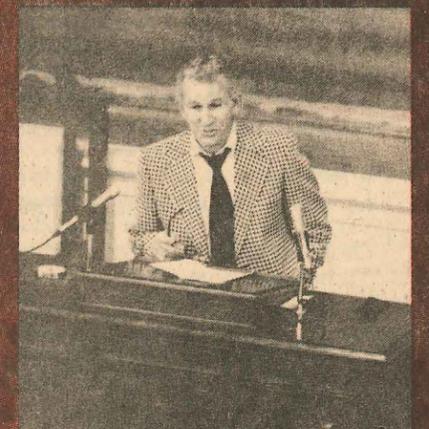
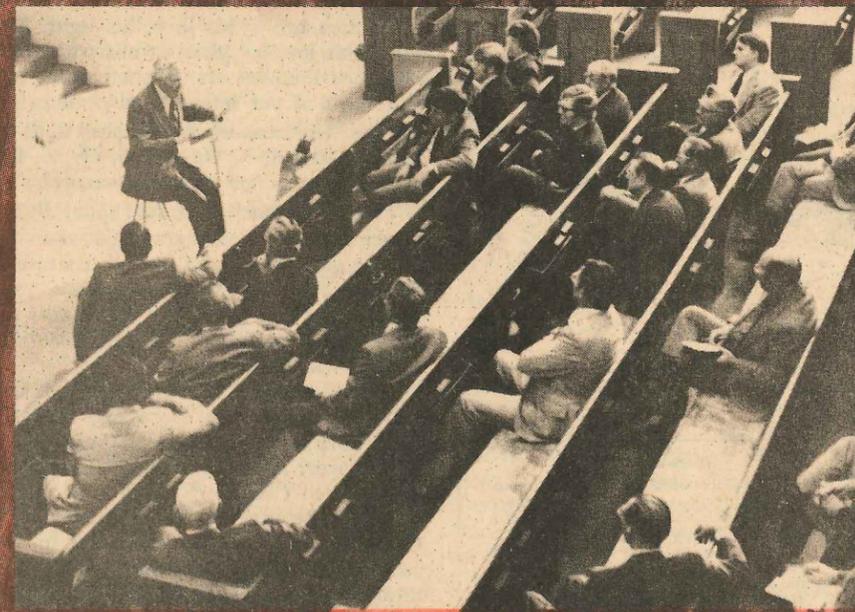
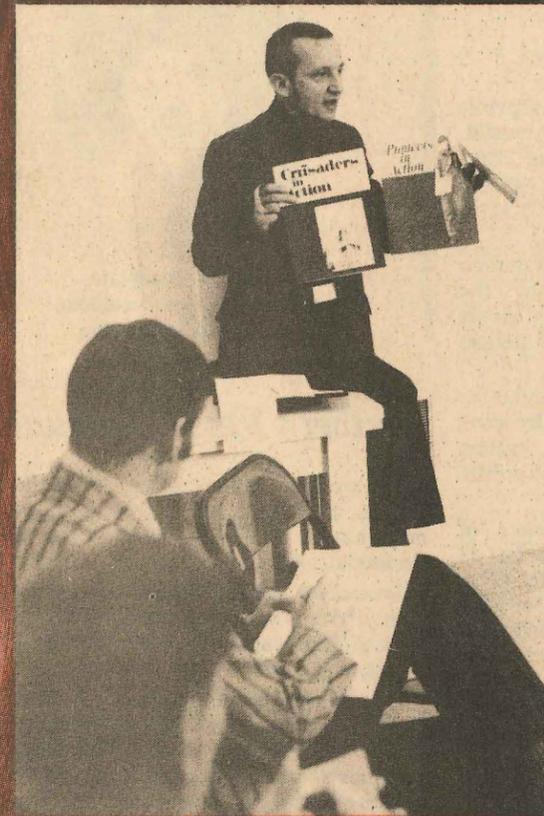


Kentucky Brotherhood Convention

Reports, pages 8-9



Western Recorder

OCTOBER 12, 1974

Public School Support Urged

The country's best hope for alternatives in education lies in strengthening the public school system, James E. Wood Jr., executive director of the Baptist Joint

Good News And Bad From BSSB

Good news and bad news has followed the first quarter of computerized handling of church literature orders at the Southern Baptist Sunday School Board.

The good news: 65,000 orders are being filled more accurately and faster this quarter.

The bad news: 1,100 orders were processed and filled twice in September.

The board has advised churches receiving duplicate literature orders for the October quarter to send one set of the materials back right away—collect.

If your church ordered late you may find some substitution, board spokesman said. The ability to fill late orders in some cases will depend on how quickly duplicate orders are returned.

"We will do our best to work with each church to iron out problems," said Allen B. Comish, director of the board's church services and materials division, "so that no church will be without materials. Churches who have received duplicate orders can help others by returned the excess material promptly."

State Writers Listed

Two Kentuckians are writers for fall quarter church literature published by the Southern Baptist Sunday School Board.

The writers, and the periodicals to which they contributed, are Jewell Wells Nelson, Walnut Street Baptist Church, Louisville, "Guide B for Preschool Teachers;" and Joe Ollin Lewis, Georgetown, "Sunday School Adults."

Committee on Public Affairs said at a meeting in New York.

Woods said any move to divert public funds to nonpublic schools was invalid. He argued for broader educational alternatives within the public school system and not dependence upon private schools to provide such alternatives.

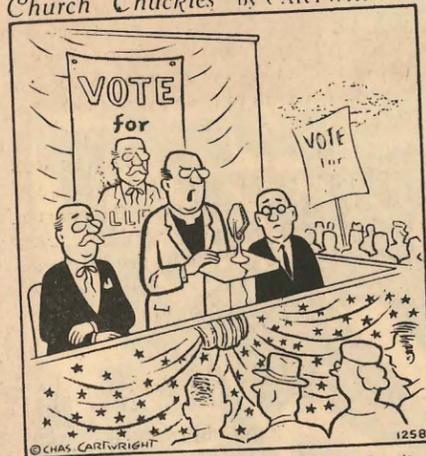
The three-day ecumenical consultation on education was sponsored by the National Council of Churches. Its theme was "Values and Education: Pluralism and Public Policy."

In his address Wood made reference to a series of U.S. Supreme Court decisions since 1947 which have ruled against direct public funding of nonpublic schools.

He argued also that acceptance of public funds by a church group for its schools "inevitably invokes public policy regulations and a high degree of uniformity." This defeats the objective of providing educational alternatives.

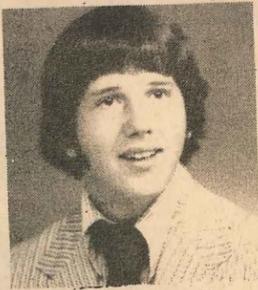
Woods called for revitalizing and reshaping the public schools by making available more, not less, funding.

Church Chuckles by CARTWRIGHT



"At the risk of offending someone's constitutional rights, I will offer a short prayer."

DEVOTIONAL



Jack R. Traugott
Youth Crusade President
Greenup Association

Earthen Vessel Treasure

For we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us (II Corinthians 4:7).

Treasures! Riches! Wealth! Abundance! Plenty! Words will never fully describe the store of great value that we have in Jesus Christ, our Lord!

This treasure is not the pot of gold at the end of the rainbow or a disappointment at the end of a searching shovel. This store of wealth is a divinely prepared and provided treasure of spiritual abundance. The devil does all he possibly can to keep us from coming to the "Light of the Glorious Gospel of Christ" (II Corinthians 4:4).

The treasure of his love, his light, his peace, his joy, his glory dwells within us now in earthen vessels. It is not stored up in a vault of our imagination or hopeful dreams. The treasure is on deposit in us in the here and now. We are not divine, for only God is this, but we are human vessels.

There is so much to be said about divine power at work in our lives. God wants to receive glory to himself by demonstrating through our "Treasure in Earthen vessels." "For it is his power that makes us more than conquerors through him that loved us (Romans 8:37)."

In Colossians 1:4-5 and I Corinthians 13:13, it talks of Faith, Hope, and LOVE. "And love is the greatest of these." For God is love!! These three terms summarize the entire Christian's life! For faith describes the Christian as he is related with God, love portrays the Christian in his relationship with others, and hope focuses on the certainty of the Christian's future. This guaranteed future enables the Christian to order his life under God in faith, and to relate to those around him in love!

In the above way of serving Jesus, we can truly face any situation fortified by the faith and courage that God's Grace provides. Think of it!!!

The Pastorate: A Tragedy In Dollars And Sense

By Al Shackelford

Reprinted from Indiana Baptist

It was an anonymous letter. Your editor rarely pays much attention to unsigned letters, especially those from another state.

However, this one which came to our office several months ago can neither be forgotten or ignored.

It was from a pastor who was about to "resign" under pressure, with no hope of going to another pastorate. His problem—which had embarrassed his present church and scared pulpit committees—was a poor credit rating.

