



OPERATION



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one people

our key to sharing His love

Western Recorder

APRIL 20, 1974

OBSERVE COOPERATIVE
PROGRAM DAY

Sunday, April 21, 1974

Oates Honored, To Stay In L'ville

Wayne Oates, professor of psychology of religion at Southern Seminary, has been much in the news in recent days. Within a week's time, Baptist Press carried stories announcing his official election to the faculty of Southeastern Baptist Theological Seminary in Wake Forest, North Carolina; his resignation from that faculty; and his selection to receive the Distinguished Service Award from the College of Chaplains of the American Protestant Hospital Association.



Oates

The distinguished service award was presented at a national convention of the group in San Francisco.

In late 1973, the seminary professor announced his resignation from the faculty of Southern Seminary to join the Southeastern faculty. That election was confirmed recently by the full board of trustees.

However, Oates has reconsidered the change and decided to stay in Louisville. Current plans call for the professor to serve as theological consultant at Norton Psychiatric Center of the University of Louisville and to continue his writing career. His latest book, *Pastoral Counseling*, was released April 15 by Westminster Press.

Oates, author of 21 books in the field of pastoral care, is a native of South Carolina. He has served as an instructor at Wake Forest College and visiting professor of pastoral counseling at Union Theological Seminary in New York and Princeton Theological Seminary.

Doctrinal Emphasis Week Theme Picked

"Reconciliation" will be the subject studied in churches throughout Kentucky during a time of doctrinal emphasis. A date in late April has been suggested by the denominational calendar. However, many churches will select times suitable to their church calendars.

The focus group for the study will be adults and youth. Adults will study *Falling Walls: the Doctrine of Reconciliation* by Fred Fisher. He is professor of New Testament interpretation at Golden Gate Baptist Theological Seminary. The youth book will be *God's Reconciling Love* by Richard Hester.

The suggested book for older children is *Men Who Told His Story* by Johnnie Human. A teacher's edition is available also. For younger children the book will be *The Story the Bible Tells* by Mrs. Carl Clark.

Units on the church and the family are suggested for preschoolers. The February issue of *Guide C* and the April issue of *Guide B* and *A* contain material for preschool leaders.

DEVOTIONAL

Jack Jones
Locust Grove Baptist
Church, Murray

'Theirs' or 'Ours'

We can learn much about a church member's attitude toward his church by the way he refers to his church in conversation. It is almost always a bad sign when someone speaks of "their" church or "the" church or what "they" are doing down at the church. Usually this means that the speaker, although a member of that church, does not feel himself to be genuinely involved in the work of the church. He feels that he is an "outsider" with no voice in the operation of the affairs of the church while "they" run everything.

Then there are those who speak about "my" church. This possessive pronoun may be used in the good sense as when one identifies himself with his church proudly and lovingly. But it can also be used in a bad sense in which one feels it is his right to be the "foreman" or "boss" and direct the activities of the church as HE wants them directed. Sometimes this "bossy" role is assumed by one or more deacons in the church. Sometimes too, it is the Pastor who feels he should operate the church as he does his automobile — by himself! He is the general who gives the orders while the members are the privates who carry them out.

The expression "our" church is far better than "their" church or even "my" church. When we say "our" church there is a feeling of unity — a sense of "togetherness" and, a feeling of equality as when we talk about the members of our family. After all, our church IS a family. God is our Father and we are all brothers and sisters in Christ. Perhaps if more of us considered the church of which we are members to be "our" church, we would have more love and more harmony than is found in some churches today. □

Church Chuckles by CARTWRIGHT



"Hold that eviction order till tomorrow! My pastor just reminded me today is Good Friday!"

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 April 20, 1974 No. 15

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

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**Express Your Opinion
in
The Baptist Forum**

MOST of us have noted with interest the changes that have occurred among the churches of our denomination concerning the place of leadership of women. Women have been ordained to the ministry and women have been ordained as deacons in a number of churches.

Though women have had significant leadership in our churches over the years, these recent steps into a male dominated area have caused much anxiety, a lot of serious thought and prayer and some antagonism and bitterness.

Most of us have an opinion concerning this movement. The vocal proponents and the vocal opponents have made a big splash!

In general, there has been a large, silent majority. Some of us have not faced the issue because it was far away, someone else's problem. Others of us have not faced it because there have been other items of a more pressing nature confronting us. A few may have ignored it, apparently hoping that it would go away.

It won't.

It is an issue that should be faced calmly, without the pressure of an immediate crisis. That crisis can come with suddenness when someone nominates a woman as deacon in your church. Let us face the issue now.

"Shall we have women deacons?" is a question which each church must decide for itself. By the very nature of Baptist life, neither our denomination, nor our state convention, nor our local association can decide it for us. As a congregation of believers, we must study the evidence and arrive at our own conclusions.

There are two fundamental bases for facing the question and arriving at an answer. First, we must study the Biblical teachings which shed light on the issue. But this shall not be enough, by itself. We must also decide which of two basic approaches we are going to make with these teachings.

Some would say that we can do nothing which the Bible does not expressly command. Others would suggest that we can do anything which the Bible does not expressly forbid. Perhaps the real truth may lie somewhere between these two extremes. The fundamental basis for arriving at a solution is a study of the basic needs and opportunities which your church has at this time. Factors must be considered today that were not significant 10 years ago. They may not be significant 10 years from now. But we are living and ministering today. Today is all we can answer for.

EDITOR'S NOTE: Robert L. Cate is pastor of First Baptist Church, Aiken, South Carolina. He is former pastor of churches in Kentucky and Georgia and earned a doctor of theology degree from Southern Baptist Theological Seminary in Louisville.

ORDINATION

Shall We Have Women Deacons?

Three major passages shed light on the issue and two other minor ones may be of significance. The first of the major passages is Acts 6:1-6. Although these seven men are nowhere called deacons in the New Testament, it is normally understood that they were such. This idea is strongly undergirded by the use of the words "diakonia" (ministration) and "diakoneo" (serve) in verses 1 and 2. Although the word "men" in verse 3 might possibly be understood as applying to persons rather than specifically males, it is obvious that each person which the church selected was a man (verse 5).

The second major passage which we must consider is I Timothy 3:8-13. Here we find the moral and spiritual standards which were required of deacons. There are two verses which must be dealt with here, verses 11 and 12. "Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well."

Verse 11 has traditionally been understood as referring to the wives of deacons, based upon the familiar King James version. However, the Greek does not call them wives, but uses the more general term, "women."

Among the leading scholars, there has been a major division of opinion as to whether or not this refers to wives of deacons or to deaconesses. A. T. Robertson, Baptists' most outstanding Greek scholar, considered the verse most likely to be referring to women deacons.

On the other hand, verse 12 says, "Let the deacons be the husband of one wife" (or "one woman") or ("one deaconess"). The same word is used here as in verse 11. If verse 11 is referring to women deacons, then verse 12 must be understood as indicating that such person must have only one mate. If verse 11 refers to deacons' wives, then verse 12 offers no problem. But before we reach a conclusion, we must examine the other passages.

