

“Ye shall keep my sabbaths, and  
reverence my sanctuary:  
I am the Lord.” Lev. 19:30

## Bargains Abound At Cedarmore

If you have wondered how Cedarmore Baptist Assembly could afford to house a person in Boone Lodge and feed that person three meals, all for \$10, here is your answer. They cannot.

According to Arlis Hinson, manager of Cedarmore, every meal served at the state Baptist assembly has cost the assembly money. The average meal cost for 1974, including summer camps, was \$1.35. The average charge was \$1.25.

This year things are worse. For the first six months of the fiscal year, the average meal cost has been \$2.27. "We believe that figure will drop

to \$1.75 by the end of the year," Hinson explained. "The camping season always brings the average cost down."

Add to this the 60 percent increase in utilities at Cedarmore in a one year period and the financial picture looks bleak.

These are some of the reasons the Executive Board's administrative committee voted a price change beginning March 17. Boone Lodge prices go up about 20 percent. Camp cost increases about 40 percent.

Boone Lodge's new cost will be \$12 per night plus registration fee. Camp costs vary from a low of \$27 to a high of \$34, depending on the event, number of nights, and meals served. Exact cost may be secured from Cedarmore or from the sponsoring department.

"It was either increase prices or accept a rather large deficit budget," Hinson said.

## Three Kentucky Boys Win 'Arts' Competition

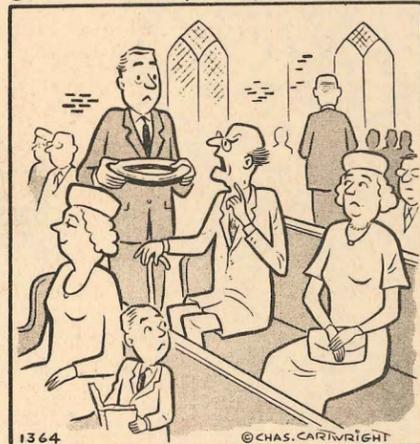
Three Kentuckians were at or near the top in the minds of judges at the fifth annual Creative Arts Competition sponsored by *Event* magazine in Nashville recently.

Mark Snowden, a 17 year old member of Central Baptist Church, Winchester, placed first in the senior fiction division. Jerry Cowan, also 17 and a member of Central Baptist Church, Winchester, placed second behind Snowden. Todd Cole, 15, of Decoursey Baptist Church in Covington, received honorable mention in the senior division black and white drawing competition.

The winning entries in the competition will appear in the November, 1975, issue of *Event*, a leisure magazine for youth published by the Southern Baptist Convention Sunday School Board.

The competition this year drew more than 2,500 entries, the most in the history of the event.

### Church Chuckles by CARTWRIGHT



"Giving something for nothing makes people shiftless, young man!"

## DEVOTIONAL



Billy Craddock  
Pastor, Smith's Grove  
Baptist Church

## Listening To Children

Part Two

Isaiah 11:6, Psalm 127:3

An experience with Andy has given us much delight. When he was age three we moved into a new neighborhood. As the furniture was being placed and things put in order, we suddenly discovered his absence. The search began. His trail was easily followed, beginning next door. We discovered that he was going door to door asking, "Do you have any kids that can play with me?" A survey was in progress. How natural for him. Andy would not wait to be discovered. He was not embarrassed to openly present himself to the community. As Christians we have the treasure of treasures. The community must know of our presence.

And then Scott, two years old now and having difficulty understanding where God stays. In our home one evening he was telling a lady that the "boogie man" was in the closet. She assured him that God would protect him and that he need not worry. He replied, "Is He in the closet too?" Some time later, he was asking his mother if God was in the church. She instructed him that God was everywhere and this meant in the church as well. Scott surprised her when he excitedly said, "One time I was looking for Him in the church, but I 'touldn't find Him." You know what a preacher father sees in this. How often do persons look within the real church, the Christian community, and fail to see God. What he said helps me visualize a real concern of longstanding.

Rosemary and I are grateful for these and numerous other experiences with our boys. They don't always listen to us, but on the other hand we have failed to hear them on many occasions. When we have listened and reflected upon experiences of theirs, our lives have been enriched. "Children are an heritage of the Lord."

## A Baptist Experience Of Roman Catholics

By Don Burke  
Pastor, Highland Baptist Church,  
Louisville, Kentucky

This year is a "Holy Year" for the Roman Catholic Church. Already, Pope Paul VI has declared "reconciliation" the keynote of this observance, and this emphasis includes a flowering of developments in Roman Catholic relationships with other Christians. The moves were initiated by the Catholic Church's ecumenical council known as Vatican II.

The privilege of experiencing this mood of reconciliation has providentially come my way through a number of opportunities this past year, including: teaching a three-hour credit course in Protestant theology at Bellarmine College, participating in the Ash Wednesday penitential service at St. James Roman Catholic Church, teaching the book of Philippians to the congregation of St. James on a weekly basis over a two month period, and preaching at Mass at the Passionist Monastery on Newburg Road.

Within this past month alone, I have had opportunity to preach at the Sunday Masses at St. Therese, share my Christian testimony with the 11th graders at Sacred Heart Academy and receive an invitation from the archdiocese to be a member of a committee planning the rededication of the Cathedral downtown and the 200th anniversary of Roman Catholicism in our state.

I am an evangelical Christian and a convinced Baptist. Further, I rejoice in the God-given opportunity of being a Southern Baptist. I can, nevertheless, testify to the fact that these God-given opportunities to share, worship and fellowship with my Catholic brothers have been rich and strengthening experiences for me. Let me hasten to add that several Roman Catholic priests have participated in worship at Highland Baptist Church, both on Sundays and at Wednesday night prayer meeting.

At our best, Baptists have so understood and experienced the presence of the Lord Jesus in our local congregations that we've had no need to presumptuously believe that our denomination, or any other religious entity was "the" church. Our essential doctrines of salvation and the church give us a spaciousness of spirit which allows us to have a healthy measure of fellowship with all who sincerely love the Lord.

In a way unthinkable since the Reformation, the Roman Catholic Church is reaching out to other Christians. This is true in areas of Biblical studies, social concern, education, ministerial training and worship. I believe it would be a sin

against the Holy Spirit and an inability to "discern the times" not to be aware of the yeasty, and even unbelievable movements, in the Roman Catholic Church.

In some cases, Southern Baptists have refused to respond to overtures of dialogue and affection. Wouldn't it be tragic if the only Protestant Christians who would talk to and respond to the Roman Catholics were the liberals who don't have near as much in common with the Roman Catholics as do we who confess the full-orbed Christ of the historic Christian faith. I believe we must extend our hand to warmly greet the current extended hand of the Roman Catholics. Let me, out of my own experience, suggest some guidelines.

First, one must be a convinced Baptist with a definite evangelical experience. If you don't trust your own experience of Christ, and you are not deeply rooted in the evangelical faith and are not warmly committed to Baptist distinctives, then you don't have much to offer anyone anyway.

I have discovered among Roman Catholics at different levels—seminary professors, nuns, parish priests and the laity—a genuine openness and a sanctified curiosity with regard to Baptists and our understanding of The Faith. I challenge you to an experiment. Engage your local Catholic priest in a discussion of the nature of baptism. I can almost guarantee you that you will find a keener interest in our Baptist position and more sympathy for it than you will find can be evoked from engaging most of your Protestant minister neighbors in a similar conversation. In dialogue, though, you will find that your Catholic friend will be inquisitive as to the details of our understanding and celebration of the Lord's Supper and our experience of the church and the like.