Now all of us would agree that it is important for all preachers (as well as all Christians) to honor their commitments. The letter writer also made this point. But then, he poured out his heart about the situation that had led to his predicament. It was not done in bitterness, but in a hope that somehow churches would recognize what they sometimes do to their ministers.

With eagerness and zeal he had answered the call of the Lord and the church to become the pastor. The salary was lower than he expected—or needed—but in that blind faith that he had been taught that a pastor is to have, he accepted the position.

Of course the church members really meant to do something about that low salary, but the subject rarely came up. And when it did, it was usually "Why we can't"—new building program, church bus repairs, and that ever-present "inflation."

Faced with an inadequate salary at the beginning and little or token raises, the pastor and his family had to cut and re-cut corners. One of the early "extras" to go was the family's health insurance policy.

The rest of the story is obvious. Several serious illnesses in the family—a family

with no insurance, little savings, and an already-strained budget—brought financial disaster. Bills could not be paid. Foreclosures followed. The pastor became a poor credit risk.

Then church members felt that it was a bad reflection on the church to have a pastor who "couldn't handle money." (In truth, he had little to handle!).

Is this tragic story an isolated case?

Perhaps. Hopefully not too many Southern Baptist churches would treat their pastor in such a manner. Maybe the extent of this situation is unique, but the same conditions exist in many, many churches.

The pastor's financial plight has its background in the traditional belief that (1) pastors are supposed to serve for other than financial rewards, (2) pastors are never to discuss their needs with anyone, and (3) certainly, pastors are never to complain about their salary or benefits.

Another aspect of the problem springs from a pastor coming to a church at a low beginning salary. Sometimes it is even less than the previous pastor was paid. This is usually justified in that the new pastor has less experience and no seniority (with that church).

Sometimes a pastor even receives less than his previous pastorate, but because of his calling and the challenge of the church, he accepts. Perhaps he is misled by church leaders into believing that salary increases will come quickly as the church grows. However, as the church grows, so does its

additional needs of property, buildings, and supplies. The pastor's needs—since he does not present bills or statements—do not seem as pressing and are generally ignored.

The pastor has no union (nor should he have) to bargain for a new contract.

The pastor has no cost-of-living clause that guarantees his receiving such an adjustment, in spite of the fact that his grocery bill in August increased 1.4 per cent. The gasoline he uses in visiting prospects and those who need his ministry has gone from 35 to 55 cents per gallon during the past year.

The Baptist pastor has no official denominational hierarchy to tell a church what it must pay the pastor.

Instead, the pastor must depend on the good conscience of the members of the church he serves.

Within the next few months, your church will determine its 1975 budget. The consideration of the pastor's salary and benefits should be one of the top priorities. Viewing the current inflation, an increase of 10 to 12 percent will be necessary just to maintain his present buying power. Certainly, that percentage must be the minimum increase—and a raise should be given above that percentage.

In addition, we would urge you not to wait until 1975. Give him an increase NOW. Then, apply the previous paragraph to next year's budget.

We don't like to receive anonymous letters to the editor especially one from a pastor who has had his ministry, credit rating, and his spirit destroyed by church members who are indifferent to his family and his needs.

"Brother Marion"... A 40 Year Ministry Revisited

By Lewis Martin

Retired Home Missionary

For 40 years Marion Cornett Brashear has been pastor of Lone Pine Baptist Church, located near the head of the left fork of Mason's Creek, Perry County, Kentucky. The church recently observed his and the church's 40th anniversary by honoring him with a beautiful and meaningful plaque and a reception after a revival meeting service.

A home missionary conducted the first Baptist evangelistic services on that creek in a school house 40 years ago. One of the results was Marion Brashear's conversion and commitment to the gospel ministry. The home missionary heard his profession, baptized him, and aided in ordaining Brother Brashear and in constituting Lone Pine Church. He has been the only pastor. The congregation is now using their third

building, the largest, most adequate and attractive of the three. One brother of Marion Brashear, then a deacon and church clerk of First Baptist Church, Hazard, Kentucky, went up the mountain road each night to direct singing during the revival.

Two brothers of Bro. Marion left the home community early for education but later returned and entered business in Hazard. Under the ministry of the renowned late "Prophet of Little Cane Creek," A. S. Petrey, the brothers became members, officers and deacons of First Baptist Church there. Marion attended the school founded by Petrey and then taught

school. After retiring he was a rural mail carrier until he retired again.

His first wife bore them four sons and four daughters. During the "depression," when they were young, living was meager. Now the mother who was a faithful and devoted wife, mother and church member is with the Lord. His second wife did not live long. His present lovely cultured wife will retire next year from teaching school. She shares with him a beautiful, modern, comfortable brick home built by the father and his sons. The happy fellowship of a close-knit family honors our Lord.

The four sons of Marion Brashear are active in the church. One is an ordained Baptist minister. Each teaches a Sunday School class. Two also direct church

(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

Vol. 148 October 12, 1974 No. 39

C. R. DALRY, JR. Editor
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PAUL WHITLER, JR. Business Manager

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

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Are Baptist Colleges Worth The Cost?

September school bells have shifted the action scene for many from the home to the classroom. The cost of back-to-school fees and supplies for elementary and high school students make many parents question whether these schools are really free public schools.

Those of us with sons and daughters away in college remember wistfully when our educational expenditures were for incidentals and supplies only. Now it takes a good hunk of our family budget to afford state supported colleges and more than a hunk if private and church related colleges are used.

Parents paying the higher and higher charges of church related schools can't but ask if it is really worth it. Are Baptist colleges superior to state colleges and universities? Are Baptist schools enough different from tax supported schools to justify the extra costs?

No simple and final answers to these questions can be given. Large state supported schools have some advantages over smaller denominational colleges but church related schools offer some things which cannot be found at tax supported schools.

Simplistic contrasts are not true nor fair. All state schools are not anti-religious, pagan, without concern for students and without moral standards. Not all Baptist schools are religious, Christian, compassionate in nurturing students and strict in moral standards. As a rule students in a Baptist college will receive more personal attention and moral guidance from faculty members than in a state school. Many teachers at state schools, however, are deeply committed Christians and exert strong moral and spiritual influence upon their students. Some teachers in Baptist schools are cynical, uncommitted to Christian moral standards and destructive to the Christian faith of students.

But there is a difference if the Baptist school is true to its original principles and objectives. If no difference exists, we are being betrayed and are wasting denominational and personal resources.

Baptist schools should be committed to the Christian ethic and philosophy without reservation or apology. Teachers who are destructive instead of supportive of the student's Christian faith have no place in a Baptist college. Teachers who reject the Bible as inspired truth, treat it as merely religious literature, deny the need for personal regeneration and make Jesus only another religious prophet and not the Son of God ought to be removed from a Baptist college faculty before he meets another class.

Some indoctrination is appropriate for a Baptist college. This is not a narrow or closed minded approach but a positive presentation of the insights and truths Baptists have espoused in every generation. If we have no distinctives worth possessing and transmitting, we are wasting our resources in schools.

The religion department and faculty should be one of the strongest in a Baptist school. Almost every Baptist school was begun originally to train ministers and this should remain a high priority for Baptist colleges. When ministerial training and the Baptist understanding of truth are not primary objectives of Baptist schools, they should no longer be called Baptist. As long as a school uses the good name and the financial resources of Baptists, it should be true to Christian principles in general and Baptist distinctives in particular.

A Baptist college should be strong academically. The heart of its curriculum should be liberal arts and in this area it should surpass state schools which have to offer vocational and technical training also.

A Baptist college loses its distinctives when it tries to compete with state schools in educational philosophy and laxity of moral standards. Baptist parents who borrow money for the high charges of Baptist schools are betrayed when their sons and daughters do not receive more than they would at state schools. Baptists should remain in higher education only as long as their schools are distinctively Christian, academically strong and supportive in building Christian character and integrity.

"Godfather" Violence And Network Irresponsibility

By Harry N. Hollis, Jr.
Director of Family and
Special Moral Concerns
Christian Life Commission,
Southern Baptist Convention

An old Halloween story tells of pranksters who slip into a jewelry store and rearrange all the price tags in the display window. Values are turned upside down as expensive items are given cheap prices and vice versa. The next day the laughing pranksters watch customers rush into the store to take advantage of the changes.

NBC's decision to pay ten million dollars to show a movie called "The Godfather" on prime time television on two nights this November is an outrageous example of upside-down values, but there is nothing laughable about it.

The new TV season with its shoddy exploitation of sex and violence makes a mockery of the networks' claim that they recognize they are guests in our homes. "The Godfather" is the essence of unhealthy violence. It is a feast of violence and the food it serves is poisonous. "The Godfather" elicits sympathy for some underworld people who make violence a way of life, and this is what is most harmful about the movie. Furthermore, we have no real hope that the excessive violence will be edited out for TV because Mr. Herminio Traviesas, the NBC official responsible for editing "The Godfather", has offered the ridiculous observation that it "is an anti-violence show." Tell that to a ten-year-old child!

Excessive television violence does cause some people to act violently. To say that TV does not influence behavior is utterly foolish in light of the fact that sponsors will pick up the ten-million-dollar "Godfather" tab to motivate people through TV ads to buy their products.

