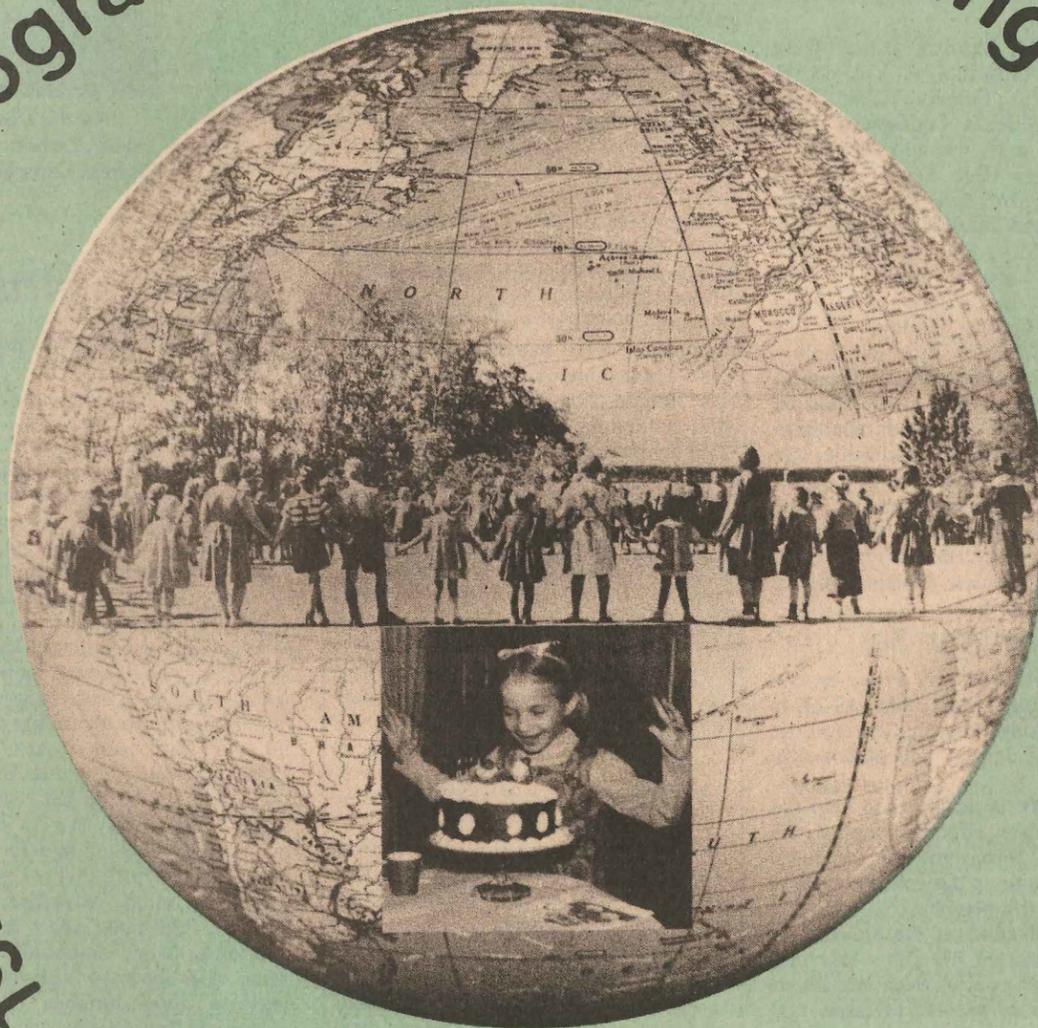


1925 - Cooperative Program - 1975

Sharing Christ with the World



HAPPY BIRTHDAY
COOPERATIVE PROGRAM!

MAY 13, 1975

Western Recorder

MAY 10, 1975

Cedarmore Employees Killed In Crash

Two employees of Cedarmore Baptist Assembly died and another is in serious but stable condition in a Louisville hospital as the result of a head-on collision near Shelbyville which killed four persons and injured five more Friday, May 2.

Dead are Mrs. Lindsey (Cleo) Long Singleton of Shelbyville, a waitress at Cedarmore; Mrs. Francis (Lillie Bell) Cook of Shelbyville, a Cedarmore cook; Tony Upchurch, a 15 year old sophomore at Shelby County High School and the son of Mr. and Mrs. Leard C. Upchurch of Shelbyville; and Jeannette Marie Cook (no relation to Mrs. Francis Cook), a 16 year old sophomore at Shelby County High School and the daughter of Mr. and Mrs. Marvin E. Cook of Waddy.

Mrs. Walter (Lottie) Rice of Shelbyville, 61 and a waitress at Cedarmore, suffered two broken legs and multiple bruises and is listed in serious condition at General Hospital in Louisville. In critical condition at Louisville's General and Suburban Hospitals, respectively, are Toni Young, 14, of Waddy, and Donna Brown, 14, of Waddy. In good condition at Suburban is James Martin, 16, of

Shelbyville. According to authorities, the car carrying the five teenagers was traveling west on U.S. Highway 60 near Clay Village east of Shelbyville when it went out of control, crossed over into the eastbound lane and collided with the car containing the three Cedarmore employees. The accident reportedly occurred at about 8 a.m.

Mrs. Singleton, 60, whose funeral was May 5 at Shannon Funeral Home in Shelbyville, is survived by her husband, John Lindsey Singleton of 701 Greenwood Court in Shelbyville, one brother and two sisters. She was a member of Burks Branch Baptist Church, Shelbyville.

Mrs. Cook, 59, is survived by her husband, Francis Cook of Route 3 in Shelbyville; two daughters, Mrs. Raymond (Margaret) Cox of Frankfort and Mrs. Donald (Edna) Davenport of Shelbyville; a stepdaughter, Mrs. Odell Smith of Franklin County; a stepson, Leo Cook of Shelbyville; five grandchildren and six step-grandchildren. She was a member of the Church of God in Shelbyville and her funeral was at Hall-Taylor Funeral Home in Shelbyville on May 5.

Pastors Seminar Set

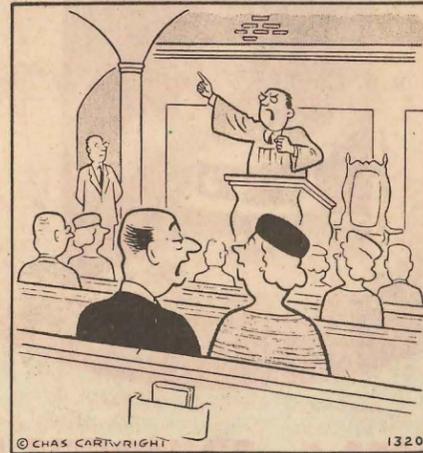
A seminar entitled "The Preacher and His Bible Teaching" will be May 19-23, in the Church Training Program Center at the Southern Baptist Sunday School Board in Nashville.

This conference is designed to help the pastor make more effective use of the Sunday School program for reaching people and building up the spiritual vitality and strength of the people.

Help will be given to aid the preacher in making better use of his Bible teaching opportunities with special attention directed to the needs of pastors of large and small churches in small-group work.

Registration forms may be obtained from Stuart Arnold, Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee 37234.

Church Chuckles by CARTWRIGHT



"Sin, sin, sin! It makes him furious for people to have a little fun!"

DEVOTIONAL



Hardin Hosey
Pastor, Elkhorn Baptist
Church, Campbellsville

He Who Has Ears, Let Him Hear

Matthew 13:9

Have you ever wondered why we have two ears but just one mouth? Could it be that it is more important for us to listen than for us to talk? In looking at the concordance I see that 'hear,' or some form of the word 'hear' or 'listen' is used far more in the Bible than the words 'talk' and 'speak.'

