



JUNE 15, 1974



Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

1 Corinthians 6:16

Staff Changes

Five students at Clear Creek Baptist School, Pineville, have been called to pastorates in Kentucky.

Murrell E. Crockett has been called to Wooten Baptist Church, Wooten; James A. Severance has accepted the pastorate of Gap Creek Baptist Church, Monticello; Kenneth Mize has been called to Whipple Mission, sponsored by First Baptist Church, Pineville; John Travis will serve at Dean Mission Church, Fleming, and Robert E. Wyatt is serving Laurel Chapel Baptist Church, East Bernstadt. He was recently ordained by Laurel River Baptist Church, London.

Nobel Cottrell Dies

Former Kentucky Baptist pastor Nobel Cottrell died Monday, June 3 of an apparent heart attack. He had suffered heart problems for the past three years and was forced to resign his last pastorate, Oak Hill Baptist Church in Lynn Association, because of failing health.

Cottrell, a native of Hart County, served as pastor of several Kentucky churches. Among them were First Baptist, Tompkinsville, and Calvary Baptist in Glasgow.

He was a graduate of Campbellsville and Georgetown Colleges and Southern Seminary. Three times he served on the Kentucky Baptist Convention executive board. He was also moderator of three different Baptist associations and served on the Child Care Board of the Kentucky Baptist Convention.

For seven consecutive years he was also the featured speaker at the annual banquet of the Kentucky Baptist Brotherhood Convention.

Funeral services were conducted Wednesday, June 5, at the Munfordville Baptist Church with burial at Bethel Cemetery.

He is survived by his wife and one daughter, Mrs. Bruce Wright.

Gravel Switch Baptist Church, Gravel Switch, has called J. V. Mullen, Jr., to serve as pastor. He assumed his new responsibilities in April.

Don Blaylock, director of the state campus ministries program, has announced that Tom Smoot, former minister of education and youth at Eastwood Baptist Church, Bowling Green, has been elected to serve as a campus minister in Kentucky.



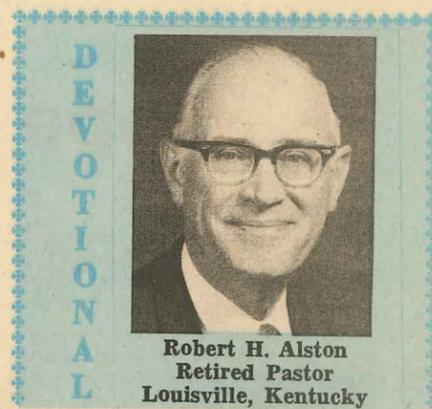
Smoot will work with community colleges in Brescia, Henderson, Madisonville and Paducah. He will also serve the campus of Kentucky Wesleyan College.

A native of Louisville and a graduate of Southern Seminary and Georgetown College, Smoot was a teacher of speech and drama in Franklin County High School before entering the seminary.

Church Chuckles by CARTWRIGHT



"Must be nice to be like you fellows, always prepared to meet your Maker!"



Robert H. Alston
Retired Pastor
Louisville, Kentucky

In the 61st Psalm we read these words, "When my heart is overwhelmed, lead me to the rock that is higher than I." Literally the Psalmist said, "Lead me to the rock that is too high for me!"

I shall never forget an experience soon after getting into combat in October, 1943. We were in southern Italy. On this particular day I was with Headquarters Battery of the 69th Armd. Field Artillery. It was around 4:30 in the afternoon, and chow time. We found ourselves in a small area hemmed in on every side by steep rugged crags. It was a poor bivouac because there was not room for proper displacement of personnel and equipment. While we were eating, an enemy plane swooped down upon us. It came so quickly that no one was able to identify it and fire on him. We would have made an excellent target and that was the thought that came to my mind. In the face of danger I knew I had to do something. Then in the next few seconds I found myself high up the side of the rocky cliff that under normal conditions I never could have climbed. When I knew the plane was gone, and with it, the danger, I began to make my way back down those steep sides, all but breaking my neck in doing so.

When we find ourselves overwhelmed by the dangers and frustrations of life and we cry, "Lead me to the rock that is too high for me," we will discover that we can never get our feet firmly upon that rock in our own strength. You'll never do that, and what is beautiful you'll never need to, because God is here to do exactly that for you—put you where you cannot put yourself, to bring you out of the swirling waters of your everyday experience, and set you high and dry upon the rock which is too high for you.

THE . . .  IS
All Missions

WESTERN RECORDER

CONVENTION SERMON —

Hope From The Dawn

Text: Matthew 26:58

Slowly but surely Jesus' kingdom talk got through to Simon Peter. Rough-type that he was, Simon had grown to appreciate those intangibles Jesus was attempting to convey — faith, hope, and love.

But after the triumphant entry, things had begun to slip.

The Master's opponents closed ranks against Him!

Of course, Jesus, for His part, "ruffled a few feathers" by throwing the money-changers out of the temple and cursing a fig tree.

After that memorable Thursday supper, Simon Peter had tried in the garden of Gethsemane to help his Master's cause by the quick use of his sword, but all he got for his trouble was a reprimand.

Then came in swift succession the traitor's kiss by Judas Iscariot, instant arrest, and the trial before Caiaphas.

Now "the Big Fisherman" saw "the handwriting on the wall," and the Bible tells us that "Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end."

Millions in our world today sit where Simon Peter sat that night — "to see the end."

Disillusionment blankets so many hearts!

The feeling persists that some grim inevitability is moving in upon us, that it's just a matter of time, so we sit down in the dark to watch the end.

Inexorably, we sit to watch the end: the end of law and order; the end of credibility in government; the end of the family as we have known it; the end of religion; the end of the church.

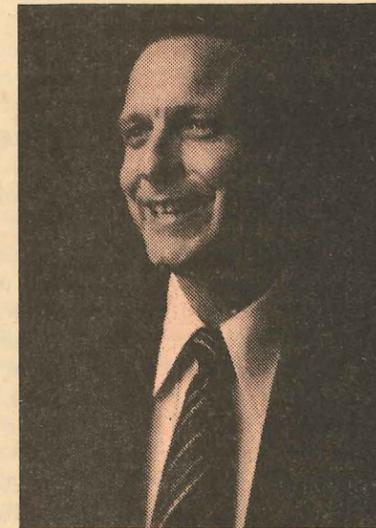
Yes, even the end of God!

This is part of the reason why a new isolationism is building in the country. There is a decided retreat from commitment and a feeling of "What's the use?"

I wonder if many young people in the so-called "Jesus Movement" were not just burned out activists who found that they could not change the world during a summer vacation. Then they retreated into the womb of a rather isolated piety that keeps asking, "What difference does anyone's efforts make anyway?"

R. J. Robinson, 47, is pastor of the First Baptist Church of Augusta, Georgia, where the Southern Baptist Convention was organized in 1845. Robinson is the immediate past president of the Georgia Baptist Convention, a former chairman of the Southern Baptist Convention's Radio-Television Commission, has served on the Southern Baptist Convention's Executive Committee and has taught at Southern Baptist Theological Seminary, Louisville. He is a graduate of Baylor University, Waco, Texas; and has done graduate work at the University of Edinburgh in Scotland; Temple University, Philadelphia, Pennsylvania; and Southwestern Baptist Theological Seminary, Fort Worth, Texas.

He holds the coveted Gold Medal, won playing on the 1948 Olympic basketball team in London, was elected to the Texas Sports Hall of Fame in 1966 and was recently one of five chosen to receive the Silver Anniversary All-American Award by the National Collegiate Athletic Association.



Robinson

Also, a fresh wave of hedonism is among us. It says, "Let's enjoy the pleasures of the moment, for there is no tomorrow." As the gospel according to Schlitz puts it, "Grab all the 'gusto' you can because you only go around once."

So we live in an endless ambience of pleasure and boredom. Maybe we believe that if we plunge into enough enjoyable activities, what is wrong out there will somehow go away.

We try, with a straight face, to make ultimate concerns out of attempts to curb inflation, the latest public scandal, the upcoming elections, our next vacation, or some hoped-for raise.

