

The Woman's Missionary Union Annual Meeting was held in Mid-  
dlesboro April 24-26. For com-  
plete report see pages 8-9.



*Western Recorder*

MAY 3, 1975

## Staff Changes

Mid-Continent Baptist Bible College reports a number of students accepting Kentucky ministries. **Larry Baker**, a second year student, has been called as minister of youth and music by West Hickman Baptist Church of Fulton Association where Homer Robertson is pastor. **Ricky Minter**, another second year student, will go to Emmanuel Baptist Church of Graves County Association as minister of youth. The Gilbertsville Baptist Church has recently called **Jerry Essary** as minister of youth. Gilbertsville is in Blood River Association and Wendal Walker is the pastor. **Virgil Blankenship** will assume the pastorate of Salem Baptist Church of Blood River Association. He is the former pastor of First Baptist Church, Sharon, Tennessee. **Johnny Walker** is the new pastor of Briensburg Baptist Church, moving there from a pastorate at Lovelaceville.

**Stephen McSwain**, pastor of the Roundstone Baptist Church, Rockcastle County, for the past nine months, has resigned to return to full-time evangelism. The young minister started preaching at the age of 14 and delivered a major address to the Kentucky Baptist Pastors' Conference at the age of 17. He has already participated in more than 100 revivals in six states. Stephen is the son of T. L. McSwain, pastor, First Baptist Church, Richmond, and is a second year student at Eastern Kentucky University.



McSwain

**Robert Shettler, Sr.**, has resigned as pastor of Piner Baptist Church, Northern Kentucky Association, to become pastor of the First Baptist Church of New Baltimore, Michigan. He will assume his new responsibilities May 4, 1975. Shettler

has been the pastor of churches in the northern Kentucky areas as well as in Mason, Leslie and Bullitt counties.

His son, **Robert Shettler, Jr.**, is activities director of the First Baptist Church, Longwood, Florida.

**Mr. and Mrs. H. M. Kim**, natives of Korea and formerly of Louisville, have been appointed missionary associates by the Southern Baptist Home Mission Board. They will serve under the HMBs department of language missions in language work with Koreans in Elmhurst, New York. Kim earned a bachelor's degree from Gulf Coast Bible College and the master of religious education degree from Southern Seminary. He also served as an assistant professor at Han Yang Theological Seminary in Seoul, Korea, and as executive secretary of the Moody Bible Institute in Korea.

**Charles N. Wilcox** of Muhlenberg County has been appointed chaplaincy program consultant for Appalachian Regional Hospitals, Inc. Wilcox will serve as liaison between local ministers and the hospital's health care facilities and provide training in pastoral care.

### Church Chuckles by CARTWRIGHT



"We've also eliminated the cost of exterminators from our new budget."

## DEVOTIONAL



Hardin Hosey  
Pastor, Elkhorn Baptist  
Church, Lexington

### Prayer—A Privilege And Responsibility

1 Thessalonians 5:17

In years gone by when the British Navy was in command of the high seas, you could go to any port in the world where British ships docked and find a piece of rope. If this rope was from a British ship it would have a scarlet cord running down the center.

In the Bible it is the same way with prayer. You can look from the time man was first created in Genesis to the last chapter of Revelation and you will find prayer running down the center of the Bible. We then stop and realize that it was for this purpose that God created us, that He might have fellowship with us.

Three merchant men, one very dark night, were crossing the desert and about midnight a voice came out of the air and said, "Dismount from your camels and pickup the pebbles at your feet."

They did not want to do this but the voice was so commanding they did dismount from their camels, put some pebbles in their pockets, mounted their camels and went on their way again. They had not gone far when the voice came again and said, "I'm glad you did what I told you to do. At daybreak you will be both glad and sorry."

They forgot the voice and traveled on, reaching the oasis about daylight. As they dismounted from their camels they felt the pebbles in their pockets and took them out. They found each one to be a pure diamond. They were glad they had obeyed and picked up several diamonds, but sorry they had not picked up more.

When I think of all the Bible has to say about prayer, the blessings promised if we pray, the commands to pray, the time spent in teaching us to pray. I think we will be like the three merchant men. We will one day be happy that we prayed what little we did. But if God lets us look back over our life and see what could have been, I think we will be sorry that we did not pray a lot more.

## Baptists, Baptism And The Bible

### The Meaning Of Baptism In The New Testament

By G. R. Beasley-Murray  
Professor, New Testament  
Southern Seminary, Louisville

Allow me to begin on a personal note. Twenty years ago the theological scene was dominated by books on baptism from theologians of all denominations—except Baptist. There did not exist a single major work on baptism written by a Baptist in our generation. The Baptist Union of Britain asked me to see that at least one Baptist voice was heard in the debate. I agreed, and set myself to read everything of worth on baptism written during the present century by theologians of all denominations. The result was the work, "Baptism in the New Testament." It was large, and since it was written with an eye on theological teachers I was asked to write a popular version for the layman. This I did in a shorter work, "Baptism Today and Tomorrow."

The reactions to the two books were interesting. The larger work, which treated every baptismal text in the New Testament, found acceptance—it was difficult to resist the testimony of the New Testament itself. The little book was ignored—Baptists did not believe that the New Testament said what I said that it said! This was because I summarized the New Testament teaching, instead of making the reader steadily face it.

A short article like this therefore cannot hope to persuade anybody of anything, and I don't expect it to do so. But I can ask my fellow Baptists to respond to the plea of my former article: to stand under the Word of God, and listen carefully to what it says about baptism. That's what we are all concerned about, I take it.

#### Baptism and Christ

The earliest records of Christian baptism show that it was administered "in the name of Jesus the Messiah" (Acts 2:38) or "in the name of the Lord Jesus" (Acts 8:16). The baptizer will have declared the name, and the one baptized will have called on the name of the Lord in prayer and confession (see Acts 22:16, "Rise and be baptized . . . calling on his name"). Baptism in the name of the Lord Jesus thus draws its basic meaning from the person and work of the Lord Jesus Christ and the relationship established by faith in him. It did not take the Church long to realize how deep that relationship is.

Paul expressed this in his own way in Galatians 3:26f: "In Christ you are all sons of God through faith. For all you

who were baptized to Christ put on Christ." Believers are "in Christ," and so become sons of God; and this is evident through their baptism, when they "put on" Christ. This is, of course, picture language: the convert strips off his clothes for baptism, which is typical of stripping off the old life of sin against God (see Colossians 3:8ff for this use of language), and he "puts on" the new life, which is Christ himself. Observe that no separation is made between baptism and the exercise of faith by the man who believes and becomes a son of God through faith. The two sentences bracket faith and baptism as a unity. That is typical of the whole New Testament.

Because baptism is to Christ, it is to the crucified and risen Christ. To be one with the Lord who died and rose for us is to be one with him in his death and resurrection. That is the emphasis of Romans 6. The primary intent of this teaching is that in baptism we are buried "with him," that is, set in Christ's grave, not in ours (see Romans 6:3f). Naturally that has cataclysmic effects on us, and these are brought out in Colossians 2:12: "You were buried with him in baptism, in which you were also raised with him through faith in the working of God." Note the wording: "in which you were raised with him through faith." The faith which turns to the Lord and the baptism in which faith is expressed are conjoined inseparably and viewed as a single whole. If words have meaning, I can't make those words mean anything different!

