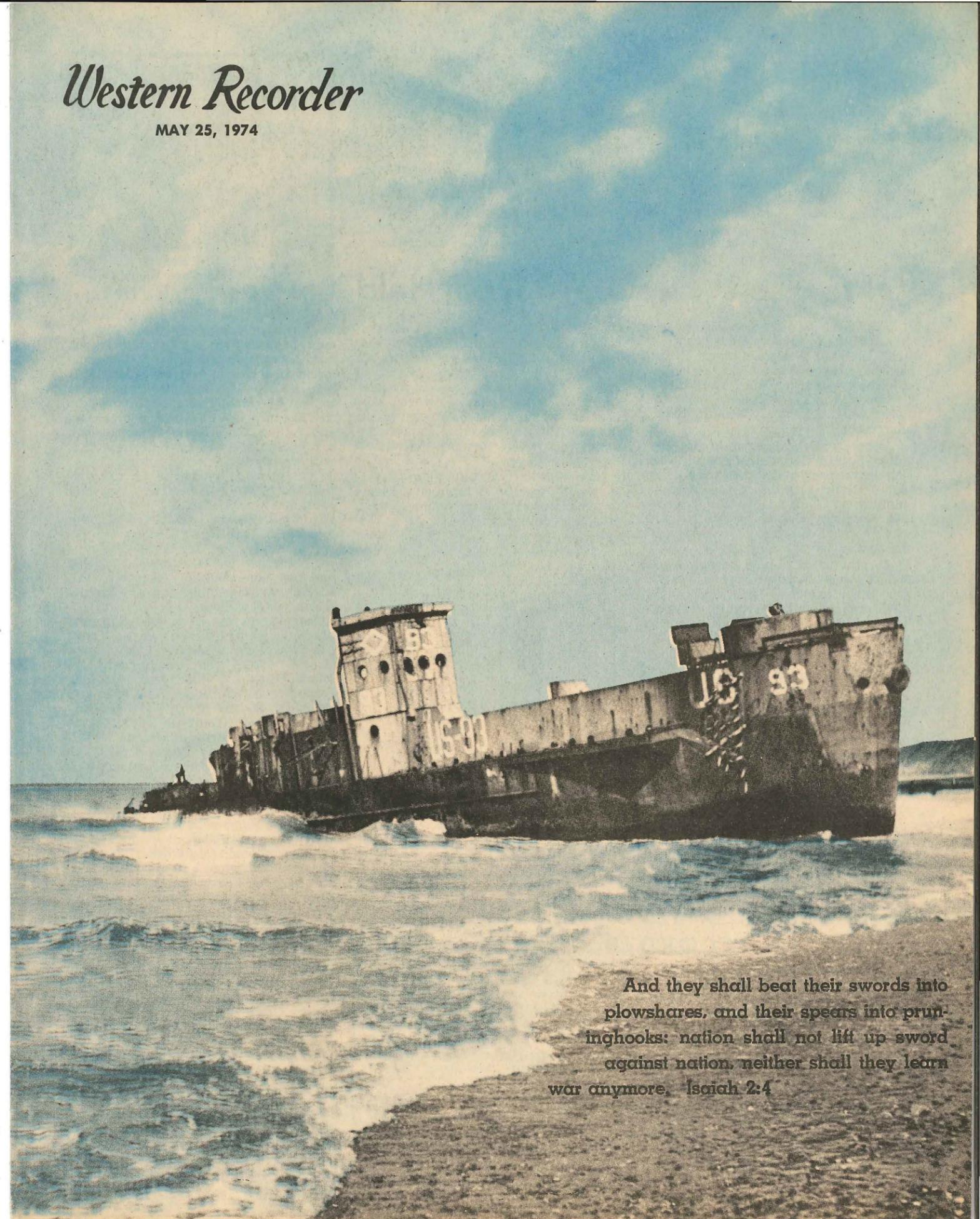
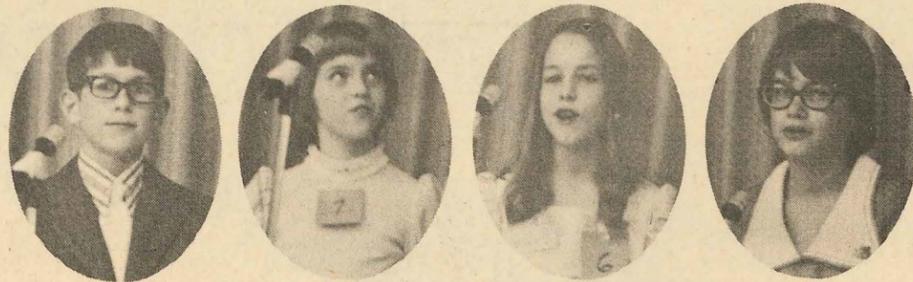


Western Recorder

MAY 25, 1974



And they shall beat their swords into
plowshares, and their spears into prun-
inghooks: nation shall not lift up sword
against nation, neither shall they learn
war anymore. *Isaiah 2:4*



Akers

Miss Craig

Miss Roberts

Miss Boland

State Bible Explorers Drill Held

What was called a successful year in youth Bible events concluded April 27 with the state Bible Explorers Drill at Severns Valley Baptist Church in Elizabethtown. Earlier the Youth Bible Drill and the Youth Speakers Tournament were held at Cedarmore Baptist Assembly.

James Whaley, director of the Kentucky Baptist Convention church training department, called the year successful partially because of the increased number of participants. All together 152 Kentucky Baptist youths survived church and associational competition to qualify for the state finals.

A total of 65 young people, grades 4 to 6, were declared state winners in the Bible explorers drill. This means that each child had four or less mistakes during the 24 calls in the final event.

Four of the 65 winners were honored for the fourth consecutive year. They were: Janice Craig, Oaklawn Baptist Church in West Union Association; Melissa Boland and Donna Roberts, both of Immanuel church in Elkhorn association; and Donald Akers, Severns Valley church in Severns Valley association.

John Taylor of Cadiz Baptist Church, Cadiz, took top honors in the Youth Speakers Tournament. Second place went to Willie Dean Varnadore of Knoxes Creek Baptist Church in Lynn association.

Taylor's topic was titled "Really Listen and Look" and dealt with parent-

child relationships.

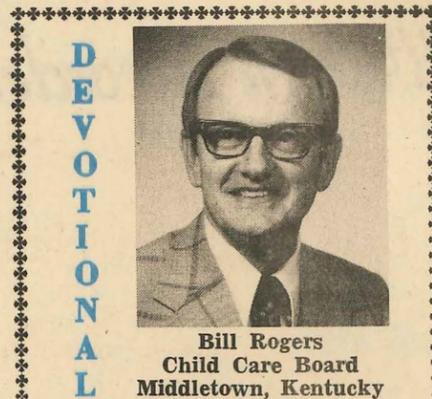
Winner of the Youth Bible Drill was David Courtney of First Baptist Church in Arlington. Anna Kay Austin of Buena Vista Baptist Church, Owensboro, took second place. However, Miss Austin will represent Kentucky at the Bible Drill at Ridgecrest Baptist Assembly since Courtney will be unable to attend.

Miss Austin will join John Taylor at the Ridgecrest Conference Center for the second church training week emphasis beginning July 13.

Church Chuckles by CARTWRIGHT



"Sorry, my mama says we don't want any!"



Bill Rogers
Child Care Board
Middletown, Kentucky

"Is there hope?" is a question one hears rather frequently these days. It may be asked in relationship to our economy or political process. It may be asked in terms of religious despair. It may be asked in relationship to some human dilemma. That dilemma may be the loss of a loved one, the break up of a family, the crises of financial loss, a problem of guilt, or a decision that will greatly effect one's future.

The Biblical witness is an affirmation that there is hope. The days were dark for Israel personally and as a nation when Ezekiel was called to be a watchman for Israel. Chapter 37 records his vision of dry bones. The people were saying "Our bones are dried and our hope is lost..." (verse 11). In the midst of this despair, Ezekiel had a word of hope.

