version when "virgin" was translated "young woman" in Matthew 1.

"One of my favorite preaching themes is reconciliation," Hull said. "But when I read one version, the word reconciliation was not there at all. It read 'Christ made us his friends.'"

"The final problem faced by an average Baptist is interpretation," Hull said. "An average Baptist will find many passages dealing with the sabbath but he will see most Christians meeting on Sunday, the first day of the week. The reader will find some who believe in the practice of speaking in tongues and some who do not."

"And what will he do with the very clear teaching about washing feet. Very few practice that scriptural teaching any longer."

"If there is confusions over interpreting the plain verses of the Bible, what can we expect of the difficult ones?" he asked.

### Real problem

Hull then asked his audience if the problems he mentioned were really problems. Answering his own questions, the seminary dean said they were only by-products of the central claim of the Bible, that "the Word became

flesh and dwelt among us."

"God came to man," Hull said. "He accommodated Himself to man's limits. He did not impose some language on man. He used man's Hebrew, his Aramaic or his Greek. God gave his followers the words and let the words become part of their lives."

"God deposited His treasure in earthly vessels that the transcendent truth might belong to Him," he declared.

"When an average Baptist catches the truth, he will pay the price of study to understand the best available version. He knows he misunderstands even the daily newspaper. A layman who hears the word of God in one of your sermons knows he has encountered God, even if we preachers make mistakes in the sermon."

"The uniqueness is that God put His transcendent truth in a book written by humans," Hull observed.

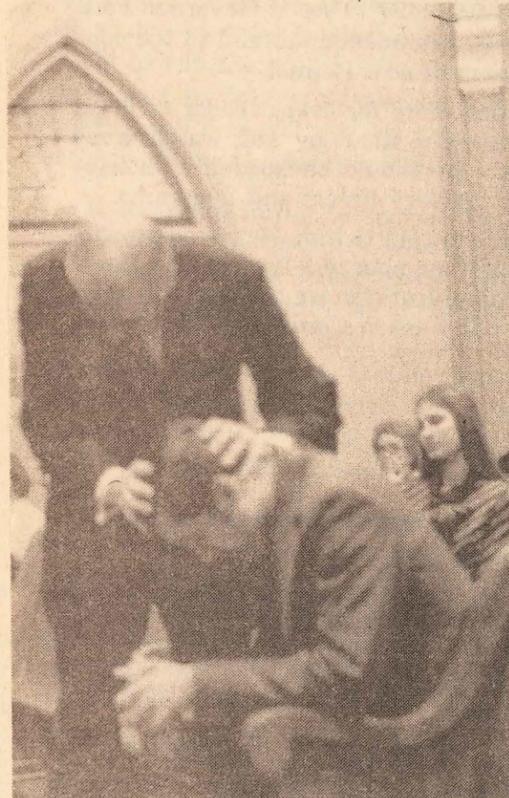
### Questions

At the conclusion of the address, William Powell, editor of *The Southern Baptist Journal*, a publication of the Fellowship, asked Hull to answer a simple "yes" or "no" to nine questions. They were:

1. Was Adam the first man?
2. Did God make Eve from the rib or some other part of Adam's body?
3. Was Eve the first woman to give birth to another human being?
4. Did some large fish swallow Jonah?
5. Did Jonah stay in the belly of that large fish for about three days and nights?
6. Is the average Bible infallible?
7. Are there a discredited number of scribal or other errors in the average Bible in the average home?
8. How can the average Christian determine what parts of the Bible are truth and what parts are error?
9. Will the average adult who has not heard about Jesus go to Hell when he dies?

Hull responded by saying that the questions were in three general categories: historical nature of the Bible, dependability of the Bible and judgment.

(Continued on page 10)



FATHER LAUNCHES SON — Just as his father launched him into the gospel ministry years ago, Franklin Owen, KBC executive secretary-treasurer, participated in the ordination of his son, John, a student at Southern Baptist Seminary, to the gospel ministry. John has been called to serve as pastor at Gun Lick Baptist Church, Williamstown, Georgetown Baptist Church, where he was a member during college, ordained the new minister. His father delivered the ordination sermon. The newly ordained minister's wife, Anne, is shown in the background observing.

# Baptists Respond To Cry For Help By Famine Stricken Africans



*Mother and child cling. Holding on to one another for life they are the hardest hit by the drought-created famine in the Republic of Niger. Of the scores dying daily most are babies, expectant or nursing mothers and the elderly. Families are forced to wander about nomadically searching for food that isn't there. Over 24,000 homeless have come to the Maradi area in West Africa.*

**T**HE distressing cry for help thunders louder and more desperate as famine and disease daily claim scores of lives in the drought-stricken Republic of Niger in West Africa.

Among those responding to the cry are Southern Baptists, whose missionaries have witnessed first hand the drought and the resulting needs of the famine-stricken people.

The drought-created famine began last year, but the impact of it is worse now than ever. In the words of Oumarou Youssoufou, Niger Republic official who was influential in the opening of Baptist work here, "Last year we lost half of our cattle. This year it is the people who are dying."

Now the number of those starving to death and dying of malnutrition-related disease is estimated to be about 100 daily, mostly babies, preschool children, expectant and nursing mothers and the elderly.