The third major passage at which we must look is Romans 16:1. "I commend unto you Phoebe our sister, which is a servant of the church which is at Cenchræa." The word which is translated "servant" is "diakonos." We must decide whether he was using it in a technical sense, calling her a deacon, or in a general sense as the King James Version would indicate. For centuries, a major portion of Greek scholars have considered this to be referring to a

woman deacon, primarily since she was not called just a "servant," but a "servant of the church." This seems to be a very clear reference to a woman deacon who was from the church at Cenchræa.

Finally, those who seek to find evidence for women deacons in the New Testament frequently refer to two minor passages, Philippians 4:2-3 and Titus 2:3-4. The Philippian passage carries no weight at all, for there is no reference in the Greek which would in any way indicate that the women referred to were considered to be deacons. They were just devoted women.

The Titus passage is somewhat different. It says: "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children."

Verse 3 uses the feminine form of the technical term "elder." The masculine form is frequently interpreted as being parallel to the office of deacon. If this is so, then the feminine form could easily refer to women deacons.

Beyond the New Testament references which we have listed, there are several references among the historical records of the early churches which show that the practice of having women deacons was fairly widely practiced.

Ignatius of Antioch, who died as a martyr sometime between 110 and 117 A.D. sent greetings to the "deaconesses in Christ." Pliny, the Roman governor of Bithynia from 111 to 113 A.D., referred to "deaconesses." The Apostolic Constitutions, a very early document, contains many references to deaconesses. Thus it appears that very early in the development of the church it became a fairly common practice for some churches to have women deacons.

We are driven to the conclusion that the practice of having women deacons developed within the New Testament times and became fairly common in the period just after the close of the New Testament era. It also is apparent that it was not universally practiced.

The New Testament seems clearly to allow such a practice. Paul may have taught it. He certainly recognized the fact that the church of Cenchræa practiced it. He commended the woman deacon, Phoebe, to the church at Rome, that they should receive her graciously.

The early churches seem to have adopted the practice if and when their own needs dictated it. (BP)



Governor Ford Demonstrates Moral Courage

Governor Wendell Ford has vetoed House Bill 456! This is good news for thousands of Kentuckians who put morality above indulgence and the sanctity of the Lord's day above commercial profit. This bill which was pushed through the senate with what appeared to be devious means would have made way for the sale of liquor by the drink in larger cities on Sundays which is presently forbidden.

Though his veto message did not specify his decision was on moral grounds, the governor's veto was a clear example of moral courage over political expediency. Surely the liquor interests and the restaurateurs of the areas affected are not pleased with the veto and it did not enhance the governor in the sight of the legislators from Louisville, Jefferson County and northern Kentucky who almost all voted for HB 456.

This means the governor will lose some support and votes in his race for United States senator. But it also means he will gain many votes because he vetoed the bill. The governor's courage in this matter will win him many friends and votes though a judgment nor an endorsement should be made on the basis of one act.

A personal expression of appreciation should be sent to Governor Ford by everyone who asked him to veto HB 456. The stack of mail thanking him should be as high as the stack urging him to exercise moral courage and veto the bill.

Among the others who stood tall in the testing time were those legislators who fought HB 456 to the bitter end. A list of those who voted for and against HB 456 will be published in the *Western Recorder* in a future issue and some remarks made in the heated debate are recorded for possible use when voting time for General Assembly members comes around again.

Delbert Butts, executive director of the Kentucky Temperance League, did his usually outstanding job. He worked almost around the clock lining up opposition against bad legislation and support for good legislation. He was able to get in to see the governor dur-

ing the critical period and reported that the governor was gracious, attentive and open to all Butts had to say.

And so what appeared during most of the time the General Assembly was in session to be one of the poorest so far as moral issues were concerned actually turned out far better than feared. Laxity in liquor legislation was but one of the moral issues but it served as something of a weathervane in respect to other moral issues.

Actually only two of many proposals for removing present restraints on alcoholic beverages were enacted and these were not overly significant. One was to allow females to be served liquor at the bar as well as at tables and the other was to allow restaurants serving drinks to operate above ground level without first operating one year at ground level.

On the other hand some dangerous and far reaching proposals were defeated. Some of these were:

✓HB 277 — The bill to change local option votes from a special election date to the regular May primary or general election dates.

✓HB 537 — The bill to allow separate precinct elections in dry counties for liquor by the drink.

✓SB 244 — The bill to permit wine to be sold in grocery stores like beer is now sold.

✓SB 231 — The bill to permit a license to be issued for wine by the drink to be sold in any restaurant with a license to sell beer by the drink.

✓SB 178 — The bill to permit small wineries to have a license to sell wine on their premises and to give away sample bottles.

✓Two proposals to legalize state lotteries.

✓A bill to lower the minimum drinking age.

Legal restraints on lotteries, alcoholic beverages and other evils will not eliminate gambling, drinking and other evil practices but laws do serve as a deterrent. And so let us fight for restrictive legislation inch by inch. In the meantime we should prepare ourselves and especially our children to exercise personal restraint if and when all restrictive laws are gone.

Nature's Worst Brings Man's Best

It was a dismal Monday in Brandenburg. The cold April rain was falling steadily adding cruelly to the calamity left the Wednesday before by one of several of the most vicious and destructive tornadoes in Kentucky history.

In the place of April daffodils and dogwoods were twisted off stumps and uprooted trees. The church steeple which once pointed to the heavens was among the tangled debris. The hymnals and the new Sunday School literature were flung into the Ohio river or across the Indiana countryside along the tornado's path. The stately cemetery overlooking the town had but few markers which were not overturned. What at first appeared to be carelessly dug graves were but ragged holes left by uprooted cedars already removed from the cemetery.

It was not a sightseeing tour for Kentucky Brotherhood Director Forrest Sawyer and me. We were there to convey to Pastor Billy Marcum and others the deep concern of fellow Kentucky Baptists, to learn what were the greatest needs and to assure there would be some help forthcoming in rebuilding the devastated church and pastorium.

Admission to the Brandenburg ruins for us was made possible by Pastor Tony Carson of Muldraugh Baptist Church who along with Muldraugh Baptist men and women were helping around the clock. In addition to securing a pass for us Tony took us in his station wagon for a six hour survey of the Brandenburg ruins and the tornado's path through the beautiful farm lands between Brandenburg and Irvington.

We found Billy and Mrs. Marcum easily. They were poking around the ruins of their former home. It was about the first time since the fateful Wednesday afternoon that there was time to see if any of their household possessions were salable. Billy had spent Thursday and Friday with others digging out the dead and injured. On Saturday he conducted funerals for two church members, on Sunday he led a worship service for his congregation in the undamaged and hospitable Methodist Church and participated in the mass memorial service for the fatalities.

Our arrival seemed timed. Billy and Mrs. Marcum were standing atop the ruins with two repairmen trying to decide if the badly damaged piano could possibly be restored. The decision was to try and our added manpower helped lower the piano to the ground and into the truck.

Next we were invited on a tour of the basement which was the only floor left of the beautiful pastorium. The rain was leaking through the ruins into the basement and every step was accompanied by the squeezing sound of the soaked carpet.

Fortunately the pastor's library in the basement was damaged less than most any other possession and his library was not completely ruined. With the help of Mennonites who had left their homes and farms to assist in the cleanup we soon had the pastor's library in the garage awaiting hauling to a dry storage place. Next came the removal of the clothes dryer and washer, the deep freeze, a spare stove and refrigerator stored in the basement when new appliances were included in the new pastorium.