Some years ago in an updating program, a student asked Wayne Oates "If you were a pastor today, what theme would you emphasize?" "I would emphasize hope" was his quick response. Is not hope the Christian's message? Is this not what the resurrection is all about? Is not this the word we need to hear today?

"There is never a day so dreary,
There is never a night so long,
But the soul that is trusting Jesus
Will somewhere find a song."

In my pilgrimage, I have discovered that hope begins to emerge when I can own my problem. It is like saying, "I have sinned, forgive me." Hope is strengthened when I find a friend who will hear me, accept me and probe with me for solutions. Hope is further strengthened when I discover that there are alternatives. I don't have to stay the way I am.

The terms we use in relationship to being a Christian all emphasize the element of hope. Conversion, reconciliation, forgiveness, etc., are terms that say by God's help we can change. I am glad that in my ministry I can speak about good news. Namely, the good news of HOPE. "God is faithful" is the theme of Hebrew (6:13 ff). The writer builds a solid argument for the faithfulness of God and then concludes "Which hope we have as an anchor of the soul, both sure and steadfast..." (verse 6).

ON 30TH ANNIVERSARY —

Memories Haunt Beaches Of Normandy

By W. C. Fields
Director, Baptist Press

On warm days children frolic on the beach at Arromanches-les-Bains on the Normandy coast of France. When the tide is out, horsedrawn carts race up and down the flats.

Nearby the hulk of a warship rusts in the sand. Offshore the tumbled remains of an artificial harbor named by Winston Churchill, "Mulberry," lies in wreckage.

This peaceful fishing village was at the center of the most massive amphibious military assault in human history.

Onshore facing the English Channel a museum commemorates the apocalyptic events of 30 years ago, D-Day, June 6, 1944, the Allied invasion of Hitler's "Fortress Europe."

The battle which began that day has taken its place beside Waterloo, Hastings, Thermopylae Pass and some others, as a major turning point in human affairs.

At precisely fifteen minutes past midnight on that fateful date Operation Overlord began. At that moment a few specially chosen pathfinders stepped out of their planes into the moonlight over Normandy.

They marked the drop zones for American and British paratroopers and infantry in over a thousand planes and gliders that quickly came behind them.

Airborne troops fought desperately in the darkness that night. St. Mere Eglise on the Contentin Peninsula became the first French town liberated by the Americans. In the battle there one paratrooper's chute caught on the church steeple and he dangled for two hours in full view of the fierce fighting going on around the town square below.

In the British sector, two paratroopers landed in error on the lawn of a German general who demanded of them, "Where have you come from?" One of the captured British replied calmly, "Awfully sorry, old man, but we simply landed here by mistake."

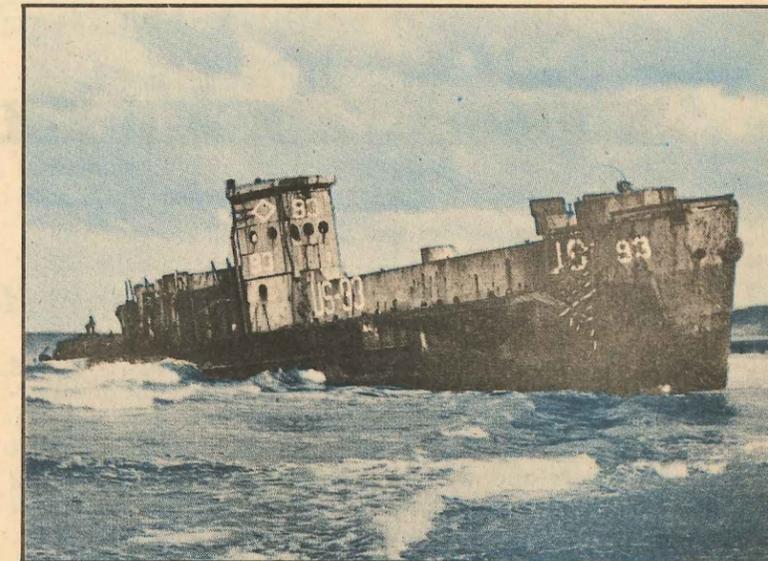
During the hours before dawn over 2,400 U.S. and Royal Air Force bombers pounded ground installations. A naval bombardment rocked shoreline gun placements.

Simultaneously, over 5,000 ships, the greatest armada the world has ever witnessed, maneuvered offshore. They carried a quarter of a million soldiers and sailors.

East of Arromanches for 25 miles were the three British and Canadian zones—Gold, Juno and Sword. Westward for 35 miles were the two American zones—Omaha and Utah.

At 6:30 a.m. the first wave of troops waded ashore through artillery and machine-gun fire, through beach "hedge-hogs" and land mines.

The 1st and 29th American Divisions at Omaha Beach fought desperately during the day and reported that they were "hanging on by their toenails."



At St. Laurent, Vierville-sur-Mer, and Colleville the issue was often in doubt. Monuments there today memorialize the daring of the invaders. Allied casualties were more than 10,000 in the first 24 hours.

All along the coast are formidable limestone cliffs which were topped by German coastal guns. At Pointe du Hoc where the cliffs rise to dizzy heights stands now a granite spire honoring a group of American Rangers led by Lt. Col. James Rudder who scaled the precipices with hooks and ropes to get at the German pillboxes at the top. The scars of battle here are still quite visible throughout the area.

Farther west, the 4th American Division landed on bloody Utah Beach to link up with the 82nd and 101st Airborne troops.

Behind the first waves of troops the Allies had ready 39 divisions with nearly three million troops and 16,000 planes.

The Germans had 65 divisions including reserves extending back to Germany, also a Luftwaffe which had been virtually driven from the skies.

Field Marshal Erwin Rommel, the German commander of the "Atlantic Wall," had said to an aide on April 22, "The first 24 hours of the invasion will be decisive... it will be the longest day." He was exactly right. The battle was grim, but decisive. The days of Nazi rule were numbered. At the end of June Rommel reported that his casualties for the month were "28 generals, 354 commanders and approximately 250,000 men."

Eleven months after D-Day Hitler committed suicide in the rubble of Berlin and the vaunted "Thousand Year Reign" of Naziism was over.

But much death and destruction lay in wait along the way to Berlin.

The visitor to this beautiful western quarter of France is continually sobered by reminders that thousands of men on both sides died too young in the apple orchards and green pastures of Normandy.

Battle fields are places of tragedy. Anywhere, they speak of man's failures, not his successes. They mark in carnage and blood the breakdown of civilization itself. They testify to some monstrous deficiency in the affairs of men.

On the Normandy coast of St. Laurent there is a 150-acre site given to the USA by France. It is a cemetery where rest 9,300 Americans who died in the early

(Continued on page 15)

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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Tranquility And Harmony Mark Executive Board Meeting

The Kentucky Baptist Executive Board meeting on May 13-14 was the greatest. The more often superlatives are used the more they become meaningless. In describing persons and evaluating events Baptist preachers and writers are far too careless in using superlatives. And so when something truly wonderful happens there are no words left to characterize it.

This brings me to the present dilemma of describing the Kentucky Baptist Executive Board meeting last week. This is a business meeting as over against what we call an inspirational meeting where some powerful and persuasive speaker lifts our emotions to the very gates of heaven.

Scripture and prayer are appropriately used in all Executive Board meetings but the rest of the time is used to deal with the mechanics, plans and personnel of a worldwide business enterprise to which Kentucky Baptists are committed. And this is big business both by its very nature and size. It involves the allocation of a total of \$4,800,000 next year to Christian mission work all the way from the Kentucky Baptist Building to the ends of the earth. And since it is the Lord's money coming from the offerings given by the Lord's people, it must be used with utmost wisdom and integrity.

Our Baptist emphasis upon retaining the control of affairs in the hands of the people and local churches make it more difficult to reach decisions as quickly and smoothly than if we put the final authority in the hands of a select few. But all true Baptists believe the will of God for the people will more likely be discovered by all his people than a few and the time and effort involved are worth it.

And so the business of the Executive Board involves the participation of representatives from every district association in Kentucky. This means about 150 laymen and preachers are involved in carrying out the will of more than 600,000 Kentucky Baptists though we admit about 200,000 of these 600,000 don't know there is such a thing as an executive board and couldn't be found to be told if we tried.