#### Baptism and the church

Because baptism relates to the crucified and risen Christ, it relates the believer to the Body of Christ. This, too, was clear to the apostles from the beginning. On the Day of Pentecost those who responded to Peter's preaching of the gospel were baptized, and the record reads, "there were added that day about three thousand souls" (Acts 2:41). Everybody recognizes that "there were added" must be filled out with the words, "to the church."

This is given theological expression by Paul in the passage we cited from Galatians 3:26f., which in the Revised Standard Version reads, "As many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek . . . slave nor free . . . male nor female; for you are all one in Christ Jesus." The "one" which we are in Christ is not neuter, but masculine; Bible scholars are agreed that Paul's expression means, "you are all one body in Christ Jesus." Thus to be baptized to Christ is to be baptized to his body, the Church, and it could not be otherwise.

This is the language echoed by Paul in 1 Corinthians 12:13: "By one Spirit we were all baptized into one body—Jews or Greeks, slaves or free. . . ." And this is why through all ages baptism has been understood as the door into the visible Church. Where baptism and faith are inseparably conjoined, that's New Testament doctrine.

#### Baptism and the Holy Spirit

If baptism speaks of relation to Christ, it has to speak of relation to the Holy Spirit, for no man can be in Christ apart from the Holy Spirit ("Any one who does not have the Spirit of Christ does not belong to him," Romans 8:9). The instinct of Baptists to refuse to divorce the "baptism of the Spirit" from conversion is securely grounded in the Scriptures. When therefore Paul writes, as we have just noted, "By one Spirit we were all baptized into one body . . .," he has in view the faith which turns to the Lord and is expressed in baptism. Whoever insists that the baptism of 1 Corinthians 12:13 has nothing to do with baptism which signalizes conversion has no ground to hold on to baptism when it speaks of our relationship with Christ. (Martin Lloyd-Jones, in his recent exposition of Romans 6, insists that baptism in that chapter relates solely to the baptism of the Spirit; that's what happens to Biblical interpretation when an Evangelical refused to stand "under" the Word of God!).

#### Baptism and the Christian life

If baptism marks a new start in life with Christ it must stand for a new way of living with and for Christ. That is what set Paul off in his exposition of baptism in Romans 6. Contrary to those who

(Continued on page 11)

## WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

Vol. 149 May 3, 1975 No. 17

C. R. DALEY, JR. Editor

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

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## How Many Ministers Are In A Church?

Baptist churches sincerely try to pattern their ministry after the New Testament but our boast that our churches are reproductions of New Testament churches is a little empty. It is doubtful if a first century believer would feel at home in one of our modern churches.

This should not be surprising. A church is not supposed to be static and rigidly fixed. New Testament churches were alive and vibrant, holding to Christ-given principles but always relating and adjusting to first century conditions and times. So it should be with churches today.

One way in which we differ from the belief and practice of early Christians is our concept of the ministry of the church and the part every member has in this ministry. In New Testament churches every member was regarded as a minister. According to 1 Corinthians 12 each member had been given a gift or gifts by the Holy Spirit to be cultivated and to be used for the glory of the Lord and the edification of fellow saints. If a New Testament church had 300 members, it had 300 ministers.

And so it was a sad day when we began dividing believers into clergy and laity, ministers and members. It is not Biblical. On the ship of Zion there are not both crewmen and also passengers. We are all crewmen. In the Christian drama some are not performers on the stage while others are spectators in the seats. We are all performers and God is the spectator.

## The Amazing Parkland Baptist Story

Dr. H. Leo Eddleman, well known to Kentucky Baptists, has written a most interesting and inspiring book entitled, "Calling Out the Called." It is a helpful study in Christian vocation and is also the story of the influence of the Parkland Baptist Church, Louisville, in the lives of an amazing number of young men and women now in full-time Christian ministry all over the world.

Dr. Eddleman is now a teacher at the Criswell

Paul's analogy in 1 Corinthians 12 makes the idea of every church member being a minister very clear. He says the church is the body of Christ and every member is a vital organ of this body. To function properly every organ of the body must do what it is supposed to do. Furthermore, when one organ of the body fails to perform, the whole body suffers. There are not important parts and unimportant parts of the body. All are important and are to be recognized and regarded thusly.

In light of this New Testament teaching, what a pathetic body most Baptist churches present to Christ for his work on earth. Most members are fleshly flabby instead of spiritually trim. Half of the parts of this body don't even function and many of those who do try to function are so immature that their pettiness paralyzes the body.

We tend to look with horror at the Corinthian Christians with all their weaknesses and faults but in one respect, at least, they are ahead of many Baptists. They argued over whose gifts were most important but they believed each had received his own gift from the Holy Spirit and each was trying to use his gift. Many of us will not even admit we have a gift to say nothing of using it.

About the only part of the body we could be compared with is the appendix. This organ contributes little or nothing to the body and the body would be as well off or better without an appendix. A body really needs no appendix. So what can be expected of a body half of whose organs are appendices.

Baptist Institute which is sponsored by the First Baptist Church of Dallas. Earlier he served as missionary in Israel, professor at Southern Baptist Seminary, president of Georgetown College, president of New Orleans Baptist Seminary and pastor of Parkland during the 10 year period when most of these young people responded to the Christian call.

His treatment of Christian vocation should help

searching young people today but to most readers his list of more than 50 Parkland youth entering some kind of Christian ministry within a space of about 15 years will be most impressive. This list reads like a who's who list in contemporary Baptist life. All together Dr. Eddleman lists 54 of these and treats them in a very interesting and informative way.

This account of Parkland Baptist Church in this era and its spiritual leaders is a strong testimony to the amazing power of the Holy Spirit through a

## Farmdale Struggles Rewarded With Success

It's always a joyful time when congregations move into new facilities. It was especially so with Farmdale Baptists who recently began using their completely new facilities on Durrett Lane in Louisville at a service of dedication on April 6.

The story of Farmdale, like that of many other congregations, is one of hardships, sacrifices and ultimate victories. The commitment which is so evident among the members today has an inspiring precedent in the saints of the struggling years of Farmdale.

Few congregations had less promise in their beginning. An interdenominational Sunday School started for truck farmers who found it difficult to travel the muddy roads and the distance to the Louisville churches had little resemblance with the large and enthusiastic congregation today.

The explanation is found in the complete dedication of members like W. R. Manion. As one lay member of the first eight charter members, Manion answered the call to the gospel ministry and began serving as pastor in 1923 for \$5 a month. With his own hands and the help of others he dismantled one-half of a World War I Camp Taylor surplus building and reconstructed it for a church building on a new location.

committed and a vibrant congregation. It inspires hope for churches in our day which cannot retreat to some golden era in the past but which have the same resources for calling out the called today.

*Western Recorder* readers who want a copy of this book can order it from Books of Life Publishers, Box 1647, Dallas, Texas 75221. It is a 174 page paperback and sells for \$6.00. This sounds high but the story of Maryland editor Gene Puckett's baptism at the age of nine is worth this much.

Farmdale has been a traveling church finding it difficult to settle on a permanent location. Moving from location to location in its early years, Farmdale finally secured a suitable site and built attractive facilities only to learn its property would be taken for expansion of an expressway.

Its present location on Durrett Lane hopefully is permanent. The story of the acquisition of a nine and a half acre tract of very valuable land is another miracle in the Farmdale story.

Blessed by able and aggressive pastors through the years, the congregation has been led by Jay Brown twice. He served as pastor from 1961 to 1966, returned to Michigan from where he had come, and was called again in 1970. From all appearances a pastor and a people could not be better matched.

