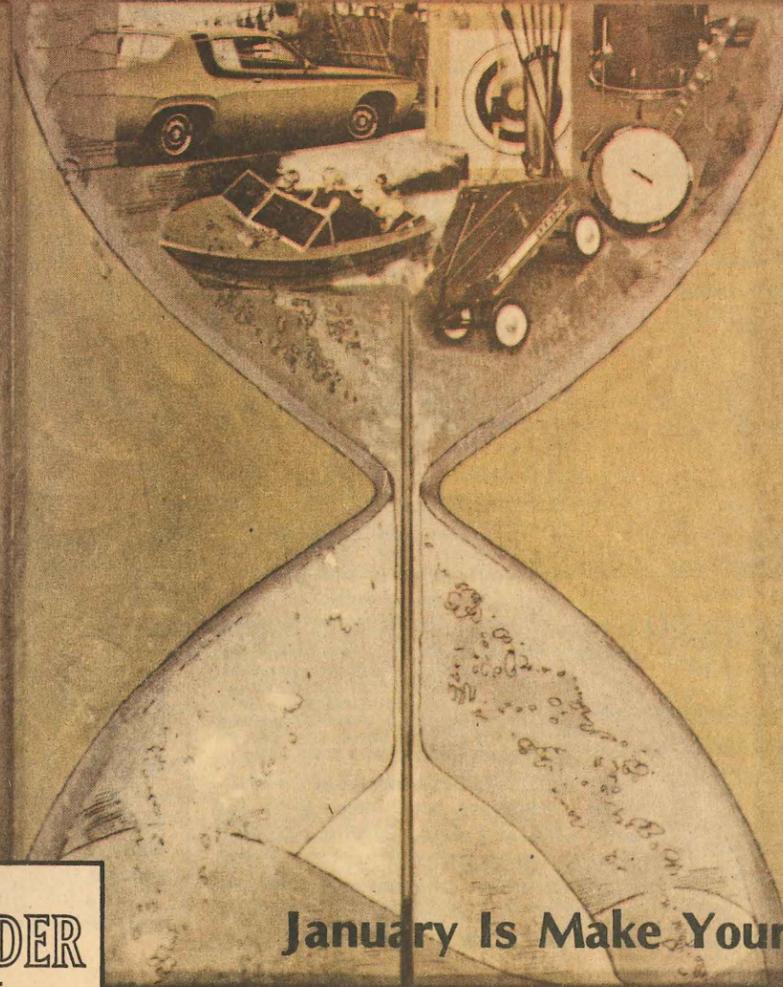


# Share His Love Now and Until...



**WESTERN RECORDER**  
JANUARY 11, 1975

January Is Make Your Will Month

Valley Baptist Church in Rockcastle Association recently voted to give to missions through the Cooperative Program. They mailed their first check for the amount of \$88.15 to the Cooperative Program. Arnold Pingleton is pastor of the church.

Rolondo Raganas, minister of music at Campbellsville Baptist Church, Taylor County Association, received the master of church music degree December 20 from

### Plans Announced For State Youth Choir Festivals

The Kentucky Baptist all-state Youth Choir Festival will be held Saturday, May 3, at the First Baptist Church of Somerset.

To qualify to attend the state festival, a youth choir must sing in one of the Kentucky Baptist regional festivals.

A choir must also learn the five selections listed in the 1975 festival's folder, which was mailed to all Kentucky Baptist church music directors.

Gerald Armstrong, consultant in youth music at the church music department of the Baptist Sunday School Board, will be the conductor.

Youth choirs who participate in the regional and state festivals in Kentucky may also register for the Southern Baptist youth choir festival at Ridgecrest or Glorieta.

For registration details, contact E. F. Quinn, church music department, P.O. Box 43433, Middletown 40243.



Armstrong

Southwestern Baptist Seminary. Raganas is a native of the Philippines.

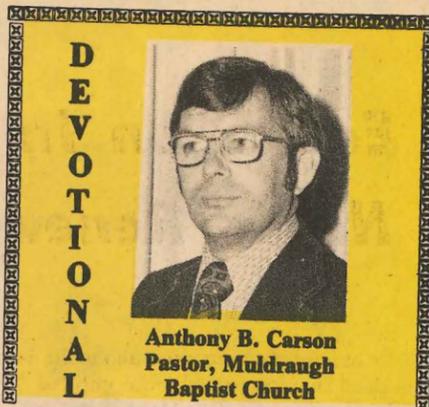
Erwin L. Averitt, 90, a retired minister and army chaplain, died December 25, at the Baptist Mallory-Taylor Hospital, La-Grange. He was pastor at one time of Oakdale (now Victory Memorial) Baptist Church, Hazelwood Baptist Church and Shawnee Baptist Church, all of Louisville. He served as a chaplain in the U.S. Army in both World War I and II. Averitt was a member of the Deer Park Baptist Church at the time of his death. Funeral services were conducted December 27. He is survived by Mrs. Blanche Wyatt Averitt, his wife of 64 years.

The deacons of Immanuel Baptist Church, Frankfort, have passed a resolution expressing appreciation for Laurel Lusby who died July 19, 1974. Lusby was one of the leaders in the establishment of the Immanuel church, was a charter member and served in almost every capacity since the founding of the church. He served on the building committee which planned the church building and also supervised the construction of the present unit of the building. He served as deacon of the congregation for 10 of its first 13 years and also was a trustee of the church.

### Church Chuckles by CARTWRIGHT



"Ten dollars! Guilty conscience?"



Anthony B. Carson  
Pastor, Muldraugh  
Baptist Church

I must be a witness because I have been a recipient of the Holy Spirit through the love of God and my acceptance of Jesus Christ as my personal saviour. You see, I have been born twice as many of you have. Because of this experience, it is no longer I who lives but Jesus who lives in me.

God has placed me in Muldraugh to be His witness just as He has placed you in a particular place to be His witness. He says, "Ye have not chosen me, but I have chosen you, that you should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, He may give it you." (John 15:16) "But now hath God set the members everyone of them in the body as it hath pleased Him." (I Corinthians 12:18) We can work together and see a great outpouring of the Holy Spirit in our lives and be a part of His victory in the community where we live as well as around the world through the Cooperative Program.

I am thankful that as a cooperating Baptist with the Salem Association of Baptists, the Kentucky Baptist Convention, and the Southern Baptist Convention, I can be a part of His total ministry (world wide). Because of the opportunities offered me through the Muldraugh Baptist Church, I can identify with Acts 1:8 and bring it into my life. May I state Acts 1:8 in my own words, having experienced the joy of the filling of the Holy Spirit? "I have received the power of the Holy Spirit and I MUST be a witness in Muldraugh, and all over Kentucky, and throughout the United States, and to the very ends of the earth."

Yes, we have the power and we have the commission. We "MUST GO" and tell the love of God to every person. We "MUST GO" and tell them Jesus died for their sins, and they must repent and turn to Jesus before it is eternally too late. Remember: 1. All have sinned and come short of the glory of God; 2. He died to redeem them; 3. They can have eternal life as a free gift, but we MUST carry the story because we are witnesses to the fact.

## Education In Churches Needs Renewal!

By Richard W. Bridges

I am deeply concerned about the issues raised in a recent editorial entitled "The Predicament Of Too Many Baptists," by C. R. Daley. I fear the weakening of the historic New Testament faith in a contemporary world that thrives on ignorance. Without the understanding of the witness to our faith (the Bible), without an appreciation for the faithful articulation of that which we believe (our doctrine), and without a spirit of reverence and thanksgiving for the cultural development of that expression of faith (church history), we stand open to a departure from our historic and tested measure of true Christian faith and heresy. In other words, the intellectual exploration of the faith serves as a dogmatic safeguard against any perversion of New Testament Christianity.

