

Love Thy Neighbor

Baptist Men's Day
January 26, 1975



JANUARY 25, 1975

Staff Changes

George R. Bausum has resigned the Calvary Baptist Church, Somerset, to accept the call of the Oneida Baptist Church, Booneville Association. Bausum had served the Calvary church as pastor since 1970. He served the Corinth Baptist Church, Breckinridge Association, as pastor before going to Calvary Baptist. •

Boyd F. Reynolds recently accepted the call to become pastor of the First Baptist Church, Martin, in the Enterprise Association. A native of Booneville, Indiana, he has served the following churches as pastor in Kentucky: Rockport Baptist Church, Ohio County Association; Green River Baptist Church, Cromwell; and First Baptist Church, Phelps. Reynolds and his wife Catherin have four children. •

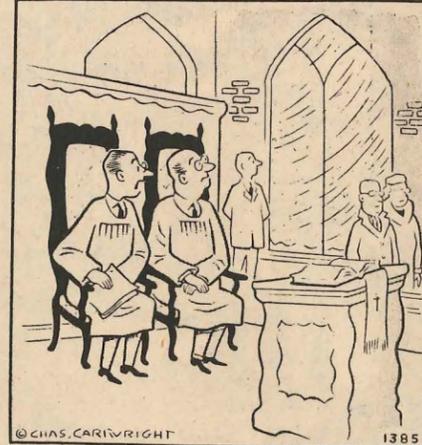
William Allan Murphy was recently called to the Lyndon Baptist Church of Louisville as minister of education. He is a first year student at Southern Seminary. Before entering seminary, he served the Philadelphia Baptist Church in Birmingham, Alabama, as associate pastor in education and youth. •

David Earle Leyerle has been called to serve as minister of activities and recreation at Walnut Street Baptist Church, Louisville. A native of Louisville, Leyerle has served as a coach and teacher in both the Louisville and Jefferson County school systems. Since 1971 he has served as minister of activities at Briar-lake Baptist Church, Decatur, Georgia. Leyerle is a graduate of Oklahoma Baptist University and Indiana University. He is married to the former Sharon Higdon, also of Louisville. The couple has one child. •

Charles E. Wilson was recently called to serve as minister of education at the Walnut Street Baptist Church, Louisville. Wilson comes to the new position from the Green Valley Baptist Church, Birmingham, Alabama, where he served as associate pastor in education. A graduate of Mercer University, Wilson attended Southwestern Baptist Seminary. Wilson and his wife, Mary Elizabeth, are natives of Alabama. They have one daughter. •

Robert Deen Nowlin became minister of social work at Walnut Street Baptist Church in December. Nowlin had served on a part-time basis since 1971, while he attended Southern Seminary. He is a graduate of Oklahoma Baptist University, Washington University and Southern Seminary. A native of New Mexico, Nowlin served as social work supervisor for the Missouri Baptist children's home from 1967 to 1971. He is married to the former Jean Kay Bohringer and they have two children. •

Church Chuckles by CARTWRIGHT



"Think this blizzard will blunt the effect of my sermon on hell?"



Larry Birkhead
Pastor, Spottsville Baptist
Church, Spottsville

When The Light Goes Out Matthew 5:14-16

I have had a lot of different experiences while proclaiming the word of God. Probably the most unusual was the time I found myself preaching in the dark. The electricity was off when the service began so we placed one candle on the pulpit and one on the piano and started the evening worship. When I was about half through the message, the lights came back on. I assumed that they would stay on, so I blew out the candle on the pulpit. I assumed too much! The lights were on only for a minute, and they were off again. With no lights and no candle, it left me in the dark for a few minutes until the electricity came on again, as I was finishing my message.

From the experiences of life, we can learn spiritual truths. Jesus said, "Let your light so shine before men," but what happens when our light becomes dim or goes out?

Others stumble over us. We become stumbling blocks and get in the way of others. Rather than helping them see Christ, we actually hinder them. I know of no greater tragedy than for the Christian to be blocking the path between his fellow man and God. Jesus spoke quite clearly at this point. "But whoso shall offend one of these little ones . . . it were better . . . that he were drowned in the depth of the sea." Wasn't Jesus saying it is better for a person to be dead than for him to be a stumbling block? Do we really consider the seriousness of living the unlighted life?

When our light goes out others cannot see the way they ought to live. Paul says to the Galatians, "Be like me." Can you say to others — live like me?

Moreover, with an unlighted life, others are unable to see Christ through us. One time I almost ran into another car because, without lights, it was not visible. Without the light of God's people, Christ will not be visible to the world. Christian, keep your light shining.

Are You Willing?

IN mid 1970 a report was submitted to the congregation of Baptist Tabernacle by the Study and Planning Committee in which the following statement was made: "The greatest need that exists within our fellowship is the need to develop a more spiritually vital church membership."

Toward that end a number of church objectives were adopted, one of which read: "To strive as individuals and as a church to grow toward greater Christian maturity." How have we done toward meeting this objective?

Attempts to set up formalized goals and programs which if implemented would lead us to a greater realization of this objective were frustrating to say the least. It seemed we could never quite agree among ourselves just what specific steps (programs and goals) we as a church should take in order to grow in our Christian faith. I believe that there are certain things which we as a congregation need to commit ourselves to and in so doing we will develop in our Christian growth. Yet because we have failed to set up formalized programs toward this end I do not believe that we have utterly failed.

While it might be difficult to say we have grown because we adopted this objective, there are evidences that some if not all have grown in Christian faith.

There is a spirit in our congregation, in our Sunday School classes which compels us to rejoice with one another when the occasion demands or when the situation is such—to weep with one another. To be compassionate, loving and really know how a brother and sister feels in a situation and to really care is, to me, a sign of Christian maturity.

Perhaps our bus ministry is not all we might want it to be but I believe this is another sign of Christian maturity. The dedication shown by a few in making this ministry what it is, is an evidence of Christian growth. The responsibility for the bus ministry that these men have accepted is a sign of Christian maturity for maturity does demand responsibility. One of the bench marks differentiating between maturity and immaturity is responsibility.

The commitment and dedication of some women in the adult 2 Sunday School department to witnessing, not visiting and asking people to come to church, Sunday School, etc., but really witnessing of God's love in Christ is another sign of Christian growth.

Stewardship of our possessions is another sign of Christian maturity. In light of the fact that over the past few years our average attendance has declined (perhaps a sign of spiritual immaturity) I believe the relative stability of our gifts and tithes is another evidence that we have grown spiritually. Our continued commitment to ministries outside our own church community, in a day when many of the more affluent churches are limiting more and more their finances to ministries directly related to the local congregation, is a sign of spiritual growth. Giving is a form of recognition that we as well as what we have is really God's and realization that we belong to God is a result of Christian maturity. The ability to see beyond our own church community and our responsibility is to me a sign of Christian maturity.

