

*Western Recorder*  
MARCH 22, 1975

## Revival Reports

Guy Deane, Jr., pastor of the **Fordsville Baptist Church**, reports unusual response from the Fordsville congregation to the evangelistic music team of Bud and Vey McCleskey of Tulsa, Oklahoma. Other churches in the Owensboro area who are using the McCleskey team include Hawesville Baptist, Yellow Creek Baptist and Temple Baptist.

David Butler, youth pastor at the Ninth and O Baptist Church, Louisville, was the preacher at a revival in the **Livermore Baptist Church**. W. Clyde Hankins, interim pastor of the congregation, reports successful efforts with at least 19 decisions for baptism, other additions by letter and statement as well as many rededications. Bob Reeder, minister of youth and music for the Livermore Baptist Church, directed the revival music.

## Associations Unite

The Northern Kentucky Baptist Association and the Steel Valley Association of Baptists in Ohio have voted officially in their respective executive boards to adopt each other as "sister" associations. Steel Valley is a pioneer association (only nine years old) with a population of over one million people. It has 18 churches and 17 missions with a total membership of 3,235. Don Davidson, formerly of Kentucky, and now serving as director of missions of Steel Valley, says that George Jones, executive secretary of the Northern Kentucky Association, is enlisting pastors and singers for a simultaneous revival in March in all 35 of these churches and chapels in Steel Valley Association.

According to a survey taken of Ohio last year by the Home Mission Board, seven million out of Ohio's 11 million people are yet to be won to the Lord.

**Fairview Baptist Church**, Rockcastle County Association, conducted a youth led revival recently with Steve McSwain preaching evening services and his brother Lawson McSwain preaching Sunday services. Ray Dean is the pastor of the church.

Jesse Tichenor, pastor of **Ridgecrest Baptist Church**, Beaver Dam, reports culmination of revival services under the leadership of evangelist Homer Martinez. According to the pastor, the spirit of revival still continues and decisions are still being registered.

**Springfield Baptist Church**, Springfield, conducted revival services in January under the leadership of the Jack Sherman, Jr., evangelist team. The team is scheduled for a county-wide revival in Mercer County next month.

**Madison Avenue Baptist Church**, Covington, held a revival February 23-March 2. Bob Brown and Enrique Romero of Trinity Baptist Church in Lexington led the services. Ernest Carpenter is the pastor at Madison Avenue.

## Church Chuckles by CARTWRIGHT



"You're here to share a great challenge — also to relieve me of the gripes and complaints!"

## DEVOTIONAL



W. R. Cook  
Pastor, First Baptist Church,  
Central City, Kentucky

## Lost Forever

2 Corinthians 4:1-6

1. No one wants to lose anything. Men have lost fortunes in times of bankruptcy. Billions are lost each year in fire alone. Men lose their health. Champions, sooner or later, lose the title. Jesus said, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

2. All people everywhere are lost apart from Christ. Paul said to those in Ephesus, "Also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath."

Some people are lost because their eyes are blinded. "Men love darkness rather than light, because their deeds are evil."

People are lost because God's light does not shine through our lives. Paul said, "As God at first created light, so he has created spiritual light in our hearts, that we might reflect His light even the knowledge of His love revealed in Christ."

3. The gospel is Good News that Jesus can save. Millions of people are lost. The young ruler was lost even with his riches. Simon Peter said, "Whosoever shall call upon the name of the Lord shall be saved." Jesus said, "I am come to seek and to save that which was lost."

An old Christian gentleman, though faithful to his Lord, had a wayward and drunken son. A neighbor one day asked him how it was that he tolerated the son in the home. "Why if he were my son I'd throw him out into the street," said the neighbor. But the old man replied, "If he were your son I would throw him out, but Sir, he's not your son, he's my son and I love him."

Our prayer ought to be, "Thank you, Jesus, thank you, for loving us, sinful as we are." Amen!

# THE BIBLE... it's still our guide



Grady C. Cothen [right] is president of the Southern Baptist Sunday School Board in Nashville. Here Cothen and A. V. Washburn, secretary of the Sunday School department of the board, map out plans for "Reach Out '75."

By Grady C. Cothen

Controversy swirls about the nature of the Bible once again. It seems that each generation must discover for itself the nature of God's word and affirm its faith in it as Holy Scripture. Our time is no different. Recently one of America's major denominations has passed through deep trauma with serious division and bitter accusation and recrimination over the nature of the Bible. Many Bible-believing Christians at different persuasions have been drawn into the devastating controversy. Many middle-of-the-road Christians have been pushed toward the left or right by the heat of the argument. As usual, both sides seem to have been driven to extreme statements and actions that do not represent what they really feel or believe. That denomination has not been cleansed of either "liberalism" or "fundamentalism." It has been divided and may never fully recover. Satan must be delighted for the strength at that body seems to be turned toward controversy instead of the proclamation of the gospel.

Southern Baptists now stand in their hour of greatest opportunity. To insure that the record is straight I would like to talk about the Baptist Sunday School Board and the Bible. In 1969 the Southern Baptist Convention "called to the attention of its agencies the doctrinal statement framed after careful study and much discussion at its annual session in Kansas City in 1963 and vigorously urged the elected trustees responsible for these agencies to be diligent in seeing that the programs assigned to them by the convention are carried out in a manner consistent with and not contrary to the convention's above mentioned statement of faith."

The trustees of the Baptist Sunday

School Board took action instructing that this directive be followed. Continuing efforts have been made to follow the will of the convention. All employees of the board who have responsibilities related to doctrinal or theological judgments sign the statement of "The Baptist Faith and Message."

In the light of these instructions, our position on the nature of the Scriptures is as follows: "The Holy Bible was written by men divinely inspired and is the record of God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. It reveals the principles by which God judges us; and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. The criterion by which the Bible is to be interpreted is Jesus Christ." (The Baptist Faith and Message, Southern Baptist Convention 1963).

The Baptist Sunday School Board belongs to Southern Baptists. They (we) have a right to found, sustain, and control through stated procedures a church service and publication agency. The convention has a right to set the framework within which such an agency works. If one in Christian conscience as a priest cannot accept the framework, he is free to find another.

This is not, however, the end of the

matter. The statement on Scripture which we have quoted above is a good statement written by good men. It is joined by a statement in the Preamble which says "Baptists are a people who profess a living faith. This faith is rooted and grounded in Jesus Christ who is 'the same yesterday, and today, and forever.' Therefore, the sole authority for faith and practice among Baptists is Jesus Christ whose will is revealed in the Holy Scriptures."

The Preamble says again about statements of faith "(2) That we do not regard them as complete statements of our faith, having any quality of finality or infallibility . . ." "(4) That the sole authority for faith and practice among Baptists is the Scriptures of the Old and New Testaments. Confessions are only guides in interpretation, having no authority over the conscience."

Southern Baptists have said it — the Bible is the thing! This book of Holy Scripture is our guide and is the basis of our message. What the Convention has said about the Bible is right and good but it recognized that other things could be said about it that would also be right and good. But the Scripture is the thing!