His plans for the special dedication service were especially impressive. Everything was in good taste and due recognition was given to those leading in the building program. The members were as happy and enthusiastic because their dreams had become reality.

More than that, a dozen or more expressed appreciation for the *Western Recorder* every week. What more could an editor ask?

as I am sure it would influence the way people vote tremendously.  
Harlan, Ky. Raymond Ditty

### TRIBUTE TO A FRIEND

Dear Editor:

A great tribute was said recently that I want to pass on to others, "every one loved her and I've never heard anyone say they disliked her or ever heard her speak evil of a single person."

This was referring to Mrs. Louis (Susie) Igleheart whose death came April 10, 1975, after a long illness.

My memories of this dear lady will live  
(Continued on page 14)

## BAPTIST FORUM



### WHO'S TO BLAME?

Dear Editor:

I was quite shocked when I read "Some Things Our Taxes Go For."

Since a newspaperman, newspaper and editor, went to all the trouble to find out all these expenditures, I am wondering if they didn't also find out which congressmen voted for them. I believe since they

are giving out information like this, they owe it to the readers of their publications to let the readers know if their own congressman was involved in such a stupid waste of taxpayer's money. I certainly do not believe the congressman from my district would vote for any of them, but if he did, I would like to know,

## Capital Punishment May Die

The Supreme Court of the United States heard oral arguments in Washington recently in a case which could result in the abolition of the death penalty.

The nine justices are being asked by Jesse Thurman Fowler, a convicted murderer from North Carolina, to declare that the death penalty constitutes a "cruel and unusual punishment," and is in violation of the Eighth Amendment to the Constitution.

### Plea to avoid decision

At the same time, Robert H. Bork, the solicitor general of the United States, pleaded with the high court to avoid reaching such a sweeping decision in the case of the 26 year old Fowler.

Fowler was convicted of the 1973 slaying of John Griffin, an acquaintance with whom Fowler had argued and fought earlier the day of the killing. The argument began over a dice game where the participants were drinking heavily.

Before bringing his case to the U.S. Supreme Court, Fowler's conviction of first degree murder was upheld by the North Carolina Supreme Court.

### Will affect Blacks most

Fowler is black, as are most of the more than 200 individuals now under the death sentence.

Anthony G. Amsterdam, Fowler's attorney, said the death penalty is "now inconsistent with developing standards of decency."

### Defense of death penalty

On the other side, North Carolina's deputy attorney general, Jean A. Benoy, defended North Carolina's use of the death penalty.

His state, Benoy said, "takes no back seat to any state or nation on this earth in civilized standards . . . we sentence all equally."

Amsterdam had maintained that the state is "vague," "subjective," and "judgmental" in the way it distinguishes on an individual basis the difference between capital and non-capital crimes.

### 31 states have penalty

Bork stated that the fact that 31 states have reimposed the death penalty since the court's 1972 ruling makes it clear that the "legislative will" is for retention of execution. Bork also noted that such a sweeping action by the court would do away with the death penalty provision in a 1974 federal law against air piracy and hijacking.

A decision in the case is expected by the end of the high court's current term sometime in June. (BP)



**NEW FOREIGN MISSION BOARD OFFICERS** — Newly elected officers of the Southern Baptist Foreign Mission Board talk with the board's executive secretary, Baker J. Cauthen [right]. They are [left to right] James G. Harris, president, from Texas; J. Roy Clifford, first vice president, Virginia; Ira Q. Craft, second vice president, South Carolina; and Mrs. Lindsey Barron, recording secretary, Georgia.

## The Child Learning



Mrs. Betty Allnatt  
Consultant, Kentucky Baptist Convention

Moses gave some words of instruction in Deuteronomy 32:12, "Gather the people together, men, women and children . . . that they may hear . . . and that they may learn."

The learning process even for children is very complicated and complex. People have, however, discovered some guidelines that help teachers as they plan and work. In your Kentucky Baptist Convention there are departments that provide continued help to teachers and leaders preparing to work with children. This writer is the Consultant for preschool and children's work in our Sunday School, church training and church music departments.

Along with the regular programs of these departments, I have the assignments with special groups which are a part of the overall work with preschoolers and children. Two of these are Church Weekday Early Education and work with Mentally Retarded.

Each year a weekday early education workshop is held for church leaders who work in kindergartens and day care centers. The setting for the workshop is our Cedarmore Assembly. The dates for this year are June 6 and 7. We are anticipating some 70-75 teachers to participate in these two days of sessions, developing the theme, "Thus a Child Learns."

This year for the first time we are adding sessions for workers with the mentally retarded. Many communities are beginning to face frankly their obligation to the mentally retarded and their families. Churches are beginning to search for ways of ministering to retardates.

The goal of those who guide these children is to help the children adjust to church experiences, thus developing spiritually as well as giving some direction to their mental, emotional, social and physical development.

These services are available through the department directors when the work relates to only one department. If the request includes work in two or all the departments in the Church Services Group, then the request can be made through James Whaley, the director of the Church Services Group.

## Baptist Artist Puts Bicentennial On Canvas

By David W. Forman  
Information Director,  
Campbellsville College

Artists have a unique contribution to make to the United States' bicentennial celebration, says a Kentucky Baptist artist who has dusted off his portrait painting abilities and now heads for the streets whenever there is a festival to attend.

"Before the camera was invented, artists went around making portraits for a living," says Robert Stapp, an art professor at Campbellsville College.

"Of course, they also ended up painting signs and coach decorations," he added.

Possible financial problems notwithstanding, festivals in Louisville, Jefferson town, Midway and other Kentucky cities have featured Stapp, and sometimes other artists, who draw or paint folks in historic dress, or whatever happens to be the uniform of the day.

Wearing a white bow tie, black beret cocked over his left ear, black jeans with six pockets, and with his wife Charlotte beside him in a long dress and bonnet, Stapp looks like an artist out of the early days.

In fact, Stapp says he "feels like an antique." Maybe that's why he seems to fit in so well at the celebrations.

He first drew portraits for the passing public in 1948, at the Texas State Fair in Beaumont, and though he has done it off and on since then, the real beginnings of

Stapp's bicentennial drawing began in Campbellsville.

At a 125th year town celebration there two years ago, he drew nearly thirty portraits in two afternoons. At times pedestrians had the sidewalks and part of the street blocked, watching the painter and his subjects.

He has since asked for space in as many street celebrations as he could attend and hasn't been turned down yet.

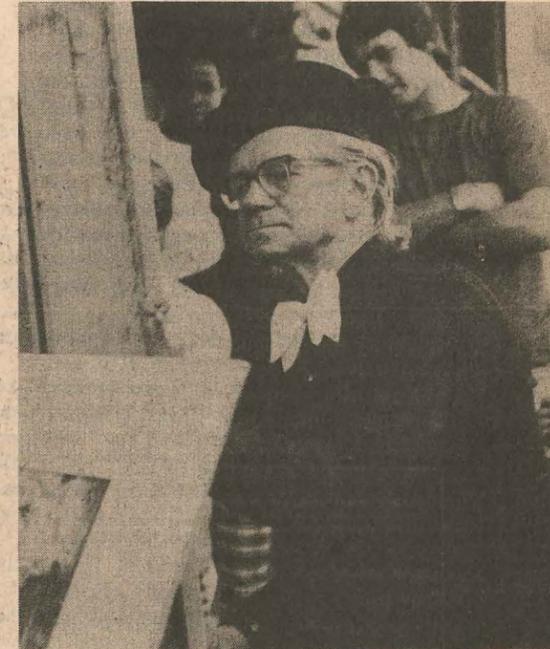
Though he charges for his charcoal or color portraits, Stapp admits he rarely makes much more than expenses, but "it's all worth it anyway."

