



APRIL 27, 1974



"... And not one of them is forgotten before God." Luke 12:6

Revival Reports

L. M. Huff recently led the congregation of First Baptist Church, Hopkinsville, in a Sunday through Tuesday personal witnessing institute. Teams were organized emphasizing the use of the Bible in personal witnessing. Huff was formerly pastor of Walnut Street Baptist Church in Owensboro before going to First Baptist Church, Carmi, Illinois. Sid M. Maddox is pastor of the Hopkinsville church.

Beechland Baptist Church in Pleasure Ridge held revival services recently. Harold Tallant was the evangelist who reported 149 public decisions of which 58 were professions of faith. P. Clay Carter is pastor of the church.

Missionary News

Furlough

Mr. and Mrs. Wiley B. Faw (Nigeria) may be addressed at 3542 Nanz Avenue, Louisville, Kentucky 40207. He is a native of Waynesburg, Kentucky.

Mr. and Mrs. Donald W. Jones (Taiwan) may be addressed at 508 Lester Street, Woodbury, Tennessee 37190. Mrs. Jones is the former Helen Brandon who was born in Louisville, Kentucky.

On the field

Mr. and Mrs. J. Franklin Baugh, Jr., may be addressed at Box 723, Mbeya, Tanzania. Both are natives of Kentucky. He is from Pineville and she, the former Jean Amis, was born in Himyar.

Miss Cora Ney Hardy may be addressed at Box 86, Jos, Nigeria. She is a native of Bullitt County, Kentucky. Before her appointment by the FMB in 1947, she was a school teacher in Bullitt County.

Mr. and Mrs. W. Neville Claxon may be addressed at Mission Baptiste, B.P. 877, Cotonou, Dahomey. Both are natives of Kentucky. He is from Switzer and she is the former Emma Osborne of Winchester.

Chaplin Baptist Church of Chaplin, Kentucky, conducted revival services last month. Haywood Casey, pastor of Gethsemane Baptist Church, Louisville, served as evangelist. Pastor Robert C. Litton reports 43 public decisions including 20 professions of faith, 20 rededications and 3 joining the church by letter.

Evangelist Jesse James Buell recently concluded a church crusade at the **Poplar Grove Baptist Church**, Corbin. Twenty decisions were made during the crusade. Ed Medlin is pastor of the church.

Evangelist **Louis Rideout** of Owensboro recently conducted revival services at Little West Fork Baptist Church in Clarksville, Tennessee. Seventy-six decisions were made during the services.

Bob W. Brown, pastor of the Trinity Baptist Church in Lexington, was the evangelist and Gary Griesser, minister of music at Hebron Baptist Church, directed the music in revival services held with **First Baptist Church, Walton**, recently.

Burgin Baptist Church, Burgin, Kentucky, reports five professions of faith were made during a weekend revival conducted by the Jack Sherman evangelistic team. Harold Dann is pastor of the church.

Church Chuckles by CARTWRIGHT



"Been too busy for religion, but you might brief my secretary on necessary procedures for getting into heaven!"

DEVOTIONAL

Jack Jones
Locust Grove Baptist
Church, Murray

'Large' Or 'Small'

Most preachers, I suppose, have a sermon on the importance of small things. We readily think of the rod in the hand of Moses and the sling in the hand of David. It is a good thing to emphasize the fact that great things may be accomplished with but few resources if those resources are used wisely and faithfully.

But small things can be detrimental as well as useful. It is doubtless true that most of man's great accomplishments have been achieved by average people using limited resources in a dedicated manner. It is also true that most disasters in life originate with "little" things.

How tiny and yet how destructive is the termite! If we saw an elephant walking across our lawn, we might be a little alarmed. But, most of us would pay very little attention to a few ant-like insects crawling about near our house. And yet the termite, tiny as he is, will destroy more houses than a herd of elephants! We have an inclination to notice large things and ignore small things.

How many churches can you think of which have been divided over some great fundamental doctrine? Do you know of a church which has been divided over whether or not salvation is by grace or by works? I don't. But there are multitudes of God's people divided over what color the drapes should be for the baptistry or whose daughter will be the church pianist.

And, we may carry this principle over into our personal lives also. Not many Christians get drunk or commit murder. But how many of our lives are made poor and miserable through envy, pride, and other sins of the spirit? Most of us can, with God's help, handle the elephants pretty well; but look out for those termites!

Express Your Opinion
in
The Baptist Forum

It is a rare year that permits Kentucky to escape without a disaster, civil or natural. And even rarer is a disaster that does not in some way impact upon the Baptist community.

Next Time Let's Be Prepared!

It is a rare year that permits Kentucky to escape without a disaster, civil or natural. And even rarer is a disaster that does not in some way impact upon the Baptist community.

It is my observation that Kentucky Baptists need an effective means of immediate response in such times, response that we are currently unprepared to make. The recent experience with the tornadoes of early April give ample evidence of this statement.

It is important that no one understand me to say that we were not involved. To the contrary, *were we ever involved!*

I was singularly impressed with the great involvement of Baptists in so many ways during the recent tornado disaster in Kentucky. Broadway Baptist Church in Louisville became a key control post for disaster relief operations in Jefferson County, the Campbellsburg Baptist Church in Henry County provided leadership and facilities in tornado relief operations in that community, and the staff and members of the Phillips Memorial Baptist Church in Brandenburg rendered heroic service. The entire Southern Baptist Theological Seminary community rendered services beyond measurement. There is no question that Baptists were involved. Unfortunately much involvement was spontaneous and fell upon those who were very personally touched by the tornado. They did more than we might expect was possible.

There is need for a more orderly and organized procedure by which we may bring our concern to bear and to relieve those who are so emotionally involved in ministry to their families and neighbors.

The thing we need now to consider is a means of being prepared to the best of our ability so that our help and involvement may be even more productive. I would like to suggest several steps we might take.

1. Establishment of a Strike Force.

This would be a nucleus of persons who could immediately move into action upon notification of a disaster striking within Kentucky. There could be a central Strike Force dispatched to any part of the state, or better yet,

regional Strike Forces located in the far eastern, middle, and far western sections of the state. These Strike Forces would be comprised of persons who are knowledgeable about disaster procedures. We have a rich reservoir to draw from within our Baptist constituency. There are many pastors and laymen who have been involved in disaster efforts across the years. These persons could establish a control center to direct Baptist efforts and coordinate our efforts with those of the governmental and secular community.

There are many excellent organizations that are equipped to move into a community immediately after a disaster. I do not wish to imply that we duplicate their efforts. However, there are needs of the Baptists that are unique, to which only other Baptists would be sensitive. Also, in times of great distress there is special meaning in being able to share with someone of like faith and order who may understand the suffering and need better than any other person or organization may be equipped to do.

The Strike Force could quickly effect coordination with governmental and secular agencies involved in disaster relief operations. This would insure maximum mobilization of Baptist resources that would complement those of the other agencies. It would facilitate actions that would normally only take place in the otherwise unpredictable manner that uncoordinated actions will take.

2. Equipping of Disaster Relief Vehicles.

Various types of vans could be equipped to be moved into the disaster areas with the Strike Force teams. These vans could carry radio and telephone equipment which would provide a means of communication to Baptist state headquarters and associational leadership and to other agencies with whom communication is needed when regular service has been disrupted.

The *Mobile Relief Headquarters* van could have facilities to establish a temporary office for Strike Force teams, associational and state Baptist officials, and for churches whose offices may have been destroyed or made ineffective by the disaster.