At a time when U.S. Attorney General Saxbe has warned that the very order of society is threatened by violence and crime, it is incredibly irresponsible to show "The Godfather." What is wrong with the NBC decision makers? Are they not more than business executives trying to make profits for their company? Are they not also citizens of this country whose streets are unsafe to walk? Do they not care that our cities are concrete jungles of violence? And what about the advertisers? Is profit all they care about? Do they not realize that short-term profits

will vanish if order and justice go down the whirlpool of violence?

If the television networks do not do a better job of regulating this kind of violence in their shows, they can expect tighter governmental controls. The people will demand it. But there is a better way: NBC should announce that it is going to cancel "The Godfather" and review all of its other shows to remove excessive violence. The other networks should clean house also.

Southern Baptists should not try to get NBC to adopt a denominational position on morality. But Southern Baptists, and all American citizens, should try to get NBC to exercise social responsibility in the face of our moral crisis related to violence.

Christians, called by God to be salt and light, must work to diminish violence. Here are some actions we can take:

1. Write or wire Mr. Bob Howard, President, NBC Television, 30 Rockefeller Plaza, New York, New York 10020, to protest the showing of "The Godfather."
2. Write to Mr. Richard E. Wiley, Chairman of the Federal Communications Commission, 1919 "M" Street, N.W., Washington, D.C. 20554, to express concern about the showing of "The Godfather" in particular and about excessive TV violence in general.
3. Call the station manager of your local NBC station to urge him or her to reject the showing of "The Godfather."
4. Write to companies in your area who sponsor NBC's Saturday and Monday Night at the Movies to protest the sponsorship of this movie. When we stop buying products from sponsors of exploitive violence, programs will rapidly change.
5. Offer Christian love and justice as the best hope to deminish the violence that is so widespread in our society.
6. Act now; the time is short!

Illinois Convention Employee And Funds Missing

The Illinois Baptist State Association is withholding bringing charges against a missing employee of the state's Baptist Children's Home in Carmi who allegedly took \$32,000 from an estate settlement.

James E. Paynter, business and development director for the state Baptist institution, left Carmi August 31 after opening a checking account in an Evansville Indiana, bank under the name of the Baptist Children's Home Association.

According to the *Illinois Baptist*, the association's newspaper, Paynter deposited two checks, one for \$32,000 and one for \$4,000, to the account. Later, the *Illinois Baptist* said, Paynter wrote a \$32,000 check on the account, and deposited it in another account under his own name.

James H. Smith, executive secretary of the state association, said auditors of the Illinois Baptist State Association are reviewing financial records of the children's home. He said that to date no misappropriations other than the ones cited by the *Illinois Baptist* have been found.

"We are not bringing charges against him (Paynter) at this time," Smith said. "We are covered by the bonding company and that would be their responsibility."

He said the home is covered by a \$1000,000 blanket bond.

In a meeting with the board of directors of the association, Smith said the association must "hope for the best."

East Central Bible Conference To Future Baptist Hour Soloist

Miss Jo Ann Shelton, former director of program music for the Southern Baptist Radio and Television Commission, will be conference soloist for the East Central Bible Conference in Louisville, October 14-17.

The Conference, which will host 13 simultaneous sessions for adults and five for youth each night, will include three worship services each evening. Miss Shelton will sing at these services.

A featured soloist of the "Baptist Hour" radio broadcast, Miss Shelton presently is secretary of the Baptist World Alliance's Radio and Television Conference.

"Our attorney has advised us to be careful in making charges in the hope that Jim (Paynter) will eventually turn up with some logical explanation, as improbable as that now appears," he said.

In 1969 she organized The Centurymen, a 100-voice men's choral ensemble composed of ministers of music from Southern Baptist churches in 22 states.

Appearing as a guest singer for the month-long Billy Graham London Crusade in 1966, she has also made appearances on the "Day of Discovery" television program. She was a featured performer in the ABC musical television special, "Where Jesus Lived."

Miss Shelton, a native of Durant, Oklahoma, holds a master of music education degree from North Texas State University. She taught voice at Southeastern Baptist Seminary for nine years.

Prior to the start of the Confab on October 14, Miss Shelton will present "The Song in My Heart" in the J. K. Powell Athletic Center at Campbellsville College. The presentation will begin at 9:00 a.m.



Miss Shelton

nesses that precede it, one could apply this principle quite easily, if he would.

Some go through life warring with whomever will accommodate them by fighting back. Jesus said "they that take the sword shall perish by the sword." This, too, is a principle that applies to all of life's relationships. Whoever lives a life of strife destroys himself and whomever will strive back with him. On the other hand, he who will not retaliate never becomes engaged. Both the victors and the vanquished have suffered from their wars, but Switzerland doesn't lose anything in war—she does not fight.

The principles of the Sermon on the Mount are true. "Blessed are the meek; for they shall inherit the earth." They do inherit the earth, while retaliatory antagonists destroy one another.

The principle of non-retaliation may seem impossible to you by the time relationships reach the slapping stage, but this principle may seem achievable if we'll put it to work earlier, in the very first moments of unpleasant exchanges.

Frank Owen

WESTERN RECORDER



Non-retaliation

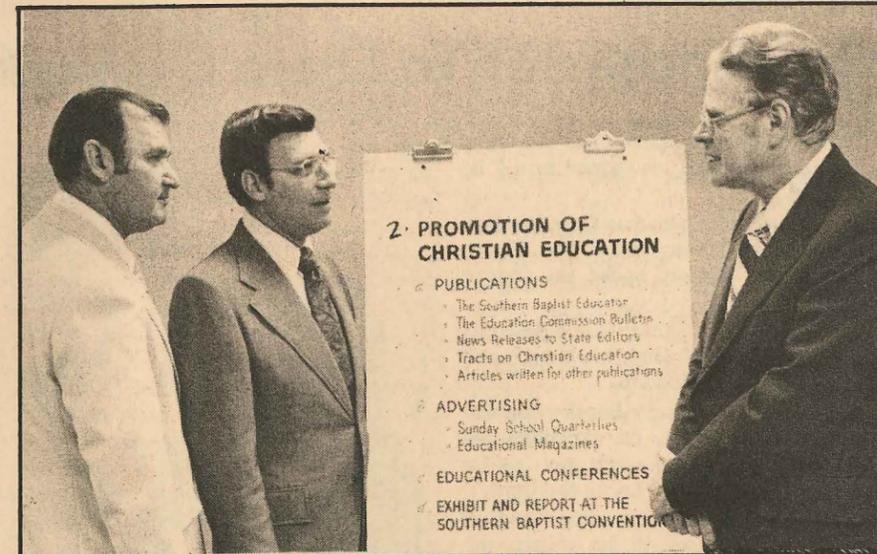
FRANKLIN OWEN
EXECUTIVE SECRETARY-TREASURER, KENTUCKY BAPTIST CONVENTION

"You have heard that it was said, 'an eye for an eye and a tooth for a tooth.' But I say to you, do not resist one who is evil. But if anyone strikes you on the right cheek, turn to him the other, also; and if anyone will sue you and take your coat, let him have your cloak as well; and if anyone forces you to go one mile, go with him two miles." (Matthew 4:38-41)

In the above words, Jesus expressed the principle of non-retaliation. These words came from the Sermon on the Mount which lays down the basic principles on which Jesus would erect the Kingdom of God.

This is the "hard saying" of the Christian ethic. Men argue both their unwillingness and inability to live to this principle. They reject it both personally and internationally. To be sure, non-retaliation is hard to observe after the argument has reached the slapping stage. But suppose we were to begin earlier in the bad relationship. Suppose we begin with the sharp word and the question of whether one retaliates in kind.

There are usually many sharp words and some wrong deeds that precede the final slapping. Non-retaliation gets harder to observe after the slapping starts. But in the beginning of the little unkind-



EDUCATION MEETING—Calvin A. Perry [left], pastor of Main Street Baptist Church in Alexandria, Randall Lolley [center], new president of Southeastern Baptist Theological Seminary, Wake Forest, North Carolina, and former pastor in Kentucky, discusses one of the Education Commission, S.B.C. programs with G. W. Riddle of Alabama [right]. Perry represented Kentucky during the state education committee chairmen's meeting in Nashville, Tennessee, September 16.

Mission Opportunities Are Topics Of Royal Ambassador Seminars

Plans for three mission seminars designed to involve high school age Royal Ambassadors in unusual mission opportunities over the next three years have been disclosed by the SBC Brotherhood Commission.

The seminars to be held at Walt Disney World, Florida, Gatlinburg, Tennessee, and Washington, D.C. will focus on mission strategy, mission action, and Christian citizenship.

The 1974 seminar "Mission Games '74," is scheduled for December 27-30 at Contemporary Resort, Walt Disney World, Florida. The seminar will utilize simulation games to teach Pioneer RAs about mission strategy of the home and foreign mission boards.

Through games Pioneers will face the problems and complexities of real mission situations and will have to develop mission strategy.

