

Western Recorder

MAY 31, 1975



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Staff Changes

James R. Parker, associational missionary for Edmonson Association, has resigned from the Brownsville Baptist Church to assume the pastorate of Summersville Baptist Church, Summersville. Parker is a graduate of the Clear Creek Baptist School and has been pastor to several churches in Kentucky and Tennessee, including South Fork Baptist, Owenton; Alva Baptist, Alva; and Fairview Baptist, Oak Ridge, Tennessee. He is married to the former Wanda Key and they have two children.

Tommy Wilhite has been called to be pastor at Gupton's Grove Baptist Church in Logan Association. Wilhite is a member of Calvary Baptist Church, Elkton, and is enrolled in the Bethel and Logan Associations' seminary extension course on the work of the pastor.

Earl S. Bell has resigned as pastor of Harlan Baptist Church to become pastor of the First Baptist Church, Pulaski, Virginia. He begins his new work on June 15.



Bell

Bell is a native of Lexington, a graduate of Georgetown College and Southern Baptist Theological Seminary. He also has a master of arts in history from

the University of Arizona.

He came to Harlan in 1966 from the Calvary Baptist Church in Tucson, Arizona. Earlier he served pastorates in central Kentucky.

Ronald Blake recently accepted the pastorate of Macedonia Baptist Church, Fordsville. A native of Hawesville, he is a senior at Clear Creek Baptist School. Blake is married to the former Patsy Gail Swihart of Hawesville. The couple has three children.

Raymond O. Lewis has been called as pastor by Immanuel Baptist Church, Covington. Lewis is a graduate of Southwest Baptist College, Bolivar, Missouri, and Midwestern Baptist Seminary, Kansas City, Missouri. He is married to the former Loretta Shaver. They have two daughters, Donna and Diana.

Robert Bottoms will become county missionary to Morgan County and pastor of West Liberty Baptist Church, Red River Association, effective June 1 of this year. Bottoms is a graduate of Georgetown College and is married to the former Joyce Stanley. They have four children.

Charles H. Ham, pastor of Campton Baptist Church, Campton, has resigned to become associational missionary in Ohio County Association. Ham is a former associate with the KBC training union department and has been pastor of the Campton church since 1973. He is married to the former Ruth Jeffries and they have two children.

Church Chuckles by CARTWRIGHT



"Let's see you convert him!"

DEVOTIONAL



W. C. Agnew
Associate Pastor, Hanson
Baptist Church

God's Prescription

"So built we the wall; and all the wall was joined together unto the half thereof; for the people had a mind to work." Nehemiah 4:6

In the return of Nehemiah to Jerusalem to build again the walls of that city under very adverse circumstances, we find three things that are necessary to success in the work of our Lord's churches today.

The first of these is vision. The Scriptures say that without this vision the people perish. Vision here means the projection of our thinking into the future in such a way as to perceive the fulfillment of plans, hopes and dreams, with great spiritual insight and resolution. Without this vision little can be done for the Lord by the individual or by the church to which he belongs.

The second thing is purpose. This is perhaps one of the most lacking qualities in many individuals and churches today. Many church members seem to have no real purpose of their own as far as their Christian lives and services are concerned, and as far as their church programs are concerned.

The third principle or ingredient in God's prescription for a successful church is cooperation. Though vision may be present and purpose may exist, these can have no value without this third necessary thing. Nehemiah said, "So built we the wall" indicating that it was the cooperative effort that made success possible. To cooperate or "operate together" is an indispensable part of successful group action. There is no way we can "work together with God" without working together.

It may be that if a doctor left off certain ingredients in a prescription his patient might do as well on the things he included; in God's prescription, however, for success in the work of the church all of these ingredients must be present if we are to successfully carry forward the great task he has assigned to us and upon which the salvation of so many depends.

'Alien Immersion'—What Is It?

R. Charles Blair
Academic Dean, Mid-Continent
Baptist Bible College,
Mayfield, Kentucky

In the past few years, some well-educated Baptist leaders have professed to be unable to define "alien" immersion, in spite of the controversy raging around it, or possibly because of that controversy. Some others have been content with a reaffirmation of "Baptist tradition," a comfortable position but one which lends itself to the accusation of Phariseism. Both positions are, in a sense, "cop-outs," refusals to face squarely the total teaching of Scripture afresh in each generation. The true mark of historic Baptist polity for nearly 2,000 years has been a continual willingness to submit to the "new light that breaks forth from the Word."

