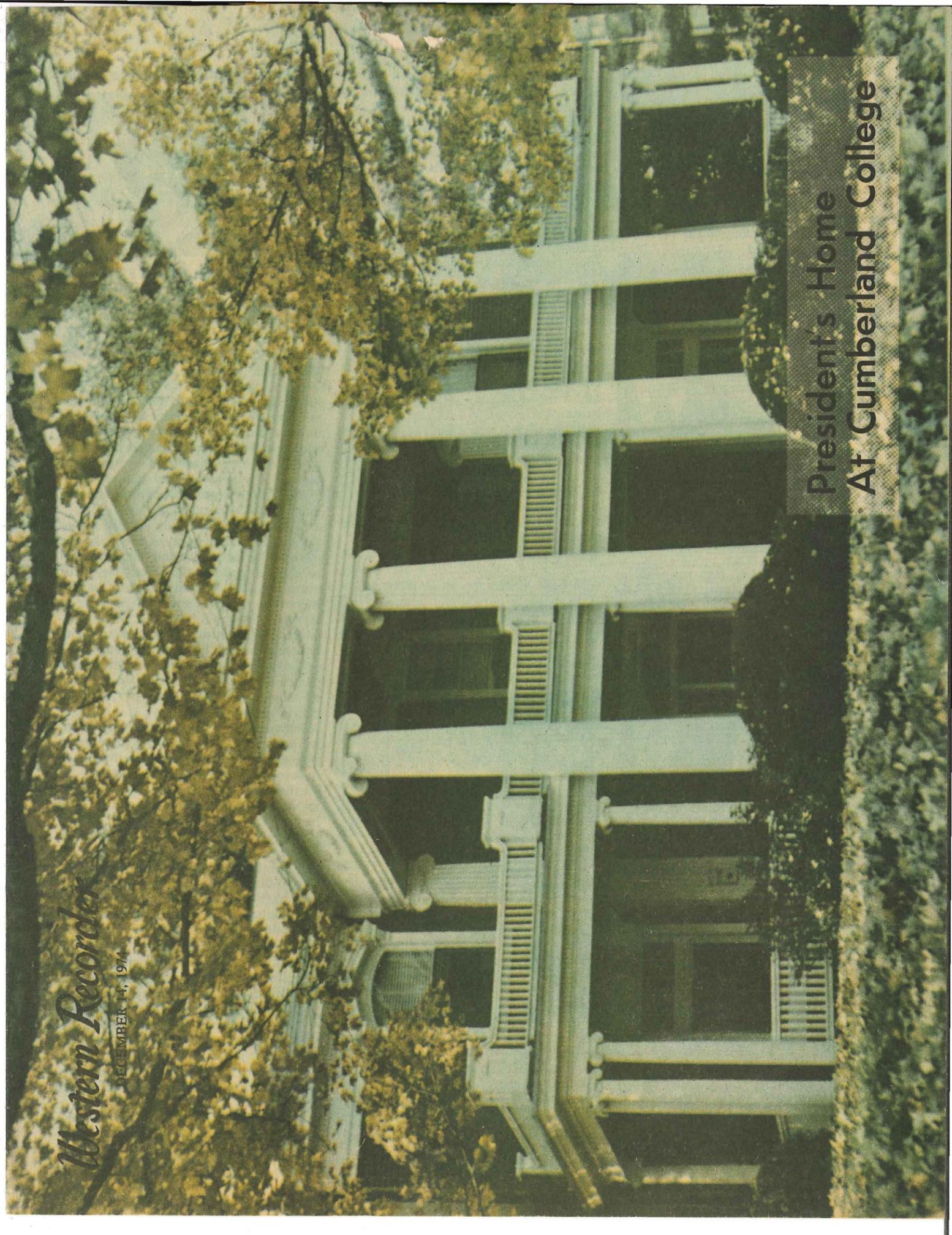


Western Recorder

DECEMBER 14, 1974

President's Home
At Cumberland College



Staff Changes

Larry E. High, *Western Recorder* intern and a participant in the Western Recorder Religious Journalism Training Center, has accepted the post of news director at Southern Seminary effective December 16. High, a native of Reisterstown, Maryland, and graduate of the University of Maryland school of journalism, will receive the master of religious education degree from Southern Seminary this month. His new responsibilities will include the managing editorship of *The Tie*, the seminary's alumni publication, and serving as a liaison between the seminary and the denominational media.



High

Ira McMillen, Jr., has resigned as pastor of the Unity Baptist Church, Ashland, to accept the pastorate of the Northside Baptist Church, Lebanon, Ohio. The effective resignation date is December 29, 1974, which will end 12 years of McMillen's ministry with the Ashland congregation. McMillen has been one of the best known pastors in the Kentucky Baptist Convention and has served on many important denominational committees. Before going to Ashland, McMillen was pastor of the Irene Cole Memorial Baptist Church, Prestonsburg, Kentucky.



McMillen

Four students at Clear Creek Baptist School in Pineville have recently accepted church pastorates.

Earl Brooks will pastor the Fonde Baptist Church of Fonde, Ronald Brooks will go to the New Salem Baptist Church of London, George Harris will assume pastoral duties at Iveyton Baptist Church, Iveyton, and Theodore I. Morgan will pastor Pleasant Run Baptist Church of Manchester. All four men plan to continue their educations at Clear Creek while serving the churches.

Charles A. Parker, Jr., former pastor of New Hope Baptist Church in Elizabethtown, is now serving the congregation of East Frankfort Baptist Church as pastor. A native of Alabama, Parker is a graduate of Southern Seminary and is currently enrolled there pursuing the doctor of ministry degree. He is married to the former Barbara McQuillen of Louisville.

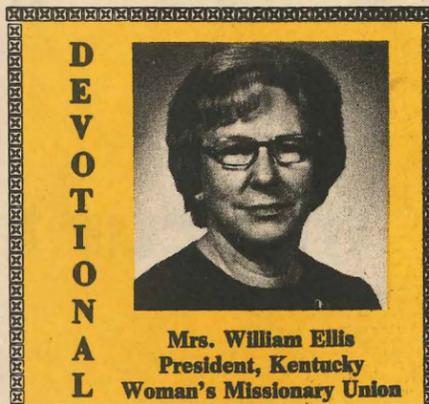


Parker

Church Chuckles by CARTWRIGHT



"Better hit him for your allowance AFTER he gets through writing his sermon!"



Mrs. William Ellis
President, Kentucky
Woman's Missionary Union

"When he saw the multitudes, he was moved with compassion on them." Matthew 9:36a

Jesus, both by His example and teachings, gives to us our design for ministry to others. One of the most forceful teachings is the parable of the good samaritan. We find a vast difference in the responses displayed by the three men as they encountered human need. These attitudes are reflected also in our manner as Christians today.

We, like the first man, simply ignore the fact there is a need or recognize the opportunity for service and fail to respond as did the second man. Too few of us serve as the Samaritan, going where there is a need and fulfilling it at whatever the cost.

We can see also a comparison of pity and compassion. Pity implies sorrow felt for another's sufferings or misfortunes; sometimes it even denotes a slight tinge of contempt for the person for allowing this to happen.

Meanwhile, in the word compassion, we see pity accompanied by an urge to help and alleviate. Compassion then leads to involvement in another's problems. As we become involved, we find ourselves implicated, affected and committed. This is not easy. It is much easier to be indifferent and not be concerned or interested.

Jesus led a life of involvement and never showed any indication of indifference to the human needs that surrounded him. He reached out His hand to the sick, the lonely, the poor and the distressed.

Many around us today are longing for the touch of the Master's hand. This can only come about as we reach out our hands in His name. We may not be able to do spectacular things but we can reach out our hands to the need nearest us. This may be a physical or a spiritual need; or it could be both. Our opportunities for service abound. Will our response be one of involvement or one of indifference?

"Make me a blessing to someone today."

OPINION

Insecurity In The Pastorate

(One Man's View)

By P. E. Taylor
Pastor Emeritus,
Madison Avenue Baptist Church,
Covington, Kentucky

Traveling through several southern states the past summer, I found something that has greatly disturbed me. I talked to several pastors and some members about their problems. In one association I was told that at least half a dozen Baptist pastors had been asked to resign in the past few months. A number of Baptist pastors in the same state have suffered the same experience. It seemed that after four or five years the churches want a new face and voice in the pulpit.