Why are so many of our people afraid of study and analysis when it comes to matters of faith? One of the unfortunate themes of Southern Baptist life since the early years of this century has been that of anti-intellectualism. That this has been a significant issue is justified by recalling the great challenge presented a century ago by so-called evolutionary philosophy. The debate on this matter raged through the early part of this century, and it was essential that the church stand against this particular way of thinking. The unfortunate part of this great debate was that this experience led our denomination down the road of suspicion against any kind of academic or intellectual approach or comment in the religious realm. The great heritage of Baptist educational enterprises in this country and our widespread acceptance of an educated ministry should have helped dispel much of the problem. Unfortunately they have not, and we are now experiencing the residual of an uncritical anti-intellectualism. The effect on our people has not been helpful.

We as a denomination have somehow come to believe that any attempt to understand the gospel and the faith in

Richard W. Bridges is minister of education in the First Baptist Church of Bowling Green.

human terms suddenly puts God in great danger of being discarded. We seem constrained to defend God's reputation if we feel we are probing where we should not or have not probed before. And yet if we are serious about proclaiming the incarnation, we should realize that God's redemption permeates all the way through to and includes the mind. I believe that the mind is God's tool, as is all things He has created.

We have proclaimed an historical faith for two thousand years, and we continue to proclaim that the faith remains historical. And if it really is historical, then two conclusions must be drawn: (1) God has blessed the historical as an avenue of divine revelation, and (2) the faith may be examined in historical ways. Now the great danger is that we falsely conclude that the historical perspective is the only perspective on the faith that we have. That is not so by any means; indeed, it is one of several perspectives essential to our approach to the faith. The claim we make here is that to disregard any perspective — the experiential, the mystical, the psychological, or the historical — is to ask for a distortion of that which we believe.

How do we begin to dispel our fears of intellectualism and education? One way — perhaps the only way — is to restore the teaching ministry of the church to its proper New Testament place. Men far more expert than I in the study of the early church have pointed out that preaching and teaching functions in the church stood on co-equal ground. And I find it to be somewhat surreal that a denomination with one of the best organized educational "programs" in all of Christendom needs to be told to put education in the church on a co-equal ground with the pulpit.

I believe that the ministry of education represents one of the most appealing ways to begin reform in this area. We have used the position of minister of education over the last 30 years to serve as the staff administrator, organizer, and promoter. And while these things may be necessary

in proper perspective, I submit that such an interpretation of the ministry of education has weakened our total educational program. A minister of education ought to be a teacher of the scriptures first and foremost. He ought to be a teacher of doctrine and church history and ethics. And if he cannot teach, if he has not been called to teach, he should excuse himself from his ministry and look elsewhere for God's call.

Harsh as this sounds I am convinced that ministers of education need to feel as inspired by God to teach as do pastors feel to preach. Too many of our co-workers in this area are simply second-rate when it comes to this great task. They are uninspired, ill-prepared, and poorly supported.

What kinds of qualifications should a minister of education have? First, he should be able to honestly say that he has been called to the educational task. Second, he should be academically prepared to be a teacher. Third, he should have the natural skills and abilities to do the difficult job of teaching. And fourth, he should have that all so illusive skill of understanding people, their spiritual needs and their educational needs. These are gross generalizations, but they point the way.

I have heard several arguments put forward by sincere men that purport to demonstrate the folly of this kind of proposal. One of these is that the man in the pew does not really want "high blown" teaching, that he would reject courses in church history and doctrine if offered, that a quality educational approach would cause difficulty. In my own experience I have found this to be a false claim. I have found men and women hungry for this kind of teaching. They are hungry because most of our adult educational work is essentially dull and unappealing. There is very little Bible teaching going on and our people are aware that this is the case.

I have also been told that many pastors would reject such an approach, and I must agree that this is so. Many pastors are openly hostile to quality education, many use "intellectualism" as a pulpit whipping boy, and many are insecure about their own place of leadership and fear a strong, popular educational ministry. Pastors must be led to see that they must take the lead in demanding high standards of educational leadership. In Christ we have learned that we are co-laborers for His kingdom. It is a tragedy to see this Biblical injunction go unapplied in staff relationships. One of the joys of my life is the relationship I have with my pastor — Rollin Burhans — who has demonstrated over and over his concern for me as a

(Continued on page 15)

## WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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## More And More Like Sodom And Gomorrah

With breakneck speed Louisville city officials are leaping off the precipice of permissiveness and at the present rate our beloved city will soon be the envy of Sodom and Gomorrah. Witness the degeneration! First, it was repeal of the Sunday closing law, then all night hours for bars and taverns during derby weekend and now five nights a week year around tavern and bar operation until 4:00 a.m.

For many years Kentucky had some of the strictest laws against sale of alcoholic beverages though one strong bid by our state for fame is its production of liquor. Strange as it seems, many who work at distilleries do not drink at all and vote for rigid control. They seem to realize more than others the danger of drinking.

The permissive trend in Kentucky during the last several years is alarming. Self restraint and moral conviction are virtues remembered in the past but abandoned for the present. There was a time when office seekers and holders had to take into account those who opposed liquor manufacture and sales. Not so, now! Officials in Louisville seem to believe the worm has turned and now those favoring leniency are more than those who oppose it.

And this may well be the case. At least the pro-liquor crowd is more aggressive. How else to account for the fact that at least two of the twelve Louisville aldermen are deeply involved in the alcohol industry? One is a liquor salesman and another manages a liquor store.

The absurdity of this two hour extension of liquor sales is that only four votes were needed to pass it. Two aldermen were absent and three present did not vote thus requiring only four votes for a majority. Think of it — four persons passing an ordinance of such consequence.

At least one thing about this mess was honest. The original agitators for the ordinance admitted it was motivated purely for financial gain. The claim

was that the 2 a.m. closing law was costing Louisville an annual \$2 million in tourist and convention business. In answer to opponents of extending hours for liquor sales the public officials shunned any moral responsibility and said the only thing to do was to be realistic and get the profits from people who drink.

Even city law enforcement officials supported the extension of hours for legal sale. The claim was that drinkers would be easier to handle if allowed to stay in taverns and drink on from 2 a.m. to 4 a.m. This logic would suggest the more one drinks and the longer he stays in the tavern, the better off for everybody. The moral fabric of our society has almost ceased to exist when this is the attitude of law enforcement officers. The wives and children of drinking men would hardly endorse this attitude.

How strange! City police officials endorse 2 a.m. to 4 a.m. liquor sales while Jefferson County police set up road blocks on New Year's eve to take drinking drivers off the street.

Those aldermen voting for the ordinance were miserable spectacles trying to justify their approval. About all they could muster up to support their actions was that morals cannot be legislated. No one ever claimed they could be but enlightened and responsible persons have used legislation to restrain those tempted and to create a better and safer environment for everyone. We don't repeal laws against murder because morality cannot be legislated.

The blood should be on the hands of these. They should confess their contribution to the devastation and death resulting from drivers getting stoned between 2 a.m. and 4 a.m. in a liquor outlet. They must also share responsibility for tainted dollars made during 2 a.m. to 4 a.m. liquor sales and for all the misery and destruction which result. The one hope is that the mayor who was on vacation will veto the ordinance. Action will likely be final before these words are read.

## To Be Brothers Is Enough

There is a need among Baptists today for more understanding about how to address one another as far as titles go. This was brought home emphatically during the Christmas season when I took our three grandchildren to the office to see the *Western Recorder* family. On the way home from the visit the five year old asked me seriously, "Are you a doctor like Daddy?"

"No," I said, "he's a doctor of medicine and I am a doctor of theology."

"Well," said he, "do you know more than my daddy?"

Such questions are natural for a five year old. The problem is that not just five year olds are confused. Most Baptists don't really know what to do about ministerial titles. They have no way to know about earned or honorary degrees. They want to be respectful and proper in addressing ministers but are not certain how to do so.