If we don't know our Baptist history and are not sensitive to it, or have a low sense of self-identity, then the encounter will be less than productive. I believe that

we Baptists have a history and an understanding of the essential New Testament message and church that's worth our commitment and worth sharing.

Secondly, respect the "testimony" and experience of the Roman Catholics with whom you have fellowship—especially those who show a definite interest in fellowship. The Roman Catholic, like the Baptist, brings to dialogue and any form of sharing, his own particular experience of Christ. This experience may be as varied as the experience of the volatile Paul on the Damascus Road or the beautiful Lydia at the quiet prayer meeting by the riverside.

Both we Baptists and the Roman Catholics have inherited animosities from Europe that were perpetuated here in our own country and, for many decades, even here in our own city. Here, the gospel of "forgiveness" and "newness of life" must be testified to in our asking for forgiveness where we as a fellowship have sinned, and in forgiving all who have sinned against us.

Thirdly, we must expect, if we are freed by the Holy Spirit to have fellowship with our Catholic neighbors, to be corrected by that same Holy Spirit. We shall find, as they find, that our stereotypes have been just that—terrible stereotypes rather than accurate appraisals of the brethren. It is a beautiful revelation to both the Roman Catholic and Baptist who are open to each other to discover how much the other really loves the Lord Jesus Christ. It is a constant inspiration to any Baptist to discover in the new canon of the Mass the place given to the reading of scripture, the preaching of the gospel and the singing of praises to the Lord Jesus. Most Baptists will discover that we have been too negligent in the place we have given Holy Scripture in our worship. Yet, we have always called ourselves "people of the Book." The Catholic who worships with Baptists usually loves the fervor of the singing and the warmth of the preaching.

Fourthly, we can also expect to be completed. I, for one, am not that kind of ecumenist that would deny the necessity of The Reformation. Not only do I believe that God raised up men like Martin Luther and John Calvin, but I firmly identify myself with the absolute necessity of the witness then and now of the

[Continued on page 14]

## WESTERN RECORDER

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

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## The Moral Side Of The American Economy

There's more concern today about the American economy than there has been in the last 40 years. More devastating than the actual situation is the widespread disagreement over the solution and the growing feeling that no one has the answer. The American dream of a life which is growing better and better every day and in every way is being shattered.

The dilemma of America today is more than an economy sick with recession and inflation. It is a moral and spiritual bankruptcy. Therefore all the proposals of President Ford and all the cure-alls of Congress will not heal our land.

Call it pious piffle if you want to, but the answer to our national dilemma lies in the integrity found in the teachings and the example of Jesus. No civilization rejecting these teachings and turning to its own wisdom has ever survived long.

Among our crying needs today is a Christian view of work. In one of his addresses at the 1975 Kentucky Baptist evangelism conference, seminary professor Bill Pinson asked a simple yet profound question. Speaking on the wholeness of the gospel, Pinson asked, "What if every worker in America worked as if Jesus were looking over his shoulder?"

## A Prospect For A Preacher's Wife? Beware!

[The following is an editorial from the May 5, 1960, issue of the Western Recorder. It is reprinted by request and serves as a balance to the editorial in the February 22 issue entitled, "A Preacher Can Be Worse Than An Infidel."]

### Helpmate Or Hurtmate?

Paul says a pastor must be the husband of one wife. But pity the poor woman who happens to be

The very discerning professor was relating the gospel to economics. He was saying the gospel has to do not only with how a person is saved but how he does his job. Christianity is a way of life affecting the total life of a person.

For a true Christian there is no secular and sacred. All of life is a stewardship, therefore all of it is sacred. In fact, many people judge Christianity by what they see in professing Christians because they never go to church to hear the gospel.

Our work is our sermon and Jesus is our example and inspiration. The plowshares he made in the carpenter's shop were as high in quality as his moral teaching. Why, then, would Jesus not be looking over the shoulders of Christians on an automobile assembly line as much as he would be watching a preacher in the pulpit?

This look of Jesus is not a judgmental stare of a tyrant but an understanding and inspiring smile of a kindred soul who said, "My father worketh hitherto, and I work" (John 5:17).

There is no sleeping pill so effective as a good conscience from giving a full day's labor for a full day's pay. God have mercy on those whose deadened consciences let them take pay for work they did not do.

that wife! The Lord has no more difficult place to fill than that of helpmate to a preacher.

As the preacher's wife goes, so goes the preacher. His native talents nor his theological training stand to help or hurt him as much as the kind of wife he has. A mediocre preacher with the right wife has few limitations, presuming the Lord is also helping him. An extraordinary preacher, on the other hand, with the wrong wife, is mostly doomed even with the Lord on his side.

Allowances generally made for other women are not enjoyed by the wives of preachers. She is under constant observation from the time the pulpit committee begins to consider her husband until the next pulpit committee begins to consider the husband of some other preacher's wife. She is never on the payroll but is always on the spot.

A preacher's wife must be able to do everything, but willing to do nothing anyone else can or wants to do in the church. Sometimes she is the best musician in the church but she courts disaster to sit on the organ or piano stool. She might sing like a bird but often ruffles many feathers when she does. She might preside like a queen but seldom can afford to be a president.

If the preacher's wife dresses as well as the other ladies of the church, she is extravagant; if she does not, she is sloppy. If she takes a very active part in the church life, she is trying to run the church; if she does not, she is a drawback to her husband.

Most wives of preachers are helpful to their husbands, but occasionally love is blind enough to get a preacher in a real pickle. Some types of women just don't fit the pastorium. Extremes in taste and feminine ways are especially disastrous in preacher's wives. A few preachers are damned with wives who would do better in Hollywood. These insist on having the lowest necklines in town and love sun baths more than study courses. The only predicament as bad or worse for a preacher is to have a wife of the opposite extreme views. She confuses paleness with piety, sallowness with sanctimoniousness, and her clothes have as much shape as a feed sack. She should have taken the vows of a nun instead of those of matrimony. Somewhere between a Paris model and a "mess" is the place for the preacher's wife in dress.

There must be a place for extraordinary women in the pastorium, but pity the poor preacher who is over-matched, so to speak. You know the kind—the preacher known as the husband of Mrs. So-and-So. She doesn't always write his sermons, but they would be better, she thinks, if she did. She's on so many committees, in such demand for conferences, study courses, clinics, etc., that she passes her husband coming and going much as a husband and wife in shift work on different shifts. This woman probably belongs in a denomination which ordains women as preachers.

If a woman is in love with material things, she should steer clear of a preacher's proposal. There just isn't much money in the ministry and a lot of misery is in store for her and her husband if material things are a major concern. Most

preachers' wives must even forego having their own homes, and often are called upon to move from a modern, commodious pastorium to a dust laden monstrosity. Even these are sometimes hard by the church and are about as private as a bus station.

Probably the most difficult of all roles the preacher's wife is called upon to fill is that of second fiddle. Say what you please, the vows of ordination and those of matrimony are slightly contradictory. There are not enough so to require celibacy for the ministry, as is the rule of Roman Catholicism, but enough to make a wife miserable when she is not prepared to be subordinated to her husband's calling. There's no doubt about it. With a preacher, his calling is first and this should be explained, understood and agreed to before the wedding. But what grace is needed for a wife to share first place in her husband's love with anything or anybody!

What can be done for the preacher's poor wife? How about this? Now that we are ordaining music and education ministers, why not consider ordaining preacher's wives, not to the pulpit but to the pastorium. Their calling seems definite enough and certainly the rigors of her role are worthy of special recognition. If not ordination, we could have special dedication services for her. Of course she should be called before being set apart or dedicated—I mean called by a preacher.