We are even willing to allow ourselves to become absorbed in the would-be-problems pushed by Madison Avenue — "ring around the collar," deodorants that lose their power after five o'clock, and the single razor blade that doesn't catch quite all the whiskers the first time by.

Listen: the truth that you and I and our world need to hear today is that when

our lives are void of the transcendent, they sink into the absurd.

"Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end."

We all know that Simon Peter went on to deny his Lord, which is another way of saying that he would renounce his vision and walk away from it all!

But the good news of the Gospel is that Simon Peter left too soon. He left before the dawn! The world was not coming to a stop — as he thought — it was coming to a start!

Almighty God reversed the sentence of death that sinful man had imposed on Jesus. The angel of the Lord said, "He is risen; He is not here: Behold, the place where they laid Him."

Indeed, when the dawn came, those who had journeyed to Joseph of Arimathea's garden prepared to mourn, left to rejoice.

They had come walking, but they left running!

Death had done its worst, and its worst was not enough. The eternal God had now pronounced His divine "well done" on all that Jesus Christ had come to do and say and be.

The kingdom of God had a future after all!

You see, the Bible tells us most assuredly that God's purposes for us will ultimately prevail; that service will triumph over exploitation; that generosity will preempt greed; that freedom will overcome bondage; that grace will reign over sin; and that love will be victorious over hate.

To be a Christian today is to believe that this is so!

Against Dachau and Hiroshima, against Belfast and Bangladesh, against Vietnam and South Africa, against assassinations in Dallas and Memphis; yes, and against the petty hatreds and antagonisms of your heart and mine, God sets the resurrection of His Son and invites our trust and hope.

We simply are to keep busy at our heavenly Father's business here on earth.

Now as I look at this vast throng, I am reminded that paramount matters often have strange and seemingly small beginnings.

(Continued on page 14)

WESTERN RECORDER

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

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C. R. DALRY, JR. Editor
BOB THURT Associate Editor
PAUL WHITLEY, JR. Business Manager

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What A Difference A Tithe Would Make

The statistical reports given to Southern Baptist Convention messengers this week in Dallas will be impressive when first heard. They will not be very impressive to those who reflect upon them carefully and compare them with what the reports ought to be. There are so many of us that even a small performance by each makes a large figure and we have been conditioned to equate success with big numbers.

Our total membership reported in 1973 was 12,297,346. Southern Baptist churches now number 34,665 and for the third successive year baptisms have exceeded 400,000 although this is only one convert for every 30 members. But three and one-third million of these over 12 million Baptists have moved away from their churches and now have no part in Southern Baptist life so far as we know.

The next question after how many usually is how much. Again it sounds impressive because when we put our offerings all together they make a considerable pile. For example, this is the second year in succession that the total gifts of Southern Baptists have surpassed a billion dollars. A closer look, however, deflates any pride we might have about our giving. We boast that we are Bible believing people and most agree the Bible teaches the minimum stewardship of our material blessings is the tithe. The fact is our gifts on the average amounts to about two and a half percent of our income rather than 10 percent.

We are proud to be known as missionary Baptists and our first denominational organization in 1845 came about for the purpose of supporting missionaries. The facts today really give no reason for our comfort. On an average Southern Baptist churches keep for local use 91 cents of every undesignated dollar they receive. Of the other 9 cents, 6 cents are used by the state convention and 3 cents sent on for our worldwide ministry. How missionary are we really? If it were not for the special offerings for foreign and home mission work we would be in a pitiful fix.

Other denominations have sometimes expressed envy when Southern Baptist total statistics are given and this has led us to pity them a little because we think we are outdoing them. The facts don't justify their envy nor our pity. In a recent editorial in *Christianity Today* the per capita giving for nine of the major denominations in the United States was compared with what a tithe would have been. These

figures were for 1971, the last year of complete records.

The amounts contributed were based on a per capita income of \$4,164 which is most likely a little high for us because so many Southern Baptists are in the low income bracket. Not a single denomination reported a total income equal to a tithe which would have been \$416 a year for each member. Who would you guess came closest? It was not the Baptists, the Methodists nor any other evangelical group but the Seventh Day Adventists. Their per capita contributions were a little under \$400.

Next in line were the Missouri Synod Lutherans, next the United Presbyterians and next the Episcopalians. Where in this list did Southern Baptists come? Next to the last! Only the United Methodists were below us and that by only a fraction.

The tithe of professing Christians in the United States would amount to 17½ billion dollars annually. Actual giving is less than 4½ billion dollars. No wonder the gospel has never reached all the world. Convention President Owen Cooper will tell Southern Baptists this week in Dallas that today there are 2½ billion unevangelized people in the world today. Each day 150,000 persons die in the world and 100,000 of them never heard the gospel. Every day 350,000 babies are born and at the present pace of spreading the Good News 250,000 of these will never hear the gospel.

We cannot equate the amount of church offerings with the extent of spreading the gospel, especially when we keep 91 cents of every dollar for our own use. Nor can we depend upon only professional church and missionary personnel to tell the Good News. We are all witnesses and missionaries according to the New Testament teaching. But we cannot separate material resources from the outreach of a denomination. In this day training missionaries, pastors and other religious workers is costly like everything else.

More contributions from Southern Baptists will not guarantee every person in the world will hear the gospel. It is certain, however, our outreach now is limited by the lack of material resources. The Foreign Mission Board right now needs 800 more missionaries and the Home Mission Board needs hundreds more. A tithe from every Southern Baptist will not bring the Kingdom in but it would enable us to reach millions more than we are now reaching.

A Strong Church Yesterday, Today And Tomorrow

Churches like persons have personalities and each has distinct characteristics. Some are somewhat cool and formal while others are warm and outgoing. First Baptist Churches are often considered sophisticated, cold and unfriendly but I believe this is an unfair judgment and without basis so far as most First Baptist Churches in Kentucky are concerned.

An excellent example of an old First Baptist Church which has a vibrancy and affords everyone who attends a truly soul warming experience is the Somerset First Baptist Church. This congregation celebrated its 175th anniversary last week with very appropriate services including one in which Southern Baptist Convention President Owen Cooper was the speaker.

Early Kentucky Baptists in the Somerset area did not wait around long but organized as a church with 21 members in 1799 only 23 years after the first recorded Baptist preaching in Kentucky at Harrodsburg in 1776. For many years it bore the name Sinking Creek. It benefited like most other churches of the era from the great frontier revivals in the early eighteenth hundreds and had 190 members by 1812.

The Somerset Church is known for many of its qualities. Two of these have been most impressive to this editor who has been privileged to worship periodically with the congregation. One is the warmth, friendliness and kindness of the members and the other is the world mission vision and participation throughout its history.

One of the inspiring results of the 175th anniversary celebration is the recalling of the heroism and faithfulness of those who made this church great by divine standards. A collection of historical documents for this occasion reveals the difficulties through which the members persevered.

One of these is the account of a fire which gutted the beautiful sanctuary in 1917. It had been constructed about the turn of the century after a bitter

controversy over moving the location. Older members remember the night of the fire when weeping church members stood across the street and watched the destruction. One faithful woman is reported to have turned to others and through her tears said, "We'll build it back." This they did.

The Somerset Church is known for its able pastors who generally have had long ministries. These pastors were not only strong leaders of the local congregation but were looked to for denominational leadership in Kentucky and the Southern Baptist Convention.

The present pastor, Eldred Taylor, is an example. He came to lead the church about 16 years ago from the directorship of missions and evangelism for the Kentucky Baptist Convention. While serving in Somerset Taylor has been elected president of the Kentucky Baptist Convention and has been a strong and influential member of the Southern Baptist Foreign Mission Board.

This church has defied the trend of downtown churches in recent years. Many older churches have experienced decline as suburban churches have thrived. Not so in Somerset! In recent years the First Church has experienced a resurgence and now is in one of its greatest periods of growth and ministry.

Two years ago the church sensed a need for major renovation of its facilities and entered a three year building fund campaign for a total goal of \$240,000. The actual amount already collected in 24 months is \$158,000 for this project.