No Baptist, surely, professes to accept alien immersion; some have simply avoided the issue by affirming that New Testament baptism involves only the immersion of a believer. Thus, for practical purposes, they define alien immersion as "the immersion of an alien," and this is certainly one aspect of a proper definition. They insist that "If the believer is satisfied, nothing else matters." But this is scarcely the thrust of the New Testament, the emphasis there is on the lordship of Christ. Subjectivism leaves us with no answer when one who has been immersed to procure salvation or one who is satisfied with believer's sprinkling or pouring or an immersed non-believer desires to join a Baptist body.

For while the subjective, personal experience of conversion is essential to valid baptism, it simply cannot be the only essential. Some sort of objective criteria must exist, so that alien immersion is also "an immersion that is alien." Surely no Baptist congregation yet accepts, say, Mormon or Jehovah Witness immersion — though both involve a responsible, personal commitment prior to administration. Why not accept them? If the answer is "doctrinal deviation," an objective standard, how much deviation are we to allow? The objective ground of truth — authority — must be present to validate any important action.

Churches in more conservative areas have tended to stress congregational authority, a Baptist landmark dear to most of us. However, this is only a partial

truth, as evidenced by the ease with which the autonomy of the congregation has been used to defend the right of each church to set its own standards for baptism. Actually, each congregation is an autonomous body but the authority for the actions of the body is in the Head! It is Christ — not the congregation — which makes the decisions. He Who is the Truth, the objective, eternal ground of our authority, was immersed. Scholars of all denominations agree. He was already a child of God before He was immersed and aware of it. And He specifically sought out the baptism of John which was from Heaven, authorized by the objective divine truth which John preached and by the subjective personal commitment to that truth.

The corporate character of baptism is obvious throughout Scripture. Jesus was not baptized in a vacuum, nor to join

Himself to the Essenes or one of the mystery cults, but to show His approval of the gathered company of disciples that began with John's baptism, the beginning of the gospel of Christ (Mark 1:1). There were "added unto them" 3,000 souls by baptism on Pentecost. The significance of Peter's question to the committee which accompanied him to the home of Cornelius was incorporation of those of like experience by like baptism.

Suppose we should find an individual whose personal understanding of the immersion he had received, at the hands of some group which teaches a different view, was yet the same as ours? Should we accept this person on the baptism of such a group? We would not do this in any other realm of social activity. In the field of medicine, surely no one in civilization accepts the actions of a witch doctor; but what about a "doctor" who would call voodoo "as good as" modern medicine? In economics, no one knowingly accepts counterfeit money; but what about doing business with a banker who considers counterfeit "as good as" U.S. currency?

It is precisely the modern rebellion against authority which has led the "counter-culture" to call "living together in love" valid marriage regardless of legal authority, a marriage license, or a wedding ceremony. If we affirm only the subjective aspect of baptism — "We love one another" — how can we insist on the objective side of marriage? Our attempt to make our beliefs more acceptable to the world usually makes us look more and more ridiculous.

Baptism is naturally triune: "in the name of the Father, before whose holy law we died, and of the Son, with Whom we are buried, and of the Holy Spirit, in Whom we rise to walk in newness of life." It demands triune character — a proper candidate, one dead to sin; a proper method, burial; and a proper authority, that of the Christ in Whom we are risen, acting through His body, a local, visible congregation that teaches these truths. To accept an immersion that is alien to these truths is just as invalid as accepting the immersion of one who is an alien to them.

WESTERN RECORDER

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

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What's In A Name?

What's in a name? More than most ever realize. The association of an act or practice with a given name is very serious. The honor and integrity of a name are affected by the act done in the name.

In the early church the apostles preached, healed, prayed, taught and baptized in the name of Jesus. Friends and foes of the church recognized the significance of anything done in the name of Jesus Christ. Peter in his Pentecostal sermon called upon his hearers to repent and be baptized in the name of Jesus Christ. To the lame man at the gate Beautiful, Peter said, "In the name of Jesus Christ of Nazareth rise up and walk."