By then the police chief who had arrived persuaded Billy the things would be better off where they were covered with a tarpaulin than to be hauled some other place in the rain. Billy agreed.

Through it all Billy was smiling and appeared more concerned about finding all the church members and reordering Sunday School and Vacation Bible School literature than his own lost possessions. He was overcome also by expressions of concern and generosity from so many sources.

A trailer home had been provided for him and his family. Father Clancy of the nearby St. Martin's Roman Catholic parish had handed Marcum \$200 for a start on a rebuilding fund. Chaplain Buren from Ft. Knox had given him \$100 for the immediate needs of him and his family. Two days later the Severns Valley Baptist congregation sent \$2,000 to help in the rebuilding.

On and on the story could go about Brandenburg and other devastated churches. When nature does its worse, man is at his best in concern and help for his fellowman.

BAPTIST FORUM



ORDAINING WOMEN

Dear Editor:

I wish to express my feelings in regard to one of the sister churches of Kentucky Convention of Southern Baptist that recently ordained a woman to the ministry.

I, as a minister of the gospel and servant of our dear Lord, praise the two articles that appeared on page 15 of the March 30 issue of *Western Re-*

corder by Dillard Phillips of Eubanks, Kentucky, and Wayne Morgan of Middlesboro, Kentucky. These are true Southern Baptists.

I will go a step farther and add to what they have said. "I may say I am a follower of Christ on one hand and reject his word on the other hand. This makes me Anti-christ." The Second Epistle of John, verses 10 and 11 has this to say — "If there come any unto

you and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." This has much to say to all true Southern Baptist of the Kentucky State Convention.

Now the association that she is a member of should reject her. Also the State Convention of true Southern Baptist should reject her. This includes our

(Continued on page 11)

Infant Adoption Program Closed

The infant adoption program of the Kentucky Baptist Board of Child Care has ended. The decision to officially close the service came at the April 9 meeting of the board of directors.

William Amos, executive director of the program, stated, "This move simply reaffirms the move on the part of the board in 1972, when it voted to stop receiving infant adoption applications."

Amos reminded the board of directors that, nationally, the infant adoption programs had fallen off drastically. In 1973, the KBC Child Care Board placed only 14 children, and these to couples who were approved for adoption before the 1972 decision to stop accepting applications. This compares to a high figure of about 70 infants placed in 1970.

"We still will be placing a few older children for adoption," the executive director stated. "And, should the trends in infant adoption change, I am confident that the board would consider revising its stance."

Not affected by the decision, Amos said, is the program of referral and counseling for any unwed mothers. "We

feel that we can continue to render a significant ministry to unwed mothers who might be referred to us by pastors or others," Amos added. "This, in essence, is what we have been doing since applications for adoption were closed in 1972."

Also approved at the quarterly meeting of the board of directors was a \$68,000 building and renovations program for Glen Dale and Spring Meadows Childrens Homes.

At Glendale, the major expenditure will be to create small apartments for the housemothers who live with the children 24 hours a day. Currently the housemothers have a single room each.

Glen Dale has a population capacity of 80 children and remains almost constantly full, Amos pointed out. The expansion will cause a shift in space but will not affect the number of children who can be served on the campus.

Spring Meadows will get a general upgrading of the cottages which were built in 1949.

To help finance these improvements, the board approved taking \$46,000 from reserve funds.

Damaged Churches



FRANKLIN OWEN
Executive Secretary, Kentucky Baptist Convention

We have already made known our readiness to receive your individual and church gifts for those who have suffered losses of various kinds from the tornadoes. Those of us who live in immediate areas where the storm hit still have it very much on our minds.

We have received a \$5,000 grant from the Home Mission Board's Disaster Fund which we have channeled immediately to Louisville where we have some available machinery through its Fellowship Center and employed personnel.

It has been real frustrating not to have the structure or funds or authority to act on impulse, but slowness is one of the prices of democracy and the larger and farther flung such form of control is spread, the slower it is apt to be.

The whole experience has made us grateful for disaster services of certain organizations such as Red Cross, Salvation Army, and certain government services. I think we have realized that as Christians we need to give better individual support to these readiness groups.

Incidentally, down in Georgia, I "chaired" a County Red Cross drive in which role I had occasion to note in that county that the most faithful individual givers tended to be the same people who were most faithful with the church and religious causes.

We continue to be open to receive funds here for tornado victims. We have staff members gleaning information from all over our state. We hope to be prepared at the May Board meeting to make as intelligent possible recommendation in light of the funds that have come in and the needs we know about.

It would seem that the state organization will dedicate its major effort to the restoration of church buildings, pastoriums and Baptist properties generally. These losses are numerous. We expect, also, to keep in mind special, personal hardship cases as best we can validate and respond to them with the funds we receive.

Meanwhile, the immediate helpfulness that the nearer Christian neighbor has a chance to offer is the "more excellent way."

May God richly bless most them most hurt in this tragedy.

—Frank Owen

Baptist Dentists Help People Of Trinidad

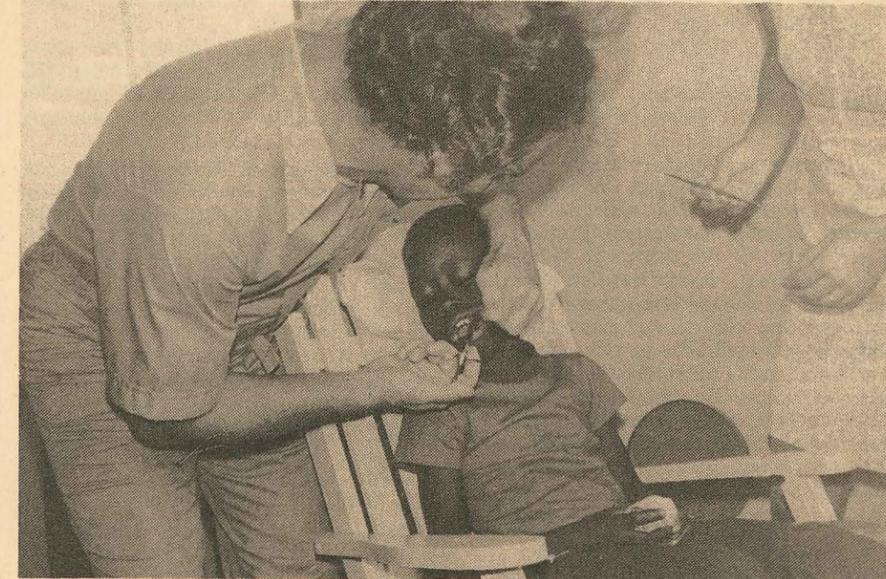
by Sara Hines Martin

Can you picture an old blind woman, having just had seven teeth extracted, clapping her hands and shouting, "Praise the Lord!"? This took place during the first dental clinic held in Trinidad. A relative guided the woman into the clinic, and after the extractions, she grabbed for the dentist 'in the dark,' and held him, shouting, "Praise the Lord!" She continued praising God as she walked outside. She lost all of her gauze and the dentist had to replace the gauze and insist that she keep her mouth closed. But, like the man whom Jesus healed and admonished to tell no man, the woman felt so grateful for what had been done that she refused to keep silent.