Baptists have generally cared less about titles of dignity or honor than most any Christian group. Our history and tradition put us among the "outs" instead of the "ins," the "unknowns" instead of the "knowns." We have disavowed ecclesiastical titles for ourselves and thought little of them for others.

Some Baptists have probably gone too far in rejecting ministerial titles. There are Baptist ministers who object to being called "reverend." This commonly used colloquialism has no Biblical precedent in reference to human ministers. The word appears only once in the King James Version (Psalm 111:9) where it is used to describe God.

Disdainment toward titles, however, has not been the universal attitude of Baptists. Some Baptist ministers like to be known as "reverend" and even use clergy emblems on their automobiles. (This is proper if his auto is an emergency vehicle.)

The most confusing title among Baptists today relates to the use of "doctor" in addressing ministers or teachers. Such a title is highly improper unless it is an accurate designation. It is much worse to be called a doctor when you are not than not to be called one when you are. Most

program chairmen don't realize this as they doctorate every speaker to be certain not to miss one.

For ministers there are all kinds of doctor degrees and there is no easy way to designate the difference. Some require two to three years of resident graduate study plus passing difficult exams and writing an approved thesis. These are Ph.D. or Th.D. degrees recognized and approved by graduate schools and accrediting associations.

In recent years a doctoral degree (D.Min.) has been offered by our seminaries to those doing special advanced study and projects in the practical fields of the ministry. By now a good number of Baptist pastors have earned this degree and many others will eventually have them.

Then there are the correspondence graduate schools offering doctoral degrees. Some of these schools exist only on paper and only a minimum amount of study and a fee are required. Some sincere men get sucked into such pursuits but such degrees appeal mostly to vain or insecure persons.

Another whole field of doctoral degrees are honorary doctorates. These are awarded on the basis of achievement and not study. Most of these are D.Ds. (doctors of divinity), LI.Ds. (doctor of laws) and Litt.D. (doctors of literature). These may be awarded for achievement in one's field or for a handsome gift to the school. These degrees have about the same prestige as the schools which award them.

There are still other ways to secure doctoral degrees but these will suffice to show how confusing they are so far as titles go. Some are justified in being proud of degrees but no one should parade them. They mean much in academic circles but little in ministerial ranks. The whole idea of titles and rank is alien to the Baptist spirit of equality before God and the priesthood of every believer. Let's forget degrees, earned or otherwise. Call your preacher, pastor and your teacher, professor. Let's think of and treat one another as brothers in the Lord. Make it genuine and there's no honor nor title quite so meaningful.



### DON'T JOIN

Dear Editor:

I write to thank God for the Southern Baptists being one of the few groups not to join the ecumenical movement which

floods our country today. An article in the *Reader's Digest* (January, 1975) entitled, "What Progress Toward Church Reunion?", helps one to count our blessing that we are not joining in the soon-to-be "One World, One Church" system which our Bible warns will come before the end of time.

This article besides telling of joint Protestant-Catholic work also tells of some

joint Baptist-Catholic work. But as one nears the end of the article, we find they appeal to Southern Baptists to join them. I pray thanking God for the "Strictly God Fearing Southern Baptists" like yourself and others who will help Christ's true church survive till the Savior's return.  
Smithfield, Kentucky Joe Blaylock

(Continued on page 14)

## Staff Changes

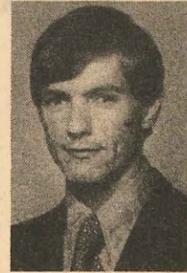
**Stephen Thompson** recently accepted the call to become pastor of the Mt. Carmel Baptist Church, Ohio County Association. Thompson, who graduated from Murray State College and attended Southern Seminary, was formerly pastor of Brookport Baptist Church, Brookport, Illinois. He is married to the former Joyce Drennan and they have two sons, Robin and Chris.

**Kenton Webb** has resigned as pastor of the Carlisle Avenue Baptist Church, Louisville, to accept the call of the First Baptist Church, Kirksville, Missouri. Webb served the Louisville church for five years. He was president of the Louisville Baptist minister's conference last year and chairman of the joint committee at the Baptist Fellowship Center. The father of three children, Webb is married to the former Carolyn Williams.



Webb

**Don M. Aycock** has accepted the call of the Garfield Baptist Church, Breckenridge Association, as pastor. A student at Southern Seminary, Aycock is a native of Evangelin, Louisiana, and graduate of Louisiana College. His wife, Carla, is from Oklahoma.



Aycock

**Wallace Britton**, former minister of education at Azalea Baptist Church of Norfolk, Virginia, has accepted a similar post at First Baptist Church, Ashland. A Tennessee native, Britton is a graduate of both Union University in Jackson, Tennessee, and Southern Seminary. He has served churches in Kentucky, Virginia and Tennessee, and has been a consultant for the church training division of the Southern Baptist Sunday School Board.



Britton

**B. B. Boaz** has been called as pastor of Airline Baptist Church in Green Valley Association. A native of Graves County, he

comes to the church from a pastorate in Ypsilanti, Michigan. He assumed his new position September 1 and is residing at 2018 Jamerson Drive, Henderson.

**Gene Young** is the new pastor of the Bethel Baptist Church, Pulaski Association. Young comes to the church after six years of service to Baptists in Ohio. A native of Corbin, Young is married and has five daughters.



Young

**Billy J. Turner** has recently accepted the call to become pastor of the First Baptist Church, Stearns. He comes to the church from a pastorate in Brownsville, Tennessee. Turner has served the following churches as pastor in Kentucky: First Baptist, Morganfield; High Street Baptist Church, Somerset; Dallasburg Baptist Church; Wheatley; and Pleasant Home Baptist Church, Owen County. Turner and his wife have two children, both of whom are married.



Turner

your church ministers. You don't owe them anything for extra services, but once in a while like a funeral or wedding, for example, someone just wants to give a personal token of appreciation to a pastor. Our staff people are human, too. Many of them left pastorates for their present places of service and will no more receive tokens like the above and no Christmas remembrances, or such.

If you use any of our people and really want to give a nominal expression of personal appreciation, of course you are free to do it and they are free to accept it. They are modestly paid and still will be after receiving an occasional extra token. We want our people to be out there among Baptists. Such extra service results in increased mission knowledge and interest. Any personal added incentive or encouragement that you really want to offer is appropriate.

On the other hand, we are most anxious of all to assure you of the availability of our people. Don't hesitate in the least to call for any of us anywhere without obligation. The fullness of schedules and the limits of human strength are all that will affect whether or where we go.

## Plain Talk

FRANKLIN OWEN

EXECUTIVE SECRETARY-TREASURER, KENTUCKY BAPTIST CONVENTION

Our staff people are frequently invited personally to fill engagements that must be added to rather full schedules. We are glad when they receive and respond to these invitations which result in wider knowledge and support of our World Mission Program.

Our Executive Board department leaders are, in large measure, the face of all our work. They are the program in flesh and blood. The more they and our people are in contact with one another, the closer knit becomes our fellowship and the more we achieve together. Baptists give more to causes they understand, whose leaders they have seen and know. We want our people to be invited, and we want them out there among the people as much as human strength permits.