In the meantime the church budget two years ago was \$200,000 and was almost reached. This year's budget is \$218,000 and after five months is on schedule.

Pastor Taylor praises the response and the spirit of the congregation in giving the resources used in renovation without decreasing their support of missions locally and worldwide. The congregation deserves the pastor's praise.

'THANK YOU' FOR AID

Dear Editor:

On May 11, the *Western Recorder* published an editorial on our church, Union Baptist Church at Cynthiana, Kentucky, and the severe damage it received in the recent tornadoes which struck across the state. C. R. Daley also referred to the destroyed parsonage and wrecked car of the pastor. As the new pastor of this fine old church, I would like to extend the appreciation of all our church members and a special thanks from me for this recognition.

Three church members' homes were totally destroyed, seven were greatly damaged, 20 barns were destroyed and many outbuildings were lost. No lives were lost but one faithful member suffered severe shock which resulted in a stroke.



Efforts are now underway for the rebuilding of our church and property. Contributions have begun to come in from Kentucky Baptists bit by bit.

We have, up to this date, been given \$610.00, and with your indulgence, I would like to list them below:

1. Mrs. Pearl S. Morrow
2. Gardnersville Baptist Church
3. Mr. & Mrs. G. G. Crook
4. Mr. & Mrs. W. B. Bell
5. Pleasant Green Baptist Church
6. Van Buren Baptist Church

And let me add that the State Executive Board voted to give us a grant of \$1,000.00 of which we are truly thankful.

Cynthiana, Ky. Thomas L. Shelton

Dear Editor:

This is to thank you for your kind gift to the building fund of the Stamping Ground Baptist Church.

We have a great task ahead of us in rebuilding and many of our members also have suffered heavily from the loss of their homes, stores and barns. We will need to raise some \$150,000 for rebuilding, above the amount received from the insurance.

We have not been able to secure a temporary meeting place in Stamping Ground. There is no place left large enough to meet, as both churches and the school were destroyed. We have not been able to secure a temporary structure, either tent or otherwise, that seems satisfactory.

The Great Crossing Church has been kind enough to let us use their sanctuary on Sunday afternoons but neither time nor place are convenient for many of our members.

Stamping Ground, Ky. J. W. Singer

Celebrates 175th Anniversary

The First Baptist Church, Somerset, celebrated its 175th Anniversary with a series of special services, June 5-9. The actual date of the founding of the church was June 8, 1799. This was only 23 years after the first Baptist preaching in Kentucky in 1776 at Harrodsburg.

The anniversary celebration began Wednesday evening, June 5, with the theme "In Our World." Owen Cooper, Southern Baptist Convention president, was the main speaker at this service.

Cooper reviewed the beginnings of organized Baptist life in America. He started with Adoniram Judson and Luther Rice, the missionaries sent to India by the Congregationalists but who became Baptists and inspired the organization of Baptists in America in 1814. He pointed out that the Somerset church was already 15 years old when the Triennial Convention was organized in Philadelphia in 1814 with only 33 delegates.

He related the growth of Southern Baptists to the history of the Somerset Church and complimented its congregation for its world outreach throughout its history. He appealed to the men for more active involvement and predicted the next great thrust of Baptists in Christendom would come through the enlistment and commitment of laymen.

After relating the growth of Southern Baptists in America he said the task is not yet done. Baptists have the ability now to reach the whole world for Christ, Cooper said, and those who have the ability have the responsibility.

The Thursday evening theme was "From Our Memory." This was old fashioned night when many members wore clothes of earlier eras and when the highlights of a newly written history of the church were presented by

the history committee. Long time members of the congregation were honored at this service. A check revealed that the church has 52 resident members with membership of 50 or more years. One member has a record of 72 years membership and the total years served by these 52 members exceeds 3,000.

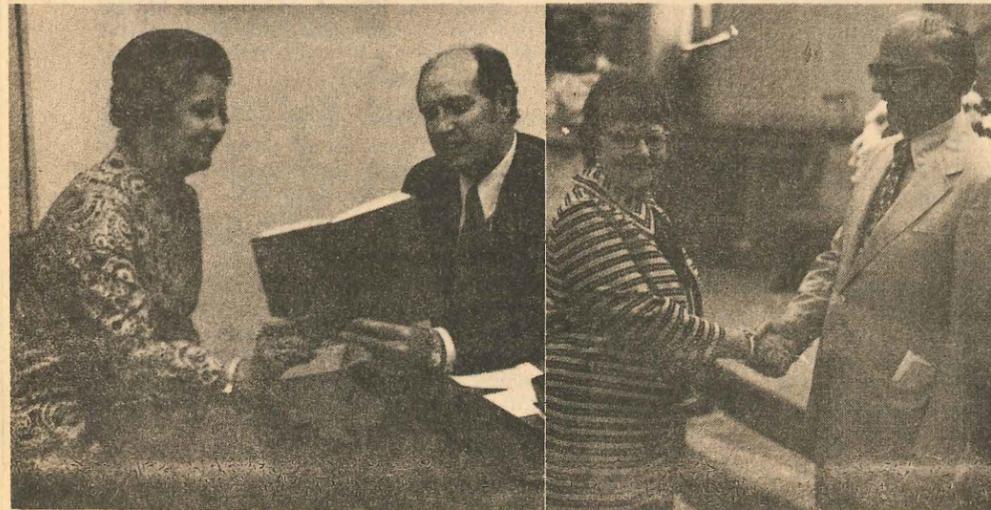
Friday night, June 7, spotlighted the outreach and mission record of the congregation. The theme was "Out of the Past" and featured speakers representing the first mission of the church and the latest mission which is already a church. The first church sponsored by the congregation was a black church which dates back to 1867 and now is the First Baptist Church of South Maple Street. Also at this service a drama entitled, "The Cell," especially written by John Kirn for the occasion, was presented.

The celebration was climaxed on Sunday, June 9. "Into Our Tomorrows" was the theme and it was homecoming day with an old fashioned basket lunch. The only living former pastor, D. L. Hill, who served the congregation from 1940 to 1945, returned from Alabama for the occasion. Also the only living wife of a former pastor, Mrs. W. E. Hunter, returned with members of her family for the Sunday celebration. Pastor Eldred Taylor delivered the morning message and the combined choirs composed of more than 100 voices had the entire evening service.

Many visitors including former members and denominational leaders joined the Somerset congregation for the occasion. Among the visitors was David McClure, Jr., of Louisville who was violin soloist for the Wednesday evening service.

The church received many letters of congratulations. Among these were a letter from Kentucky Governor Wendell Ford and one from United States President Richard Nixon.

At left, pastor Eldred Taylor shows Mrs. Taylor the newly written history of First Baptist Church, Somerset. On right, Mrs. Grissom of Burnside greets Southern Baptist Convention president Owen Cooper, one of the 175th anniversary speakers.



Kenya Visit

APRIL 1974

FRANKLIN OWEN
Executive Secretary, Kentucky Baptist Convention



I sat in a safari vehicle Saturday and shot pictures of wild animals: cheetas, lions, giraffes, rhinoceros, what-have-you. I preached yesterday in a church with earthen floor. The only musical instrument was a drum to keep time.

We have just visited the publication house of our East Africa Mission. As one travels about these mission fields he sees an ever growing picture of how very much is necessary to conduct Christian work in a foreign culture, amidst differing world religions. All of the minimal photographic and printing equipment and technicians are necessary to our publishing house which turns out 25,000 pieces of Christian literature per month. This is tremendous volume considering the level of literacy in this country. Literature for the churches and Christian homes is produced principally in Swahili and Kikuyu.

Adjacent to the publications house is our radio and television studio. Again we have all the necessary accoutrements that go with a broadcasting station, except that it all results in recordings instead of live broadcast. There is no private broadcast in Kenya. It is all done by a government station, but because of the respected quality of our work we are allotted 14½ hours per week and these Christian programs are produced and recorded in our studio by our Baptist personnel.