"I have an awful lot of fun," he explains. "If I get bored I can just watch the crowds, but the customers come often and are interesting enough that I don't often have that problem."

Many subjects from the celebrations stand out in Stapp's mind.

He recalls an octogenarian in an antique white lace costume at Midway and a man with a weather-beaten face "only a mother dog could love" in another town. And there was the baby girl held by her mother who ended up looking too much like the mother for

daddy's taste.



Robert Stapp, art professor at Campbellsville College, paints portraits in the streets at festivals commemorating the nation's 200th anniversary.

But besides the fun of meeting people, Stapp has another purpose in his trips around the state. When he packs his easel, paints and canvas, he also packs information about Campbellsville College.

"As I begin to do portraits, I spend a lot of time finding out who my subjects are, who their 'kin' are, and where they're from," he explained. "That usually gives me a chance to tell what I really do for a living, so I can talk about the college."

"I think a Christian college has some important extras that students can't get elsewhere. In my classes I can explain creativity as one of our likenesses to God, which I believe it is, yet I couldn't do that everywhere I might teach."

Stapp, who formerly worked for 18 years as a mechanical engineer and draftsman, basically teaches a "representational approach" to art. He admits, though, to using some symbolism in his own religious paintings.

In painting, Stapp says, "getting a good likeness is important but the best part," he says, "is that an artist can make things appear as we would like them to be, rather than as they really are."

Stapp advises — don't trust all your memories to the camera at bicentennial celebrations. Let an artist capture a few for you. ■



**A NOTE OF HAPPINESS** — Leaders of Cardinal Hill Baptist Church, Louisville, sing the doxology while the note covering the church's entire indebtedness goes up in smoke March 16. Participating are [left to right]: E. P. Howerton, pastor; B. E. Garrett, Jr., treasurer; Alex I. Cornett, deacon chairman; James M. Cummings, chairman of the trustees; and Bill Tassie, former pastor. Cardinal Hill, Louisville, started as a mission of Valley View Baptist Church, Louisville, and was constituted in 1963. E. P. Howerton has served as pastor since 1968.

# Dreams Come True At WMU Annual Session

Dreams came true for several people April 24-26 when the Woman's Missionary Union annual meeting convened in Middlesboro. Mrs. Truett Miller, wife of the host pastor and director of WMU for the host church, stated that she had dreamed of the annual meeting being held in Middlesboro since 1950.

WMU executive director Miss Kathryn Jasper responded that she had dreamed of the annual session being in southeastern Kentucky since she was a growing girl in Somerset.

Miss Jasper also had a second dream fulfilled. Before the meeting started she shared her dream of an overflowing church facility. "I hope we grow to the point that churches can not hold us," she told the WMU leadership.

Thursday evening, despite heavy rains, flash flood warnings and a tornado watch for most of the Commonwealth, there was standing room only in the church. Extra chairs were placed in the balcony and the service was televised locally but still the ladies overflowed the auditorium.

Mrs. Marie Mathis, president of Woman's Mission Union, SBC, said she was encouraged by the upturn in mission interest during recent months. Speaking Friday afternoon, the outgoing executive said it was true that WMU "lost a little ground in the last four years. But that ground can be regained."

She pointed to the upcoming Acteens Congress in Memphis as an example of regaining ground. "When we planned the

By Bob Terry  
Associate Editor

Congress, we expected 4,500 girls. Our registration has already gone beyond the 9,500 mark."

Mrs. Mathis reminded her hearers that most missionaries say they were made aware of missions, first prayed for missions and felt God's call to missions through a missionary organization sponsored by WMU, and, now, the Brotherhood Commission.

Recounting experiences of her travel in South Africa, the Baylor University administrator said that some Baptists in other lands "are more Southern Baptist than many of you are." She said that many churches in South Africa, black and white, use Southern Baptist literature.

The needs of Baptist women in Cuba and South Vietnam were also shared. "The most watched person in Cuba," Mrs. Mathis said, "is a Baptist woman who directs the women's work there. She is watched because she came to the United States for her education and because she is not afraid to do the Lord's work."

Of South Vietnam, Mrs. Mathis said the women who two years ago were coming from villages to organize missionary organizations are now in danger of their lives. "It will probably be a long time before another missionary moves along Highway 1 meeting with the

churches and proclaiming the gospel of Christ.

Also on the program was Mrs. Lawrence Casazza, president of Baptist Women of North America Fellowship. Mrs. Casazza, from Washington, D.C., said the Fellowship was "like a huge mosaic where we learn from one another." She chided Southern Baptists for "thinking that everyone must be like us."

"I know we are right, but we need to let others find it out for themselves," she quipped. "We need to be more than tolerant of others. We need to develop an appreciation for the differences." Mrs. Casazza added that Southern Baptists have much to learn about joy, dedication, sacrificial giving and commitment.

The November World Day of Prayer was also promoted by the speaker. She related that the observance began in Europe following World War II. The women wanted a tangible expression that Christian concern could reach beyond national or geographic boundaries.

Today as many as 400 Baptist women meet in individual prayer meetings in Europe, Africa and Asia. "For us in the United States, a prayer meeting is nothing special," Mrs. Casazza explained. "But for some women it is a marvelous experience to know that thousands of Baptist women around the world are praying at the same time they are."

The offering taken on that day by the North American Fellowship goes largely to support the work of the woman's division of the Baptist World Alliance.

"It is safe to say that without that offering, the woman's division could not function," said the president.

Roger Smith of the Foreign Mission Board was present to thank the ladies for their support. He said that the FMB was confident that the \$23 million goal would be surpassed when the books were closed on the 1974 Lottie Moon Christmas Offering.

Smith also thanked Kentucky Woman's Missionary Union for its part in preparing 247 native Kentuckians for foreign mission service. The first native Kentuckian approved by the SBC board was Mrs. I. J. Roberts in 1850. The average, Smith said, is about two Kentuckians per year for the past 125 years.

However, for the past five years, that average has jumped to about five per year.

As an assistant administrator of the Foreign Mission Board, Smith directs the Margaret Fund Scholarships. This fund helps pay college tuition costs for missionary children. Currently, there are

28 missionary children enrolled in Kentucky schools.

Former Kentuckian Mike Speer, now with the SBC Stewardship Commission, challenged the ladies to demonstrate that God had made them what they ought to be and they were about His work. Sharing financially is one such way, he said.

Speer also reminded the ladies of the SBC Cooperative Program goal for 1975-76. It is \$150 million. This will be divided about \$100 million for state causes and \$50 million for SBC causes, he said. The total record income to date is \$112 million.

Mrs. O. B. Mylum, professor at Eastern Kentucky University and former WMU field worker, delivered theme meditations for the sessions.

Also on the program were William McElrath and John Hughston.

McElrath, a Murray native serving as missionary to Indonesia, told the audience that Christ came to redeem people from the rituals of the past.

But, he added, people are redeemed "to" something as well as "from" something. The publications missionary said God's plan is for Christians to be redeemed to loving service of others.