According to 1972 figures, 90 percent of the Republic of Niger's four million people are dependent on agriculture and livestock for their existence. The drought means these people must now turn to nomadic-like wandering in search of food.

Because Maradi is one of the best watered and best cultivated sections of the republic it has become one of the major centers for refugees forced by the famine to leave their homes to live in cornstalk huts. The influx of 24,000 homeless and starving put the final unbearable strain on the already hungry people.

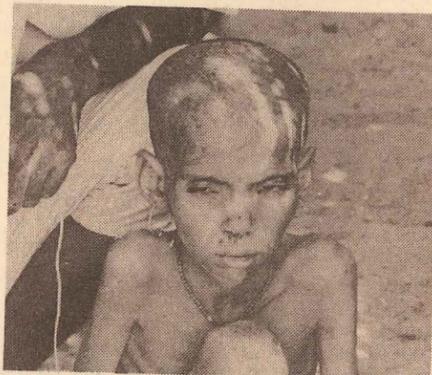
"Every time we go among the cornstalk houses, people come from all areas and ask us to come to their 'house' and help their children," said missionary Mrs. H. Jerold Palmer, Jr. "Mothers by the score come with their babies. A large majority need medical help now or will need it in a few days. It is hard to know which ones can wait until another day.

"After so long a time we simply have to leave and tell them 'until tomorrow,'" Mrs. Palmer reports. "When tomorrow comes, we wonder which place we should go — to the same place we went yesterday, or to some area where we have not been."

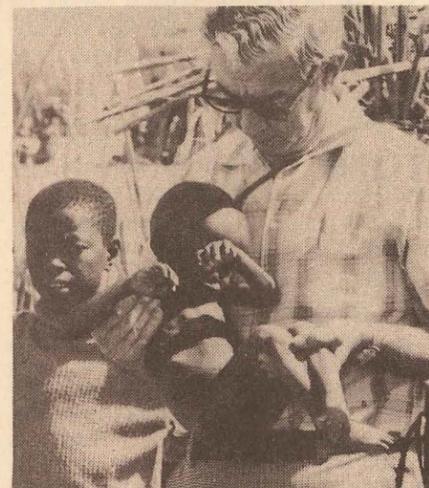
The harvest, if the rain comes, will not be until August. Grain to feed the refugees



*Impossible task. Walter Moore, missionary specialist in public health, and Mrs. Robert D. Williams care for a sick child in one of the hut villages in Maradi. The number of refugees that have flooded this area since the famine struck make medical attention for everyone an impossible task. There is no end to the famine in sight.*



*And endless battle. Children who do not die of starvation must battle measles, cholera and malnutrition. Lack of food has lowered resistance and diseases that normally do not kill are now fatal.*



*Hope. One of the thousands of suffering children is cared for by Dr. Moore, a specialist in health. This baby is suffering from malnutrition. The FMB has appropriated \$6,900 for medical supplies and food.*



*Hungry children in the republic. The drought to die. Many cling to life by a bare thread. created famine claims an estimated 100 million lives, medical supplies and a missionary daily through starvation and disease. The physician and nurse have been sent by the FMB. Children, weakened from hunger, are among the task is to save the children.*

is being brought to this area from the capital city, Niamey, 400 miles to the west. Youssoufou was among those who opened the way for grain to be shipped in adequate quantities from Niamey.

The Southern Baptist Foreign Mission Board in its March meeting approved the transfer of a missionary doctor and nurse to meet emergency medical needs and to assist the two missionary couples stationed here.

In addition, the board appropriated \$6,900 to purchase needed medical supplies and food for the Niger Republic. In February, \$5,000 had been designated for relief. H. Cornell Goerner, the board's secretary for West Africa, reported the needs of the five West African nations hardest hit by the famine and recommended aid be sent here since Southern Baptist personnel are available to help.

The Agricultural Missions Foundation based at Yazoo City, Mississippi, has contributed \$6,000 to be used to purchase a small pick-up truck for distribution of food and medicine.

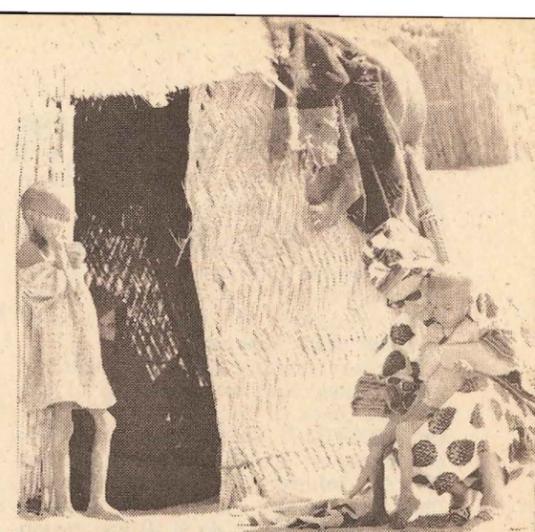
Dr. Walter M. Moore, presently stationed at the Baptist Medical Center in Nalerigu, Ghana, will be transferred to the Niger Republic. Dr. Moore recently toured the area with John E. Mills, field representative to West Africa.

Miss Rachel Bandy, Southern Baptist missionary journeyman with public health training, will assist Dr. Moore. She also is currently stationed in Nalerigu.