Program leaders for the gaming seminar include Russell Bennett, Jr., of the Home Mission Board's division of associational services, and Lucien Coleman, Jr., associate professor of religious education at Southern Seminary.

The 1975 seminar entitled "Mission Action '75," is scheduled for Thanksgiving weekend November 28-30 at Great Smokey Mountain National Park, Gatlinburg, Tennessee.

The mission action seminar will take older Royal Ambassadors through a laboratory experience in resort missions and will include detailed planning of several mission action projects designed specifically for implementation in each participants home church.

"Christian Government '76" is the final seminar in the series and will be July 1-4, 1976, in Washington, D.C.

C. Welton Gaddy, director of Christian citizenship development for the SBC Christian Life Commission, will help direct the conference which will lead Pioneers to become better Christian citizens.

The seminar is being held in conjunction with the United States bicentennial observance and has official sanction from the Bicentennial Committee.

Pioneers and their counselors will be staying on Capitol Hill for the citizenship event and will tour government offices and landmarks in Washington.

Several high government officials will meet with the boys during the conferences.

Charles Doggett, director of the Brotherhood Commission's Pioneer Royal Ambassador departments, said the seminars are only the first step in a plan to involve high school age Royal Ambassadors in intense mission study and involvement in unusual ways during the next decade.

Joint Miami Session Set By WMU, Pastors

The Southern Baptist Woman's Missionary Union (WMU) and Pastors Conference will hold a joint session to open their June 8-9, 1975, meetings prior to the annual meeting of the Southern Baptist Convention (SBC) in Miami Beach.

The first joint session ever held by the two groups will be Sunday evening, June 8, in the Miami Beach Convention Center, according to Mrs. R. L. Mathis, president of WMU, and James L. Pleitz, president of the Pastors Conference. The SBC will meet June 10-12.

The Pastors Conference and WMU decided to join forces for the Sunday evening session in order to share the only meeting place in Miami Beach large enough to handle the crowd expected, Mrs. Mathis and Pleitz said.

Theme for the session will be "One World, One Witness." Highlighting the program will be a commissioning service for new foreign missionaries, to be conducted by officials of the Southern Baptist Foreign Mission Board.

Pleitz, the pastor of First Baptist Church in Pensacola, Florida, said "Having one great meeting on mission support will show that pastors and WMU leaders are on the same team. This will be a good kickoff for our meetings." (BP)

Churches Add Western Recorder

WESTERN RECORDER, your state paper, has a place in the home of every Kentucky Baptist. Seeking to be informative, inspirational, indoctrinational and an enlistment aid, the Recorder keeps church members current about Southern Baptist work around the world.

The following eleven churches and pastors have recently added the state paper to their ministry in the homes of each member.

- Salvisa Baptist, Salvisa, Larry D. Koch; Bells Run, Whitesville, Gary Snyder; New Salem, Greensburg, Robert E. Toton; Clear Creek, Versailles, Lewis Seward; Cherry Hill, Robards; Clarksville, Richmond, M. L. Hahn; Barnetts Creek, Owensboro, Ralph H. Romans; South Campbellsville, Campbellsville; Pleasant Grove, Fordsville. Allen Kazee; Calvary, Corbin, Fred S. Roth; and Trinity, Fern Creek.

Baptist Men Meet In Winchester To Share Christ, Fellowship

By Larry High

Laymen from across the state gathered in Winchester October 3-4, to share with one another what Jesus Christ was doing in and with their lives.

Messages ranged from hair-raising adventures in which God's grace was attributed with sparing a life to stories explaining how a mission action project can strengthen Baptist men.

Don Harris, Muldraugh chief of police, kept Brotherhood conventioners on the edge of their seats as he told how a 100 mile per hour automobile chase ended with him looking down the barrel of a loaded revolver.

Harris praised God for saving his life when the suspect squeezed the trigger and heard only a loud click as the barrel was positioned on an empty chamber.

But even more, Harris thanked God for keeping him from killing or seriously injuring the suspect when he drew his service revolver.

Bob Martin, pastor of Morganfield Baptist Church, told the session, held at Central Baptist Church, what the men in Morganfield had done to reopen a closed rural church.

With obvious pride in the work the men had done, Martin detailed the struggle to open the doors of Grove Center Baptist Church.

"Rural churches don't have to die—they just need some help from Baptist men," he concluded.

C. A. Easterling, a layman from Leatherwood Baptist Church, and Bobby Flynn, former state senator, spoke on deacon responsibilities.

Easterling told the group that a deacon's loyalties are to be to God, his church and finally to his denomination.

A member of Kentucky Baptist Convention Executive Board, he explained his guide for life was "to never say 'no' to God, but to always say 'no' to the devil."

Certain that he had been called by God to serve as a deacon in his church the father of a Clear Creek Baptist School student told how he was sure God was still leading him day by day.

Flynn, chairman of the deacons at Northview Baptist Church in Lexington, discussed the deacon and his politics at the annual meeting.

While a member of the state senate Flynn said there were three things to which he adhered. He explained that too much of "you vote for my bill and I'll vote for yours" goes on. Because of this, he said, he refused to vote for a bill just because a member of his political party introduced it.

He also told how he made sure all of his colleagues knew he was a Christian and that they were wasting their time to ask



Jim Newton, editor of World Mission Journal, led a conference designed to promote program reading. He displays a recent copy of the Brotherhood monthly tabloid here, discussing its potential use in a total men's program.

him to support a bill against his convictions.

Finally, Flynn told the men they must look at the man running for election and not just the party to which he is affiliated.

Charles Lowe, a former circuit court judge in Pikeville, held the men in suspense as he told of wounds suffered in World War II, which if one-eighth inch deeper would have cost his life.

"I know the Lord had something in mind for me," the four month Christian said.

Now an attorney in his hometown, Lowe expressed his trust in God even before accepting Christ. He told how he used to kneel before every trial and ask for divine guidance before he sat on the court bench.

Larry Martin, pastor of Lynn Acres Baptist Church in Louisville, expressed his gratitude to the men in his church for the help they give him.

He challenged the laymen present to support their pastors every day saying, "I thank God for the inspiration the men in my church have provided me."

Then John Meeks, a layman from Lynn Acres Baptist, told the men how they could support their pastor.

He urged them to pray for him, provide adequate financial and spiritual provisions and to minister to him in times of need.

"We are laborers together with our pastor for God," Meeks said.

Frank Owen, KBC executive secretary-

treasurer, shared with the men the dream of authoring a book, "I'll Never Forget." The two volume work, he said, would include his experiences as the son of a pastor and those of being a pastor.

He told those present numerous stories about the Baptist men he remembers and what they have meant to him.

The "Handymen" from Morgantown Baptist Church explained how a mission action project had helped bind them closer together.

On an April Saturday they volunteered to help with household chores around any person's home who was unable to do them himself.

They hauled trash, mowed grass, cleaned windows, planted and trimmed trees in the day long project.

Frank Dorris and Willard Lovan told the men if they really wanted a personal blessing from helping someone else, a "Help-Out Day" in their churches would provide it.

The men were able to get directly involved in discussing what could be done to improve their organization through conferences held during the convention.

Seven group conferences were conducted in which the men were shown methods of improving areas of their work.

Music and congregational singing was also a part of the convention. Kentucky musicians shared the stage with visiting performers as the men worshiped in music.

The great fellowship associated with

men gathering from across the state was also evident throughout the convention.

Dinner in the Fellowship Hall of the church was a time for old friends to get reacquainted and for new ones to be made.

Laughter and shouts filled the hall as Ron Stone, pastor of the host church, announced golf tournament awards from the previous day's annual links meet.

Serious awards were made to the men with the lowest gross and net scores, Raymond Ross and Garland Sills. Fred Pruett was recognized for closest shot to the green on the seventh hole.

Then the pranks began as Stone awarded William Snowden, former convention president, with the "Most Nothing Award." From there a series of joke awards was made until Stone had the tables turned on him. He was presented a swimming mask to help in retrieving his water shots by Central Baptist minister to youth, Rick Toomey.

The men also elected new officers for the coming year and announced the 1976 convention site and date.

Forrest Shely of Campbellsville was elected president of the men's convention.

William Jones, a Beaver Dam resident, was chosen first vice-president. Serving as second vice-president will be George Price, pastor of Lebanon Junction Baptist Church. Glen Roberts of Berea will serve as recording secretary.

The 1976 convention will be conducted at Silver Creek Baptist Church in Berea on October 7-8.

Next year's Brotherhood convention will be held at First Baptist Church, Paducah, October 2 and 3.

Saint J. D. Shares Ministry Insights With Kentuckians

By Bob Terry
Associate Editor

"Saint J. D. shared some of the blessings of his ministry with pastors and laymen attending the Kentucky Brotherhood Convention at Central Baptist Church in Winchester October 3-4.

"Saint J. D. is J. D. Grey, pastor emeritus of the First Baptist Church of New Orleans, a congregation he served for 37 years. The title is taken from a Broadman Press published biography of the white-haired, 68-year-old.