For me, I have signed the Baptist Faith and Message statement because I believe it. I will not substitute it for the Bible! With clear instructions from the Convention through our trustees, I see our task at the board to be teaching of the word, not debating about it; helping "bring men to God through Jesus Christ" rather than controversy; helping men toward maturity in the faith more than arguing a point of view.

We set ourselves to these tasks not knowing what tomorrow holds but knowing who holds tomorrow.

## WESTERN RECORDER

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

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## Anti-Missionism Means Death

History is an infallible teacher and pity the Baptist churches that disregard its lessons. In the beginnings of Baptist work in Kentucky and other frontier areas 200 years ago one of the greatest controversies was between missionary and anti-missionary Baptists.

The missionary group was considered heretical by strict Calvinists who believed God predestined from eternity some to be saved and others to be lost and everyone would be saved or condemned by God without regard for any decision man might make.

Fortunately, the majority of these two groups of Baptists got together early in Kentucky and from this union came the present day Kentucky Baptist Convention numbering over 650,000. But there were those who refused to unite and continued as anti-missionary Baptists. They have persisted but have gradually declined and are almost unknown today except in some remote areas.

Anti-missionism is a deadly disease for churches. Though Baptist churches admitting to be anti-missionary are rare today, the anti-missionary spirit and attitude are far from dead. All churches with the name of missionary are not true to this name. Churches that center their concern on themselves and direct or redirect their devotion from world missions to local causes are practicing anti-missionism. The excuse that a church must build a strong local base including all needed buildings and staff before doing much about world missions is just that — an excuse.

The fact is the church which withdraws from world missions is dying in evangelism though the death may be slow. Evangelism and missions are two words for the same commitment. Concern for the lost at home cannot be genuine unless it is accompanied by concern for the lost of all the earth.

They are not perfect examples but two New Testament churches illustrate this truth. The church in Jerusalem was the first and it grew by thousands. To this church was given the assignment to evangelize the world and upon its members came the Holy Spirit with all the power of heaven. In this church was the original apostles

who remained with it even when other believers were scattered abroad by persecutions.

But the Jerusalem church is not the church remembered for moving out with the gospel into far places of the earth. This remained for the church at Antioch.

Luke describes the believers in Antioch as engaged in fasting and prayer when the Holy Spirit revealed the will of God for the church. It turned out to be the same assignment given to the Jerusalem Church—to take the good news to every person living.

The response of the church at Antioch was serious. They did not take up a special foreign mission offering but, by revelation of the Holy Spirit, they sent their two most outstanding church leaders to the mission fields.

In doing so Antioch replaced Jerusalem as the focal point of early Christianity. The Jerusalem Church is now remembered more for its legalism and the Judaizers while Antioch is remembered as the church concerned enough to get the gospel to all the known world.

The early Christians did not have to decide between a building program and added mission support through the Cooperative Program. Buildings were of little concern those days. They met in each others' homes, in synagogues, in the temple in case of Jerusalem and in other places already constructed.

This doesn't mean church buildings are not important. They surely are but not at the expense of reducing resources to send the gospel to all the world.

Central Baptist Church in Winchester and Pastor Ron Stone are demonstrating true insight and commitment. In the same business meeting they increased Cooperative Program giving by one percent and voted to build a family life center and more educational space.

Pastor Ron Stone says, "God would not want us to build a building if it meant reducing our worldwide commitment."

This is the spirit of Antioch. May it be the spirit of all the Lord's churches.

## Freedom Of Expression Must Be Used Responsibly

Freedom of conscience and expression are as deeply ingrained into Southern Baptist life as they are into the United States Constitution. This freedom is precious but takes with it an awesome responsibility. It should never be abused.

In my opinion one questionable use of this freedom took place at the 1975 Christian Life Seminar. Each year this event is a stimulating and provocative experience and this year it was especially so. It was a gloves-off, sleeves-rolled-up, free-swinging kind of event for over 700 participants.

This year the theme of this conference was integrity and it took a hard, honest look at several important contemporary issues of concern to Baptists. Among these concerns was the organizational life of Southern Baptists.

The current policies and practices of Southern Baptist organized life on the state and national level were examined for integrity. The one presentation with which I disagreed was made by Cecil E. Sherman. In my opinion it was unfair and unjustified and as destructive as another Sherman's march to the sea.

I am reluctant to disagree with this man of candor and insight. I find him a kindred spirit and I share many observations with him. But I have to disagree with several of his conclusions on organized Baptist life. My experience of almost 18 years of observation and participation in denominational life does not lead me to the same conclusions.

One of his assertions with which I cannot agree is that Southern Baptist Convention leaders are practicing an "arrogance of secrecy" in matters of decision-making. In 18 years of close scrutiny I have not seen this. Occasionally there is an abusive person who tries to dominate but he is pretty quickly put in his place.

In Nashville I find most of the doors of deliberation open. The meetings of the Southern Baptist Executive Committee and its sub-committees are wide open to all except for a rare executive session

to deal with a highly sensitive matter. As a state Baptist editor I have never been turned away from any committee meeting in Nashville and I have walked into many of which I was not a member.

I see little justification for another charge of Sherman — a cloak of secrecy concerning salaries and fringe benefits paid to denominational leaders. Without asking I have seen the salary figures for Southern Baptist Executive Committee staff members. During the 10 years I served on a seminary board of trustees there was nothing secretive about salaries. The same was true for the Baptist Joint Committee on Public Affairs where I served as a director.

I cannot speak for other convention agencies but I know of no instance where a sincere inquirer has been denied any information requested. If a reader of these words has had this experience, I would like to know it.

Finally, I do not agree that as a denomination we are "embarrassingly rich." It is true great sums of money are used by Southern Baptist Convention agencies. But an agency receiving a million dollars is not rich if it is assigned a one and a half million dollar program by the Convention. The problem of most Baptist institutions and agencies on the state level as well as the national level is not how to spend money but how to secure enough for their assignments.

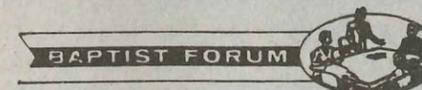
As a seminary trustee I found the institution not "embarrassingly rich" but embarrassingly poor when it came to providing facilities and a fair provision for faculty and staff members.

Centralization of power and administrative take over are always tendencies in a large organization. Baptist leaders are not immuned to this temptation. For this reason there is always need for concerned and courageous men like Cecil Sherman to exercise free expression. I believe, however, the facts now justify words of caution as to what can happen rather than charges of what has already happened.

### BAPTIST-CATHOLIC DIFFERENCES

Dear Editor:

I am aware that I cannot say in a few words that which is on my heart to say. However, I have tried to read with an open mind Don Burke's "A Baptist Experience of Roman Catholics" with the greatest evaluation. Perhaps my interpretation may be impartial. If so, I am sorry. I cannot but say what I believe.