Goerner, in his report to the Foreign Mission Board, stated, "The famine and population dislocations in West Africa cannot be ignored. Every means must be explored, not only to meet the immediate crisis and avert mass starvation, but to take steps toward changing the total ecological pattern of Northwest Africa.

"We shall await recommendations of the newly-strengthened Niger Republic Mission concerning any possible expansion of the relief program in that country," Goerner continued, "and shall remain open to requests for additional funds or even personnel to meet future needs in Upper Volta and Senegal."

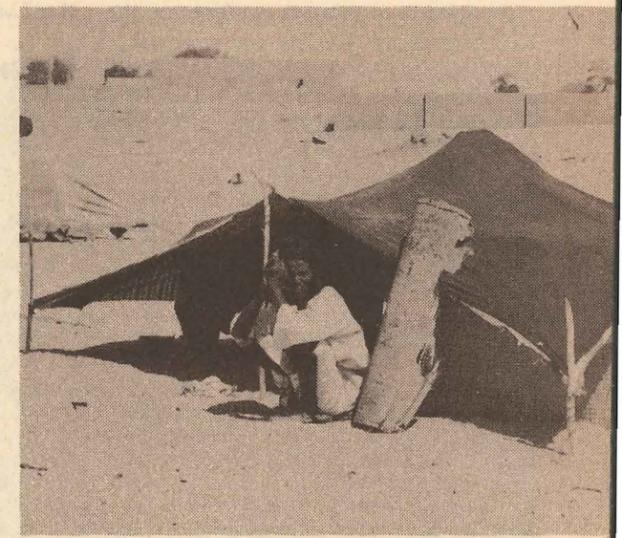
For the people of Maradi, it is simply a matter of survival.



*Temporary shelter. A cornstalk hut is the only shelter for refugee children in Maradi, Niger. Mrs. H. Jerold Palmer, Jr., Southern Baptist missionary, comforts one of the starving children. Southern Baptists will soon have the use of a pick-up truck contributed by the Agricultural Missions Foundation of Yazoo City, Mississippi, to distribute grain made available by the government. The Foreign Mission Board will also send a physician and an assistant missionary.*



*Missionaries aid sick. Mrs. H. Jerold Palmer, Jr., and Mrs. Robert D. Williams, Southern Baptist missionaries to Niger, try to help a sick refugee child in one of the cornstalk hut villages. Ninety percent of Niger's four million people are dependent on agriculture and livestock for their livelihood. A drought began last year, killing the cattle, and this year the people are dying. Much of the missionaries' time is spent helping the homeless to survive.*



*The search for food. The homeless that have surrounded Maradi live in temporary huts and tents. Some, like this Arab, came many miles in search of food only to find the drought had destroyed the crops here too. Now, like the local people caught in the famine, he must wait for starvation, disease or outside assistance, trying to live until harvest in August. Even then, there will be no crops unless there is rain. Missionaries are working to distribute grain made available through the government.*

## Religious Leaders To Push For Integrity In Government

Nineteen national religious leaders of Protestant, Catholic, Jewish and other groups and denominations announced in Washington formation of the Religious Committee for Integrity in Government, a non-partisan inter-faith committee of Washington-based religious staff persons.

Sponsors making the announcement were James Armstrong, bishop of the Dakotas Area of the United Methodist Church; Rabbi Alexander Schindler, president of the Union of American Hebrew Congregations; and William P. Thompson, stated clerk of the General Assembly of the United Presbyterian Church, U.S.A.

Among those listed as members of the Washington committee are James E. Wood, Jr., executive director of the Baptist Joint Committee on Public Affairs, and John W. Baker, associate director in charge of research services of the Baptist Joint Committee.

Expressing his personal concern about the crisis in government, Wood said, "Surely there never was a time in which the need was greater... for giving visible evidence of concern for integrity in government. The events of the past year," he added, "constitute an unprecedented American tragedy."

Wood stated that the current governmental crisis marks the "dark ages of public affairs" and warned that without integrity in public office, no credibility or confidence on the part of the public is possible.

Appearing at a news conference, the

sponsors of the committee said it will work for five initial objectives:

1. Clarification of critical moral issues in the present crisis. "The current crisis is clearly a moral as well as a constitutional one," they said. "The religious community has a unique obligation to clarify the critical moral issues involved."

2. Justice for the President and the American people, including support of an orderly and expeditious inquiry by the House Judiciary Committee as to whether grounds exist for the impeachment of the President.

3. Campaign reform, including public financing of election campaigns. The committee voted this week, in its first official action, to support the campaign reform bill recently introduced in Congress.

4. Restoration of constitutional checks and balances in the federal government, including a challenge to the impoundment of funds and the abuse and improper assumption of authority on the part of some law enforcement agencies.

5. Clarification of critical moral issues facing citizens in the elections of 1974 and 1976. (BP)

## Nature Of Scripture (Continued from page 7)

"When the Bible presents something as history, I will believe it as history," he said. "When the Bible presents something in symbolic language, I will accept it as symbolic literature and believe the truth to which it speaks."

Hull said he had already talked about the dependability of the Bible. About judgment, he recounted the parable of the last judgments. He reminded Powell that it was those who were confident they were the Lord's faithful who were cast out into utter darkness. Those who made no claim they were the Lord's faithful were those received by the Lord.