The Executive Board regularly meets three times a year and sometimes in special sessions. In the nearly 17 years of attending these board meetings I feel the spirit of this one was the finest I have ever witnessed. There have been many other good sessions through the years but none so satisfying as this one. Many times in evaluating former meetings I have had

to say, "it was a fine meeting but...", or "it was the best we could do under the circumstances." I have no such reservations about last week's meeting.

This does not mean things are perfect nor that our problems as Kentucky Baptists have all been solved. Far from it! We have serious unsolved problems like the totally inadequate financial resources to support five schools and colleges. But our honest facing up to these challenges and the giving up of selfish interests for the common welfare are most encouraging.

The secret of such a harmonious and encouraging meeting lies in dependence upon the Holy Spirit and many, many hours of laborious preparation. It would be almost unbelievable to know how many hours were spent in preparing for these meetings. We have a relatively small paid staff at Middletown to give help and leadership but the great burden of this task rests upon pastors and laymen who drive many miles and spend many hours preparing the recommendations for the consideration of the board members. These people and their churches deserve our gratitude.

Being an Executive Board member is not so much an honor as a difficult task. The task is made more frustrating because by the time a member learns what it is all about he is rotated off the board. It is a miracle and to the credit of the Holy Spirit we do as well as we do.

On a less serious note let me conclude this editorial. I have believed like most Christians that it pays to serve Jesus but my faith has been deeply shattered by an event in connection with the meeting last week. Even after looking wistfully at the inviting waters of Dragon Lake I assumed that to serve the Lord meant for me to sit three hours as a reporter in a committee meeting Monday afternoon. At the same time I was sweating in this meeting a good friend skipped part of his assignment for a spell with Dragon Lake. And would you believe it? With borrowed fishing equipment, an artificial bait whose name he didn't even know and without a boat to fish from he stood on the bank and pulled in three bass including one larger than any I have seen come out of this lake in 20 years. I'll not say how much it weighed because I'm sure it has grown several pounds since it was caught. But with the psalmist, "I was envious at the foolish when I saw the prosperity of the wicked."

A Word Of Warning And Caution

A reader has called my attention to an unhappy experience and maybe even a dangerous experience which could result from a sincere response to a letter which was used in the Baptist Forum in the May 11 issue of the *Western Recorder*. The letter was from William Vargas, an inmate in the Southern Ohio Correctional Facility in Lucasville, Ohio.

The letter was a plea from this inmate for letters from *Western Recorder* readers. It was a well worded and persuasive plea which brought an emotional response from me when I read it. I marked it for Baptist Forum use without thinking of some of the possible ramifications.

One *Western Recorder* reader reports she once responded to such a letter and it turned out the inmate followed up with requests for money and gifts and even threats if he was refused. She feared her name and address in the hands of the prisoner could lead to robbery or other threats of violence after the inmate had been released from prison.

Immediately I went back to reread the letter in

light of the warning from the reader and it had the smoothness and emotional appeal of a professional con man. I'll not take the trouble to find out for certain unless another reader reports an unhappy experience from responding to the inmate's letter.

In the meantime I would not recommend response to the plea of the prisoner and I will not use such a letter again without checking with the prison chaplain or another responsible person who knows the prisoner.

Incidentally, this gives occasion for caution about responding to the many free offers made by radio and television preachers. The purpose behind free offers is mainly to get a mailing list and once you are on the list you will receive communications from then on with appeals for financial support. If this is what you want, respond to the free offer but be prepared for these regular appeals through the mail. I don't respond to such offers because I know charlatans who have gotten rich from radio appeals to sincere but misguided hearers.

A Major Contribution To Current Baptist Thought

One of the crying needs every pastor feels is to keep informed on developments in Biblical studies and theological thought. The seminaries offer several continuing education opportunities which are very helpful but many pastors cannot find the time or the relatively small finances to take advantage of these.

A source of contemporary Biblical and theological studies which a pastor can avail himself of without going any further than his mail box is the *Review and Expositor*, the Baptist theological journal published quarterly by the Southern Baptist Theological Seminary.

The spring issue of this journal now available deals with Biblical inspiration and interpretation, one of the most important and most divisive issues among

Southern Baptist today. The choice of authors and articles for this issue is nothing less than terrific. Among these is a dialogue on the interpretation of the Scriptures between Carl F. H. Henry, editor-at-large of *Christianity Today* and Midwestern Baptist Seminary Professor Morris Ashcraft. Another dialogue is between Southern Seminary Professor Eric Rust and *Christianity Today* Editor Harold Lindsell on the Biblical faith and modern science.

Pastors and laymen interested in the current thought of evangelical Christians on Biblical inspiration and interpretation could find so much for so little nowhere else. The annual subscription rate is \$5.00. A single issue is \$1.50. The address is *Review and Expositor*, 2825 Lexington Road, Louisville, Kentucky 40206.

BAPTIST FORUM



MID-AMERICA SEMINARY ANSWERS

Dear Editor:

I have just read your editorial of March 30, 1974, with a great deal of interest. I believe this is the third time you have referred to us in an editorial. I wrote you a letter after the first one, making some corrections in what was

said, and probably should have written after the second. I really thought you might discover your error.

In the editorial of March 30, I noticed that again you put us with the Baptist Faith and Message Fellowship. Let me assure you that Mid-America Baptist Theological Seminary has no relationship, I repeat, no relationship

with the Baptist Faith and Message Fellowship, nor with the movement in Florida headed by Mr. J. C. Caruthers. I do not belong to either group personally.

Neither I nor others involved in Mid-America Baptist Theological Seminary have ever said that we plan to try to get more of those who think like we do on boards of trustees of seminaries and other agencies. This has never been our intention. We are trying to train men who need training for service in local Baptist churches and on mission fields. The only claim we have

(Continued on page 14)

Staff Changes

William E. Day has resigned the pastorate of Oakland Baptist Church, Bowling Green, to accept the call of First Baptist Church, Hollywood, California. Day attended Southern Seminary and is a graduate of Georgetown College. He is presently serving on the historical committee of the Kentucky Baptist Convention. Day was recently selected to appear in the 1974 edition of *Who's Who Of Outstanding Citizens Of America*.

Third Baptist Church, Owensboro, has called **James Austin** to serve as minister of music. The South Carolina native has earned the bachelor of music degree from Stetson University and the master of music degree from Converse College in South Carolina. He also has done partial work toward the doctoral degree at Southern Seminary.

He is currently associate professor of voice at Carson-Newman College, Jefferson City, Tennessee, where he has been since 1970.

First Baptist Church, Morganfield, has called **Dale Hottle**, a recent graduate of Southern Seminary, to serve as minister of music and youth. He is presently serving in the same position at West Salem Baptist Church in Salem, Indiana. He taught school for five years before entering the seminary where he was awarded the master of music degree last year.

James Hightower, pastor of Antioch Baptist Church in the Sulphur Fork Baptist Association, has resigned to accept the call of the Southside Baptist Church in Richmond, Indiana. He plans to do graduate work in a nearby seminary while pastor there.

Robin Oldham, a native Georgetownian, has been named coordinator of communications and foundations at Georgetown College.

He has served for two years as an admissions counselor at the college previous to assuming the new position. Oldham has earned the bachelor and master degrees from the college.

He and his wife, the former Jeana Cook, are members of Faith Baptist Church in Georgetown.



Miss Ruth Ellen Stanley, director of support services of Glen Dale Children's Home, has resigned to take a position with the Hardin Memorial Hospital, effective May 24.

Miss Stanley began full-time employment with the Child Care board in February of 1956. She was employed by then superintendent C. Ford Deuser as assistant superintendent. Prior to that time she taught in the Beaver Dam public schools for seven years.

She is a graduate of the former Bethel Womans College and Western Kentucky University. William E. Amos, executive director of the board of child care said of Miss Stanley, "Her spirit of commitment to the task of child care through these years will be missed in this agency. We are pleased, however, that she is staying in the Hardin County area."

Malcolm Hester has resigned as pastor of Providence Baptist Church, effective May 26, to accept the call of



Mt. Hope Baptist Church in Crane Hill, Alabama, his native state.