Might I say there is much hidden under the cover of "having dialogue." "Can two walk together, except they be agreed." (Amos 3:3) It is all very well to cry "discrimination." It sounds so righteous and plausible.

It may well be that we as Baptists do not have an absolute monopoly on the

faith. However, there are some things that we cannot tolerate as being of the faith. I call attention to the heresies of "Mariolatry," "The Sacrifice of the Mass," "Auricular Confession," "Purgatory" and "The Infallibility of the Pope," and many other notable heresies added to the Roman Catholic body of belief since the year of Constantine.

(Continued on page 15)

# Hull Resigns Seminary Post

William E. Hull, provost and dean of the school of theology of Southern Baptist Theological Seminary, has resigned in order to accept an invitation to become pastor of the First Baptist Church of Shreveport, Louisiana. His resignation from the seminary post will be effective July 31, 1975, and his new ministry begins September 7, 1975.

Hull is a native of Birmingham, Alabama, and received his college training at the University of Alabama and Samford University. He received the BD degree from Southern Seminary in 1954 and the ThD in 1960. He has done advanced study at the University of Gottingen in Germany and at Harvard University. Hull is married to the former Julia Wylodine Hester. The couple has two children: David William, 19, and Susan Virginia, 17.

Hull was ordained to the ministry by the Dawson Memorial Baptist Church in 1950. While a student in the seminary he was pastor of the Cedar Hill Baptist Church near Owenton and the First Baptist Church in New Castle, Kentucky. He has served as interim pastor of

Highland Baptist Church in Louisville and as minister of preaching at Crescent Hill Baptist Church in Louisville.

He is widely known among Southern Baptists as an outstanding preacher as well as a New Testament scholar and teacher. He has been in many states for special preaching assignments and has served on preaching missions in Germany, France, Italy, Lebanon, Jordan, Hawaii and Turkey.

In explaining his decision Hull said, "My decision was not prompted or influenced in the slightest by anything negative in my relationship with the seminary faculty, administration or trustees. Specifically, I have never had a



Hull

more meaningful personal relationship or a more harmonious working relationship than now exists with president McCall. Indeed, the most painful problem presented by the challenge in Shreveport was the prospect of altering the pattern of col-

leagueship which I have enjoyed with this great and good man of God for so many years."

Duke K. McCall, president of Southern Seminary, gave the following comments on the resignation of professor Hull: "I grieve for Southern Seminary and myself in the resignation of Dr. Hull. He has been a superb administrator, as provost and dean of school of theology and also an outstanding teacher and scholar. He has focused his great gifts in relating the scholarly excellence of Southern Seminary to the life of the churches in evangelism, Christian ministries and ministry to human minds.

"Now one of the great Southern Baptist churches has said, 'Come over into Shreveport and help us.' Dr. Hull has found this to be the voice of God for his destiny.

"So while I grieve in anticipation of separation from a dear friend and colleague, I rejoice that God is still leading his churches and guiding his servants.

"We at Southern Seminary lose neither a friend nor a colleague. We will continue to do at a distance what we have heretofore done close at hand. May God continue to bless us and use us to the end that His Kingdom may come and His will be done on earth as it is in heaven."



Lost Investment

FRANKLIN OWEN  
EXECUTIVE SECRETARY-TREASURER, KENTUCKY BAPTIST CONVENTION

I've shown the mission field films that I made in Europe, Africa and South America many times and heard numerous questions and comments concerning our use of mission dollars in far away places.

People often observe, as I did, how many varieties of service and work go into a reasonably developed foreign mission. When we go into a foreign land (often undeveloped) with a different culture and different religion and different language, we must plant a church, a school, (sometimes a hospital), publishing house (every line of our literature has to be printed in the native language)—in short, we must do it all. Our witness-connected work may include teaching the people how to farm.

All this costs money that we could "lose" any day if an unfriendly government were to come into power. (Such event is not uncommon.) For instance, the first move as we make converts is to start a church. But we get our missionaries back out of the pastoral roles as quickly as possible, putting in local national leaders. Thus, if a change of government or other political development should see us ousted from a country and no longer allowed the direct witness role, the indigenous church and work could survive, despite our absence.

Some people, upon hearing this, are aghast at such "loss of investment." "Do you mean we're going over there and building churches, schools and even hospitals, publishing houses, etc. that we may lose any day?" This is precisely the case. But we would not despair in "losing" them if they should survive indigenously after we depart.

We are not investing for dollar return but to establish and spread the gospel. If we plant well and the work becomes strong and self-sufficient, then that which we have planted, the gospel message and witness, is still there. That is the purpose for which we send gospel dollars. We have no desire to bring money back and we don't care whether we keep our possession over there so long as they continue to be Christ's possessions. When the gospel message survives and grows where we have planted it, we shall have achieved our purpose.

FRANKLIN OWEN

WESTERN RECORDER

## People And Places

**Baptist Temple Baptist Church** in Louisville, which disbanded in August, 1973, has presented a gift of \$10,786 to Spring Meadows Children's Home for the purpose of refurbishing a cottage at the home. The congregation of the church voted some time ago that half of the assets of the church would go to Spring Meadows. Bill Young, pastor of Baptist Temple at the time of the disbanding, presently pastor of First Baptist Church in Fairdale, and a committee from the church made the presentation on behalf of the entire former congregation.

**Laurel River Association of Kentucky Baptists** has passed a resolution giving thanks to the "Lord Jesus Christ for the life and ministry of Reverend William E. Jones" and expressing their joy in "knowing that we shall meet this brother again." Jones was the assistant moderator of the association at the time of his death on October 23, 1974.

**Georgetown College** forensic team members took first place in four out of eight individual events at the Murray State University Speech Tournament in Murray, February 13-15. Team director Margaret Greynolds announced that Georgetown was first in individual events competition and fourth place sweepstakes in competition with 20 schools.

Robert L. Mills, president of Georgetown College, has announced that the college is recipient of the library of the late **Albert M. Vollmer** of Louisville. Vollmer, the first head of the Kentucky Baptist Foundation and a former pastor, was graduated from Georgetown in 1927. He died July 14, 1974, at St. Anthony Hospital in Louisville.

**South Hampton Baptist Church** of Owensboro has written a letter of dissent to the Alcoholic Beverage Control Board urging reconsideration of a measure granting alcoholic beverage licenses to service stations. The letter states, "In view of the alarming number of accidents involving drinking drivers, we feel that making alcoholic beverages available where gasoline is purchased is too dangerous to these persons as well as the innocent non-drinking persons using the highways of our commonwealth."

Services were held at **Victory Baptist**

**Church, Providence**, on Sunday, February 23, for **William H. Hill**, 50, pastor of the Dalton Baptist Church, Little Bethel Association, who died suddenly February 21, enroute to the Caldwell County War Memorial Hospital. Victory Baptist Church licensed and ordained Hill; he left for missions work in California from there and he built their present building in 1973 while working for Renshaw Construction Company in Madisonville.