## BAPTIST FORUM



### NAME CHANGE

Dear Editor:

Concerning the name of our convention; the name is not the problem. The problem is a misunderstanding of the nature and purpose of our convention. This misunderstanding apparently involves the following questions.

1. Is the SBC only in southern states? No. We have churches and institutions throughout the United States. We have mission work throughout the world.
2. Is the SBC interested only in reaching people from the south? No. We desire to reach all people with the gospel of Jesus Christ.
3. Is the SBC interested in promoting a "southern" way of life? No. We are concerned with promoting the Lordship of Jesus Christ and the teachings of the Word of God.

A name change would necessitate an intensive program to publicize the change. This need for informing the people of the change would be greatest in the south where the SBC already has its greatest strength.

Why not, instead of changing our name, begin a program to publicize the objectives of our convention, seeking to inform the people in all areas of the country of our true nature and purpose?

Irvington, Alabama

Fred E. Wilson

(Continued on page 15)

## Tornadoes Level More Churches

Two Arkansas Baptist churches sustained damage and a pastor was hospitalized when tornadoes, high winds and heavy rain and snow recently pelted five states.

Crystal Hill Baptist Church of Little Rock was described by its pastor, Don Hook, as "a total loss." Hook himself was hospitalized after a wall collapsed on his legs.

Hook said he was inside the church parsonage a few blocks away when the tornado struck. The parsonage was a total loss and the church expected to recover about \$20,000 in insurance.

Olivet Baptist Church, also in Little Rock, lost a portable building in the devastation, and the Baptist Book Store in Nashville, Tennessee, received a broken picture window due to high winds.

Damage also resulted to homes of

several Baptists in the area, including that of W. O. Vaught, pastor of Immanuel Baptist Church, Little Rock, and president of the Southern Baptist Foreign Mission Board. The Vaught home is still livable and no one was injured, according to reports.

Three staff members of the Arkansas Baptist State Convention also reported damage to their homes and property. Mrs. Jeannie Weber, secretary in the convention's Brotherhood department, was forced to move out after the tornado lifted the roof and "squashed it back down on the walls." She and her husband were in the house at the time, but neither were injured. The home of Don Cooper, associate in the Arkansas Sunday School department, and that of bookkeeper Mrs. Jeannie Breedlove, had minor damage.



Open air classrooms stand as a grim reminder of the tornado which ripped through the city of Little Rock, Arkansas. The skeletal remains are those of Crystal Hill Church.

## Bomb Damages Lebanon Baptist Church

The Baptist Church of Baalbeck, Lebanon, was damaged when a bomb was placed on a window sill and exploded in the early morning hours. No persons were injured.

According to Southern Baptist missionary Emmett A. Barnes and the church's pastor, Fouad Shorosh, the damage was of a surface nature and involved mostly glass. Windows were broken out, not only in the church building but in a rented apartment used by the church and in three nearby homes.

Both Barnes and Shorosh said the bombing was not aimed at the church.

"This incident does not express the attitude of the community toward us," Barnes stated. "The people of Baalbeck have been open both to us as people and to our message. I don't think this was an

act against the church or that it had any political motivation."

Barnes added that family feuds are common in Lebanon and the attack might have been against the landlord. The church rents a ground floor apartment and the owner lives upstairs in the same building.

Church services were canceled the morning of the blast because the auditorium was cluttered with glass and debris. Police guarded the site until a full investigation could be made.

On Monday morning, according to Southern Baptist missionary Mrs. J. Wayne Fuller, the pastor walked through the town and received many assurances from the people that there was no enmity in the community toward the church.

## Operation One

FRANKLIN OWEN  
EXECUTIVE SECRETARY-TREASURER, KENTUCKY BAPTIST CONVENTION



Let me strongly urge the churches during the Cooperative Program Jubilee Year 1975, to do something outstanding in observance of this 50th Anniversary of the Southern Baptist World Mission budget plan.

Operation One is one of the emphases of the Jubilee year. Its clear and simple financial goal is to persuade the churches to increase their Cooperative Program gifts by one percent.

The Cooperative Program was adopted by the Southern Baptist Convention in 1925 after having developed in Kentucky. One percent is a very reasonable, achievable goal, but could usher in a tremendous celebration through what it could achieve in the homeland and overseas.

We want the Kentucky Baptist Convention to increase its out of state portion a full percent (we have steadily accelerated on a fractional basis), but we can only do this after the churches increase their giving. I expect to recommend a budget that provides for a full percent increase on all funds received beyond the minimal necessities of the Operational Budget. If gifts rise high enough (and I believe they will) we can in this way achieve the Operation One goal on the state level.

We thank God for Kentucky Baptists as we continue to watch our receipts increase. We pipe it right on to all the Baptist Cooperative causes, both near and far. Numerous recipients write of their gratitude for your increased support.

Beginning our Fiscal Year, September 1, we surpassed our projected goal-to-date in December, which was the earliest in the Fiscal Year we have ever hit the current target. Our February receipts in this office reached \$505,641.97, the highest February in history.

Many are catching the spirit of Cooperative Program Jubilee. Won't you ask your church to consider one percent more and let's use Operation One to really celebrate this Golden Anniversary of the Cooperative Program.

Funds continue to reach us for World Hunger. Yes, your Foreign Mission Board does have a World Relief Plan. Send these special Hunger or Relief gifts so marked to our office.

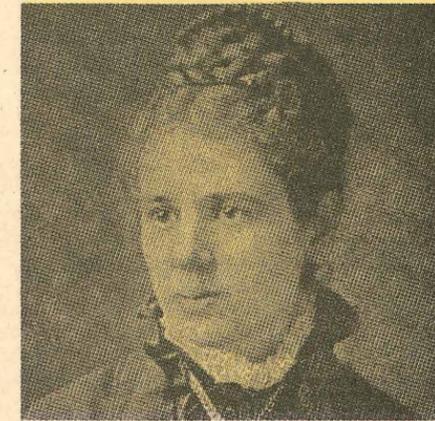
## A PRE-WOMAN'S LIBBER —

## Annie Armstrong Had Own Ideas About Women

During March, Southern Baptists will attempt to roll together \$8,500,000 for home missions in a special Easter offering named for Annie Armstrong, a pre-"women's libber" who lived by her own strict set of do's and don'ts for women.

In a day when all Southern Baptist leaders were men, and women were more silent than mice in a church, Annie Armstrong quietly agitated among women for a convention-wide missions organization for women.

When women finally took heart from the encouragement of mission board leaders and organized Woman's Missionary Union (WMU) in 1888, they elected Annie Armstrong the corresponding secretary. Her work in that office for the



Miss Annie Armstrong

next 18 years paralleled that of today's WMU executive secretary.

Miss Armstrong worked tirelessly and effectively to sound the call of foreign missions and home missions to women. She established many patterns and projects that continue to frame WMU. Yet she was no feminist by today's standards.

Having grown up in a church that seated men on one side and women on the other, she never uttered a word in public when a man was present.

She opposed having men and women seminary students taught in the same classes and resisted the establishment of the WMU Training School, near Southern Baptist Theological Seminary in Louisville, so strenuously that she resigned her WMU post.

She considered it entirely improper to receive a salary for her services to missions, so she vigorously turned down offers of remuneration.

With the same determined spirit she pursued the things she believed in. Immediately after Woman's Missionary Union was founded, the ladies undertook a special missions offering for Miss Lottie Moon, a missionary in China who had urged the founding of WMU.

Miss Armstrong handwrote letters to hundreds of missionary societies promoting the offering—permanently damaging her hand.