I am sure you can think of other evidences of Christian growth but these instances do say to me that we have grown in our Christian faith. Perhaps our growth has not been as fast as we might have wanted it to be—I'm sure our Christian faith hasn't developed as it really could if God were in complete control of our lives—but we have grown.

How do we as individuals and as a congregation grow in our Christian Life? These are several things we must constantly bear in mind if we are to grow in our Christian faith. Right priorities are essential. Luke 14:17-20 records a story Christ told about a banquet and men who had been invited to attend. When the time arrived for the banquet each had a reason for not attending. The thing which each had to do was really not bad, evil or sinful. However, right at that moment what they had to do was not what should have been the most important thing. It's important that if Christian maturity is really what we desire then that which we do must lead us in that direction. We

Baptist Men's Day sermon delivered at Baptist Tabernacle Church in Louisville by Herb Wilson, chairman of deacons and a chemist at Celanese Coatings Company.

must have our own priority list in order and not expend our efforts and energies on things which might be very worthy but really only of secondary importance.

Paul was one of the greatest, if not the greatest, Christian theologian in history. Obviously a mature Christian but in I Corinthians 13:11-12 he indicates a constant, continuing growth of his knowledge of God. It is essential that we constantly recognize that our God continually reveals himself to us. To grow in our Christian life it is essential that our faith is based and built on Christ. It's important that we continue to allow Christ reveal Himself, His way, His truths to us. If we are to grow as Christians we must be capable of accepting new truths, of expanding our knowledge of God. All too often we see God as being as small as we are. We attempt to set God in our mouldings. We are tempted to limit God as we are limited. Ours is a living God and if we are to grow we must have a living relationship with God. We must not allow our preconceived ideas limit what God would have us be. Many of those religious people of Christ's day could not recognize Christ as Messiah because He did not fit into their preconceived notion of the Messiah. We must be careful that our preconceived ideas do not turn us away from where Christ might be leading us or what Christ wants us to do.

We must live and grow in our Christian life today, where we are. We often sit around and talk about the good days when we had a Thursday night visitation program that really worked—how 30 or 50 would go visiting and then share testimonies—great and precious memories, but try as we may we just can't seem to do it in the same manner today. Could it just be possible that God is saying through the woman's class in adult 2 department that today this is a way you can be a vital witness? We must in instances change in order to grow and if we don't change we cease to grow.

If we are to mature as Christians I believe at times it is important that we be silent. We must listen for the voice of God. I fear at times we might be so noisy

(Continued on page 15)

WESTERN RECORDER

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

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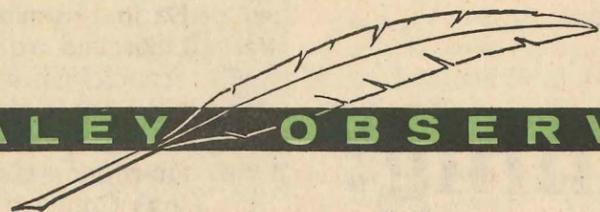
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Preachers Have Place In Community Service

"Stick to the gospel, preacher" is oft given advice to Baptist pastors who have become involved in activities in the community which are not strictly religious. This attitude goes all the way back to a few early Baptists who did not believe in Baptists' holding public office or even voting in public elections.

Such a strict attitude doubtlessly was a reaction to the wedding of church and state and its attendant evils. It is doubtful if any Baptist has this attitude today though there is still a widespread belief that preachers should stay out of civic, political and educational activities of a community.

There is something very valuable in this viewpoint if it is not carried to the extreme. The spiritual leaders in any community should never be so involved in local civic and political activities that their convictions are compromised or their objectivity is lost. The churches serve as the conscience of the community and should never surrender this role. The first and chief responsibility of a preacher is the spiritual life of the community.

Readers of this column have often been encouraged and challenged to become personally involved in all worthy community activities. This goes for preachers as well as laymen and laywomen. We have no right to criticize others if we refuse to participate in worthy community activities. Too often we pay little attention to something before it is done only to yell to high heaven after it is done and can hardly be undone.

Kentucky Baptists Care And Share

The response of Baptists in Kentucky to the appeal for help to the hungry of the world has surpassed the expectations of many. It has been gratifying but not surprising to me. *Western Recorder* readers have always responded to sincere appeals to relieve suffering.

The report in last week's issue on this project indicates most response so far has come from indi-

All the above is said to prepare the way to commend two Kentucky Baptist pastors and probably others who are filling very strategic posts in state and local public education. Don Randolph, pastor of Green Acres Church in Louisville, is not only a member of the Jefferson County Board of Education but has been chosen by his fellow board members to serve as chairman. Randolph has no political ambitions but decided to become a board member candidate after efforts to enlist other qualified candidates failed.

Bob Brown, pastor of Trinity Baptist in Lexington, was appointed to the state board of public education about two years ago and his performance has led to his selection as chairman of this group.

This is unique — one Baptist pastor chairman of the Kentucky Board of Education and another chairman of the largest local school system in Kentucky. Doubtlessly other Baptist ministers in Kentucky serve in similar places.

Serving in such important places is not an honor to boast of nor an opportunity to inject sectarian interests into public education. Rather it is an opportunity to bring the most profound Christian insights to bear upon contemporary problems of public education. No group has been greater champions of public schools than Baptists. With busing and other knotty problems in public schools today, we need all the Christian insights available and there is no better place to find them than in some ministers.

viduals instead of churches. This was expected and is the way it should be. Churches were not asked to revise their budgets in order to include regular gifts from churches to this cause. Care has been taken not to present this cause as a competitor for offerings now going to other worthy causes. Churches were merely requested to respond in any way they chose. They were expected at least to

encourage individual members to respond according to their concern and ability.

Fasting has been linked with these contributions for two reasons. One is to learn a little about the feeling of hunger. The other is to take the cost of the meal or meals done without and use it for direct help to the hungry.

This is not a new or revolutionary idea for true Christians. It is as old as the first century according to Luke's account of the early church in Acts. Physical needs were placed side by side with spiritual needs and those with shared with those without.

In the early churches contributions to meet the needs of those hungry came from individuals and from churches. Barnabas will be remembered as long as time lasts because he sold all his possessions and gave not a tithe but the total proceeds to be used by the Jerusalem church in feeding the poor.

Churches were approached about this matter. One of Paul's most urgent appeals to the new Gentile churches was to give generous offerings to be taken to Jerusalem for the relief of the poor saints. Paul demonstrated as much determination to take this offering back to Jerusalem as he did to take the gospel to the uttermost parts of the world.

BAPTIST FORUM



HOLY SPIRIT

Dear Editor:

I was interested in the article, "SBC Pres. Calls For More Teaching About Holy Spirit," that appeared in the January 11 edition of the *Western Recorder*.