Dr. and Mrs. Carl Kuhl from Louisville; Dr. William Snowden and his son, Mark, from Winchester; and Dr. David Parker from Georgetown spent two weeks in Trinidad in February. They worked in three clinics in different parts of the country.

Dr. Snowden has made dental trips into several other countries. He said that his observations here were the same as in other countries: "The people need dental care, and they need Jesus." He worked in a rural area, and he found the people to be extremely grateful. They brought him fresh fruit, eggs, crocheted items, etc. to express their appreciation.

Dr. Kuhl has also made other trips before this one. He was able to do twice as much due to his wife's assistance. A tenor soloist, he sang in the



Under make shift circumstances, Carl Kuhl administers anesthesia to a patient.

churches and gave his testimony. All of the men spoke in the churches. The people were very much impressed by these Christian laypeople who paid their own expenses to come to share Christ and to relieve human suffering.

This was the first trip for Dr. Parker, who grew up as an MK in China. He had a rededication experience recently, which led him to come on the trip. He wants to recruit other dentists to go on future trips. He feels that a man should make this type of trip only if he feels that the Lord is leading in the

matter. "I feel that the Lord has been directing me in the entire trip," he stated.

All of the men experienced fatigue from a steady work load of extractions. The three dentists extracted 3,082 teeth and saw 2,139 patients in 8½ working days. However, they testified that the Lord gave strength for the task.

The government required that the work be done in clinics rather than in churches, as was the desire of the missionaries and nationals. This lessened the evangelistic efforts that could have been done in connection with such a clinic. However, devotions were conducted each morning by one of the dentists. The missionaries did personal witnessing among the patients as they waited.

This project helped to build the image of Baptists, a minority group in the country. Contacts were made for future evangelistic results. Many people were relieved of severe pain. Doors were opened with the government which will lead to future projects. A luncheon was held for the dentists to be presented to government leaders and local Baptist leaders. One of the staff members from the Ministry of Health urged that next year the dentists go to Tobago, the twin island of the nation. The Minister of Health jokingly presented two complaints of the project: "You didn't bring enough dentists, and you're not staying long enough." To that, those of us in Trinidad would add a hearty Baptist "Amen!"



Patients line up to see the visiting dentists. This scene is at Diego Martin.

SBC Credential Cards Available

Credential cards for messengers planning to attend the Southern Baptist Convention in Dallas, Texas, are now available from the office of the executive secretary Franklin Owen, P.O. Box 43433, Middletown 40243.

The Southern Baptist Convention meets June 11-13, Convention Center in Dallas.

To help churches determine the number of messengers they may send to the convention, the following portion of the Constitution of the Southern Baptist Convention is published:

1. One (1) messenger for each such church which is in friendly cooperation with this Convention and sympathetic with its purpose and work and has during the fiscal year preceding been a bona fide contributor to the Convention's work.
2. One (1) additional messenger from each such church for every two hundred and fifty (250) members; or for each \$250.00 paid to the work of the Convention during the fiscal year preceding the annual meeting.
3. The messengers shall be appointed and certified by the churches to the Convention, but no church may appoint more than ten (10).
4. Each messenger shall be a member of the church by which he is appointed.

Church officials should request only the number of cards needed for persons actually going to the convention as the executive secretary's office has only 600-700 cards. Messengers must be elected by the church and cards should be certified by the signature of the church clerk or moderator.

SBC registration secretary W. Fred Kendall requests that all messengers bring the cards to the registration secretaries' desk when they first arrive for the convention. When the cards are recorded, the messenger's name will be inserted in the roll of messengers from Kentucky and the messenger will be given a badge which entitles him to admission to all Convention sessions. Ballots for voting purposes will be distributed to messengers as they register.

All sessions of the Convention are open to anyone desiring to attend, whether or not that person is a messenger.

Tornadoes Leave "Footprints" On Baptists Too

Multiple tornadoes, which left their devastating "footprints" in 11 southern and midwestern states, also ripped through Baptist churches and homes, leaving death, injury and destruction in their wake.

But, according to early reports compiled by Baptist Press, the tornadoes capriciously destroyed churches in some areas and miraculously spared others. Overall, damage to Southern Baptist facilities was minimal compared to widespread destruction of other property.

In Alabama, state Baptist leaders called for an Easter Sunday offering to assist tornado victims and have already made \$26,000 available to aid victims in devastated areas of north Alabama.

The Alabama Baptist State Convention's disaster relief committee, which coordinated allocation of \$82,000 last May when tornadoes also hit the state, has been reactivated.

Four distribution, aid and collection centers — three in churches and one in the Alabama executive board's offices in Montgomery — have provided a wide range of assistance to tornado victims, a spokesman said.

A Baptist pastor and his wife were killed when a tornado slammed through Alta Baptist Church, near Berry, Alabama, during mid-week prayer services.

Houston Brand, in his 70s, was killed instantly and his wife died the next day. Alta church is not aligned with the Alabama Baptist State Convention.

Brand at one time was pastor of Corona Baptist Church in Walker Association, his last Alabama convention-aligned pastorate.

Another minister, Johnny Bozeman, was speaking at the church when the tornado struck. Twenty-six of some 30-40 people at the service, including Bozeman, were injured."

Tanner Baptist Church, near Athens, Alabama, was demolished and Guin Baptist Church, Guin, Alabama, suffered extensive damage to its new educational building. The town of Guin, the most severely damaged in Alabama, a spokesman said, "looked as though someone had run a crushing machine through it, leaving everything flat."

Pastoriums severely damaged or levelled in Alabama include those of Cold Spring Baptist Church, near Cullman; Mt. Zion Baptist Church, Cullman; Westside Baptist Church, Jasper; and Guin Baptist Church, Guin.

Reportedly, only one Southern Baptist church in Georgia, Yellow Creek Baptist Church, Holcombe, was damaged. It was completely destroyed. Local observers expressed amazement at the fact so little damage was done to churches in the state.

But deaths in the state included Harry Roper of Holcombe, treasurer of the Yellow Creek Church, and Mr. and Mrs. Trammel Goble and their two daughters, members of Halls Memorial Baptist Church, near Resaca. The Goble's 12 year old son was hospitalized.

In Tennessee, most Baptist church damage seemed to center in Nashville, where at least four churches received extensive damage — Crieewood Baptist Church, Una Baptist Church, Two Rivers Baptist Church and Berean Baptist Chapel.

Baptists killed, according to latest tabulations in Tennessee, were Mr. and Mrs. Edward Bohannon of Cookeville and their four year old granddaughter, Theresa Bohannon. Theresa's two year old brother is in serious condition at Vanderbilt Hospital, Nashville. Mrs. Bohannon was the niece of Johnny Lee, missions superintendent of the Stone Baptist Association.

In Indiana, Calvary Baptist Church, Madison, Indiana, was completely demolished, along with the home of the pastor, Tom Raisor, and the homes of at least four other families in the church.

Although Baptist families were numbered among those left homeless by the tornadoes, a spokesman said, no other damage has been reported to Indiana Baptist churches.

Hard-hit Xenia, Ohio, reports no damage to its two Baptist churches, Dayton Avenue Baptist Church and its mission, Arrowbrook Baptist Church.

The Southern Baptist Home Mission Board's department of Christian social ministries, which has been in touch with all disaster areas, has dispatched \$3,000 to Ohio for emergency relief. The State Convention of Baptists in Ohio and the Dayton Baptist Association were raising another \$2,000 for the two Baptist churches in Xenia to use for relief efforts.