Cecil G. Irwin, pastor of Greensburg Baptist Church, Greensburg, has resigned to accept the position of chaplain at the Veterans Hospital, Salem, Virginia. Irwin reported to the hospital recently and will go to St. Louis, Missouri, for training and orientation.



Irwin formerly served as pastor of First Baptist Church, Clay, before accepting the pastorate of Greensburg. He has served as a member of the committee on committees, nominating committee, board of Christian education and the executive board of the Kentucky Baptist Convention.

Church First

FRANKLIN OWEN
EXECUTIVE SECRETARY-TREASURER, KENTUCKY BAPTIST CONVENTION

A few weeks ago I wrote this column on our SBC Mission in Portugal. We left there just before the revolution and read about it the day after we landed in Africa.

I dictated a similar tape on each of the countries whose Missions we visited. I paid the air mail rate on them as each was produced, hoping that their printing here would continue each week. Only the one mailed from Portugal has ever arrived. I am concerned as to what became of the others. If they were erroneously put on a slow boat and do arrive, I shall print them here as they come. They were dictated on the spot amidst immediate impressions and data at hand.

While we wait for these reports, let me share a word about the tremendous importance the foreign missionaries place upon the establishment and nurturing of churches.

When you start a witness to Christ in a foreign country, with different culture and other religious beliefs, the first thing you do upon gathering converts is to establish a fellowship of believers and call it what Jesus called it, namely "church." Thus the new believers are bonded (covenanted) together in a fellowship that gathers

round the spiritual table of God's word, which is the food of their new life and in which knowledge and ways they may help each other grow. Such fellowship is the community in which the believers may be inspired and covenanted and instructed for their new witness responsibility which Christ commands, whose Lordship they have embraced.

People in our country, in which a more established Christianity has found many expressions and who have somewhat forgotten the critical, prime importance of the church, need to see a foreign mission field in places where the Gospel is being initially planted. To see these first works of witness to truth in Christ in environment that is rooted in other religions is to realize, as the missionaries do, that to start and nurture the church comes first. Let us in a land of more manifold expressions never forget that the church is the anchor, that rooted center out from which the saving Gospel may be propagated.

Frank Owen

David W. Forman, a 1972 graduate of Georgetown College, has been named director of alumni and public relations for Campbellsville College.

He served as admissions counselor for the school since his college graduation. In his new position Forman will have editorial responsibility for the alumni newsletter and will work closely with the alumni association.

He is married to the former Donna Fisher of Midway. The couple has two daughters.

George Welch has been called to serve as pastor of First Baptist Church, Highland Park, in Louisville. The Mississippi native is a graduate of Midwestern Baptist Seminary and has served churches in his home state, Illinois and Missouri.

Billy L. Funderburk has joined the staff of First Baptist Church, Richmond, as minister of music and youth. Prior to coming to Richmond, Funderburk served as minister of youth at First Baptist Church, Cheyenne, Wyoming. He is a graduate of Hardin-Simmons University, Abilene, Texas, and has served several Texas churches.

T. L. McSwain is pastor of First Baptist Church, Richmond.

W. W. Johnson, superintendent of missions of Liberty Association, has resigned to accept the pastorate of Elk Lick Baptist Church, Lewisburg. Johnson served as moderator of Logan Association in the 1930's and is now returning to a Logan Association church. Most of his ministry over the past 40 years has been in the pastorate although he has served in four locations with the Direct Missions Department of the Kentucky Baptist Convention.



The Johnson's have two children. Their daughter, Joyce Price, is a music teacher in the Webster County public school system. Their son, William, is associate pastor and minister of music at Lynn Acres Baptist Church in Louisville.

Gilbert Williams has been called as pastor of Ivory Hill Baptist Church in Boone Creek Association. He has served as Sunday School director and deacon of David's Fork Baptist Church, Elkhorn Association, prior to his call to the gospel ministry. He was licensed by his home church on April 21, 1974.

Robert A. Curtis, former pastor of Rosemont Baptist Church in Lexington, has accepted the call of First American Baptist Church of South Bend, Indiana.

Roy L. Puckett, a Kentucky pastor for over 40 years, has announced his retirement effective August 31. He will be available for supply and interim work after that date.

Puckett has been pastor of Eastern Parkway Baptist Church in Louisville since 1944. Before that he served as pastor at Middle Creek and Nolynn Baptist churches, both in Severns Valley Association; Richland Baptist Church, Owen County Association; First Baptist Church, Mt. Washington, where he succeeded W. A. Criswell as pastor; and J. M. Weaver Memorial Baptist Church, Louisville.



The Kentucky native has served on the executive boards of the Kentucky Baptist Convention and Long Run Association. He has also held several positions in the Long Run Association. He has also served as chairman of the

finance committee, nominations committee, Baptist Center Advisory committee and the building committee of the Baptist Center for the Long Run Association.

Puckett served as moderator of the association last year and was previously assistant moderator, and president of the executive board.

Three Clear Creek Baptist School students have recently been called to pastorates in Kentucky. **Robert Earl Wyatt** will serve Laurel Chapel Baptist Church, East Bernstadt. **Mack W. White** was called by Lothair Baptist Church, Lothair. **Robert D. Moore** was named pastor of the Baptist Center Mission, a mission of the Porter Memorial Baptist Church, Lexington.

Frank DeClue has resigned as pastor of Earl Street Baptist Church in Henderson to assume the duties as pastor of Silver Creek Baptist Church in Berea. He is a graduate of Clear Creek Baptist School and is currently studying with the Luther Rice Seminary in Florida.



KENTUCKY TRUSTEES — Local trustees from Kentucky met with other members of Southern Seminary's board of trustees when the board met in its annual meeting to adopt a doctor of philosophy degree and approve five faculty changes. Baptists' first seminary, Southern is continuing its increase in student enrollment for the twelfth year. Shown here with seminary president Duke K. McCall are, from left to right, trustees James S. Tate, Wayne Dehoney, Ira J. Porter, Damon Surgener, Joe D. Cross, and John M. Sykes. Seated are Leroy Highbaugh, Jr., McCall, Mrs. Richard Hill, and J. Cleve Her, III.

Executive Board Takes Action

The executive board of the Kentucky Baptist Convention, meeting May 13-14 at Cedarmore Baptist Assembly, voted to purchase four acres of ground adjacent to the Baptist Building in Middletown; assigned the program of ministry to aging to James Whaley of the church training department; and adopted a formula for distributing the tornado relief funds contributed by churches in Kentucky.

The four acres of ground are currently owned by the Kentucky Baptist Convention board of child care, the original owners of the present Baptist Building site. The four acres are bordered by Shelbyville Road, a creek, Baptist Building property, and the La-Fontenay apartment complex.

William Amos, executive director of the child care board, told the executive board members that he personally would give his whole-hearted support to the purchase agreement. He cautioned, however, that only the child care board of directors could ultimately decide the issue.

The property in question was appraised at \$3,000 per acre value. The appraisal price was that offered by the board for the undeveloped land.

The ministry to the aging recommendation came after Glasgow Baptist Church pastor Curtis Erwin said that consideration should be given to developing a program that would utilize the services of a program consultant on aging. To move in this direction, Erwin recommended for the committee that James Whaley be assigned the program for coordination through the church services committee for formation and implementation.

A formula for distributing tornado relief funds was presented by the

by Bob Terry
Associate Editor

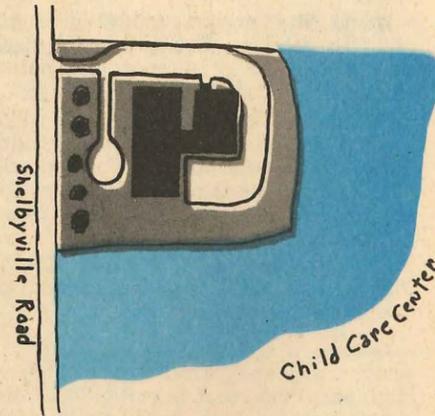
board's finance committee. The formula considered the amount of damage suffered by the church, the amount of insurance carried by the church, and gifts received by the damaged church. The needs of the churches was then scaled on a one-ten ratio with ten being the church with the most need and one being the church with the least need. The total number of points was then added and divided into the amount received for relief to determine the value of each point.