In this article Mr. Weber says that we are ignorant of the Holy Spirit because we are ignorant about the Bible, and I fear this applies to many who are active Christians in their churches. Our plan to read the Bible through this year, part from the Old and part from the New Testaments, is excellent, I think, for no matter how many times you have read the scriptures there is new meaning and new power every time the Word of God is truly read and studied. Today when I read the article in the *Western Recorder* having to do with the Holy Spirit, I

couldn't help thinking of our Bible readings yesterday, one verse (Luke 11:13) which reads as follows:

"If ye then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"

It would seem that we need to ask for the Holy Spirit in our lives before He will take possession of us, and when that takes place we will have the power from on high that so filled the lives of the early apostles.

Covington, Kentucky Mrs. E. R. Loomis

WORLD HUNGER SUNDAY

Dear Editor:

Sunday, January 5, was to our church a tremendous experience. We supported the World Hunger Sunday by combining

Actually he courted death in returning to Jerusalem with the offerings but this did not hinder him.

Some readers report they want to give but don't know how. The offering has not been mentioned in their churches and they do not know exactly how to make these gifts. Here are some suggestions.

Hopefully churches will at least take note of this cause and assure members that whatever they give through the church for world hunger will be sent in full to the Kentucky Baptist Convention and thence to the Foreign Mission Board. The advantage of this is a church and convention record of all contributions.

However, contributions can be sent by individuals directly to the Kentucky Baptist Convention, Box 43433, Middletown, Kentucky 40243. Such gifts will be acknowledged and are tax exempt like other religious and charitable contributions.

Though no specific meal nor day of the week or month has been recommended, a pattern of fasting seems to be developing. The Sunday noon meal or all Sunday meals seem to be the ones most Baptists are choosing to forego. Some are fasting every Sunday and others are using one Sunday a month. The best plan reported for church participation is the one described in a Baptist Forum letter in this issue.

it with our regular communion service. Our people were challenged to participate by partaking of the communion elements and by meditating. After which the deacons continued by passing the offering plates for the people to give an amount that would represent the cost of a meal. Following the service the members were encouraged to fast by letting the communion elements substitute for lunch. This afforded us God's marvelous grace.

Different members spoke of the service as being a tremendous blessing to them and were encouraged by the effort being taken to relieve the hunger in the world. Our prayers and support are with each one involved in promoting this cause. May God richly bless this gift and may He continue blessing the staff of people who made this opportunity possible. Our thanks to you for letting us help.

Elizabethtown, Ky. Terry L. Shelton

Express Your Opinion
in
The Baptist Forum

Child Care Board Gets \$11,000

The Kentucky Baptist Board of Child Care received an \$11,000 grant from the Cooke Foundation of Louisville. This announcement was made following the quarterly meeting of the child care board of directors by William Amos, executive director of the program.

Amos said the gift will be used to underwrite the cost of equipping an activities building at Spring Meadows Children's Home in Middletown.

Specifically, the grant makes possible the renovation of Dicksie Delph, a cottage constructed to house preschool children, into an activities building. Amos stated that state licensing laws specify that all preschool children be kept in foster homes.

"This means that Dicksie Delph Cottage cannot be used as originally intended," he added. "We can convert this cottage into an activities building without affecting our resident capacity of 80 children."

Plans call for the cottage to be divided into two areas. One area will be equipped with ping pong tables, bumper pool game, table games, a television set and a lounge space. Also in this part of the building will be kitchen facilities, and offices for the recreation staff.

The second area will offer a reading room, arts and crafts area, music rooms, and a meeting room. Also in this area will be a staff apartment.

"We are grateful for what this gift will mean to the daily lives of the children

and youth whom we serve on the Spring Meadows campus," Amos said.

The gift came from the Cooke Foundation on the 78th birthday of the late V.V. Cooke, Sr. He was the first president of the Board of Child Care and was instrumental in relocating the old Louisville Baptist Orphans Home from downtown Louisville to the present Spring Meadows campus.

Georgetown College Receives \$50,000 Grant For Scholarships

Georgetown College recently received a \$50,000 grant from the James Graham Brown Foundation, according to an announcement by Ray Alexander, executive vice president of the Kentucky Baptist college.

The money, along with accrued interest, will be used for scholarships over the next four year period.

According to the announcement, the funds will be used to attract students of academic excellence. Initial requirements for the grants, ranging between \$500-\$1,000, include a 3.4 academic average in high school, demonstrated leadership, contribution to the high school and a high moral character.

Each grant is renewable annually if the student maintains a 3.0 (B) average at Georgetown College.

Symptom And Source

FRANKLIN OWEN

Executive Secretary, Kentucky Baptist Convention



Somewhere I have read that back in the early days of motion pictures when they first began to be shown in the west, armed cowboys became so infuriated at villainous actors portrayed on the screens that they drew their guns and fired on them. Of course, they merely shot holes in the screen without stopping the villains or saving the victims.

The cowboys didn't realize that the action on the screen was coming out of the projector. Had they directed their efforts to the projector they may have stopped or changed the action on the screen. They were treating the symptom rather than the source.

The above figure seemed to illustrate the difference between Jesus' approach to religion and morals as over against the approach of the law. The law tries to prohibit what is on the screen. Christ changes what is in the projector. Show me what is in the projector and I can tell you what is going to come forth on the screen. Show me what is in a man's heart and I can tell you what will eventually come out in his life. "For as he thinketh in his heart, so is he." (Proverb 23:7) That is why the writer counseled, "Keep thy heart with all diligence; for out of it are the issues of life." (Proverb 4:23)

Jeremiah observed that "The human heart is deceitful above all things, and desperately wicked; who can know it?" (Jeremiah 17:9) Jesus can know it and His answer to life's need, both in prevention of evil and the doing of good, is a changed heart, the new birth. "You must be born again." (John 3:7)

One of the marvels of our day is the computer. It is almost like a person. It does compete with persons. It does what it is programmed to do by a person.

A Christian is a programmed person. ("For to me to live is Christ . . ." Philemon 1:21) In the conversion experience Christ programs the person's new life. He puts in a new film, as it were, and the picture on the screen of action is changed from the bad to the good. "Wherefore by their fruits he shall know them." (Matthew 7:20)

People And Places

W. B. Bingham was honored on January 5 for his 25 years of ministry with the Binghamtown Baptist Church in Middlesboro. Records reveal that total additions to the congregation the last 25 years were 2,163 and mission gifts over the period exceeded \$150,000.



Bingham

Letters of congratulations and commendations came from civic and political leaders as well as fellow ministers. Middlesboro mayor Crawford H. Blakeman issued a proclamation declaring January 5, 1975, as W. B. Bingham Day.

The youth of Woodland Baptist Church, Middletown, made use of a unique method for their contribution to Lottie Moon Christmas offering. A walk-a-thon was organized in which each walker had a sponsor who rewarded them for each mile walked. The total collection from the project was \$157.40.

David Butler was ordained to the gospel ministry on December 15, 1974, by the Ninth and O Baptist Church. David is the son of Ninth and O pastor LaVerne Butler and he is serving as youth pastor on the Ninth and O staff.