Disaster Supply Vehicles could be ready stocked with clothing, sized and classified; food items; and other items that are in critical need immediately after a disaster. These would meet those needs that occur and cannot be met through normal disaster procedures and for which churches often carry major responsibility in a disaster.

Canteen Vehicles similar to those of the Salvation Army and the Red Cross could be equipped and ready to move into the area. I recognize that these other agencies traditionally provide such services. But in some instances there are not enough of these vehicles if the scope of the disaster is large.

The equipping of these vehicles would be a project ideally suited to the WMU and Brotherhood organizations.

I am impressed with the visible witness of the Red Cross and the Salvation Army when their identified vehicles move into a disaster area. Would we not find our vehicles providing a very special witness to so many in the same way?

3. State Disaster Coordinating Team:

In addition to the Strike Forces who would be concerned with providing a quick, effective response to crisis there seems to be need for a team responsible for some of the more long-term implications of a disaster. For example, there is need for someone with knowledge of denominational relief programs to insure that available funds are secured for assistance within the state, (e.g., Home Mission Board Disaster Relief Funds); establishing training programs for churches in disaster relief operations; and generally giving guidance to the implementation of such projects as described in this article.

4. Associational Disaster Relief Plans:

As a staff member of Long Run Baptist Association I have been intimately involved in the tornado relief operations in our Association. We found we had no existing structure through which relief efforts could be coordinated. An out growth of our experience has been the organization of a Disaster Relief Committee. It is our intent that this committee shall not only seek to

(Continued on page 14)

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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Christian Education Committee Faces Difficult Task

Kentucky Baptists have reason to be proud of our three liberal arts colleges, Clear Creek Baptist School and Oneida Baptist Institute. Another school which does not share in the Kentucky Baptist Convention budget but which trains ministerial students who do not have the advantage of a college degree is Mid-Continent Baptist College in Mayfield.

Because we appreciate these schools whose ministry extends from Kentucky to all areas of the world, we must be concerned for them. Of all our ministries supported by the Cooperative Program none has a harder time trying to operate on a balanced budget than our educational institutions. Last year all three of our colleges so far as general operations are concerned showed a deficit in spite of raising tuition and other costs to the students.

It is regrettable that the Convention has not been able to increase its support to our schools measurably during the last several years. We have done the best we could considering all the other causes included in our Kentucky Baptist Convention budget. The fact is that our schools now receive a good size share of our total Cooperative Program funds. For example, the 1974-75 budget to be recommended to the Executive Board next month by the Finance Committee will contain \$947,984 or about 30% of a total of the \$3,264,000 to be used in Kentucky. This includes allocations for current operations plus repayment of a loan the convention assumed several years ago to help our schools in capital needs.

The Christian Education committee of the Executive Board will take a hard look in May at the present Kentucky Baptist educational picture, according to chairman Calvin Perry. Hopefully out of such a careful analysis will come some clear statements concerning where we are and where we can reasonably expect to go.

This committee will have to reevaluate the present formula for distribution of available funds to our colleges and schools. More and more supporters of our educational institutions want to know what the formula for division is and on what basis it is made. The formula is no secret and is a part of the information which Executive Board members should share with the district associations from which they come.

Presently the formula is tilted in favor of Georgetown College over our other two senior colleges. Many Kentucky Baptists wonder why this is. Without try-

ing to interfere with the Christian Education Committee's responsibilities, I can answer this question because I was personally involved. After being a Georgetown faculty member for five years and moving to the Harrodsburg pastorate, I was chosen by the convention to be a member of the Kentucky Baptist Education Commission.

In those days the Christian Education Commission was an agency of the Convention and not merely a committee of the Executive Board. We had a full-time secretary for this commission and supposedly this commission was responsible to study and make recommendations to the convention in the area of Christian education.

The year 1957 was a memorable one for the Kentucky Baptist Christian Education program. Without the sanction or even the consideration of the Christian Education Commission Campbellsville College appealed directly to the convention messengers to become a senior college. The messengers approved the appeal thus bypassing and undermining their own elected commission.

But there was an important condition and promise from the Campbellsville administration which influenced the vote and which is still reflected in the education funds division formula. This was that the college would be completely willing not to ask for any more Cooperative Program funds than the junior college share it was receiving at that time.

The Campbellsville move put our other junior college, Cumberland, on the spot. Cumberland President Boswell reported to the messengers that while his college had no present intention to move to a senior college, he was asking convention approval if Cumberland trustees and administrators thought it wise to go to a senior college. His request was granted and subsequently Cumberland also became a senior college.

Thus approval was given to two more Kentucky Baptist senior colleges by a rather small number of convention messengers meeting in Harlan, a rather remote area of the state. That was in 1957 and much water has run under the educational bridge since then. The result, however, is that we have three senior colleges with one having preferential treatment. Is this fair?

We also have three senior colleges with about enough funds according to our present financial support to finance one high quality liberal arts college. This partly explains deficit spending by some schools. How long can this go on?

These are but two considerations the Christian Education Committee has to wrestle with and the Kentucky Baptist Convention will ultimately have to settle. If anyone has easy solutions, now is the time to speak up.

Truly A Love Offering

The healing ministry has always been closely associated with the ministry of Jesus Christ and with those who have been his followers throughout the Christian era. Of all the compassion demonstrated in the earthly ministry of Jesus none is more prominent than that extended to the sick. Most often Jesus associated physical and emotional needs with spiritual needs and ministered to the whole person.

No wonder churches and denominations have been in the forefront in building hospitals and ministering to the sick. The struggle and persistent efforts by a few souls dedicated to the beginning of a Baptist hospital ministry in Kentucky is one of the heroic chapters in our history.

Today there is little resemblance between our humble beginnings and the model hospital ministry of Kentucky Baptists. The three Baptist hospitals now in Louisville, Paducah and Lexington along with the new ultra modern hospital due to open sometime next year in St. Matthews will not be matched so far as I know by any other state Baptist Convention.

One of the most remarkable parts of the Kentucky Baptist hospital ministry is the relatively small amount of denominational funds allocated to the hospitals. The total annual budget of the three hospitals last year amounted to over \$25 million. The Cooperative Program allocation to the hospitals is only \$40,000 a year.

The only other financial support to our hospitals from Kentucky Baptist churches is the annual Sunday School Charity Fund taken in many churches on Mother's Day which this year is May 12. It is shameful that this offering last year amounted to only \$32,466. On the other hand the total charity work and bad debts written off by our hospitals last year were over one-half million dollars.

Several reasons account for such a meager offering for such a worthy cause. One is there is no high

pressure promotion given this offering as is given to the three annual mission offerings and to the Thanksgiving Child Care offering. It's just another special offering which many pastors are weary of trying to promote and many in the pews pass up. In some other states this hospital offering regularly exceeds \$200,000.

Another reason is the name used for this offering. By calling it the Sunday School Charity offering it is generally limited to the Sunday School which today is not really structured to put much emphasis on a special offering. Once upon a time our special mission offerings were projects of the WMU and consisted mostly of butter and egg money of these dear ladies. Now these offerings are almost universally church wide and in many churches as much or more is heard from the pulpit and elsewhere about Lottie Moon and Annie Armstrong than the Cooperative Program.

The word "charity" used in the name of the offering probably does not help in its promotion. This is unfortunate since it is one of the most beautiful and meaningful words in human language. It is the word chosen by the King James translators to translate the Greek word, "agape," and the Latin word, "caritas." The first listed meaning of this word in Webster's collegiate dictionary is, "Christian love or divine love for man." This is the highest known concept of love and is the love attributed to God in John 3:16 and extolled above faith and hope by Paul in 1 Corinthians 13.