"I am going to leave a man's judgment to God," he said.

Adrian Rogers, pastor of Bellvue Baptist Church in Memphis, Tennessee, followed Hull's address.

He said he believed the Bible was infallible because the Bible was the "word of God." "That means that God breathed the words and God does not have halitoses," Rogers declared. "His breath is pure. If you admit there is just one error in the Bible there is no stopping place," he asserted.

"The Bible never claims the writers of scripture were inspired," Rogers said. "The Bible says the scriptures were inspired."

The Memphis pastor picked up on Hull's point of a "treasure in earthen vessels." "Mary held a treasure in earthen vessel and it was perfect," he said. "That treasure was Jesus."

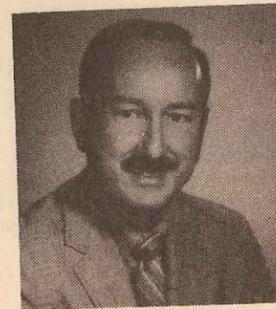
Rogers also said that because Jesus is the "word of God" and the Bible is called the "word of God," the two are inseparably linked together. "If one is wrong then both are wrong," he declared. "The Living Word gives testimony to the written word and the written word gives testimony to the Living Word."

The Memphis pastor said that the problem being discussed was not really about the Bible. "The problem is a Christology problem," he said. "If Christ is to be Lord, he must be Lord of theology as well."

"I believe Daniel wrote the book of Daniel because Jesus believed it," Rogers said. "I believe Moses wrote the first five books of the Bible because Jesus did."

"The Jesus of the Bible believed in the infallible word of God. If Jesus believed it, so do I," he concluded.

Total registration for the four day clinic reached about 200 persons from 17 states.



Michael L. Speer is associate executive director and director of Cooperative Program promotion for the SBC Stewardship Commission. He was formerly director of stewardship promotion for the Kentucky Baptist Convention and, prior to that time, associate director of church training in Kentucky.

"This is a gun. Just keep walking or you're dead."

You don't argue with a man who has a gun jammed into your back. Though frozen with fear, I walked... shaking with every step.

"Please God, don't let him kill me," I prayed.

Quickly and silently we walked into a dark parking lot between two buildings on the streets of Los Angeles. My assailant's partner ran out of the shadows. I made no effort to protest while they deftly emptied my pockets and took my wrist watch. Then the partner turned and ran.

The man with the gun stepped back to run, and I heard the crack of a pistol shot. My body spun to the right, and I struggled to keep from falling.

"My God," I cried, "You shot me."

Blood gushed from my mouth and nose, and I began spitting out something which I was sure must be my teeth. I held my handkerchief to my mouth.

"I must find help before I pass out," I thought.

There was no pain, but I could tell from the impact that the bullet had gone into my head directly behind my left ear which was ringing violently. I was equally sure that the bullet had come out my right front cheek, but I was afraid to feel for fear that part of my face was blown away.

Thoughts raced through my mind as I ran for help. I thought of my wife Mary and my two girls and of having to spend a long time in a hospital in Los Angeles, more than 2,000 miles away from home in Nashville, Tennessee. I wondered why I had taken a walk before going to bed and who would lead the stewardship and Cooperative Program promotion meetings the next day...

There was no pain, but I was still bleeding badly. My teeth were apparently all in place, but there was a hole in the roof of my mouth.

Even so, I had a strong feeling of assurance that nothing was wrong. I remembered the scripture that had meant so much to me when I was flying in the Navy, Psalm 139:7-10: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." (KJV)

I knew even then that I was in the right hand of God.

Three men were standing in the middle of the next block. Crossing the street, I ran up to them. "Can you please help me?" I begged, "I've been shot."

One of the men ran across the street to a bar and asked the bartender to call the police and an ambulance. They arrived quickly and rushed me to a hospital.

Hospital personnel stuffed gauze in my mouth to stop the bleeding and gave me glucose. An attendant looked me over briefly and sent me for X-rays. No one said how badly I might be hurt.

## Today Is The First Day Of The Rest Of Your Life

By Michael L. Speer

The doctor who was supposed to be on duty could not be found, and I lay for nearly eight hours in a hall of the emergency area, waiting. The night seemed an eternity, and I relived the events of the day.

It was Labor Day, 1971. I had gone to California for a series of associational stewardship and Cooperative Program promotion meetings. It had been a long day, and I decided to take a quick walk before going to bed.

I had walked about two blocks when I heard footsteps behind me and those unforgettable words.

The next morning, a doctor told me that the bullet had entered the left side of my head just behind the ear lobe. It had grazed my ear canal, missed by jugular vein by a fraction of an inch, passed over the roots of my teeth, under my sinus cavities, and ripped through the roof of my mouth.

Apparently the small-caliber bullet had shattered when it passed through the roof of my mouth, and I had spit most of it out. One small fragment came out my right cheek, leaving only a small hole.

The doctors called it a miracle. They only had to give me an antibiotic to keep down infection. I had no pain, no stitches, no bandages; and it left no scars.

After the examination I was placed in a ward for observation with 11 other persons, mostly indigents. No one knew me—no one seemed to care. I was just another nameless face.