When such an incident occurs it can be very harmful to both the pastor and the church. A preacher without a church is looked upon with suspicion by churches looking for a pastor. The experience might well wreck the future of the preacher. Such an experience may embitter and disillusion him, as far as the pastorate is concerned. It may mean his leaving the ministry.

On the other hand, a church that gets the reputation of firing its pastor may be blacklisted by truly called men of God. For if a church is governed by the whims and worldly wisdom of a few members, what chance would they have of doing a real spiritual work?

I talked at length with one preacher who had suffered such a fate. His church apparently had a very successful revival, with a number of additions. Their Sunday School, Training Union and preaching attendance was growing. They had a surplus in the treasury. Everything seemed to be going well. Then the deacons had a secret meeting and decided it was time for the preacher to resign. They set a date and so notified him. The only reason the deacons would give was that he had spent too much time in community affairs outside the church. To this the pastor admitted but it had resulted in many of the people of the community joining the church.

When the deacons informed the pastor of their action, they asked that no one be told to avoid division in the church. It appeared that all the pastor's hard work was going down the drain. The apparent reason for the deacons' action was the churches needed a change. But, because

the church was reaching a lot of new members, the old guard, to which most of the deacons belonged, may have felt threatened. No matter the reason, both pastor and church stood to be irreparably harmed in the situation.

With so many of our pastors leaving the ministry, is this not a problem that must be faced and solved?

There are no easy answers for pastor and church problems. And every situation may have a problem peculiar to itself. But I would like to make the following suggestions.

First, every church should have a constitution and by-laws, or rules of order, that spell out what the relationship of the pastor and church should be. They should make clear what the call involves and if there is any reason for severing the relationship, what procedure should be followed. Such rules keep the church from being swayed by the momentary whims of a few individuals. They not only help to keep peace and harmony among the members, but they also keep the relationship between the pastor and the church in the proper perspective.

In the second place, the Golden Rule laid down by Jesus should prevail in any situation. The members should ask themselves, if I were pastor, is this the way I would like to be treated? The pastor, likewise, should ask himself the question, if I were a member of this congregation, am I treating them as I would like to be treated? This may seem overly simplified, but it will work if we put it in practice.

In the third place, whatever the problem, the pastor and church should ask the question, "What is God's will in this?" In the church mentioned above, so far as I know, no deacon said, "We have prayed much about this and we believe this is God's will." It is amazing what

OPINION

foolish and unchristian mistakes a church can make when it depends on human wisdom alone. A church, claiming the leadership of the Lord, calls a pastor. The relationship is established according to the will of God. It should be dissolved only by His will. Any other way can only wreck a preacher and cause a church to lose its spiritual power.

In the last place, I noticed the churches I visited which seemed to be prospering had one thing in common. I heard from their pulpits warm, Biblical, gospel sermons. Maybe some of our churches have a point. Have some of our churches become a social club? Are current events, or the latest fads and fashions in various fields of knowledge discussed from the pulpit? Or, as someone has said, "Is the pulpit answering questions that those in the pew are not asking?" Some other denominations have lost their power because their pulpits became lecture platforms. Will Southern Baptists eventually suffer the same fate?

When husband and wife lose communication with each other they need outside help. Likewise, when a church and pastor lose communication, a Pastor and Church Relations Committee can be of help, but only if their counsel and advice are sought by the church and pastor. We believe that Christ has the answer but we have to let Him be the answer in this problem.

One pastor, with many years of experience, said to me, "The ministry has become the most insecure of all professions." The insecurity is brought about because many pastors cannot be sure their churches will seek and follow the Lord's will. It seems to me that we need two things in the Southern Baptist denomination. One is, on the state level, a strong committee to help pastors relocate. The other, on the associational level, a Pastor and Church Relations Committee. When problems arise between pastor and people, either of them could invite the committee to come in and help them find God's will in solving the problem.

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 December 14, 1974 No. 48

C. R. DALEY, JR., Editor

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

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Some Baptists Will Prove Their Mission Commitment

The brochure prepared this year by the Southern Baptist Foreign Mission Board to promote the annual Lottie Moon Week of Prayer is one of the most enlightening and persuasive ever produced. Every Southern Baptist should read it prayerfully.

Most of the material in the brochure was prepared by Miss Alma Hunt. This is appropriate in light of Miss Hunt's 25 most fruitful years as executive secretary of Woman's Missionary Union. She would be the last to take credit but Miss Hunt's ministry has been a major factor in the amazing success story of the Lottie Moon Week of Prayer and Offering.

This special season of study, prayer and offering dates back to 1888. For many years it was strictly a women's affair and the offering was egg money or other small over and above gifts from concerned women. Only in recent years has it become a church-wide concern with substantial gifts from families as well as from girls and women of the Woman's Missionary organizations.

In the last 25 years the offering has grown from \$1,600,000 to \$22,232,000. The 1973 Lottie Moon offering was almost double the total for the first 60 years of its history (1888-1948). Therefore, it is easy to see how much our foreign mission work now depends upon this Christmas special offering. The present number of countries where we minister and the number of missionaries supported would be greatly reduced without this offering.

The 1974 offering will be used for specific

needs carefully considered and listed. The large number of needs is indicated by the fact that 33 single spaced pages are required to list them. Examples of how the 1974 offering will be used are over one-half million dollars to pay for the provisions and travel costs for new missionaries and \$425,000 for the education of children of missionaries.

It should be said at this point that Southern Baptists take care of their missionaries in a respectful manner. Such things as allowances for educating their children and provision for health or family emergencies are little enough consideration for all the things our missionaries sacrifice. We need to remember this when some independent churches or groups boast of how many missionaries they sponsor. What they don't say is that their missionaries often have to raise their own expenses before going or spend much time on the mission field writing appeals back home or have to come back periodically to raise funds with which to return.

Here is a prediction that Southern Baptists' Lottie Moon gifts will exceed the 1974 goal of \$23,000,000 as they have gone over the goals for several years. With inflation, increasing unemployment and other economic uncertainty some of us will be tempted to pass up or reduce our Lottie Moon gifts this year. However, our commitment to world missions is stronger than our fear over the economy and we need to demonstrate this in today's materialistic and greedy society.

Report From Bangladesh

For an editorial this week we are sharing part of a recent letter from James McKinley, a Southern Baptist missionary well known to many *Western Recorder* readers. It was not written for publication but it seems appropriate to share as we consider our response to the annual Lottie Moon Christmas prayer and offering for foreign missions. —Editor

Bangladesh continues to struggle in the darkness of human need.

My Bengali pastor recently asked me to visit one of the feeding camps for landless and penniless people here in Dacca. He particularly wanted me to visit with one woman and her two children in the camp.

Upon arrival at the camp, we found another

lady in the place where my pastor had earlier visited with the woman he wanted me to see. This lady insisted that the other lady had fled the camp. However, after searching around for sometime, we found that she had only gone to a new location. It was evident that the one lady thought we had something for the other person and if she could convince us she was no longer in the camp, then she would receive whatever we had.

The story of the lady we went to visit — During the floods in August and September, a Bengali Muslim family was living near the bank of one of the great rivers of Bangladesh. As is often true the river began to break away. In a few days time, this family had lost all of their land.

The father became ill and under the heavy responsibility of caring for his wife and seven children, he died. Within a few days five of the children died. The mother started out for Dacca with her remaining two children to beg. Soon after she reached Dacca she was taken to one of the feeding camps.

We talked with her about her food. Apparently she was receiving a sufficient amount but it was evident that one of the remaining children may not live, though some medical care is being given.

Bangladesh is covered with camps for feeding people who lost land, houses, meager belongings and their jobs as a result of the flood. Soaring prices (even though rice prices are coming down

now) have greatly damaged the economy. Response from friendly nations who have food has helped greatly but many are dying daily and it seems there is no way to prevent many others from dying. No one knows even the total death count in the city of Dacca.

If you drove through Dacca or even remained a few days, you might not even see any unusual need, but if you looked into the feeding camps and if you saw some of the remote rural areas, you would know the Bengali people are in trouble.

This tragedy has only touched a small part of the total population, but resources are so low that sufficient help is impossible.

We are trying to help. It seems our best avenue of help is to strengthen those who still have some hope since we are not in a position to operate feeding camps nor do we have medical personnel.

Our present program is to provide seeds, plants and other supplies which will help farmers to grow a good winter crop. We are now ready to build some new houses and as we become more involved we will provide wells for drinking water. One of our missionaries is supplying fish and ducks to poor farmers so they can grow more of their food.