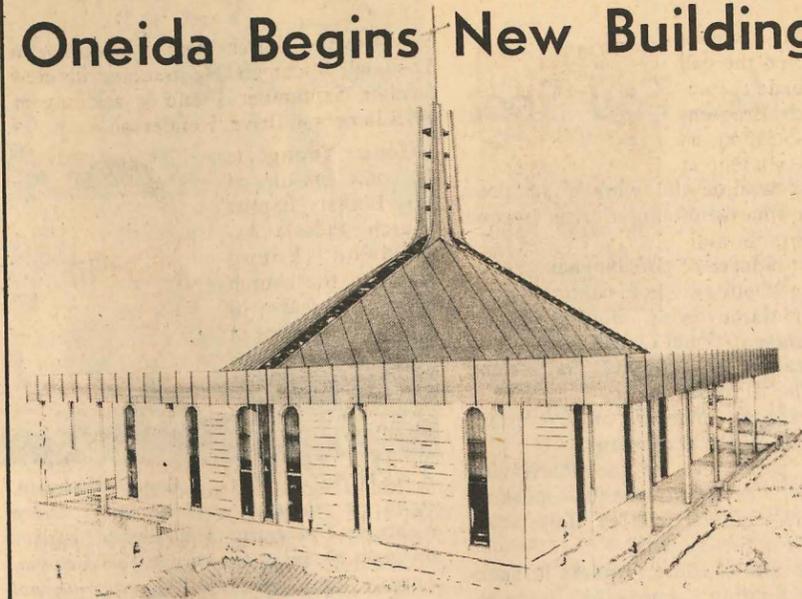
Once in a while somebody asks me about honoraria for our people when

they are thus invited. Is there any financial obligation when our people respond to personal invitations? Are Convention staff people permitted to accept volunteered honoraria?

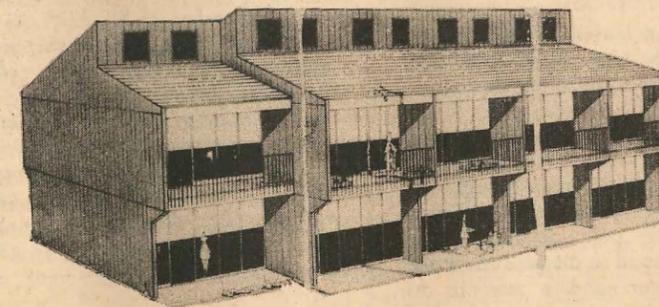
Well, in my interpretation the answer is simple. You don't owe our people anything. They come free in any job-connected relationship that you may need them. We believe they are worth the travel costs we provide them when they represent our program.

Now after having made it clear that our people don't cost anything, and come with no obligation to churches or Baptist groups (large or small), let me also make clear that they may receive a volunteered personal honorarium if the people want to give it. We do not attempt to tell local Baptist groups what they may or may not do. These people are your employees, just like

## Oneida Begins New Buildings



Russell Administration Building



Walker Faculty Apartment Building

Oneida Baptist Institute celebrated its 75th anniversary recently by awarding contracts for the construction of two new buildings on its hilltop campus in eastern Kentucky.

One building, to be known as the Sylvia Russell Administration Building, will provide six classrooms, expanded library facilities, administrative offices, a 600-seat chapel and a print shop.

It is named in honor of Sylvia W. Russell, the only woman to head the work at Oneida. She was president of the boarding high school between 1921-1928.

The new chapel will be named in honor of Melvin Davidson, a teacher at Oneida for 45 years.

The second building is for faculty apartments. Four units will be constructed with the possibility of adding others at a future date. Each apartment will contain a living-dining area, kitchen, two bedrooms, study and bath. A central laundry will also be provided.

The apartment building will be named after the first college trained teacher to work at this Kentucky Baptist school, John Henry Walker. Walker came to Oneida in 1903 and served for more than 20 years as dean or principal.

Plans call for the apartment building to be dedicated by fall of 1975. The chapel is scheduled for completion by May, 1976. The remainder of construction is to be done by school's opening in 1976.

Barkley Moore is president of Oneida.

Oneida began operation January 1, 1900, as the brainchild of founder J. A. Burns. Today there are more than 200 students enrolled at the boarding high school operated by Kentucky Baptists.

## Shely Elected Chairman Of C'ville Trustees

The Campbellsville College board of trustees met Tuesday, December 10, and elected officers for the new term.

Forest Shely, who was chosen by the alumni association as the college's distinguished alumnus for 1974, was selected as chairman of the board. Shely is a medical doctor in Campbellsville.

Wendell Romans, of Mt. Washington, was elected assistant chairman and Everett Lee, of Campbellsville, was elected secretary. David Gardner of Greenville will serve as assistant secretary.

Other members appointed to head committees were: Norman Cabbage of Leitchfield, academic committee; Henry B. Huff of Louisville, advancement committee; Janet Chambliss of Hardinsburg, student life committee; and Herbert Keeton of Campbellsville, business committee.



CAMPBELLVILLE COLLEGE BOARD OF TRUSTEES — [back row, left to right] William Hancock, Louisville; Hayward Spinks, Hartford; Norman Cabbage, Leitchfield; Bill Tichenor, Scottsville; David Gardner, Greenville; Leslie Stamper, Louisville; W. R. Mann, Campbellsville; Everette Lee, Campbellsville; [second row] D. L. Druin, Campbellsville; Bruce Hartsell, Shepherdsville; Virgil Price, Campbellsville; Kenneth Curry, Brandenburg; Henry Huff, Louisville; Wendell Romans, Mt. Washington; and David McLellan, Bowling Green; [front row] Herbert Keeton, Campbellsville; George Gaddie, Campbellsville; Janet Chambliss, Hardinsburg; Marilyn Sanders, Owensboro; Forest Shely, Campbellsville [chairman]; Howard Worley, Mayfield; and Douglas LeNeave, Mayfield.

## Women's Ordination Takes Top Spot

The ordination—outside of “regular” Episcopal Church channels—of 11 women deacons as priests drew the number one spot in the 1974 top 10 balloting of the Religion Newswriters Association (RNA), made up of religion newswriters on the nation's secular newspapers.

In comparison, an earlier poll, conducted by Baptist Press, news service of the Southern Baptist Convention, among Southern Baptist newspaper editors and BP bureau personnel around the nation, gave a number five ranking to SBC developments involving rights and ordination of women.

The number two RNA ranking went to the continuing controversy over the doctrinal split in the Lutheran Church-Missouri Synod, involving the firing of John Tietjen, president of Concordia Theological Seminary, St. Louis, and the forming of Seminex, the so-called “seminary-in-exile” by the majority of Concordia's faculty and students.

Other rankings by the religion newswriters follow:

3. Watergate and its far-reaching controversy, effects and moral implications. (That story gained first place in the BP poll.)

### SBC Receipts Still Up

Receipts through the national Cooperative Program unified budget of the Southern Baptist Convention for the first three months of the 1974-75 fiscal year are running ahead of the same period last fiscal year.

Total receipts for the year to date show nearly \$10.5 million, a 6.30 percent—or \$621,472—increase over more than \$9.86 million collected in the first three months of 1973-74. That includes Cooperative Program and designated giving.

For December, 1974, alone, however, contributions, compared to December, 1973, showed a decline. Total receipts, amounting to more than \$3.35 million, ran 7.01 percent lower. The Cooperative Program portion for December declined only 1.26 percent over December, 1973. It collected more than \$3.02 million, compared to a previous amount of more than \$3.06 million for December, 1973.

The designated portion, however, tumbled 16.67 percent between Decembers, showing \$323,804 in December, 1974, and \$388,570 in December, 1973. (BP)

4. Response of the world's religious leaders to the world hunger crisis (second in the BP poll).

5. The “Exorcist” phenomenon.

6. The school textbook controversy in West Virginia, involving religious figures.

7. The International Congress on World Evangelization in Lausanne, Switzerland (18th in the BP poll).

8. Expanded interest of Protestant evangelicals in social concern.

9. The persistence of the charismatic movement, involving tongues-speaking and other manifestations of Holy Spirit gifts (sixth in the BP poll).

10. The role of church leaders in sanctioning or fighting “repressive” regimes, in such places as South Korea, the Philippines, Brazil, Chile and the Union of South Africa.