A church then was appropriated the amount of money indicated by its point value. Total amount received at the state office through Monday, May 20, was \$11,063.07.

Allen West, executive director of Long Run Association, also reported that churches in the Louisville area had contributed over \$20,000 to tornado relief through his office. An additional \$5,000 was channeled through the state office to Long Run Association. This sum came from the Home Mission Board.

In other action, the board voted to demolish two houses that set on the future site of the Baptist Student Union Center on the University of Kentucky campus; approved rate increases for Cedarmore Baptist Assembly; and appointed a twelve member committee to study salaries of church employees in Kentucky.

James Highland, chairman of the campus ministries committee of the board, said the two houses were currently rented but the income from the two dwellings barely paid for their upkeep. He proposed that the homes be demolished and that a sign be erect-



ed marking the land as the future location of the BSU center.

Rates for Cedarmore were increased in all categories, Kentucky Baptist Convention events, KBC churches, SBC events and non-Baptists. However, the greatest increase will be for non-Baptist events. A two-dollar difference is reflected between Kentucky Baptist Convention events and non-Baptist events.

Arlis Hinson, manager of Cedarmore Baptist Assembly, said, "We are trying to put the Cooperative Program dollar where it belongs, in Baptist events. Thus, when non-Baptist use our facilities they will be charged more."

The program committee recommended that a twelve-member committee be appointed to study salary levels for church employees in Kentucky. The original recommendation came from the First Baptist Church of Henderson asking for a survey of Kentucky salaries.

The program committee, Curtis Erwin, chairman, said that a survey would duplicate work already done by the Baptist Sunday School Board and others. They proposed, instead, a committee of laymen to study salaries and perhaps develop some guidelines.

Chairman of the committee will be Forrest Sawyer, Brotherhood director for Kentucky. Other KBC staff members on the committee will be Byrd Ison of the annuity department and Jesse Stricker of the stewardship promotion department.

Each of these men will select three others who are skilled in personnel management to form the committee and report back to the executive board.

Jesse Bell of Dawson Springs moved that a three-person committee be appointed to study relationships between the Kentucky Baptist Convention and Baptist Hospitals, Incorporated. This motion came after a presentation by Baptist Hospital's president Homer Coggin who outlined some potential problems in the area of separation of church and state.

This committee will be appointed at a later date by board chairman Henry Schafer of Owensboro.

Frank Owen referred to as tiers. The first tier is the \$5.2 million budget goal. The second tier is a \$400,000 capital needs outlay for Kentucky. The third tier is funds in excess of the \$400,000. This would be marked for Southern Baptist Convention causes.

Howard L. Matthews, Utica pastor in Daviess-McLean association moved to amend the proposed budget to specify that 32.1% of the \$400,000 second tier would also go for world mission causes. However, when the vote came this amendment received little support.

The budget now goes to the Convention for consideration when it meets in Paducah November 12-14.

Board Approves Record Budget

The executive board of the Kentucky Baptist Convention approved a record \$5.2 million budget to be presented to the annual session of the state convention this fall.

The approval came during the May 13-14 meeting of the board in session at Cedarmore Baptist Assembly.

The \$5.2 million budget specifies that 32.1% of all undesignated income will go to causes outside Kentucky. The other 67.9% will be used to help finance the work of the convention and its institutions, agencies and boards.

A unique feature of the proposed budget is what executive secretary

Exec. Board To Study School's Financial Support

A special committee has been appointed to study and recommend a long range program for Kentucky Baptist schools and colleges. The naming of the committee was approved by the Kentucky Baptist Executive Board upon the recommendation of the board's Christian education committee.

The study committee is composed of five members of the present Christian education committee plus the presidents of the five schools and the chairman of the Christian education committee. The presidents and the Christian education committee chairman will be considered ex-officio members without voting power.

The five committee members are: Henry Johns, pastor of the Versailles Baptist Church; Joe Priest Williams,

pastor of the Baptist Tabernacle, Louisville; Richard Walker, pastor of First Baptist Church, Murray; A. B. Harmon, director of special education for the Louisville public schools; and Bill Whittaker, pastor of First Baptist, Sturgis.

The committee is to report to the executive board as early as possible. It is understood that the five committee members will remain on the committee until their assignment is completed even though one or more may rotate off the Executive Board.

One of the tasks of the committee is to try to find a fair and equitable formula for division among the colleges and schools of the available Christian education funds from the Cooperative Program. The formula used in past

years has been abandoned and the committee admits the recommended allotment for the 1974-75 year were arrived at without full information from all the schools. However, a sincere effort was made to move toward a more equitable distribution.

The anticipated funds for operation of our schools and colleges in 1974-75 is \$664,712. Of these Georgetown College will receive \$210,126 (31.6%), Cumberland College \$199,911 (30.1%), Campbellsville College \$134,375 (20.2%), Oneida Institute \$45,000 (6.8%), Clear Creek \$64,000 (9.6%) and the Scholarship Fund \$11,300 (1.7%).

The enrollment figures of the schools for 1973-74 were given as Georgetown 1,056; Cumberland 1,627; Campbellsville 647; Clear Creek 201; and Oneida 258.

Other considerations used in the recommended allotments were endowment, alumni and other gifts, indebtedness, total operations budget, tuition, allocation per student, major capital needs, teacher salaries, teacher educational level, number of faculty members, faculty-student ratio and outlook for operational deficit.

The guidelines for the Christian education committee provides for the securing of help and counsel from recognized authorities in the field of Baptist schools and colleges. Calvin Perry, chairman of the Christian education committee and ex-officio member of the special committee, indicated such might be sought.

dency requirements for a doctor of philosophy degree in religion from Baylor University. He has been pastor of churches in Kentucky and Texas and worked for one year as a teacher in Ohio.

In 1972, he was listed in *Outstanding Young Men of America*.

Mulford is a Georgia native. His assignment will include Baptist Student Union work at six colleges: Alice Lloyd College and the community colleges in Ashland, Hazard, Prestonsburg, Somerset and Cumberland.

For the past two years Mulford has served as campus minister for the medical complex of the University of Louisville. He is a graduate of Valdosta State College in Georgia and will graduate from Southern Seminary May 31.

Hopkins, Mulford Join BSU

The election of two new Baptist campus ministers was announced during the May meeting of the Kentucky Baptist Convention executive board at Cedarmore Baptist Assembly.

Don Blaylock, director of the state campus ministries program, announced that Ralph Hopkins had been elected to work in the Northern Kentucky area and Clay Mulford for Eastern Kentucky.

Hopkins, who currently serves as director of admissions for Cumberland College, will serve Northern Kentucky University and Maysville Community College. At Northern, he will also be a professor teaching at least one course in religion each semester.

A graduate of Cumberland College, Hopkins has completed all of the resi-

Kindergarten Workshop Planned

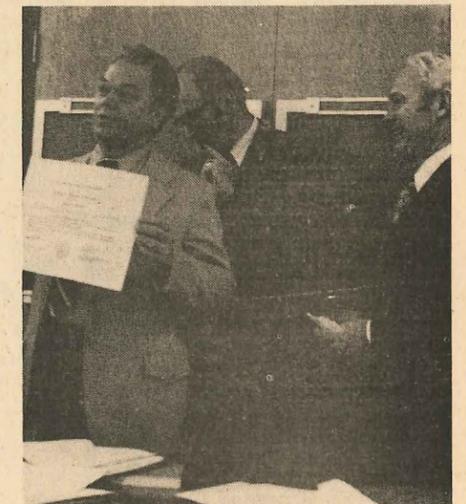
A kindergarten workshop to aid church members in their understanding of the preschool program will be sponsored by the Sunday School department of the Kentucky Baptist Convention at Cedarmore Baptist Assembly, near Bagdad.

After registering at 11:00 a.m. on June 7 participants will discuss the kindergarten program in a series of conferences until 3:00 p.m. Saturday, June 8.