For the first time in my life I tasted the flavor of loneliness. All my life I had been surrounded by people who loved me, who thought I was of some worth.

Now more than 2,000 miles from home, a man had decided that my life was worthless and had tried to end it.

I lay in the ward the rest of the day waiting until I knew my wife would be home from work. I had asked that no one notify her of the accident—I wanted to do that myself.

How do you tell your wife that you've been shot through the head but that you are all right? The fact that I was calling was the only assurance she had that I was being truthful.

The next morning I checked out of the hospital, took a hot shower, shaved, packed my bags, and left for the airport to catch a plane back home.

A crowd of friends were waiting at the airport—my wife, Mary, and two daughters, Melinda and Marie, and my best friend, Brooks Faulkner. As my feet touched the ground, arms went around me from every direction; hands and fingers slipped into mine.

The taste of loneliness dissolved. Once again people knew me and loved me, and for the first time throughout the ordeal, I cried.

On the way home I learned that on the morning after my accident, a local frame shop had called Brooks to tell him that a poster he was having framed for me was ready. He picked it up and took it to my office as a surprise, not knowing what had happened to me the night before.

That poster now occupies a prominent place on my office wall, but even if it were not there I could never forget the words. They are etched indelibly on my mind:

"Today is the first day of the rest of your life." (BP)

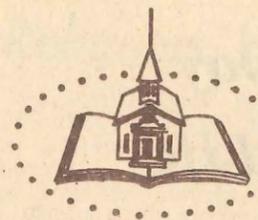
## Cooperative Program Day—Ap. 21

All Baptists need to know about the work of their denomination and especially the Cooperative Program, the lifeline of Southern Baptists. This is why a Cooperative Program Day is observed by churches throughout the Southern Baptist Convention as a mid-year emphasis on the importance and need for the Cooperative Program. It is a time to inform church members as well as to challenge them to personal mission commitment and prayer for the people and causes supported by the Cooperative Program and the people ministered to through the Cooperative Program.

Cooperative Program Day will be observed in most churches in the Southern Baptist Convention this year on April 21. The Cooperative Program theme is "Operation One: One Lord, One Mission, One People... Our Key to Sharing His Love." Sample packets of materials for use in support of this emphasis have been mailed to all pastors and church stewardship chairmen. Additional copies of these materials may be ordered from the stewardship office of our state convention.

Other special materials designed to involve men in the promotion of Cooperative Program Day have been prepared. The booklet, "Involving Laymen in Cooperative Program Day," is being mailed to all pastors, church stewardship chairmen, and Baptist Men leadership. Suggestions for involving a large number of church members in this emphasis are included in this booklet.

Be sure your church plans to observe Cooperative Program Day, Sunday, April 21. Pray for our world mission program at home and around the world.



# SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for March 31, 1974)

LIFE AND WORK SERIES

## Not My Will But Thine

Our Lord's Suffering,  
Mark 14:32-36

1. The Place. In the darkness of the night Christ and eleven of the disciples went to the Garden of Gethsemane, the place to which He frequently retired for the purpose of prayer, to make additional preparation for the storm that was about to break upon Him and around them.

Upon arriving at Gethsemane, Christ divided the disciples into two groups, leaving eight near the entrance, and taking the other three into the garden with Him. Christ chose the three to stand by Him in this solemn hour who had made the loudest claims of friendship, love, and loyalty.

2. The Pressure. Christ felt the pressure of the testing even before He prayed (33-34). But as He began to pray, the anguish was so deep and the sorrow so intense that it pressed Him to the earth. Bearing the pressure of the world's guilt for sin, sweat-drops of blood fell from His brow (Luke 22:44).

3. The Prayer. Communion with the Father was a necessity in Christ's life, and His resource in every hour of need. Prayer was as much His habit as was breathing. The scene in Gethsemane is one of the most striking pictures in the entire Bible—solemn, sacred, and sad. Alone, in the deep recesses of the garden, in the dead of night, prostrate upon His face and pleading with the Father was our blessed Lord. At the time of His deepest distress, the human companionship which He craved was denied Him because even His dearest earthly friends slept while He suffered and prayed:

For what did He pray?

- (1) That the hour might pass from Him.
- (2) That the cup might be removed from Him.
- (3) That the will of God might be done.

Our Lord's Submission  
Mark 14:36-42

When the cup of human guilt was held out to Christ, His tender and pure heart revolted from the pain and the shame of it. Dreading the ordeal which He was facing, Christ prayed earnestly that, if it were possible, the cup might pass from His lips. With Him the Father's

will was the ultimate authority, so He prayed and then adjusted or yielded to that blessed will uncomplainingly and gladly. His prayer was a marvelous expression of prompt and complete submission to God's will. Christ was determined to conform to it in every respect.

While Judas Iscariot was in the city making arrangements to betray our Lord for thirty pieces of silver, eight of the apostles were at the entrance of the garden, sleeping. The other three, Peter, James, and John, were just "a stone's throw" from Christ, and they were sleeping also. Because He was eager for human sympathy and companionship, our Lord had taken them into the garden of His impending crisis, but they were not interested enough to remain awake.

### INTERNATIONAL SERIES

## Overcoming Human Barriers

Acts 8:18-31

Through the centuries there have been numerous human barriers to the progress of the Lord's work. Through God's enabling grace and power many of these barriers have been overcome.