Statewide missions organizations for men and women, Brotherhood and Woman's Missionary Union, are working with the Dayton Association to mount a disaster relief program, a spokesman said.

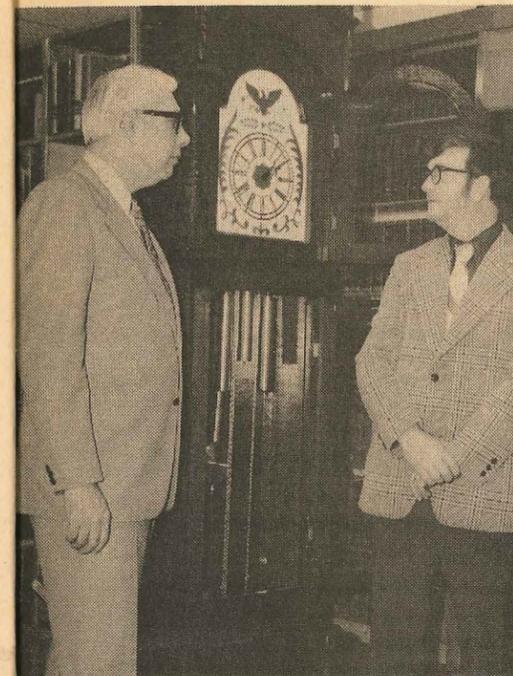
Baptists across the state have donated four truckfuls of relief supplies for Xenia and Cincinnati.

J. C. Rakes, retired pastor of Dayton Avenue Baptist Church, is perhaps the most fortunate man in Xenia. Every house in his neighborhood was levelled but Rakes' home, a spokesman said.

Preliminary reports from Virginia, West Virginia and North Carolina indicate no serious damage to Baptist property and the same is believed to be true of Michigan and Illinois.

Perhaps one of the most unusual twists produced by the tornadoes, which struck about two weeks before Easter, occurred in Cincinnati, Ohio, in the home of Mrs. William Rohe.

There, according to wire service reports, the wind drove a one half inch plank, four feet long and four inches wide, through a picture of Jesus Christ. A two inch nail was driven through His uplifted hand. (BP)



A GIFT OF TIME — Troy Fields, right, pastor of the Ebenezer Baptist Church in Drakesboro, recently presented the Clear Creek Baptist School with a custom-made grandfather clock. Valued at \$750 and one of a very few in existence, the clock is the result of many hours of labor by the busy pastor. Fields stated, "Work is a pleasure for me and working with clocks is a hobby." Shown accepting the clock, which was placed in the school's library, is Claude Fox of the Clear Creek staff.

Lottie Moon Offering Tops Goal

The appointment of 27 missionaries, a report of record Lottie Moon Christmas Offering receipts and election of new officers highlighted the April meeting of the Southern Baptist Foreign Mission Board in Little Rock, Arkansas.

In other actions, the board employed a record 85 missionary journeymen, appropriated additional relief funds for West Africa, appointed a special committee to study the philosophy of missionary financial support and expressed appreciation to Arkansas Baptists for hosting the Little Rock meeting.

The evening appointment service was attended by more than 3,000 persons, who overflowed Robinson Auditorium. Featured were testimonies by the new appointees and a missions message by Baker J. Cauthen, the board's executive secretary.

Cauthen reported that a record \$21,184,573 has been received as of April 9, 1974, for the 1973 Lottie Moon Offering. The goal for the offering was \$20 million. Total receipts were to be tabulated at the end of April.

Referring to the offering as an expression of the Southern Baptist Convention's "deep love for missions," he expressed gratitude to the people in the churches and to the Woman's Missionary Union which sponsors the annual offering.

Cauthen also emphasized that a major strength of the Lottie Moon Offering is that it "deepens and stimulates missionary motivation so that giving through the Cooperative Program (unified budget) throughout the year is strengthened."

W. O. Vaught, Jr., pastor of Little Rock's Immanuel Baptist Church, host church for the meeting, was elected president of the board. Vaught has represented Arkansas Southern Baptists on the board for about 14 years.

Other officers elected were Robert B. Bass of Richmond, Virginia, first vice president; E. H. Westmoreland, retired pastor of South Main Baptist Church in Houston, Texas, second vice president; and Mrs. Thomas C. Womble, Jr., of Clemmons, North Carolina, recording secretary.

Elizabeth Minshew of the board's executive staff was reelected to the post of assistant recording secretary.

An additional \$10,000 appropriated for famine relief in West Africa brings the total amount sent by the board to that area to more than \$50,000. This total includes thousands of dollars channeled through the board to West Africa by individuals and churches. (BP)

Media Center Intern Program Announced

A "Media Center Internship Program" will be offered this summer at Glorieta (New Mexico) and Ridgecrest (North Carolina) Baptist Conference Centers, according to Wayne E. Todd, secretary of the church library department, Southern Baptist Sunday School Board.

This program, conducted by the board's church library department, offers interested persons a one-week course of in-depth guided study and in-service training in library work, added Todd.

The "Advanced Workman Award" will be granted to each person completing the study.

Persons interested in the "Media Center Internship Program" should contact the board's church library department, indicating the program week desired and which conference center they prefer.

A maximum of five persons each week will be accepted for each conference center. For reservations contact: Church Library Department, 127 Ninth Avenue, North, Nashville, Tennessee 37234.



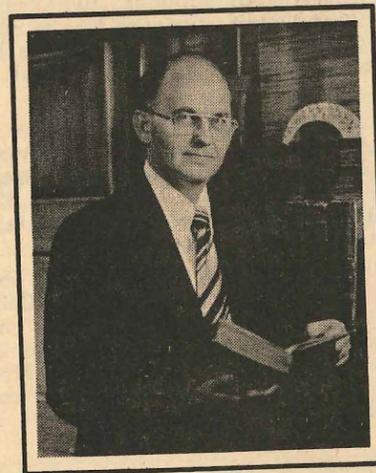
More scenes from Evergreen Church near Frankfort



YOUR RIGHT TO KNOW

Five Major Annuity Board Concerns for 1974

by Darold H. Morgan
President



1. Open Communication. Your response to our recent YOUR RIGHT TO KNOW series frankly overwhelmed us. We appreciated the many responses.

I want this to be an open line of communication between you and me. This is the why of a new series.

2. Flexible Investment Policy. In many areas at the Annuity Board, 1973 was a very good year. But it was a difficult year in investments. Anyone who hears or reads the news knows how the stock prices dropped. However, we have confidence that the market will make a turn. We had about 50 per cent of our funds in fixed investments and about 50 per cent in stocks. Our trustees just approved a new concept of land equity loans. This provides a more flexible investment policy.

Our investments are being managed as well as the human mind can do. With God's grace, our efforts are to provide more income for annuitants, now, and, ultimately, more for those who will be annuitants.

3. Increases for Members and Annuitants. Our goal is to continue increasing benefits for both active and retired members. All money remaining in the annuitant reserve

fund at year's end is paid equitably to retired persons in the 13th Check. The 13th Check for 1973 was 16.67% of the annual retirement benefit. Active members received Good Experience Credit, amounting to four per cent of accrued credits as of January 1, 1974. I don't know any other way to be more equitable. Our major concern always is to provide larger benefits for all.