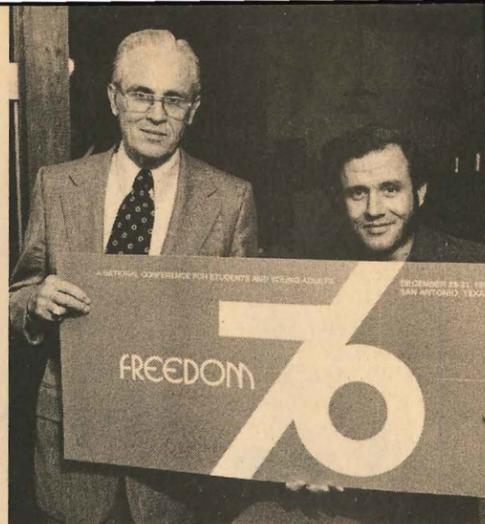
A third poll, released earlier by the Religious News Service out of New York City, ranked many of the same stories.

The international, interfaith news service gave first place to the moral challenge to religion to respond to the needs of humanity in a world of crisis brought on by food and energy shortages, population growth. (The BP poll, dividing those issues, gave a second to disaster response—including hunger—and a seventh to Southern Baptist increases in the face of inflation.)

Remaining spots in the Religious News Service poll follow:

2. Ordination of the 11 Episcopalian women; 3. Evangelization (including Lausanne, the 1974 Synod of Roman Catholic Bishops in Rome, the World Methodist Council and numerous locally based groups); 4. Acceleration of Middle East tensions and all of its implications; 5. A tie: Religious protests to human rights violations in the Philippines, Chile, Brazil and the Soviet Union; the coup in Portugal, leading to freeing of colonies in Africa and start of dramatic shifts in white-ruled South Africa; 6. A combined category on diverse religious concern over the patriotic, spiritual tone of the U.S., including morality issues of Watergate, West Virginia textbook conflict, Wounded Knee trials, abortion, and amnesty/clemency for draft resisters.

Also, 7. Mother Elizabeth Seton designated first U.S. Catholic saint; 8. Dissension intensified in Lutheran Church-Missouri Synod; 9. Installation of Donald Coggan as Archbishop of Canterbury, head of world Anglican communion; and 10. Lutheran-Catholic theologian agreement on papal primacy. (BP)



**A NEW BEGINNING** — Reggie Hickman, right, a Baptist student at Eastern Kentucky University in Richmond, pauses during a planning meeting in San Antonio, Texas, for Freedom '76, a national conference for about 10,000 students and young adults, which Southern Baptist Convention agencies will sponsor in San Antonio, December 28-31, 1975, to speak to student and young adult involvement in the mission of the church at the beginning of the 200th anniversary of the United States. Hickman, of Virgie, Kentucky, will help plan promotion for the conference, which is open to other Baptist groups in the United States and abroad. Left is Charles Roselle, director of the SBC's National Student Ministries and general chairman for Freedom '76.

## Thirty Kentucky Boys Accept Christ At Camp

More than one out of every 10 boys attending Royal Ambassador summer camps, including 30 from Kentucky, made public professions of faith in Christ, a Southern Baptist Brotherhood Commission survey shows.

A total of 1,846 of the 17,500 boys attending Royal Ambassador camps in 28 states professed Christ and 856 others made commitments to full-time Christian-related vocations. A majority of the boys making vocational commitments expressed a preference for service as home or foreign missionaries.

Kentucky Royal Ambassador camps registered 397 boys during nine weeks of camp. Camp participants across the convention paid an average of \$25.01 for a week of camp activities. The boys were led by more than 800 staff members, many of whom were college and high school students.

Camping has traditionally been used by Royal Ambassadors to help implement the basic task of mission education for boys. •

## Leadership Integrity Voted Top Story In 1974

Baptist Press reporting of the nation's integrity crisis was voted the top news of 1974, according to a poll released in Nashville.

The poll was conducted by Baptist Press (BP), the Southern Baptist Convention news service, among 33 state Baptist newspapers and six BP bureaus around the nation and BP's national office in Nashville.

Based on a system of awarding 10 points for every first place vote down through one point for a 10th place vote, the integrity crisis finished with 219 points on 30 ballots returned out of a possible 42.

The number one story marked a change from the past four years, which have seen stories related to internal Southern Baptist controversy take the number one spot.

Southern Baptist disaster response to hurricanes, tornados and hunger around the world drew a second place, collecting 182 points. It barely edged out reporting of leadership' turnovers of number one executives, in at least six SBC agencies and several state convention posts which collected 178 points.

Final report of the much discussed Committee of 15, which conducted a four year study of Southern Baptist agencies, and Southern Baptist actions on women rounded out the top five, collecting 146 and 140 points respectively.

Voting dropped off noticeably after the sixth spot, which showed 125 points for the charismatic movement among Southern Baptists, and the seventh spot, which showed 121 points for continued Southern Baptist increases in the face of spiraling inflation.

Developments surrounding study of a possible name change for the Southern Baptist Convention ranked eighth, with 92 points, four points ahead of developments in black-white Baptist relations, which included election of a black SBC second vice president, first black SBC officer in the convention's 129 year history.

After close balloting, 10th place went to an action by the SBC annual meeting in Dallas to name a committee to study the convention's missionary outreach, at home and abroad, over the last 25 years of this century. That study committee represented a compromise which resulted from Committee of 15 recommendations.

Other developments related to mission outreach showed growth on SBC foreign mission fields outstripping growth at home and a prediction the SBC may lose 500 churches in crisis communities during the next decade.

Tabling of a motion at the SBC in Dallas to establish a separate Commission on Evangelism, in order to allow the SBC Home Mission Board to study the status of evangelism in the board's structure, finished 17 points out of the 10th spot.

That action ranked only six points ahead of the latest developments on 1973's number one story, which centered around alleged mismanagement of funds and convention affairs in the Missouri Baptist Convention.

The 1974 version of the Missouri story, which drew 46 points for a 12th place finish, reported a harmonious reorganization of the Missouri Convention to solve the difficulties.

Only one editor wrote in a story on his ballot, giving a first place vote to a continued trend toward conservatism in the SBC.

Developments surrounding the integrity crisis included the Watergate tragedy, Nixon's resignation, Ford's inauguration and call for public morality and prayer, Ford's pardon of Nixon, Ford's address to Southern Baptists at a Brotherhood Commission-sponsored breakfast in Dallas, and reactions of religious leaders to all these events.

Wide ranging Southern Baptist response to disaster included not only response to tornados in the States, Bangladesh and Honduras, but also a growing recognition and response to the world hunger crisis.

The Committee of 15 study and final report — which drew strong, and often heated, responses from SBC agencies — referred “areas of concern,” which the committee explored during its four years, to the agencies. (BP)

Only two items from the Committee of 15, a subcommittee of the SBC Executive Committee, were brought to the 1974 convention — the mission study committee proposal and a proposal to appoint another committee to study the Executive Committee itself. The other committee was, additionally, given the responsibility of studying an SBC name change. Both items were approved.

In previous years, the SBC soundly defeated another recommendation, which the Executive Committee brought to the convention's annual session from the Committee of 15. That involved a proposal to abolish the SBC Stewardship Commission and put its work under the Executive Committee.

The developments surrounding women in the SBC involved a mixed bag. The SBC in Dallas, responding to Mrs. Richard Sappington of Houston for the second straight year, voted down a statement on freedom of women and a proposal to have a quota of women on SBC boards and agencies. The Oklahoma convention went on record in opposition to ordination of women.

But several Southern Baptist churches ordained women to the ministry and the District of Columbia Convention called for ordination of women on an equal basis with men.