Grey told the pastors attending a special conference that one of the best things they can do to improve their preaching is to listen to other preachers. "At the very least," he said, "you will learn how not to say things."

The Princeton, Kentucky, native said his preaching had been drastically affected by others. "From A. B. Dodd I learned dedication to the Bible. L. R. Scarborough

taught me compassion and fire in evangelism. And George W. Truett made me see the great pathos of preaching.

"You can learn a lot about a man from his books," Grey continued, "but you learn a heap sight more from hearing his voice."

Recounting his ordination experience in the Immanuel Baptist Church of Paducah on November 28, 1945, Grey stated that he was certain of his divine call to the ministry. "And I have not doubted that call for one moment since that time," he declared.

"A man needs to have assurance of a divine call. It will hold him up when he is under fire. It will hold him up when he is being lied about and gossiped about."

Quoting I Corinthians 16:15, the former Kentuckian said the preachers today need to be "addicted to the ministry of the saints."

Grey said since retiring from pastoral ministry, he had traveled and preached in churches across the country. "And the

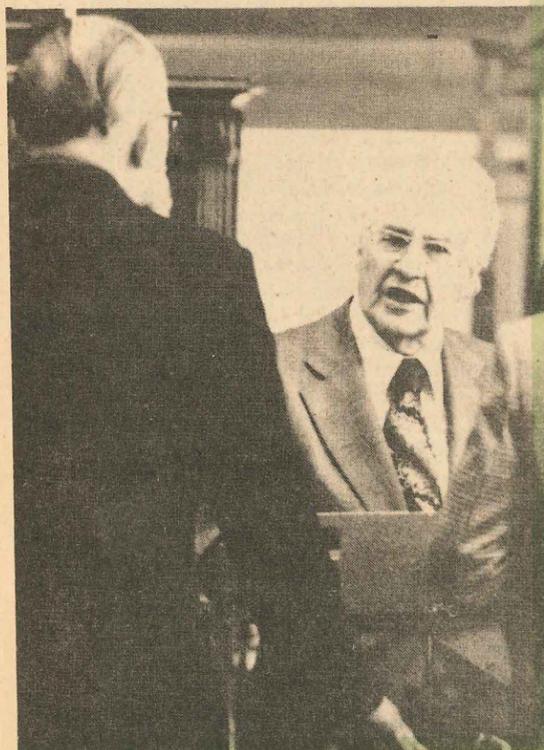
most common complaint I hear about pastors is that pastors do not know what they are suppose to do."

He counted a story of a pastor who accepted a large church because that church would follow the pastor's program. A deacon in the church he was leaving said, "We would have followed your program if you had ever given us one. You just came to the deacons' meetings and sat on the back seat and said nothing."

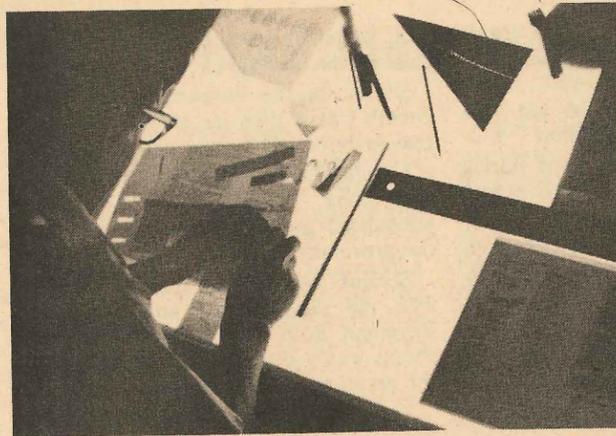
"Do not sit there like knots on a log," urged Grey. "Tell the people what you want them to do. You do not have to get in the pulpit and say, 'I'm going to run this church.' Just start doing it. The people will get the idea after while."

The New Orleans resident also stated that the pastor should major on the major items and not be sidetracked by work that other people in the church could do.

The New Orleans resident spent much time talking about pastors pay. Citing scripture, he said those who give themselves to proclaiming the gospel are to be "counted worthy of double honor."



Garland Sills, a member of Cedar Creek Baptist Church in Louisville, examines the new slacks awarded by Ron Stone for his low total net score in the annual Brotherhood golf tournament.



Western Recorder production manager Wayne Catlett [right] emerges from the in-plant office area soon to be open. At left, a paste-up specialist utilizes the other in-plant work area.



New Machines Bring 'New Look' To Western Recorder

If your copy of *Western Recorder* has looked a little different the past couple of weeks, there's a reason for it. Matter of fact, there are several reasons.

During the past two or three months, our building has become the home of some new machinery. It is machinery that should make *Western Recorder* and our printing facilities more accessible to and efficient for Kentucky Baptists as a whole.

After the installation of the new machines, *Western Recorder* is making the transition from the traditional lead typesetting process to "cold type." Cold type is a modern process that should shorten the total production time of *Western Recorder*. This time saved, in turn, will allow us to print more private jobs for Kentucky Baptists—associational bulletins and minutes, revival posters and the like.

No longer will it be mandatory to set type in lead before transferring it to paper for printing. We will be able to use more types and sizes for headlines, and are enlarging our body type for easier reading. We hope you will notice these changes if you haven't already.

In effect, the new machines should take one entire step out of our production process. With this step alleviated, we should be able to turn our attention to improving technical aspects of *Western Recorder* we have had to neglect before now. Hopefully, the "new look" *Western Recorder* will be better than ever.

The new machines include a Compuwriter Jr. cold typesetting machine, a 3M platemaker that will produce a printing plate in two minutes (previously it took much longer), a Davidson press which will print two sides of a piece of paper at once, and a folder by Baumfolder, a subsidiary of Bell and

Howell. Just how much time and effort the technological advance will save us we cannot know until the machines are all running at optimum capacity.

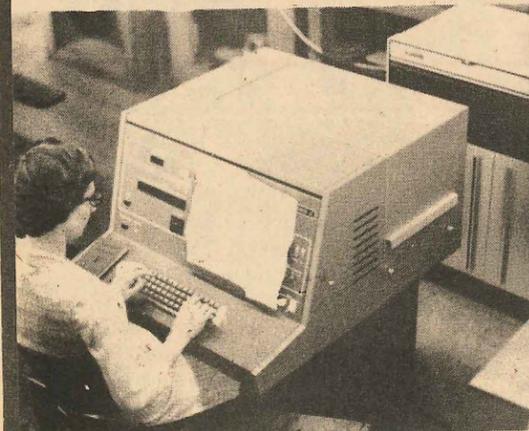
To ensure that we make the change with the least amount of "pain," *Western Recorder* has installed two in-plant work areas. The first is an office where customers who want printing other than *Western Recorder* can talk with printing consultants without being disturbed by the newsroom-pressroom atmosphere of the building.

The second area is a paste-up room for *Western Recorder*. With the new process, pages will be laid out and pasted up, then photographed for printing. The two new areas have not meant adding more space to our building, but better utilizing the space we already have.

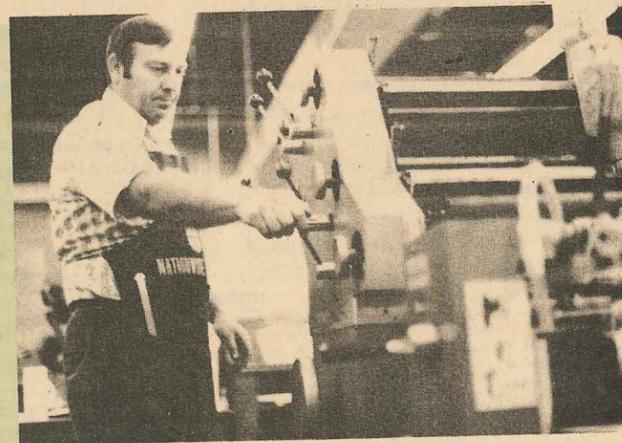
You, our readers, have a major role in this growth period for *Western Recorder*—bearing with us until the new process is worked out. During the interim—while our employees are adjusting to new machines (indeed, some have had to re-learn their entire jobs)—we will make errors we do not commonly make. We are more aware than anyone that we always make mistakes, and will make a few as long as we are human, but we are constantly trying to improve.

Our reasoning in publishing this notice is to keep you, our readers, informed of our changes. We are proud of these pains of growth. We are proud that *Western Recorder* is one of a very few Southern Baptist state newsmagazines that does its own printing, and now we have greater capabilities.

Like a lad who has just spotted his first whisker in the mirror, our growing pains are not so painful. They are things we want to tell people about. Since you are the people who pay our way, we thought you'd like to be the first to know.



At left, proofreader Anna King sets type on the new Compuwriter Jr. Opposite Miss King, pressman Claude Tuggle adjusts the new Davidson press.



EXECUTIVE BOARD RECOMMENDATIONS TO THE CONVENTION

ARTICLE VIII of the Constitution of the Kentucky Baptist Convention mandates the Executive Board to make a report to the annual Convention and it further states, "At least thirty days prior to this meeting the Board shall publish in the *Western Recorder* its recommendations except in an emergency that may arise thereafter."