Overcoming Barriers In Samaria

Acts 8:18-25

Conspicuous among those faithful Christians who were scattered from Jerusalem by bitter persecution was Philip the deacon who found refuge in Samaria, where he continued his witnessing for Christ. His preaching of the gospel was blessed abundantly by the Lord, and the people gave heed unto the things which he spake. Informed about the progress of the gospel in Samaria, and desirous of knowing whether the professions of faith there were genuine or spurious, the apostles in Jerusalem sent two of their strongest men — Peter and John — to Samaria to inspect the work, and to give the genuine converts further instruction.

Among those who saw the demonstration of the Spirit through these Christians in Samaria was Simon Magus, the sorcerer, who had made a profession of faith and been baptized, but

Returning to the three, Christ found them fast asleep. They had not anticipated the imminent arrest of their Lord. After awakening them, Christ chided them by saying, "Watch ye and pray, lest ye enter into temptation." That was His way of warning them of the more challenging hours that were yet to come. His words were unheeded, for each time He returned the Lord found the disciples asleep.

Even though no man stood by our Lord in Gethsemane, the Father was with Him. He talked with the heavenly Father, trusted Him implicitly, and yielded Himself fully and completely to His will. From Him He obtained the blessed assurance that He would receive all of the strength and help which He would need for the accomplishment of God's will.



his lot on account of the request that he had made, and the avoidance of that was his only concern. The exceeding sinfulness of his expressed desire never registered with him, but he did go far enough to ask Peter to pray that he might escape any punishment for saying what he said and doing what he had attempted to do. He was fearful but not penitent.

Overcoming Barriers In The Desert  
Acts 8:26-31

Just when Philip's evangelistic efforts were most successful and the prospects for the immediate future were most promising, the Lord commanded him to abandon his efforts and go south to a desert.

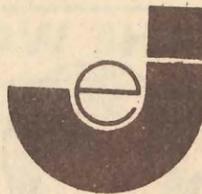
Without a word of complaint or a single excuse, Philip obeyed the Lord promptly, without knowing the real purpose of his journey, but certain that he was not going on a fool's errand. He reached the place to which he had been sent just in the nick of time. He saw a chariot coming toward him, and the Holy Spirit said to him: "Go near, and join thyself to this chariot." He ran to the chariot, ready and anxious to witness for Christ. Riding in that chariot was an Ethiopian eunuch, a man of great prominence, prestige, position, pomp, possessions, and power. Notwithstanding these facts, he was far from being satisfied.

While wending his way homeward, the eunuch was reading aloud Isaiah 53, which delineates the sufferings of Christ. With eagerness, earnestness, and enthusiasm Philip ran to his chariot and asked the eunuch if he understood what he was reading. Philip's face was so radiant and eager that the statesman felt at once that here is one who knows.

After confessing that he did not understand what he was reading, the eunuch invited Philip to enter the chariot with him. Troubled in heart, earnest in spirit, and eager to learn, this diligent seeker after the truth was thoroughly prepared to listen with an unprejudiced and open mind. Each was convinced that the other was the man that he needed. The Holy Spirit was working at both ends of the line. He had prepared and commissioned Philip to go to the eunuch, and then He saw to it that the latter was in such a state of mind and heart that he would receive the Lord's messenger and message.

When seated by him, Philip seized his golden opportunity by tactfully beginning with the very scriptures which the eunuch was reading and preached Christ to him. So earnestly and effectively did Philip present the gospel of Christ and witness to this man that he responded properly and promptly. Believing what Philip told him, he accepted Christ as his personal Saviour, whereupon his sins were forgiven and he was saved.

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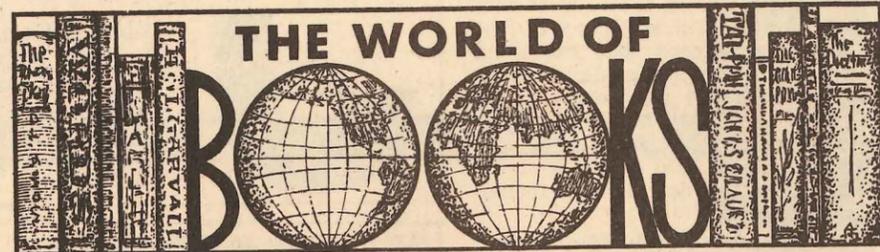
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*How I Write, A Manual for Beginning Writers*, by Robert J. Hastings; published by Robert J. Hastings, Box 2669, Springfield, Illinois 62708; 160 pages; publishing date: December 1, 1973.

In this self-help, do-it-yourself manual, Bob Hastings lets you look over his shoulder while he writes.

His aim is more to show the reader, than it is to tell him. To achieve this, he tells a lot about himself and his own writing habits in a somewhat folksy, semi-humorous style. He calls it "a fun book to read, whether you ever write anything."

The heart of the manual is what the author, tongue-in-cheek, calls "Hastings' Laws." There are 12 of them. Each helps the writer cut through the confusion of gobbledygook with simple language anyone can understand.

The manual covers such topics as how to research and file resource materials, what editors are looking for, how to prepare copy for submission, lists of publishers, style, writing in retirement, news releases, readability tests, how to conduct interviews, use of nostalgia, multiple submissions, writers' conferences, how to edit your own material, copyright laws, etc.