In looking at Matthew 13:9 where Jesus says, "He who has ears, let him hear." We soon realize that Jesus is not talking about just letting words hit our ear drums. Words hit our ear drums each day by the thousands from radio, television, conversation, etc., but we do not really hear these words. Most likely we do not remember one percent of them and further more we may not agree with that one percent or take any action on it. Advertisers realize this because they make their messages short and to the point; continually repeating the same basic message with the hope that at least a good number of people will eventually hear, believe and act upon it.

So, what is Jesus talking about here when He says, "He who has ears to hear, let him hear?"

It appears to me that Jesus is saying, we have a responsibility to hear — a responsibility to listen. We not only have a responsibility to listen but also a responsibility to act upon what we hear God say to us.

The Bible teaches us to listen attentively, obediently, prayerfully and reverently but some people believe that God doesn't speak to men today.

He speaks when we listen.

Informed Baptists depend on
WESTERN RECORDER

Baptists, Baptism And The Bible

Third In A Series

The Recovery Of Apostolic Baptism

It has long been my conviction that Baptists are called to bear witness to the truth of God — in the world, and in the Church. We are to share the Gospel with those who don't know it, and our understanding of it with those who do know it. Along with evangelism therefore should go concern for the whole Church of God.

Never have the churches of other confessions been so ready to listen to Baptists about baptism as today. And never have so many preachers and teachers of other denominations been so eager to reform their thinking and practice of baptism as today. I am assured, for example, that there are literally hundreds of clergy in the Church of England who would cheerfully eject infant baptism from their churches if they could.

What should we tell Christians of other denominations? Naturally we shall urge them to turn to the Scriptures and reform their understanding and practice of baptism in accordance with the teaching of the Bible. We do well, however, to be ready as we expect them to be to take that same medicine. How else will Baptists resolve their own differences about baptism?

The variety of baptismal practice among Baptists is greater than may be thought. In Europe, for example, it is uncommon to baptize children under the age of fourteen, and normally they have to undergo a considerable period of instruction before baptism (in Switzerland for three years). In such areas as Africa and India the instruction period after profession of conversion by anybody is often three years. The practice of some Southern Baptists baptizing five year old children and less shocks Baptists everywhere outside the U.S.A., and such baptism would generally not be recognized. Most Baptists outside the Southern Convention set baptism as the high point of a baptismal service following the preaching, and in some areas it is followed by the laying on of hands, welcome into church membership and the Lord's Supper (the first for the baptized). Baptists used to such a tradition are dumbfounded on witnessing a baptism in a Southern Baptist church which is a prelude to an evening service — a baptism without any word of confession of the baptized. Such a diminution of baptism is incomprehensible to them.

In fact, there are difficulties in attempting to ensure that baptism is ordered

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

precisely after the New Testament pattern, not least in view of the majority of baptisms among us being of very young people. But we surely all want to strive to reach the ideal set before us in the Scriptures.

Reflection about the issues leads me to the following suggestions.

Outward and inward

It is desirable that the relation between the objective facts of the Gospel and the convert's response to it as alike mirrored in baptism be clearly grasped. The ultimate ground of our salvation is the saving grace of God in the crucified and risen Lord Jesus Christ and the work of the Spirit in our lives by which we believe and are united to Christ and sealed for his kingdom; in the New Testament, baptism is not set in contrast to these spiritual realities but is their exposition in action and their focal point in experience. Such is the implication of the great baptismal passages like Romans 6:1-11, Galatians 3:26ff, 1 Peter 3:21 and the like.

Baptism and conversion

These things are best understood when it is recognized that in the New Testament church baptism was the climax of the turning to the Lord which we call conversion. This is seen in the very first preaching of the gospel of Christ crucified and risen, on the day of Pentecost. When the sermon was finished the conscience stricken Jews asked, "Brethren, what shall we do?" Peter's reply curiously embarrasses us Baptists, and we sometimes call on interpretations which are strangely like Paedo-Baptists' treatment of believer-baptism texts. Robert Bratcher, the Baptist translator of *Good News for Modern Man*, has excellently rendered the meaning, and by his careful punctuation has avoided possible misunderstanding: "Turn away from your sins, each one of you, and be

baptized in the name of Jesus Christ, so that your sins will be forgiven; and you will receive God's gift, the Holy Spirit" (Acts 2:37). It isn't that Peter bids men to repent so as to be fit for baptism, and then be baptized so as to be forgiven and receive the Holy Spirit; he calls for a repentance expressed in baptism, to which God will respond in his gifts of grace. Words could not render more clearly the truth that conversion and baptism are the inside and the outside of the same thing. Let us get as near to that in our baptisms as we can!

The baptismal act

Baptism is supremely a confession of faith. Why not let the baptized confess his faith, in words as well as act? It is a wonderful occasion for a testimony to Christ's saving power being given by the baptized. All Bible scholars agree that the confession, "Jesus is Lord" (Romans 10:9) was originally made in baptism; that is the minimum that one being baptized should say. A silent baptism is a truncated baptism, and ought not to be.

Baptism is immersion. To recline down backwards is undoubtedly consonant with the symbolism of dying with Christ. In India, however, most baptisms are performed with the baptized kneeling in the water, and the head is gently pushed beneath the waters as the baptized prays. In Zaire, I learn, the Congolese have long adopted a position of grasping the knees with both hands, simulating the position of the child in the womb, so that baptism is eloquent of that new life which Christ alone gives. All which illustrates that there's more than one way of carrying out the Scripture!

Laying on of hands was evidently performed in the New Testament church, at least on occasions (see Acts 19:5f, Hebrews 6:2). Many early Baptists copied this example — some of them wouldn't have fellowship with those who didn't! Its symbolic value is plain, and it has an added value which may or may not have been in the minds of the apostles: it strikingly symbolizes what someone has called "the ordination of the laity," a commitment to serve Christ from the very beginning of the Christian way. Bishop Azariah had his own way of emphasizing this: he made the newly baptized place their hands on their heads and repeat the words of Paul, "Woe is me if I preach not the Gospel!" Something of this sort is in place in baptism.

(Continued on page 15)

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

Vol. 149 May 10, 1975 No. 18

C. R. DALEY, Jr. Editor

BOB TERRY Associate Editor

PAUL WHITLEY, Jr. Business Manager

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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Safeguards For Baptist Democracy

Southern Baptists honestly and sincerely try to practice democracy in the decision making processes of their annual convention sessions. And we succeed very well considering the conditions under which we function. Other religious groups are dumbfounded that we even try it but they are amazed when they observe a Baptist convention in session.

To claim that 12 to 20 thousand messengers all with the right to speak and to vote can be a truly deliberative body would be unrealistic. Resolutions and actions on complex and controversial issues cannot be fashioned on the floor of such a convention session.

We recognize this and in most instances use the committee plan to get background work done before messengers are asked to make their decisions. The recommendations of committees, however, can be and have been rejected or amended by messengers on the floor.

Realizing that important issues should not be decided with incomplete information or in highly emotional situations, Southern Baptists have adopted some rules to restrain and protect themselves against themselves.

One of these is to provide for resolutions to be offered to the convention stating the subject without reading their language. The resolution is then considered by a resolution committee which reports back to the messengers its recommendation concerning the original resolution. The messengers

including the maker of the original resolution can then debate and act upon the resolution.

Before this provision the convention was sometimes afflicted, embarrassed and insulted by inconsiderate messengers who expressed views and used language unworthy of a Christian gathering.

To protect itself from itself the convention also requires a favorable vote in two successive annual sessions of the convention before beginning a new enterprise involving expenditure of money. The same requirement goes for discontinuing an agency of the convention.

Another wise provision added in recent years requires that any motion involving internal operations or programs of a convention agency be automatically referred to the elected board of the agency. The agency has a year in which to consider the matter and report back to the convention. An exception can be made to this requirement if two-thirds of the messengers vote to consider the matter in a later session of the same convention.