The following recommendations are scheduled to be brought to the 137th Annual Meeting on Tuesday, November 12, 1974 for their consideration:

A. COOPERATIVE PROGRAM GOALS FOR 1975-76

The annual Cooperative Program Goals, as well as the percentages for the division of Cooperative Program funds between Kentucky Baptist Convention Causes and Southern Baptist Convention Causes, are determined by the Kentucky Baptist Convention in Annual Session. These should be now recommended for 1975-76.

The following recommendation, approved by the Convention November 13, 14, 15, 1973, set the Cooperative Program Goals and percentages for 1974-75 as follows:

	*1974-75 Budget Goal	1975-76 Budget Goal
A. Cooperative Program Goal		
1. Distributable Operation		
Budget	4,800,000	5,200,000
Capital Funds Phase	over goal	400,000
3. Mission Challenge Budget (100% Southern Baptist Convention Causes)		
B. Other Budget Income (est.) ..		
Total Budget Goal	5,383,216	6,135,000
C. Ky. Bapt. Causes (operation).	3,264,000	3,530,800
Distribution of this item established by vote of the Executive Board at its regular meeting for consideration of the detail Budget in May of each year	(68%)	(67.9%)
Capital Funds		400,000
Other Budget Income (est.) ..		
Total Kentucky Causes	583,216	535,000
D. Southern Baptist Convention.	3,847,216	4,465,800
The distribution of this item as voted by SBC	1,536,000	1,669,200
plus Mission Challenge Budget	(32%)	(32.1%)
		(over goal)

*The 1974-75 General Budget was approved at the annual meeting of the Convention at Owensboro, Kentucky, November, 1973.

**Other estimated income includes Annuity Board participation, Home Mission Board participation, W.M.U., Interest, Sunday School

Board participation, Miscellaneous Sources, and Cedarmore Income. (Does not include designations for schools, colleges, hospitals, church buildings, Woman's Missionary Union, *Western Recorder*, Cedarmore, Children's Homes, Christian Education Advance, and Refund of Budget Expenditures.)

FOOTNOTE: The Budget Goal was adopted by the Executive Board last May to be recommended to the Convention. Since that time the Southern Convention has adopted a Celebration Budget for the 50th Anniversary of the Cooperative Program. Kentucky's proportionate share of this subsequently adopted Southern Convention Budget would be quite higher than the above. It is very possible that by the time the Convention meets the pre-Convention Board meeting will have changed the above recommendations considerably.

B. GENERAL RECOMMENDATIONS TO THE CONVENTION FOR THE 1975-76 BUDGET

1. After the Cooperative Program receipts exceed the total Operational Budget (\$5,200,000) the next \$400,000 received will be applied to Capital Needs. After both of the above totals are reached, all remaining Cooperative Program receipts for the fiscal year will be applied to the Mission Challenge Budget (100 percent Southern Baptist Convention Causes). If the Cooperative Program receipts from the churches fall below the Operational goal, all allocations except debt retirement commitments shall be reduced proportionately.

2. We heartily recommend that all our churches increase their support to the Cooperative Program in their new budgets.

3. That Cooperative Program Day be observed on April 18, 1976, or the nearest convenient Sunday. Churches who seldom give or give below their worthy level are invited to take an offering on this day.

4. We further recommend that the Vacation Bible School offerings be given to World-Wide Missions through the Cooperative Program.

5. That we approve the annual Thanksgiving offering for our Child Care Program.

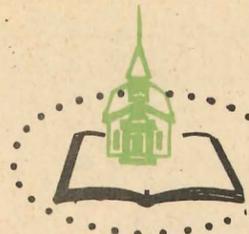
6. That we approve the Mother's Day offering for charity work in our hospitals.

7. That we give approval to the annual offerings of the WMU-Lottie Moon Christmas Offering for Foreign Missions; Annie Armstrong Easter Offering for Home Missions; and the State Missions Offering in September.

8. That we again ask the Sunday Schools to observe State Missions Day for Educational purposes only.

9. That the Kentucky Baptist Convention does not recognize or approve any other special offerings aside from those mentioned above, and that we heartily disapprove of any other appeals through our churches, organizations in the churches, or list of members in the churches when such appeals are made by institutions or agencies sharing in the Cooperative Program receipts. We recognize the right of our institutions to approach individuals for gifts of \$100.00 or more.

10. That we instruct all our institutions and agencies sharing in Cooperative Program receipts to furnish, before January 1 of each year, a summary of their receipts and disbursements for the past year for publication in our *Annual*; and a copy of their latest annual audits, made by a Certified Public Accountant, to the office of our Treasurer on or before November 1 of each year. The Treasurer is instructed to withhold Cooperative Program appropriations from any institution or agency which does not send in these reports by the date indicated.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for October 20, 1974)



LIFE AND WORK SERIES

The Joy Of Reconciliation

II Corinthians 2:12-13

Instead of going to Corinth and dealing with the critical situation within the church, Paul wrote a letter of quite exceptional sternness and severity and sent it to them by Titus. Before Titus departed on his journey, Paul and he agreed to meet in a certain place in due time. With the passing of time Paul wondered what had been the effect of his stern letter upon its recipients. Anxious to see Titus and to obtain from him an accurate report on the developments in Corinth, Paul left Ephesus and journeyed to Troas, which was a seaport in the northwestern section of Asia Minor.

Troas afforded Paul a splendid opportunity to do an effective and outstanding work in the realm of evangelism. Yet Paul was concerned so much about the outcome of the entire unhappy and embarrassing situation in Corinth that he was not able to concentrate on the preaching of the gospel of Christ to the unsaved in Troas. So often throughout the history of Christianity, quarreling church members, who are living disorderly, inconsistently, and unworthily, have hindered the work of the Lord by putting an intolerable burden upon their leader and God's minister, as was the case with the Corinthians. Paul, anxious to hear the response of the Corinthians, proceeded immediately into Macedonia, apparently hoping to meet his young colleague there, and thus avoid further waiting and wondering.

II Corinthians 7:2-13

When Paul finally met Titus in Macedonia and learned that the problem in Corinth had been solved, that the trouble was over, that the breach was healed, and that all was well, his heart overflowed with joy. Paul made an urgent plea to a stubborn minority to follow the noble example of the charitable majority in being reconciled with him. He pleaded with them to make room for him in their affections, and assured them that they did not have any reason to doubt his sincerity or genuineness. He said "we wronged no man, we corrupted no man, we took advantage of no man." Not only

did Paul extend the olive branch of peace, but he admonished them to do likewise. Paul was exceedingly glad and grateful that their pain, which had been caused by his harsh letter to them, had resulted in their repentance.

We are somewhat accustomed to think of Paul as the hero of the spiritual war, and that was usually the case. Nevertheless, we should not forget that he had a human heart, with human susceptibilities and cravings; that he knew what it was to be weary, disappointed, and sorrowful, and also what it was to be consoled, encouraged, and elated. On numerous occasions this lowly and faithful servant of Christ confronted grim and desperate situations as he wrestled with life. The care of the churches weighed heavily upon him.

Looking back upon a period of trouble, contention, opposition, and disappointment, Paul made the observation that he had endured much that was capable of depressing him. Never was affliction

more comprehensively summarized than in his language: "Without were fightings, within were fears, Nevertheless God." He had been on the rack in his anxiety about the Corinthians. Finally, Titus came to him with the good news, and Paul's strain and tension were relaxed momentarily. Then, while overflowing with an exuberant sense of relief and joy about the Corinthian situation, and with great affection for the people, he said: "Without were fightings," meaning the assaults of paganism, and "within were fears," meaning that he had experienced a consciousness of personal inadequacy. By all the rules he ought to have been a nervous wreck, and have given up the unequal struggle. But to this great Christian in the darkest hour there came a flash across the midnight; and here, in the light of that great vision, he springs to his feet, and bluntly contradicts the logic of the natural with the trust and invasion of the supernatural, and he exclaims: "Nevertheless God."

INTERNATIONAL SERIES

God's Concern About Daily Living

In the book of Proverbs God repeatedly stressed the tremendous importance of gaining wisdom. The beginning of wisdom consists of a willingness to learn to discriminate between values, to give heed to the truth, and to pursue the right course without deviation. The pursuit of wisdom should be lifelong. One can never become wise without a readiness to listen to and to be governed by God.

Proverbs 3:5-8, 13-14

Some professing Christians live in the wrong manner and then, when under pressure, turn to God and ask Him for wisdom and direction in the making of some vital decision. It is better for us to receive God's truth and to appropriate and use it in such a manner that it will color our thoughts, mold our character, and influence our conduct.

I. A Plea

"Trust in the Lord with all thine heart." Literally, the word "trust" means to "to lean upon" or "to depend on." Trust conveys the idea that one is conscious of his weakness and therefore turns to the Lord for support. God wants us to have the same loving confidence in Him that a child reposes in his parents. We are told here how to trust—"with all thine heart." "Heart" here refers to the seat of the affections. In this connection it has to do with thinking, loving, feeling, willing, and acting.