A charity offering then to the sick should be motivated by the same kind of love which prompted God to send Jesus Christ to the world to give us eternal life by the gift of his life. And so when we are given an envelope for the Sunday School Charity Offering or see one in the hymnal rack, the only truly Christian response can be, "What would Jesus do with such an appeal?"

Tornado Devastation Issue Still Available

Because of the demand for extra copies of the April 13 issue of *Western Recorder*, several hundred extra copies have been printed. This issue contains a complete report of the tornado damage done to Kentucky Baptists.

These copies are being made available at five cents a piece plus 10 cents for postage. If

you desire to have an extra copy please write *Western Recorder*, Box 43401, Middletown, Kentucky 40243.

Be sure to include your return address along with five cents for each copy requested and return postage.

C. T. Associate Morrow Resigns

Kentucky church training associate Mic Morrow has resigned to become editor of *Baptist Young Adults*, a periodical of the Baptist Sunday School



Mic Morrow prepares to leave the Kentucky Baptist Building after accepting an editorial position with the Baptist Sunday School Board in Nashville.

Board church training department.

Morrow has been with the convention Executive Board staff for about four years. Prior to that time he was minister of education at Ralph Avenue Baptist Church in Louisville. He has also worked at the Baptist Goodwill Center in Louisville and taught drama at Carson-Newson (Baptist) College in Tennessee.

A North Carolina native, Morrow graduated from Gardner-Webb Junior College and Carson-Newman Southern Seminary awarded him the master of religious education degree in 1965.

For the past four years, he has had particular responsibility for church recreation, drama, youth programs and leadership development.

Morrow is married and the father of one child. His resignation becomes effective April 30.

Elliott Leaves Child Care Board

Bob Elliott has resigned from the Kentucky Baptist Board of Child Care after nine years of service. During that time, he served as superintendent of two of the board's three child care facilities, Pine Crest Children's Home in Morehead and Spring Meadows Children's Home in Middletown.

Elliott served as superintendent of the Pine Crest home for six years. When the Child Care Board decided to close the home in 1971, Elliott came to the Spring Meadows campus.

He has also served as a member of the Children's Advisory Council now under the state government's department of Human Resources. He was appointed to this post by Governor Wen-

dell Ford. He has been a member of several advocacy committees to help formulate state programs for children's services. Currently he is president of the Group Child Care Association of Kentucky.

Elliott will continue to reside in Louisville. He has accepted a position as administrator of a personal care home affiliated with the National Health Enterprises.

William Amos, executive director of the KBC child care program, said, "I am personally grateful for Bob Elliott's service with the Board of Child Care. Our organization will miss his gifts in child care."



A DIFFERENT KIND OF EGG — The Woman's Missionary Union of Union Baptist Church in DeJode added a new twist to the Annie Armstrong Mission Offering. The ladies placed a large Easter basket in front of the church and filled it with small, plastic Easter eggs. Each lady placed her offering inside one of the eggs and then put it back in the basket. Above some of the ladies are shown placing their offerings in the Easter basket. From left, they are: Mrs. Margerie Maddow, Mrs. Virginia Ruckner, WMU president, Mrs. Hazel Banta, Mrs. Pat Raizor, Mrs. Eva Rucker, Mrs. Nell Bright, Mrs. Lou Ann Harper. Steve Smith is church pastor.

Portuguese Baptists

FRANKLIN OWEN
Executive Secretary, Kentucky Baptist Convention



Today, in Quelus, Portugal, I met 11 young Baptist ministerial students. Our missionaries presently operate a school in the church facility here. Southern Baptists have four missionary couples presently serving in Portugal. They are the Tennisons, Bells, Herndons, and Suttons.

Portuguese Baptists are attempting to build a seminary. I don't mean a building, that is, not yet. I'm talking about the school itself. They realize that the work has to be planted first in the form of churches and that means trained preaching pastors. The operation of the school here will give training and effective witness to the growing number of churches that these young men will serve. I saw the piece of ground adjacent to another Baptist church building where it is hoped that someday we can build a small seminary structure.

Baptist work began to be identified in Portugal when Z. C. Taylor, a Southern Baptist missionary to Brazil, came to this country and was moderator of its first Baptist church in 1908. Today there are 60 Baptist churches in this relatively small country of 9½ million people. Forty-one of these churches comprise the Portuguese Baptist Convention.

Southern Baptist mission work came here at the request of the Portuguese Baptist Convention in 1959. At that time there were 20 churches with 1,000 members. The present 41 churches have 2,500 members that are served by 20 Portuguese pastors and five missionary pastors.

Last night we went to prayer meeting at the Third Baptist Church of Lisbon. (It is "Lisboa" over here.) This is a strong church of 200 members and had perhaps 125 or so at prayer meeting last night, a very impressive church to find on a mission field with a strong pastor.

When Southern Baptists first entered the picture, only three of the above mentioned churches owned their own property. Today, thanks in part to our support, 18 of the 41 own their church sites.

I wish you could see our work in Portugal. You, too, would be thrilled and thank God and Southern Baptists. The Cooperative Program supports all of our Baptist work in all the world, including Portugal and beyond.

—Frank Owen

Staff Changes

E. R. Prather recently announced his retirement from the gospel ministry and Easter Sunday concluded his ministry at Duke Memorial Baptist Church in Somerset. He has served this church for the past 15 years and prior to that served over 16 years as pastor of Ferguson Baptist Church. Both churches are in the Pulaski County Association of Missionary Baptists.

Prather has served several other churches in Kentucky, including First Baptist Church of Heidelberg, Lee County; Hayes Fork, Kingston, Madison County; and Freedom Baptist Church, Garrard County.

J. Larry Jackson, minister of activities at Walnut Street Baptist Church in Louisville since 1969, has been appointed as director of the Church Recreation Department at Southwest Baptist College, Bolivar, Missouri, effective June 1. While in Louisville, in addition to his position at Walnut Street, Jackson was instructor of church recreation at Southern Baptist Seminary.



Jackson

He has previously served churches in Missouri and Florida in recreation and activities leadership.

Thomas E. Corts, of Georgetown, has been elected president of Wingate College, North Carolina. Corts is currently coordinator of the Higher Education Consortium in Kentucky, formerly served in several administrative posts at Georgetown College, and finally served as executive vice president. He has been a frequent supply and special speaker in Baptist churches throughout the state. He has also served as chairman of deacons at Faith Baptist Church, Georgetown. Corts is a graduate of Georgetown College.



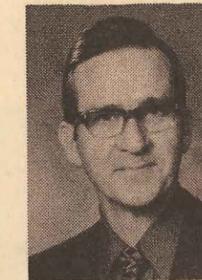
Corts

William D. Pruitt has been called by the congregation of Pollard Baptist Church, Ashland, to serve as pastor. He is a graduate of Belmont College in Nashville, Tennessee, and has earned the MDiv and DMin degrees from Southern Baptist Seminary. Pruitt pre-

viously was pastor at Bethany Baptist Church, Mount Washington. He also served as pastor of Clay Village Baptist Church in Shelbyville while attending seminary.

Troy E. Fields has resigned as pastor of Ebenezer Baptist Church in the Muhlenberg County Baptist Association to accept the call of Vernal Grove Baptist Church also in the Muhlenberg Association. He assumed his pastoral duties at Vernal Grove on March 31. While pastor of Ebenezer Baptist Church several renovations were accomplished and a \$6,000 indebtedness was paid.

Robert F. McFadden resigned Airline Baptist Church in Green Valley Association to accept a call to Kelly Baptist Church in Christian County Association. Prior to his pastorate at Airline Church he was pastor of churches in Barbourville and Elizabethtown. He is a graduate of Clear Creek School and served on the Executive State Board in 1965-66.