Butler

David is a graduate of the Murray State University and a second-year student at Southern Seminary.

Mr. and Mrs. Morgan L. Hahn have moved to Mt. Washington after spending the last 15 years in Richmond. Mr. Hahn served as pastor of several churches in the area while he was principal of the Mayfield and Bellevue schools in Richmond. Mrs. Hahn has taught music for many years. Though retired from the pastorate, Mr. Hahn plans to stay busy serving as supply preacher, interim pastor and other ministries. The Hahn's address is 109 Galway Drive, Southgate Manor, Mt. Washington, Kentucky.

Harmony Baptist Church, 1414 Algonquin Parkway, will serve as the host church for a music school to be conducted February 3, 4, and 6, from 7:00 to 9:00

each night. Instructor for the school will be John Carney, youth consultant for the church services group which includes music. All interested persons are invited to attend. Cost is \$1.95 for a workbook.

Immanuel Baptist Church in Lexington honored pastor Ted Sisk with a surprise celebration of his fifth anniversary as pastor. The surprise program on Saturday, January 18, was attended by many Immanuel members as well as other friends of the Sisk family.

Kenneth M. Dean, who served as minister of education at First Baptist Church, Paducah, from 1955-66, has been



Dean

named special projects consultant in the Sunday School department of the Sunday School Board. Dean will correlate department planning for major field service events such as the Sunday School leadership weeks at Glorieta and Ridgecrest Baptist Conference Centers. A native of Nebraska, Dean graduated from Nebraska State College and from Southern Seminary. Dean came to the Sunday School Board as a research and program design specialist in 1966.

Larry Yoder is acting editor of the *Highlights*, an English language newsletter for the European Baptist Convention. He and his wife, Laurabelle, are Southern Baptist missionaries to Belgium where Larry works with Belgians attending Jurbise Baptist Church.

Yoder, a Baltimore, Maryland, native, earned the BA degree from Georgetown College in 1966 and the MDiv degree from Southern Seminary in 1969.

William S. Finnell, Jr., education director of the Grace Baptist Church in Lexington from 1953 to 1957, has been included in the latest edition of *Leaders In Education*. A native of Lexington, Finnell graduated from Georgetown College and Southwestern Baptist Seminary. He received a doctorate from Memphis State University in 1972. Finnell is currently employed by Tennessee Technological University as associate dean of student services and assistant professor of education.



Finnell

Dennis B. Spragens, a church officer, teacher and deacon at the Lebanon Baptist Church, Central Association, died October 2, 1974. The board of deacons of the Lebanon church passed a resolution in memory of Spragens in which he was honored as one "interested in the Love of God, and . . . devotedly loyal to his church." The resolution also stated, "He worked untiringly for his church and his people all his years." Spragens was survived by his wife, Polly Spragens.

The Centennial Year of the Calvary Baptist Church, Lexington, was celebrated with special activities beginning January 19 and continuing through the entire week. Among those returning for the celebration was Kentucky Baptist executive secretary Frank Owen who was the Calvary pastor for many years before going to his new post. Owen preached in the service on Sunday evening and joined in a fellowship hour after the service. L. Reed Polk, Jr., is the Calvary pastor now.



CHILD CARE RECEIVES DONATION — Tom Grissom, left, president of the Kentucky Baptist board of child care, is shown accepting a check for \$11,000 made out to the child care program. Mrs. V. V. Cooke, Sr., and V. V. Cooke, Jr., presented the check from the V. V. Cooke Foundation.



COTTAGES RECEIVE APPLIANCES — The Kiwanis Club of St. Matthews recently presented to Spring Meadows Children's Home appliances to be used in the kitchen units of each of the cottages. Pictured above, making the contribution and receiving the gifts are: [left to right] Wayne Crosby, director of Spring Meadows; Douglas McCall, Claude Smith and Jess Campbell of the Kiwanis Club; and Bill Amos, executive director of the child care program for the Kentucky Baptist Convention.

Speakers Tournament Scholarship Upped, Competition Set

Are you interested in a \$1,200 scholarship to Georgetown or Cumberland College?

That is the prize available to the winner and runnerup of the state Youth Speakers Contest. In addition, the winner earns a week's expense paid trip to Ridgecrest Baptist Conference Center in North Carolina.

The Youth Speakers Contest is an annual event sponsored by the church training department of the Kentucky Baptist Convention. This year it is under the direction of John Carney, youth consultant for the church service group.

March 28-29 are the finals but participants must first qualify in church and association competition. Only then are they eligible to compete for the scholarship and week at Ridgecrest.

In prior years, scholarships have been awarded in the amount of \$600 over a four year period. This year, however, the colleges upped the stipend to \$300 per year of \$1,200 over the four years of college training. The student must maintain a minimum grade point average.

Those wishing information about the state Youth Speakers Contest may contact John Carney at the Kentucky Baptist Building, Box 43433, Middletown 40243.



A NEW VAN — Marrowbone Baptist Mission in Pike County Association recently received a new 12-passenger van as a gift from the Belfry Baptist Church. Taking part in the presentation were, left to right, Cecil White, a layman from Belfry; Mrs. Freeda Harris, director of the Marrowbone Center; Robert C. Jones, director of the KBC Mountain Mission program; Bob Norman, pastor of the Belfry church; and A. B. Colvin, assistant to the executive secretary-mission services of the KBC.

BSSB Sponsors Leader Training Meet

Southern Baptist Theological Seminary in Louisville will be the site of the East Central Associational Leadership Workshop, April 14-16, 1975.

Directors of associational missions, associational Sunday School and church training directors and associational age-group leaders in Sunday School and church training all should find the workshop helpful in improving their effectiveness in administration, communication, conference skills and program interpretation.

Some of the conference topics in the workshop are How to Motivate Workers, Reach Out '75, Effective Christian Communications, Sunday School Update, Church Training Update and Age-Divisions Workshops.

The workshop will begin at 2 p.m. on Monday and conclude with the noon meal on Wednesday. Conferences are scheduled for mornings, afternoons and evenings.

The church training and Sunday School departments of the Southern Baptist Sunday School Board will provide some financial assistance for travel to and from the workshops. For information concerning financial assistance, associational officers in church training or Sunday School and directors of associational missions should contact their state church training or Sunday School secretary.

This workshop is sponsored jointly by the church training and Sunday School departments of the Southern Baptist Sunday School Board.

A Baptist Men's Day

One of the best ways to generate new interest and enthusiasm among members of a Baptist church is to expose them to the personal testimony of Baptist men involved in missions.

And one of the ways to motivate a man to even higher levels of Christian service is to recognize him publicly for what he has done. Both of these ideals can become realities when a church observes Baptist Men's Day on Sunday, January 26, 1975.