I used to think that foreign missions was strictly in the "bush" and much of it is, but if we are going to plant the name of Christ and train up a people in His ways we must make a mighty effort in the metropolitan centers of culture, where the masses are and from which centers ideology and religion emanate.

Again, I was impressed with the highly technical nature of some of our witness problems. I learned at Nairobi that we are trying to add a more indigenous touch to some of our music. The people of Kenya set their music in a five-tone range and some of them only four tones. American hymnology runs in a seven tone range. They may not hear some of our tones in between, or perhaps they hear them as sour notes. Our personnel works to blend more of the Gospel message with Kenyan music.

Frank Owen

WESTERN RECORDER

Flash Flood Hits Clear Creek Baptist School

A flash flood, caused as Little Clear Creek overflowed its banks during a rain storm, brought an estimated \$25,000 damage to the Clear Creek Baptist School, Pineville, on May 30, according to D. M. Aldridge, president of the school.

The force of the water was such that it caused the creek to change its course by at least 100 yards before returning to its normal channel.

The flood resulted from a four-hour cloudburst which hit only one isolated area of Bell County with Clear Creek's campus in the center of the violent rainstorm.

The new administration building, containing class rooms, offices, chapel, library, and print shop, sustained water and mud damage. Watermains, supplying fresh water to all campus buildings and student homes, were broken or severely damaged.

The roadway near the twin bridges spanning Big Clear Creek and Little Clear Creek was partly washed out leaving a dangerous excavation.

In an interview Aldridge stated, "I've talked with several older people who have lived near these creeks for many decades and they tell me they have never known of a flash flood of this proportion to strike our little valley.

"I came here 28 years ago and never have I seen water cover our campus



D. M. Aldridge and students Mack White and William Lynch inspect carpet that is drying in the sunshine in front of the administration building at Clear Creek. This new nerve center of the Clear Creek Baptist School sustained water and mud damage during the recent flash flood.



Clear Creek workers William Lynch and Michael Smith scrub sections of carpet taken from the administration building at Clear Creek.

roadways, but during this flooding some roadways were covered by six feet of raging, muddy water. And several inches of that overflowing stream struck our administration building and two student dwellings."

Aldridge also explained that retaining walls adjacent to campus bridges were damaged and must be rebuilt as soon as possible or continuing erosion will cause the bridges to collapse.

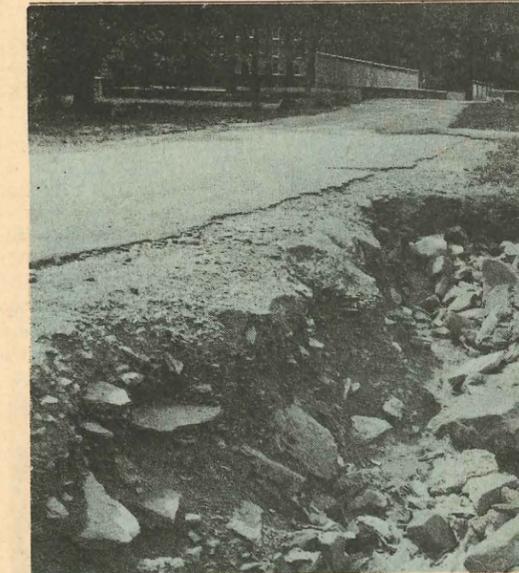
The school's president continued, "We're still trying to clean up. Fortunately classes are not in session this summer and we are confident we can make necessary repairs before the fall term begins on August 27."

"We are hoping Bell County officials will immediately dredge Little Clear Creek beyond our campus to improve its flow and eliminate the creek going out of bounds in the event of another cloudburst. Flood insurance, only recently available to this area, is so ex-

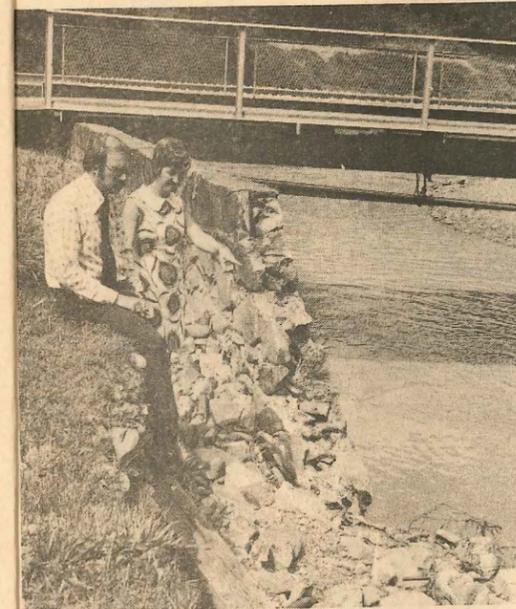
tremely expensive that to obtain it for our campus properties is almost an impossibility," Aldridge stated.

"We have shared news of our misfortune with many close friends and we are hoping they will come to our aid during this difficult period. Contributions designated for repairs of buildings and grounds sent to Clear Creek should be marked, "Flood Damage," the president concluded.

Newtown Baptist Church, longtime mission of First Baptist Church, Pineville, sent the first check to the school designated for flood damage repair.



This scene, near historic Kelly Hall in the heart of the campus, is where the road was washed out. Note the strip of asphalt which was swept several yards beyond excavation in foreground.



Mr. and Mrs. K. Maynard Head, Clear Creek staff members, observe erosion to retaining wall near the famed mineral spring on Clear Creek's campus. At least 20 feet of the retaining wall was washed away by turbulent flood waters.

Shriver Praises Progress, Tradition Of Oneida

Former Peace Corps chief and vice presidential candidate Sargent Shriver headed a guest list at Oneida Institute's 75th commencement program May 26.

Shriver, now a practicing attorney, had planned to be graduation speaker at Oneida, but other plans forced him to cancel. Rather, he flew by helicopter from Lexington for a three-hour visit to the small school about 16 miles from Manchester in the hills of East Kentucky.

Shriver was wooed to Oneida by the school's president, Barkley Moore, who worked for six years as a Peace Corpsman in Iran. The two had not formally met before Shriver's visit to Oneida.

"I read a story about him (Moore) last year and wrote to him," Shriver disclosed. "He wrote back and asked me to come here for the 75th anniversary graduation and here I am."

"The real reason for my coming here was to find out the secret of his (Moore's) success," he added.

Moore's successes in Iran included personal requests from the heads of state in the country that he stay longer.

Shriver almost immediately was taken aback by the beauty of the mountains in Oneida.

"There seems to be so much progress—or I guess you call it action—here in a part of the country that most people think is marking time or going backwards," he observed.

Upon learning that the small Baptist school has a minimal tuition and no student is refused admission for lack of money, Shriver responded:



Former vice presidential candidate and Peace Corps head Sargent Shriver congratulates grad Mike Bingham, son of Mr. & Mrs. Lincoln Bingham, Louisville



Oneida Institute president Barkley Moore addresses the 44 graduates in recent exercises. Moore, in his second year as president at Oneida, attended the school himself for 12 years. Seated left to right behind Moore are Franklin Owen, Kentucky Baptist Convention executive secretary, Oneida principal Harlan Woods, and Lincoln Bingham, pastor of Louisville's West End Baptist Church.

"I can see that the principles that motivate this institute are the same ones that made America great."

He also lauded Moore for his Peace Corps tour, noting that when Moore was in Iran for six years, there was a two-year limit on service abroad.

Franklin Owen, KBC executive secretary, and Holman Hamilton, professor of history at the University of Kentucky, were the baccalaureate and commencement speakers, respectively.

The graduating class of 44 represented about one-fourth of Oneida's resident enrollment (not including about 75 commuting students).

Other participants in the ceremonies were G. I. Norris, director of Baptists of Massachusetts; Clyde Shackelford, pastor of Oneida Baptist Church; Lincoln Bingham, pastor of Louisville's West End Baptist Church; Chester Sparks, president emeritus of Oneida Institute; Harlan Woods, principal at Oneida; and E. Gaines Davis, chairman of the board for the school.