But daily all of us have opportunities to help in many personal ways.

As you pray for government leaders in America, please also pray for the leaders of Bangladesh. Great wisdom is needed in these days.

BAPTIST FORUM



STEPS TO CURB INFLATION

Dear Editor:

Your editorial regarding inflation being "A Monument to Our Selfishness" did not begin to deal with the problem that is plaguing almost every nation in the world, with the exception of those countries who "control" their citizens, their news, and their ultimate motives.

John Maynard Keynes, whose economic philosophy began taking over in our higher education prior to the Roosevelt years, combined with the desire of our politicians to perpetuate themselves by failing to deal realistically and truthfully with the reasons and cures for inflation, is the reason that no easy solution that will readily be accepted has been proposed.

As our productivity goes down, our unproducing bureaucrats increase, at jobs

that pay well above the average, with benefits that are well above the average, the net result being goods being chased by non-producers with more money to spend in a federally regulated market where shortages are "manufactured" through recourse to socialistic controls. No business or investor is going to produce in a controlled situation, where some return on money cannot be made.

At the same time we are insisting that welfare dollars be given "free" with no work being expended on the part of the recipient. Old Testament Jews at least required that the 10 percent left behind in the fields be picked up by the poor. So thousands of people are being trained to accept charity as their right, with the Biblical work ethic lacking "dignity!"

Further, we have the federal government engaged in competition with our taxpaying free enterprise for funds, paying higher interest for these funds in many cases than is permitted by banking or savings institutions.

There are six steps that could immediately begin to curb inflation, with howls of anguish coming from the bureaucrats, the welfare sectors, and those politicians who well know where their votes are coming from:

1. Balance the budget. It is my understanding that 65 percent of the corporate taxes collected are required to merely pay the interest on our federal indebtedness.

2. Permit business to make immediate write-offs of capital expenditures. This would put the taxpaying free enterprise sector of our economy at work in expansion of goods and services, increase capital spending for new construction, increase payrolls and hence income taxes, and reduce the government's necessity of "making work" for those unemployed. Give business an inducement to expand! (Not already too-big government!)

(Forum continued on page 14)

Top Ten Church-State Stories

The Maryland referendum defeat of tax aid for parochial schools in November and new court rulings against parochiaid head the list of the top ten church-state stories of 1974, according to a year-end analysis by the staff of Americans United for Separation of Church and State. The ten most significant church-state news stories, according to this analysis, are the following:

1. On November 5, by a margin of nearly 57 percent to 43 percent, Maryland voters rejected a state law to divert \$9.7 million annually to parochial and private schools. Parochiaid was voted down by a greater margin than in a similar referendum in Maryland in 1972. The referendum was unique in that it was the first time in history that a single major electorate had the opportunity to vote twice on basically the same church-state issue.

2. The U.S. Supreme Court and other federal and state courts continued their crackdown on tax aid for parochial schools. Tax credit parochiaid was struck down in California and Minnesota, parochial textbook loans lost in Missouri and Nebraska, and "reverse shared time" parochiaid was quashed in Kentucky and Michigan. The U.S. Supreme Court ruled twice against the theory that government "owes" aid to parochial schools.

3. Four Roman Catholic cardinals, in an action unprecedented in the country's history, appeared at a U.S. Senate hearing to demand that the Constitution be amended to impose their views on all citizens on the question of freedom of choice on abortion.

4. In May, voters in Italy solidly turned

back a Vatican attempt to repeal the country's modest divorce law.

5. President Ford reiterated his support for tax aid for parochial schools, despite Supreme Court rulings against such aid.

6. State aid for sectarian colleges was ruled unconstitutional in Tennessee and Nebraska, partially outlawed in Kansas, and upheld in Maryland and Kentucky. What appears to be saving tax aid for church-related colleges in some cases, is the colleges' gradual abandonment of their religious distinctives, often mainly for the purpose of receiving public funding.

7. U.S. Senator Jesse Helms (Republican, North Carolina) introduced a bill in Congress to deny public school children and parents legal protection against government imposed devotional activities. His bill would strip the federal courts of jurisdiction over school prayer cases.

8. Advocates of parochiaid and government sponsored religion stepped up their attacks on the religious neutrality of public schools.

9. A concerted movement developed to label as "anti-Catholic" even legitimate criticism of Catholic hierarchy policies adversely affecting religious liberty and public institutions.

10. Americans United lost one bid before the Supreme Court, for technical reasons, to restore the tax exempt status improperly revoked by the Internal Revenue Service in 1969. In November it was revealed that Americans United had been placed on an "enemies list" by the Internal Revenue Service in 1969 at the request of the Nixon Administration.



FRANKLIN OWEN
Executive Secretary, Kentucky Baptist Convention

Christmas is a paradox in which the leading characters turned away from the inn where they sought to dwell, and glorified and hallowed the cattle stall, where they were forced to repair.

The paradox, yea, the glory of Christmas is in the fact that it is all to be found in the stable, not in the inn; in a baby, not in Herod's Palace. Jesus' world was a hard, cruel Roman world, and His life began with the slaughter of infants and ended in a crucifixion. It is in such setting that He had to live and make His contribution.

This is, then, an eternal parable of life; of turning from closed inn doors, where we want to be, and glorifying the atmosphere of the stable where we are. Life does not consist of achieving the "inn-life" that we seek, but in lending dignity, love, compassion, and Godliness by our presence to the inn, or the cattle stall, whichever it may be, in which we find our chance to make life's contribution.

It has always been interesting for me to observe, too, that the stable made no difference to the shepherds. From their beds on the ground, out of doors, "keeping watch over their flocks by night," they might have hesitated to enter the inn, but they came freely to the cattle stall. Nor did the cattle stall matter to the Wise Men from the East. They knew that for the Christ Child the inn itself would have been poor enough. If the Christ Child could come to the stable so could they. And, thus, in this humbler setting the gulf between shepherds and magi could be bridged in worship of the newborn King.

The paradox of Christmas is furthermore its esteem of the commonplace, the simple things, the plain virtues. These 19 centuries later we set up replicas not of Caesar's throne, or Herod's palace, or of the inn, but of the cattle stall. The setting is simple—a family scene—in the simplest possible environment, with the plainest possible props. No wonder it is called the most beautiful season on the Christian calendar.

Frank Owen

SECOND LEAVELL LEADERSHIP—

New Orleans Seminary Names Leavell President

For the second time in the history of New Orleans Baptist Theological Seminary, the man at the helm will be a minister named Leavell.

Landrum P. Leavell, II, pastor of First Baptist Church, Wichita Falls, Texas, has been elected president of the seminary, effective January 1.

The new seminary president-elect is the son of a Baptist minister and follows the footsteps of his uncle, Roland Q. Leavell, who headed the seminary from 1946-58.

Leavell, 48, succeeds former New Orleans president Grady C. Cothen, who resigned last spring to become president-elect of the Baptist Sunday School Board in Nashville. Ray P. Rust, executive assistant to the president at the seminary, has guided the school as acting president since March, 1974.

A native of Tennessee, Leavell grew up in Georgia where he earned the bachelor of arts degree from Mercer University in 1948.

Following his ordination to the Baptist ministry in the same year, Leavell enrolled in the seminary which he will now guide. He received the bachelor of divinity degree in 1951 and the doctor of theology degree there three years later.

Active in denominational affairs, Leavell headed the Southern Baptist Convention Pastors Conference, 1970-71, served



Landrum P. Leavell, II

as first vice president of the SBC, 1967-68, and delivered the convention sermon in 1967, when the SBC met in Miami Beach. He chaired the trustees of the Baptist Sunday School Board, Nashville, 1968-70, and is a current member of the Southern Baptist Home Mission Board, having served also from 1961-63.

On the state level, he has served two terms as president of the Baptist General Convention of Texas and been a member of several Texas convention committees.

He received the George Washington Honor Medal Award from the Freedoms Foundation, Valley Forge, Pennsylvania, for a sermon in 1968, titled, "America at the Crossroads."

Coop Program Giving Increases Everywhere: Up In All Categories!

Two months into the 1974-75 fiscal year, the SBC's national Cooperative Program unified budget is showing a 9.24 percent increase over the same period last year with contributions of \$6,345,236.

This figure represents about one-third of the overall Cooperative Program amount collected during the first two months. The remainder is used for state missions work.