McFadden

Wayne Moore, director of the student development center at Georgetown College, was named assistant professor of physical education. He will teach part-time in the area of recreation and guidance, according to Ray Alexander, acting executive vice president of the college.

Moore was recently named director of the center after serving as dean of men. He has also served as assistant professor of psychology.

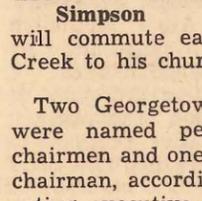
Post Oak Baptist Church, Russellville, has called Gary Michael Greer to serve as associate pastor and youth director. He is a 1970 graduate of Georgetown College and has previously served the First Baptist Churches of Winchester and Mt. Washington. Greer has also served at Rosemont Baptist Church in Lexington. He is the son of Mr. and Mrs. John Ross Greer and the grandson of Mr. and Mrs. Lewis Greer of Russellville. Joe Carrico is pastor of Post Oak Baptist Church.



Greer

Roger A. Cheves was recently ordained to the gospel ministry by the Concord Baptist Church, Flat Lick. A native of Guthrie, Oklahoma, Cheves is a student at Clear Creek Baptist School in Pineville. He has served as a student pastor of the church since November, 1973. He and Mrs. Cheves, the former Shelia Davis, are parents of three children.

James E. Simpson, a student at Clear Creek Baptist School in Pineville, was recently called as pastor of Central Grove Baptist Church, Albany. A native of Middlesboro, the 1954 graduate of Bell County High School is married to the former Mary Wagner. The couple has three children. Simpson will commute each week from Clear Creek to his church.



Simpson

Two Georgetown College professors were named permanent department chairmen and one was appointed acting chairman, according to Ray Alexander, acting executive vice president of the college.

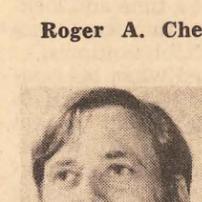
Named chairmen were John Blackburn, chemistry, and Joe O. Lewis, religion. Bartlett Dickinson was named acting chairman of the combined departments of mathematics and physics.

Blackburn came to Georgetown College in 1972 and was acting chairman of the chemistry department. He holds the doctorate degree from Vanderbilt University.

A graduate of Southern Baptist Seminary, Lewis has been at Georgetown since 1968. Previously he was associate professor of religion at Cumberland College.

A native of Glasgow, Kentucky, Dickinson came to Georgetown in 1968. In his new role he will also coordinate the dual degree programs Georgetown College has with the University of Kentucky and Georgia Tech.

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Cheves

Fordsville Baptist Church has called Rickey Case to serve as minister of music. He is a senior at Kentucky Wesleyan College and is majoring in music. Case formerly served as minister of music at Yellow Creek Baptist Church in Daviess County. Guy M. Deane, Jr., is pastor of the church.

introduce the . . .
WESTERN RECORDER
. . . to a friend

Baptists Give Thanks For Coop. Prog.

by Bob Terry
Associate Editor

About 150 Baptist laymen and pastors turned out April 20 for a Cooperative Program Prayer Breakfast in Louisville. The event, sponsored by the state Brotherhood department, focused attention on the effects of the Cooperative Program on Baptist causes in Kentucky and around the world.

Highlighting the occasion were Glendon McCullough and Albert McClellan along with a special appearance by Kentucky Governor Wendell Ford.

McCullough, executive secretary of the SBC Brotherhood Commission, compared the Cooperative Program to his family after his wife died five years ago.

"We had four children, ages five through 10," McCullough said. "It was then I learned how to do many things I had never even known needed doing,

as what the Cooperative Program does in our own state."

Barry Allen, assistant to the business manager of the KBC Executive Board, outlined some of the ways Cooperative Program funds are used in Kentucky. He commented that all people have dreams about what they would like to see done. "But if we do not have the commitment to pay for our dreams, they can never be realities. They will always be fantasies of our imaginations," he said.

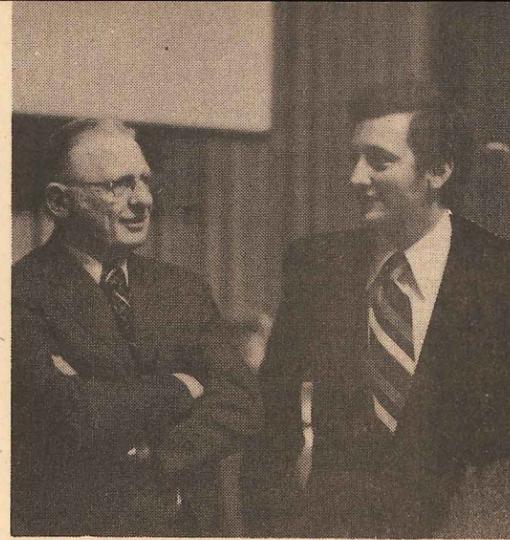
Governor Ford, a special guest of the Prayer Breakfast, reminisced about his early Baptist training on Yellow Creek in the Owensboro area. He recalled how the church had preaching one Sunday a month and Sunday School the other weeks.

The governor stated that his early days of Sunday School had given him a moral outlook on life that has stayed with him.

"It is difficult to impose the way you think on people when they have elected you to a high office," Ford said, "But the people elect you because of the way you think, so you go ahead and be true to yourself and to those who elected you."

After his remarks, Governor Ford received an ovation from the men attending the breakfast for his veto of house bill 456 which would have permitted the Sunday sale of liquor.

Welton Gaddy, former pastor of Beechwood Baptist Church in Louis-



Albert McClellan and Welton Gaddy

ville and now a member of the Christian Life Commission staff, earlier challenged the men to be responsible citizens. "The Bible tells us we are to be the salt, the light of the world, the leaven in the lump. Politics and religion can only be separated to the detriment of both," he declared. "Christians have a responsibility not to Christianize the political structures but to see that the truths of God are brought to bear on the structures."

Prayers were offered frequently during the two hour session. Those leading in prayer were Gaddy; J. Chester Durham, assistant to the KBC executive secretary; Calvin Wilkins, pastor of First Baptist Church, Providence; P. A. Stevens, Kentucky representative of the SBC Brotherhood Commission; and Calvin Fields, associate Brotherhood secretary.

William Snowden, state Brotherhood president from Winchester, presided over the meeting.



KENTUCKIAN SERVES — Arlis Hinson, left, watches as Hubert Smothers presents the president's gavel to L. A. Vermillion, newly elected president of the Southern Baptist Assembly and Camp Managers Conference. At far right is John Rankin who was elected historian. Hinson, manager of Cedarmore Baptist Assembly, was elected to his third term as secretary-treasurer of the eight year old organization. He is also a past president of the group. The four are charter members.

People And Places

George R. Blaylock, former minister of music for the First Baptist Church, Frankfort, was declared temporarily totally disabled by the Annuity Board of the Southern Baptist Convention. The disability is a result of an injury sustained to his neck and back while working at the church. He can be contacted at 531 Winston Way, Frankfort 40601. His telephone is (502) 875-3713.

Campbellsville College conducted a week of outstanding art exhibits in the college library with the cooperation of the Kentucky Heritage Artists Association last month. David Jester, academic vice president of the college, received a copy of the latest print by Don Ensor, an artist from Louisville, and Brantley Parsley, library director for the college, accepted a landscape print from John Stamper, a Lexington artist. The college was also the recipient of a print by Robert Powell and an original painting by Russell May.