The graduates also listened to the class valedictorian, Pamela Allen, and salutatorian, Martalea Allen.

Included in the commencement program for each student was a letter insert that read thusly:

Congratulations to the seniors, alumni, and friends of the Oneida Baptist Institute on the occasion of your 75th anniversary.

Your Institute, together with all the laudable programs conducted by it, are

in the finest tradition of American education.

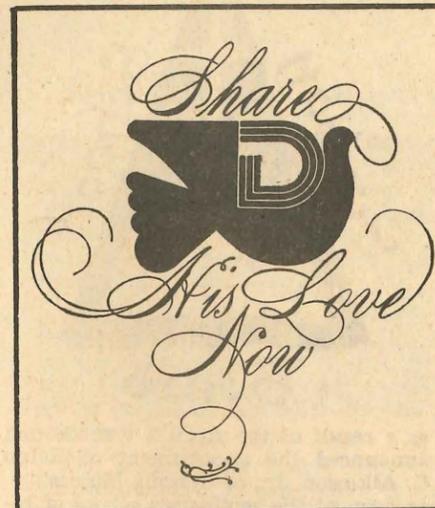
All of you deserve great credit for the unselfish, competent, and dedicated work you are performing as students, faculty members, and friends of Oneida.

I wish you every possible success for the continuance and expansion of your school and its program.

Sincerely,
Sargent Shriver



Franklin Owen, KBC executive secretary, delivers the baccalaureate address at Oneida Baptist Church. Clyde Shackelford is pastor of the church.



MOST Southern Baptist Convention agencies and institutions reported 1973 to be a record-breaking year or one of continued growth and progress during the convention's 117th annual session held in Dallas, Texas, June 11-13.

Baptist Joint Committee on Public Affairs

The committee declared that the church must be concerned about more than religious liberty in its concept of the Baptist witness in public affairs.

The report stated, "Actually, the concern of the church for religious liberty, if it is genuine, must necessarily include the concern of the church for all civil liberties as inalienable rights of men."

James E. Wood, Jr., executive director of the Washington, D.C.-based committee, author of the report, insisted further that "to render unto Caesar the things that are Caesar's and unto God the things that are God's lies near the center of the Christian faith, and to render to Caesar the things that are God's is the greatest blasphemy one can commit."

Wood reported that 1973 was a year of increased demands on the staff and resources of the Baptist Joint Committee, "with accompanying frustrations resulting from demands which far exceeded the resources available."



Foreign Mission Board

The board reported a record-breaking 1973, with new high totals in missionary force, new highs in baptisms,

SBC Groups Report in Dallas

Growth and Progress Continue

In Record - Breaking 1973

in organized churches and missions points and in financial support.

The report noted considerable advances in the area of evangelism, particularly in Nigeria, Korea and the Philippines.

Noted also were Foreign Mission Board-coordinated relief projects of Southern Baptists to such famine, flood and earthquake stricken areas as Nicaragua, Mexico, Africa and others.

In its report, the board stated at the close of 1973 a record 2,538 missionaries served in 77 countries.

According to the report, baptisms reached an all-time high of 62,151. Organized churches numbered 6,907, up from 6,554 in 1972.

During 1973, the report noted, 229 new missionaries were appointed—the third largest number of appointees to foreign mission endeavors in the board's history.

Financial support of foreign missions in 1973 also broke previous records, the report indicated. Total gifts of Southern Baptists increased by 11.28 percent over the previous year. Annual per capita giving to foreign missions rose from \$2.94 to \$3.21, although dollar devaluation and inflation continued to erode the value of the foreign mission dollar.

Historical Commission

The Southern Baptist Historical Commission in its annual report cited several firsts for the Nashville-based agency, including a record membership of 850 in its auxiliary society, its first assignment for conventionwide emphasis, an oral history program, and an increase in professional staff.

The report noted that membership doubled in the Southern Baptist Historical Society, a support organization of the Historical Commission during 1972-73.

It was noted that plans were developed for computerized Baptist Information Retrieval System (BIRS), now in the pilot stage of development.

The oral history program was formally launched in the fall, 1973. The program consists of tape recorded oral memoirs of Southern Baptist leaders for collecting, preserving and making available basic historical and biographical data.

In its report, the Historical Commission said it participated, at convention instruction, in a tri-agency plan to pro-

mote the 1975-76 conventionwide emphasis, "We Hold These Truths." The other participants are the Baptist Joint Committee on Public Affairs, Washington, D.C., and the SBC Christian Life Commission in Nashville.

The emphasis falls in the year of the 1976 United States Bicentennial, for which the Historical Commission helped to develop initial plans for a significant Baptist observance.

The Historical Commission reported it increased its staff from two to three professional employees with the addition in November, 1973, of Charles W. Deweese, an Asheville, North Carolina, native and a recent doctor of theology graduate of Southern Seminary in Louisville.

According to the commission, 822 items of "Baptisiana" were added on micro-film for a total of 346,522 pages. Items also added to resources housed in the Dargan-Carver Library, Baptist research center in the Baptist Sunday School Board Building, Nashville, included 2,699 books, pamphlets, annuals, periodicals, archival items and other related material.



Education Commission

The Education Commission of the Southern Baptist Convention reported increased enrollment of ministerial students and increased financial support for Baptist schools during the three-day meeting in Dallas.

Ben C. Fisher, the commission's executive secretary-treasurer, in a report prepared for messengers, said during the past year state conventions and the SBC have increased their support of schools for operations and capital needs to \$26,607,722, for a gain of nearly \$6.5 million over the previous year.

But Fisher noted that rising costs and increasing demands for quality education make it "imperative that Baptists never relax in their efforts" to increase financial assistance to schools.

As for ministerial student enrollment, the report noted that the num-

(Continued on page 10)

Reports

(Continued from page 9)

ber has increased from 9,136 in Baptist undergraduate schools in 1972-73 to 10,026 in 1973-74.

The report also announced plans for the first meeting of a steering committee for a National Colloquium on education. The commission will sponsor the June, 1976, meeting in Nashville to develop a program for placing the total resources of Southern Baptists behind their schools in "Christian development," student recruitment, financial support and academic excellence.

In cooperation with the SBC Home Mission Board's in-service training department, the Education Commission "prepared the most complete study ever made to date of the educational level of Southern Baptist preachers," the report stated.



Seminaries

A record 1973-74 budget of \$1,032,643, an extension of its campus to northern California, increased enrollment and faculty additions highlighted the annual report of Golden Gate Baptist Theological Seminary.

The new budget approved by the seminary's trustees during their spring, 1974 meeting, marked the first time in the Mill Valley, California-based school's 30-year history that the budget exceeded \$1 million.

The report, submitted by H. J. Flanders, Jr., of Waco, Texas, chairman of the seminary's trustees and by Golden Gate president Harold K. Graves, stated the accumulative 1973-74 enrollment reached 357, within 30 of the all-time high enrollment of the school.

Graves, in his 22nd annual report to the seminary's trustees earlier this year, noted the school's continued growth and reported on progress of the Los Angeles Center, a seminary "classroom" program for Southern California students unable to attend classes on the Mill Valley campus.

New programs at the seminary — one in prospect and the other actual — were also announced. Endowment of a chair of evangelism was said to be "in prospect as pledges and gifts come in almost every week."

The seminary also reported a new program of theological studies, designed for the student without a college degree, a joint project with the SBC's Seminary Extension Department in Nashville.

Under the new program, a student who completes the equivalent of one year of seminary work through Seminary Extension can receive the certificate of theology after one year of resident work on the Golden Gate campus.

Southwestern Baptist Theological Seminary, Fort Worth, Texas, is expanding its physical plant to the needs of a record enrollment and the prospect of continued growth, the seminary's annual convention report indicated.

The report, submitted by Southwestern president Robert E. Naylor and Louis E. Gibson, chairman of the seminary's board of trustees, indicated total enrollment for 1973-74 was 2,622, breaking all previous records for the seminary.