There are other self-imposed limitations upon convention messengers and more are likely to come as the need appears. This is not to limit Baptist democracy but to make it more workable and safer.

We still have at least one condition in conventions which poses a potential danger and about which nothing has been done so far. This is proportionate representation from every church and every geographical area of Southern Baptists. This will be dealt with in a follow up editorial next week.

A Professor Speaks On Baptism

On page three of this issue is the third of four articles on baptism to appear on this page. They have been written by Professor George R. Beasley-Murray of Southern Seminary. Professor Beasley-Murray says his views on baptism have been misunderstood and misrepresented by some Baptists and he would like to express his position

in writing so that he can be judged on what he actually believes instead of what somebody else says he believes.

A sincere effort is made by the professor to express his views in simple and easily understood language. He lives in an academic world, however, and this world has its own vocabulary which is not

familiar to most Baptists in the pews. His articles are meaty and I read them twice before I felt I knew most of what he was saying.

His four articles reveal he has spent much time and effort in the study of baptism in the New Testament. (See his first article on page three of April 26 issue.) He puts more into these brief articles on baptism than I have ever read in a treatment of the same length. He deals with the Scriptures and Christian history with honesty and thoroughness. This does not make him infallible and he would be among the first to say so.

Professor Beasley-Murray does not come out in every instance where other sincere students of the Scriptures and church history come out. In his English Baptist background he did not confront some of the burning issues and beliefs about baptism which have been decisive and divisive for Southern Baptists. This gives him some advantages but also some disadvantages.

His position on "alien immersion" in an article to come will disturb more readers than anything else he says. I have read a hundred or more expositions on whether Baptist churches should reject or accept immersion administered by non-Baptists. Professor Beasley-Murray presents the best arguments I have read for consideration by Baptist churches of certain kinds of "alien immersion." Some *Western Recorder* readers might want to present the arguments against "alien immersion" for publication following the professor's articles. We would welcome such material for consideration for publication.

Readers are reminded again that the use of

such material in our paper does not mean it represents the beliefs of Kentucky Baptists, the editor's beliefs or the beliefs of anyone except the writer. It does mean the material is judged worthy of reading and consideration by Baptists. Most Baptists are mature enough to hear both sides of a doctrinal position and decide for themselves the correct one.

This is our policy because we believe in the competency of every redeemed soul to communicate with God and to discover truth for himself with the aid of the Holy Spirit. Unity in faith among Baptists does not require identical views in every doctrinal detail. Our unity is first of all in Jesus Christ and then in the great Baptist tenets such as the deity of Christ, the inspiration of the Scriptures, the sinfulness of man, salvation by the grace of God, religious freedom and the second coming of Jesus Christ.

Our understanding of these truths did not come only through reading the Bible for ourselves and listening to preaching. They were hammered out on the anvil of free discussion, honest debate and sometimes sharp controversy.

Nor is this process and discipline no longer needed. The revelation of God in Jesus Christ is complete and final but our understanding of the full revelation is far from complete and final. Every Christian generation must refine the tradition it inherits and bring it into conformity with its understanding of divine truth.

This is why we are using Professor Beasley-Murray's articles and why we commend them for your honest and prayerful consideration.

BAPTIST FORUM



RIDE NEEDED

Dear Editor:

I must be at Glorieta by June 10 to work on the staff for the summer. I would like to get in touch with some of the Kentucky people who might be on the Glorieta staff this year. Perhaps some family is driving to Glorieta for a conference that week and would like to have me along to share expenses.

Please contact me at your earliest convenience.

Sarah Hockensmith
2188 Cypress Drive
Lexington, Ky. 40504, 606-276-1916

SERVANT REMEMBERED

Dear Editor:

Gertrude Hudson, since 1947, a member of Kenwood Baptist Church, Louisville, died April 14, 1975, at the age of 91.

She loved the church and claimed the honor of being the oldest "active member." She held many offices during the years, the latest being group captain for her Sunday School class. She never failed, until very recently, to call each absentee, memorizing their phone numbers due to failing eyesight.

She was the wife of a Southern

Seminary graduate, John Hudson, who was a Baptist minister and preceded her in death many years ago. She worked for many years as a bookkeeper for the WMU in Birmingham, Alabama, to give both her children, John and Mable (Entin) college degrees.
Louisville, Ky. Betty Williams

HELP VIETNAMESE

Dear Editor:

The Vietnam nightmare is finally over. At this moment refugees from that war-torn land are arriving in this country seeking a life of freedom and peace. It is an understatement to say that these people will have many problems. They will have to adjust to cultural differences, employment problems, housing difficulties, and a myriad of other problems.

(Continued on page 10)

Missionaries Return To Saigon To Aid Vietnam Baptists Exit

Vietnamese employees of the Baptist Mission of South Vietnam and their families, plus other Baptists, were among the final refugees evacuated from Saigon by the U.S. government, as a result of efforts by Southern Baptist missionaries H. Earl Bengs, Jr., and Gene V. Tunnell.

The two missionaries, who had previously evacuated to Singapore, returned to Saigon on April 24 on a final mission — an attempt to arrange for the evacuation of this group.

Bengs and Tunnell went to the South Vietnamese government — then still in power — with the list of names of the Baptist employees, their families and

others. They requested permission for their evacuation, according to a telephone conversation with R. Keith Parks, the board's secretary for Southeast Asia, who was in Taipei, Taiwan, Republic of China.

The American Embassy in Saigon agreed to evacuate the refugees on the list and plans were made for the evacuation, Parks said.

Bengs and Tunnell were among the last to leave Saigon on commercial flights. Saturday, April 26, just days before the South Vietnamese surrender was announced.

It is not certain whether all persons listed by the missionaries have been successfully evacuated. Reports indicate that some arrived safely at Clark Field in the Philippines, and others are in Guam. Attempts are being made to determine the total number evacuated and their present location, according to the Southern Baptist Foreign Mission Board in Richmond.

Southern Baptist missionary Parkes Marler, stationed in Guam, is directing missionary efforts to assist refugees there. Missionaries are helping to register and process the thousands of refugees from Saigon.

Baptist missionaries in the Philippines are also involved with registration and recreational activities at Clark Field.

In the United States, staff members of the Southern Baptist Foreign and Home Mission Boards, the denomination's Brotherhood Commission and other Baptist groups are consulting with government officials, churches in areas where the evacuees will be received and relief agencies to determine a possible course of action when the refugees arrive. (BP)

Thirty Years Service



Grady Randolph
Executive Secretary
Kentucky Baptist Foundation

"Be it resolved that the General Association of Baptists in Kentucky, meeting at the First Baptist Church, Bowling Green, Kentucky, November 16-18, 1943, approve the creation of a Corporation to be known as the Kentucky Baptist Foundation." Thus the Kentucky Baptist Foundation was brought into existence. In 1945, when the General Association met in Louisville, the charter of the Foundation was finally adopted, a board of directors elected, and authorization was given to employ a full-time executive secretary. These proved to be very wise decisions for the future of the Foundation.

In 1946 the Foundation in its first annual report, showed investments of \$184,488 and earnings of \$6,911. The growth of the Foundation can best be seen by a periodic view of assets and earnings. In 1955, assets were \$1,056,964 with earnings of \$34,060; in 1964 assets were \$2,151,340 with earnings of \$99,182; in 1974 assets were \$6,052,908 with earnings of \$279,570. To date in 1975 the assets are \$6,692,908.

Another way to see the tremendous value of the Foundation is to note the total amount of income earned for Christian causes. From 1946 through 1974 the Foundation has earned \$2,683,986.

In these 30 years of successful operation as a Foundation, it is important to remember that many dedicated Christian laymen, who in planning their wills or trust agreements, gave consideration to Christian causes. The Foundation has made it possible for hundreds of people to extend their life and influence in the world for Christ.