**Pioneer Bible Class of Walnut Street Baptist Church**, Louisville, observed their 30th anniversary on January 26 with a surprise coffee for their teacher, Mrs. Robert Pogue, who organized the class in 1945. Thirty-two people were present.

**Neil Mills**, former baseball standout at Western Kentucky University, has been named baseball coach at Campbellsville College. A native of Greensburg, Mills is a member of Greasy Creek Baptist Church.



Mills

**Faith Baptist Church**, Frankfort, had special note burning services on Sunday, March 2. The church, organized eight years ago, held services in a house until the present chapel was built. Elmer N. Lee is pastor.

**Clear Creek Baptist School** professor Carl W. Hunter would like to obtain for use in classwork at Clear Creek copies of two publications which are no longer in

print. The books are *Building Better Sunday Schools Through the Weekly Officers' and Teachers' Meeting*, by Gaines S. Dobbins, and *Practical Music Lessons Part 1 and 2*, by Harrison and McKinney. *Western Recorder* readers who have copies of these publications are urged to send them to Carl W. Hunter, Clear Creek Baptist School, Pineville, Kentucky 40977.

**William Hill**, Princeton, pastor of Dalton Baptist Church in Little Bethel Association, died of a heart attack on February 21. Memorial services for him were held in the new sanctuary of Victory Baptist Church in Providence. Hill had served as construction superintendent of the building.

**Mike Neal** was ordained by the Mt. Pisgah Baptist Church, Muhlenberg Association, Sunday, February 23. Neal is a graduate of Campbellsville College and is now pastor of the Richland Baptist Church, the oldest church in Little Bethel Baptist Association.

A local option vote on alcoholic beverages will be held in Madisonville, April 22. **Harold Purdy**, pastor of the First Baptist Church, Madisonville, is chairman of the steering committee working for the defeat of the efforts for legalized alcoholic beverages.

**Robert Grass** has moved from the Nelson Creek Church in Muhlenberg Association to become pastor of the Second Baptist Church, Mortons Gap, Little Bethel Association.



**CAMPBELLVILLE COLLEGE CHORALE TO GO ON TOUR** — The Collegiate Chorale of Campbellsville College under the direction of Edwina Thedford, will perform in five Kentucky Baptist churches during their spring tour March 28 through April 6. Music to suit many tastes is included in the chorale's repertoire. Compositions by Handel, Bach, Mozart and Praetorius are balanced by religious and secular selections by contemporary composers. Miles Baker, a freshman piano major, is accompanist. J. Alvin Hardy, director of admissions, narrates the musical program.

The Administrative Board  
and Administration of  
The Louisville Baptist Hospitals  
cordially invite you  
to attend an  
**OPEN HOUSE**  
at  
Baptist Hospital East  
and  
Baptist East Doctors Building  
1 p.m. - 5 p.m.  
Saturday, March 29, 1975

Refreshments  
served following  
tours

Kresge Way  
Between Breckinridge Lane  
and Browns Lane

## Kentuckians Help Rebuild Village

Two Kentucky men recently participated in the building of a church and a school in a remote village in Honduras.

Robert Duggins, member of Severns Valley Baptist Church in Elizabethtown, and Raymond Fields, Jr., member of Ovesen Heights Baptist Church in Hodgenville, worked on the projects at Iguales.

The Severns Valley Association sent the two men — both experienced in construction — to assist with relief and rescue operations in Honduras.

The Central American country was heavily damaged by flooding in the wake of Hurricane Fifi, which struck early in the morning of September 19.

More than 7,000 persons died and an estimated 130,000 were left homeless in the floods and heavy rains.

Since the disaster, more than 350 Baptists from the United States — construction workers, doctors, nurses and others — have participated in the relief operation.

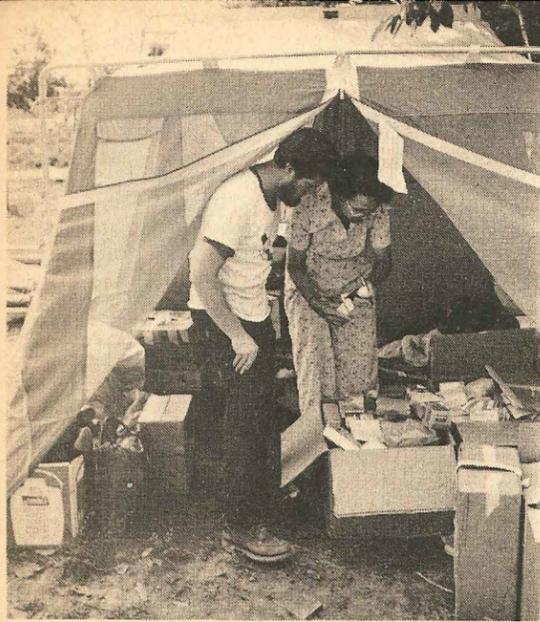
Baptist men's groups built a church and school in Las Brisas, a colonia (suburb) of San Pedro Sula, to replace a school washed away by the floods; rebuilt 13 homes and repaired 20 others in the area.

In addition, a church at Salama, a remote village near Tekoa, was built for a group of believers who lived there before the storm.

While that project was underway, 59 persons made professions of faith and 18 have been baptized into membership in the new church.

During the Las Brisas work, six weeks of crusades — conducted by Texas Baptists under a tent — resulted in a harvest of more than 400 persons.

Duggins and Fields worked on the church and school at Iguales, in the Aguan River Valley which was heavily damaged by flooding. Revival crusades also were conducted each night building was underway.



Raymond Fields, Jr., a member of Ovesen Heights Baptist Church in Hodgenville, helps missionary Naomi Keyes at a clinic in a remote area of Honduras. Fields and Robert Duggins participated in a work project in Honduras recently.



McClellan



Daley



Sherman

A Southern Baptist seminary on integrity—which featured sharp probes into many areas of honesty — turned the spotlight on itself.

The integrity of the organizational life of the Southern Baptist Convention was called into question during the closing session of the annual national seminar of the SBC's Christian Life Commission.

Speakers to the issue represented three widely spaced stances within the denomination: a denominational executive, a state newspaper editor and a pastor.

Two speakers took different approaches on whether organizations and institutions, as such, can even have integrity.

Albert McClellan, associate executive secretary of the SBC Executive Committee, said they can have integrity: "There is an organizational or institutional integrity above and beyond the integrity of the board members or employees . . . something entirely apart from them."

C. R. Daley, editor of the Kentucky Baptist newspaper, *Western Recorder*, disagreed: "I begin with the premise

which might be debated that a denominational organization has no integrity in itself, not even our beloved Southern Baptist Convention.

"Persons have integrity and only as the participants in an organization demonstrate moral soundness, honesty and righteousness can integrity be identified with the organization."

McClellan and Daley were joined in their discussion of denominational integrity by Cecil E. Sherman, pastor from Asheville, North Carolina, and former chairman of the Christian Life Commission.

Sherman said he has had "some experiences with our denomination which have damaged my innocence . . . and has now some questions about the integrity of our organizational life . . ."