Miss Bobbie L. Hylton, a retired houseparent at the Kentucky Children's Home, died recently. She was 69 years old. A member of Beechwood Baptist Church in Louisville she is survived by a sister.

B. B. Steele, minister of education at First Baptist Church, Frankfort, has been selected to appear in the 1974 edition of *Who's Who In Kentucky*. Steele is a graduate of Southern Baptist Seminary in Louisville and has since served several churches in Kentucky. He has been minister of education at Parkland Baptist Church, Louisville; Third Baptist Church, Owens-



Steele

boro; Victory Memorial Baptist Church, Louisville, and has been at his present location since 1963.

Steele has been active within the Kentucky Baptist Convention and has served as a member of its executive board, chairman of its assemblies and camps committee and a member of the administrative committee. He has also held various positions in the Long Run and the Daviess-McLean Baptist Associations. Steele is the only man in the history of the Kentucky Baptist Religious Education Association and the Louisville Baptist Religious Education Association to serve as president of both concurrently.

Mary Jane (Dulin) Simpson, daughter of Howard and Barkley Dulin of Columbia, Kentucky, was recently elected social chairman of the graduating class at Golden Gate Baptist Seminary in Mill Valley, California. She is a candidate for the master of religious education degree and plans to graduate in June. She holds the BS degree from Campbellsville College and is considering mission work in Canada after graduation.

Alton Baptist Church, Lawrenceburg, recently ordained seven men as deacons. They are Ellis Hosteter, Gene Cinnamon, Paul Drury, Harold Milburn, Don Powers, Larry Tunks and Bill Brown. Tyre Denney is pastor of the church.

Tony Romeo, former pro-football star with the New England Patriots for seven years and now Baptist campus minister at Western Kentucky University, Bowling Green, has been chosen to appear in the 1974 edition of *Who's Who In Kentucky*.



Romeo

Romeo, a native of Tampa, Florida, received the BS degree in business from Florida State University, where he also worked toward the masters degree in business. He earned the MDiv degree from Southwestern Baptist Seminary in Fort Worth, Texas. He has served as campus minister at WKU for four years.

The new staff chaplain for the Naval Technical Training Command is chaplain William (Bill) R. Howard, a Southern Baptist minister who holds the rank of Captain. Howard is the son of Mr. and Mrs. Ray Howard of Owensboro. He is a native of eastern Kentucky and says he made a commitment of his life when he was baptized in the Cumberland River as a youngster in Kentucky.

He completed four years of college studies in three years at Georgetown College and also attended Southern Baptist Theological Seminary. His new assignment will make him responsible for the religious programs at all naval technical training activities. Howard is a member of the First Baptist Church of Owensboro.

Georgia Wells, a member of Harmony Baptist Church, has just completed her 21st year of attending Sunday School without missing a Sunday. While confined to a hospital bed once members of her Sunday School class met with Mrs. Wells in her hospital room on Sunday morning. James C. Heneisen is pastor of Harmony Baptist Church in Louisville.

Drew Martin, pastor of Big Creek Baptist Church, Hazard, has been selected to appear in the 1974 edition of *Who's Who In Kentucky*. A native of Knott County, Martin is moderator of Three Forks Baptist Association, president of Hazard-Perry County Ministerial Association and participates in a 30 minute daily television program in Hazard. A 1970 graduate of Clear Creek Baptist School, Pineville, he is former pastor of Jeff Baptist Church, Jeff, Kentucky.



Martin

H. S. Wilson has returned to his native Owensboro after spending 47 years in the Baptist ministry in Akron, Ohio. He has held many pastorates in several states and has wide evangelistic experience. He retired as pastor of the Calvary Baptist Church in Akron in 1959 and has been active in interim pastorate work and evangelism. He says he is still available for this kind of ministry and can be reached at 300 Stockton Drive, Owensboro, Kentucky 42301.

Toby Nunn was licensed to the gospel ministry on January 30 by the Horse Cave Baptist Church. He plans to enter Campbellsville College this coming school year. He and his wife, Gloria, have one daughter.

Lewis E. Searcy, pastor of Corinth Baptist Church, Winchester, has been selected to appear in *Who's Who in Kentucky*.

Gary W. Webb, a student at Vanderbilt Divinity School, Nashville, was recently ordained to the gospel ministry by DeHaven Memorial Baptist Church, LaGrange. He has been called as pastor of Williams Chapel Baptist Church, Springfield, Tennessee. A graduate of Kentucky Southern and an Air Force veteran, he is married to the former Mary Lynn Estes of LaGrange. The ordination service was conducted by A. L. Meacham and James Lewis.

C. L. Niceley, pastor of the Yorktown Baptist Church, Louisville, has announced his retirement effective April 28, 1974. He jokingly says this is the third retirement for him. He is well known for his pastoral and denominational services in Kentucky and Tennessee. Friends wishing to express their appreciation for his ministry can address a letter to him in care of Yorktown Baptist Church, 7300 National Turnpike, Louisville, Kentucky 40214.

Role Of Editor Examined At Annual Meeting

By R. Gene Puckett
Editor, The Maryland Baptist

The annual meeting of the state executive secretaries and editors is one of the most profitable and pleasant in the course of the year. Both stimulating and reassuring, information obtained in the sessions can be invaluable in keeping us on target in our assignments.

The sessions for 1974 were held in New Orleans, hosted by Robert Lee for the executives and James Cole for the editors.

Reports from the executive secretaries indicate they spend most of their time in reviewing methods, trends and problems that relate to their work. Most of the time they give the members of their fellowship assignments and rarely bring in outside speakers.

On the other hand, the editors do both, using some guest program people in areas of interest and concern, plus several of our own fellowship. The 1974 program guided by Ohio editor L. H. Moore who served as president, was one of those unusually helpful meetings.

Alabama editor Hudson Baggett spoke on editorial writing and gave us such phrases to remember as "Slanted silence, be the editor, and while no man needs more enemies, to be opposed by some people is a compliment."

Florida executive secretary Harold Bennett brought a superb address, heavy laden with truth, challenge and statesmanship. While we would not agree with every point, he was so well



PERFECT ATTENDANCE—Mrs. Travis (Evelyn) Bailey and her son Joseph have unusual Sunday School attendance records. Mrs. Bailey has not missed a Sunday in Sunday School for 26 years and missed only twice in 31 years. Joseph has been in Sunday School every Sunday of his life. He was born on Monday, August 3, 1959, and began his perfect attendance record six days later. The Bailey family attends Park City Baptist Church where Mr. Bailey is head usher. B. A. Houchens is pastor.



TEAM OF EDITORS — O. L. Bayless, center, new president of the Southern Baptist Press Association, rallies officers R. Eugene Puckett, left, secretary, and E. Eugene Whitlow, president-elect, around the president's gavel. Bayless is editor of the Rocky Mountain Baptist, Colorado; Puckett is editor of the Maryland Baptist; and Whitlow is editor of the Baptist New Mexican.

received by the editors that not even John J. Hurt of the giant Texas Baptist Standard and dean of our group took issue with Bennett.

Among the things we remember most about Bennett's address was his commitment to a paper that was more than a mere house organ. He made it clear he felt promotional material should be in the state papers but that the paper should not be reduced to promoting the programs of denominational employees and nothing more. Bennett's speech was so good, the editors requested and he agreed to distribute it to the state executive secretaries.

Jesse Fletcher of the Foreign Mission Board warned us about the "influence of affluence" and dwelt extensively on the theme of "winds of change against tides of progress."