Because of popular demand, Baptist Men's Day has become an annual event in thousands of Southern Baptist churches on the fourth Sunday of each January. On this date these churches recognize all of their men while magnifying the worth of missions.

The churches used a variety of activities ranging from worship services to breakfasts to banquets to retreats to make Baptist Men's Day an event of deep spiritual significance.

A good Baptist Men's Day should do three things:

- (1) Acknowledge significant contributions men of the church make.
- (2) Tell church members about mission-related activities for men now available and planned.
- (3) Challenge and enlist men to participate in their church's mission.

CONSIDERS ASSIGNMENTS GIVEN WOMEN —

Board Appoints Missionaries, Allots Relief Funds

The appointment of five missionaries, the appropriation of an additional \$25,500 for relief efforts in Honduras, a report by the executive secretary on relief, and reports from several other board officials highlighted the January meeting of the Southern Baptist Foreign Mission Board.

"We are having an upsurge of interest in the Southern Baptist Convention (SBC) about the world hunger crisis," said Baker J. Cauthen, the board's executive secretary. "We anticipate the flow of money designated for relief in 1975 will be much larger than in 1974.

"This matter of relief related to world hunger is going to be a long-range thing," he continued. "We're going to have to take some further steps in organization to deal with it properly, both here in the Foreign Mission Board and out on the mission field as well. We will be getting ready for a larger involvement in relief than ever before."

Cauthen indicated many had asked about the possibility of shipping clothing and material goods to needy areas.

"It's very difficult and very expensive," he explained. "At the present time, the most effective means of relief is by gifts of money."

Church Library Clinic Scheduled March 21-22

Southern Seminary in Louisville will host one of six regional Church Library Clinics. Dates of the meeting are March 21-22.

Two basic ideas will be in focus for the regional clinics: how to use media effectively in outreach and ministry; and how to use audiovisuals effectively in teaching and training.

"Participants will be able to choose one of these studies and earn credit for 10 hours of class time in the New Church Study Course Program," says Wayne E. Todd, secretary of the church library department at the Southern Baptist Sunday School Board.

Each clinic will begin on Friday at 2 p.m. and conclude at noon on Saturday. A \$5 registration fee is payable at the clinic location.

Persons should register for the clinic of their choice with the Church Library Department, 127 Ninth Avenue, North, Nashville, Tennessee 37234.

Continuing to respond to relief and rehabilitation needs in Honduras following September's hurricane, the board appropriated \$15,500 for land and building materials to construct church buildings in Las Brisas and Salama, and \$10,000 for relief needs in the San Pedro Sula area.

The board also heard reports, summarizing progress during 1974, from Louis R. Cobbs, secretary for missionary personnel; Winston Crawley, director of the overseas division; and Joseph B. Underwood, consultant in evangelism and church development.

Cobbs reported that in 1974 the number of Southern Baptist foreign missionaries was increased to an all-time record of 2,606. The 250 new missionaries appointed during the year represented a net gain of 68, the largest net gain in five years, Cobbs said.

He also discussed job classifications for married woman missionaries, who have always been appointed as homemakers. Cobbs suggested that many could be categorized as nurses, teachers or any number of other assignments for which they might be qualified.

"Priority should be given to the feasibility of assigning married women to categories other than homemaking," Cobbs continued. "We should publicize this among seminary students and other prospective missionary candidates as freely as other organizations comment about equal employment opportunities."

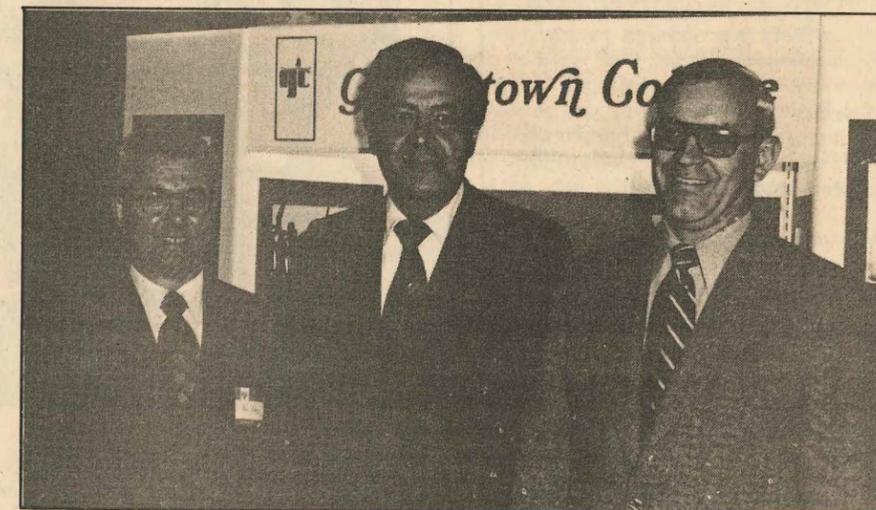
Crawley reported that the Foreign Mission Board added five new mission fields in 1974, Panama (transferred from Home Mission Board responsibilities), Madagascar, Grenada, St. Lucia and Dominica. This brings the total number of countries where Southern Baptists have mission work to 82. In addition, he said, the board has approved assigning missionaries to Nicaragua and El Salvador.

In other action, the board employed W. Howard Bramlette as a special consultant in missionary education for a six-month period beginning January 15.

Bramlette, former director of promotion for the SBC Education Commission, Nashville, Tennessee, will work in the board's mission support division, developing materials for the missionary education task force responsibility the Foreign Mission Board has as a result of Southern Baptist Convention actions last year in Dallas.

The board also appropriated \$70,000 to assist certain Baptist workers from Southern Baptist mission fields to attend the Baptist World Congress in Stockholm, Sweden, in July.

The five new missionaries will serve in three countries. Appointed were Mr. and Mrs. Woodrow E. Fletcher of Arkansas and Oklahoma, to Peru; and Miss Yvonne E. Helton of California, to Middle America. Dr. and Mrs. Daniel D. I. Gruver of Missouri and Arkansas, were employed as missionary associates to Panama. (BP)



GEORGETOWN OFFICERS — Ted Sisk, center, was elected chairman of the Georgetown College board of trustees at a recent meeting of the board. Sisk, pastor of Immanuel Baptist Church in Lexington, served as vice chairman of the board last year. Other officers elected included Paul Parks, left, a Bowling Green physician, to serve as vice chairman and Jim Boyd, a Lawrenceburg businessman, who was tapped for secretary. The meeting was held at Cedarmore Baptist Assembly.

Does The Southern Baptist Convention Need A Name Change?

OPINION BALLOT

- I favor a name change for the Southern Baptist Convention.
- I Do Not favor a name change for the Southern Baptist Convention.

My Suggestions for a New Name (list three (3) names in the order of preference)

1. _____
2. _____
3. _____

Name _____

Address _____

Please fill out this ballot immediately and return to:

Western Recorder
Box 43401
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This information will be shared with the special Name Change Committee scheduled to report to the 1975 Southern Baptist Convention in Miami Beach, Florida, June 10-12.