While McClellan represented the denominational servant segment of the debate, he did pose the question: "Has organization become impersonal and overbearing far beyond the intentions of those who are responsible for them?"

### IN CHRISTIAN-LIFE SEMINAR

## Southern Baptist Integrity Probed

By Dan Martin

He noted the answer is not easy and sometimes "there are as many answers as there are people . . ."

A denominational structure—to have integrity—must know and make clear its purposes, restating them if necessary, he said. Also, it must understand and live its policy, understand clearly it does not exist for itself, be willing to change in response to new times, respond to the true wishes of its members, refrain from unfounded judgmentalism, live absolutely circumspectly in its own activities and be sure of its spiritual wholeness.

Daley was philosophical about integrity, saying: "It is more difficult to demonstrate integrity in a group or an organizational structure than as an individual. It may be this is another example of moral man and immoral society.

"There is something about becoming a part of the establishment that blunts personal ideals, that tempts us to compromise personal integrity standards for what is regarded as the welfare of the organization, and that silences our prophetic utterances."

Daley continued: "This creeping blindness and deceptive deadening are like an internal malignancy. By the time its symptoms are recognized it has

## Staff Changes

Roger Lovette, pastor of Faith Baptist Church, Georgetown, resigned Sunday evening, February 23, to become pastor of First Baptist Church, Clemson, South Carolina. Lovette will preach his last sermon as pastor of Faith Baptist Church on March 23. His wife is the former Gayle Mills of Louisville and they have two children, Leslie Susan and Jon Matthew.



Lovette

Jerry Daniel assumed duties as minister of music and youth at First Baptist Church, Taylorsville, on February 2. A first year student in the school of music at Southern Seminary, Daniel is a native of Marietta, Georgia, and has the bachelor's degree from Mercer University in Atlanta. He served Crestview Baptist Church in Marietta, Georgia, before coming to Kentucky. Harold S. Mauney is pastor of the Taylorsville church.



Daniel

Forest Park Baptist Church, Bowling Green, has called Denny and Elizabeth Van Arsdale as ministers of music. The Van Arsdales are graduates of Western Kentucky University and residents of Bowling Green where he is choral director at Bowling Green High School.

James and Rose Ann Lowder have been appointed to missionary status by the Home Mission Board. Lowder will serve as pastor/director of Canton Baptist Center in Baltimore. He received his bachelor of arts degree from Duke University and his master of divinity degree from Southern Seminary in Louisville. Mrs. Lowder is the former Rose Ann Warth of Heyti, Missouri.

Earl Best, pastor of Westport Baptist Church, Westport, Kentucky, has resigned to become director of missions for the Pike Association in eastern Kentucky. Best will assume his new duties in April.

Herschel Cole was recently ordained to the gospel ministry by State Street Baptist Church, Hammond, Indiana. Cole has been named pastor of the Tugglesville Baptist Church near Harlan. His wife is the former Bobbie Jean Jennings and they have three children, Herschel, Kenneth and Robert.

of some denominational employees.

The pastor also admitted, in response to a question from the audience, that the denomination has "rigged" the laymen out of the decision making process — "kind of stacked the cards against" them.

To have integrity about lay involvement, he said, the SBC will have to go to a system where its annual assemblies are held on weekends and "deal with a quota system" of some sort.

"Most of us pastors are wild eyed about rights until we are called to give up on some of our privileges. Then we move a little more slowly," he admitted.

Sherman also was critical of the appearance of the leader of "one of our strong agencies" before the Committee of 15, which studied the SBC and its agencies.

"A leader of that agency rebutted, bullied and badgered. The Committee of 15 gave way. God talk was an important part of the badgering. 'God's Will,' or 'I've prayed about this,' or 'I know your hearts, brethren,' was the language of debate.

"He got his way, but he said his way was God's way. I wondered. Not about God's way, but about him," Sherman said.

He urged denominational leaders to "use God-talk sparingly. It is a cheap way to sway the mass. When you get your way by declaring that your way is God's way, that is blasphemy." (BP)

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### LARGEST RELIEF MONTH SINCE WW II —

## FMB Gives \$225,194 To Relief

The largest single relief appropriation made by the Southern Baptist Foreign Mission Board since the special post-World War II relief offering in 1946 and the appointment of nine missionaries highlighted the board's March meeting in Richmond, Virginia.

The appropriation of \$225,194 is for relief and rehabilitation needs in Bangladesh.

"This large sum is made possible by the greatly increased gifts for world hunger and relief made by churches throughout the Southern Baptist Convention," said Baker J. Cauthen, executive secretary.

"The amount appropriated is one-third of what the Bangladesh Mission (organization of Southern Baptist missionaries) has recommended," Cauthen continued. "As other funds become available, further steps will be taken in Bangladesh and in other lands where suffering is also severe."

Of the \$225,194 appropriated, \$73,194 will be used for food distribution and \$62,000 for food production projects.

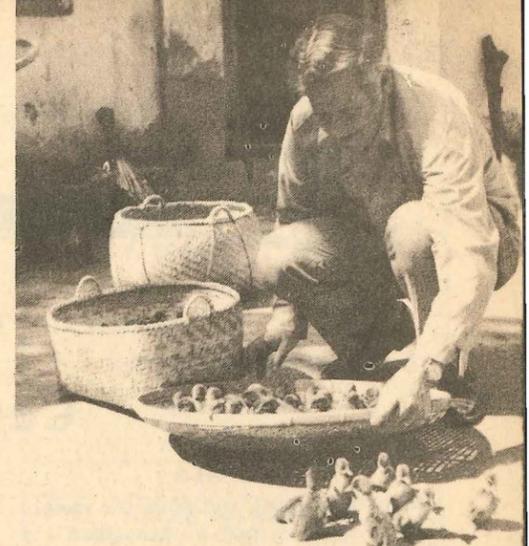
Irrigation wells will be dug. Fertilizer seed and insecticides will be supplied, and food will be provided in exchange for work on farm plots.

One specific project calls for cultivation of 50 acres in order to help 300 families of 1,500 to 1,800 people.

In addition, \$80,000 will help rebuild and develop villages that were destroyed in war or floods, and \$10,000 will provide medical assistance.

In other action, the board paused to remember and honor James D. Belote, missionary and area secretary, who died March 4. A resolution was passed expressing gratitude for Belote's service as a missionary to Hawaii, China and Hong Kong and his work as secretary for East Asia since 1968. Sympathy was expressed to the family.

Appointed as missionaries were Mr. and Mrs. Ron D. Bodenhamer of Missouri, to Ethiopia; Mr. and Mrs. Fred T. Debenport of Texas, to Taiwan; Miss Shirley Gunn of North Carolina, to Nigeria; Mr. and Mrs. Craige A. Steele of North Carolina, to Brazil; and Mr. and



**BAPTIST DUCKS** — Southern Baptist missionary James Kirkendall shows off some ducklings being raised by missionary Carl F. Ryther to feed the hungry in Bangladesh. The ducks are easily cared for, and reproduce quickly.