In other actions, the Association of Southern Baptist Colleges and Schools called for equal rights for women in Southern Baptist schools, the Virginia Convention voted to give women equal pay for equal work, a woman succeeded to the Florida Convention presidency and a Southern Baptist woman educator called for a task force on women. (BP)

# NEWSGRAM

## Cooperative Program Receipts FOR THE MONTH CLOSING DECEMBER 30, 1974

	1974	1973
Cooperative Program receipts for the month of December, 1974	\$ 429,601.11	381,364.80
To date this Convention year	1,614,534.48	1,440,542.41
Goal to date for this year	1,600,000.00	1,500,000.00
Over goal	14,534.48	59,457.59
To date this time last year	1,440,542.41	1,253,298.31
Increase	173,992.07	187,244.10
Percentage increase over compared to this time last year	12.08	14.94

## SBC Pres. Calls For More Teaching About Holy Spirit

Denying he ever said "charismatics should get right or get out," Southern Baptist Convention president Jaroy Weber said in Washington, D.C., that he believed the denomination has enough "elasticity" to include persons who differ in some of the teachings of the Word of God.

Speaking to the annual meeting of state directors of evangelism, sponsored by the SBC Home Mission Board's division of evangelism, Weber noted that many churches, associations and some state conventions have begun speaking about the tongues-speaking aspect of the Neo-Pentecostal Movement. Some have declared that any Baptist or church which promotes such practice cannot be a part of their fellowship.

"We need to face it and speak a Biblical word that will assure our people of a sound doctrinal position," Weber said.

He said the controversy has arisen because too many people are ignorant of the Bible and ministry of the Holy Spirit and spiritual "gifts."

It has also occurred, he said, because "we haven't done much preaching about it" and because of cold, apathetic, indifferent worship services that prompted people to look elsewhere for "aliveness."

Weber said a reporter had asked him before the annual meeting of the Baptist General Convention of Texas, which was to consider a motion on the issue, if he believed people who practiced glossolalia (speaking in tongues) should get out of the denomination.

"I told him that I believed that within our structure there is enough elasticity for people who differ in some of the teachings of the word of God," Weber said.

"But I said that any pastor, priest or rabbi who had any individual or group of individuals who created disharmony, division or killed the spirit of evangelism in his church would wish that person or group would get out. The article came out stating that I suggested that charismatics get right or get out. I was misquoted."

Good and bad things are happening in the Neo-Pentecostal movement, the SBC president said.

"For the first time many people are hearing of the Holy Spirit and his Word and being convicted and saved," he said. "And some lukewarm Christians have been filled and have a new joy—they have taken on new excitement. Wherever this is happening this is good."

"But many are misinterpreting their experiences. Some who are being saved say they are being baptized (with the Holy Spirit). Many do not understand what they are experiencing in their lives and seek to impose it on others and make every other individual have like experiences."

Weber said Southern Baptists have had so much denominational success that they have come to depend on their own promotional genius and intellect and have neglected preaching and teaching about the work and ministry of the Holy Spirit.

"We are ignorant of the Holy Spirit because we are ignorant about the Bible," he charged. "We need to instruct our

people on the meaning of baptism and the filling of the Spirit. When a person is converted, he is baptized into the body of Christ, baptized of the Holy Spirit. We are put into him, it is a once and for all experience.

"As we develop we have filling experiences as often as we surrender. It is not a matter of praying God's Spirit down but a willingness to become aware of his evident presence and a willingness to let him control our lives."

Weber said he knew there were differing opinions of the gifts of the Holy Spirit, but he said, "We ought to be able to speak out on what seems to us to be Biblical truth without condemnation from others."

Such speaking out on basic doctrinal issues would give depth to evangelism, he said.

"I don't think we should be afraid to confront it—go against anything erroneous"—he said. "Sometimes it seems we are afraid if we speak we are going to be speaking against God."

"It is strange how many of our people think the minorities have the particular right to speak, but the majority is unchristian and maybe unscriptural if it speaks out."

"So the genius is to develop a basic love, so we speak with love and concern and compassion and indoctrinate our people so that when they confront this particular issue they are standing firm on the solid ground of the word of God." •

## 'Stand Against Liberalism' Evangelism Leaders Urged

"Standing against liberalism is part of sharing the holiness of God and the love of God," Francis Schaeffer, an internationally known evangelical conservative, declared and challenged Southern Baptists to "do something."

Speaking to the annual meeting of state directors of evangelism, he said, "Baptists throughout the world are watching you."

"I would urge you to take the lead" in taking a stand "for the clarity of the Word of God without error everywhere it speaks," Schaeffer continued. "I believe you stand in a place of historic response."

The bearded Presbyterian who operates a retreat center in Switzerland said discussions in the theological world the next few years would center around the authenticity of the scriptures.

Schaeffer said the definition of "liberal" depends on one's interpretation of



Schaeffer

the Bible. "The real issue is if one believes the Bible gives us factual truth from God; or whether the Bible grew up as a cultural expression of the writer's day."

"Does the Bible give truth downward from God — or is it the feeling of man upward during his own time and culture?"

He urged the evangelism directors to be concerned about what is being taught in seminaries. "If you are interested in evangelism you must be interested in what the seminaries teach the pastors."

Schaeffer said he sees evangelicalism moving particularly toward a focused debate on the "historical nature of the first half of the book of Genesis."

"This time the debate will be among those claiming the evangelical name. Before, it was primarily between evangelicals and those not of the evangelical stance." •

## In Vietnam Missionaries Proclaim Gospel, People Respond

When American troops pulled out of Vietnam, Baptist missionaries stayed.

It's quiet at Camranh Bay, an area that once knew the roar of American war planes and the noise of exploding shells and bursting bombs. Grass is growing on the large concrete runways.

It's quiet, but Southern Baptist missionaries report they are "hearing the rustling of God's spirit as Vietnamese people are responding to the gospel in phenomenal numbers."

Almost 300 new believers are awaiting baptism. Another 162 were baptized recently in an outdoor service, making 200 baptisms in 1974.

The Camranh population has been very transient. Refugees came to Camranh for safety during the peak of the war. Many of these have returned to their home villages, but new refugees have arrived "because the shuffling of the continuing conflict has driven them out of their provinces," said William T. Roberson, Southern Baptist missionary press representative.

Baptists began working in Camranh during the peak of the war and the response was good. Several churches and preaching points sprang up.

With the shift of the population, though, a small church, nestled among banana trees, was being used only twice a month. Missionary James L. Kellum, Jr., and Vietnamese lay Christians conducted services there as they had time.

Toward the middle of 1974, the people became more responsive. In July, 34 people were baptized in the outdoor baptistry.

After the service, two interested high school students came, professing belief in Christ and wanting baptism. Kellum explained they would need to study the basics of the Christian faith and attend worship services before being baptized.

Preaching services were still held only twice a month, but after the July baptisms, new people began to express their belief in Christ every week.

"The once half-empty building soon began to be filled at every gathering. Twenty or more professions of faith were made during every worship hour," said Roberson.

No special program was responsible for the responsiveness, according to Kellum. It was done by the new converts witnessing among their own neighbors and acquaintances and because of an unusual working of the Holy Spirit, he said.

In October, the church began meeting every Sunday. The lay preachers and Kellum have shared preaching and teach-

ing responsibilities among the new Christians.

Missionaries H. Earl Bengs, Jr., and Kenneth L. Goad were invited from Dalat to assist with the mass baptism in November. In the morning, Bengs taught the candidates the meaning of baptism and then asked all those who wanted to publicly reaffirm their faith in Christ to be baptized that afternoon.

It was a moving experience, missionaries report. Roberson said among those baptized that day were several expectant mothers, two lepers, some amputees and war victims, as well as the young and old,

rich and poor and sick and well.

Bengs carried one man, a paraplegic, into the water "like a father would carry his small child" and lowered him in the water. "The moving spectacle of that afternoon's baptismal service was hardly matched by any other scene to take place on Vietnamese soil," Roberson said.