Copies available by mail from Box 2669, Springfield, Illinois 62708. \$5.95 each, plus 55¢ for shipping and tax.

*Spirit Hill*, by David Gordon Cruse; Vantage Press, copyright 1973.

This poet was born in Lexington, Kentucky, attended Campbellsville College and was awarded the AB and MA degrees by Western Kentucky University. He has written this volume in sonnet form in the Italian framework. In its contents are found every emotion, every urge and every ordinary human reaction to life.

*Walking Toward Your Fear*, by H. C. Brown, Jr., Broadman Press, copyright 1972.

This volume is a documented case history on meeting fear squarely and leading a victorious life free of defeating apprehension.

*The Black Christian Experience*, compiled by Emmanuel L. McCall, Broadman Press, copyright 1972.

This book was compiled to provide information to white Christians about the black church and to help the black Baptists understand and appreciate their heritage.

*I've Got That Hopeless, Caged in Feeling*, by Hazel B. Goddard; Tyndale House Publishers, copyright 1971, second printing, June 1973.

The author sees no single formula for helping all persons but finds a team of doctor, patient and counselor working together, treating the whole patient most helpful. The sick want "answers, not adages" or double talk. Generally that "hopeless, caged-in feeling" of the patient is replaced when harmony is established in the personality between body, mind and spirit. Then each could function in its relevant environment: body in the material world; mind in the realm of ideas; and spirit in relationship to God.

*Two Wheelchairs And a Family Of Three*, by Fred Camp; Tyndale House, Publishers, copyright 1973.

The author was left a paraplegic due to an accident injury at the age of eighteen. This book is a true account of his battle to overcome bitterness and resentment and then, in spite of his handicap, he progressed from a useless invalid to a businessman, victorious Christian, husband and father.

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WESTERN RECORDER

**BAPTIST FORUM**

(Continued from page 5)

**CLASSIFIES RECORDS AT AGE 90**

Dear Editor:

Now that I have been retired as Senior Minister Emeritus (effective March 1 of this year) I am finding time to check through my files and classify the records. Among some checked this week I found an editorial from the old *Masonic Home Journal* which was published in Kentucky some half century ago. It seemed so good a warning to our hippie generation that I am sending a copy to you and one to the *Baptist and Reflector*.

I look forward every week to the coming of the *Western Recorder* which I have been reading since the fall of 1913 when it was at the door of old New York Hall, SBTS, every Thursday evening following our supper, a gift from the owners, as was the *Baptist World* of that day.

As of March 1 I have been retired from active service as Senior Minister Emeritus, my ninetieth birthday having come February 25. Somehow I cannot feel any older than I did twenty years ago. I will continue to serve the church as assistant to the pastor; will continue, I hope, to have occasions to deliver my valedictory sermon on "Why I Love The Bible," used February 24 when our pastor gave me a great say in honor of my ninetieth birthday which followed on February 25.

Good wishes for the days ahead.

Nashville, Tenn. John D. Freeman

**REJOICE IN ORDINATION**

Dear Editor:

I am writing regarding Mr. Owen Edward's letter, "Ordaining Women." He seems to have overlooked some facts in the March 2 article where Miss Esther Hargis, when asked about her desire to seek ordination, stated "she felt there was something particular the Lord had for her to do." The article went on to say "she doesn't expect to be called as pastor of a Southern Baptist church anytime soon but feels there is a place for her ministry. She thinks more in terms of being an associate minister or an institutional worker where ordination is required."

I believe we ought to rejoice with Miss Hargis in this step she has taken for the Lord. There are many areas of work where an ordained man cannot

be as effective as Miss Hargis will be. Today when we read how some young people are turning to drugs, alcohol, sex, the occult, etc., let's instead praise God for Miss Hargis and others who are taking a positive stand for Christ, no matter what the cost.

As far as having a staff member from the college participate in the ceremony, I'm sure he considered it a privilege and did not worry about the traditions of men. In Acts 5:29 Peter and the other apostles answered and said, "We ought to obey God rather than men."

Versailles, Kentucky Ruth Prigge

**'POOR BAPTIST MINISTER'**

Dear Editor:

I never thought I would see the day that Kentucky Baptists would start ordaining women to the gospel ministry. I feel sorry for this poor Baptist minister.

There is one question I would like to ask. How is a woman going to preach the gospel when the Bible says "for a woman to keep silent," (I Timothy 2:11). Paul said, "suffer a woman not to teach, nor to usurp authority over a man, but to be silent." (I Timothy 2:12).

It is a shame to call ourselves Baptists, the church Jesus Christ started nearly 2,000 years ago, and practice Pentecostal doctrine. Too many Baptists have gone after speaking in tongues.

May God help us Baptists to rid ourselves of false teaching and false preachers who call themselves Baptists.

Smithland, Ky. Lloyd Perrin

**'WEAK LEADERSHIP'**

Dear Editor:

I am writing this little note to see if it will be published for the benefit of all concerned about what God said in His holy Word.

Concerning the article in March 2 issue about Lyndon Baptist Church ordaining Miss Hargis to the gospel ministry, I am sure they are not concerned about what I think, and I am not here to tell you what I think, but what God, who is unchangeable, said.