Simultaneously, Miss Armstrong led WMU to undertake a special project for home missions.

Women filled "brick cards" with money to build a church in Havana, Cuba. This and other fund-raising projects led in 1895 to the first "Self-Denial Offering" designed to pay home missions debts. The offering grew into an annual week of prayer and thanks offering.

Although she was an avid supporter of foreign missions, home missions was Miss Armstrong's first love. She never journeyed abroad but traveled extensively among frontier missionaries to Indians.

She worked personally with immigrants and blacks in her home city of Baltimore and led in packing hundreds of barrels of supplies for home missionaries.

Miss Armstrong championed the starting of the Home Mission Board building and loan fund in 1900. Her devotion to home missions was permanently recognized in 1933 when the special offering for home missions climaxing the week of prayer was named in her honor.

The week of prayer for home missions will be spotlighted March 2-9, 1975. (BP)

## Pilgrimage Ends For Injured Girl

De Jean Replogle, a 16 year old Jacksonville, Florida, girl who was injured in an alleged Arab terrorist grenade attack, has returned to her Florida hometown after eight weeks in an Israeli hospital.

Miss Replogle, a member of Main Street Baptist Church, Jacksonville, had her right leg amputated just above the knee following some 14 hours of surgery in Jerusalem's Hadassah Hospital.

The tragic event occurred when a grenade ripped through the side of a tourist bus in Jerusalem.

Still without an artificial limb and thus unable to walk, Miss Replogle made the trip from Israel on a stretcher. She was greeted at a Jacksonville airport by the mayor, the Jewish-Israeli consulate, her high school band, the head of the Jewish community and other dignitaries and friends.

On the same day Miss Replogle returned to Jacksonville, Southern Baptist missionaries joined with other Christians and the Arab and Jewish communities in Jerusalem for a 24 hour "chain of prayer" service.

Southern Baptist missionary G. Wayne Buck, chaplain to tourists in Israel, helped care for the Replogle family during their extended stay.

All expenses have been paid by the Israeli government which has also granted Miss Replogle a lifetime pension. Jacksonville doctors are contributing their services.

The family was described as being in remarkably good spirits with no animosity at all. Miss Replogle has expressed a mature faith and accepted the incident as an opportunity to witness, a spokesman said.

## Churches Add 'Recorder'

During the past three months seven new churches have added *Western Recorder* to their church budget. By this action, the churches provide their resident family members with the latest news about Kentucky Baptists and Southern Baptists.

*Western Recorder* welcomes these new churches to the growing list of Kentucky Baptists who stay informed about God's work around the world.

The churches added were: First Missionary, Benton, Rodney H. Travis, pastor; Ghent Baptist, Ghent, Floyd N. Baker, pastor; Hampton Baptist, Hampton, Thomas Moody, pastor; First Baptist, Worthington, Wayne Kuhner, pastor;

Hellier Baptist, Hellier, Joe Bishop, pastor; Mt. Pleasant, Nicholasville, Joe Carl, pastor; and Chenoweth Park, Jeffersontown, Louis McCall, pastor.

## Staff Changes

**Gregory L. Hancock** was ordained to the ministry on January 26 at Central Baptist Church, Lexington, where he served as minister of activities from 1971-73. Hancock is a religious education student at Southern Seminary in Louisville. He is also serving as a *Western Recorder* intern.



Hancock

**K. Maynard Head**, a Middlesboro native and public relations director at Clear Creek School, recently began a syndicated weekly newspaper column entitled "Mountain Moments." Head is a graduate of Clear Creek and is married to the former Joyce Earls of Middlesboro. The new column is already appearing in 22 newspapers in seven states. It features human interest stories, mountain folklore and humorous episodes from the columnist's past.

**E. C. Seeley**, a physician from London, has been named to the board of trustees at Georgetown College. A native of London and past deacon chairman at First Baptist Church, London, Seeley has served on the London Independent School District board of education. He is currently a member of the Judicial Council of the Kentucky Medical Association and chairman of the Kentucky Drug Formulary. A Georgetown graduate, Seeley is married to the former Sara Lee Taylor. A daughter, Barbara, is also a Georgetown graduate, and a son, Robert, is currently enrolled as a freshman.

**Stephen Wayne Alford** was ordained recently to the gospel ministry by First Baptist Church, Jellico, Tennessee. Participants in the ordination service included James E. Boswell, president of Cumberland College; Leon Simpson, director of ministerial training at Cumberland; and Jerel Treas, pastor of New Bethel Baptist Church, Verona.



Alford

**Central Baptist Church**, Winchester, has voted to build a new family life center and add educational space to their present facilities. In addition, the church

voted the same night to increase by one percent their mission giving—rather than decrease mission giving to enable the new building project to be paid off more rapidly. Ron Stone, pastor, said that cutting the missions contributions in order to finance a new building would be a "short cut, and God would not want us to build a building if it meant reducing our world-wide commitment."

**Don Gowin**, pastor of Long Run Baptist Church in eastern Jefferson County, reported that during the recent Baptist Men's Week at his church, laymen led both services and participated in various activities throughout the week.

Vine Grove Baptist Church, Vine Grove, recently licensed **Danny Glover** to the Christian ministry.

## HMB Picks Include Kentuckians

Directors of the Southern Baptist Home Mission Board, meeting in Atlanta, appointed an evangelism consultant in the area of ethnics, accepted the resignation of an associate director of the department of missionary personnel and appointed 33 persons to missionary related posts during February.

**Bobby Sena** of Santa Fe, New Mexico, will serve as resource person for evangelism among ethnics in the United States, and **Don Rhymes** will leave the board staff to become pastor of First Southern Baptist Church, Pearl Harbor, Hawaii.

Formerly a pastor in Ropesville, Halfway, Hamlin and Fort Worth, Texas, Sena has been regional missionary in language missions for northern New Mexico since 1972. He will develop procedures for assisting ethnic congregations in implementing strategies of evangelism and work cooperatively with the department of language missions, which supports and directs nearly half the HMB's missionary force of 2,200.

**Rhymes**, a graduate of Southwestern Baptist Theological Seminary, served pastorates in El Dorado, Kansas; Monahans, Martins Mill, and Sadler, Texas, before becoming a home missionary. With the HMB, he served along with his wife, the former Goldie Jewell, in multiple ministries at a highrise complex in New York City and as minister to the hippie community in Atlanta, Georgia. He has been associate director of the board's department of missionary personnel since 1972.

In other action, four persons with Kentucky ties were among 14 missionaries and 19 missionary associates appointed by the HMB. There were also two

**Clyde Wilson Ray**, Lancaster, has died after many years of faithful service to the Lancaster Baptist Church and the South District Association. The Lancaster Baptist Church has passed a resolution in appreciation for his ministry.

Ray was clerk of his church for 22 years and served for 15 years as clerk of the association.

**Simpsonville Baptist Church** recently extended a resolution of sympathy to the family of **Noah Benningfield**. Benningfield, who was pastor of the church from 1950-54, died recently in Mount Washington.



Ray

appointments made for home mission work in Kentucky.

**James and Ann Cravens** were appointed as missionaries to serve the Greater Pittsburgh Association in Pennsylvania. A native of Scranton, Arkansas, he will serve as superintendent of missions. Mrs. Cravens is the former Ann Tressa Thomas of Cadiz, Kentucky.

**James and Rose Ann Lowder** were also given missionary status. Lowder will serve as pastor/director of Canton Baptist Center in Baltimore. He received his bachelor of arts degree from Duke University in Durham, North Carolina, and his master of divinity degree from Southern Baptist Theological Seminary in Louisville. The former Rose Ann Warth, Mrs. Lowder is a native of Heyti, Missouri.