BWA Continues Evangelism Emphasis

The World Mission of Reconciliation Through Jesus Christ, a Baptist World Alliance (BWA) project originally scheduled to end this year, probably will continue indefinitely.

Robert S. Denny, BWA general secretary, said that the worldwide emphasis on evangelism and Christian ministry has gathered so much momentum that it is no longer dependent on calendars and promotional literature.

Hundreds of thousands of Baptists in almost a hundred countries are engaged in acts of evangelism and Christian service, Denny, a Kentucky native, said. "The momentum is great, and the people in a score of developing lands are excited with this new outreach of Christian witness."

"One of the Mission's greatest gains," Denny said, "has been the enlistment of laity in church activity." He referred to unordained persons—men, women and youth—who "have been trained in Christian ministries and have accepted responsibility for Christian witness in their everyday lives."

His observation came on the eve of Baptist World Alliance Sunday, February 2. Churches throughout the world are urged by the BWA to mark the date — or even a week of special activity — with prayer, study and meditation on Baptist

people in more than a hundred countries. "Baptists are a minority people in every country of the world except the United States," Denny said. "Many of them work courageously under very difficult circumstances."

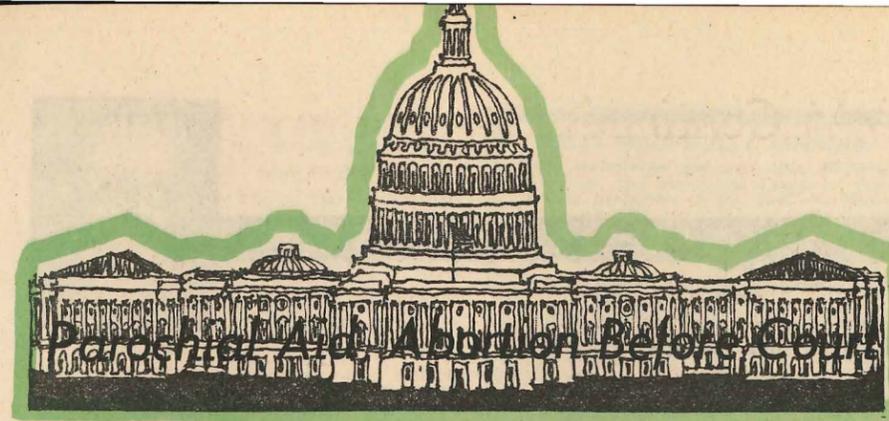
Reports reaching the BWA offices have brought news of tens of thousands of converts to Christianity. Some churches in India have baptized more than 1,000 new believers in a single day. Baptists of Nigeria counted more than 20,000 "first time decisions" in a series of evangelistic crusades. And Baptists of Brazil, where Southern Baptists first sent missionaries in 1882, are in a campaign to boost their membership from a present 408,000 to one million by the 1982 centennial date.

World Baptist membership increased 2.25 percent in 1973 to a total of 33.5 million in January, 1974. The 1975 statistics are now being compiled. There are Baptist churches or chapels in 138 countries and dependencies.

"The BWA emphasis throughout the years has been one of fellowship," he said. "We still have fellowship, but beyond that we have gained a new appreciation of cooperation and sharing. Both small and large conventions in the fellowship have learned from one another as we worked together on evangelism and Christian ministry." (BP)



CONTINUED EDUCATION — At a time when continuing education for pastors is in the forefront, the Southern Baptist Sunday School Board's church administration department has initiated a program called the "Pastoral Leadership Guided Study" for pastors with a minimum of 10 years experience in pastorates. The 12-day guided study is designed to give an in-depth opportunity to explore personal skills and abilities in administrative leadership, pastoral care, equipping ministry and total pastoral ministry. Jack Ridlehoover [left], pastor of Pioneer Drive Baptist Church in Abilene, Texas, and Gordon Bays [right], pastor of Congress Avenue Baptist Church in Austin, Texas, discuss aspects of the new program with Brooks Faulkner, pastoral ministries consultant at the Sunday School Board in Nashville, Tennessee.



The Supreme Court recently decided three cases of interest to Baptists. One involved free textbooks to students attending parochial schools. The second was a suit against Baylor Medical Center, a Baptist institution. The third was a case involving criminal abortion.

Missouri Textbooks

The U.S. Supreme Court will not hear a Missouri case in which proponents of parochial aid sought to have overturned a lower court's decision which declared unconstitutional a state law providing free textbooks to nonpublic school pupils.

Last July 30, the Missouri Supreme Court ruled that a 1973 state law providing the textbooks in non-religious subjects to parochial school students violated the state's constitutional prohibition against such aid.

Article IX, Section 8 of Missouri's constitution declares that no government entity in the state "shall ever make an appropriation or pay from any public fund whatever, anything in aid of any religious creed, church or sectarian purpose, or to help to support any private or public school, academy, seminary, college, university, or other institution of learning controlled by any religious creed, church or sectarian denomination whatever."

The U.S. Supreme Court has ruled consistently that states may choose to prohibit outright all aid to nonpublic schools, as Missouri's constitution provides. At the same time, the court has said that states may provide textbooks, transportation and certain other services to nonpublic school children if they so choose.

Earlier in its current term, the high court affirmed a U.S. district court decision upholding Missouri's right to prohibit making transportation available to parochial school pupils.

Supporters of Missouri's textbook law argued before the high court, in a written brief, that the withdrawal of textbooks from parochial schools amounted to a denial of their equal protection and due process rights guaranteed by the U.S. Constitution.

They also argued that Missouri's action

in removing the textbooks violated their First Amendment rights of free exercise of religion and freedom of association.

As to the proponents' constitutional arguments that the Missouri action violated their equal protection, due process and freedom of religion and association, the other side countered: "Petitioners consistently choose to ignore the basic freedom of choice with which they are presented: A free non-sectarian public education or a sectarian private education in regard to which the state has scrupulously avoided supporting."

"Having chosen the latter," the argument continued, "petitioners cannot equitably demand all the benefits of the former."

Baylor Medical Center

The U.S. Supreme Court declined without comment to hear a case brought against Baylor University's medical center at Dallas by a woman who claimed her civil rights had been violated by the implantation of electrodes in her body.

Specifically, the woman alleged that electronic devices were implanted and resulted in the "use of these devices by the respondents and others to monitor the thoughts and actions and to a certain extent manipulate and control the petitioner."

The case was brought to the nation's highest court after being dismissed for lack of federal jurisdiction by the U.S. district court for the Northern District of Texas and the U.S. Court of Appeals for the Fifth Circuit.

The Supreme Court's action leaves standing the lower courts' dismissal of the complaint against the medical center operated by the Baptist-owned university.