Beginning in fall, 1974, the seminary will offer the doctor of philosophy (PhD) degree, replacing the doctor of theology degree. With the establishing of the doctor of ministry (DMin) degree and its functional major emphasis, it is possible to provide greater orientation toward a teaching ministry in the PhD, the report noted.

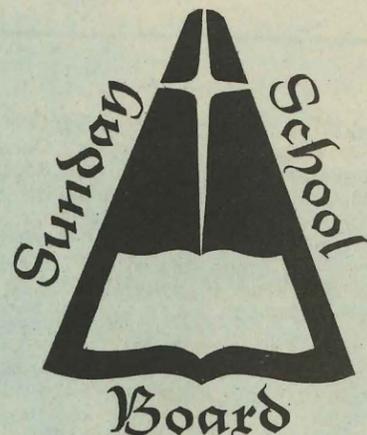
Administration reorganization has been completed at the seminary with the naming of Felix Gresham, former director of admissions, as dean of student affairs. L. L. Collins, who has taught New Testament studies at the seminary, assumed duties on June 1, 1974, as director of admissions and registrar.

Southern Baptist Theological Seminary, Louisville, reported an enlarging of the faculty and curriculum has followed continuing increases in the school's enrollment.

Duke K. McCall, seminary president, said enrollment of regular students for the year 1972-73 totaled 1,367 and surpassed the 1956-57 high of 1,319. Enrollment continued to increase to 1,500 students this past year, he noted.

After four years of consideration, the seminary adopted the PhD degree to replace the current ThD degree. The PhD, an academic degree, was previously awarded by the seminary but was discontinued 11 years ago.

McCall reported to the convention concerning the damage to the seminary



as a result of the April 3 tornado and announced the appointment of Ralph C. Atkinson, Jr., of Belzoni, Mississippi, as dean of the seminary's school of religious education during the 1973-74 term.

Sunday School Board

The Southern Baptist Sunday School Board honored James L. Sullivan, president of the board, and J. M. Crowe, executive vice-president, during the board's annual report.

Scott L. Tatum, chairman of the board's trustees, and pastor of Broadmoor Baptist Church in Shreveport, Louisiana, opened the presentation, entitled *The Voice of Thanksgiving*, with a brief progress report.

Tatum devoted the remainder of the report to honoring Sullivan and Crowe. The Dallas convention was their last as heads of the agency, since both will retire in February, 1975.

The board's report indicated the Sunday School enrollment showed no gain or loss for 1972-73. Church Training enrollment showed a loss of almost 100,000, while church music had a gain of nearly 80,000.

The board has experienced a good year financially in spite of government controls and inflation, the report added. Sales of literature, promotional materials and other aids totaled \$47,844,000, an increase of 8.6 percent over last year.

Broadman Press introduced 408 new products, including 72 books. During the same period, 190 old products, including 33 books, were discontinued.

The Broadman Bible Commentary publishing project was completed with the publication of the Broadman Bible Commentary Volume 1-Revised.

As the general publishing arm of the board, Broadman has traditionally distributed its products to trade dealers as well as Baptist Book Stores. Sales to dealers increased by 25.2 percent over the previous year while last year's sales were up by 12.8 percent over the year before.

(Continued next page)

Foundation

Noting that Southern Baptists are awakening to the concept of Christian stewardship after death, the Southern Baptist Foundation reported its position as "strong," said earnings were at an all-time high and that fiscal year-end funds totaled \$14,216,954, reflecting a net increase of \$332,722 over fiscal 1972-73.

The foundation's total earnings for the year amounted to \$760,104, an all-time high, due largely to "high interest rates, certificates of deposit and returns on other income-producing securities."

The foundation's annual report affirmed the agency's solid status in spite of "all economic uncertainties that beset the world." The Nashville, Tennessee-based agency is considered an investor and not a trader, concerned more about safety and income than fluctuations in the market, foundation officials explained.

The report, submitted by Foundation president Stirton Oman and executive secretary-treasurer Kendall Berry, said additions in cash and securities during the year amounted to \$1,792,873 on both long and short term bases.

The foundation cited "upper-tier popular stocks" in the foundation's portfolio as the best performers during the fiscal year, "thereby making the record look better and possibly saving it from disaster," foundation officials said.

They also noted that continuous supervision and scrutiny of market trends enabled the agency's General Fund to reflect an average rate of return of 5.43 percent.

The agency also reported that "a long struggle in court," contesting earnings of an estate, was settled during the year enabling the first distribution of income from the fund.



Brotherhood Commission

The Brotherhood Commission, mission education and action agency for Baptist Men and Royal Ambassador boys, reported that enrollments continued to climb for the third consecutive year as the commission sought to increase the opportunity for mission education on two fronts.

Glendon McCullough, the agency's executive director, reported it had beefed up its communications efforts

on one front and took over promotion of world mission conferences on the other.

The Brotherhood Commission introduced *World Mission Journal*, a monthly publication in tabloid form, to reach more men with information about Christian missions, McCullough said.

The World Missions Conferences, which attract about one million Baptists a year, take place at Ridgecrest, North Carolina, and Glorieta, New Mexico, Baptist Conference Centers and feature presentations on home, foreign and state missions.

McCullough reported enrollment of men and boys across the SBC reached 461,082 in 1973, an increase of 6,808 over the previous year.



Radio and Television Commission

The commission reported it currently distributes 3,622 programs weekly for broadcast throughout the world to an estimated 100 million listeners and viewers.

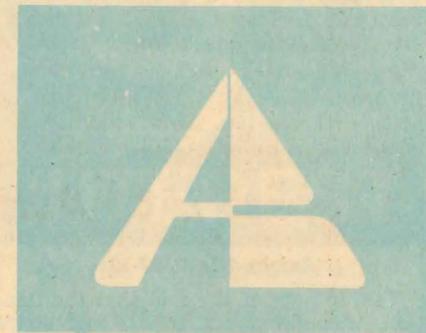
Two new radio programs have been added to the slate already scheduled for weekly distribution. One is "Soul-SearcherS," a rhythm and blues music and discussion program aimed at black stations, and the other is "Nightsong," a fifteen minute late night stereo music program featuring the Centurymen and run up to three times a week between midnight and 7:00 a.m.

As of January 16, 1974, the report indicated, the commission had produced a total of 31 half-hour episodes for the Home Mission Board's "Spring Street, USA" television series.

Other such endeavors through the year included: preparation of Baptist Book Store advertising spots; an overseas concert tour by the Centurymen; production of record albums; and the production of "The Estonian Baptist Hour," begun in February, 1973, adding a tenth language in which the Home Mission Board and the commission seek to reach language minorities in large cities through radio.

Summer speakers on "The Baptist Hour" for 1974 will be Herbert Howard, pastor of Park Cities Baptist

Church, Dallas, Texas, and D. M. Nelson, Jr., pastor of Mountain Brook Baptist Church, Birmingham, Alabama.



Annuity Board

More annuitants were added to the benefit rolls of the Southern Baptist Convention Annuity Board in 1973 than in any other year, Darold H. Morgan of Dallas, president of the board, told convention messengers.

The record number of new annuitants included 767 drawing benefits through Plan A, the basic plan for ministers of churches; 531 through Plan B, in which denominational institutions participate; and 74 others through Plan C, a variable annuity plan which supplements the others.

The board received \$174,694 in 1973 from the national Cooperative Program budget funds to use for relief, Morgan said. The total spent on relief in the year was \$189,742, an increase of \$18,161 over the previous year and \$15,048 more than it received from the SBC budget.

The "13th Check," an additional benefit paid in December to annuitants over and above their 12 regular monthly checks was again paid in 1973.

"Despite an adverse investment climate, the 13th check was the same percentage as in 1972," Morgan said. That was 16.67 percent of their annual benefit, or the equivalent of two extra months.

Improvements in Plan A were reported to the messengers. Baptist state conventions contribute to Plan A to add to the amount paid in by churches for their ministers. Any changes in Plan A require approval of every state convention before they can be enacted.