When this new movement threatened the religious establishment, the apostles were arrested and asked, "By what power, or by what name, have ye done this? In an effort to suppress the spreading heresy the Jewish religious leaders ordered the apostles to "speak henceforth to no man in this name."

The name of Jesus Christ figures prominently in the Acts 19 account of the "halfway" disciples in Ephesus. Not having received nor even heard of the Holy Spirit, they were asked "unto what" were you baptized. When they responded, "unto John's baptism," they were rebaptized in the name of the Lord Jesus and immediately they received the Holy Spirit.

The key to understanding the passage is related to the name of John and the name of the Lord Jesus. A person belonged to the one in whose name he was baptized and so these disciples who had belonged to John now belonged to Jesus Christ.

How Southern Baptists See Themselves

The current study on Southern Baptist Convention name change opinion has revealed some interesting sidelights in addition to a strong rejection of any change in name.

One of the opinion surveys was conducted by

This is enough to see the critical importance of the name in which anything is done. There is another name of special significance to us. This is the name, "Baptists," which was first given us in derision and scorn but which we now wear with gratitude and honor.

Everyone who is a Baptist either helps or hurts the name, "Baptist." Too many Baptists are careless about their conduct and thus bring reproach and shame upon the name. Every Baptist and every Baptist institution should remember their name. If they are not willing to live up to the standards of the name, they should give up the name.

Take the conduct of a Baptist minister. Before entering a moral lapse he should be honorable enough to give up openly the name, Baptist. The same goes for every Baptist church leader and member. The world looks at us at our worst and not our best and in too many communities the name, "Baptist," is associated with immorality and hypocrisy.

Hospitals, schools, child care ministries and any other institution wearing the name Baptist should live up to the high ideals and standards of the name or give it up. It is not fair but it is true that all of us are judged by the worst of us.

The same goes for our behavior in Baptist meetings. What impression would a stranger get if he attended the Southern Baptist Convention next month in Miami Beach? If he checked the corridors and the display areas while convention sessions were going on, what would he think? When debate turns into shouting and mob mentality takes over, what would a visitor's impression be?

We have a good name. Let's keep it that way.

the Research Services Department of the Southern Baptist Sunday School Board. The questionnaire sent out included a request for suggested names should a new name be chosen. In 487 responses 75 different names were suggested. No name was

listed first by more than 15 respondents and the majority of new names was submitted by only one person.

The large number of suggested names indicated that no new name appeals to many Southern Baptists. Some of the names suggested reveal what those making the suggestion feel the image of the convention is or should be. How about the following names?

International Baptist Convention
World Baptist Convention
Renewed World Baptist Convention
World Wide Baptist Convention
Globe Baptist Convention
Universal Baptist Convention
Christian Baptist Convention
Southern Success Convention
Witness Baptist Convention
New Birth Baptists

Gospel Baptist Convention
John the Baptists
Freedom Baptists
Evangelistic Baptist Convention
The Bible Baptist Convention
First Baptist Convention
The Church Convention
Southern Baptist Soul Winners
Southern Baptist Churchry
Southern Baptist Ministries Convention
The True Missionary Baptist Convention
Baptist Church of God
Independent Cooperative Baptists
Baptist Christian Convention
All American Baptist Convention
Bible Believing Baptist Convention

It is highly doubtful if Southern Baptists will ever be called by one of these names. It would be great, however, if we lived up to the ideals of some of them no matter what we are called.

BAPTIST FORUM



VIOLENCE AND TV

Dear Editor:

Since your October 12, 1974, editorial on violence and television irresponsibility, I have endeavored to enlighten myself and others further. Most of us with, and perhaps without, small children in our homes know that American families who spend an evening at home watching television find it neither quiet nor pleasant as far as television goes. Because they saw an average of 7.29 brutalities hourly (murders, bloody auto chasings, brutal beatings, and rapes), *McCall's Magazine* (March, 1975) queried 80 television critics. Of 63 prime-time shows, those rated most violent were Hawaii Five-O, Mannix, Cannon, Kojak, Police Woman, Police Story, Streets of San Francisco, The Rookies, Get Christie Love, and Kung Fu.