4. Economical Administration. Any pension fund that operates at one per cent of investment assets is doing a good job. In 1973, our

cost was less than .8 of one per cent. We're proud of this record.

Barring greater inroads of inflation, we believe we can manage our fund when it reaches \$1 billion with about the same size staff as we have now. In fact, we have three employees less than we did last year. We do our best to keep all expenses down.

5. Reaching Baptist Laymen. Without a doubt, our number one problem is how to reach the laymen with our programs of retirement and insurance. Every pastor and church staff member needs this protection. We still have many churches to reach for the first time. And most of our pastors are in Plan A only. Each needs a minimum of 10 per cent of his total compensation in the retirement program if he is to retire with dignity and independence. Our primary concern is finding ways to tell laymen of this work. May I appeal again to each lay person to see if his church provides its staff with 10 per cent salary participation in retirement benefits.

More will be said next time about other areas of concern. Meanwhile, if you have any questions about the Annuity Board, write me. I'll see that you get an answer as quickly as possible.

SERVING THOSE
WHO SERVE
THE LORD



BAPTIST FORUM



(Continued from page 5)

convention leadership. We need to make ourselves known. This may make a difference in our relationship.

One more scripture we should all take a look at seriously is Revelation 22: verses 18 and 19, pertaining to the changing of God's word. We either accept his word or reject it, there can be no compromise. May God help us to understand the seriousness of our calling.

Vanzant, Kentucky Henry Hylton

tempted programs in other churches, and it can be discouraging!

Adults often wonder why young people turn to drugs; it isn't hard to understand when they look at our churches with their hypocrisy! Here we have seen a young woman fully commit her life to Christ and then be criticized by those who should be encouraging and thanking God for her personal commitment.

To those who criticize Sister Hargis, I have this to say, What are you doing for Christ?!

Winchester, Ky. Robert L. Tipton

WOMEN ORDINATION

Dear Editor:

I have read with particular interest the letters regarding the ordination of Sister Esther Hargis to the ministry. Frankly, some of the letters make me sick to my stomach! It appears to me that many of our supposedly brothers and sisters in Christ cannot read correctly, or else only quote what they wish to make their point, and that smells of hypocrisy!

These are strong words, I realize, but it is time they were used!

As one example, many of Sister Hargis' critics refer to her ordination as though she said she was looking for a pulpit. Let's get it right once and for all what was actually reported on these pages.

"She thinks more in terms of being an associate minister or an institutional worker where ordination is required.

"She says she is not a crusader for more women in the Baptist ministry but in her own spiritual experience she arrived at the conclusion she should request ordination."

From paragraphs 4 & 5, page 6, March 2, 1974, *Western Recorder*.

For those of you who like to quote scriptures against women, what about Acts 21:8-9? Here, we are told that Philip had four daughters who prophesied, and nothing is said to condemn them! As for the text in I Timothy 2:12, remember Paul said, "I suffer not . . .", this seems to be like the text concerning marriage, where Paul said it was better to remain unmarried, pointing out that it was not a commandment from God but his personal opinion.

I would like to point out to some that while the Royal Ambassadors were under the WMU, they progressed better than they have under the Brotherhood. I worked as counselor in two churches, and have also seen the at-

A BETTER WAY

Dear Editor:

Kentucky people, like most Americans, have discussed capital punishment in detail the past several years. Much of this dialogue is in religious terms. Unfortunately there is no agreement among Christians and the Bible is used to support execution and the Bible is used to prove that capital punishment is wrong.

I think we can agree that the Christian has some responsibility to the prisoner. After all our Lord referred to "those that were in prison" when He discussed the Judgment Day. (Matthew 25:43) He said that those prisoners were "his brethren." We can agree that ministry, evangelism, and caring for the prisoner is a better way than execution. And we have a chance.

Evangelist Bill Glass and his team have devised a splendid strategy to reach the men in prison. They will conduct two prison crusades in Kentucky at LaGrange, May 24-26 and at Eddyville, May 31-June 2. The Glass team has conducted successful crusades in prisons in several states including Ohio, Michigan and Wisconsin. In Wisconsin at the maximum security institution with more than 600 inmates there were more than 100 professions of faith, including the warden.

Glass brings in a team of eight to ten professional Christian athletes like Roger Staubach, Paul Anderson, Mike Crain, Charley Harraway and John Westbrook. The athletes perform for the prisoners and give their testimony in the framework of their skills. For instance Glass and the football players will scrimmage in the yard with prisoners. Paul Anderson, the world's strongest man, will do some demonstrations. These men impress the prisoners with their skills and their Christian testimony is effective.

In a prison crusade Glass also brings in 40 to 50 laymen. These men are trained counselors and they mingle with the prisoners. If any prisoner is interested in accepting Christ, talking to a Christian friend, or praying with someone, these counselors are available for this ministry.

Glass and his people conduct the Sunday morning chapel service, but the major thrust is personal witness to the individual prisoners by the athletes and the counselors. After they leave the prison the counselors return every Sunday for at least seven weeks to meet with the prisoners who have made a commitment to Christ for personal follow up in Bible study and friendship.

Often this relationship continues and when the prisoner is released back into society, his counselor may be his first contact outside.

We have more than 2,500 men in prison at LaGrange and Eddyville. God will use the Glass team in these two meetings. Governor Ford and Commissioner of Corrections Holmes helped open the doors, wardens and chaplains have been cooperative. We believe the prisoners are waiting.

Kentucky Baptists can help us with their prayers. And we need money donations for these crusades. The donations should be mailed to the Bill Glass Association, Post Office Box 356, Dallas, Texas 75221.

Surely this is a better way.
Lexington, Ky. Bob W. Brown

SENIOR CITIZENS

Dear Editor:

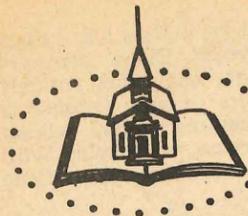
In working with young people many years, I feel very close to them. Their problems are many and their moods very uncertain as this is a very difficult age. But next to youngsters the senior citizens are close to my heart.

At no time have I ever heard these young people "employ the theory" that these older persons don't enjoy life. Many are having the richest time of their life, as they are freer from responsibility. They love them and visit with them. Some of the highlights of my childhood centers around these older ones.

M. F. Ham was an old man when I was a child, but he gave the most wonderful instructions a child could receive. He was loved by most everyone, except a few where he lectured, and they, of course, wanted to tar and feather him. Many more like him "lovely old ladies" that one never forgets are the backbone of this nation.

Let's train our young people for places of leadership, but let's also teach them respect for the senior citizen. They will be there all too soon. I still get very good advice from some very old persons, and hope that I will never be afraid to ask them for help when needed.

Leitchfield Mrs. Virginia Wilson



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for April 28, 1974)



LIFE AND WORK SERIES

The Sexes In Responsible Relationship

Exodus 20:14

When God established the institution of marriage, He intended that there should be one man and one woman, and that this relationship should be permanent. Any violation of the divine plan for the marriage of one man and one woman is contrary to the Word of God, and is destructive to the home. With God the home is a sacred institution. To trifle with the sanctity of it is to disregard the expressed will of God. Faithfulness to each other, on the part of both husband and wife, is one of the foundation stones of a true home.