The improvements in 1973, endorsed by the state conventions, included, 1) an increase in widow benefits from 40 percent to 50 percent on a joint life basis for those retiring or dying after January 1, 1973, and 2) a temporary income benefit, also effective on January 1, paid over a specified period of time to the surviving dependent of a participant who dies.

This benefit is given in addition to widow, dependent parent, child and education benefits already provided, Morgan said.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for June 23, 1974)

LIFE AND WORK SERIES

Avoiding The World's Way

James 4:1-10, 13-17

Taking note of the fact that the friction, wrangling, quarreling, and strife which existed among the believers of the dispersion were notorious, James opened this chapter with a question which was designed to probe his readers to the depths. His question had to do with the source or cause of the conflicts and quarrels among them. James referred to the general condition of hostility within the ranks of believers as "wars," and to the bad outbreaks of their hostile feelings, which followed their heated arguments, as "fightings." He understood fully that such things have their source in lust, or an unsatisfied desire for praise and preeminence.

In spite of their longing for recognition, honor, and power, the self-centered church members to whom James was writing did not get the things which they coveted. When one's life style is in keeping with the world system which is built without any recognition of God, it always fails to produce the desired results. Lusting after that which belongs to others causes wars.

James' answer to his thought-provoking question, with which he opened this chapter, was to the effect that such an unhappy condition was the result of their carnal desires which they tried to gratify by other methods than prayer. The real remedy for the desirable conditions which prevailed among them was earnest prayer to God. Advancement in the work of the Lord always comes through prayer and never by strife. God is aware of every need of His children, and He wants them to talk to Him about all of them.

In verse four the Holy Spirit informs us that God will not condone His children walking in worldly ways and living in worldly fellowships, for such is contrary to His will and proves that they are at enmity with Him. Unfaithfulness to Christ on the part of believers is spiritual adultery. A Christian who forsakes Christ and walks in the ways of the world is compared to a woman who leaves her husband in order to go with other lovers.

Our need of God's grace does not end with regeneration. We shall need it every day of our lives. There is suf-

ficient grace for all our needs, but we should ask for it in true humility, while frankly admitting our unworthiness.

To live victoriously we must resist Satan, who is the enemy of God and destroyer of men. Satan will flee from a child of God who resists him in the name of God and with the strength which He imparts to him. Drawing near to God and having daily communion with Him will prove to be a very effective weapon against the wiles of Satan. Communion with God must be preceded by the cleansing of the hands and the purifying of the heart, or both the external and the internal life. Sin in our lives, in the lives of others, and in our environment can cause much sorrow, mourning, and weeping. But when one humbles himself before God and commits himself to Him, he will be blessed greatly and used effectively by Him Who commands us to be humble and willing to do what He commands.

In the last section of this lesson, verses 13-17, James warned against the terrible sin of presumption. It is foolish and tragic for anybody to presume to have control over the todays and the

tomorrows of life. All should avoid the presumptuous attitude which is so prevalent in our world today, of planning for the future without due consideration being given to the will of God — both discovering and doing it. Whether it be through speaking or an attitude, a Christian is not justified in boasting about what he is going to do in the future.

To remind us of the brevity and transiency of life, James compared life to vapor or mist. In verse fourteen we are reminded that life, like a vapor, is here for a very short period and then it vanishes or goes away. Since we are only passing through this world, let us spend each day in the service of our Lord, whether those days be few or many. Instead of trying to control your life, yield it to Christ and let Him control it, and you will be so glad that you did.

From verse seventeen we learn that to know the Word is not enough; we must do what it teaches. This is perhaps the most striking verse in the Bible on the sin of omission. To know what is right and not to do it is sinful. Knowledge of God's will calls for the doing of it, otherwise we sin. ■

INTERNATIONAL SERIES

Christian's Hope And Daily Task

II Thessalonians 2:1-2

In these verses one detects Paul's great disappointment and genuine grief on account of the instability and gullibility of the Thessalonian Christians, which were evidenced by their ready acceptance of erroneous ideas. Paul urged his readers not to be disturbed unduly by deceit from any source. Paul reassured them with his bold declaration that, regardless of the source from which the false teachings had come, they had no basis in fact whatsoever. He sought to convince them that they were not then in the day of the Lord, and that they had not missed the rapture; therefore, they had no cause for being unstable with reference to the Christian faith, or their continuance in

believing the things which he had taught them while with them and in his first letter to them.

II Thessalonians 3:6-16

In this practical section of the Epistle Paul sought to emphasize the vital relationship between belief and behavior. It is the privilege, duty, honor, and glory of believers to be Christ's fellow-workers.

Among the Greeks the idea prevailed that it was beneath the dignity of gentlemen to work; therefore, they believed that all work should be done by the slaves. Among the Jews labor was held in very high esteem. Certain members of the church at Thessalonica accepted the Greek viewpoint towards work and refused to do anything, not-

withstanding the fact that they did not have the necessities of life.

While Paul was in their midst, he denounced this false conception of life, and taught that every person should have a legitimate and honorable occupation and should work for a livelihood. He believed that men should work, not just to make a living, but because there is so much that needs to be done for the glory of the Lord and for the welfare of other people. Whether work be secular or sacred it can and should be done for the glory of Christ. Since Christianity has to do with work during the week as well as with worship on Sunday, it should be carried into every department of our lives.

At no time did Paul hesitate to work with his hands to support himself. Quite naturally, he taught other Christians that they, too, should support themselves by honest work. Paul did not have any sympathy with professing Christians who were so lazy that they were willing to depend on others to take care of them. Such conduct naturally brought discredit on Christianity; therefore, Paul could not condone or approve it.

It is the will of God that Christians be orderly and circumspect in their conduct. They should separate themselves from those who walk disorderly and bring reproach upon Christianity.

It is also God's will that each Christian be industrious and active. Our Lord has never placed a premium on laziness. Neither does He encourage anyone to be a parasite on society. There is no place in His economy for a person who is able to work but is unwilling to do so. Honest labor for a living is honorable and is pleasing to God.

Upon learning of the refusal of some to work, Paul commanded the Thessalonian Christians not to assist such idlers. He said, "If any would not work, neither should he eat." The necessity of eating proves the necessity of working. Furthermore, when people are engaged in doing useful things, they do not have time to become busybodies and to meddle with the affairs of others, which is very unbecoming in anyone and especially in those who called themselves followers of Christ.

All Christians would do well to refrain from meddling in the affairs of others and to be diligent in attending strictly to their own business. This procedure will protect one from idleness and from doing that which injures others and reflects on one's claim to Christian obedience. The peace which Paul prayed that his readers might possess and enjoy is available to us as Christians on the same terms that it was available to Paul. ■

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Hope From The Dawn

(Continued from page 3)

Who would have imagined that the organization initiated in the First Baptist Church of Augusta, Georgia, in May of 1845 would become the largest Protestant denomination in America?

Who could have imagined that those initial 327 Baptists from eleven states would multiply to a throng like this — representing fifty states and over 12 million members with more than one billion dollars in total gifts!

Nevertheless, these days it is fashionable to be impatient with anything institutional or organized. Certainly, a

favorite pastime of the radical theologians and sundry other ecclesiastical morticians is that of belittling the church, and pronouncing with monumental dogmatism that the days of Christianity are numbered, that we should just sit down and watch the end.

There is nothing new about this. Impatience with the church is as old as the church herself. The church must always stand under the judgment of God and before the criticism of men. She must be continually renewed, but, I say that the posture of protest should

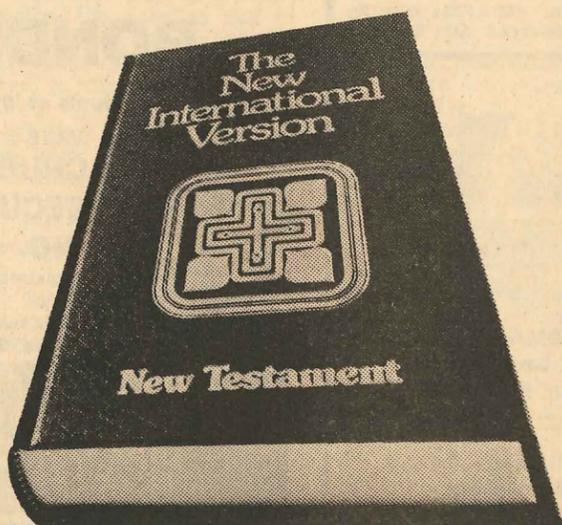
never be adopted without the corresponding stance of love.