The 30 year history of the Foundation is the history of the activities of its executive secretaries: A. M. Vollmer, 1946-64; James Austin, 1964-67; and Grady Randolph, 1969 to the present time. Assets brought to the Foundation by the efforts of each of these men continues to produce money for the cause of Christ. Wills remembering Christian causes, written under the influence of these men, in time will bring still more assets to the Foundation. For years to come, the work of each executive secretary will continue to produce for Christian causes.

Such is the first 30 years of the Kentucky Baptist Foundation. By God's grace, we pray there will be many more years of fruitful service.

People And Places

Glynn Harwood, a former pastor of Mount Zion Church in Ten Mile Association, died on April 12. Memorial services were conducted at Mount Zion Baptist Church.

W. G. Potts observed his 65th anniversary in the gospel ministry Sunday, March 16, by preaching in the Foster Avenue Baptist Church. Potts was recognized and congratulated on Sunday, March 23, as he began his 66th year, by pastor Jay Brown and members of Farmdale Baptist Church, Louisville, where he is a member, teaches a Sunday School class for older men and directs the extension department work.



Potts

In answer to requests from several readers the price of Miss Ethel Harmon's book, *His Call — Go Ye — to Nigeria*, is \$2.95. The book can be purchased at the Baptist Book Store in Louisville and in Corbin at the Bissel Book Store and the J. & J. Christian Book Store.

Franklin Owen, executive secretary-treasurer of the Kentucky Baptist Convention will present the baccalaureate address to the graduating class of Campbellsville College, May 10. Before being named to his KBC position, Owen had been pastor of churches in Missouri, Alabama, Georgia and Kentucky. Sunday morning, May 11, Ben C. Fisher, executive secretary of the SBC Education Commission, will present the college's commencement address.

Emmanuel Baptist Church, Marion, was led in youth revival recently by Jim Clark, an instructor in special education at Murray State University. Clark is a member of a youth team composed of Richard Newcom of Marion, song leader; Lana Aldridge, also of Marion, pianist; Vicki Kloke and Pat Nuckols. Burt Davis, pastor of the church, opened the pulpit on March 2 to Clifton Courtney, pioneer missionary to South Dakota, who shared some of his experiences on the mission field.

Georgetown College's student newspaper, *The Georgetonian*, was named the state's number two small college publication during the Kentucky Intercollegiate

Press Association spring meeting last month. Judged by the Louisville *Courier-Journal*, the paper also was awarded first place in over-all layout and design. David Bell is editor of *The Georgetonian*.

Seven Kentuckians have been elected to offices in the Baptist Student Union at Campbellsville College. Steve Silcox of the Erlanger Baptist Church was elected president; Mary Davenport, Campbellsville Baptist Church, treasurer; Kathy Kibbons, Campbellsville Baptist Church, commuter representative; Miles Baker, Shively Heights Baptist Church, music chairman; Judy Lewis, Mt. Washington Baptist Church, missions chairman, and Randy Karshner, Parkland Baptist Church evangelism chairman.

Mount Zion Baptist Church reports a successful revival under the ministry of the Jack Sherman Evangelist Team during April. The team was organized in June of 1970 and has led revivals across the nation.

Boiling Springs Baptist Church, Hart County, will celebrate their 150th anniversary in July. Members of the planning committee have requested that anyone having information concerning the history of the church contact them in care of Mrs. Christine Defevers, Route 1, Munfordville, Kentucky 42765.



THE BEST — Lynn E. May, Jr., right, executive secretary of the Historical Commission, SBC, presents a plaque to Jack Birdwhistell, doctoral candidate at Southern Seminary, on being the first recipient of the Norman W. Cox Award for writing the best article published by the Commission in the preceding year. Louie D. Newton, seated, former president of the Southern Baptist Convention, addressed a luncheon at the recent joint meeting of the Historical Commission and Southern Baptist Historical Society in Nashville at which the award was made.

E. Glenn Hinson, professor of church history at Southern Seminary, has been awarded a \$5,000 grant from the Association of Theological Schools in the United States and Canada.



Hinson

The grant will allow Hinson to take a year's sabbatical and attempt to isolate the connection between the individualism of Protestantism and leave to go to Rome to study the delineated authority of the Roman Catholic Church. During the time in Rome, Hinson will also serve as interim pastor of the First Baptist Church, Rome.

Robert Mills, president of Georgetown College, presented service pins to 16 members of the college faculty, administration and staff at the spring College Club banquet on April 11. Catherine Bates, Robert Carlton, Dennis Dedrick, Ilse Newbery, Eula C. Perry, Robert Williams and Robert C. Wynn were recognized for 10 years of service to the college. David Davila, James McCormick, Josie Morris, Robert Snyder and Izetta Trospen received pins for 15 years of service. Twenty year pins were presented to Wayne Johnson and Janet Lucas and Hubert Beck received a pin for 25 years of service. Carl Fields was recognized as having served the college for 40 years.

William E. Bush, pastor of Salem Baptist Church, Irvine, sends word of the completion of several new rooms for the educational building. The church, organized in 1792, gives 19.9 percent of its total giving to missions.

Mrs. George Beasley-Murray, former president of Baptist Women's League of Great Britain, was the featured speaker at the associational meeting of Baptist Women on the Georgetown College campus last month. Mrs. Beasley-Murray and her husband are residents of Louisville where he is professor of New Testament at Southern Baptist Theological Seminary.

The Georgetown College board of trustees has approved faculty promotions for Joe O. Lewis, to professor of religion; James McCormick, to professor of art; Stuart Sharp, to associate professor of music; Macy Wyatt, to associate professor of psychology and Carolyn Moore to associate professor of education. Mrs. Moore was also granted tenure. Others granted tenure were Joe Ferrell, Mrs. Chester Greynolds, Ralph Hollon, Richard Kahoe, Mrs. Harry Snyder and Mrs. Pat Sullivan.

Childrens Feature About Baptists Set

During the month of May, the *Western Recorder* will sponsor a special children's forum. Children 12 years of age and younger are asked to respond to the question "What is a Baptist?" in 50 words or less, unedited and in their own handwriting.

Letters should be addressed to: Intern Department, *Western Recorder*, Kentucky Baptist Building, Middletown, Kentucky 40243, and postmarked no later than midnight Wednesday, May 14 for publication in the May 24 and 31 issues of *Western Recorder*.

Each entry must be accompanied by the name, age and address of the writer, parent's names, home church and pastor. Selections for publication will be based on originality, neatness and the self expression of the individual.

NEWSGRAM

Cooperative Program Receipts

FOR THE MONTH CLOSING APRIL 25, 1975

Cooperative Program Receipts (April 75)	1975	1974
Goal to date for this year	\$ 549,179.48	\$ 477,205.24
To date this convention year	3,200,000.00	3,000,000.00
Over goal	3,616,148.57	3,259,134.27
To date this time last year	416,148.57	259,134.27
Increase	3,259,134.27	2,866,343.77
Percentage increase	357,014.30	392,790.50
	10.95%	13.70%

NEEDED EACH MONTH TO REACH GOAL \$400,000.00

Giving Spiritual Leadership To "Old Louisville" —

Walnut Street Church Attacks Inner City's Human Barriers

When someone describes Walnut Street Baptist Church, Louisville, Kentucky, as an "inner city" church, they must be prepared to deal with an "inner city" that goes beyond the common stereotype.

The church is in the geographical heart of "Old Louisville," an area about a mile wide and 1½ miles long.

Because of its elaborate variety of Victorian architecture, the area is listed in the national registry of historical landmarks.

"There are about 17,000 people in this area," says Robert Nowlin, the church's minister of community missions, "and for years the church operated on the assumption that this was a total poverty area.