This commandment, "Thou shalt not commit adultery," strikes at an evil which is growing with frightful rapidity in these days. Adultery is the breaking of a union established by God. The Old Testament says much about adultery, and the seriousness of this sin is seen when it is noted that death by stoning was the penalty for it (Deuteronomy 22:22). The prohibition of adultery still stands.

Matthew 5:27-29

According to the words of our Lord, adulterous thoughts and desires are sinful. God will not overlook them or excuse them. Christ taught that adultery is a thing of the heart, and the lustful look is simply a revelation of its presence there. Sin originates with a thought and is culminated by a deed. Therefore, in order to avert a sinful deed, one must be careful not to think evil or desire to do wrong. Evil thoughts, impure motives, unholy desires, and wicked ambitions hidden in the heart will ultimately result in overt acts of ungodliness, unless that heart is regenerated and made clean. Let every Christian put aside all lustful thinking, sinful desires, and wicked purposes.

Contrary to the notion of some that adultery will take place only in the act itself, Christ emphasized the fact that this despicable act originates in the heart or mind. When the thought life is not Spirit-controlled, it will be influenced by Satan. Christ knew, as we do, that some abstain from the act of adultery for other purposes than that of cleanliness of thought and life. Let us not be guilty of this sin in thought,

desire, or deed. To have lustful desires toward another person, regarding that person as merely an object for sexual gratification, is proof that the one doing so does not have proper regard for human personality and its value. Unbridled lust is destructive and devastating in its results.

I Thessalonians 4:3-8

The problem of immorality was serious in Thessalonica, and that explains why Paul singled it out for consideration. The Christians in Thessalonica lived in a pagan environment, so they needed to be warned about the importance of being on guard against the seductive allurements which they were certain to encounter. That Paul did in the hope that they would accept the strength which the Lord was ready to impart to them in order that they might live victoriously.

Paul declared that it was God's will for Christians to be separated from evil and to be devoted to righteousness. Our sanctification, or being set apart from sin and dedicated to God, is

God's desire and purpose for us. A true Christian makes it a practice to turn away from every form of moral impurity and to devote himself to a life of holiness. Sanctification certainly involves abstention from every form of immorality or illicit relations. That accounts for the fact that Paul urged the Thessalonian Christians to resist the fleshly temptations in their wicked surroundings.

To violate God's law of chastity and moral purity means to injure irreparably the one who indulges in immorality, those whom he loves, and the ones who love him, and also to place self under the divine judgment. Immorality is unchristian, antisocial, and highly displeasing to God. Sooner or later it will bring the judgment of God upon the transgressor.

From Paul the Thessalonian Christians learned that they were obligated to live in purity. Both the husband and the wife are obligated to appreciate each other, and to love, honor, and cherish the other until they are separated by death.

INTERNATIONAL SERIES

A Strategy For Mission

Acts 15:39b-41

When Paul proposed to Barnabas that they should go again and visit the brethren in every city where they had preached the Word of God, won men to Christ, and founded churches, Barnabas was quite willing to go. He suggested that they take John Mark with them. Thinking it unwise to do so, in view of his departure from them during the previous journey, Paul refused to take him along. The contention between Paul and Barnabas over this matter became so heated that these two ardent missionaries decided to part company and to go their separate ways. So Paul chose Silas as his companion, while Barnabas took Mark and went in another direction. Silas was a trustworthy, useful, and successful missionary. God overruled this difficulty be-

tween His servants for His own glory and for the furtherance of the gospel of Christ. Paul and Barnabas going their separate ways resulted in more missionary work. Because Barnabas gave John Mark a second chance, the latter made good, and for this reason he received commendation from Paul and became a dependable associate of the Apostle.

Acts 16:1-10

At Lystra Paul enlisted a recruit for missionary service in the person of Timothy, who had received a noble and great heritage from his Greek father and Jewish mother. From his childhood Timothy had received excellent religious instruction from his grandmother, Lois, and his mother, Eunice, both of whom were devoted followers of Christ. Just when Timothy became a Christian is not stated in the Scriptures, but like-

ly it was during Paul's first visit to Lystra. Evidently the Apostle had the delightful privilege and joy of introducing Timothy to Christ, because he referred to him as his son in the faith. He had a great interest in Timothy's spiritual growth and Christian usefulness. When Paul returned to Lystra on his second missionary journey, he invited Timothy to be his companion on the tour.

This choice, which proved to be exceedingly wise, was made for various reasons. The sterling qualities of this remarkable young man fascinated Paul and caused him to have and to maintain an unusual interest in him. Furthermore, Timothy had a good name among the brethren, which indicated the fact that he had lived a faithful Christian life and had taken a very active part in the work of the Lord. A good name is one of the first requisites to usefulness and success in the gospel ministry. It will ever be true that "A good name is rather to be chosen than great riches." A good name rests on good principles, good character, and right actions. It is earned by right living, is the fruit of living for Christ and others, and is the source of real satisfaction to the person who possesses it. A good name never dies.

Anxious to avoid any complications in the work of evangelizing the Jews, this far-seeing servant of Christ suggested that Timothy submit to the rite of circumcision in order that he might be allowed the privilege of teaching in the synagogues. As a matter of expediency, Timothy wisely and willingly granted Paul's request and submitted to this rite even though it was not binding in the new dispensation and had nothing whatever to do with the salvation of his soul.

When Paul landed in Troas, it would have been easy for him to have felt sorry for himself, but he did not. On his first night there, he had a vision of a European, standing with outstretched arms, begging: "Come over into Macedonia, and help us." This vision made clear to Paul the meaning of the closed doors to the places where he had wanted to enter. When morning came, he told his companions what he had seen the night before. Before noon Paul and his party, in which Luke was then included, were on the water sailing to Europe. Paul's unhesitating obedience brought prompt prosperity and the voyage was accomplished in two days. God always does His part when His children do their part. Direction from the Lord is a necessity for every Christian, and as soon as it is received it must be followed and obeyed if one is to be truly happy and useful and the Lord is to be glorified. His call and direction will be clear and plain, and our obedience must be prompt, cheerful, and complete.

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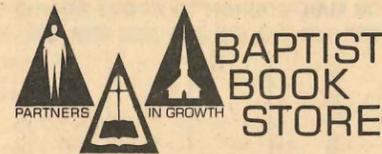
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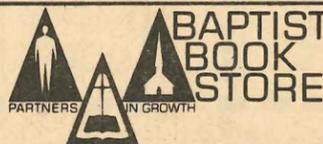
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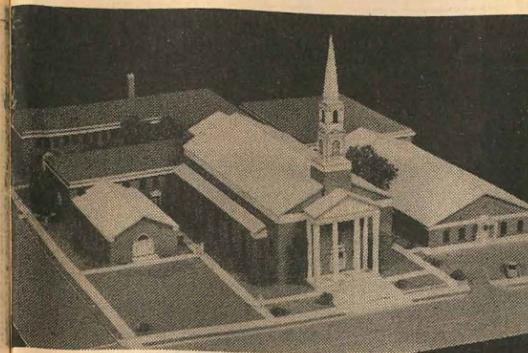
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CONSTRUCTION PLANNED — First Baptist Church, Madisonville, will add a new wing (on right in this photo) to its existing building soon. Construction is planned to begin before summer. It will be a special ministries building with more than 15,000 square feet of floor space. It will include church offices, fellowship hall, library, media facilities, kitchen and gymnasium. The pastor of the church is Harold J. Purdy.