The publisher of the Alexandria, Louisiana, *Daily Town Talk*, Joe D. Smith, talked candidly about credibility in journalism. He urged the Baptist editors to permit the free expression of the people, especially through letters to the editor. He reminded us that our papers belong to the people and we should edit them accordingly.

Without question, one of the warmest and most helpful addresses came from Jack U. Harwell, editor of *The Christian Index*, oldest of all 33 state Baptist papers.

The Georgia editor, youngest of the group by beating out his nearest challenger by less than 30 days, demonstrated unusual insight and depth of maturity in his address. Asked to speak

on the role of the editor in Baptist life, Harwell raised the standard for what the editor really should be.

His ten points follow.

1. The editor should be consistently Christian in all his functions. He must try to live the part before he can expect a hearing from his readers.

2. He should be a good husband and a good father. "Don't spend so much time chasing around your state in 'important' meetings that you fail those who love you and need you most."

3. The Baptist editor should be an apologist for the doctrines of the Christian faith.

4. The editor should be a promoter of Southern Baptist causes. That's where his support comes from.

5. The editor should be a "Baptist prophet crying in the wilderness," popularity is not all; you may have to stand alone.

6. Editors should be Baptist spokesmen in the secular world.

7. The editor should be a pastor and confidant to "a lot of pastorless pastors and church staff people." Have an "open door" policy.

8. The editor should put events in the proper perspective for the people.

9. Despite his many engagements, the editor should be a churchman in his own congregation.

10. No matter how rough the going gets, the Baptist editor should "stay by the stuff."

We spent two and one-half days talking to ourselves. It was helpful; I had a feeling most of us were listening!

BAPTIST FORUM



GOD SAYING SOMETHING?

Dear Editor:

Yes, most surely God is trying to tell the people something. But not in the way most want to think. Probably he is telling man that he is destroying himself by devastating the most beautiful nation on earth. Nothing is really safe anymore. People care very little whether they do a job well or not. What started out to be the great dream of all mankind is now covered with pollution.

The theory that everything that happens works for good to them that love God is fatalism, pure and simple. This will only lead to more of the same. When you sit and listen to intelligent people, supposedly, use this as a means to go right on doing what they have been doing, right in church many times, you know God must be very sad.

God can take the evil and turn it into good, but this doesn't mean he intended for evil to be done. The whole concept of Christian teaching is for good, not bad. If we did not believe this, there would not be anything to believe in at all. Too many people are trying to find a scapegoat. This will not work. The jealousy raging in churches today is an insult to the Lord, nowhere more so than among the preachers. The very thing that prompted God to send his son, the hardness of men's hearts, such as the barbaric way they were living in the Old Testament times, seemingly is the way this nation has been going rapidly. God never intended that his people would be so self-sufficient that he would not be their God. Like he said, "I would gather them under my wing and they would not," and he wept.

Some of the most thoughtful of our people are beginning to think about this very seriously. This is good.

Leitchfield Mrs. Virginia Wilson

GRAVESIDE SERVICES

Dear Editor:

The *Western Recorder* has been read and re-read by me and my family for years and how much we enjoy it. My mother, now deceased, read it until her eyes would not permit her to do so. I read many articles that were so comforting and interesting to her.

However, "No Graveside Services," by H. B. Kuhnle (*Western Recorder*, March 2, 1974), seems to me to be just another one in a series of like fashion in current trends and popular thought which deal with "not popular to cry or shed tears" idea, which is contrary to anything traditional. What is wrong

with tradition or weeping? God gave us tears to help relieve our sorrow to some extent.

This article is far-fetched and one that could have been his opinion (free speech) but not one used as a suggestion as to how burials, etc., could be conducted. This is an individual decision and traditions are fast disappearing and with such we see the substitutes failing to help.

If he doesn't want to be bothered with inconveniences of a burying per se, why not cease to accept such? Jesus wept. One fearful thing we face today is the cessation of anything that is the least bit unpleasant. Mr. Kuhnle, leave your deceased loved ones at whatever point you will but here's hoping your "No Graveside Service" alerts us to the respectful traditional graveside service.

Campbellsville Margaret Edith Tucker

PASTOR NEEDED

Dear Editor:

Last year I wrote you seeking help in finding a pastor for the Zweibruckan Baptist Church in Zweibruckan, Germany. Because of the fine help which we received from editors like you, we now have a pastor serving faithfully on the field.

I am now in a similar position as our church helps a sister church. The Pirmasens Baptist Church is seeking a pastor and they have asked that I act as chairman of their pulpits committee. I am, once again, seeking ways to make known our needs to the mission-minded pastors in the United States. If you can help us by sharing this need with *Western Recorder* readers, we would appreciate such service.

Pirmasens Baptist Church serves a community of 10,000 American military men and dependents. It has the only evangelistic outreach in the city. We desire to make contact with men who are interested in giving themselves in this type of mission endeavor. We are especially interested in mature men, with seminary background and pastoral experience with military or transient people.

Inquiries should be addressed to me along with biographical data. All inquiries will be promptly answered. Community Commanders Office APO New York, 09052

Charles R. Edwards

CAPITAL PUNISHMENT

Dear Editor:

In my April 6 issue of *Western Recorder*, I read with interest the letter

from Mrs. W. J. Robertson about abortion as I have read so many other articles on the subject. She feels that abortion is destroying a life and therefore is wrong and that capital punishment should be reinstated and enforced.

Capital punishment came into widespread use during the Middle Ages, especially as punishment for crimes against the state and church. In the 1700's England had more than 200 capital offenses. In the U.S.A., crimes punishable by death in one or more states include murder, treason, sale of narcotics, espionage, kidnaping, armed robbery, train wrecking, aggravated assault, rape, burglary and arson. But most states have only two or three offenses listed as capital crimes and some states have abandoned the death penalty altogether. Of the states that inflict capital punishment, 10 use gas, 8 use hanging, 27 use electrocution and one uses either hanging or shooting.

So it seems that capital punishment laws have been changed from time to time by the people.

Is the institution of capital punishment found in Genesis 9:6, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.?"

But — we know we cannot or should not kill everyone that kills another.

Capital punishment requires careful study as does abortion. Both have their place in human government.

Conception is the real problem of abortion. Without unwanted pregnancies, abortion would not be the problem that it is now. We cannot do away with sex anymore than we can hatred that causes one to kill another.

It seems to me that capital punishment and abortion are wrong but both are solutions to previous problems.

We must pray for our legislators that the laws that they passed are fair and just.

Campbellsville, Ky. June Bohanon

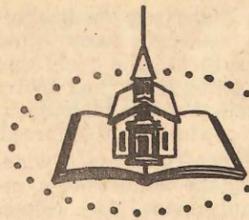
PRISON INFORMATION

Dear Editor:

The Penal Reform Workgroup of our Kentucky Baptist Executive Board is seeking information from Kentucky Baptists. We would appreciate hearing from individuals, missions action groups, and churches that are involved in some way with prison reforms and/or ministries to prisoners, parolees, and persons on probation. We are in the process of gathering resource material for churches interested in ministering in this area and hope to have news of churches already involved.

Please send a description of your efforts in ministry and reform to Tim Townsend, Buechel Park Baptist Church, 2403 Hikes Lane, Louisville, Kentucky 40218.

Louisville, Ky. Tim Townsend



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for May 5, 1974)



LIFE AND WORK SERIES

Regard For One Another

I Corinthians 7:2-5

One subject respecting which the Corinthian Christians sought Paul's instruction was that of marriage. At that time the masses in Corinth did not have any scruples whatever against indulgence in immorality. One thousand prostitutes plied their trade at the temple of Aphrodite. In such an environment Christians were tempted repeatedly to indulge in immorality.