Mrs. B. Herbert Stephens of Texas, to Ethiopia.

Reappointed were Mr. and Mrs. Hubert L. Hardy, former missionaries to Chile, who resigned in 1973, to Chile. (BP)

### BWA ANNUAL TOTALS ARE REPORTED —

## World Baptists Do Their Part — '74 A Record Year

Receipts for Baptist World Relief totaled a record \$447,645 in 1974, according to Carl W. Tiller, coordinator of the relief program of the Baptist World Alliance (BWA).

The 1974 total is an increase of about \$200,000 over the 1973 giving of \$233,340 and the 1972 sum of \$266,363, Tiller said.

He attributed the record sum to several factors. Baptists now have "a raised consciousness of the Christian ethic and responsibility toward those who are in great need," he noted. And Baptists are also giving more to countries not served by their own mission boards, he added.

"There is a growing conviction," Tiller continued, "that the Baptist World Alliance is a suitable, efficient, and effective instrument for getting help to the people who need it virtually anywhere in the world."

Baptists of Canada were the largest contributors to Baptist World Relief, with more than \$142,000. Churches of seven national Baptist bodies in the United States gave \$92,000. Baptists of Australia gave \$60,000 and West Germany, \$48,000.

Relief donations came from 26 member bodies of the Alliance and three non-

members. There also were contributions from the three departments of the Alliance, men, women and youth; from local churches and individuals; and from the West German organization, Brot fuer die Welt ("Bread for the World").

Expenditures for disaster relief were made in about 14 countries, for "fellowship" assistance in eastern Europe, "developmental" work in eight nations, and aid to churches in several countries. Administration and general costs taken from relief contributions were less than two percent of the total.

Tiller reported to BWA Relief Committee that 1975 relief goals project a further increase in giving to \$530,500, with more spending emphasis on "developmental programs." Such programs aim to help people reach self-sufficiency in food production and earning their living.

However, famine in many nations could require greater emphasis than planned on the "disaster" goal of direct efforts in feeding the hungry, he said.

Numerous churches have reported plans to encourage their people to fast one meal a week, or to observe two meatless days a week, or other variations of a simpler life style. The subsequent

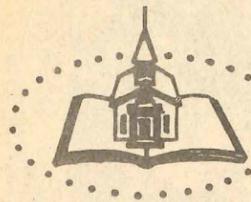
savings is contributed to Baptist World Relief, Tiller noted.

Relief designations to the Alliance, Tiller said, are honored in their entirety. All money given for hunger relief or for aid in disasters goes strictly to the purposes designated by the donor.

Examples of Baptist World Relief projects in 1974 are \$5,000 to remodeling of the Old Peoples' Home in Los Cardales, Buenos Aires, Argentina; \$2,000 to the Convencion Bautista de Nicaragua for rebuilding churches destroyed in the 1972 earthquake; \$6,000 to the Vietnam Baptist mission for the Cam Ranh Christian Orphanage and a resettlement project; and \$1,800 to the Baptist mission in Haiti for tractor attachments for the Agricultural School.

Baptist World Relief donations in 1974 also aided disasters in Honduras, India and the drought nations of Africa. Baptists in several nations donated about \$7,500 that allowed Bibles to be shipped into Romania.

Relief for Bangladesh, which has suffered flooding, is "number one on our list of priorities for humanitarian relief," Tiller said. (BP)



## SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for March 30, 1975)



### LIFE AND WORK SERIES

## Continuing His Mission

Luke 24:1-5

Mary of Magdala and Mary the mother of James saw Joseph of Arimathea and Nicodemus tenderly and lovingly lay the body of their Lord in the new sepulchre which was hewn out of a rock in the garden and then roll a stone in front of the entrance.

On Sunday, they hastened to the tomb for the purpose of anointing Christ's body with spices and perfumes as an expression of their love for Him. Remembering the stone had been rolled into its groove to shut the entrance to the sepulchre, they were wondering and worrying about how they might remove the stone. At the tomb, they were amazed to find that their concern had been entirely unnecessary because the stone had been rolled away.

Not realizing the significance of the open tomb, these astonished and devoted women entered to perform their ritual, only to discover that the body of Christ was not there. They were too frightened for words when they saw the two heavenly messengers in shining garments and heard the question, "Why seek ye the living among the dead?" The messengers urged the women not to be looking back to One Who had died, but to look forward to One Who was alive. Fortunate indeed were these women in having the privilege of viewing the empty tomb and in hearing the announcement of the messengers that "He is not here, he is risen." It is truly marvelous how much consolation and encouragement were concentrated in that brief declaration.

Luke 24:36-49

At the evening meal in Emmaus, Christ revealed Himself to the disciples whom He had accompanied and then vanished from their sight. Filled with a joy they had never known, they departed for Jerusalem with quick and eager pace to bring to the other disciples the good news that they had seen and heard the risen Christ.

When they arrived in Jerusalem, they found the eleven disciples already excited by the report that Peter had seen the risen Lord. While they were discussing

the matter Christ appeared and stood in their midst. In the hush of the silence which pervaded the group, they heard a voice speaking as only their Lord could speak: "Peace be unto you."

Observing their questioning faces, Christ showed them His hands and His feet. Leaning forward with wonder and amazement, the disciples beheld the print of the nails, which were the proof of His sacrificial suffering. He invited them to touch Him in order that they might be sure that it was His real body that they saw. To convince them beyond any doubt that He was alive, He ate a piece of broiled fish and some honey before their very eyes.

After our Lord had convinced His disciples that He had actually risen from the dead, He opened their understanding concerning what was written in the Old Testament about His death and resurrection. He disentangled their minds, took out the wrong ideas that were therein, removed their prejudices and set them free to comprehend and appreciate the Scriptures.

Christ taught that His death, burial,

### INTERNATIONAL SERIES

## We Have A Hope

Hope is a combination of desire, expectation, patience and joy. It implies a desire for some good, which is future in its realization and enjoyment, attended with the pleasant anticipation and probability of obtaining it. The God of the Bible, to Whom the prophets, the Lord Jesus Christ and His apostles repeatedly made reference, is the God of hope. He has communicated to men a revelation of Himself and of His purposes in Christ.

Hebrews 13:20-21

In his earnest and remarkable prayer for the recipients of this letter, the writer began by extolling both the Person and the work of God. He addressed Him as the "God of peace."

and resurrection had made available to them the remission of sins. He told them what to do for Him now that He had saved them. According to His plan and purpose, it was their privilege, duty and responsibility to preach repentance, faith in Christ and remission of sins to all who would listen to them. From Jerusalem His gospel was to be carried to the uttermost parts of the earth. Of course, Jerusalem, the city which Christ and they loved so dearly, was to have the first opportunity to hear this glorious gospel but from this center it was to be carried to the uttermost parts of the earth.