Home missionary John Hughston told of the changes that took place in his life during service as president of the Home Mission Board. He explained that he went to the Boston area to look at property for Southern Baptist work. A few months later he was asked to become pastor-director of the work there.



WAS IT THAT FUNNY — Four annual meeting leaders enjoyed a light moment Friday afternoon. From left are Mrs. O. B. Marcum, Mrs. William Ellis, Mrs. Lawrence Casazza, Mrs. Marie Mathis.

Hughston related the lonely feeling as he passed by the First Baptist Church of Boston where a sign announced the celebration of the church's 300th anniversary.

"And I was supposed to start pioneer work," he said.

Today the Southern Baptist work has grown into several churches, some with multiple staffs. The church Hughston serves has a full-time day care program, a full-time student minister, and other staff members.

## New Name Voted For State Offering

Women attending the 72nd annual session of Woman's Missionary Union in Middlesboro April 24-26 adopted a new name and a new goal for the state mission offering.

The state mission offering will be known as the Eliza Broadus Offering for State Mission beginning in 1976.

Mrs. Broadus, who died in 1931, was the daughter of John A. Broadus, a founder of Southern Seminary. In 1887, she became chairman of the Kentucky Woman's Missionary Union Central Committee. She also served as vice president of WMU work for the national organization.

Under her leadership, the first state mission offering was organized and support was secured for Clear Creek Springs and other mountain mission causes.

"It will take awhile to educate Kentucky Baptists to the great contributions Miss Broadus made to Kentucky," said WMU executive director Miss Kathryn Jasper. "But when they learn I am sure they will feel as we do, that no other person could be more deserving to be honored in this way."

The new state mission offering goal is \$178,178. That represents an increase of \$8,178 over the 1974 goal.

In other business the ladies accepted a report indicating mission offerings for the 1973-74 fiscal year totalled \$1,188,806.01.



AT LAST — For this hardworking group of Middlesboro members, April 24 meant the long planned for day had arrived. From left, seated, are Mrs. Jessie Hoe, general chairman for annual meeting preparations; Gretna Miller, WMU director; Grace Massengill, Baptist Women president. Standing are Naomi Markham, mission action chairman; Becky Osborne, Acteen's director and secretary for the association; Truett Miller, pastor of the host church; Lori Cook and Lydia Matthews, pages. More than 30 people worked on committees.

## WMU Chooses Mrs. Dehoney

Kentucky Woman's Missionary Union has a new president. She is Mrs. Wayne (Lealice) Dehoney.

Mrs. Dehoney succeeds Mrs. William Ellis whose term of four years expired during the annual session at First Baptist Church, Middlesboro.



All other officers were reelected. Mrs. Encil Deen, Lexington, vice president; Mrs. W. H. Jaegle, Louisville, treasurer; Mrs. Frank Hacker, Covington, secretary; and Mrs. Ross Figart, Winchester, assistant secretary.

Mrs. Dehoney was a member of the state WMU executive board for five years, 1968-73. During that time she also served as a member of the national WMU

executive board. In 1971 she was a member of the committee to select a new executive secretary for Kentucky Baptists.

The new president is a graduate of Union University and attended George Peabody College and Southern Seminary. Other experience includes serving as president of the Tennessee Minister's Wives.

Mrs. Dehoney has traveled extensively. She has visited mission fields in more than 50 countries. "This travel and the personal experiences with the wonderful missionary force that we have on fields around the world has enlarged my vision of missions in a tremendous way," she recently wrote.

Mrs. Dehoney is the mother of three children, two daughters who are school teachers, and a son currently enrolled in Georgetown College.



WE MUST REGISTER — So spoke three ladies from Latonia Baptist Church. From left they are Mrs. Charles Stephens, Mrs. Ray Robertson and Mrs. Robert H. Ball.

## College Head Calls For "Christian" Values

Unless a Christian college's prime reason for existence is to develop students' "full potential . . . within the perspective of the Christian world view, it should become an independent private or public-supported institution," a Baptist educator said in Nashville recently.

"As far as I know, there is no magic formula that can be applied to make a college 'Christian,'" Cordell Maddox, president of Anderson (South Carolina) College, told Christian education chairmen of state Baptist conventions at a meeting sponsored by the Southern Baptist Education Commission.

But, he said, "a Christian college must transmit Christian values and help students find the Christian purpose for their lives. Moral values, honesty, compassion, prayer, worth of the individual, a knowledge of Christ and a reverence for God are all values the Christian college seeks to impart to its students."

"We are Christian colleges and need to tell prospective students, their parents and our supporters — even those from whom we are seeking financial resources — we need to shout so all can hear: 'We

are a college committed to Christian principles'."

Commenting that the Baptist college "is a full partner with the denomination in seeking to carry out the great commission of Christ," Maddox outlined several areas of responsibility it must assume:

—Educate Baptist students and train ministerial students and other church related vocation volunteers: "A college can set admissions standards and tuition so high the constituency is automatically excluded . . . A Baptist college owes to its denomination to have as one of its objectives the educating of as many Baptist young people as possible." He recommended adjusting of policies toward that end and "aggressiveness in expanding financial aid programs" for Baptists.

"Our Southern Baptist Convention agencies, state conventions and local churches need to cooperate with our colleges to help train . . . church related vocation volunteers," he added, recommending instituting and upgrading of in-service programs for that purpose.

"Without strong Baptist colleges, seek-

ing and educating mission and church-related volunteers, our mission effort will be in jeopardy."

—Employ teachers, who are Christians and academically sound: "Some might argue there is no such thing as 'Christian biology,' 'Christian mathematics,' or 'Christian English.' But there is such a thing as a Christian teaching biology, math or English. A teacher's innermost self breaks through the subject matter he is teaching. Without a doubt, faculty members determine the success of any attempt to transmit values to students because of their daily contact with students in class and personal relationships."

—Insist on college wide commitment to Christ and provide "winsome exposure" for the Christian faith: "The Christian college must offer a witness (for Christ), but never compel acceptance against a person's will. Valid and true evangelism must always leave the final and absolute choice to the individual to accept or reject the gospel — as Christ did." Administration faculty must provide "an atmosphere of Christian love and concern which encourages students to accept and follow Christ."

—Provide an opportunity for worship and Christian service: "I must confess, at this point in my life, I am not sure I have the absolute answer to (required) chapel on Baptist college campuses. . . . At Anderson College we believe worship is so important to our program we have required chapel and made it a college wide activity. . . . Students have staggering problems, difficult decisions and countless other things pulling for their attention. How important it is for them to stop, pray and hear God's word, meditate and receive spiritual strength for their lives."

As for service, he continued, "The Christian college . . . (must encourage) students to serve their fellow man, their denomination and their God." He cited a student program with handicapped children in Anderson which has had great impact on both the children and the college students.