Designated giving outside the Cooperative Program showed a 31.24 percent increase over the same period last year, rising from \$602,499 to \$790,719.

Combined receipts on the national SBC level of more than \$7.13 million represent an 11.31 percent increase over last year.

FMB Member Wilson Honored By Graham Association

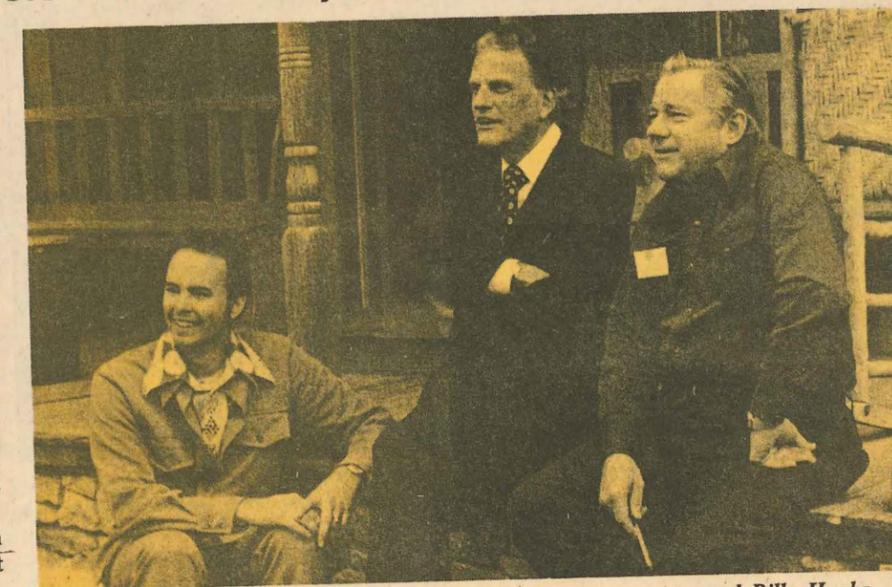
Grady Wilson, a Southern Baptist and vice president of the Billy Graham Evangelistic Association, was recently honored at "West Texas Ranch for Christ" in Blackwell, Texas.

The surprise program was attended by some 2,000 persons, including Billy Graham, Ethel Waters, Steve and Barbara Musto and Billy Hanks, Jr.

In honoring Wilson, a life-long friend, Graham said, "I used to sit in wonderment, listening to Grady's sermons, that a kid I had known in high school could know that much."

Miss Waters, now 78 and in seriously failing health, traveled alone from Los Angeles to honor Wilson, her long-time friend and associate. She appeared several times on the two day program.

Wilson, a member of the SBC Foreign Mission Board, said the occasion brought new meaning to his lifelong motto, "Count it all joy."



Grady Wilson, right, relaxes with friends Billy Graham, center, and Billy Hanks, Jr.

NEWSGRAM

Cooperative Program Receipts

FOR THE MONTH CLOSING NOVEMBER 26, 1974

	1974	1973
Cooperative Program receipts (Nov.)	\$ 446,074.78	\$ 379,249.09
Goal to date this year	1,200,000.00	1,074,999.99
To date this convention year	1,184,933.37	882,235.80
Under goal	15,066.63	192,764.52
To date this time last year	1,059,177.61	846,964.52
Increase	125,755.76	35,271.28
Percentage increase	11.87%	4.16%

NEEDED EACH MONTH TO REACH GOAL\$400,000.00

The Cities— Today's Promised Land

Today's cities were characterized as possible modern versions of "the Promised Land" by Southern Baptists attending a metropolitan evangelism "think tank" recently in New Orleans.

"The story of the Bible begins in the garden, but it ends in the city," Golden Gate Baptist Theological Seminary professor Francis DuBose said. The Christian movement itself literally is an urban movement, he explained.

Ken Lyle, director of missions for Manhattan Baptist Association in New York City, echoed similar sentiments: "It may well be true that God has led the church, His people to the borders of a new promised land—the city."

Sponsored by the division of evangelism of the Home Mission Board (HMB), the "think tank" brought together some 30 laymen, pastors, missionaries, directors of associational missions, youth leaders and state and Southern Baptist Convention (SBC) leaders and agency representatives.



SBC president Jaroy Weber addresses participants in HMB sponsored "think tank."

They spent 16 hours hearing lectures and exchanging ideas and methods used in winning people to Christ and ministering in cities all across the nation.

These ideas covered a wide variety of approaches including a ministry of deacon visitation, evangelism through ministries to youth and the elderly, television spot announcements, use of marked New Testaments, simply "preaching the Word of God," a seven-week revival campaign centering around public schools, and distribution of "doubloons" at the New Orleans Mardi Gras carrying the message of John 3:16.

E. V. Hill, black evangelist and the pastor of Mount Zion Baptist Church in Los Angeles, castigated Southern Baptists for staying away from the inner city too long.

"Everybody else has been operating

out of Watts," he said. "And many of them have been more interested in next year's funding than in this year's program."

"Strange as it may seem, Southern Baptists do not have this sin," Hill charged. "They have another sin—they haven't ever been there."

Hill said he was critical of those who would sell their houses in Watts and build chapels in Africa. He said the first answer to the problem of the inner city was to stop the flight of white Christians to the suburbs.

"I question all those so-called great preachers who can't stabilize their flocks," he said. "We have some men we call great who have been pastors of congregations for 20 years and when the first black moves into the neighborhood, there is a mass exodus to the suburbs."

"I say if that 'great' preacher can't stop the exodus, we need to adopt some new standards for greatness."

Hill dominated the speaker's platform. Addressing the group first on "Evangelism—the Priority need of the Inner City," he urged a "four base" ministry that included, first, "Ye must be born again," second, "the love of men—brotherhood," third, building community, and fourth, the return of Christ.

"Southern Baptists' program has emphasized just reaching first base, turning right and waiting on the rapture," he charged.

Jaroy Weber, the pastor of First Baptist Church in Lubbock, Texas, and president of the Southern Baptist Convention, said he had observed that the churches filled today are those who stick to Biblical principles and don't try to get "clever or smart."

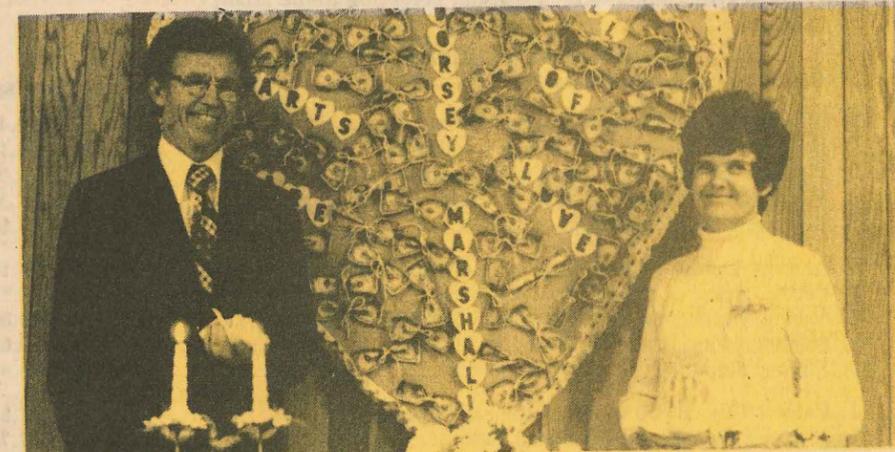
Vital elements in building a great church, he said, are Biblical preaching, a good staff, adequate facilities and a core of people who believe the Bible is the Word of God and who teach it. (BP)



ONE GRAND SMILE—Everette Lee [left], Campbellsville College trustee and community division director for the 1974-75 Growth and Development Fund, grins as he presents a \$1,000 check to Paul Rendleman, vice president for advancement at the school. The check came from Quality Displays, Inc., of Campbellsville, and followed a \$2,000 gift from the Taylor County Baptist Association. A goal of \$57,000 has been set by the college to alleviate a major debt on one dormitory at the school.



FIRST PARSONAGE DEDICATED—The congregation of Green Briar Baptist Church, Utica, recently gathered in front of the new church parsonage for dedication services. The building, valued at \$28,000, is the first parsonage in the church's 154 year history. Participating in the dedication were J. V. Case, Jr., superintendent of missions for the Daviess-McLean Baptist Association, Avery Tanner, Porter McClure, Herman Mosely, and Harold E. Nall, pastor of the Green Briar congregation.