Power for the effective and successful proclamation of the gospel did not reside in the disciples, but in the Holy Spirit. Since any attempt to witness in the power of mental culture, personal magnetism, persuasive eloquence or any other human energy was to fail miserably, Christ commanded them to wait in Jerusalem until they were endued with the power of the Holy Spirit. None of Christ's followers are competent to do the work which He assigns to them until the Holy Spirit imparts to them the enabling power. □

Hebrews 13:1-8

Observant of and shocked by the breakdown of Christian fellowship and convinced that this prevailing condition would lead to a breach of their fellowship with Christ, the writer challenged all of his Christian readers to continue the cultivation of brotherly love. The prevalence and the expression of love for one's brethren in Christ must not be overlooked or neglected. However, their love must not be limited to Christians. It must also find expression in hospitality to strangers.

It is to be remembered that persecution caused many of the early Christians to become travelers, so those who entertained them rendered them a great favor and at the same time expressed their love for Christ. Hospitality to strangers is one effective means of sharing the gospel of Christ and responding to human need. Christian hospitality to strangers is enjoined upon all who follow the Lord Jesus. God will certainly bless and reward His children who are hospitable and kind to others. Showing Christian kindness and helping those who need assistance and encouragement will never go unnoticed or unappreciated by our Lord. Doing things for others out of a heart of genuine Christian love will be viewed by our Lord as the equivalent of rendering service for Him.

Marriage is honorable and should be held in high regard by all. Nobody is justified in violating the integrity of another home. Only evil can result from so doing.

To each believer comes the admonition, "Let your manner of life be without covetousness." The admonition is not restricted to the speaking of the lips, as the word "conversation" would indicate, but the entire manner of life is meant, including the thoughts, words and actions.

Speaking to each of His children God says: "I will never leave thee, nor forsake thee." He promises that He will never withdraw His protecting presence from His child. Since He is our helper, we need not fear what man may do to us.

The Christ of yesterday, today and tomorrow is unchanging in His person. He is the same in His attributes. He is the same in His character—righteous, faithful, loving, merciful, forbearing and tender. Christ is unchanging in His purpose—to reveal God to man, redeem man from sin and reconcile man to God. Christ is unchanging in His power to transform a man's heart, change his will and enrich his life. □

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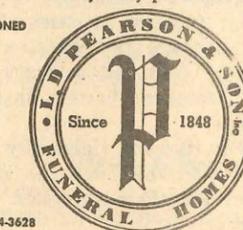
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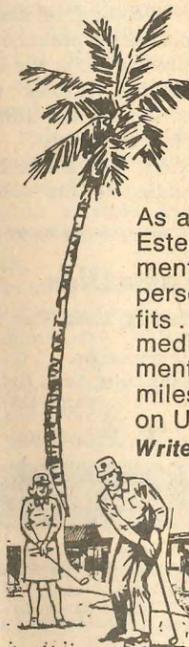
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## "Biblical Literalism Is Blasphemy" — Buttrick

"Biblical literalism is blasphemy against God," declared George A. Buttrick at a national seminar on Integrity attended by about 700 Southern Baptists from across the United States.

"It is blasphemy because it leaves the Holy Spirit with no work to do."

Buttrick, pastor of New York's Madison Avenue Baptist Church for 27 years, said he rules out a legalistic approach to a Biblical literalism because the "Bible is the inspired Word of God."

"Biblical literalism accuses God of using men as tape recorders, a notion that dishonors God and destroys men," he said. "Literalism barter inspiration for mechanics."

The former Harvard University professor, now of Louisville, told the audience that Biblical literalism tramples on elementary honesty.

"Which of the 3,000 manuscripts shall we call infallible and which translation," he asked. "Does the sky rest on pillars set on a flat earth. The literalist squirms and dodges. Then he ends in blind assertion."

Buttrick contended that fundamentalists act out of fear. "And some of that fear is justified," he conceded.

"What the fundamentalist is really saying is not 'This book is scientifically inerrant, but God finds me in this Book.' He fears that Biblical scholarship might mute that authentic first-hand conviction."

Buttrick, editor of the Interpreter's Bible commentary series, said fundamentalists were asking the scholars: "When and where has the Bible found you?"

He conceded that scholars sometimes get trapped by their own objectivity. "Man can be objective only about objects," the speaker noted, "not about persons and still less about God."

Before leaving the subject of Biblical inspiration, Buttrick took a swipe at the popular *Living Bible*. "It is a sloppy and slanted paraphrase hard to justify," he said of the publication. When pressed by questioners to explain his statements, the internationally known scholar pointed to examples of what he called "deliberate mistranslations designed to promote personal theological preferences."

Buttrick also had harsh words for preachers who commit themselves mainly to proclamation of a private morality: Don't swear, don't drink, don't steal, don't cheat.

"These are shabby sins easy to renounce and easy to resume," he

explained. "And they demand only a cheap grace."

Buttrick said this type preaching was a "recent heresy started by Dwight L. Moody. When private sins are overstressed our revival strikes a bargain with rich men."

"Christ himself never struck such a pose. What about Christ's sermons on

the danger of big money, four of them in Luke's gospel; the pride of Roman officials; the blindness of the military party called the Zealots, and the every-word-in-the-Bible-is-true blindness of the Sadducees."

"The strict individualism of present day preaching betrays Christ," he declared.

## College President Resigns

The president of troubled North Greenville College, a Baptist school in the suburb of Tigerville, South Carolina, has resigned following several weeks of controversy centered around demands by a majority of the faculty that he resign.

The letter of resignation of president Harold E. Lindsey was read at a meeting of the school's board of trustees. Lindsey was not present as the trustees accepted the resignation, effective July 1, without comment, according to the *Baptist Courier*.

The school and Lindsey have been the centers of a controversy which has resulted in the dismissal of dean Clarence Carder, students' boycotting of classes, the entire faculty placed on probation for one year (an action rescinded at the latest board meeting), and the trustees' insistence that students, faculty and administration desist from further protest.

In its latest meeting, the college board took six actions related to the school's

administrative problems, including the acceptance of Lindsey's resignation, the naming of a new coordinator of faculty affairs, and the removal of all but three faculty members from probation. The board also asked Ryan Eklund, vice president of development, to reconsider his resignation and remain with the school, which he did. Carder was not asked to return.

Lindsey, who previously worked in evangelism for the South Carolina Baptist Convention and the Southern Baptist Home Mission Board, was elected president of the college in April, 1970. Since that time, the school has built two new buildings and has received gifts of \$1.5 million, the *Courier* noted.

North Greenville College was founded in 1892 and is one of four colleges supported by South Carolina Baptists. (BP)

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(Continued from page 5)

It is the boast of the Roman Catholic Church, according to its motto, "semper eadem," that it is always the same. It is bound by the decretals of its Councils, and the encyclicals of its Popes, even those issued centuries ago. The Roman Church is just as great an enemy of the home, the church, and the state, and of the liberties of mankind, as it ever was. Smallpox, yellow fever, typhus, tuberculosis, cancer are the same in nature as they were hundreds of years ago. If some of them are less generally fatal, it is because their malignancy has been recognized and antitoxins provided.