—Uphold Christian social standards on campus: "rules, for the sake of rules, are foolish. However, if things are wrong and detrimental to the individual student and hinders the Christian purpose of the college, we have the responsibility to stand firm against them. . . . Our colleges' must be prepared to pay the price for this stand — maybe ridicule or the loss of some prospective students. . . . The Baptist college, striving to remain Christian, must encourage students to do right as we see right." (BP)



**KENTUCKY REPRESENTATIVES AT THREE STATE CONFABS** — Northern Kentucky Baptist Association recently sent 15 pastors and six laymen into a "sister" association, Steel Valley Baptist Association in Ohio and Pennsylvania, for a week of revival. Along with 16 Southwestern Baptist Seminary students, the men from the two associations conducted the meetings. The results were 123 professions of faith, 18 letter transfers and 269 other decisions. Kentucky attenders of the meetings included pastors J. B. Spegal, Odell Clay, Harold Pike, Ronald Moore, Norman Workman, Carl Evans, J. Bill Jones, Dick Moeller, Greg Saylor, Ward Spencer, Bob Shettler, Isadore Childers, James T. Ryan, William Smith and Morton Oliver. Laymen from Northern Kentucky Association included George Shanks, Robert Dunn, Bob Elliott, Guy King and Douglas Neal. Some of the above are not in the photograph.

## SBC Meeting Reservations Due

Persons planning to attend the Southern Baptist Convention meeting in Miami Beach, Florida, should write to the Kentucky Baptist Convention executive secretary, Franklin Owen, P.O. Box 43433, Middletown 40243, for credential cards for messengers.

The Convention will meet June 10-12, in the Miami Beach Convention Center, with the opening session beginning at 9:15 a.m. Tuesday.

To help churches determine the number of messengers they may send to the Convention, the following portion of the Constitution of the Southern Baptist Convention is published:

1. One (1) messenger for each such church which is in friendly cooperation with this Convention and sympathetic with its purpose and work and has during the fiscal year preceding been a bona fide contributor to the Convention's work.

2. One (1) additional messenger from each such church for every two hundred and fifty (250) members; or for each \$250.00 paid to the work of the Convention during the fiscal year preceding the annual meeting.

3. The messengers shall be appointed

and certified by the church to the Convention, but no church may appoint more than ten (10).

4. Each messenger shall be a member of the church by which he is appointed.

Church officials should request only the number of cards needed for persons actually going to the Convention as the KBC executive secretary's office has only a limited number of cards. Messengers must be elected by the church and cards should be certified by the signature of the church clerk or moderator.

The SBC registration secretary requests that all messengers bring their cards to the registration secretaries' desk when they first arrive for the Convention. When the cards are recorded, the messenger's name will be inserted in the roll of messengers from Kentucky and the messenger will be given a badge which entitles him to admission to all Convention sessions. Ballots for voting purposes will be distributed to messengers as they register.

All sessions of the Convention are open to anyone desiring to attend, whether or not that person is a messenger.

## Kids Enjoy Convention At Mission Day Camp

Parents attending Southern Baptist Convention sessions in Miami Beach, June 10-12, may enroll their elementary-age children in the second annual SBC Mission Day Camp.

The mission camp, sponsored by the SBC Brotherhood Commission, will open just prior to convention sessions on Tuesday, Wednesday and Thursday mornings and will adjourn at the close of the afternoon sessions on Tuesday and Thursday and the morning session on Wednesday.

Site of the camp will be Flamingo Park, located a few blocks north of the convention hall.

Attendance at the camp is limited to children in grades 1-6 and day campers will take part in a mission education program which includes mission games, sports, crafts, nature studies and sessions with Southern Baptist missionaries.

Registration fee for the camp is \$4 per day or \$10 for three days. The maximum fee for any one family is \$20 for the three-day camp, regardless of the number of children. The fee includes insurance, supplies and two noon meals.

Frank Black, director of the Crusader Royal Ambassador department of the Brotherhood Commission, will direct the camp.

Black said the SBC Mission Day Camp will benefit convention messengers in several ways. "Children will enjoy a mission learning experience while their parents are free to take an active part in convention sessions, and parents who might have stayed home because of their children may now be able to attend," he said. (BP)

## The Meaning Of Baptism

(Continued from page 3)

perverted his gospel, and said that it meant we should sin more to give grace more room to work, he made this statement: "We were buried with him by baptism into death, so that . . . we too might walk in newness of life." That is the essential statement of Romans 6:4, and that is the ethical significance of baptism.

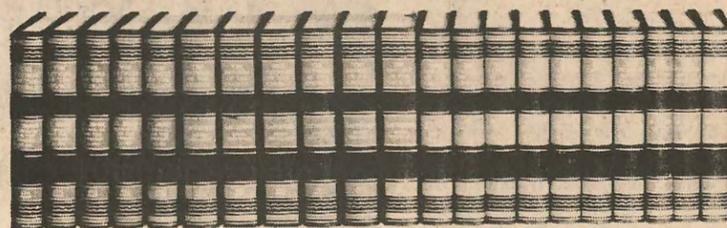
If one asks how such spiritual results should arise from an outward act, the answer is that baptism is not solely an "outward act." It is the embodiment alike of the gospel of the Christ who died and rose for us and of the repentance and faith of him who believes. The spiritual results are due to the Lord who saves and the faith which lets him save.

Such is the eloquent testimony of baptism. We should not belittle it. ■

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By H. C. Chiles

(These Lessons for May 11, 1975)



### LIFE AND WORK SERIES

## A New Approach To Living

Ephesians 4:17-24

Inasmuch as the believer in Christ is a new creature, he is under obligation to put off the ways and habits of his former life. Paul admonished Christians to refrain from walking as the unsaved do. "Walk" here means "to conduct one's self" or "to order one's behavior." We are to live and walk in conscious fellowship with God. Prior to an experience of salvation, people are in a state of alienation from God, spiritual ignorance and hopelessness. Emptiness characterizes their lives. Any saved person has experienced a change that is visible, admirable, thorough and permanent. He enjoys a satisfaction that he never knew before. A Christian sees differently, thinks differently, feels differently and acts differently.

All who come to know Christ as their Saviour are obligated to put off the carnal or former manner of life. The break between the old manner of life and the new one is to be very definite. Only a complete break with the life and habits prior to the experience of salvation will satisfy the demands of Christ and bring spiritual enrichment to the Christian.

When one has put off the carnal and put on the spiritual, he is commanded to "be continually renewed in the spirit of the mind." That means not only to be fed when famished but to come daily to a bountiful table; not only to sleep when at the point of exhaustion but daily to seek rest and renewal of strength through living close to the Lord.

Ephesians 4:30-5:2

Christians are urged to put away all things that are unkind. They must strive to overcome any deep-seated and vicious desire to utter unkind words and thereby injure others. One cannot harm another without injuring himself also.

Christians should be kind and forgiving. In the strength of the Lord, Christians can do this. Let us put into practice that which we know to be right. Let us put love into action in our daily conduct by being kind to one another. Inasmuch as God has been gracious and merciful enough to forgive us of our sins and to bring us into a right relationship with Him, we should care enough for

others to go out of our way to help them to cope with their problems whatever they may be. Encourage them to overcome their temptations.

As God's children we should strive to imitate His love and beneficent behavior. We should keep on becoming the kind of children that He wants us to be. He is highly pleased and greatly honored when His children exemplify a sacrificial love.

Ephesians 5:11-17

Christians are urged to shun the works of darkness. Let us ever remember to Whom we belong and Whom we serve. By living as God would have us to live we can reprove the sinful ways of others in a most effective manner.

Believers in Christ are to walk circumspectly, wisely, thriftily and spiritually. Their lives must bear the scrutiny of the world. They are to walk in wisdom, rather than in folly. They must be careful about the way they act. Foolish men walk carelessly but God requires His children to walk wisely and righteously.

Christians should be expert dealers in

the commodity of time. Just as a wise merchant seizes good bargains, so the Christian should buy up all available time for the service of Christ. He should be on the alert for opportunities to serve the Lord and to do good. He should take advantage of every opportunity to do something worthwhile for the Lord and people.