Frances Hilliard Brown, who brought the complaint protesting the implantation of electrodes as constituting an abridgment of her constitutional rights, argued that her freedom of speech had been abridged and that in effect she had been forced into involuntary servitude in violation of the 13th Amendment.

Abortion Case

In a pair of related actions, a Louisiana physician who, by his own admission

performed illegal abortions, won one case and lost another before the U.S. Supreme Court.

On balance, however, the physician appears to have won the more significant victory. The high court ruled that the doctor's license cannot be revoked, in spite of the fact that he performed illegal abortions prior to the landmark 1973 decisions legalizing most abortions (Roe v. Wade and Doe v. Bolton).

The court let stand a malpractice judgment against the doctor for alleged injuries suffered by a woman during an abortion procedure.

Both legal battles resulted from a bizarre incident which occurred in Amite, Louisiana, where Dr. I. I. Rosen was practicing medicine. During 1969, Linda Lawrence, a college student, was persuaded by the sheriff and a deputy sheriff of Tangipahoa Parish to do undercover work in a plot designed to develop a criminal case against Rosen. The law enforcement officials suspected that Rosen was performing abortions in his clinic.

Lawrence went to Dr. Rosen's clinic and told him she thought she was pregnant. Rosen examined her and asked her to return for a second visit with a urine specimen. The woman presented a specimen obtained from another woman who was, in fact, pregnant.

After analyzing the specimen, Rosen agreed to perform an abortion. The sheriff and his deputy had urged Lawrence to proceed with the pose up to the point of allowing herself to be sedated in preparation for the abortion, with the assurance that they would enter the clinic at a prearranged signal to rescue her.

The woman agreed, and shortly after the sedative had been administered, the sheriff's deputies arrived, placed Rosen under arrest, and terminated the dilation and curettage procedure the doctor was about to begin.

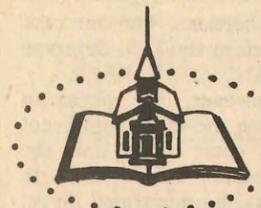
Later the same day, Lawrence noticed spotting of blood and was examined by a gynecologist who diagnosed a punctured uterus. The gynecologist kept Lawrence in a hospital for about a week for observation and then released her.

The woman then proceeded to file suit against Dr. Rosen for physical and psychological harm. She also sued the sheriff and his deputy for arriving at the clinic too late to prevent the alleged injury.

At the trial, a jury awarded the woman \$10,000 in damages from the doctor, but dismissed the charges against the officers.

In its action, the U.S. Supreme Court declined to hear the case, thereby letting stand the judgment against the doctor.

(BP)



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By H. C. Chiles

(These Lessons for February 2, 1975)

Pointing Others To Christ

Matthew 3:1-3

After receiving excellent training from his parents, Zacharias the priest and Elizabeth the cousin of the virgin Mary, John the Baptist went into the wilderness and lived an ascetic life and underwent a discipline which fitted him for the task which he was to perform. God needed a man of strong physique, irreproachable character, genuine humility, absolute loyalty, and spiritual insight to be obedient to His will and to deliver for Him a flaming message of judgment. God chose, equipped, called, and commissioned John the Baptist for the important assignment of preparing the way for the coming Christ.

Luke 3:15-16

In the light of their expectation of the imminent coming of the Messiah, and of what they had heard John the Baptist say, it is not at all strange that some of the people began to wonder if John himself were the Messiah. As soon as he learned what they were thinking, John the Baptist at once disabused their minds of that idea by uttering his prophecy concerning Christ Jesus. Unwilling to allow himself to stand in the way of Christ, with unhesitating affirmation and absolute certainty John the Baptist prophesied the coming of Christ. With commendable humility he declared that Christ would be so far above him that he was not worthy to perform the menial act of a slave in loosing the latchet of His shoes.

Matthew 11:2-11

John the Baptist was a fearless preacher. He even dared to tell a wicked king of the wrong which he was doing. Because he condemned his sins, Herod Antipas, the king, had John the Baptist incarcerated in the fortress of Machaerus near the Dead Sea.

After considerable time had elapsed, John the Baptist's confinement relaxed sufficiently for his friends to be permitted to communicate with him. All fully realized that he was suffering unjustly, and that his prospects of being released were not good. When his friends visited him, they discovered that his long imprisonment had sapped his courage

and he was depressed. To encourage him, they told him about the wonderful works of Christ, but their report caused him to wonder.

Inasmuch as Christ Jesus was not doing the things John the Baptist had expected Him to do, John sent two of his followers to the Saviour to inquire if He were really the Messiah for Whom he had been looking. They asked, "Art thou he that should come, or do we look for another?" John the Baptist certainly did the commendable thing in sending to Christ for evidence to dispel his doubt. Instead of answering directly the question of John the Baptist, Christ told the two messengers to go back and tell John the Baptist what was going on. He also commanded them to inform John the Baptist that His words and His works were sufficient proof of His messiahship. No mere human being could do the things which Christ had been doing. He did not send him any additional informa-

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Acts 2:42-47

Regardless of their unfavorable circumstances and hardships, the members of the first church in Jerusalem remained steadfast in the things of the Lord. They gladly accepted instruction from the apostles and promptly put it into practice. A faithful teaching ministry is one of the crying needs in our churches today.

Those early Christians continued in intimate fellowship with God. Bound together by the unbreakable ties of Christian love, they enjoyed a wonderful fellowship. Instead of indulging in criticism

of one another, as do many church members today, they prayed for and encouraged one another. True brotherly love prevailed among them. Of them one pagan wrote: "Behold, how they love one another."

Members of that early church were happy in the Lord and in their work together for Him. Their gratitude to God for His blessings upon them found expression in praise and prayer to Him. Their spirit, fellowship, attitudes, conduct, testimony, labors, and service won for them the admiration, esteem, and love of those around them, and resulted in the salvation of many souls and their addition to the church. Fellowship with those who truly know and love the Lord is one of the greatest and most glorious privileges which God gives to His children. As they devote themselves to the doing of His will, He delights to fill their souls with joy, to bless them, and to win others through them.



WESTERN RECORDER

Aware that God was near, the members of the church at Jerusalem held Him in reverential awe, whereupon He imparted to them tremendous spiritual vitality and power. Whereas they were power-conscious, most Christians today are problem-conscious. Those early Christians were faithful in their attendance upon the worship services. Being one in spirit, selfishness did not prevail among them. Love of possessions was superseded by love for human beings. They disposed of their possessions and contributed the proceeds derived therefrom for distribution among the needy.

They rejoiced greatly in their mutual love for Christ. Those with possessions rejoiced in the fact that they had a benevolent spirit which prompted them to share with the less fortunate. The poor rejoiced and were grateful that they were the recipients of the generosity of the benevolent. All were happy in themselves, with one another, and in Christ. When they had enough to make them sad, they rejoiced in the Lord and in the privilege of being counted worthy to suffer for His sake. Their influence was great. Their spirit and conduct commanded the respect of those who knew them. Because of them others came to know Christ as their Saviour, and were added to the church.