By Larry Jerden
 Edited from the May, 1975, issue of
 World Mission Journal

"But it isn't," he continued. "It is the most diversified area in Louisville. Almost 40 percent, for example, are middle and upper income."

The Old Louisville area is seeing a reversal of the deterioration that had been letting many of the old structures go to ruin. There is now an influx of young professional families moving in, Nowlin said.

A neighborhood development corporation is supported largely by Walnut Street and other area churches. And Nowlin is looking forward to the organization of an Old Louisville Business and Professional Association.

While about three-fourths of the church's 6,000 members commute from the suburbs, the congregation maintains about the same number of local families in its membership it had 15 years ago.

In an effort to minister to all segments of the local community — and the suburban membership — Walnut Street has organized its work in five areas with a minister to head each: (1) preaching and pastoral ministry, (2) recreation, (3) education, (4) music, and (5) community missions.

All five, said associate pastor Robert Young, have one common purpose. "Everything," he emphasized, "points to evangelism. We are here to touch people and put them in a relationship with Christ."

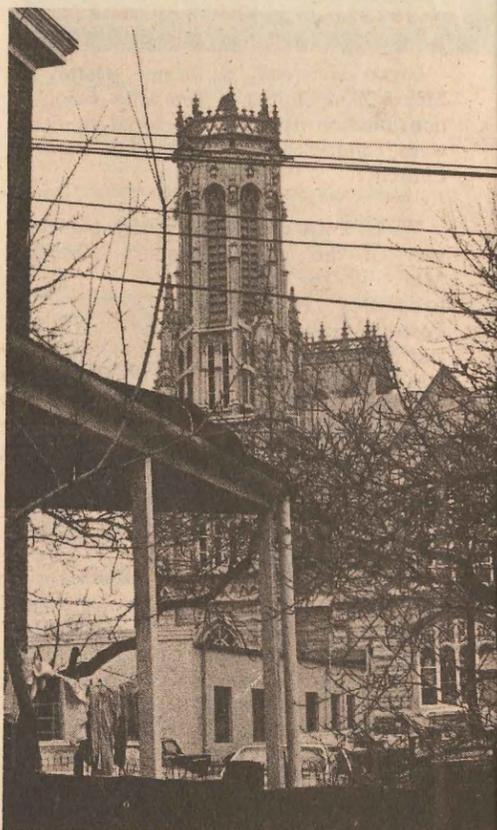
Both Young and Nowlin emphasized the role of the laity in the church ministries.

"We only hire staff to enlist and train laymen to do the work," Young explained. "Bob Nowlin can't deal personally with every alcoholic . . . but he has trained 25 laymen . . . The minister of activities doesn't coach all 47 ball teams."

The various ministries are geared to reach the diverse elements in the church's constituency. Young cited a two week religious fine arts festival sponsored by Walnut Street.

"That got people in our church who would never come otherwise," he said.

The \$1.5 million recreation building, which includes a gym, handball court,



sauna, bowling alley, snack bar, crafts room, table game room and dining facilities, is open daily for both neighborhood residents and suburban church members.

"Participation," Young pointed out, "is keyed to Sunday School attendance, and anyone missing three weeks has to be reinstated before they can use the facilities."



Nowlin



Young

"We had observed that an inner city church that ministers only to the inner city will die," Young said. "If we don't offer something that will get people to drive by 15 other churches on their way down here, we'll be dead in two years."

Music, education, and preaching ministries continue to draw suburban members, but social and recreation ministries

mostly touch those in the neighborhood — especially the poor.

Nowlin's social ministries — the name is changing to community missions — is primarily in touching the inner city.

"A lot of our work is crisis intervention," he said. "When we are put into contact with someone who needs help . . . we try to determine the need, how to meet the need, and what we can do to solve it and break the dependency cycle."

"If all we do is give them something to meet the immediate need, then we haven't really solved anything."

But there is more to Nowlin's ministry than the "Welfare" and "crisis" roles, he said. A larger facet is aimed at "socialization" of people who simply do not know how to relate to others.

"We have girls' clubs, mothers' clubs, and other activities," he explained. "Our goal is socialization — how to relate to each other, to adults, to teachers. Last year probably every girl in our girls' club had been expelled from school because they couldn't get along with teachers."

Others to reach include unwed mothers and other singles, many of whom feel rejected by the church.

One approach is in combining the mothers' clubs with Bible study.

Even when many find they are accepted by people in the groups, Nowlin said, there is still a gap between "where they are" socially and emotionally and the social and emotional state of the upper and middle class church members.

To bridge that gap, Walnut Street is beginning a Weekday Community Worship Service, tentatively slated for Saturday afternoons.

Nowlin said the Saturday service-fellowship is a steppingstone to help those who need to learn to interact with others in a church setting and, probably, with the rest of society as well.

Walnut Street's ministries are diverse and challenging, and if the church has met some challenges, there are others ahead. Many of the programs are geared for after-school periods, and are possible only because Louisville still has neighborhood schools.

"There is the threat of busing in the courts right now," Nowlin lamented, "and if it comes, it will kill our after-school programs."

But Walnut Street has not lost its vision. If anything, it may be on the verge of its greatest expansion. The church recently purchased Norton's Infirmary, an old vacated hospital.

"The possibilities of what we can do with 259,000 square feet are endless," Young said.

"So far we've discussed day care, elderly day care, ministry to the blind, class for alcoholics, ministries for retarded children, and others." ■

Kentucky, SBC Set 'Reach Out' Goals

"Reach Out '75," a project designed to accelerate enrollment gains in Southern Baptists Sunday Schools, has been announced by the Southern Baptist Sunday School Board.

And for Kentucky Baptists, Reach Out '75 means a goal of 250,000 persons in Sunday School when "High Attendance Sunday," November 2, 1975, rolls around. According to Roy E. Boatwright, director of the Kentucky Baptist Sunday School department, the statewide goal is 68 percent of the current enrollment in Kentucky Baptist churches.

If the project is successful, it will be the third consecutive year of increases in enrollment for Southern Baptist Sunday Schools, according to A. V. Washburn, secretary of the Sunday School department for the board.

Five steps are involved in Reach Out '75, for every Southern Baptist Church. They include developing a prospect file, enlarging the organization, observing preparation week, determining the High Attendance Day goal and conducting an inten-



sive visitation program.

Last year's High Attendance Day November 17 resulted in an attendance of 4,409,136 which was 660,000 more than an average Sunday's attendance. It is hoped that with more planning time this year the convention-wide goal of 5,000,000 will be reached or surpassed said Washburn.

Gene Skelton, consultant in the general officers section of the Sunday School department at the Board, will be coordinator of High Attendance Day.

Baptist Hospital East Sets Dedication Day, Routh Featured

Dedication service for Kentucky's newest Baptist hospital, Baptist Hospital East in St. Matthews, is scheduled for 3:30 p.m., Sunday, May 11, and the public is invited to attend the outdoor ceremony.

William L. Clark, director of the chaplains division of the Southern Baptist Home Mission Board in Atlanta, will offer the invocation. Addresses on the ministry of healing will be delivered by Porter W. Routh, executive secretary-treasurer of the Southern Baptist Executive Committee in Nashville; John A. Wood of Paducah, president of the Kentucky Baptist Convention, and G. Allen West, Jr., executive director of the Long Run Baptist Association.

William E. Boswell of Cynthiana, chairman of the board of Baptist Hospitals, Inc., which owns and operates the hospital, will also address the gathering.

A litany of dedication will be led by Walter C. Jackson, III, director of pastoral care for Louisville Baptist Hospitals. Representatives of religious groups in the Louisville area will participate in dedicatory prayers, including Franklin Owen, executive secretary-treasurer of the Kentucky Baptist Convention, Anthony Beauchamp, pastor of St. Michael's Greek Orthodox Church, Louisville; Monsignor Anthony G. Gerst, pastor of Our

Lady of Lourdes Catholic Church, St. Matthews; and Rabbi Chester B. Diamond, president of the Louisville Board of Rabbis.