2. A Prohibition

"Lean not unto thine own understanding." Nothing is more fickle and frail than our own understanding and that is why we are admonished to distrust it.

3. A Precept
"In all thy ways acknowledge him."

4. A Promise
"And he shall direct thy paths." If we acknowledge God in all things, He will direct our paths. Our attitude toward and response to this condition will mark the difference between yieldedness to God's will and rebellion against it, happiness and unhappiness, victory and defeat.

Proverbs 15:1-4

Beyond a peradventure of doubt, wagging tongues constitute one of the greatest causes of trouble in the churches today. When properly controlled the human tongue can do much good, but when it is not controlled it can do untold harm. The tongue can be a great power for good or for evil. Since its natural bent is toward evil, it must be curbed daily. A Christian's spiritual health can be noted by his talk.

A child of God should possess an inner tranquility which will be expressed in the way in which he talks to other people. One's words certainly reveal the love or the hate which is in his heart.

Inasmuch as God knows everything that is taking place at every moment and everywhere, there is no hiding in secrecy from Him. God beholds "the evil and the good." Nothing is ever shut out of His sight. He knows your thoughts, motives, purposes, words, and deeds. Knowing this, do that which you know He wants you to do.

Proverbs 23:19-21

One of the most widespread and acute problems is the evil effects of intoxicating beverages. One of the outstanding characteristics of strong drink is deceitfulness. The liquor advertisements associate the sparkling products with festivities, social preferment, etc., but none of them ever portray the seamy side—the unhappy home life, the ragged children, and the brokenhearted relatives which they produce. These ads never picture those who have lost their character and jobs through the use of liquor. The only way to avoid being deceived by liquor is simply to abstain from its use.

As a father admonishes his son, the writer of this passage urges his readers to exercise self-control and abstain from the use of strong drinks. To aid them in doing so, he advised them to avoid the company of those who indulge in the use of alcoholic beverages. Christians should witness to drunkards, gluttons, and drug addicts, but they should not become the associates and companions of these who will eventually come to a sad end.

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Surgeon Studies Faith Healings

Finds None Cured

A noted Minnesota surgeon and author, after following up on the cases of 26 patients who thought they had been "healed" at a famous faith healer's religious services in Minneapolis, says he couldn't find a single cured patient in the group. Dr. William A. Nolen of Litchfield, Minnesota, who wrote the bestseller, *The Making of a Surgeon*, also says that the limited improvement reported by some patients can be explained either by the normal up-and-down courses of the diseases or the power of suggestion.

He found two cancer patients in much worse shape. He found that some patients didn't even suffer from the disease reported, and one who dramatically left a wheelchair she didn't really need.

But no intentional fraud was uncovered.

The study of faith healing was done as part of a new book, *Healing: a Doctor in Search of a Miracle*.

Nolen attended services held by Kathryn Kuhlman because he considers her "probably the most highly regarded of the Christian faith healers."

"I went into this not to put down Kathryn Kuhlman—anything but," he explained, pointing out that his own religious background had convinced him that faith could play some role in healing. "Doctors have had a bad reputation for being naysayers without looking," he added. "I would have been delighted if I could have demonstrated that this was divine intervention."

With Miss Kuhlman's permission, he served as an attendant at her services in the Minneapolis Auditorium in June, 1973, helping push patients in wheelchairs. He wrote down the names and addresses of 82 persons who, responding to Miss Kuhlman's appeal to come to the stage if "you've been healed," walked or were wheeled up. Six weeks later he began attempts to contact them. Some, he said, realized by the next day they hadn't been helped at all and "would like to forget it now." Some couldn't be found. But Nolen did end up interviewing 23 people on the list.

These were people who still insisted they had been cured, or they hedged it and said they had been helped," he explained. But as a doctor, after studying these cases, he wrote that "I was led to an inescapable conclusion. Not one had been miraculously cured of anything."

All had illnesses—from acne to walking problems—that either have normal up-and-down courses, or are influenced easily

by the powers of suggestion, or both, he explained.

One, for example, was a tall, intelligent 18-year-old girl suffering from multiple sclerosis. She once has been confined to a wheelchair, but with conventional medical treatment now easily could walk with a cane. But she had become tired waiting in line to enter the healing services and was given a wheelchair in which to rest.

When Miss Kuhlman said, "Go into the aisle, you people with spinal injury, but don't come up on the stage 'till you know you've been healed," the girl said she felt a tingling in her spine and walked onto the stage—with an usher dramatically bringing the wheelchair up behind her. After the services, she continued using the cane, but told Nolen she felt her walking had improved.

"Her doctors had been unable to measure any real change in her muscle strength," Dr. Nolen reported, and "to my eyes there was no discernible improvement in her gait." She did report less headaches.

Nolen noted that multiple sclerosis is a disease whole "symptoms may come and go," and in which the person's mental

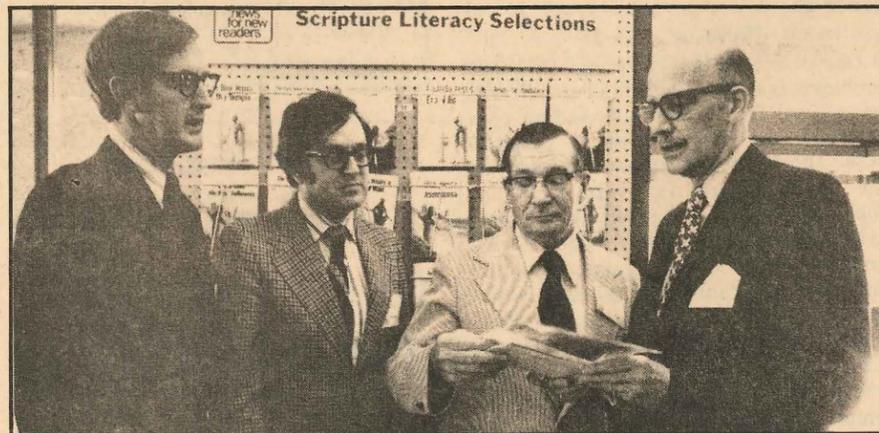
attributes play a role in how they feel.

He said he was surprised that not a single cancer patient was among the 23 who reported they had felt they had been cured. So he checked further. Two patients were much worse. A third case:

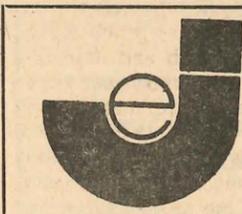
A woman had come forward at the services to "claim" a cure when lung cancer patients were called for. At Miss Kuhlman's suggestion, she had "proved" her cure by taking deep breaths without any pain. Medically, Dr. Nolen said, this was no surprise. "I know that most patients with lung cancer can breathe deeply," he wrote. But when he contacted her later, he was surprised to find "she had not had lung cancer at all." He quoted her as explaining:

"I have Hodgkin's disease (cancer of the lymphatic tissue) and some glands in my chest are involved. But since no one else got up when Miss Kuhlman said, "Some-one with lung cancer is being cured," I figured it had to be me.

"I've been back to my doctor and he says he can't see any change in my x-ray. I think I breathe better, but it's hard to tell, since I never had much trouble breathing anyway." (RNS)



GOOD NEWS FOR SOUTHERN BAPTIST EDITORS—C. R. Daley and Laton E. Holmgren, general secretary of the American Bible Society, examine one of the ABS scripture selections from *New Readers*. Jack U. Harwell [left] editor of the *Christian Index* and Al Shackleford [second from left], editor of the *Indiana Baptist* look on during an orientation session held at ABS headquarters in New York City September 19-20.



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(Continued from page 3)

singing. They glorify God singing stirringly as a quartet or with others in the excellent choir. Two daughters with their families are active in a Baptist church in Michigan. The other two with their families are active in a Baptist church in Tennessee.

Marion Brashear led to Christ his aged father. He also baptized a brother, other relatives and members of the community including all of his children, who with their families "rise up to call him 'blessed'." The eight children have given him 22 grandchildren and six great-grandchildren. They were all present when the home missionary, now retired, returned for another "revival meeting" and was given the honor of presenting to him a plaque, on which is engraved:

40 YEARS
REV. MARION CORNETT BRASHEAR
PASTOR
LONE PINE BAPTIST CHURCH
1934-1974

Because you have given us many years of pastoral leadership and spiritual guidance, because you have educated us and our children, because of your unselfish dedication to our church, school, and community, because you have cared for those unable to care for themselves, and because from the fruit of your seed these things will continue with us, we offer this token of our love and admiration.

The congregation of Lone Pine.