First of all, to ordain Miss Hargis, or any other woman, you will have to do away with First Timothy the third chapter, and also First Corinthians the eleventh chapter.



I think this young lady needs to read these chapters and believe them.

She said in the article that she felt that the gospel ministry was God's will for her life. Well, if God said one thing in the Bible and revealed something else to us, what would that make Him?

According to the Bible we all know she is not doing God's will. If she were she would know what God said in His Word. John 7:17 tells me that if any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak it of myself.

No wonder many of the Baptist churches are so weak. We have weak leadership.

One of the greatest needs in Baptist life is to come back to Baptist doctrine. Preach it, live it, have a conviction that it is the Bible doctrine. I am a Baptist by Bible conviction.

I want this printed in the *Western Recorder*. Maybe it will help someone.

Princeton, Ky. Wilford E. Wyatt

**EARLY CONVERSION**

Dear Editor:

The article, "Early Conversions Run Risks" should be read by every preacher whether he be a teacher, pastor or evangelist. A child brought into the church without redemption is still lost and will go to hell if that one should die in that condition. I sat in a church of another denomination and heard the song leader ask about 30 primary and junior children, "How many of them loved the Lord?" All hands went up and he said, "Then all of you are saved if you love the Lord." They took the whole group into the church.

When I was eleven years old I realized I was lost and went to an altar of prayer. Some dear soul, well meaning I suppose, asked me if I loved the Lord? My reply was, "Yes I do." He replied, "Then get up and tell it for that is all there is to it." Had I died in that condition my soul would have gone to hell. I am of the conviction this is one reason we have so many members we cannot find and the reason some churches are departing from the teaching of the Bible.

How long has it been since you heard a pastor or an evangelist give a real Bible invitation? Most will say, "Commit your life to the Lord" and never tell them how. Some of our noted evangelists give the weakest invitations and in so doing they fill the churches with unsaved and increase the population of hell.

Russellville, Ky. Reed Rushing

Informed Baptists depend on  
**WESTERN RECORDER**

MARCH 23, 1974



## Study Shows 90% Of Downtown Churches Dying

Ninety percent of the downtown churches in the United States are dying, a New York sociologist said in Dallas.

The downtown church, according to Ezra Earl Jones, a sociologist with the department of research and survey for the United Methodist Church's Board of Global Ministries, is "Old First Church," a unique institution, different from any other urban church.

"Just because a church has a lot of money and property isn't a sign it's successful," said Jones. "Many are dead but haven't been buried yet," he added.

Jones recently completed a two-year study of more than 300 downtown churches of all denominations in the United States to determine the unique characteristics and problems of such a church.

Jones told the Urban Strategy Council of the Baptist General Convention of Texas that his study revealed 90 percent of the downtown churches in America are failing. The study was of particular interest to the council, created in 1970, as their role is to develop strategy for ministries in urban areas and to coordinate resources and programs within the Texas convention.

The only church with more problems than the downtown church is the "Old Second Church" in a deteriorating neighborhood near the downtown area, Jones said. "Old Second Church is tied to its community," he explained.

He noted sociological changes of a "negative character" are affecting the downtown churches.

► "First is transportation," he said. "Expressways take you away from downtown. Mass transit usually isn't good.

► "Then, crime is increasing in the downtown area. People say it isn't growing any more in downtown than in the suburbs, but fear of crime is greater in the downtown area," he added.

He cited one church which advertised on its bulletin a high quality music program.

"Down in small print is a notice that armed police guards protect the parking lots," he said.

► "A third factor is that the downtown is hurting economically. It has less of what it used to have," Jones said.

He drew an analogy: "It used to be retail and business. Now it is business with some retail. A downtown church as a social institution is like a retail store in that it requires people to be

physically present to do what it is that we have to do. It requires people to come."

The most significant finding of his study — which will be published in book form in the fall by Harper and Row — is one statement:

"The church that is surviving today in the downtown area is the church that has learned to balance survival and service. Churches that are failing today are those churches which give all to survival or all to service.

"You can't give all to survival, because you have to have a purpose. You can't give it all to service because you have to survive if you are going to serve.

"Successful downtown churches have learned to balance that," Jones said. (BP)

## Day Camp Conferences Planned

Conferences to help churches and associations plan for day camping will be held in Kentucky on six different days in April. Neil Jackson, consultant with the church recreation department of the Baptist Sunday School Board, will lead the conferences.

The meetings will be conducted following this schedule:

April 11 — Ashland, First Baptist Church, 7:00 p.m.

April 12 — Morehead, First Baptist Church, 10:00 a.m.

April 12 — Lexington, Grace Baptist Church, 7:00 p.m.

April 15 — Louisville, Long Run Baptist Center, 7:00 p.m.

April 16 — Somerset, Beacon Hill Baptist Church, 7:00 p.m.

April 18 — Cave City, Cave City Baptist Church, 7:00 p.m.

According to Mic Morrow, associate in the church training department, conferees will be exposed to the new literature for day camping. They will learn about other resources and be shown how to plan for a day camping program.

Jackson recently observed that there is a widespread use of day camping as a means to introduce boys and girls to the creative nature of God. Churches who have used the day camping program report good results.