The ceremony will close with a ribbon-cutting ceremony at the hospital's main entrance. Participating will be Norman P. Iler, Sr., chairman of the administrative board of Louisville Baptist Hospitals; Clarence E. Quaipe, M.D., president of the hospital's medical staff; Homer D. Coggins, president of Baptist Hospitals, Inc.; Bernard F. Bowling, mayor of St. Matthews; and Mrs. Mary Casey of Eminence, Kentucky, the first patient to be admitted to the hospital.



Routh

Built at a cost of more than \$17 million, Baptist Hospital East accepted its first patients March 31. It is currently operating 121 beds and by next September will be at its full capacity of 253 beds.

The hospital is located at 4000 Kresge Way, between Breckinridge Lane and Browns Lane at Interstate 64. •



A FITTING MINISTRY — Don Turner, left, furloughing missionary to Brazil, is one of several Southern Seminary students active in the ministries of Walnut Street Baptist Church in Louisville. Here Turner helps with clothes distribution, part of the church's community ministry program.

College Names Interim Leader

The board of trustees of North Greenville College, a Baptist school in the suburb of Tigerville, South Carolina, has named the school's vice president of development, Ryan Eklund, as chief administrative officer while a new president is being sought.

Immanuel Baptist Observes Noteburning

April 20, 1975, was a red letter day for Immanuel Baptist Church, Louisville, as past and present members and staff met for a combination homecoming/noteburning celebration.

A special Easter offering made possible the paying off of the debt on the church activity building erected during the ministry of William L. Turner, now of Central Baptist Church in Lexington. Roy Hamilton, current pastor of Immanuel, shared the pulpit with Turner who preached to a full sanctuary during Sunday morning services. Lunch was served in the activities building following services and at 2:00 the noteburning ceremony began. Former members of the church presented special music.

Mrs. Vivian Cherry, secretary for the church, sends word that the church experienced "a great day, a glorious day for all who attended; a day of rejoicing and reflection, a day of remembering . . . and a day for looking ahead to other great days to come. Last, but not least by all means, a day for thanking God for His manifold blessings on Immanuel Baptist Church."

In March, Harold E. Lindsey, president of the school since 1970, resigned in the wake of controversy among faculty and students concerning his actions as president. The latest trustee action relieves him of all administration, other than on an advisory and consultative basis.

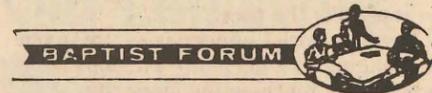
A committee, headed by Bruce Tollison, an Easley, South Carolina, physician, reported to trustees that the committee has made steady progress toward a recommendation for a new president.

In another action, the board named S. C. Brissie as academic dean, succeeding Clarence Carder. Brissie returns to a post he held for three years before becoming dean of admissions last summer. In the midst of the controversy, the trustees dismissed Carder.

The controversy at the 750-student school, one of four colleges operated by South Carolina Baptists, became public in February when 16 of 22 faculty members signed a petition calling for Lindsey's resignation. The petition accused Lindsey of being "arrogant, dictatorial, self-serving, unChristian . . ." Two principal grievances centered around a stepped up teaching load and a charge the president bought land from the college at less than market value.

Eklund, when the controversy broke, quickly resigned, saying the school could not raise money in the midst of controversy. At the time a \$4 million campaign was nearing the half-way point.

At the request of the trustees, Eklund agreed to withdraw his resignation. (BP)



(Continued from page 5)

It is our hope that Southern Baptists, as well as all other Christians of our nation, will work together to help the Vietnamese to acquire a decent life here in the United States. What greater witness could there be to these people than the unselfish concern and aid of the followers of Jesus Christ? In times such as this the words of Christ in Matthew 25:40 hit us with full force: "as you did it to one of the least of these my brethren, you did it to me."

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Baptist Film Wins Film Festival Award

"The Mountain Within," a documentary film about the work being done by the Baptist Children's Homes of North Carolina, was awarded the Silver Screen Award at the 8th annual international awards competition of the United States Industrial Film Festival in Chicago recently.

The citation is the second highest award given at the festival for public service films produced in 1974.

"The Mountain Within" competed against 500 other film entries and was judged by 200 judges from nine different countries.

The film was submitted by the Time-Rite division of the Southern Baptist Convention's Radio and Television Commission, which produced the film.

The motion picture also recently received a certificate of special merit from the Religious Public Relations Council, at the national, interfaith group's meeting in Washington, D.C., in early April. The film tied for the honor with another production entered by the national Salvation Army. The RPRC is made up of public relations practitioners from all religious denominations. (BP)

THAT'S THE END OF THAT — Representatives of the past and the present participate in the note burning that marks the paying off of the debt on Immanuel Baptist Church's activity building. Pictured from left are William L. Turner, former pastor of the church, Leroy Bryant, representing the deacons and the men, Viola Jones, representing the ladies, Greg Sharp, representing youth, and Roy Hamilton, pastor of the church.

Staff Changes

William L. Polk, former manager of the Lifeway Book Store in Raleigh, North Carolina, has been named manager of the Baptist Book Store in Owensboro. He succeeds Mrs. Martha Miner, who retired March 31 after 20 years as manager of the Owensboro store. Polk came to the Southern Baptist Sunday School Board as manager of the Raleigh Lifeway Store in April, 1973.



Polk

He held that position until last November when he entered the board's book store manager trainee program. A native of Arkansas, Polk was graduated from the University of Arkansas at Monticello in 1970.

Paul E. Hatfield, pastor of Adairville Baptist Church for four years, has



Hatfield

resigned to enter full-time evangelism. He has been a pastor for 14 years, and has also resigned from the Executive Board of the Kentucky Baptist Convention. Hatfield is a graduate of the University of Tennessee and earned a master's degree in sociology there. He has also attended Southwestern Seminary, Dallas Bible College, Yale University and Istanbul University, Istanbul, Turkey.

C. Kenny Cooper, a student at Southern Seminary, was ordained to the gospel ministry by the Hardmoney Baptist Church, Graves Association, February 23. Cooper is pastor of the Antioch Baptist Church, Sulphur Fork Association. Cooper is the son of Mr. and Mrs. Charles Cooper of Paducah. Elmer Crouch is pastor of the Hardmoney church.

Lewis E. Searcy, pastor of Corinth Baptist Church near Winchester, Kentucky, has recently resigned. Searcy has been pastor of several Kentucky churches including Mount Pleasant Baptist Church, Nicholasville and Oakwood Avenue Baptist Church, Cynthiana. His plans for the future are indefinite.

Richard E. Walker, pastor of First Baptist Church, Murray, has resigned that position to return to the mission field in Brazil. Walker is a graduate of Ouachita Baptist College, Arkadelphia, Arkansas, and Southwestern Baptist Theological Seminary. He was appointed by the Foreign Mission Board in 1964 and served as pastor of Second Baptist Church, Manaus, Sao Paulo, Brazil, and secretary of evangelism, Amazonas Baptist Convention. His wife is the former Beatrice Rodgers of Bauxite, Arkansas. They have two sons, Winston, 16, and Boyd, 13.

Kit Yeaste, pastor of Bardstown Baptist Church, Bardstown, has resigned to become pastor of Woodland Baptist Church, Lexington.