**Jerry Evermon** of San Antonio, Texas, and **David Langerfeld** of Starkville, Mississippi, will work as student interns at Southern Seminary.

## Campbellsville Offers Speaking Scholarships

Campbellsville College has announced that it will offer two \$1,200 scholarships to the winner and runner-up at the state Youth Speakers Contest.

The scholarships, to be given in \$300 allotments over four years, require a minimum grade point average throughout the student's college years.

The Youth Speakers Contest is a part of Youth Church Training events, March 28-29 at Cedarmore.

Cumberland College and Georgetown College also offer the scholarships to speaking competition winners.

## Blood River Offers 'Friendship'

By June Cottrell

The Christmas holidays, for most college students, are a time to leave the academic setting for the warmth of family, old friends and home.

But for thousands of foreign students who have chosen to study in the United States the opportunity to go to their native land for a couple of weeks is a costly one; few can afford the extravagant transportation fares now in vogue.

This past Christmas, 19 students representing 10 schools and nine foreign countries experienced another option. They became guests of the Blood River Association at one of 50 Southern Baptist "Friendship Houses" in the United States. It was the second year the association had sponsored the program.

Since many college dormitories close for the holidays, Friendship House provides a temporary home for international students and allows them to share first hand in the Christian celebration of Christ's birth. For many, it is also their first look at American family life.

The students — three married couples and 13 single men — were housed in Calloway County homes during the first week of their visit. Marshall County provided homes for the second week. Host families furnished breakfast each day plus Christmas dinner. Churches supplied the other meals, and the students prepared their own favorite dishes from their homelands for one evening meal. Calvert City Church and the Baptist Student Union at Murray State University served as student headquarters and a gathering spot.

**Jerrell White**, pastor of Memorial Baptist Church, Murray, and **Jerome Browne**, pastor of Calvert City Baptist Church, in

the same city, served as directors of the Blood River Friendship House.

Local businesses and civic organizations joined in making the international guests welcome. The transplanted students got a cross section view of American agriculture and small business. Tours included a dairy barn, a livestock market, a popcorn company, a brick plant, a milk company and a tobacco barn. Other stops on the itinerary included Land Between the Lakes, Stubblefield Monument, Kentucky Dam and Powerhouse, and the Ballard County Game Reserve. They also toured a car clean-up and repair shop and saw an antique farm machinery and car collection. Recreational activities included roller skating, bowling, ping pong, to name a few.

Students attended Sunday worship services with host families and joined Memorial Baptist Church members in Christmas caroling on the Sunday night before Christmas. Discussion and questioning periods offered chances for sharing and exploration of Christian beliefs. The students seemed appreciative of the hospitality and warmth they experienced.

One Christmas visitor, from a Moslem background, commented, "I have believed Jesus to be a good man and a prophet, but since I have come to see how Christians act, I now believe him to be much more."

"I have known very little about the Christians in my own country," he continued, "but when I return, I want to be friends with them and also promote friendship between Americans and the people of my country."

And to the Kentuckians who were involved in the program, that is what Friendship House was all about.

*International students and Friendship House hosts prepare to board a bus for a tour of Land Between the Lakes. Nine foreign countries were represented by the 19 guests who spent two weeks as Christmas guests of Blood River Association. [Photo courtesy of the Murray Ledger & Times]*



*Earl Shoemake of Paducah [left], a representative of the Southern Baptist Foundation, presents George Gray, director of Jonathan Creek Baptist Assembly, with a \$25,000 check to help in the drive now underway to provide a new conference center for the assembly.*

## Jonathan Creek Board Extends Fund Drive

The board of trustees and advisors at Jonathan Creek Baptist Assembly voted recently to extend until March 31 a fund raising drive that was initiated in June, 1974, for the construction of a new conference center at the Kentucky Lake assembly site.

The goal of the drive, which is the cost of the conference center, is about \$100,000. According to the board, the drive is approximately \$15,000 short of that figure.

**Earl Shoemake**, director of missions for West Union Baptist Association and chairman of the planning and development committee of Jonathan Creek, said the new building will consist of a large assembly area which can be closed off to make several meeting rooms. "It will be winterized," he said, "to help make the camp a year-round facility."

**Alton Mitchell**, chairman of the campaign and director of missions for Ohio Valley Baptists, reports that of the 360 churches directly served by the assembly, approximately one-third have made a contribution to the drive. The assembly is owned and operated by 11 Baptist associations in the Jackson Purchase and Pennyrile areas of western Kentucky.

"We feel," Mitchell said, "the conference center will put us in a better position to provide training opportunities to Baptists of this area. We already have a nice dormitory and dining hall that will accommodate 150 persons plus four summer cabins that will serve another 60 persons. We also have a large and modern swimming pool and an open air tabernacle on the 120 acre tract. The new conference building will be an invaluable aid to our assembly."

# Unity In Controversy Is Theme Of Editor's Meet

A Southern Baptist historian recently noted that although controversy is inevitable in the denomination's life, Baptists have been able to maintain an "uncanny unity."

Walter Shurden, who currently serves as president of the Southern Baptist Historical Society, told the annual meeting of the Southern Baptist Press Association in Mobile, Alabama, that "the Baptist denominational consciousness has been fostered more by the unity which comes from a commitment to diversity than by the unity which comes from uniformity."

The Carson-Newman College professor of church history delivered two addresses to the press association, which consists of editors of all Baptist state newspapers and a number of other denominational publications.

Shurden, who authored the recent Broadman book, *Not a Silent People*, which deals with Southern Baptist controversies, told the editors that denominational conflicts are inevitable because of the "twin pillars of individualism and congregationalism. These are basic Baptist principles," he continued, "democratic in nature, which not only allow controversy—they feed it."

He listed the Baptist concepts of salvation, the church, creeds, religious liberty, separation of church and state, and the priesthood of believers as examples of such individualism and congregationalism.

Despite the inevitability of controversy, Shurden emphasized, Baptists have surprisingly maintained a large measure of unity.

A number of forces have contributed to



**PRESS OFFICERS** — New officers for the Southern Baptist Press Association are: [from front] president C. Eugene Whitlow, editor of the Baptist New Mexican; vice president Hudson Baggett, editor of the Alabama Baptist; and secretary R. G. Puckett, editor of the Maryland Baptist. The association met recently in Mobile, Alabama.

that unity, he said, including general agreement on a common body of distinctives, pietism, a voluntary organization, and the acceptance of diversity itself.

In a separate address, Shurden told the editors that keeping silence and speaking out are both necessary in the context of denominational life.

Declaring "there is no such thing as absolute freedom of the press," Shurden said that silence is sometimes preferable to speaking out when battles are raging or when a minor issue might be elevated to major status by publicity.

Editors must speak out, he said, when

Christian personalities are abused, when the issues are confused, and when basic ideals are undermined.

The editors also heard a former White House aide in the Nixon administration pay tribute to the role of the press in the unraveling of the Watergate affair.

Wallace Henley, who held a number of posts within the Nixon White House but now is the pastor of Old Spanish Fort Baptist Church near Mobile, said the "salting of the press" was a critical factor in uncovering the Watergate scandals.

"Watergate," he said, "was the horrid result of the institutionalization of the institution of the presidency."

Henley warned that the Southern Baptist Convention is also a "political institution with the same vulnerability as any other political institution." That in itself is not evil, he said.