Many things have happened in Camranh during the last few years, according to Kellum. "The more obvious marks of war are gradually disappearing, though the scars are deep," he said. "Nevertheless, God has not gone home nor has he withdrawn his troops." •

## A Gift Fifty Years Later

By Grady Randolph

Executive Secretary, Kentucky Baptist Foundation

It was on November 8, 1924, that Mr. W. S. Dossey of Smith's Grove, Kentucky, signed his one page, typewritten will. On February 25, 1974, Dossey's farm was sold for \$103,000 and in October, 1974, the net proceeds were divided equally between Foreign Missions, Home Missions, Glen Dale Children's Home and the Baptist Ministers Aid Society. Intertwined in these events there is an interesting story of a Christian man exercising his right and responsibility as a Christian steward.

Dossey's will was brief and simply drafted, but obviously drafted with legal counsel. The will took into consideration the nature of his estate and his responsibilities for his family at the time the will was written. Mr. Dossey also included contingency clauses which ultimately enabled him to do something for the cause of Christ that he could not do in any other way.

Briefly stated, Dossey left his estate to his wife for her lifetime and upon her death to his son for his lifetime. The will then stipulated that upon the death of the son, the "title to said real estate is to be vested in his bodily heirs according to the laws of descent and distribution — if there are no such heirs, it is my desire that my real estate be sold and the proceeds divided equally" between Foreign Missions, Home Missions, Glen Dale Children's Home and the Baptist Ministers Aid Society (the Foundation manages this fund). The son died in August, 1973, and there were no "bodily heirs," so the estate was sold on February 25, 1974, as directed in the will.

There are some important facets to this case. First of all, Dossey had a plan to accomplish what he wanted to do with his estate. Secondly, he met his responsibilities to his immediate family. Thirdly, he had in his mind and heart to do something for Christian causes. His concern for the work of his denomination is reflected in and lives on because in his will he met his stewardship responsibility. His will tells you a lot about this man — his concern for his family, his belief in the work of Christ. It can be said of him what the writer of Hebrews said about Abel, "By means of his faith Abel still speaks, even though he is dead." (Hebrews 11:4 TEV)

January is will making month and it is a good time for you to consider (1) making your will, or (2) revising your old will. Legal counsel is strongly advised in these matters. If you would like some free information, fill in the following form and mail it to the Kentucky Baptist Foundation.

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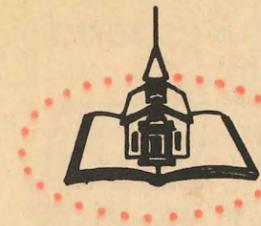
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## SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for January 19, 1975)



LIFE AND WORK SERIES

### Seizing A Unique Opportunity

When Queen Vashti refused to grant the request of King Ahasuerus to display herself before him and his drunken nobles, she merited the commendation of right thinking people, but for her refusal he deposed her, banished her, and sought another to take her place. Esther's beauty and graciousness won her a favored place in the king's court. Through the influence of Mordecai, her cousin who had adopted her when her parents died and who had much to do with her rearing, Esther became the queen of Ahasuerus.

Esther 3:1-5

All went well until Ahasuerus promoted a haughty and ruthless fellow, a notorious enemy of the Jews, from obscurity to the high office of prime minister, and ordered all to bow before him. Promotion, position, and honor spoiled Haman, as has been true in the case of many others. Mordecai refused to obey this order to bow before Haman.

Furious at the refusal of Mordecai to bow before him, and nursing his wounded pride, Haman proceeded to seek revenge by destroying him. Haman went to the king and told him that the Jews were disloyal subjects and did not have any respect for the laws, and should therefore be slaughtered. In response to the appeal of Haman, Ahasuerus issued orders that letters be sent immediately to all of the proper authorities with instruction that upon a designated date every Jew was to be slain and his property was to be confiscated.

Esther 4:13-14

News of Mordecai's deep grief was taken to Esther and she sent a messenger to ascertain the reason for his great mourning. He explained to the messenger the reason for his mourning. He sent a copy of the decree to Esther, in order that she might know the gravity of the situation, and warned her that she would be among the fatalities unless she interceded with the king and obtained mercy for herself and her people by persuading him to cancel his order. Mordecai warned Esther that, inasmuch as she was a Jewess, she could not expect to escape the slaughter simply because

she was queen and lived inside the royal palace. In order to impress upon her a due sense of personal responsibility, Mordecai climaxed his appeal to Esther by saying, "Who knoweth whether thou art come to the kingdom for such a time as this?"

Esther 7:1-3

Attired in her royal robe, Esther went into the presence of the king not knowing whether he would offer her the golden scepter or the sword of the executioner. Impressed by her remarkable beauty, the king happily held out to her the golden scepter and inquired, "What is thy petition, queen Esther?" Her simple request was that he and Haman attend a banquet which she had prepared for them.

At that banquet Esther invited them to another on the following day. At the right moment and with a masterpiece of diplomacy, Esther made known her wish. She remonstrated with the king against the cruel edict which had gone forth for the extermination of the Jews. She confessed the fact of her Jewish blood and identified herself with her kinsmen, and earnestly requested that she and they be rescued from the intended massacre.

INTERNATIONAL SERIES

### The Lord Of Life

John 11:17-27

There was a home in Bethany which was so much to His liking that Christ frequently resorted to it as a welcome guest. Martha, Mary, and Lazarus resided in this comfortable home and were ever ready to give Him their very best. Sickness and sorrow came to that family, just as they come to every home sooner or later. When Lazarus became desperately ill, doubtless he received the very best care that loving hearts and tender hands could provide, but his condition did not improve. The sisters promptly decided to appeal to Christ in behalf of their brother. At that particular time Christ was abiding in Bethabara, which was some twenty

When Esther exposed Haman as the instigator of that terrible plot to slay all of the Jews, the incensed king issued an order that Haman be hanged on the very gallows that he had prepared for the execution of Mordecai, and that Haman's estate be confiscated.

Esther 8:7-8

Inasmuch as the law could not be changed or revoked, Ahasuerus gave to Esther all of the possessions of Haman, which had been confiscated, and she placed the entire estate in the custody of Mordecai. The king then made the death penalty inoperative by granting to Mordecai the authority to write another decree, as Esther and Mordecai deemed advisable, and seal it with the king's ring, and send it throughout the country granting the Jews the privilege of defending themselves and slaying their enemies.

Because she quickly seized her God-given opportunity and made the most of it, Esther, as an instrument in the hand of God, was able to escape death and to contribute much to the preservation of the lives of many other Jews. For her heroic service for God and others she won a place among the immortals. ■

miles away. A messenger was sent to Him with the laconic message, "Lord, behold, he whom thou lovest is sick." Since the Lord was such an intimate friend of the family, it was, of course, to be expected that He would hasten immediately to Bethany and minister to the needs of Lazarus, but that was not the procedure which He followed.

Christ's reaction to this message was rather surprising. He merely said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Instead of departing promptly, Christ continued His activities in Bethabara for two days, in order to allow death to have its full sway, and then

His victory over it would be all the more convincing.

Four days after the death and burial of Lazarus Christ arrived at Bethany. As soon as the information reached Martha that the Saviour was approaching her home, she went out to meet Him. Her statement, "Lord, if thou hadst been here, my brother had not died," indicated that she had sufficient faith to believe that if He had arrived before the death of Lazarus then he would not have died. But there her faith stopped. She did not see in Christ the same sovereignty over death which He held over disease.

Christ gave Martha's faith another test by declaring, "Thy brother shall rise again." Instead of interpreting His statement to mean that Lazarus was going to rise immediately, Martha thought that her Lord meant that Lazarus would rise on the day of the resurrection. She and Mary believed in the resurrection at the last day, but they did not know that Christ had the power to raise the dead there and then. So He proceeded to give one of the astounding revelations concerning himself by saying, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

Mary's sorrow was deep and poignant, but her grief was mingled with hope. Lazarus had died, but, with her Lord present, Mary believed that anything could happen. Christ promptly inquired as to where they had laid Lazarus. Observing Mary weeping, Christ's great heart of sympathy and compassion was so touched that He wept also, even though He knew that ere long He would change Mary's sorrow into joy. How marvelously this reveals to us the tender concern and compassion with which Christ intercedes for His followers!