I Peter 4:7-11

Peter implied that the day when the sufferings of his readers would end was perhaps far nearer than many of them anticipated, hence his appeal for them to live and suffer well. Their expectancy of Christ's return would serve as a stimulant or incentive to greater efforts and better work for Christ. Peter's reminder of the fact that they must appear before the judgment seat of Christ constituted a powerful incentive to clean living and to faithful Christian service.

Recognizing the possibility that the latter days would be filled with surprises, conflicts, and calamities which might occasion considerable distress for many, Peter urged Christians to exercise self-restraint, sobriety, watchfulness, calmness, and prayerfulness. He challenged them to be thoughtful, composed, confident, and faithful.

Another line of conduct which he admonished them to follow was that of fervent charity. This grace, as used here, involved the thought of love finding daily expression in service to others.

Spiritual gifts of various kinds have been presented by the Holy Spirit to all Christians. These gifts are not to be gloried in, or boasted about, but they have been entrusted to their recipients for their use in the Lord's service.

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FMB Appoints 250 Missionaries In 1974

Of the 250 persons appointed in 1974 as Southern Baptist foreign missionaries, 95 were graduates of Baptist colleges and universities and 110 were from other than Baptist schools, according to a report presented during January's meeting of the Southern Baptist Foreign Mission Board in Richmond, Virginia.

The appointees came from 31 states, plus Washington, D.C., and Canada, according to Louis R. Cobbs, the board's secretary for missionary personnel. Leading the list were Texas with 65; Virginia with 15; and Georgia, Oklahoma, Louisiana and Tennessee, 13 each.

Of the new missionaries, 205 were college graduates. Baptist schools with the largest number of graduates appointed were Oklahoma Baptist University, with 12; Baylor University, with 11; Carson-Newman, Wayland and William Carey Colleges, with six each; and Mississippi College and Louisiana College, with five each.

Other than Baptist schools with the largest number of graduates appointed for missionary service were Texas Technological University and Kansas State University, each with six, and East Tennessee State University, with five.

Of the new missionaries, 124 mentioned their participation in Baptist student work, about 50 percent. Sixty-one were seminary graduates.

Royalty Attend Baptist Program

The Southern Baptist Mission of Jordan sponsored a musical program which was attended by Their Highnesses, Crown Prince Hassan and Princess Sarvatu.

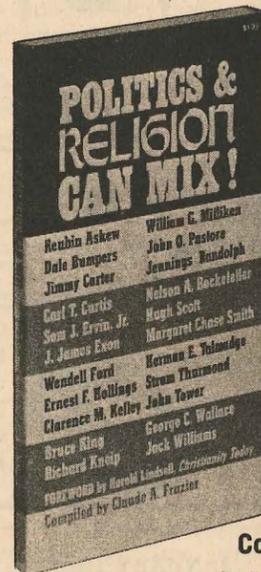
Performing at the University of Jordan was the "Mighty Wind," a vocal and instrumental quintet sent out by Youth for Christ of Minnesota.

Attending the performance were over 600 people, chiefly university students. The group had earlier in the day sung for the newly opened Amman Baptist Elementary School where the Prince's daughters are students.

They also presented programs at the Ajloun Baptist Girls' School and the Ajloun Baptist Hospital.

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Tornado Destroys Baptist Churches In Mississippi

Baptists and other citizens of the storm-ravaged city of McComb, Mississippi, began to survey damage and clean up immediately in the wake of a tornado that ripped a path of death and destruction through Pike and Macon counties.

One Baptist was among eight persons known dead, four of them in McComb, as the tornado struck, leaving schools, homes, businesses and churches in ruins. Dead is Herbert Savell, a layman and member of Ruth Baptist Church in Macon County.

Savell, the father of three sons who are all Baptist ministers, was killed when his home was demolished in the tornado, reports said.

Extent of damage from tornadoes that hit portions of the southeast states, along with ice and snow that plagued the southeast and Texas and Arkansas, was not known for sure. Early indications, though, were that little damage had been done to Baptist facilities in areas other than the two stricken Mississippi counties.

Hardest hit was the city of McComb.

Completely destroyed was the West McComb Baptist Church, although the building's walls were left standing. Wayne Sterling, the pastor, could not be reached for comment. Downed telephone lines were a problem in the stricken area, reported Don McGregor, associate editor of the *Baptist Record*, weekly news publication of Mississippi Baptists.

In another part of the city, North McComb Baptist Church lost much of its roof, and the heavy rains that followed the tornado did a "great deal of damage" to furnishings, including the pews and organ. Pastor Joe H. Ratcliff said he thought these items could be salvaged if they could be refinished.

Ratcliff said his residence sustained roof and window damage and furnishings were wet, but it was still "livable." Seven members of the church lost their homes and those who could not live in their own homes were staying with other church members.

Also reporting slight damage was First Baptist Church, McComb. J. B. Fowler, Jr., the pastor, was visiting a church member at a hospital when he looked out a third floor window and saw the tornado approaching.

"I looked right down its throat," Fowler said, "and it didn't have pretty tonsils."

Fowler said he thought the tornado, which destroyed 80 homes in the city, would hit the hospital. But the storm followed a depression in the earth and veered just past the hospital, demolishing a shopping center about two blocks away.

The tornado passed within a block of the church, Fowler said. The hospital lost its principal power source but sustained no other damage, Fowler noted.

First Baptist's pastor emeritus, Wyatt Hunter, and his wife were in their home

in the tornado's path but were not injured. The house was a total loss, however, said Fowler.

Over in the shopping center, First Baptist deacon, Carl Haskins, a co-owner of the center, rode out the storm lying flat on the floor of the vault in his office.

Another Baptist layman, Drubbs Traylor, owner of the Rose Drug Store in the shopping center and a Sunday School teacher at First Baptist, was covered by falling debris when a wall of his drug store caved in. He was not injured.

The tornado left the First Baptist parsonage without electric power and the roof was heavily damaged. (BP)

Are You Willing?

(Continued from page 3)

that we fail to hear God talking to us. Usually we think of God speaking to us as we study the Bible, as we pray, as we worship together—in other words in our "devotional life." God should talk to us when we expect Him to! Elijah could have so easily missed hearing God when He was not revealed in the mighty events recorded in I King 19:11-12. Could "a still small voice" really be God? How fortunate that Elijah was quiet so he could hear God! Often God talks to us through others, through situations, in often unexpected ways. Unless we're really listening sometimes we fail to hear God speaking to us and because of that failure we fail to grow.

Christian growth requires effort. Just as physical or intellectual growth requires effort and usually attainment is in proportion to effort expended, so does Christian growth. It isn't enough to agree that "To strive as individuals and as a church to grow toward greater Christian maturity" is a worthy objective and then sit down and expect growth to come automatically. If we are to grow we must work at it!

Are you willing? ■

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