The poet, Robert Frost, wanted this on his gravestone: "I had a lover's quarrel with the world." Frost rebuked and criticized the world out of his tremendous love for it and his longings to see its rich possibilities fulfilled.

This morning, as I am attempting to speak positively for the Christian faith, I ask, "Shouldn't we have a lover's quarrel with the church?"

Of course, there is always a gulf between the actual and the ideal.

As one wise old believer once advised younger Christians, "We should leave the perfect parish where it belongs — in the world of fantasy."



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The most foolish of all myths is the myth of perfectionism in anything on this earth. We ruin our chances of both happiness and usefulness by expecting too much from our institutions and relationships.

We just plain expect the impossible of our families, our government, our military, our churches.

We overlook the fact that almighty God builds the church out of struggling, weak, unlovely people.

We ought to be aware that what ails our society will not be overcome without organized effort and that unorganized Christians are no match for organized evil.

Nevertheless, the tension between aversion to organization and awareness of need for organization gives most of us fits, does it not?

I would remind you that in the New Testament there is no such thing as a Christian-at-large or Christians in isolation. Jesus' deliberate strategy was to choose twelve disciples and send them out. Subsequently, Dr. Luke tells us, "...The Lord appointed other seventy also, and sent them two and two..."

The first item on the docket of the infant church was an administrative item: to secure a successor to Judas Iscariot.

Indeed, the Scriptures are never afraid of organization. Granted, the primary focus of the mission of the church is not the buildings where we meet and worship. Nor is the kingdom of God a repair job for shattered nerves. The primary focus of the church is out there where we live, where we have our social life, where

we gather with friends and family, where we labor for our daily bread.

This is precisely where the kingdom of God is to be discerned — the sacred and the secular all mixed up together in contemporary society and out of it something new — the dawn of hope.

The truth is, it is an exciting time to be alive if you have genuine hope. However, you cannot get at it by simply patching up liturgies with guitars, or by new ways of arranging the ordained ministries, or by tinkering with old structures and existing functions — as necessary as all that may be at times.

It is evident enough that our churches have often been manipulative in evangelism, at times ignoring minorities and trapped in culture, and even sometimes taking a "flatearth" stance on the Bible, and we know all about "the sweet bye and bye" but little about the here and now.

In our era of disillusionment, I submit that many believers have about given up on ever finding purpose and happiness. They just sit with Simon Peter "to see the end." They are so filled with boredom and pessimism these days that it is difficult, if not impossible, to convince them that abundant and eternal life can be a present reality.

My friends, happiness is inseparably related to Christian hope. Without valid hope there can be no real happiness. Complete happiness is found through Jesus Christ! It is always the by-product of His presence and our subsequent

service, and therefore happiness is a present possibility for everyone listening to me.

I am not talking about some rose-colored view of things, like whistling in the dark to keep up courage. That is not the answer!

The solution is found in the Bible, in Christian hope, in a resurrected Saviour, in a new quality of living.

In truth, all religion is another form of hope. It is like John Bunyan's descriptive phrase, "yonder shining light."

Today the most important and insistent movement in Christian circles on both sides of the Atlantic is called "the theology of hope." This theology is rooted in the nature of our Biblical faith. Proper Christian evangelism is impossible without it. Likewise, the ability to hope bestows energy for Christian social action — keeping it from becoming just a movement of desperation.

I wish I could shout it for the whole world to hear: "A theology of hope takes evil seriously by confronting it with the redemptive power of the living Christ, which can more than match the most insidious wickedness!"

You see, your hope is what makes you tick. Hope gives meaning to life, and Christian hope looks beyond momentary suffering and defeat to final victory assured for us in Jesus Christ!

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BW

Rogers, Carney, Halbrooks Join KBC Executive Board Staff

Three new Kentucky Baptist Convention executive board staff members have been elected and two are currently on the job. The third will take up his new work July 1.

The three are William H. Rogers, director of the newly organized department of Cooperative Ministries and Christian Life; John Carney, youth consultant for the Church Services Division Committee; and Fred Halbrooks, associate in the Sunday School department.

Rogers returns to the executive board staff after an absence of seven months. He resigned effective December 1, 1973, to accept a post with the KBC Board of Child Care. There he was director of the family counseling unit.

While with the KBC staff, he was director of the inter-racial department. That department's title has now been expanded to include Christian life. Of the expansion executive secretary Frank Owen said, "The new departmental name of Cooperative Ministries and Christian Life identifies the work with the inter-racial program of the Home Mission Board and properly acknowledges the department's responsibility to keep us active with Christian Life matters.

"Many of the Christian Life concerns have previously been channeled through the interracial department but the title of the office did not recognize that fact," Owen continued.

Of his return, Rogers said, "I interpret my going to the Child Care Board



Rogers

as a mistake in judgment in ascertaining the will of God in my life. For these errors I take responsibility. I interpret the invitation by Dr. Owen and the executive board to return to an expanded form of my previous position as an indication that 'God is at work in all things.' Therefore I make this decision with confidence."

Prior to joining the KBC staff in 1971, Rogers was pastor of the Melbourne Heights Baptist Church in Louisville. Previous pastorates include the Eastwood Baptist Church in Bowling Green, the Glen Lilly Baptist Church, Warren County, and the Salem Baptist Church in Butler County.

The position of Youth Consultant is also a newly organized one. Owen pointed out that the post marks the first occasion of a staff member being assigned duties in more than one department. The consultant will be available for youth activities related to Sunday School, Brotherhood, Church Music and Church Training. These four departments compose the Church Services group.

John M. Carney now fills the post. A native of Missouri, he is a graduate of Ouachita Baptist University where he earned the bachelor of arts degree in philosophy and religion.

After attending New Orleans Baptist Seminary he was called to serve as pastor of Northside Baptist Church in Bernie, Missouri, and also taught in the local school system.

He comes to the youth consultant post from First Baptist Church, Benton, Kentucky, where he served as minister of music and youth. Carney is married to the former Rebecca Joyce Hall and the father of three children.

Churches with youth program needs that relate to departments may contact



Franklin Owen, right, welcomes youth consultant John Carney, center, and Sunday School associate Fred Halbrooks to the Baptist Building in Middletown.

the appropriate department head for Carney's help. For activities of a general youth nature, such as youth evangelism, recreation, vocational guidance or youth week, contact should be made with James Whaley, chairman of the church services division committee.

Fred E. Halbrooks, Jr., a former missionary to Brazil, has been elected to serve as an associate in the Sunday School department. He succeeds T. Frank Smith who resigned August 20, 1973, to accept a position with the Sunday School Board in Nashville.

The Southern Seminary graduate held several pastorates in his native state, Alabama, before being appointed a missionary to Brazil by the Foreign Mission Board in 1955. While there he was a member of the faculty of the Equatorial Baptist Seminary, served as executive secretary for a state convention, was pastor of a church and served as a field missionary.

Since his return to the states in 1973 he has been minister of activities of the First Baptist Church, Cullman, Alabama.

Frank Owen said of the new staff member, "I feel that we are very fortunate to add Fred Halbrooks to our staff. I learned of his possible availability and then of his high standing with personnel of the Foreign Mission Board. Since our engaging him, I have visited Brazil and was lifted high to hear his missionary colleagues praise his fine character and fifteen years service there."



VAN DONATED — David Brasher, left, pastor of New Bethel Baptist Church, Blood River Association, presented the keys to a 1970 van recently to Paul Coffey, pastor of Masury Baptist Chapel, Masury, Ohio. The vehicle was donated to New Bethel by three church members who own a local Ford Motor Company dealership. The congregation voted to present the van to the Ohio chapel. New Bethel assisted the pioneer chapel in several areas last year.