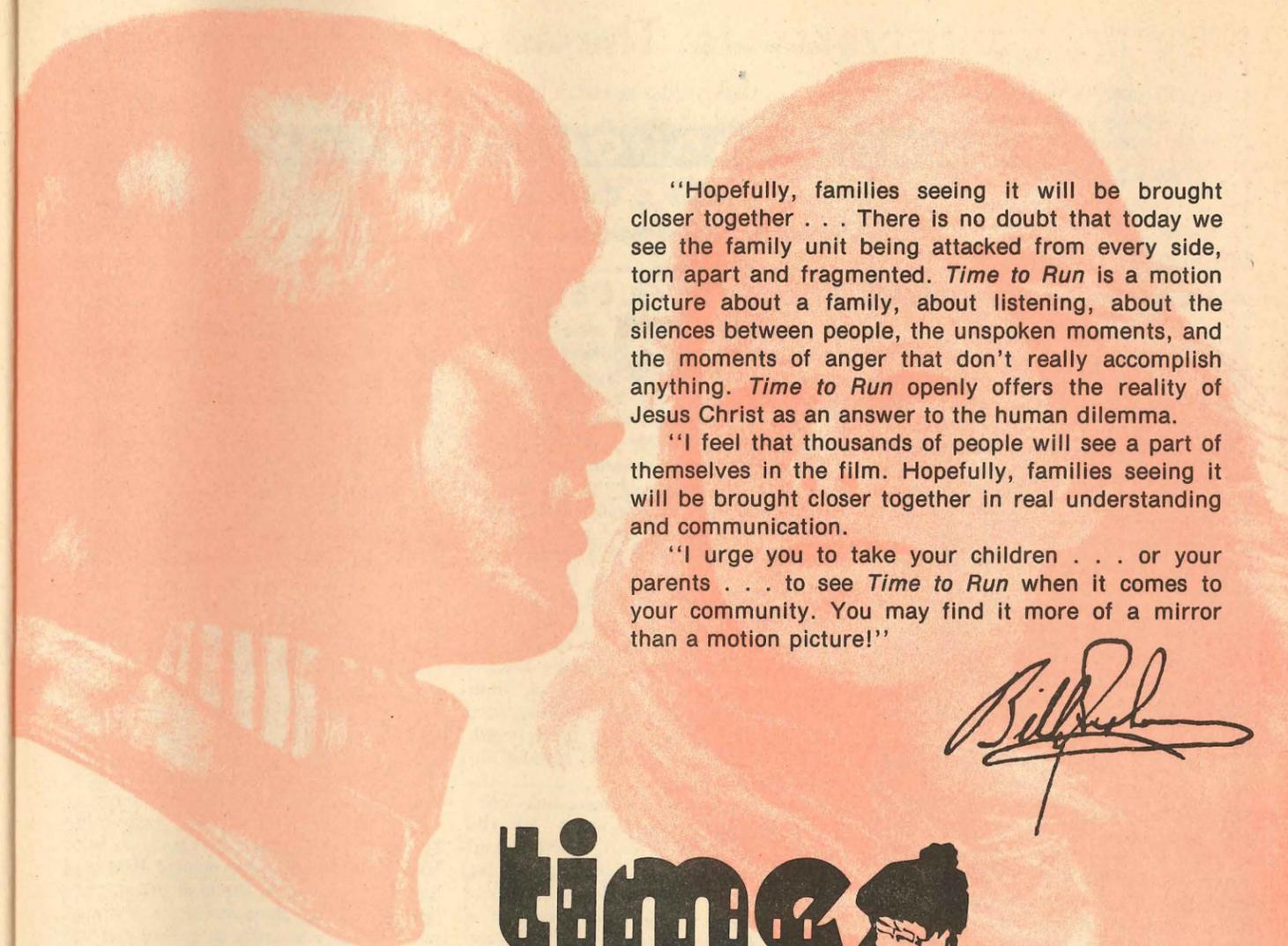
"Sin enters the scene," he continued, "when the politics of servanthood is reduced to the politics of survival."

*Western Recorder* associate editor Bob Terry was also on the program, presenting a paper on the contribution of associate editors to Southern Baptist religious journalism.

Officers elected for 1975-76 were C. Eugene Whitlow, editor of the *Baptist New Mexican*, president; Hudson Baggett, editor of the *Alabama Baptist*, president elect; and R. G. Puckett, editor of the *Maryland Baptist*, secretary-treasurer. (BP)



**EXECUTIVES' OFFICERS** — Officers for 1975-76 of the Baptist state executive secretaries' group are: [from left] president Roy D. Gresham, executive secretary-treasurer of the Baptist Convention of Maryland; vice president A. Harold Cole, general secretary-treasurer of the General Board of South Carolina Baptist Convention; and secretary Joe L. Ingram, executive secretary-treasurer of the Baptist General Convention of Oklahoma. The state executives' group met in Mobile, Alabama.



"Hopefully, families seeing it will be brought closer together . . . There is no doubt that today we see the family unit being attacked from every side, torn apart and fragmented. *Time to Run* is a motion picture about a family, about listening, about the silences between people, the unspoken moments, and the moments of anger that don't really accomplish anything. *Time to Run* openly offers the reality of Jesus Christ as an answer to the human dilemma.

"I feel that thousands of people will see a part of themselves in the film. Hopefully, families seeing it will be brought closer together in real understanding and communication.

"I urge you to take your children . . . or your parents . . . to see *Time to Run* when it comes to your community. You may find it more of a mirror than a motion picture!"

# time to run



## Kentucky Premiere

City	Information	Theatre	Date
Campbellsville	465-5168	Cozy Theatre	March 9-11
Cynthiana	234-5020	Studio Cinema One	March 6-10
Elizabethtown	737-6044	State Theatre	March 5-11
Glasgow	678-4360	Plaza Theatre	March 3-4
Lexington	255-9579 or 255-9570	Fayette Mall	March 12-18
Louisville	896-6648	Alpha 3	March 12-16
	896-6648	Alpha 2	March 12-18
Morehead	784-7717	University Cinema	March 19-25
Nashville, Tenn.	383-9034	Martin Theatre	March 7-13
Paris	987-7311 or 987-6164	Paris Theatre	March 5-8
Winchester	744-6644	Leeds Theatre	March 5-11



# SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for March 16, 1975)



LIFE AND WORK SERIES

## Facing The Costly Way

Luke 22:39-54a

This lesson directs our attention to Christ in the Garden of Gethsemane on a slope of the Mount of Olives about a mile from the wall of Jerusalem. During the night, after Christ had instituted the Lord's Supper in the upper room in express recognition and for the everlasting remembrance of His death, our Lord went to this garden, accompanied by eleven of His disciples. "Gethsemane" means "oil press." Probably a press was there, the purpose of which was to extract oil from the olives in the orchard. It was an emblem of trial, distress and agony.

Knowing that during that very night He would be betrayed, arrested and carried away for a trial, and feeling a special need for human companionship, Christ divided the disciples into two groups, leaving eight near the entrance, and taking with Him into the most inner recesses the three most intimate ones—Peter, James and John. Merely to have them near Him, and to know that they were there to watch and pray even though they could not share His holy burden, was to be a source of comfort to Him.

Christ withdrew from His disciples approximately as far as one could throw a stone, and there He knelt and prayed. Communion with the Father was a necessity in Christ's life, and His resource in every hour of need. It was as much His habit as was breathing. This scene in Gethsemane is one of the most striking pictures in the entire Bible—solemn, sacred, and sad. We stand in awe as we behold it. The last thing which He did before He permitted Himself to be arrested was to engage in earnest prayer. Christ never allowed anybody or anything to drive a wedge between Him and His Father in heaven.