THANKSGIVING SERVICE — Woodland Baptist Church in Middletown recently held a thanksgiving service for the church pastor, Marshall Phillips, and his family. Modeled after the television "roast" of well-known persons, members of the congregation recalled humorous events from Phillip's service as a foreign missionary, as pastor at Woodland, and his childhood days. The service concluded with a reception honoring the Phillips. A love offering was also presented.



OPERATION RENOVATION — The Student-Faculty Cottage at Clear Creek Baptist School gets some much-needed repair from Melvin Money [lower] and Herbert Phipps. The renovation project was funded by a \$5,000 grant from the Clear Creek Alumni Association. Other cottage remodeling projects at Clear Creek have recently been underwritten by First Baptist Church, Pineville; First Baptist Church, Middlesboro, and the Russell County Baptist Association.

Annie Armstrong Offering Goes Over \$8 Million; Starkes Resigns At HMB

Annie Armstrong Easter Offering receipts for 1974 have passed the \$8 million mark, Arthur B. Rutledge, director of the Southern Baptist Home Mission Board, announced recently.

Reporting to the board's directors in their final meeting of 1974, Rutledge said the offering total had reached \$8,070,816—some \$1,237,000 more than had been received at the same date a year ago in the annual offering for home missions.

Home Mission Board directors accepted the resignation of one department director, appointed six missionaries and 10 missionary associates, and approved a new series of photo-text books.

M. Thomas Starkes, director of the department of interfaith witness, resigned, effective January 15, to accept a position as instructor in religious studies and assistant Baptist campus minister at Southwest Missouri State University.

A native of Eastland, Texas, and a graduate of Wayland Baptist College, Southern Baptist Theological Seminary and the University of Iowa, Starkes has been associated with the Home Mission Board and the department of interfaith witness since 1967. He became director of the department in 1971.

Missionaries appointed were Floyd and Betty Collins of Livonia, Michigan, as area director of missions in the Macomb-Oakland, Michigan, area; Darrell and Mildred Evenson of Las Vegas, Nevada, as superintendent of missions in Oregon; and Andrew and Josie Villarreal of McAllen, Texas (changed from missionary associate to missionary). He serves as Spanish pastor of Emmanuel Baptist Church in McAllen.

Appointed missionary associates were Eliseo and Alicia Aldape of Lubbock, Texas, as Spanish pastor of Arnett Benson Baptist Church, Lubbock; Sally Harper of Herford, Texas, as full-time student missionary in Kansas City, Missouri; Michael Haywood of Hampton, Virginia, with Christian social ministries in Newport News, Virginia.

Also, Dale and Sonja Miller of New Orleans, Louisiana, with Christian social ministries, New Orleans; Ivan and Elena Ramirez of Mill Valley, California, as Spanish pastor, First Southern Baptist Church, San Francisco; Kenneth Schmidt of Oakland, California, as director, Telegraph Baptist Community Center, Oakland, California; and George Watson of Kansas City, Missouri, as full-time student missionary in Kansas City. (BP)

HMB Sojourner Applications Sought

Applications for the 1975 Sojourners program are now being received by the Southern Baptist Home Mission Board.

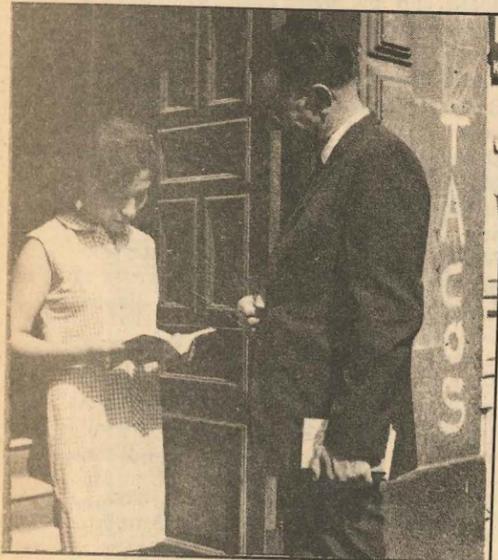
Sojourners is a volunteer missions program for high school juniors and seniors and high school graduates.

Volunteers serve for periods of 10 weeks during the summer, usually paired with another Sojourner or student summer missionary. High school graduates, 25 and under, can sign up for one year terms.

The program began last year. Mary Elizabeth Smith, a US-2 missionary from Kentucky, directs the program. She said the Sojourners fill mission needs and learn about missions, about other people and about themselves.

All expenses of the Sojourners must be paid by local sources. Total expense will depend on where the volunteer is assigned. Sojourners are given the choice of serving in their own state, an adjoining state or more distant state.

Application forms and additional information can be obtained by writing to Sojourners, Special Mission Ministries Department, Home Mission Board, 1350 Spring Street, Northwest, Atlanta, Georgia 30309.



CHRISTMAS OFFERING HELP—Door-to-door witnessing and distribution of Bibles is a way of spreading news of God's amazing grace and divine love. As H. Eldon Sturgeon carries on his work from the Baptist Book Store in Mexico City, Southern Baptists prepare to give an anticipated \$23,000,000 to the Lottie Moon Christmas Offering for Foreign Missions, of which \$11,280 is earmarked for the Mexico book store.

KBC Budget Exceeded For Third Year

When the financial records for Cooperative Program receipts were closed August 31, 1974, they showed Kentucky Baptists had exceeded their budget goal for the third consecutive year.

The executive secretary-treasurer's office reported receipts totaled \$5,165,896.04. This surpassed the goal by \$665,986.04.

The report on the Cooperative Program presented to messengers at the annual session of the KBC, stated that Kentucky Baptists exceeded their goal by twice as much as in the previous year. In 1972-73, giving totaled over \$300,000 more than the goal.

This year's budget, reflecting Kentucky's expected continued increased giving, is set at \$4,800,000.

The record budget for 1975-76, reflecting Kentucky Baptist's interest in the Jubilee Year of the program, was adopted by convention messengers last week at \$7 million.

Listed below are the 50 churches with the largest per capita giving and the 50 largest total contributors to the program, according to the report.

COOPERATIVE PROGRAM PER CAPITA GIVING

Church, Association [Pastor]	Per. Cap.
1. Mt. Pisgah, Muhlenberg (Archie Oliver)	\$42.42
2. Beacon Hill, Pulaski (Ansel Kay Gambrell)	41.11
3. Pleasant Home, Ten Mile (Emery Gullion)	39.87
4. Woodland, Muhlenberg (Euin E. Hall)	38.31
5. Riverview, Greenup (Stephen Black)	37.60
6. Severns Valley, Severns Valley (Verlin C. Kruschwitz)	34.18
7. Cecilia, Severns Valley (Arnold Moon)	31.11
8. Sidney Missionary, Pike (Lawrence Shipley)	30.85
9. Somerset First, Pulaski (Eldred M. Taylor)	29.66
10. Milton, Sulphur Fork (John E. Sowell)	28.41
11. Calvert City, Blood River (Jerome F. Browne)	27.85
12. Pleasant Hill, Taylor (Thurman Eaton)	27.70
13. Hurstbourne, Long Run (Wallace DeLoach)	27.14
14. Bandana, West Union (David Earl Gray)	26.81
15. Mt. Gilboa, Taylor (L. D. Kennedy)	26.74
16. Greenville Second, Muhlenberg (John W. Brandon)	25.91
17. Little Clifty, Grayson (James Humes III)	25.31
18. Roland Memorial, Muhlenberg (James R. Doyel)	25.11
19. Oaklawn, West Union (Jack C. Naylor)	25.00
20. Magnolia, Severns Valley (Danny Lewis Morris)	24.92
21. Highland Hills, Northern Kentucky (John W. Kruschwitz)	24.71
22. Bethel, Mercer (Raymond Long)	24.63
23. Deer Park, Long Run (C. Carman Sharp)	24.28
24. Immanuel, Franklin (Malcolm G. Lunceford)	24.10
25. Henderson Memorial, Christian (Norris E. Smith)	24.06
26. Madisonville First, Little Bethel (Harold J. Purdy)	23.94
27. Cadiz, Little River (Louis W. Belva)	23.94
28. Bellevue, Daviess-McLean (Henry W. Schafer)	23.42
29. Briensburg, Blood River	23.39
30. Liberty, Caldwell (Robert Engler)	23.26
31. Russellville First, Bethel (Jack Gresham)	23.07
32. Long Branch, Laurel River	22.92
33. Leitchfield First, Grayson (George W. Smith)	22.65
34. Mt. Pleasant, Logan (Roy L. Sears)	22.44
35. Greenville First, Muhlenberg (David M. Gardner)	22.40
36. Madisonville Second, Little Bethel (Daryl G. Watson)	22.28
37. Locust Grove, Blood River (Jack Jones)	22.20
38. Hodgenville First, Severns Valley (Charles K. Hayes)	22.07
39. Campbellsville, Taylor (Chester Badgett)	21.99
40. Friendship, Muhlenberg (Amos Kirkwood)	21.85