Among the topics to be discussed are: planning the kindergarten day, using arts and music creatively, religion in the kindergarten, communication between the child, worker and parent, and administering the kindergarten and day care programs.

Conference leaders include Bill Halbert, weekday early education consultant, church administration department, Baptist Sunday School Board, Nashville; Mrs. Doris Rouse, author, *Church Weekday Early Education Teacher's Guide* and kindergarten teacher, Nashville; Al Washburn, instructor of preschool music, Southern Seminary, Louisville; Mrs. Helen Smith, director of preschool and children's work, Parkland Baptist Church, Louisville; and Mrs. Betty Allnatt, associate, Sunday School department, KBC, Middletown.

Reservations for the workshop should be mailed to Arlis Hinson, Cedarmore Baptist Assembly, Bagdad, Kentucky 40003.



HONORED — Jesse Stricker, left, received an Executive Stewardship Advisor citation during the recent meeting of the KBC executive board. The citation was prepared by the SBC Stewardship Commission and presented by Frank Owen, KBC executive secretary, center. Also listening as Stricker expresses appreciation for the honor is state president Henry Schafer of Owensboro.

Outgoing SBC President Views Past Two Years

the minds of the people. It is my understanding that a motion will be presented to take the evangelism division out of the Home Mission Board. I think also there is going to be a motion that will have something to do with the ordination of women as deacons or ministers. I don't know what form it will be in, but I have been in communication with one man who says he intends to make such a motion on women. I have an idea it will be debated.

I would hope there are enough "issues" to maintain interest but not enough to push us off into any acrimonious debate.

Q—What about the controversy between so-called conservatives and so-called liberals among Southern Baptists with reference to the "Baptist Faith and Message" statement adopted by the SBC in 1963? Should Southern Baptists be greatly concerned about this, especially in light of the Concordia Seminary and Lutheran Church-Missouri Synod controversy?

A—Basically, 99.44 percent of Southern Baptists would subscribe to the (Baptist Faith and Message) statement adopted by the convention in 1963. But that doesn't mean every one of us will interpret any verse of scripture just exactly alike. When we all begin to think exactly alike we are going to stagnate.

Actually, a "liberal" Southern Baptist in the classical sense is somewhat of a conservative himself. We just have varying degrees of conservatism.

A few years ago it was the less conservative people who were coming to the SBC annual meetings in an organization and creating quite a little comment. Now it is the more conservative people who are coming.

I do not look at either of these as threats at all. Those who are less conservative among Southern Baptists are always challenging us to broaden our horizons and maybe to a little greater involvement in social ministries and programs.

And then there are those who always call us back to the "fundamentals" of the Bible.

I do not see either of these forces assuming the proportions that they will be actually divisive to any substantial extent among Southern Baptists.

Q—Do you have any regrets about things that have happened in Southern

Baptist life within the last two years? Or do you see any trends in Southern Baptist life that you don't like?

A—My biggest regret would be that Southern Baptists have not become more meaningfully involved in the program of "reconciliation through Jesus Christ" sponsored by the Baptist World Alliance. Almost 100 Baptist groups are involved in the program.

Southern Baptists have the greatest reservoir of know-how and techniques in evangelism and missions of any religious body in the world. This isn't something we should hoard but should share with others.

One way to share it is to get involved in the programs that cross denominational lines, such as this one.

I would have wished our baptisms this year (1973-74) would have exceeded the most we've ever had. I look forward to the time when we have one-half million baptisms. But we're going to have to work hard on it. The population decline means there will be fewer children from Baptist families and homes to baptize in the future.

Q—What hopes do you have for Southern Baptists' future?

A—My hope is that we will measure up more nearly to our potential. I think probably Southern Baptists' greatest enemy is success, not theological differences.

My hope is that we will reverse the trend of giving a smaller proportion of our income. Ten years ago, we were giving 2.2 percent of our income, and the last figure I saw we were giving about 1.9 percent.

We've got to give more to offset inflation and to expand.

I also hope we can increase the areas in which we have missionaries and increase the number of missionaries at home and abroad. We have the resources and potential to claim the lives of more people and to send more people out as missionaries.

Then I have great hopes for the involvement of multitudes of lay people. These people are available. We have 80,000 people who retire every year. Great numbers of students are graduated from Baptist colleges. I feel that we should have an "employment agency" to help graduates find secular employment in places where they can serve Christ.

Another hope is that we will go all out in carrying the gospel to the North-east section of the country. If you drew

a line from Chicago to St. Louis and over to Norfolk, Virginia, you'd take in about one-sixth of the land area of the country, but one-half of the people. And I'm told that 45 percent of those people are unchurched.

Q—Would you comment on your view of the Cooperative Program's role in Southern Baptist life today, particularly in light of the coming 50th anniversary of the Cooperative Program in 1975?

A—My understanding is that of the undesignated dollar that comes into a church, 91 cents stays in the local church; six cents of it goes to the Baptist state convention and three cents goes to Southern Baptist Convention causes.

The Cooperative Program (unified budget of Southern Baptists) has proved to be the most effective way of channeling our support for our mission agencies and other agencies of the convention. I think the average church needs to review its giving through the Cooperative Program. After all, these agencies of the SBC and states are just extensions of the local church.

And when the local church cuts the Cooperative Program, you just reduce the number and effectiveness of our foreign or home mission commitment for Christ. Personally, I believe that a church should give at least 10 percent to the Cooperative Program.

I trust that by 1975 when the Cooperative Program will be 50 years old, we will be giving \$150 million that year through the Cooperative Program to sustain these great mission and evangelistic and training agencies of the Southern Baptist Convention.

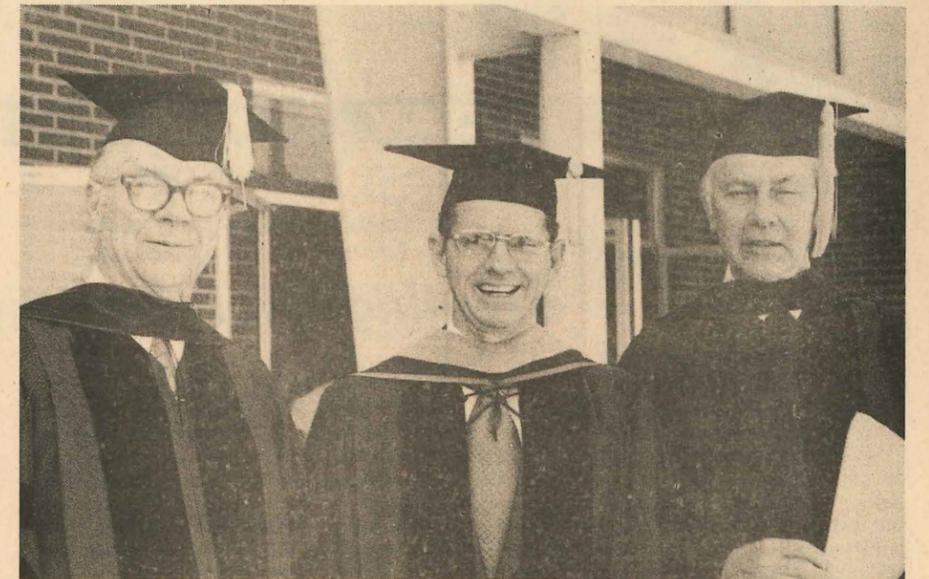
Q—How much time and travel has the Southern Baptist Convention presidency taken?

A—I made myself available in the fall of 1972 almost full time for this task. Before the SBC in Dallas, Mrs. Cooper and I will have visited each of the 50 states and we've been on five continents. I estimate I've been averaging about 400 miles a day.

Q—What are your plans after leaving the SBC presidency this year?

A—I will re-retire, and then will review the situation. I am working with the Baptist World Alliance men's department, trying to help strengthen that organization. I am president of the Pan American Union of Baptist Men and I will be giving more time to that.