When the cup of human guilt was held out to Christ, His tender and pure heart revolted from the pain and the shame of it. Dreading the ordeal which He was facing, Christ prayed earnestly that, if it were possible, the cup might pass from His lips. He was anxious to escape the agony of love rejected. Christ was not asking to be turned back from death on the cross at Calvary. That was the very

thing for which He had come into this world, and He was very steadfast in His purpose of going to the cross, and there paying the penalty for the sins of men. He had even sternly rebuked Peter for trying to turn Him aside from the cross.

Christ fully and completely yielded Himself to the doing of the will of the Father. His supreme purpose and prayer were that the will of God might be accomplished in His life. Christ was determined to conform to it in every respect. Christ knew what all of us should learn, namely, that the very best thing one can do is to yield his will to the good and perfect will of God. Christ's surrender to the Father's will was perfect. From the Father Christ obtained the assurance that He would receive all of the strength which He would need for the accomplishment of God's will.

Returning to Peter, James and John, whom He had left to watch for His enemies while He prayed, Christ found them sound asleep, whereupon He awakened them and chided them for their failure to give sympathy and help in a time of great crisis when they were needed so much.

INTERNATIONAL SERIES

## We Have A Relationship

All who have trusted Jesus Christ as their personal Saviour are the children of God the Father, and through the merit of the Son have the invaluable privilege of approaching the throne of grace and having intimate fellowship with their heavenly Father.

Hebrews 8:8-12

The old covenant did not achieve the purpose for which it was made, but God was not the cause of its failure. God regarded the Israelites as a peculiar treasure, but they refused to be a dedicated people and to continue in faithfulness to God as they had promised to do when they entered into the covenant at Sinai. Therefore, they were the cause of the failure of the old covenant.

Then, God spoke through Jeremiah about a new covenant which He was

While Christ was talking with the disciples who had been derelict in performing their duty, a mob, led by Judas Iscariot, appeared in the garden. Hiding behind the cloak of pretending friendship, Judas betrayed Him with a kiss, and thereby identified Christ as the one whom they had come to capture or arrest. Discerning what was about to take place, which event their Lord had predicted but they had not thought would come to pass, the disciples sought permission from their Lord to protect Him with swords. Before they had received an answer from Him, Peter sought to behead the servant of the high priest with his sword but severed his ear instead, evidently due to the quickness of the servant in dodging the blow. Out of loving compassion Christ healed the man who had been injured while seizing Him. This demonstration of love and mercy by Christ did not have any restraining influence on those who had come to seize Him. The soldiers who arrested Him took him to the palace of the high priest, fully determined that they would do whatever was necessary in order to get rid of Him.

going to make with the people of Israel. This new covenant was not to be written on stone, but upon human minds and hearts. It would supersede all other covenants.

Christ, our High Priest, came and made salvation available to sinners and then returned to the Father without stain. Superior to all others, He is sufficient for all of our needs.

The first covenant could not meet the need of sinners. It could reveal sin, but it could not remove it and save sinners. The Mosaic covenant was never intended to save sinners. Its purpose was to reveal to man his inability to live a life that is pleasing to God. When Christ forgives and saves sinners, He brings them into spiritual fellowship with God. Under the old covenant this proper relationship with

God could be kept only by obedience to the law. Under the new and better covenant, that which could not be achieved by human efforts was made possible through the grace, love and mercy of God. It is the privilege of God's children to have a true knowledge of Him based on and as an outgrowth of a personal experience of fellowship with Him. Under the new covenant every believer in Christ is a priest, and it is the task of everyone to share his knowledge of God with those who do not know Him.

Hebrews 10:19-25

"The holiest" refers to the place in the ancient tabernacle which the high priest alone entered once each year and sprinkled blood on the mercy seat as an atonement for his sins and those of his people. Just as the blood of animals paved the way for the high priest, the blood of Jesus Christ has removed the barrier of sin and enabled the forgiven sinner to have direct access to God. We should "draw near" unto God to confess our sins, to request His forgiveness, to worship Him, to praise and thank Him for the numerous blessings which He has bestowed upon us, and to commit ourselves to Him for use in His service.

The Christian draws near unto God when he engages properly in the solemn exercises of private devotion and public worship. Worship is a personal acknowledgment to God of one's reverence for and homage to Him.

"Let us hold fast the profession of our faith." Christians are urged to be true to the avowal of their faith in Christ on the ground of the faithfulness of God in fulfilling His promises.

"Let us consider one another." This word "consider" speaks of attention, consideration, care, and thoughtfulness. Let us so incarnate the spirit of Christ that our conduct will cause others to want to live the kind of life and to do the kind of works they see exemplified in us.

God's Word enjoined and His Son practiced public worship. Christians are urged not to forsake the assembling of themselves for public worship. If Christ has the preeminence in our lives, we will not neglect to worship God publicly and regularly.

It is utterly impossible for anybody to do his best for God and humanity without the strength which comes from the worship of God. If Christians do not enjoy assembling for worship, it is because Christ does not have His rightful place in their lives. Your presence in the worship services with regularity says much to those who see you there. Those who are in close fellowship with God are faithful in their attendance of the worship services of the church.

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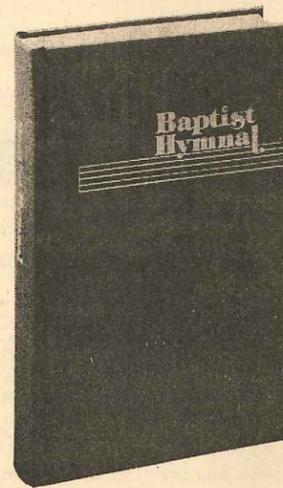
[Continued from page 3]

Left Wing—the Anabaptist wing of the Reformation. Yet I cannot accept any hint that we, Southern Baptists, have an absolute monopoly on The Faith. Our activism, to cite an obvious example, needs to be complemented by the inwardness and even the passivity that has been, from our point of view, so characteristic of Roman Catholicism. Their emphasis on adoration needs to be complemented by our emphasis on evangelism. Our emphasis on preaching quite naturally complements their emphasis on contemplation.

Lastly, be prepared to expect many startling points of convergence and agreement. If we begin our dialogue with Roman Catholics at the point of church authority or a definition of the sacraments, we are not apt to become warm friends or share deep experiences. However, if we begin with the Lord Jesus Christ—the full Christ of the New Testament and the church fathers—then we shall find ourselves off to the best start possible. Much of what we hold dearest is held equally vital by our Roman Catholic brethren. This, of course, is not to say that no irreconcilable differences exist. They most certainly do. From our point of view, the biggest obstacles to unfettered fellowship and complete unity are the doctrines of papal infallibility and their doctrines concerning the veneration of Mary and the Saints. From the Roman point of view our doctrines of church authority and the sacraments are too weak.

I, personally, have discovered here in Louisville that I have much more in common with the Roman Catholic who believes that Jesus Christ was virgin-born, who believes that Jesus Christ died for my sins and his, who believes that He was really raised from the dead on the third day by God the Father, and who testifies openly that he knows the risen Christ, than I do with a Protestant whose forms of worship might look a great deal more like my own but who denies the fundamentals of the faith.

I firmly believe, because I have experienced it, that when we—in good faith—listen to, speak with and worship alongside Roman Catholics, the chances are very strong that we will discover genuine brothers and sisters in Christ. The Holy Spirit will give us that discernment. We will discover many lines of convergence with regard to Christian experience, Christian work, Christian hope and Christian longings.