41. Beechwood, Long Run (John Howard Hovde)	21.84
42. Central, Boones Creek (Ron Stone)	21.56
43. Eaton Memorial, Daviess-McLean (Wilson L. Lofland)	21.41
44. Palestine, Taylor (Richard M. Shields)	21.28
45. Greensburg, Russell Creek (Daniel Lovell)	21.24
46. Oak Island, Northern Kentucky (Wm. L. Garrison)	21.12
47. Burgin, Mercer (Harold A. Dann)	21.03
48. Penrod, Muhlenberg (Wm. L. Cook)	21.01
49. Good Hope, Taylor (Marshall Black)	20.75
50. Zion, Green Valley (Raymond W. Farrar)	20.74

50 LARGEST CONTRIBUTORS TO THE COOPERATIVE PROGRAM Church, Association [Pastor]

1973-74

1. Severns Valley, Severns Valley (Verlin C. Kruschwitz)	\$94,665.16
2. Madisonville First, Little Bethel (Harold J. Purdy)	68,732.17
3. Somerset First, Pulaski (Eldred M. Taylor)	54,886.00
4. Owensboro First, Daviess-McLean (David Nelson)	49,644.17
5. Owensboro Third, Daviess-McLean (David L. Drummel)	45,604.88
6. Bowling Green First, Warren (Rollin S. Burhans)	42,648.77
7. Calvary, Elkhorn (L. Reed Polk, Jr.)	42,235.85
8. Campbellsville, Taylor (J. Chester Badgett)	40,887.38
9. Central, Boones Creek (Ron Stone)	36,335.92
10. Harrodsburg, Mercer (Samuel Clelland Gash)	35,939.09
11. Immanuel, Elkhorn (Ted R. Sisk)	35,082.49
12. Ashland First, Greenup (John M. Sykes)	34,310.79
13. Mayfield First, Graves (John Huffman)	33,705.31
14. Murray First, Blood River (Richard Walker)	32,941.79
15. Hopkinsville Second, Christian County (John R. Christian)	32,355.48
16. St. Matthews, Long Run	29,234.40
17. Rockford Lane, Long Run	29,104.86
18. Central City First, Muhlenberg (W. R. Cook)	29,054.64
19. Franklin First, Simpson (Eugene M. Fleming)	27,362.81
20. Unity, Greenup (Ira McMillen)	25,984.89
21. Greenville First, Muhlenberg (David M. Gardner)	25,830.09
22. Russellville First, Bethel (Jack Gresham)	25,335.89
23. Georgetown, Elkhorn (Dan C. Moore)	24,857.08
24. Latonia, Northern Kentucky (Harold Wainscott)	24,076.18
25. Crescent Hill, Long Run (John E. Howell)	23,859.00
26. Hopkinsville First, Christian County (Sidney Maddox)	23,639.15
27. Versailles, Elkhorn (Henry D. Johns)	23,008.12
28. Broadway, Long Run (Edwin F. Perry)	22,769.90
29. Valley View, Long Run (T. Howell Upchurch)	22,642.74
30. Walnut Street, Long Run (Wayne Dehoney)	22,382.00
31. Erlanger, Northern Kentucky	21,869.88
32. Pikeville First, Pike (Curtis H. Warf)	21,337.03
33. Beechmont, Long Run (Eugene Enlow)	21,300.00
34. Harlan, Upper Cumberland (Earl S. Bell)	21,078.41
35. Deer Park, Long Run (C. Carman Sharp)	21,023.59
36. Florence, Northern Kentucky (J. Wm. Jones)	20,555.54
37. Hodgenville First, Severns Valley (Chas. Kenneth Hayes)	20,327.56
38. Beechwood, Long Run (John Howard Hovde)	20,293.26
39. Shelbyville First, Shelby	19,666.88
40. Mt. Pisgah, Muhlenberg (Archie Oliver)	19,386.53
41. Leitchfield First, Grayson (George W. Smith)	18,895.39
42. Henderson First, Green Valley (David Bratcher)	18,868.20
43. Eaton Memorial, Daviess-McLean (Wilson L. Lofland)	18,655.29
44. Porter Memorial, Elkhorn	18,362.86
45. Hall Street, Daviess-McLean (W. O. Spencer)	18,246.17
46. Columbia, Russell Creek (Jerry D. Oakley)	17,750.00
47. Highview, Long Run (William Hancock)	17,457.18
48. Oaklawn, West Union (Jack C. Naylor)	17,426.07
49. Beacon Hill, Pulaski (Ansel Kay Gambrell)	17,229.10
50. Cadiz, Little River (Louis W. Belva)	17,099.98



PASTOR APPRECIATION DAY—Harold Skaggs, pastor of Calhoun Baptist Church [Daviess-McLean Association], was honored with his family for five years of faithful service recently. Henry Gatton, Jr. [left], church moderator, presents a plaque to Skaggs and his family at the Sunday morning worship hour November 17. Associational superintendent of missions J. V. Case, Jr., preached during the service.

Lad Trades Pennies For "Big Money"

A small boy, with an infectious grin, recently came into "big money" while helping to alleviate the penny shortage at New Orleans Baptist Theological Seminary.

Several months ago five year old Scott Fox began stockpiling a supply of pennies, cajoled from his parents and friends. When his family moved to New Orleans in the summer, young Scott carefully packed his piggy bank, now grown heavy with copper coins.

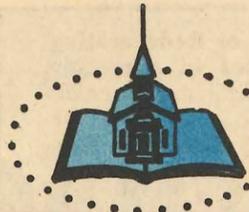
In October, his dad, Russell Fox, a diploma in pastoral ministry student at the seminary, saw the "Pennies Needed" sign posted in the institution's business office and learned that the cashier would exchange quarters for pennies.

"Which would you rather have, pennies or quarters?", the former Anniston, Alabama, business executive asked his son.

"The big money," quickly replied the shrewd young trader.

Piggy bank in hand, the preschooler hurried to the business office for the great exchange.

As the cashier gratefully accepted his hoard of 325 pennies, Scott smiled and counted his 13 quarters. "I like the big money better," he grinned. (BP)



SUNDAY SCHOOL LESSON



LIFE AND WORK SERIES

By H. C. Chiles

(These Lessons for December 22, 1974)

Rejoicing In His Coming

Luke 2:1-16, 20

The birth of Jesus Christ has meant far more to the people of the world than that of any other person. The recital of the matchless story of His birth is of continual interest and constant blessing to those of us who know and love Him.

Arrangements for the Saviour Luke 2:1-5

Some 700 years before Christ was born, the prophet had foretold that He would be born in Bethlehem of Judea (Micah 5:2). Like all other events in the divine chronology, there was a time appointed for the birth of Christ. The time which God chose for Christ to be born was very much like our own. Then, as now, people were disillusioned and desperate.

As the people were going "every one to his own city," Joseph and Mary, in obedience to the decree of the duly constituted authority, wended their way to Bethlehem. When not even an improvised corner could be found in the inn to shelter and protect the expectant mother, Joseph and Mary were granted permission to stay in the stable.

Advent of the Saviour Luke 2:6-7

While Joseph and Mary were still in Bethlehem, "the days were accomplished that she should be delivered," and Jesus Christ was born. Mary did not have a physician, nurse, or attendant in the hour of her great need, but "she brought forth her firstborn son." When the Saviour was born, Mary "wrapped him in swaddling clothes and laid him in a manger; because there was no room for them in the inn." Everyone of us should make room for Him in our lives no matter what or who else must go.