Christ, the sorrowing sisters, and the friends of the family moved out to the tomb where Lazarus was buried. Taking charge of the situation, He at once requested the friends to remove the stone from the entrance to the tomb. When the stone was removed, there lay the body of Lazarus in full view. Then, Christ lifted His voice in thanksgiving to God, expressing appreciation for answered prayer, after which He called forth Lazarus from the grave, and completely restored him to normal life. Christ clearly demonstrated that He was and is the Lord of life and also the One Who has power over death and the grave.

This mighty miracle of the raising of Lazarus from the dead was a splendid demonstration of Christ's power to give eternal life to those who are dead in trespasses and sins. ■

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(Continued from page 5)

**PRAYER URGED**

Dear Editor:

Sunday, February 2, 1975, will be the Baptist World Alliance Sunday, and I urge all pastors to organize and to have with the entire church a special prayer for our dear brethren who live under atheistic regimes in a continual harassment and different kinds of persecutions. Also, I urge and call all Baptists, who live in a real religious freedom, to attend that special prayer meeting and to pray earnestly, with all their heart and with a full trust in God for our brethren in Christ from all countries with atheistic and persecuting regimes.

First, we, as Baptists, believe in the living and almighty God. Our God is the God of wonders. The entire world, the events, the changes, the leaders, the nations, all realms of life, all, absolutely all men, all countries, all things, all leaders, all situations, are under His sovereignty.

Secondly, we, as Baptists, consider those persecuted Christians in the atheistic ruled countries as our brethren in Jesus Christ, who have the same faith in Him. We and they are a part of the

same body of Christ, and, as in a body, when a part is in sufferings the whole body feels the same sufferings. Yes, even in our blessed religious freedom, we have to feel their sufferings, tortures, persecutions, dispersions in labor camps, arrestments and imprisonments, disturbances, the continual harassments, deportations, deprivations, beatings, home searchings in the night, confiscations, etc. Are we, the Southern Baptists, ready to fulfill the law of Jesus to weep with those who weep and to rejoice with those who rejoice?

Thirdly, we, as Baptists and followers of Jesus, enjoy the privilege of prayer. And the prayer is the key to close and open the heaven, to bring rain, to bring down fire of heaven, to bring down angels to release God's servants from jails as Peter was.

That is why I urge all of you, my Baptist brethren, to pray sincerely and earnestly on Sunday, February 2, 1975, for our persecuted brethren in Christ, and He, the Almighty God, will give us the victory.

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(Continued from page 8)

**Education In Churches Needs Renewal**

fellow-minister. We need more pastors like him, willing to demand high standards of educational leadership.

And finally, I have been told that we don't have sufficient leadership to fill the needs of educational positions. Again I sadly conclude that this is true. The ministry of education is filled with men who are prepared to do little more than turn out church newspapers, entertain the youth, and make announcements. Our seminaries must be called on to turn out more teachers. Our churches must be called on to challenge our young men and women to seek God's direction in this way.

The response of many who read these comments will be that they are reserved for the so-called large churches with the funds, facilities and programs to employ such a minister. What about our small churches who want good ministries but who cannot afford specialists as we have described here? I suggest that we realign our state convention educational agencies along the same lines suggested above. Without any particular agency in mind, I must candidly conclude that educational

failure at that level has been as devastating as at the local church level. The plethora of conferences, meetings, and consultation activities are unrelated, for the most part, to good education.

In the last several years, I have seen only two proposals or comments that are similar to the ideas expressed in this rejoinder. (I am sure there are other items, but I know only of these.) The first is the development of the "El Dorado Plan" which has been modified considerably and used in certain congregations. The second is the last chapter of Findley Edge's book, *The Greening of the Church*. While I have questions about Edge's generalization, his comments represent a significant point for discussion. What we need—as a profession and as a convention—is serious talk and honest searching concerning the educational task. The publication *Search* is doing a commendable job at beginning such a professional dialogue, but the word is not reaching enough of our people in positions of responsibility. Apparently our conventions and agencies are either unequipped or unwilling to initiate such a search and dialogue. To delay is folly, to delay is to ignore God's call to the teaching task of the church.

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## Arab Terrorists Attack Baptists

Terrorists threw a hand grenade at a busload of 17 Southern Baptist tourists in Jerusalem recently.

A 16 year old member of the group from the Main Street Baptist Church of Jacksonville, Florida, was severely wounded as pieces of shrapnel ripped through the metal side of the bus in which the group was traveling.

De Jean Replogle, 16, accompanying her parents, Mr. and Mrs. William K. Replogle, was rushed to Hadasa Hospital where she underwent 14 hours of surgery.

Reports said Miss Replogle suffered a severed artery and a shattered hipbone. Amputation of her right leg above the knee was required.

G. Wayne Buck, a Southern Baptist missionary associate in Jerusalem where he serves as a chaplain to tourists and works with the Baptist Book Store, said the incident of terrorism will not affect the relationships Baptist missionaries have established in Jerusalem in any negative way. The attack was an attempt to

discourage tourists from coming to Israel, he noted.

The Palestine Liberation Organization (PLO) claimed responsibility for the attack and warned tourists against traveling inside Israeli-held Holy Land territory.

The PLO statement, distributed in Beirut by the Palestinian news agency, Wafa, warned "all tourists traveling to Palestine and those on their way to it that we will not be responsible for whatever harm that might befall them."

Members of the Baptist touring group, led by their pastor, E. C. McDaniel, had just boarded the bus outside the Church of St. Lazarus in East Jerusalem when the grenade exploded.

McDaniel said, "I heard an explosion which I thought was a huge firecracker. I turned immediately and saw a cloud of dust. One young girl screamed. I thought she was hysterical because of the loud noise and I asked her to please be quiet; but she kept screaming.

"As other passengers dived to the floor,

the girl's father rushed to her side and shouted, 'There's blood, she's been hit,'" McDaniel said.

Eyewitnesses said the grenade landed about 30 feet from the bus and fragments ripped two holes through the metal side. Some of the tourists said they saw a car speed away after the blast and suspected the assailant was in the auto.

Buck reported that the family was in a state of shock. The parents remained with their daughter at the hospital while the tour continued the day after Christmas.

"The Jewish community has responded," Buck noted. "Two or three Jewish neighbors have visited our house expressing regret that this had happened and that they hoped this will not scare tourists away."

One Jewish lady said, "Isn't it sad that it takes something like this to get the Christians and Jews to work together." •

## Barbourville Celebrates Completion Of Church Building



First Baptist Church, Barbourville, has come a long way since 1804, when the church was organized in a log cabin under a sycamore tree in the "narrows" of the Cumberland River.

Celebrating the completion of the second phase of its building program, the church conducted four days of dedication services. The occasion marked the completion of a new 580-seat house of worship.

The series of dedication services began on Sunday morning, November 3. Franklin Owen, executive secretary of the Kentucky Baptist Convention, delivered the message. The following four nights featured former pastors leading in worship services. They included H. C. Chiles, J. Carroll Chapman, Frank Hixon, Jesse Hatfield and former ministers of music George Deal and Thomas Jameson.

The First Baptist Church began the construction part of its building program with the erection of an education building on October 31, 1965. The note on this building was paid off in April, 1973. The cost of the education structure was \$343,000.

In August, 1973, a contract was awarded to construct the new sanctuary. At a cost of \$423,000 the new building is of contemporary design. The interior is finished and furnished in Appalachian red oak.

M. A. Reese, pastor of the church for 10 years, presided at the dedication services. •