God's will for each task and day must be ascertained and done. His will cannot be discovered by natural means or through secular studies but it is revealed to us through the study of the Scriptures under the guidance of the Holy Spirit.

Being "filled with the Holy Spirit" is something that is exceedingly important in the life of every Christian. This is not something that one does but it is something that one must let Him do. We shall never know the possibilities of our redeemed personalities until we yield ourselves in glad, full and unreserved surrender to the control of the Holy Spirit. When He controls us, our delights, discernments and decisions conform to the will of God.

grain from the fields, but to leave for the poor who had no field of their own from which to reap. Moreover, they were to overlook some of the grapes in their vineyards in order that the needy might have a portion also. God wanted the "poor" and the "stranger" to be cared for properly.

God strictly forbids His children to engage in stealing, lying, defrauding or shady dealing of any sort. He commanded His people to pay their employees promptly that which they earn by their labors. It is His will that the handicapped be dealt with compassionately. God also forbids the showing of partiality to the rich or to the poor in the administration of justice. Unfortunately through the years money and influence have frequently interfered with and prevented the administration of justice in various phases of community life. In unmistakable terms God forbids both partiality towards the poor and deference towards those of means and station.

### INTERNATIONAL SERIES

## Moral Imperatives

Challenge to holiness  
Leviticus 19:2

God is holy or entirely separated from sin. In order to get the children of Israel to live in a manner that would be pleasing to Him and to motivate them to reflect His righteousness, God challenged them to separate themselves from everything that was sinful. Demonstrating His holiness in everything He did, God challenged the Israelites to emulate Him in their dealings with others. Although we, too, are living in an age of unashamed and terrible wickedness, God is calling us to separate ourselves from evil and to represent Him accurately as we live in the midst of others.

Command to help others  
Leviticus 19:9-18

Repeatedly God rebuked His children through the Scriptures for their lack of holiness and helpfulness. He forbade them to overdo the harvest. The reapers were commanded not to gather all of the

To a great extent one's reputation is at the mercy of his acquaintances. Reputation is an invaluable asset to a person but it is easily damaged by sinister whisperings or malicious slander.

One who, as a child, was frequently in the family circle of Joseph John Gurney, told of learning a lesson on the sin of evil speaking. He said, "I was talking very fast about a relative who did not stand very high in my esteem and was about to speak further of her failings of temper. In a few moments my eyes caught a look of such calm and steady displeasure that I stopped short. There was no mistaking the meaning of that dark, speaking eye; it brought the color to my face, and confusion and shame to my heart. I was silent for a few moments when Gurney asked very gravely, 'Dost thou not know any good thing to tell us of her?' I did not answer. The question was more seriously asked, 'Think; is there nothing good thou canst tell us of her?' 'Oh yes, I know some good things, certainly, but . . . ' 'Would it not have been better, then, to relate these good things than to have told us that which must lower her in our esteem? Since there is good to relate, would it not be kinder to be silent on the evil? Charity rejoiceth not in iniquity, thou knowest . . . '"

A child of God must see to it that hatred does not find any place in his heart. Hatred of another is exceedingly injurious to the hater and highly displeasing to God. Holding a grudge and seeking revenge are foreign to the spirit of Christ and contrary to the will of God. The best safeguard against these sins is obedience to "The Royal Law," which says, "Thou shalt love thy neighbor as thyself." We should be just as anxious to avoid injuring others as we are desirous that others shall not injure us, and to help others as we would have them to assist us. God wants us to practice love in all of the relationships of life. Love for others is an evidence of our Christianity.

Call to honesty  
Leviticus 19:35-37

Inasmuch as God had been so gracious in delivering the Israelites from bondage in Egypt, and in blessing them so wonderfully in many other ways, He had a perfect right to demand that they be honest in all of their business dealings with their fellowmen. Regardless of what their vocation happened to be, they were under obligation to use accurate measurements, weights, etc. in their business transactions. Our desire to please Him is a sufficient incentive to be honorable in our manner of life before others.

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WANTED TO PURCHASE: About 75 used Baptist hymnals. Call collect (606) 277-6401, Broadway Baptist Church, 796 Pasadena Drive, Lexington, Ky. 40503.

# New York Officials Ask For Local Option On Topless Dancing Legality

Officials from a New York town have asked the United States Supreme Court in Washington to rule that local municipalities may constitutionally prohibit topless dancing.

The high court also heard the attorney for three bars in North Hempstead, New York, argue that dancing is a form of expression protected by the First Amendment to the U.S. Constitution.

The case, *Doran v. Salem Inn, Inc.*, came to the Supreme Court on appeal

from the town officials. They had lost decisions in both a U.S. district court and the U.S. Court of Appeals for the Second Circuit. Those courts declared that a North Hempstead statute was unconstitutional.

In June, 1973, a local law was enacted in North Hempstead, a city of 242,000 located adjacent to Queens, prohibiting the appearance of any person "with breasts or the lower part of the torso uncovered."

Although the high court is being asked to decide the case on the basis of the constitutional argument, it is not obligated to do so. The justices may choose instead to dispose of the case on procedural grounds, an option which the present court, under the leadership of Chief Justice Warren E. Burger, has often preferred.

In a related case, the high court reversed a decision of the Florida Supreme Court in a case involving allegedly obscene comic-strips in an underground newspaper (*Bucolo v. Florida*).

The reversal action means that the Supreme Court agreed with the publisher of the Florida Free Press that the state's obscenity law is unconstitutional in that it denies freedom of speech. (BP)



**CLEAR CREEK ADDITION** — The initial stages are underway for the construction of a two story classroom addition to the administration building at Clear Creek Baptist School, Pineville. The new facility will house the 254-student school's library, music department, classrooms and offices. Here, a bulldozer clears the ground for the new addition.

## New Mission Fields Highlight FMB Report

Southern Baptist mission work in Middle America and the Caribbean since 1973 is paying off, not only in terms of existing work in these areas but in the opening of five new mission fields to Southern Baptist missionaries, according to the Foreign Mission Board.

"The past 12 months represent the greatest period of expansion known in Middle America and the Caribbean since Central America and the Caribbean were entered by Southern Baptists," said Charles W. Bryan, the FMB's secretary for Middle America and the Caribbean.

In his report to the board during their April meeting in Columbia, South Carolina, Bryan told of the addition of St. Lucia, Grenada, Panama, Dominica and El Salvador, the vote to enter Nicaragua and St. Vincent as soon as missionary personnel are available, and a request for missionaries from the Baptist Convention of Haiti. (Baptist work in Panama was previously under the Southern Baptist Home Mission Board.)

To take advantage of these expanding opportunities, 27 missionaries have been assigned to the five new countries in the Middle America and Caribbean area. This number includes new appointees and missionaries transferred from other countries. There are now 259 missionaries under appointment in Middle America and the Caribbean.

# Driggers Tapped For HMB Post

E. Carlisle Driggers, former pastor of Louisville's Twenty-third and Broadway Baptist Church, has been named associate director of the department of cooperative ministries with National Baptists of the Southern Baptist Home Mission Board.

Driggers was one of three new staff members elected by HMB directors in Atlanta recently.