This is an age of tolerance. In the first place the element of permissiveness has rubbed off on the church. In the second place, the flourishing educational methods is all pervasive. This is the prevailing concept of truth through synthesis. Synthesis is worse than plain non-truth, or anti-truth, because being a mixture of truth and non-truth, it is as someone has said, "worse confounded." It is bewilderingly confusing. The apostle Paul, you will recall, was put in prison for opposing synthesis. (Acts 16) The present methods, dialogue and synthesis, may be according to the wisdom of this world, but they are not according to God's wisdom. Let us stay with that.

But, what is God's wisdom? One of the basic distinctives of our faith is "The sole authority of the Bible." THE BIBLE IS ENOUGH. If the Bible is enough, then its standards must be ours. Its morality must be ours. Its concern for sinners must be ours. In the New Testament, there were high standards by which they lived, or low levels to which they fell. They were either hot or cold. They knew nothing of this compromising "in betweenness" that passes for Christianity with so many of us. The Bible is our sole authority in matters of religion and practice. We do not embrace tradition, but only the Scriptures. The Revealed Truth!

Not only is the Bible enough but God's grace is enough. I do not pay for my salvation. Away with indulgences and penances! No place in the Scriptures do I find that by ceasing to do certain things will we merit salvation.

Might I mention also CHRIST IS ENOUGH. There was nothing left to be done when Christ hung on that accursed tree and cried, "It is finished." He had paid a price that was more than enough

for my eternal welfare. Oh, praise God, He is enough. Not my righteousness, but His, put to my account. Not my sacrifice, but His most precious blood. What need I for intercession of saints, or the intervention of Mary? My case is in the hands of the Son of God, who lived and died for my salvation, and is now seated at the right hand of the Majesty on high.

Call me what you will. I cannot compromise my strong convictions above mentioned. I, no doubt, will be given the cold shoulder by many, but I am not going to give up precious truths for the bondage of the Dark Ages, and a conscience accountable to the tyranny of man!

Louisville, Ky.

L. Foster Rose

### PRIORITIES?

Dear Editor:

I may be comparing apples and oranges, so please correct me if my observation is wrong.

On the back page of the *Western Recorder*, February 22 issue, there were two stories featured. One relates how the Brotherhood Commission had been forced to cut its staff 25 percent due to a \$146,933 deficit in funding. The deficit had occurred because of inflation and reduced income, and the budget allocation reduction of the SBC Executive Committee. The money available was not adequate to cover the higher level of program services provided for 461,080 men and boys in 14,425 churches in 50 states.

The other story related to a picture of a spire that was on its way to New Orleans to adorn the Roland Quincy Leavell Chapel at the New Orleans Theological Seminary. The cost of the 95 foot spire? A mere \$88,400.

Is there a priority here? Is this similar to a church curtailing its Church Training program in order to put a new spire on

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top of the church? E. M. Coleman, W. J. Isbell, Jay Chance, John Pate, Jim Frazier, Dennis Murray, Steve Wall, all the others who had lost their jobs, and maybe 461,080 men and boys of the Brotherhood and Royal Ambassadors may think so.

If my deduction is wrong, then two stories were placed in an unfortunate juxtaposition on the back page of the *Western Recorder*.

Somerset, Ky.

Oscar Davidson

*Editor's Note: The Brotherhood Commission is financed through Cooperative Program allotments and the sale of literature. These sources failed to keep pace with the commission's expanding cash outgo. The spire for the New Orleans Chapel was financed by private gifts from alumni and friends of the institution.*

### GOOD CHOIR

Dear Editor:

We here in Northern Kentucky have been richly blessed during the past few weeks with the presentation of the inspirational, message filled musical, "Come Together," presented by the Generation Gap Choir of Highland Hills Baptist Church, Ft. Thomas.

As the name suggests, the Generation Gap Choir is a harmonious blend of both young people and adults.

The long hours of personal sacrifice and practice are surely paying rich dividends — as this group has already had the opportunity to present this program to some 600 to 800 people in five different churches, and has commitments through the middle of May.

Ft. Thomas, Ky. Kenneth A. Burton

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# CHILD CARE/75

## What's happening in child care?

One of the continuing, primary concerns of the Board of Child Care is to be sure that we are in touch with Kentucky Baptists and that they are aware of what is happening in Child Care.

As an expression of living out this concern, the Board of Directors and the Women's Advisory Board of the Child Care Program want to invite you to a Regional Conference to discuss with you Child Care concerns. We are calling these meetings *CHILD CARE/75*, and really hope and pray that it will give us an opportunity to hear from you as to your questions and concerns about Child Care. Staying in touch with our people and having them well-informed is essential to our having an effective Christian ministry in Child Care of which Kentucky Baptists can be proud.

The needs of Child Care present a most exciting challenge for the followers of Jesus Christ in our state. We look forward to seeing you at *CHILD CARE/75*.

*Tom Brinson*

Tom B. Brinson, Jr.  
President  
Board of Child Care

*Bill Amos*

William E. Amos  
Executive Director  
Board of Child Care

*Cheli Mae Halcomb*

Mrs. Roscoe Halcomb  
President  
Women's Advisory Board

## EIGHT REGIONAL CONFERENCES FOR DIALOGUE AND DISCUSSION DURING THE MONTH OF APRIL

<b>WESTERN REGION</b> . . . . . April 3	Davies-McLean Association Building . . . . . Owensboro, Kentucky	6:30 p.m.	Pot Luck Supper
<b>CENTRAL REGION</b> . . . . . April 7	Spring Meadows Children's Home . . . . . Middletown, Kentucky	10:30 a.m.	Lunch
<b>SOUTHWESTERN REGION</b> . . . . . April 10	First Baptist Church . . . . . Mayfield, Kentucky	10:00 a.m.	Lunch
<b>CENTRAL REGION</b> . . . . . April 11	Glen Dale Children's Home . . . . . Glen Dale, Kentucky	10:30 a.m.	Lunch
<b>SOUTH CENTRAL REGION</b> . . . . . April 11	First Baptist Church . . . . . Danville, Kentucky	6:30 p.m.	Pot Luck Supper
<b>SOUTHEASTERN REGION</b> . . . . . April 15	First Baptist Church . . . . . Corbin, Kentucky	7:30 p.m.	Refreshments
<b>NORTHEASTERN REGION</b> . . . . . April 21	First Baptist Church . . . . . Pikeville, Kentucky	7:00 p.m.	Supper
<b>NORTH CENTRAL REGION</b> . . . . . April 22	Cynthiana Baptist Church . . . . . Cynthiana, Kentucky	7:00 p.m.	Refreshments
<b>SOUTHERN REGION</b> . . . . . April 29	First Baptist Church . . . . . Bowling Green, Kentucky	10:00 a.m.	Sack Lunch

## KENTUCKY BAPTIST BOARD OF CHILD CARE

Administrative Services Division  
10801 Shelbyville Road / Middletown, Kentucky 40243

Spring Meadows and Glen Dale Children's Homes  
Foster Homes — Referral Services  
Family Aid and Counselling