I am very much interested in India, and the Lord willing, I hope to participate in some programs that will bring the gospel to more people in India. I will continue serving on the board of directors of several companies. (BP)



NEW ALUMNI — W. R. Davenport, president of Campbellsville College (center), congratulates the college's two distinguished "new alumni," after conferring honorary degrees on both during commencement exercises Sunday, May 12. Owen Cooper (left), president of the SBC, received the doctor of laws degree. D. M. Aldridge, president of Clear Creek Baptist School at Pineville, received the doctor of divinity degree. Cooper also delivered the commencement address.



COMMEMORATIVE CRUISE — A few weeks ago Western Recorder published the above picture pointing out that the cruise of the Belle of Louisville commemorated the centennial anniversary of Lottie Moon sailing from America to begin her missionary activities in China. In that story, it was reported that the event was sponsored by Kentucky Woman's Missionary Union and that about 300 persons attended. Both were incorrect. The event was sponsored by Long Run Association Woman's Missionary Union and drew a crowd of about 800. Western Recorder regrets these reporting errors. Pictured above, left to right, according to state WMU staff, are front row, Mrs. James Durham; Mrs. Timothy Tassie; Mrs. William Ellis; Miss Kathryn Jasper; and Mrs. Grover Williams, associational president. In the back row, left to right, are Mrs. Louise Carwile; Mrs. Johnnie Bowman; Mrs. Byrd Owen, Jr.; and Mrs. Minnie Harriman.

(A Baptist Press interview with Owen Cooper, president of the Southern Baptist Convention, 1972-74. Cooper is a retired industrialist from Yazoo City, Mississippi.)

Q—What in your view are the greatest accomplishments of Southern Baptists during the past two years?

A—The fact that Southern Baptists for the third consecutive year have baptized more than 400,000 people is a noteworthy accomplishment. We had an all-time high in the number of foreign missionaries under appointment. We are maintaining the same number of home missionaries. With the exception of one year, we've had the greatest enrollment in our seminaries we've ever had. The income last year in aggregate was over \$1.2 billion.

On intangible accomplishments, one of the things most pleasing is the growing interest of laymen to become meaningfully involved in the total denominational program, not just in the local church but beyond that.

And I see a quest on the part of many Baptists to try making a greater place in their lives for the Holy Spirit. I think this is needed in Southern Baptist life... that we should make a greater place for the direction and leadership, filling, power and strength of the Holy Spirit.

Q—What do you think will be the key issues at the SBC meeting in Dallas, June 11-13?

A—The matter of evangelism and missions is going to be paramount in



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for June 2, 1974)



LIFE AND WORK SERIES

Treating Everyone Right

James 2:1-13

Insisting that Christians prove the genuineness of their Christianity by their lives, James used the expression, "My brethren," which had the tendency of placing them on an equality. He made it known that it is displeasing to the Lord to favor one Christian above another because of mere external differences. James was careful to recognize Christ as the all-glorious One and to make Him the center of all glory. Faith in Christ, which is the fundamental element in Christianity, should result in a godly life bringing great glory to His matchless name.

Faith in Christ and class distinctions do not belong together. Instead of glorying in men because of their professions, possessions, or accomplishments, Christians should love the rich and the poor alike. Since the Lord is not a respecter of persons, His followers certainly ought not to be. Since Christ was impartial with those with whom He dealt while He was here in the flesh, present-day Christians should refrain from selfish partiality in their treatment of others.

According to verse nine, it is a sin to show preference to any person in the Lord's house simply because he or she has wealth. While the worldly-minded prefer outward display to inward spirituality, and therefore court the special favor of the prominent, wealthy, and influential, devoted Christians refuse to yield to this temptation.

Let us now consider James' reference to the law. That language naturally suggests to us the law of Moses, which was, and still is, a most remarkable document. Its commandments contain the expressed will of God with reference to His fellowship with His people. That law constituted a unit of divine truth which required faithful obedience. Failure to make good in every point with reference to this law caused a man to be guilty of missing the mark of compliance with God's will, but the sad thing was the fact that the law did not have anything with which to remove that guilt.

Fellowship with the living Lord, which is the inestimable privilege of the children of God, will never come through the law of Moses. That law only condemns men and sentences

them to death. There is only one Saviour, the Lord Jesus Christ, and whoever believeth on Him shall be saved. Through placing implicit and complete trust in Christ one becomes a new creature and enjoys a new relationship. Thereafter, it is truly a joy to give one's self unreservedly in loving obedience to his Master.

In answer to a pointed query about "which is the great commandment in the law," our Lord stated that the most important one had to do with supreme love for God. The next one in importance had to do with love for others. The royal law declares that we must love our neighbors as ourselves.

In order to shock us and to stop us from attempting to minimize the sin of "respect of persons," the Holy Spirit listed it along with the sins of adultery and murder. He was also careful to make it clear that all must render an account for their thoughts, words, and deeds. Our words and our deeds indicate what is in our hearts and prove whether or not we belong to Christ.

To prove that we truly have faith in

Christ, we must produce works as the evidence of the genuineness of the faith which we profess. Not only is a demonstration of love for the children of God an assurance to our own hearts that we have become new creatures in Christ, but it is also a badge of discipleship whereby others may know that we belong to Christ. Our love must express itself, as we have the opportunity and the ability, by alleviating distress and need. It is not enough for us to say that we love, but we must prove it by our deeds. Love is always demonstrated by helpfulness, and not merely by an expression of pious good wishes.

Inasmuch as God was impartial in His dealings with men, those who are His children are under obligation to be impartial, merciful, and just in their treatment of their fellowmen. Every Christian should strive daily to treat everyone impartially and mercifully. Any who are unmerciful in their treatment of others have no right to expect the Lord to deal mercifully with them.

INTERNATIONAL SERIES

The Thessalonian Witness

I Thessalonians 1:1-10

Paul, Silas, and Timothy proclaimed the gospel in Thessalonica and some received Christ as their Saviour and united with the church that the evangelists established. This church became a real lighthouse for the gospel in the midst of heathen darkness. Concerned about these young Christians, Paul sent Timothy back to confirm them in the Christian faith and to instruct them with reference to their duty. When Timothy returned from that mission, Paul was encouraged greatly by the report which he brought. The Thessalonian Christians were a great joy to Paul and his assistants, as well as a splendid example and a great inspiration to others.

In emphasizing the safety of that church, Paul referred to its wonderful position as being "in God the Father and in the Lord Jesus Christ." Then

he wished for them grace and peace from the only source of both, namely, God the Father and God the Son. As Paul thought about the believers and prayed for them repeatedly, he could not refrain from thanking God that they were such healthy Christians. Their spiritual prosperity was not due to themselves, or to those who had preached to them, but to the grace of God. Gratitude, honor, and praise were due to Him because of the marvelous things He had done in and for them.

There were three things which the Thessalonian Christians exhibited that Paul and his associates remembered and for which they thanked God repeatedly. The first of these was a faith that was active. Saved by grace through faith, their lives were transformed, and they worked for the Lord.

The second thing which they remembered about the Thessalonian Chris-

tians was that their love was laborious. The expression, "your labor of love," makes it necessary to distinguish between "labor" and "work." The former refers to the energy expended in doing it and the latter points to the thing done.

The third thing that was to be remembered about them was their persistent and sustaining hope. Every Christian should possess a hope that is so strong that it brings to him the quality of endurance. In the New Testament "patience" stands for endurance and "hope" stands for certainty. Christians can have patience in hope because they are sure that their hope in Christ's return will be fulfilled. Their efforts in Christ's service should be characterized by the potency of faith, the fervency of love, and the constancy of hope.

Their faith which had resulted in labor, their love which had culminated in unselfish service, and their hope which had produced steadfastness were the fruitage of God's initiative in choosing them to receive the gospel and to be regenerated by the Holy Spirit. God's choice of them was purposeful, and the working out of the divine plans in and through the Thessalonians was obvious to Paul.

So faithfully and effectively did the Thessalonian Christians hold forth the word of life and witness for Christ that their faith became known widely. Having been taught by the Holy Spirit, they knew that only the Word of God could meet the needs of others; therefore, they were ready and anxious to proclaim it to people far and near. As a result of their faithfulness in the proclamation of the gospel of Christ and in the bearing of their personal testimony for Him, many turned from the worship of idols to a personal faith in Christ, enthroned Him as the Lord of their lives, served Him out of hearts of genuine love, and lived in the expectation of the personal return of Christ Jesus to the earth.