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION		SEE INSTRUCTIONS ON PAGE 2 (REVERSE)
1. TITLE OF PUBLICATION		2. DATE OF FILING
WESTERN RECORDER		Oct. 3, 1974
3. FREQUENCY OF ISSUE		
Weekly Jan. 5 & July 6		
4. LOCATION OF HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHER (Not necessarily the principal office of the publisher)		
Western Recorder-10701 Shelbyville Rd. Box 1300-Middleton, Ky. 40263 Jefferson Co.		
5. OWNER (Do not check if a corporation, partnership, firm, or unincorporated association)		
Western Recorder-10701 Shelbyville Rd. Box 1300-Middleton, Ky. 40263 Jefferson Co.		
6. OWNER (Do not check if a corporation, partnership, firm, or unincorporated association)		
Editor-C. R. Daley-10701 Shelbyville Rd. Box 1300-Middleton, Ky. 40263		
Business Manager-Paul Waller, Jr., 10701 Shelbyville Rd. Middleton		
Associate Editor-Bob Terry-10701 Shelbyville Rd. Box 1300-Middleton, Ky. 40263		
7. ADDRESS OF THE PUBLISHER (Do not check if a corporation, partnership, firm, or unincorporated association)		
Kentucky Baptist Convention, Lexington, Ky. 40503 Box 13633		
8. KNOWN BONDHOLDERS, MORTGAGEES, AND OTHER SECURITY HOLDERS OWNING OR HOLDING 1 PERCENT OR MORE OF TOTAL AMOUNT OF BONDS, MORTGAGES OR OTHER SECURITIES (If none enter "None")		
None		
9. FOR OPTIONAL COMPLETION BY PUBLISHERS MAILING AT THE REGULAR RATES (Section 3702, Postal Service Manual)		
10. EXTENT AND NATURE OF CIRCULATION		
A. TOTAL NO. COPIES PRINTED (Net Press Run)		60,000
B. COPIES DISTRIBUTED OUTSIDE THE COUNTRY		None
C. COPIES DISTRIBUTED TO NEWS AGENTS, BUT NOT SOLD		None
D. COPIES DISTRIBUTED TO DEALERS AND CARRIERS, STREET VENDORS AND COUNTER SALES		56,315
E. TOTAL PAID CIRCULATION		56,315
F. COPIES DISTRIBUTED TO SUBSCRIBERS BY FIRST CLASS MAIL (Include copies of single issues published near list or mailing date)		2,473
G. COPIES DISTRIBUTED TO SUBSCRIBERS BY OTHER MAIL (Include copies of single issues published near list or mailing date)		None
H. OFFICE USE, LEFT OVER, UNACCOUNTED, SPOILED AFTER PRINTING		1,210
I. TOTAL (Sum of B, C, D, E, F, G, H)		58,790
J. TOTAL (Sum of I & F) (Should equal net press run shown in 9)		60,000

BAPTIST FORUM



DEFENDS 'WHO'S WHO'

Dear Editor:

Some weeks ago you unduly took to task the promoters of a biographical volume to be known as *Who's Who in Kentucky*, as well as the Baptist pastors of the state who have cooperated with them. Even though I am not included in this projected work, let me put in a word in its defense.

If this collective biography has been assembled the way that numerous others of similar nature have been, the biographee has not been required to purchase a copy of the book or to pay a fee to have his vita included. It is quite likely then that a pastor's biography may appear in *Who's Who in Kentucky* without his having subscribed to the volume.

Such works serve a legitimate purpose for the historian and the social scientist. Today the history of the common man is being emphasized more than ever before. This *Who's Who* will make available for the future scholar a body of data that might otherwise be lost. One could wish that such a volume existed for 1800, say, containing the lives of the first generation of Kentucky Baptist worthies—preachers such as William Hickman, John Taylor, Augustine Eastin, James Dupuy, John Dupuy, Lewis Craig, Benjamin Lynn, Squire Boone, and George Stokes Smith.

If any pastor who is included in the current *Who's Who* is ashamed to display the book he will receive, I would be glad for him to send it to me so that I may place it in the Kentucky Collection at Cumberland College.

Williamsburg, Ky. Chester R. Young

BETTER TO BE AWARE

Dear Editor:

As an active Baptist layman, it distresses me that a man or group of men representing Southern Baptists would advocate economic blackmail in the form of a boycott to achieve their purposes of censorship. This is another example of asking Christian people to put their heads in the sand rather than face a problem head on. "Godfather" is rough and depicts a rough situation in our country, but we do better to be aware and to make others aware of true conditions than to hide them. Censorship is worse than showing "Godfather" and especially if it cannot be achieved except by the unchristian act of

boycott. Jesus would be ashamed but "Big Brother" would like it.
Middlesboro, Ky. Crawford H. Blakeman

PRESIDENTIAL PARDON

Dear Editor:

As a Christian I was glad to see the mercy extended to ex-President Nixon by President Ford's pardon for his offenses.

As a citizen I expect to pay any penalty myself if I do not pay taxes owed, and to be tried if I commit any crimes. This is the basis of our justice system for the equal protection of all Americans.

As a human being I see that little would be gained by revenge upon anyone, let alone punishing an immensely popular former president who had voluntarily abdicated in disgrace. But we must learn the hard lesson of forgiveness, and pray for Richard Nixon.

Lexington, Ky. George Herman Kendall

CHEAP GRACE, BAD POLICY?

Dear Editor:

It seems to me, Mr. Daley, you are determined to bring our *Western Recorder* into the arena of Watergate. Personally I do not agree with the theologian Martin E. Marty. Furthermore I see no place for the article, "Cheap Grace, Bad Policy" being placed in our *Recorder*.

Since you have placed this article in our *Baptist Recorder*, I think it only fair some other point of view be given. Now I ask, who is to give this other opinion? There must be someone who believes the pardon was not cheap grace and bad policy.

I do believe God speaks to people today as well as yesterday. Man has lost not only contact with God, but the ability to govern when he must go on television to probe for man's opinion of right and wrong.

Glendale, Ky. Charles L. Langley

Informed Baptists
are the
Best Baptists

Gifts Top Inflation Spiral

The Southern Baptist Convention collected almost \$7.8 million through its national Cooperative Program during the 1973-74 fiscal year, according to a recent report to the SBC executive committee.

The receipt total, which represents a 12.5 per cent increase over the \$62.9 million collected in the 1972-73 fiscal campaign, was announced by John H. Williams, director of financial planning and assistant to the treasurer of the executive committee.

According to Williams, United States Cooperative Program gifts alone accounted for more than \$38 million. That figure, he said, exceeds the SBCs 1973-74 operating and capital needs budget by more than \$3 million.

The Cooperative Program receipts above the budget have been distributed to the 19 SBC agencies operating in the United States and the convention operating budget through a "regular formula," according to Williams.

The largest beneficiary of the excess giving was the convention's Foreign Mission Board, which received more than \$1.5 million, in addition to its regular

Cooperative Program allocation and receipts of the annual Lottie Moon Christmas Offering for foreign missions.

The Home Mission Board received \$556,040, in addition to its allocation from the Cooperative Program and receipts of the Annie Armstrong Easter Offering for home missions.

Six SBC theological seminaries divided more than \$627,000 of the excess funds, with three of them receiving more than \$100,000. Southern Seminary in Louisville was second in amount received with \$139,693. Southwestern Seminary in Fort Worth received \$174,920, and New Orleans Seminary got \$111,147.

One SBC agency, the Southern Baptist Radio and Television Commission, received \$141,212. It was the only other branch of the Cooperative Program to receive more than \$100,000.

Williams pointed out that the amount given above and beyond what was expected will help offset the spiral of inflation in the United States and around the world. He said the figure will also keep the purchasing power of the individual agencies just above the cost of living

percentage.

The \$38 million-plus Cooperative Program figure represents more than \$4.2 million above the \$33.8 million received through the 1972-73 fiscal year. Also, cumulative designated gifts during the 1973-74 year amounted to more than \$32.7 million. That figure is more than \$3.6 million above designations of some \$29 million received throughout last fiscal year.

Williams said figures for the month of September, 1974, alone (the last month of the fiscal year) only showed a minimal increase over September, 1973. More than \$3.4 million in total contributions, both Cooperative Program and designated, came in during September. The figure amounts to only 1.58 per cent above total receipts in September, 1973.

Included in this \$3.4 million is more than \$3 million in Cooperative Program receipts, which is a 3.58 per cent increase over the same month last year. Also in the same \$3.4 million is \$396,850 in designated gifts, some \$449,241 or 11.66 per cent below September, 1973.

This question was asked of one of our children. "How is it inside where nobody looks but you?" One child responded that she felt all black inside . . . instead of red, blue and yellow . . . you know, all those pretty colors." Another child said that he just felt "like a blank piece of paper."

Helping these children and others like them learn to live in the joy of pretty colors is a big part of our challenge as Kentucky Baptists through the Child Care ministry. Each child or young person who comes to us,

"How Is It Inside?"

**Kentucky Baptist
Board of Child Care**
10801 Shelbyville Road
Middletown, Ky. 40243

regardless of his situation, comes as a creation of God. It is our task to help that child get it all together in such a way that the inside gets changed from black to pretty colors and the blank, empty spaces get filled with the excitement of being a child of God. It's really important how it is "inside." Kentucky Baptists' Child Care Program is busy about the task of helping children and their families know the difference between "black" and "all those pretty colors."