Pastor of Calvary Baptist Church, Morgantown, West Virginia, since 1971, he was also minister of education at First Baptist Church, Birmingham, Alabama. A native of Hartsville, South Carolina, he is a graduate of Mars Hill College, Carson-Newman College and Southern Baptist Theological Seminary, where he earned master of divinity and master of religious education degrees. He is a candidate for the doctor of ministry degree from Pittsburgh Theological Seminary.

Also, James W. Nelson will become director of the department of rural-urban missions in the division of associational missions and Roy Edgemon will be director of evangelism planning consultation in the evangelism section's department of evangelism development.

Director of the division of missions for the Baptist Convention of New Mexico since 1971, Nelson formerly was missionary to the Indians on Navaho reservations in New Mexico from 1964 to 1971.

Edgemon, a foreign missionary since 1968, is a native of Wichita Falls, Texas, and is a graduate of Midwestern University, Southwestern Baptist Theological Seminary, where he earned a bachelor of divinity degree, and Luther Rice Seminary where he received a doctor of theology degree.

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## BAPTIST FORUM



(Continued from page 5)

on and on and I know many others feel the same way. She was kind, thoughtful, considerate, unselfish, generous with talents and money, and had a great love for her fellow man.

Owensboro  
Kentucky

A friend and  
fellow church member

### USE REBATE

Dear Editor:

An article in the April 25, 1975, issue of *Christianity Today* suggests that Christians consider using their tax rebates in some form of world relief. Since Kentucky Baptists have been involved in the "World Hunger and Disaster Relief" program by sending special gifts for this purpose through our Foreign Mission Board, it causes me to wonder how much

would be involved if we moved in this direction with our tax rebates.

Recently the Foreign Mission Board has appropriated over \$225,000 for relief in Bangladesh. As Kentucky Baptists we should be grateful that our Foreign Mission Board is in a position to receive and disburse relief funds throughout the world without a single dollar going for administrative costs. When one dollar will feed a person for approximately 10 days and six dollars will feed a family for the same length of time (according to Foreign Mission Board projects in Bangladesh), how many could be fed if every Kentucky Baptist gave even a tithe of his tax rebate for world hunger and disaster relief? The editor's article in the April 19 issue of the *Western Recorder* on "Some Things Our

Taxes Go For" spurs me further to be a proper steward of the tax rebate.

Every taxpayer will probably receive a rebate within a few months. That rebate is intended to stimulate the economy by giving Americans extra money to spend on "durable goods." Would not God look with favor upon His people who "love their neighbors as they love themselves" by designating part or all of this rebate income to feeding the hungry?

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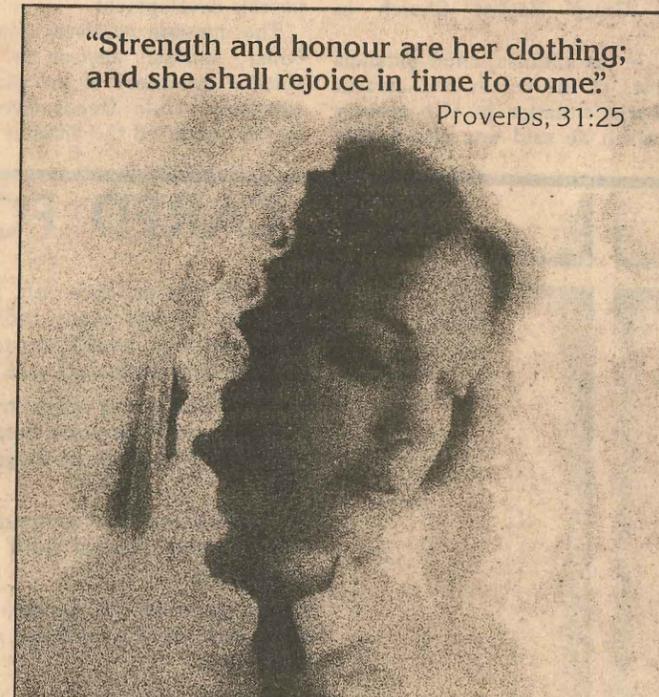
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## Soviet Christians Want To Stay

Most Christians in the Soviet Union do not want to leave their country, as many non-Russians surmise, but instead want the freedom to worship under their own government, an expert on Russian church-state relations said in Nashville recently.

"The Russian people don't want our western decadence," said Roger Hayden, an associate of the Centre for the study of Religion in Communist Countries, London.

"I also know of some Jewish refugees from Russia who wanted to get back into Russia, after having gone to Israel and other places," Hayden noted.

"I wouldn't say this is widespread," he added.

Even so, Hayden said in an address to the Southern Baptist Historical Commission and the Southern Baptist Historical Society, "There will always be somewhere in Russia 10 men who are willing to stand up and risk their lives if necessary for the sake of truth and justice.

"The keeper of the conscience of a great state is not always, or even usually, its government," said Hayden, the pastor of Haven Green Baptist Church in London.

Hayden, in his address, cited parallels and contrasts of the recent and current Russian church situation to 17th century England, which he said was also a time

of religious persecution.

Persecution of Baptists and other religious groups has persisted in the Soviet Union, to the present time, Hayden said. He noted that a number of groups have been lumped under one umbrella grouping as "Baptist." Actually, there are Mennonites, Pentecostals, Baptists, Lutherans and others termed

"Baptist" by the government, he said.

Asked why more information concerning Christians in the Soviet Union and religious liberty/persecution was not seen in the West, Hayden replied, "The (news) media hold the strings." (BP)

### FORMER SOUTHERN BAPTIST MINISTER —

## Psychic Indicated In Bombing

Psychic David Bubar, a former Southern Baptist minister, has been indicted, along with 10 other men, in the March 1 bombing of the Sponge Rubber Products plant in Shelton, Connecticut.

According to news reports, Bubar, a native of Blaine, Maine, is an ordained Southern Baptist minister, who said he left Southern Baptists in 1969 to utilize his clairvoyant abilities. Since then, he has reportedly presided over First Century Christian Church, Memphis, served as advisor to the boards of several businesses and conducted seminars in psychic development.

The question revolves around whether Bubar, spiritual advisor to Charles D. Moellar, president of the plant's parent company, Ohio Decorative Products, merely predicted the disaster or physical-

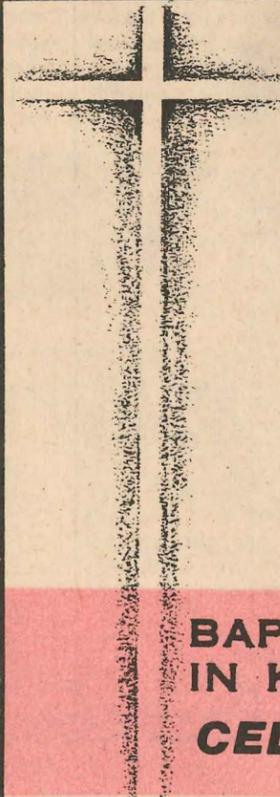
ly assisted the prediction into self-fulfillment.

The indictments handed down charge the 10 men with conspiracy, as well as the actual dynamiting and use of interstate facilities to transport two barrels of dynamite and 24 barrels of gasoline, which the government said was used as an accelerant in the fire.

Bubar and his attorney have labeled the charges as "ridiculous" and "religious persecution" and deny Bubar had anything to do with making his prophecy of disaster at the plant come true.

According to reports, Bubar, in his capacity as Moellar's advisor received the second of two checks totalling \$35,000 on February 28, the day before the explosion. (BP)

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