The Thessalonian Christians believed that the message which Paul recorded and sent to them had its source in God, had been practiced by Paul in his daily life as an apostle, and had been used by the Holy Spirit to bring about their own salvation. Because they had been wondrously saved by Christ, had committed themselves to Him as their Lord, and had learned so many things about and from Him, they sought to be faithful witnesses to others and teachers of them. We certainly admire them for their devotion to Christ, for their genuine concern for others who as yet had not received the Saviour, and for their willingness to do whatever they could to introduce them to Christ.

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(Continued from page 5)

made about the six Convention supported seminaries is the claim which I mailed out to all of the pastors in the Southern Baptist Convention when we began this venture. In that letter I stated that a man could get a good seminary education in any one of the six Convention supported seminaries. We at Mid-America have not criticized the other seminaries. We have tried to do what God has led us to do here.

I knew that you would be interested in getting this straight and I am anxious for you to do so. I noticed that Jim Cole of the *Baptist Message* in Louisiana and Gene Puckett in Maryland reprinted your editorial so I'm writing to them also.

By the way, in reference to your first editorial about us: We are applying May 1 to North Central Association of Colleges and Secondary Schools for Candidate for Accreditation status. This application comes after two visits by a consultant from the Association.

I do appreciate your work there at the *Western Recorder* and pray God's blessings upon you.

Little Rock, Arkansas Gray Allison

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SOLVING DEMONIC PROBLEMS

Dear Editor:

Sometime ago the *Western Recorder* published my letter indicating use of alcohol, tobacco, and other drugs and the practice of gambling as examples of demon influence and/or possession, containing my explanation of the physiological conditions when such obsessive behavior occurs. I did not explain how salvation solves the problem. I'd like to do so if I may, now.

The fact is, the analytical psychologists are alarmed at the turn of events in our western culture for fear men in massive numbers are losing their souls. The alarm is due to the fact that not only western man, but all men over the world have kicked the traces of social and religious controls. *Psychology Today* recently published an article indicating man is losing control of himself.

There are two options man has:

1. Give expression to his primitive instincts which are the hungers (nutritional, sexual, parental) and defense (fighting and aggression). In man these are all under direction of the Ego and lead to obesity, destruction of the family, matriarchy or patriarchy and violence. The Ego plays dictatorially with the instincts and other subconscious psychic elements and makes man neurotic, psychotic and suicidal. The behavioral scientists are ready to cope with this by engineered behavior which ignores man's innate freedom and dignity. It is doubtful if this will be adopted especially in America, the free.

2. Development of selfhood. This is the way of religion and analytical psychology. The only antidote to the sinfully selfish Ego is the development of the Self. Historically this has been par-

tially done. Primitive and ancient man had social customs and religious rites which aroused psychic energies and made man ready to fight wars, to plant fields, willing to sacrifice to the gods, obey social and political customs, and support the current cultural institutions. Even the medieval church did not do any more than this in spite of the fact that the incomparable Galilean and the Apostle Paul had previously proved that the death of the Ego must come about if the Soul (Self) is saved (placed in executive position over the person). Now that world-wide cultural controls have been destroyed by western man's rationalism (learning by experimentation) the societies of man are suffering the consequences. Salvation of the Soul (Self) as Christ and Paul explained is the answer. This means all my psychic factors must be bound together and the center (self) of them all identified with Christ. The churches must abandon all else and completely major on this vital objective which has not been done since New Testament days or else our fears for mankind could shortly come to pass.

Louisville, Ky. Homer Wm. Smith

DISTRIBUTION OF FUNDS

Dear Editor:

Your editorial of April 27 has helped to publicize the procedure by which Kentucky Cooperative Program funds are distributed to our five educational institutions. I am grateful to you for your explanation of the history which lies behind this arrangement.

It would be a good idea to discuss the details of the formula by which the present distribution is made. Then the people in the churches over the state would be in a better position to judge the fairness or unfairness of this plan.
Corbin, Kentucky Sam B. Smith

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2 This one who is God has been shown we guarantee that we have seen him; I am sure Christ, who is eternal

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Beaches Of Normandy

(Continued from page 3)

days of the Allied invasion. Crosses and stars of David in Carrara marble stretch out in long, neat, symmetrical rows. The place is quiet and peaceful. Bird songs ride in on the gentle breezes. Seeing it, a nameless, visceral sadness fills the heart.

This time of year Normandy is in full blossom once again. On the Channel coast and in the hill country life goes on. Fishermen in wooden shoes clip-clop their way to the waterfront. Housewives in carpet slippers sweep the sidewalks. Old women under black shawls shuffle along. Boys with long loaves of hard bread tied to their bikes move carefree through the narrow streets and roads. Priests in long black robes hurry to their devotions. And life goes on.

But the Normandy coast of France will forever haunt the memory of man. The world should have learned a lesson there.

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SBC Urged To Change Name

W. A. Criswell, a former Southern Baptist Convention (SBC) president, will present a motion at the 117th annual SBC meeting in Dallas, June 11-13, that a committee be appointed to study the possibility of changing the SBC's name and make recommendations.

Criswell, pastor of First Baptist Church, Dallas, told Baptist Press he will discuss his plan at a dinner meeting of former SBC presidents and current president, Owen Cooper, Monday night, June 10, at the Statler Hilton Hotel, the convention's headquarters hotel.

He said no exact wording for his motion has been drafted but that he would probably suggest the name Continental Baptist Convention as a possibility for a committee to recommend as a new name for the nation's largest non-Catholic evangelical denomination.

"I favor Continental," Criswell said in an interview, "because others such as General, National and American have all been preempted by other Baptist bodies."

Criswell's concern about the name of the 12.3 million-member, 36,600 church denomination surfaced in an article he prepared for publication in the *Baptist Standard*, news publication of the Baptist General Convention of Texas. It was the last in a series by ex-SBC presidents run by *Standard* editor, John J. Hurt, who editorially supported Criswell in the same issue.

"The plain and simple truth of the matter is that the Southern Baptist Convention is no longer the Southern

Baptist Convention," Criswell wrote. It is Northern and Western and Eastern as well as Southern.

"We have churches in all 50 states, and we are growing in these areas every day. Why not change the name so that it more nearly describes what we actually are? While president of the convention (1969 and 1970) I would have done it if I could have. I would still do so if I could."

Criswell's *Standard* article stopped short of saying he would make such a motion, although he confirmed in the interview that he would.

In both his article and the interview, Criswell, known a staunch conservative, disagreed with the view he said some hold that the name Southern Baptist Convention does not refer to a geographical location but to a conservative, doctrinal position.

"Tell me honestly," he wrote, "could not the same conservative, doctrinal position characterize us by another name? The old Northern Baptist Convention became the American Baptist Churches, but the people in their doctrinal position remained just the same" as they were before the change, he said.

"In doctrine, in faithfulness to the Word of God, in evangelistic outreach and in zeal for the conversion of the lost to Christ, I pray that we shall ever remain the same. But in methods, approaches and abilities to use new and more effective means, I could pray that we be up to the latest minute, abreast

of the times, serving our Lord in our generation," he wrote.

Criswell acknowledged in the interview that the "same prejudices (linking 'Southern' to a doctrinal position) which have destroyed our ability to change our name in past attempts" will be a factor in Dallas.

But he said that if Southern Baptist state papers and other media and leaders of Southern Baptist agencies would support the move and explain it carefully, Southern Baptists would appoint the committee to study the possibility and the name change would eventually occur.

Hurt's editorial noted, "Our preference might not be confined to Criswell's 'Continental Baptist Convention' nor do we think it is that or nothing insofar as he is concerned."

But the editorial enthusiastically supported the name change and commented that Hurt had "tried several times" to launch an effort to get action on a name change "without a hint of success."

"Those who deal with the secular press," the Baptist editor said, "have never satisfactorily explained that 'Southern' label on our convention. It is a bit difficult, in fact impossible, to argue 'Southern' is a doctrinal distinction when Webster's dictionary confines itself to geographical terminology." (BP)

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