Elwyn N. Wilkinson, Jr., director of religious activities at Cumberland College will become Baptist campus minister to Western Kentucky University in Bowling Green on June 1 of this year. Wilkinson is a Kentucky native and the son of a former Kentucky Baptist pastor, Elwyn N. Wilkinson, now of Mississippi City, Mississippi. He is married to the former Nancy Wade and they have two children, Elwyn N., III, and Natalie Michele. As campus minister at Cumberland, Wilkinson developed what is considered one of the best Baptist Student Union programs in the southeast. His educational background includes a bach-



Wilkinson

elor of science from Mississippi College and the bachelor of divinity and doctor of theology degrees from New Orleans Baptist Theological Seminary.

Lewis W. Shepherd, associational missionary for Pulaski Association, has resigned to accept a similar post in the Liberty Association. Shepherd is returning to the Liberty Association, a position he has held previously, after 13 years of service in the Pulaski Association. He is a graduate of Georgetown College and the Southern Baptist Theological Seminary.

William Earl Pike has resigned as pastor of Bloomfield Baptist Church in Bloomfield, Kentucky, to assume the pastorate of Muldraugh Hills Baptist Church, Muldraugh. Pike is a graduate of Campbellsville College and the Southern Baptist Theological Seminary. He is married to the former Louise Phillips and they have three children.

Bill Messer has accepted the pastorate of Sand Springs Baptist Church near Lawrenceburg. Messer, a native of Baughman, currently is pastor of First Baptist Church, Loyall. He is a graduate of Cumberland College and New Orleans Seminary.

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Shepherd



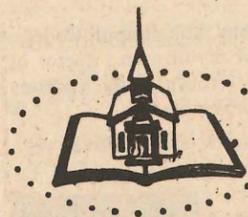
Messer

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SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for May 18, 1975)



LIFE AND WORK SERIES

New Sensitivities In The Home

Ephesians 5:21-33

These verses put marriage on the highest plane. Much unhappiness would be avoided and many divorces would be averted if these very plain and practical admonitions were followed carefully. Marriage is a mutual affair. Each is to esteem the other above all other human beings and demonstrate an affection that is undivided, a purity that is untarnished and a trust that is unwavering.

It is noteworthy that the obligations of husbands are heavier than those imposed on wives. Mark the instruction given to a husband. Although he has been assigned the headship of the home he is not authorized to be a censor, an unreasonable boss or a dictator. He is the head of the house but all of his actions are to be governed by love. If self-giving love reigns supreme the husband will not have any desire to "lord it over" his wife. His love for his wife should be thoughtful, sacrificial and faithful. In the divine institution of the family the husband has the responsibility of providing protection, support, loving care and spiritual instruction.

Next to the important matter of right relationship to God is that of the proper relationship of husband and wife. If both are right in their relationship with God, their love for Him and for each other will be shown by their genuine cooperation and comradeship.

Ephesians 6:1-4

Children bring their parents immeasurable joy, tremendous responsibilities and numerous problems. The most happy, successful and useful parents are those who live close to God and rear their children in His nurture and admonition.

Submission to the Lord is to be manifested in both the parental and the filial relationships. From the beginning the submission of children to their parents has been the Lord's way and it forms the great foundation upon which the happiness and glory of the home rests. When obedience to parents is in evidence the problems of home life are decreased greatly.

Unfortunately, many children now seem to have the notion that their parents know very little and that they are quite capable of making all decisions as to what is the right thing for them to do without any

suggestions or restraints whatever from their fathers and mothers. Many present-day parents have been obedient all their lives. When they were in the homes of their parents they obeyed them and since they have had children of their own they have obeyed them.

When parents fail to require the respect and the obedience of their children they are only preparing the way for disrespect, disobedience and lawlessness in the lives of their offspring. Where these things are lacking, civilization soon crumbles. Children who are not taught and trained to obey their parents find it exceedingly difficult to obey the laws of the land and the Word of God. Respect for and obedience to parents have much to do with the making of the right kind of men and women.

It is right, as well as pleasing to God, for children to obey their parents. The only time that they are ever justified in disregarding or disobeying the commandments of their parents is when the requirements of the latter are contrary to the revealed will of God. In the event that the expressed will of the parent transgresses the will of God as set forth in His Word, the first responsibility of the child is to God.

INTERNATIONAL SERIES

Personal Responsibility

Ezekiel 18:2-13

Desirous of blaming their ancestors for all of the calamities which had befallen them, the captives kept repeating an old and familiar proverb: "The fathers have eaten sour grapes, and the children's teeth are set on edge." They quoted this proverb in an attempt to place the blame for their plight on the sins of their forebears and thereby justify themselves. Believing that they were being punished for the sins of their fathers, they naturally thought that God was dealing unjustly with them. Through His prophet God refuted their charge against Him which this old proverb contained. In no uncertain terms He taught them that every individual is answerable unto God for his own thoughts, words and deeds. The people had suffered strictly

Christian parents are required to use all diligence in training their children in the ways of the Lord. Blessed and fruitful is that home life in which the Word of God is discussed intelligently, freely and frequently. Failure to instruct children in the ways of the Lord is to do them an irreparable injury. If parents will perform their God-given duties in this realm, they will be able to lead their children into a saving knowledge of Christ during the tender years of their childhood. In doing this they will be laying the proper foundation for them for the highest and best things in life. To rear children for the Lord is life's great opportunity and mighty challenge. When children respect, honor, love and obey their parents to the best of their ability, they will receive the blessing of God, just as He has promised.

Next to duty to God is the obligation to parents. God regarded this matter of respect for and obedience to parents as sufficiently important to include it in the Ten Commandments. He said: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (Exodus 20:12).

because of their own sins. God rebuked them severely for attempting to shift the blame to others when they were entirely responsible for their predicament. It is ridiculous for one to blame others in order to exonerate himself for no one can evade his personal responsibility. Any attempt to shift the blame for our sins to others or to our circumstances is foolish and sure to fail.

As he was directed by the Lord God, without fear or favor, Ezekiel challenged the people to acknowledge their sins and to repent of them, to turn from all of their wicked ways, to trust God for all of their needs, to be faithful in their obedience to Him in all things, to let God do for them what they were unable to do for themselves and to rest assured that God would fulfill His purpose in and through them. In the

light of God's graciousness in giving the people an opportunity to repent of their sins, to get right with Him and to be faithful in their obedience to Him, wisdom dictated that they make the most of their God-given privilege.

Ezekiel taught those to whom he ministered that the best way for them to avoid indulgence in sin was to live in accordance with God's law. He portrayed the godly person as living righteously. Ezekiel declared that those who live in a righteous manner refrain from feasting with the worshipers of idols in the groves and on the mountains, from indulgence in immorality, from oppressing or taking advantage of the unfortunate and from dealing unfairly with anybody. When a righteous man is called upon to administer justice to others he has a genuine concern for what is right being done apart from any exercise of favoritism. When called upon to sit in judgment on a matter of difference between two individuals, the godly person strives to be fair in his decision. Ezekiel made it clear that the wickedness of an ungodly son is not excusable because of the godliness of his father. God holds each individual responsible for his thoughts, words and deeds. Every person must give an account for himself. God will judge each one fairly and justly.

Ezekiel 18:30-32

Through Ezekiel God gave the blessed assurance that a wicked man could through genuine repentance have his sins forgiven and unrighteousness erased. God does not derive any pleasure in the death and punishment of sinners. Rather, He longs for sinners to repent of their sins, to forsake their evil ways and to conform to His expressed will for their lives. To those who stop depending on their self-righteousness, repent of their sins, forsake their evil ways, and conform to God's will for them, the prophet gave the assurance that they would be preserved from such calamities as distress, famine, pestilence and captivity. Those who renounced their evil ways, turned from them and received divine forgiveness would receive from God "a new heart and a new spirit."

Considering the evil ways of men and the consequence thereof, God called, in verse 30, for a national repentance which would avert national ruin and urged the people to do right. For them the right way out was through casting away their transgressions and adopting a new attitude toward and a new manner of life. God never derives pleasure from the punishment of sinners, but He does rejoice when people turn from their evil ways and abide by His will and teachings. He longs for all to turn to Him in penitence and faith and thereafter to enjoy true and victorious living.