March Gifts Drop, Year's Total Still Up

Contributions through Southern Baptists' Cooperative Program of unified giving through March are running more than 12 percent ahead of contributions at this point in the 1972-73 fiscal year.

Southern Baptists have contributed \$18,950,333 in undesignated giving through the Cooperative Program for 1973-74, compared to \$16,897,675 last year.

Although overall contributions increased, giving in March, 1974, showed a decline over giving in March, 1973, in all categories.

Williams reported \$2,653,209 in undesignated Cooperative Program giving this March, \$3,921,903 in designated giving and \$6,575,113 in total giving. All these totals ran from 3.33 percent to 3.92 percent below comparative figures last March. (BP)



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by Ed Seabough
Another inspiring, mind-expanding book for Christian youth by a man who knows them and their needs. Through the use of paraphrased Scriptures and original poems and dramas, Seabough seeks to answer some of the questions young people are asking and to challenge them to personal renewal. Buy a copy right away for a young person you know! Paperback, \$1.95

AFTER THE RIOT and other debris

by Ed Seabough
A collection of poems, paraphrases, and dramas showing college students ways to live a relevant Christian life on the campus. The author, a "never-over-thirty" kind of person, confronts the student with life as it really is. Typical of the books being read by collegians today, this one is an excellent resource book for dialogue sessions. Paperback, \$1.95

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Fear, loneliness, discouragement and other anxieties . . . these make up a woman's hidden world. In this book, Martha Nelson speaks to her female readers with sympathy and encouragement . . . showing them that Christian faith is not a possession but rather something to be exercised for strength. \$3.95

SUNDAY DINNER COOKBOOK

Phyllis S. Prokop
For the busy homemaker who dashes in from church each Sunday, hat leaning precariously, Bible and purse in hand, to answer the inevitable question, "Mother, what's for dinner today?" These easy-to-prepare recipes serve average-sized families (4 to 6 people) and have been "kitchen tested, husband digested, son analyzed, and neighborhood criticized." \$1.50

DINNER ON THE GROUNDS COOKBOOK

Compiled by Elizabeth Swadley
If your mother likes to cook, she'll find this unusual cookbook unusually appealing. Compiled by Elizabeth Swadley, these are favorite recipes of Christian housewives across the nation. Equally good for enjoyable family meals as well as for church suppers. \$4.25

THIS COSTLY FRAGRANCE

Marjory Goldfinch Ward
A deeply intimate and highly feminine book

for personal renewal and inspiration. An ideal gift book for women. \$2.50

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Mary Ann Bohrs
The everyday events in the life of a wife, mother, housekeeper are emphasized in prose and verse for private devotions. Includes envelope. Paperback, 60¢

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Nell Warren Outlaw
"Flowers are God's thoughts of beauty, his whispers of courage, his messages of love, his Spirit taking shape to gladden mortal gaze." — from the book. Twenty-five poetic devotions using flowers as subjects. \$2.50

THE CHRISTIAN WOMAN IN THE CHRISTIAN HOME

Wilda Fancher
Husband, budget, in-laws, children, and many other facets of a Christian homemaker's world are discussed here. The author shows the special way that the Christian woman must react to her world. \$1.50

NEVER LOOK BACK

Jack D. Sanford
A novel which portrays the heartbreaking, realistic picture of the attitudes present in many of today's churches. It takes the reader to the too-familiar scene of a church set in its ways, and it ends with the joy that only Christian love can provide. \$4.95

SMOOTH RUNS THE WATER

James C. Bryant
Here is the encounter of a city-trained preacher with the long-standing tradition of the Appalachian Mountain region. With the differences in both cultures apparent, each learns to accept the other with patience and understanding. \$5.95

Select from these and other gift suggestions
at your Baptist Book Store.

BROADMAN

Baptists Plan Relief Efforts

Churches and individuals are expressing their concern for tornado victims not only in words but in deeds. This page would hardly hold a list of inquiries which have come to the Baptist Building since that unforgettable sweep of tornadoes across our state on April 3.

Executive secretary Owen in his columns the past two weeks shared the thinking of himself and his staff members as to how we could best help our fellow Baptists in their difficult circumstances and their tasks ahead. Chester Durham, the associate secretary, with the help of other staff members, is compiling a detailed report of damages to lives, churches, pastoriums and other church property all over Kentucky.

In the meantime Owen has appealed to churches and others with concern to choose the best plan they can find to provide moral and financial help to these stricken congregations. An association or church or an individual who wants to help but does not know how best to do it, can send their contributions to Tornado Gifts, Kentucky Baptist Building, Box 43433, Middletown, Kentucky 40243.

A responsible accounting of the use of gifts is guaranteed. With the help

of the Executive Board subcommittee on loans and grants, the tornado gifts will be used in the most devastated and deserving places.

One example of concern which has already taken place is the organization by the Long Run Association of Louisville churches of a relief fund to help Louisville churches damaged and hopefully to extend aid to other stricken churches.

Another example is a \$2,000 gift from the Severns Valley Baptist Church,

Elizabethtown, to the rebuilding of Phillips Memorial Church in Brandenburg.

News of other plans and needs will be shared with our readers as they are discovered. Meanwhile any aid from churches and individuals for their fellow Baptists will be as great a blessing to the giver as to the receiver.

Allnatts, Others Suffer Damage

Betty Allnatt, associate in the state Sunday School department, and her husband Warren were among the thousands of victims of the April 3 tornadoes.

The Allnatts, who reside on the devastated Grinstead Drive, suffered structural damage to their house as well as the loss of many of the home's furnishings.

The back wall of the house was bowed out by the wind and all of the walls and ceilings were cracked. A music room was destroyed and a piano severely damaged. It is not known if the instrument can be restored at this

time. All of the living room furniture was lost with the exception of a sofa and the dining room furniture was severely damaged, some beyond repair.

Other damage to contents occurred in the remaining rooms of the house.

Other Baptist Building personnel who suffered damage were Mrs. George Oliver, secretary in the evangelism department, and Mrs. William Spicer, editorial secretary for *Western Recorder*.

The Olivers lost a car when it was demolished by a falling tree. The Spicer's lost their back porch and suffered damage to their home's content.

MR & MRS LEO T CRISMON
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LOUISVILLE KY 40206

Consider . . . the case of the middle-aged husband and father who became blind and was helped by the Sunday School Charity Fund . . .



Over the course of the history of the Sunday School Charity Fund, many patients have received surgical care for hundreds of different kinds of medical needs. However, none is more dramatic than the needs of a middle-aged husband and father who was forced to quit work and retire prematurely on a disability pension because cataracts had blinded both his eyes.

An alert Baptist pastor became aware of the family's situation and made application to one of our Baptist hospitals for the necessary surgery.

After two hospitalizations, which were paid 100% by Kentucky Baptist Sunday Schools, this man went home to resume his role in his church and his community and to become again a bread-winner for his family.

In the months ahead there will be other "cases" that will need financial help as patients in our Baptist Hospitals. "You Can Be There (in a helpful way), IF You Share." Support the Sunday School Charity Fund Offering on . . .

MOTHER'S DAY • MAY 12