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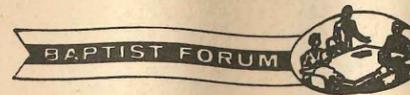
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(Continued from page 5)

**CRISWELL-O'HAIR**

Dear Editor:

It bothers me to write this letter but I can remain silent no longer. I believe it's time we Southern Baptists take stock of our position as Christians for I feel we are very close to the condition described in 2 Peter 2:10-22.

The article that was printed in the February 15, 1975, issue of *Western Recorder* concerning the confrontation between W. A. Criswell and Madelyn O'Hair was, in my opinion, in poor taste. The article either shows W. A. Criswell to be lacking in Christian character in a direct portrayal of James, chapter 3, or it was written by Mrs. O'Hair and not edited or corrected by you.

I have seen Madelyn O'Hair on television in confrontation with other preachers and in every case she has tried to provoke her opponent into a vicious argument from which she emerges the victor.

Bob Harrington is the only person I have seen who did not argue but simply

held forth the Bible and its truths and was successful.

Madelyn O'Hair could be won to Christ, but not by "Christians" who confront her in the way W. A. Criswell appeared to do. Only by showing the true love in us by Jesus Christ our Lord can Madelyn O'Hair or anyone like her be won to the Lord.

Mr. Criswell did say that he loved her for Jesus' sake but he didn't show it, at least according to the article.  
Robert A. Hobbs  
Paducah, Ky.

**THANKS**

Dear Editor:

This afternoon I read the *Western Recorder* through; it is an excellent issue. I was especially appreciative of the articles on the hunger crisis and what our board is doing in the way of relief.

Ruth Hunt

**ECUMENICAL DIALOGUE**

Dear Editor:

I would like to offer a few reflections, if I may, in response to a recent letter in the *Western Recorder* which decried current ecumenical contacts between Baptists and other Christian bodies, especially Catholic. As a priest and professor in an Episcopalian seminary and also a doctoral candidate on leave from Southern Baptist Seminary, I submit that I am in a rather advantageous position whence to address this subject.

As the author of the aforesaid letter expressed his conviction that Baptists

form the "true Church" of Jesus Christ, I concluded that he would not entertain the suggestion that Baptists may have a thing or two to learn from anyone else. But may I propose the opposite for consideration. Is it not possible that the rest of us may have a great deal to learn from Baptists?

I come from a background unsympathetic to Baptist theology and ethos, but when I entered Southern Seminary several years ago I resolved to remain as open as possible to anything the Baptists had to teach me. Nor was I disappointed. Not only have I been sustained and helped by the many Baptist friends I thereby gained, but I have further come to appreciate many new dimensions of my life in Christ because of what I have learned as a student in a Baptist institution. I sincerely doubt if I could have made a number of important decisions in my life and vocation, were it not for my Baptist brothers and sisters and the insights provided by Baptist professors. My gratitude is unspeakable.

Because of this ecumenical contact the Baptists have in the Anglican Catholic communion a friend for life and, may we hope, for eternity as well. May I trust, then, that Baptists will continue to be open to such contacts, at least with the persuasion that they themselves have a great deal to offer the rest of us.

Nashotah, Wisc. Patrick Henry Reardon

**Kentucky Chorale Sings At 'PraiSing' Festival**

The Kentucky Baptist Chorale, a group of singing ministers of music, is scheduled to sing a portion of the 1975 edition *Baptist Hymnal* during "PraiSing '75" in Nashville, March 10-13.

The men will sing at 9:30 p.m. on Wednesday, March 12. Later that evening they will join the nationally known men's choir, The Centurymen, and hundreds of male choristers from other states in preparation for the Thursday night hymn marathon at which they will lead the congregation in singing from the new hymnal.

A registration fee of \$4 per night or \$10 for the entire "PraiSing" will be charged. Registrants should write or call Church Music Department, 127 Ninth Avenue, North, Nashville, Tennessee 37234.

March 10-13, 1975

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# Frankfort Pastor Charles King Dies, First Black SBC Officer

Charles King, the first Black elected to a national office in the Southern Baptist Convention and pastor of Frankfort's Corinthian Baptist Church, died Friday afternoon in Lexington. He was 79.

King had been hospitalized in Lexington for several weeks following a stroke.

The late Frankfort pastor was elected second vice president of the Southern Baptist Convention in June of 1974. Prior to that time he had served as second vice president of the Kentucky Baptist Convention and on the Executive Board of the KBC.

In 1969, King was honored as the outstanding clergyman in Franklin County. He served as chairman of the Bluegrass Area Economic Opportunity Council, chairman of the Frankfort Civil Service Board for Policemen and Firemen, disaster chairman of the American Red Cross of Franklin County, chairman of the subcommittee on civic improvement for the Mayor's Committee and director for the Kentucky Association of Older Persons.

"If there has been a board in Frankfort, I have been on it," he once quipped.

A native of West Point, Mississippi, King received the bachelor of arts degree from Fisk University in Nashville. A masters degree in education was granted him by the University of Cincinnati. He did work toward the doctor of philosophy degree and was honored with a doctor of divinity degree.

King taught chemistry at Tuskegee In-



Charles King, right, is pictured with SBC president Jaroy Weber of Texas and first vice president Stewart Sims of South Carolina after their election to national office in Dallas. King became the first Black person to hold an elected SBC office when he won a run-off election. In 1972 King was also nominated for second vice president but lost on a second ballot. On February 28, he died in a Lexington, Kentucky, hospital.

stitute in Alabama before moving to Cincinnati where he edited and published newspapers. Later he served as public relations director for Kentucky State University.

He had been pastor of the Corinthian church for more than 24 years.

SBC president Jaroy Weber, contacted in Lubbock, Texas, was shocked to hear of King's death, saying, "Southern

Baptists mourn the homegoing of Dr. King. His election was a milestone in fulfilling the Biblical concept of all people being one body in Jesus Christ. He has served a very unique purpose and our Heavenly Father has called him home to be honored."

Funeral services were held Tuesday morning, March 4, at First Baptist Church in Frankfort.

## Report Indicates SBC Continues Statistical Growth

The Southern Baptist Convention (SBC) reported 12.5 million church members, 1.3 billion dollars in total receipts, and the fifth highest number of baptisms in SBC history during 1974, according to statistics released by the Sunday School Board's research services department.

The 1974 SBC statistics, compiled from reports of 34,275 churches (459 others did not report) showed increases in several areas. They are church membership, Sunday School enrolment, church music enrolment, mission expenditures, Woman's Missionary Union (WMU) enrolment, total financial receipts, and the total number of churches.

These figures were compiled from "Uniform Church Letters" and were compared with the 1973 denominational figures.

(1)—Numerical Change; (2)—% Change

	1974	1973	(1)	(2)
Churches .....	34,734	34,665	218,496	1.8
Baptisms .....	410,482	413,990		
Church Membership .....	12,515,842	12,297,346	8,279	0.1
Ongoing Sunday School Enrolment .....	7,190,829	7,182,550	51,440	4.1
Ongoing Training Union Enrolment .....	1,904,986	1,949,640	69	0.2
Ongoing Church Music Enrolment .....	1,304,068	1,252,628	\$ 137,666,270	11.4
Ongoing WMU Enrolment .....	1,115,149	1,102,432	\$ 25,839,108	13.4
Ongoing Brotherhood Enrolment .....	460,713	461,080	—44,654	—2.3
Ongoing Brotherhood Enrolment .....	460,713	461,080	12,717	1.2
Total Receipts .....	\$1,342,997,051	\$1,205,330,781		
Total Mission Gifts .....	\$ 219,389,030	\$ 193,549,922	—367	—0.1