Announcement to shepherds Luke 2:8-14

At that time there were lowly and humble shepherds in the Judean hill country watching over their flocks by night. While these dependable shepherds were guarding their sheep and protecting them from robbers and wild beasts, they were visited by an angel of the Lord. As the glory of the Lord shone round about this heavenly messenger, the shepherds were frightened. Seeking to calm the shepherds, the angel said: "Fear not: for,

behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." The angel not only told the town in which Christ was born, but he gave to them a sign by which they might recognize Him—"Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

Thus the angel revealed intimate knowledge and announced the most wonderful news that was ever given to man. Instantly the heavenly hosts sounded forth a paean of praise to God because of the birth of the Saviour. The angelic hosts sang the praises of God because of His wondrous gift of the Prince Who had come to bring peace to the hearts and minds of the people of this sin-cursed world.

Immediately after the departure of the visitor from heaven "the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." When they arrived at their destination, they did not find any

magnificent building with royal surroundings, but they found a lowly Babe surrounded with the common things that were usually kept in barns. Upon seeing the newly-born Saviour lying in a manger, the shepherds manifested humble awe and reverential joy. When they returned from Bethlehem they were "glorifying and praising God for all the things they had heard and seen."

Having availed themselves of the glorious opportunity of gazing upon the Saviour in person, the shepherds promptly set themselves to the great and challenging task of proclaiming to others, who were less fortunate than they, the good news about what they had seen and heard. In this respect they set for us a splendid example. If people are to be saved, they must hear about the One Who can save them. Since Christ has saved us, there has been within us an impulse as deep as life itself prompting us to make Him known to others. Let us be faithful in witnessing for Him, Who has forgiven our sins and given to us eternal life. ■

INTERNATIONAL SERIES

Interpreting Christ's Coming

From eternity God had it in His heart and mind to send Jesus Christ into the world. Preparation for the incarnation of Christ came through the Jewish religion, Grecian culture, and Roman conquest. It is utterly impossible for us to estimate properly what Christ's coming into the world has meant to mankind.

Since the Jews did not take account of female descent, Matthew traced the family into which Jesus Christ was born through the foster father back through David to Abraham.

Perplexity — Matthew 1:17-19

Joseph and Mary were betrothed, but not married. Among the Jews, the tie of betrothal was as sacred as that of marriage, and infidelities before marriage were considered as sinful as those following marriage, and death by stoning was the punishment for such sins. It was customary for a couple to be engaged for

twelve months before marriage. For Joseph and Mary, this period, during which they were looking forward to their coming nuptials, was a time gilded by many bright hopes of future happiness.

It was a terrible shock to Joseph when he was informed that Mary was to become a mother. His trial was most painful because he did not know what the written gospel later plainly asserted, namely, that the Holy Ghost was responsible for her condition. Joseph did not know the details of Mary's conduct, but he naturally thought that she had been unfaithful to him. His suspicions were natural and excusable, but Mary was conscious of her innocence and the angel had announced to her the cause of her conception.

Joseph did not know what to do. Being a just, merciful, and religious man, he wanted to do what was right. The law permitted him to make a public example

of her and have her stoned, but his generous love for Mary constrained him to do otherwise. Although what he had been told made a great demand on Joseph's faith, our hearts are really touched by his tenderness and consideration. We admire him for his determination to do right, and to do it in a kind manner. His love for Mary and his kindness to her constrained him to be forgiving. What a rebuke to the unforgiving!

Proclamation — Matthew 1:20-21

While Joseph thought seriously and prayerfully about what he should do, an angel appeared unto him in a dream and delivered a message from the Lord. This message removed his doubts, calmed his fears, and caused him to rejoice again in the love of his betrothed. When the angel proclaimed the fact "that which is conceived in her is of the Holy Ghost," Joseph was convinced and his heart was filled with gratitude for the revelation. This message assured him that Mary had not transgressed; therefore, his reputation could not be impaired by their marriage.

Concerning the yet unborn Child, Joseph was informed as to His birth, Name, and Mission. He was coming to root out and to destroy the diseases of the souls of men, and to give them perfect spiritual health. God's Son was coming for the purpose of bringing eternal life to all who would receive Him as a personal Saviour. The emphasis here is on salvation from sin. This salvation, which He has provided, is absolutely complete.

Prophecy — Matthew 1:22-23

Isaiah's prophecy, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," had to be fulfilled in God's own time and manner. In the fulness of time, which was also in the hour of man's greatest need, God sent forth His Son. Isaiah 7:14 was fulfilled when Mary gave birth to Jesus the Messiah.

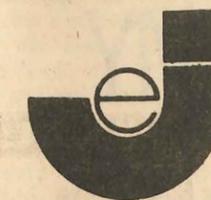
Picture — Galatians 3:23-26

The purpose of the law was to convince men of their need of Christ and to direct them to Him. As the slave led the boy who was in his custody to the teacher, the law guided or directed the Jews to Christ in order that they might learn about salvation through faith in Him. The responsibility of the law was discharged when men were brought to Christ. Right relationship with God comes through personal faith in Christ. Through faith in Christ people come into possession of salvation. ■

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DECEMBER 14, 1974

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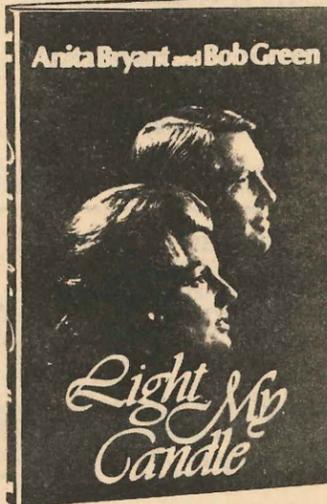
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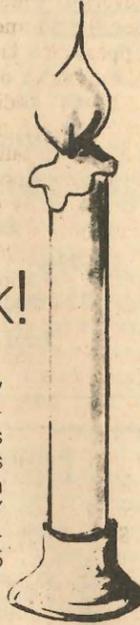
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(Continued from page 5)

3. Permit the free economy to reduce prices, instead of adding price controls. Look at what happened to prices for small electronic calculators! When these first came on the market, they cost hundreds of dollars. It is now possible to buy a small 6-place calculator at a retail price of \$29.95—and they are American made, not imported by us from Japan! Free enterprise made our economy and our nation and when our government fails to level with the electorate but resorts to a chiding fatherly protectionist attitude, too many of us are not clever enough to read between the lines.

4. Go back on the gold standard. We must have curbs to the unlimited power to cheapen life savings, insurance purchasing power, and lower the standard of living by the federal government through the unlimited printing of paper.

5. Acknowledge the errors of the past in laws affecting the ecology. The federal government is now "encouraging" manufacturers to produce a car that will get approximately 20 miles per gallon, instead of requiring stop-gap measures that are impractical. At a time of shortages in national resources (oil) we built, by government edict, cars that had half of the pollution but only getting half of the miles per gallon. The result was more gas being used—requiring rationing or controls, involving more bureaucracy—at a time when the Mideast was applying pressure and higher prices.

The answer, of course, is a gradual step into pollution-free motors, but an earlier demand for more efficiency in the mechanics of transportation, saving energy, and bureaucracy, and with less gas being used per car, less pollution.

6. Keep the money supply fairly tight — by trimming the fat from the multiplicity of federal departmental budgets that overlap, cut out all unnecessary federal spending, such as research into the reasons for the African Gooney-bird flying upsidedown, et al . . .

This rather lengthy letter, naturally, is insufficient to deal fairly with inflation, but it is a singular anachronism that where the most money is being paid out by the various city, state, and federal governments for charity, that no one is sweeping the streets or emptying the bulging garbage pails, but spending too much time standing in lines and filling out forms.

Owensboro, Ky. Aiken M. Lord

HEALING IS SATAN'S DEFEAT

Dear Editor:

The reactions in *Western Recorder* to the M.D.'s dictum that there is no evidence that divine healing occurs and the letter to the *Courier-Journal* (13 November, 1974) to the effect that any drug addict can be cured by asking God to permit Jesus Christ to come into his life, are both examples of using God for a therapeutic agent to cure ailments.

The sooner Christians relearn a lesson forgotten the better society and church will be. That lesson is: A person becomes a Christian to enlist in the army of the Lord. The purpose of this army is to support God as Ruler of the Universe (He created it) and prevent Satan from usurping control of it. All other statements made about the matter are secondary to the main purpose. Preventing Satan's control will benefit both saved and lost even though the lost don't know it. A good example is the Prohibition Era which actually succeeded in reducing the American per capita consumption of alcohol which has not since occurred.