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Seminaries Approve Operating Budgets

Trustees of two Southern Baptist seminaries, New Orleans (Louisiana) Seminary and Southeastern Seminary in Wake Forest, North Carolina, recently approved 1975-76 operating budgets at spring meetings.

At New Orleans, trustees adopted a \$2.4

Kentuckian One Of Two New WMU Heads

Two state Baptist conventions have named Woman's Missionary Union heads recently.

Louise Scott, currently assistant to the dean of student affairs at Southern Seminary, has accepted a post as state director of WMU work for the Southern Baptist General Convention of California effective May 7.

A native of Hillside, Maryland, Miss Scott is a graduate of Samford University and received the master of religious education degree from Southern Seminary in 1973. She has held the post at Southern Seminary since that time.

Also, the executive board of the WMU of Virginia recently elected Kathryn Bullard executive secretary effective July 1.

Miss Bullard, a native of Gibson, North Carolina, succeeds Carrie Vaughan, who retired March 28 after 17 years in the position. Since 1959, Miss Bullard has served as director of Baptist Women and the Woman's Missionary Society for the North Carolina WMU. Prior to that, she was a staff member for the First Baptist Church, Kannapolis, North Carolina, for 10 years.

million budget — largest in the school's history — and promoted assistant professors Fisher Humphreys and Paul Gericke to associate professors.

In other action, the board approved a five percent salary increase for faculty and administrative staff, and voted to change the titles of executive assistant to the president Ray P. Rust and director of development Russell McIntire to executive vice president and vice president for development, respectively.

In Wake Forest, trustees let an almost \$1 million contract for renovation and expansion of the seminary's library. The project has been funded over the past five years by the capital needs budget of the Southern Baptist Convention.

The 1975-76 approved budget was \$1,655,609.

In other action, the board elected Richard L. Hester, a faculty member at Phillips Seminary in Enid, Oklahoma, and graduate of Southern Seminary, as professor of pastoral care and psychology of religion effective August 1, and accepted the resignation of E. Luther Copeland, distinguished professor of Christian missions and world religions. Copeland resigned to become chancellor of Seinan Gakuin, a Baptist multi-level school in Fukuoka, Japan.



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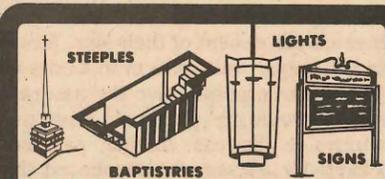
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Baptist Outdoor Organizations Offer Summer Activities

Two Southern Baptist organizations which emphasize the outdoors have released summer activities for 1975.

Campers on Mission, national organization of Southern Baptists who enjoy camping and sharing their faith in Christ, will hold a national rally at Woodland Park, Colorado, July 18-20.

Joel Land, who coordinates COM activities for the Southern Baptist Home Mission Board, said all the 10,500 Campers on Mission families registered with his office in the department of special mission ministries are being notified of the rally.

The rally program will be at Big Pines Campground about 14 miles west of Colorado Springs on U.S. Highway 24.

Featured will be conferences on direct-campground ministries, day camps for children and youth, Bible study, and worship.

Ken Prickett, Midwest coordinator for the department of special mission ministries, will lead the rally.

Campers interested in attending the rally should write Joel Land, Department of Special Mission Ministries, Baptist Home Mission Board, 1350 Spring Street, Northwest, Atlanta, Georgia 30309.

Christian High Adventure 1975, designed for Christians who love the outdoors and do not mind walking, will offer six wilderness expeditions and backpack treks June 2 through August 30.

Sponsored by the department of special mission ministries, the church recreation department of the Southern Baptist Sunday School Board and SBC Brotherhood Commission, CHA is directed by Chuck Clayton, home missionary with 27 years experience in scouting and camping.

The expeditions and treks are as follows:

June 2-11, California Leadership Expedition. Limited to 15 participants, 18 and older. Rendezvous — Redding, California, Trinity Alps Wilderness area; tuition \$100.

June 16-20, California Co-ed Backpack Trek. Limited to 30 co-ed participants, 16 and older. In conjunction with California State Youth Assembly. Rendezvous — Jenness Park Baptist Assembly, Clarks Fork of Stanislaus National Forest. Tuition \$50.

June 28-July 12, Wind River Wilderness Mountaineering Expedition. Limit 20 male participants, 15½ and older. Rendezvous — Lander, Wyoming, Wind River Mountains of Wyoming. Tuition \$200.

July 18-25, Glorieta Leadership Expedition. Limit 30 participants, 18 and older. Rendezvous — Glorieta, New Mexico, Pecos Wilderness area. Tuition \$100.

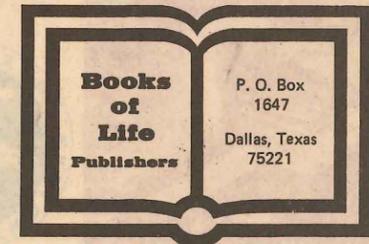
August 9-23, Sierra Wilderness Mountaineering Expedition. Limit 30 male participants, 15½ and older. Rendezvous — Jenness Park Baptist Assembly, Emmigrant and Hoover Wilderness area, North Yosemite Park. Tuition \$200.

August 25-30, Adventure Backpack Trek. Limit 30 male participants, 13-15 years. Rendezvous — Jenness Park Baptist Assembly, Sanora Pass Area of Sierras. Tuition \$75.

Tuition for each trip includes food and the use of camping, backpacking, fishing and climbing equipment. Additional charges will be made for articles lost or excessively damaged.

Each participant must have a valid fishing license and will provide boots, clothes and other personal items.

Additional information can be obtained by writing to Christian High Adventure, P.O. Box 317, Carnelian Bay, California 95711.



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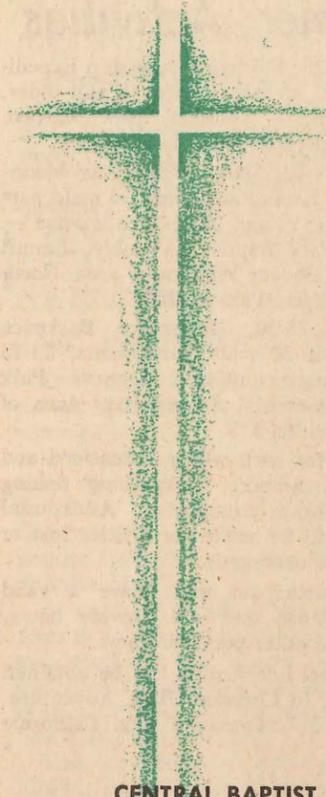
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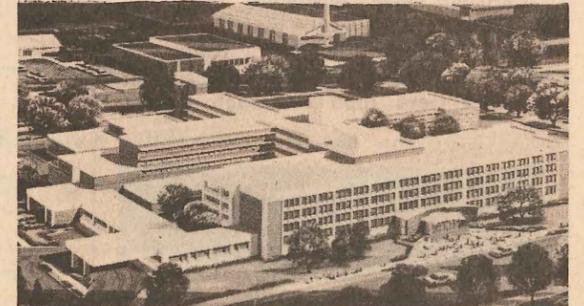
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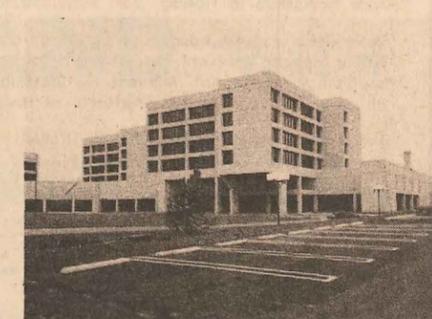
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