Some Corinthians regarded marriage as obligatory, and others looked upon it as an evil. Some insisted that all should marry, and that failure to do so was to sin. Others insisted that none should marry. So, there was a great need for explicit instruction.

Paul did not state any rule as to whether or not the Christians should get married. He did not assert that either state, the unmarried or the married, was more holy than the other. He taught that the unmarried state was good and that marriage was honorable. Paul made it clear that they did not have to get married, but that they were at liberty to do so, if they so desired. He taught them that the important thing for each individual was to follow the leading of the Lord.

The sexual relationship is divinely restricted to those who are married to each other. Their obligations are mutual. Each has the privilege and the duty of meeting the needs of his or her companion in marriage. Husband and wife should find a sense of fulfillment in sharing his or her inmost self with his or her partner in marriage. The obligation of both parties to the marriage covenant is mutual. Neither has the right to deprive the other of that which is his or her due.

I Corinthians 13:4-7

Love is the great principle regulating all of the Christian life. Certainly no persons have any right to enter into the marriage relation unless they truly love each other.

Love rejoices in truth — its propagation, progress, and triumph. Love bears all hardships and trials without complaint. Instead of suspecting or surmising, love believes the best rather than the worst about others. Love is hopeful in the face of all unfavorable appearances and adverse circumstances. Love endures (verse 7).

Colossians 3:18-21

In these verses Paul exhorts Christian wives and husbands to accept their responsibilities and obligations for the sake of Christ, the Lord of the home. It is the will of God that the wife be in submission to her husband, who has the responsibility of leadership, support, protection, and loving care. Blessed is the wife who fills her God-ordained place, and, instead of usurping her husband's place as head of the household, faithfully works with him for the glory of the Lord. It is the will of God that husbands shall love their own wives, and give themselves in self-sacrificing love for their well-being. Christian husbands should love their wives with an unselfish, sacrificial love. Blessed is the husband who, instead of being dictatorial and domineering, proves himself to be a kind, worthy, loving, devoted, and sacrificial companion. His obligations are certainly as great or greater than those of his wife.

In the Christian home children are the pride and joy of their fond and

loving parents to whom the Lord has entrusted their spiritual nurture. God's Word plainly teaches that children are to obey their parents promptly and cheerfully. Those who do so please the Lord, honor their parents, and bring credit upon themselves. Here is a timely admonition to fathers: "Fathers, provoke not your children to anger, lest they be discouraged." The word "fathers" is used here because the father is the head of the Christian home. Parents should not make irrational demands of their children. In correcting or disciplining them, parents do well not to administer chastisement in anger.

I Peter 3:7

A Christian husband must be understanding, considerate, and loving with reference to his wife. A Christian wife must be understanding, considerate, and unselfish with reference to her husband. Unless such is the case, the prayer life of the other will not be very effective, and the influence of the other will be limited greatly. ■

INTERNATIONAL SERIES

Varied Responses To Gospel

**The Response At Thessalonica
Acts 17:1-5, 8-9**

Paul and Silas journeyed to Thessalonica, the chief city in Macedonia. As was their custom, the missionaries soon made their way to the synagogue in order to worship and honor God. The rulers of the synagogue invited Paul to speak because they believed that he had a message from God. As had been the case at the other places where he had stopped on his journey, Paul took his message from the Scriptures, which is the place from which every preacher should take his message.

Paul declared that the Christ Whom he preached was the Messiah Whom the Jews had been expecting. He attempted to prove that Jesus of Nazareth had fulfilled the prophetic scriptures and deserved to be worshipped as the long-expected Messiah and the Savior of

men. Such preaching created divisions and stirred opposition and animosities. Many of his listeners were convinced and believed on Christ, but the majority rejected his preaching. Those who believed joined with Paul and Silas in the work of the Lord. Many of the Jews refused to share these Messianic teachings, promises, and hopes, so they immediately gathered a mob of the vilest elements of the citizenry and created an uproar in the city.

**The Response At Berea
Acts 17:10-14**

Because of the fierce opposition and violent persecution to which Paul and Silas were subjected on account of their preaching, the brethren in Thessalonica sent them away. After departing at night because of the imminent danger, they fled to Berea, a city of many natural advantages some fifty miles to the

southwest. There they found that the Jews were numerous enough to have a synagogue. As was their custom, they went into the synagogue and there began their work. There they encountered Jews who were so unprejudiced that they were willing to listen with eager and open minds to the message of Christ's ambassadors. After they had listened attentively, these Jews carefully searched the Scriptures to see if what the missionaries had said was true. The Bible reading of the Bereans was a daily habit with them. Their example in this regard deserves the emulation of every Christian who hears the Word of God preached or taught. Christian growth requires the personal study of the Scriptures with regularity. When the Bereans discovered that the preaching to which they had listened was in conformity with the Scriptures, many of them believed on Christ and were saved.

The wicked men who had stirred up the people in Thessalonica heard about the results of the work of the missionaries in Berea and pursued them and stirred up strong opposition among the populace there. These hostile Jews created enough opposition to Paul that it was deemed advisable for him to leave Silas and Timothy there to carry on the work which had been started, and for him to move elsewhere.

**The Response At Athens
Acts 17:15-18**

Some noble Christian brethren in Berea escorted Paul to Athens, the capital of Greece, and the city which had long been a great center for literature, art, sculpture, culture, philosophy, and religion.

While waiting for the arrival of his companions, for whom Paul had sent, he made a personal tour of observation through the city. He was shocked by the multiplicity of gods which were in evidence. It is said that the city was stocked with more than 30,000 gods.

What Paul saw aroused his interest, stirred his emotions, and inspired his best efforts in Christian service. Paul cried out against the open wickedness of the citizenry. He also exposed the emptiness of their worship, and the worthlessness of their altars. In the synagogue Paul reasoned with the Jews and other devout persons. In the market-place he reasoned with whomever came along and would stop to listen. When Paul preached the resurrection of Christ, the philosophers rejected his teaching, became infuriated, and a great confusion resulted. Forgetting their mutual jealousy, the Epicureans and Stoics made common cause and spoke of Paul with contempt, calling him a "babbler," or ignorant chatterer. In spite of their bitter opposition, some believed on Christ and were saved. ■

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APRIL 27, 1974

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Chaplaincy Director Named Clergyman Of Year

Rear Admiral James W. Kelly (USN-Retired), director of the division of chaplaincy of the Southern Baptist Home Mission Board, has been named "Clergyman of the Year" by Religious Heritage of America.



Kelly

A national, interfaith religious and educational organization, Religious Heritage of America is dedicated to preserving and celebrating America's religious heritage.

The organization honors Americans who "by practical application of their religious principles in their daily lives have made a significant impact on na-

tional and community life."

Kelly, former chief of chaplains of the U.S. Navy, will be honored at a national awards program at the Washington Hilton Hotel on June 20.

Kelly joined the Home Mission Board in 1971 after retiring as the Navy's chief of chap-

lains. He is a native of Carthage, Arkansas, and is a graduate of Ouachita Baptist University, Arkadelphia, Arkansas, and Southern Baptist Theological Seminary in Louisville.

He was pastor of First Baptist Church, Malvern, Arkansas, when he entered the naval chaplaincy as a lieutenant in 1942. He was promoted to rear admiral in 1963 and named chief of chaplains in 1965. (BP)

Next Time

(Continued from page 3)

provide meaningful service in this immediate situation but to establish procedures that can help us move effectively in the future. Is this needed in other associations?

Let us begin now while the recent experiences are fresh in our minds to develop a plan and an organization so that when we next face a state disaster we can respond in the most effective way possible.