I've already explained in the *Western Recorder* how addiction to any drug is demonic and this includes any drug whether alcohol, nicotine, caffeine, and drugs used for sleeplessness, for tranquilizing, pain, colds, etc.

Unless a drug is taken only on a competent M.D.'s prescription the user is in danger of addiction. We need to define "drug" and "addiction." A drug is any substance not a normal, functional component of the body in its anabolic physiology. Addiction is compulsive behavior which subtracts from the decision making power of the person.

I belong to five national professional organizations, two of which have local monthly chapter meetings and where a booze bar is always open. I refuse to go to these meetings and have told the secretaries I cannot attend because I am a Christian and am responsible to God for my body. Since smoking and alcoholic indulgence is widespread I cannot attend. An addict does not have to be an alcoholic. If on any one occasion a man would refuse to drink at a chapter meeting he would not be an addict. The

addict will not say "No" when the occasion presents itself. He has turned over his decision making power to an alien force.

A godless person can be a benefactor of God's healing when God can use him for His purpose. However, we cannot presume on God and assume that when we advertise a healing service that God will see the ad and be obligated to make His appearance known by healing somebody. No, we've omitted the Rulership of God. If an addict accepts Christ as "Lord" then the person will be healed of such addiction (all addiction is demonic).

But this does not mean that a Christian who is physically crippled will be healed and can throw away his crutches or wheel chair. Why? Unless the Christian incurred his condition by an act of Satan in opposition to God he might have to live the rest of his life as a cripple. But if he is a victim of Satan's power and the man knows it he can hopefully expect God's intervention on his behalf to demonstrate Satan's defeat.

Do you remember Job? Healing does not depend on presence at a healing service. It may occur then IF God can give Satan a greater defeat THERE. I hope I've made this clear. Anywhere, anytime, anyplace that God can get the greatest victory over Satan He will take the opportunity to do so.

Louisville, Ky. Homer Wm. Smith

HOLIDAY GRATITUDE

Dear Editor:

We Americans have a lot to be grateful for this Thanksgiving—nice homes, modern stores, well-stocked supermarkets with plenty for all, and most employed

persons can still buy adequate food to make us the best-fed nation in the world, as well as the best-dressed.

Too many of us spent the holiday selfishly indulging in permissive gluttony. Pictures of the World Food Conference showed us the responsibility we have to feed the world. I am very thankful that we have our churches on nearly every corner free to proclaim the gospel of caring and sharing. Kentucky is very fortunate to have so many great Baptist churches across the state. Their influence inspires thousands of our citizens.

Lexington, Ky. George Herman Kendall

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BOWLING UNITED INDUSTRIES

Baptist Men Meet In Hong Kong; Discuss Hunger, Other Problems

The first World Conference of Baptist Men, meeting in Hong Kong, took little time in responding to the world's present number one problem — that of hunger.

Owen Cooper, immediate past president of the Southern Baptist Convention speaking at the initial evening session of the week long confab, urged each of the almost 500 participants to forego at least one meal during the week. Calling the conference a time "when most of us eat too much," Cooper said the most expensive meal of the week was the one he was requesting to be passed up and the money given to feed the starving millions in the world. He reminded the participants of the fact that one person in three in the world is underfed.

In another address, Alan C. Prior of Australia, executive secretary of the Asian Baptist Fellowship, cited the hunger problem as just one of many world crises currently. He added to it the war in Vietnam and southeast Asia, poverty, unemployment, poor medical services and overpopulation.

"Here in Asia, 65 percent of the world's population occupies 35 percent of the world's agricultural land, and produces only eight percent of the world's food," he lamented.

While the hunger problem was a major focus in many of the conference addresses, the subject of world missions was also prominent. Prior proudly reported that there are now more Baptists in Asia than in Europe — some 1.6 million as compared to 1.59 million in Europe. He said much of the growth success in Asian churches was a direct result of "working together in the common task of making the gospel of Jesus Christ known in Asia."

In another report, Erling Oddestad, a Swedish businessman and president of the Baptist Union of Sweden, commented that Baptist churches inside Russia are the fastest growing churches in all of Europe. Noting that two-thirds of all the Baptists in Europe live in Communist controlled countries, he added that the figures prove "you do not have to have money, religious freedom or fine buildings to win people to Christ."

C. W. Tse, president of Hong Kong Baptist College, urged Afro-Asian Christians to begin taking the load off the backs of American missionaries in helping to evangelize their own cultures.

"We must not just rely on our western colleagues to do the job," Tse said. "Afro-Asian Christians must come to the

forefront in the field of missionary work, for missionary work is as much the eastern responsibility as it is the responsibility of missionaries from the West."

He added that perhaps the mission responsibility there is even greater for Afro-Asians, since "we have the advantages of the language, of cultural lineage, of geographical proximity."

J. T. Ayorinde, general secretary of the Nigerian Baptist Convention, echoed the plea of Tse, saying while he is himself a Christian as a result of Southern Baptist mission efforts in Nigeria, the time has now come for Africans to play a stronger role in spreading the gospel.

When the total number of persons attending the conference was finalized, there were 482 participants, including 11 from Europe and Africa, 103 from North and South America, 142 from 14 countries in Asia and 226 from Hong Kong. •

Baptists Study More Via Continuing Education

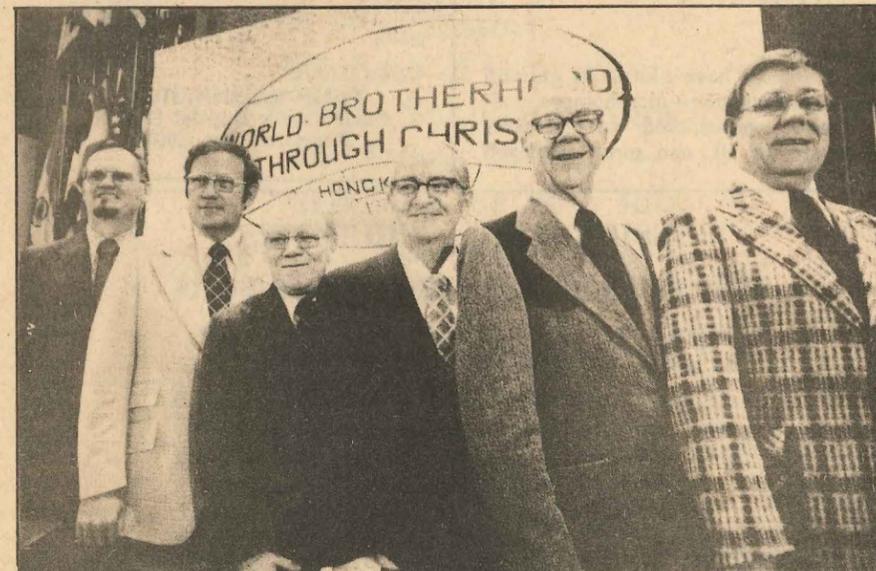
The Southern Baptist Seminary Extension Department (SBC) experienced a 23.8 percent increase in course enrollments in its continuing education program over the past five years.

Course enrollments increased from 6,308 in the 1969-70 year to 7,814 at the end of 1973-74, according to Raymond Rigdon, who directs the department operated by six seminaries affiliated with the SBC.

Also noted was a 16.8 percent increase in the number of students enrolled and a 14.5 percent rise in the number of regionally located extension centers.

"Several developments in denominational life have caused these results," Rigdon said. "One of the most important of the developments is an increasing awareness that any minister who serves effectively in contemporary society, regardless of how much formal training he may have received, must make continuing education a career-long process."

Other factors, he added, include a growing acceptance by colleges and universities of Seminary Extension courses for credit by transcript and newly improved graded levels of courses adaptable to persons at varying levels of education from grammar school through graduate school. •



SOUTHERN BAPTISTS IN HONG KONG — Eight Southern Baptists were on the program of the First World Conference of Baptist Men held in Hong Kong November 27-30, which drew 482 participants from 25 nations. The SBC speakers were [left to right] Leslie Hill, missionary to the Philippines; Bill Hogue of the Home Mission Board; Virginia optometrist Lee Satterfield; BWA general secretary Robert S. Denny; former SBC president Owen Cooper of Mississippi; and Glendon McCullough, executive director of the Brotherhood Commission. Not pictured — Floyd Harris, Virginia mechanical contractor, and Ben J. Connell of the Brotherhood Commission.