There are several ways that we might proceed. I would briefly mention one here. The staff of the Direct Missions Department would call together pastors whose churches have been involved in disaster as well as representatives of the American Red Cross and state and local government disaster officials to ascertain the most effective means of preparing ourselves for response and the most effective manner of coordinating our efforts with other agencies so as to provide a unique ministry without duplication of existing services in the community.

When should we begin? Now. Before the next disaster visits Kentucky. ■

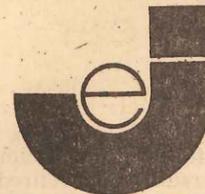
Mrs. Perry Recovering

Mrs. Edwin F. Perry, wife of the pastor of Broadway Baptist Church in Louisville, was scheduled to be released from the hospital on Wednesday or Thursday, April 24 or 25, according to Mrs. Robert Battoe, a secretary at the church.

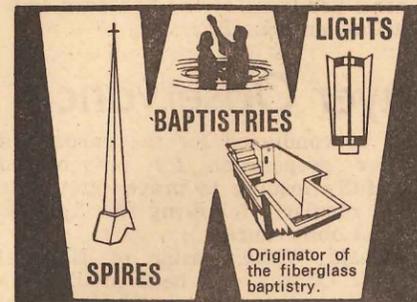
Mrs. Perry has been in the hospital recuperating from injuries sustained when a tornado destroyed her home on April 3.

She dived under the dining room table for safety and was later found there by her family.

Mrs. Perry suffered extensive lacerations and a concussion and underwent surgery Friday, April 5.



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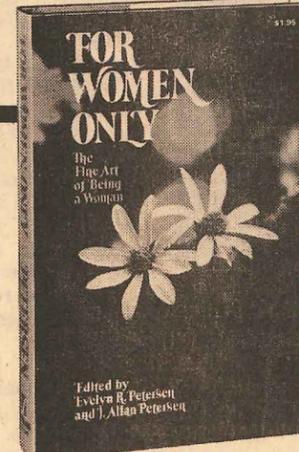
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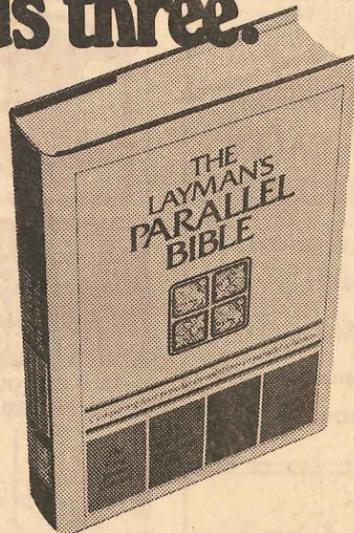
FOR WOMEN ONLY. Fifty-four famous people (Arlene Francis, Dorothy Carnegie, Ruth Graham) combine their insights on the fine art of being a woman. Edited by Evelyn and J. Allan Petersen (*The Marriage Affair, Two Become One*). Cloth, \$3.95. Paper, \$1.95

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An actual sample of the type.
2 This one who is God has been shown we guarantee that we have seen him; I am speaking of Christ, who is eternal.



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THESE DAYS, A CASE OF THE BLUES IS NO LAUGHING MATTER.

People used to joke about blue Mondays and blah Tuesdays. But nobody's laughing much anymore.

Whether they admit it or not, most people are too busy fighting their own lonely, losing battles. For some it's no more than an occasional bout with the "blues" or the "weeps." For others the situation is much more serious.

The truth is most of us imagine ourselves into depression. On the screens of our minds we project self-pity, negativism, and worse — often without realizing it.

In effect, we tend to handcuff ourselves in a continuing struggle to stay happy.

Now Dr. Tim LaHaye tackles this dread emotional malady with a clear message of hope through Jesus Christ, and a step-by-step path to personal victory. His much-needed new book includes chapters on: Causes of Depression; Cycles of Depression; How to Overcome Self-Pity; Ten Steps to Victory Over Depression; How to Help Your Children Avoid Depression . . . and much more.

In his twenty-five years of counseling and lecturing, Dr. LaHaye has helped countless thousands experience a happier, more meaningful way of life.

If you're not laughing much anymore, read *How To Win Over Depression* by Tim LaHaye. At your local Baptist bookstore in Cloth, \$4.95; Paperback, \$2.95.

order from your Baptist Book Store
ZONDERVAN PUBLISHING HOUSE

North American Baptist Fellowship Sets June 1 As Penitence, Prayer Day

The North American Baptist Fellowship, a committee of the Baptist World Alliance, has called Baptists of the United States to observe Saturday, June 1, as a day of thanksgiving, penitence and prayer.



Cooper

according to Sloan S. Hodges, president of the fellowship, which includes seven major Baptist bodies in the United States.

"We call upon our Baptist people in the United States to observe a day of prayer in their congregations . . . in which we especially examine ourselves and confess in penitence our sins, and a day in which we seek God's renewed blessings upon us and our nation," says a proclamation signed by Hodges and Carl W. Tiller, secretary of the fellow-

ship.

The proclamation suggests that each Baptist church in the United States arrange for observance of the day in such a way as best fits the situation.

Plans for the anniversary observance

were initiated by the fellowship's general committee following a motion by Owen Cooper, layman and retired industrialist from Yazoo City, Mississippi, who is president of the Southern Baptist Convention. (BP)

Communities Plan Prayer Observance

Far reaching plans have been made for an interdenominational prayer observance in Lexington on April 30. The community is responding to the United States Senate resolution making April 30 a day of national penitence and prayer for the nation.

Metro city leaders have joined enthusiastically in the prayer observance. Included in the endorsement and participation of the all day Lexington observance are Mayor Foster Pettit, Judge L. T. Grant, Judge Peak and other Metro officials.

The climax is expected at a prayer rally scheduled for 7:30 p.m. in the Phoenix Hotel Convention Hall. The main speaker for the rally will be Leighton Ford of the Billy Graham Evangelistic Association.

During the day prayer workshops

will be conducted for the purpose of proper preparation for prayer and hopefully leading to prayer groups to meet regularly following the April 30 special observance.

Donald White, pastor of Hillcrest Baptist Church, has been involved in the preparation plans and reports that the enthusiasm on the part of the whole Lexington community is tremendous.

Another community with special plans for the observance of the day is Elizabethtown. An interdenominational participation will include periods of prayer for the entire community throughout the day. During these periods the radio stations will play the national anthem and everyone is asked to stop whatever he or she is doing and pray in their own way for the nation.

Consider . . . the case of an elderly Baptist layman helped by the Sunday School Charity Fund.

An elderly Baptist layman was stricken with a heart attack and was rushed to one of our Baptist Hospitals. He and his wife lived alone where they supported themselves and one handicapped son with funds received from a disability pension and a small family business.

When his financial situation became critical other members of his family pooled their resources (approximately \$1,300) to give their father the finest care available. Unfortunately, the patient suffered a second heart attack and was returned to the coronary care unit for additional treatment. Because of this their funds were soon depleted.

At the end of their resources, the local Baptist church sponsored this patient as a Sunday School Charity case. At the time when treatment was no longer necessary, the family received a copy of a hospital bill for an additional \$1,500, stamped "Paid in Full by Baptist Sunday Schools of Kentucky."

Many other cases of an "elderly Baptist layman" may need financial help with hospital bills in the coming months. "You Can Be There, IF You Share." Support the Sunday School Charity Fund Offering on . . .



**YOU ARE THERE
IF...
YOU SHARE!**

MOTHER'S DAY • MAY 12