The September 9-November 10, 1974, A. C. Nielson ratings reported largest audiences for All in the Family, Sanford and Son, Chico and the Man, Rhoda, The Waltons, M*A*S*H, Good Times, Maude, The Wonderful World of Disney, and Little House on the Prairie. What then is the justification by some spokesmen that violence proliferates our television fare because it is what sells, it's what people want?

By one calculation, by age 14, a child has viewed 11,000 television murders. By

pushing a pencil, I found that in six years, my preschool children will view 2,184 brutalities if they see only 1 brutality daily on television over a six-year period.
Smiths Grove, Ky. Joyce Rasdall

RATHER THAN FLOWERS

Dear Editor:

Our family ages ago had agreed when deaths occur that we would suggest donations to our new church building fund instead of flowers. When my husband died recently more than 20 floral designs were sent and we were very appreciative. Over \$900 has already been given in his honor for completing our church basement or ground level. Some of the gifts were designated for the local cancer fund and to another nearby church.

We would like to recommend this plan to other families and particularly to those who are in small churches that struggle along. Flowers are beautiful but are gone in a few days. The church building will serve for many years. What do you think?

Name Withheld upon request

PLANS TO MOVE

Dear Editor:

I plan to make the following motion to the Southern Baptist Convention meeting in Miami:

"That the money being used by the Sunday School Board in its program of cooperative education and promotion work with the state conventions be given to the Cooperative Program of the Southern Baptist Convention."

Under the present plan the Sunday School Board gives each state convention a base amount of \$7,200 plus an additional \$3,000 for each full-time professional employee in those departments the Sunday School Board chooses to support. This amounted to almost one million dollars in 1974.

The present plan encourages the state conventions to build an ever-growing work force. The nature of bureaucracy to entrench and grow and feed upon itself needs to be checked, not prodded. The present plan stimulates and prods toward further sprawl.

The present plan inhibits the objective view the state conventions should have of the Sunday School Board. It is difficult to be unbiased toward one who is an annual benefactor. Channeling these gifts to the Southern Baptist Convention Cooperative Program would break up the Santa Claus syndrome that now exists in the Sunday School Board-state convention relationship.

The state conventions might have to adjust their budgets, and withhold some of their gifts to convention causes due to the loss of the contributions from the Sunday School Board, but it will result in a far healthier climate. It is incongruous

(Continued on page 15)

Two Kentucky Families Appointed



Mr. and Mrs. Townsend

Two Kentucky couples were among 14 missionaries appointed in Richmond, Virginia, May 13.

Mr. and Mrs. Tom C. Townsend were appointed to do general evangelism in Indonesia. Mr. and Mrs. Wayne E. Brown will work in East Africa where he will be assigned as a pharmacist.

Townsend is pastor of Pond Run Baptist Church in Echols, Kentucky. He will receive the master of divinity degree in the upcoming Southern Seminary graduation. He also holds degrees from Okaloosa-Walton Junior College and University of West Florida.

Mrs. Townsend, the former Nancy Winters, is a teacher in Louisville and a graduate of the University of Texas at El Paso.

The couple has one son.

The Browns are currently completing degree requirements at Southern Seminary. He will receive the master of divinity degree and she will be awarded the master of religious education degree.

Brown now works as a pharmacist in Louisville and is a member of Crescent Hill Baptist Church. He is a graduate of Virginia Polytechnic Institute and the Medical College of Virginia.

Mrs. Brown, the former Carroll Bryant, serves as a staff physical therapist at Sts. Mary and Elizabeth Hospital in Louisville. She has been director of physical therapy at another Louisville hospital and chief physical therapist at a Virginia hospital. Like her husband, she is a graduate of Medical College of Virginia.

The couple has two children.



Mr. and Mrs. Brown

April Receipts Ahead Of '74

Receipts through the Southern Baptist Convention's national Cooperative Program unified budget for the first seven months of the 1974-75 fiscal year exceed the same period last year by nearly \$1.7 million, or 7.52 percent, according to a report of the SBC Executive Committee in Nashville recently.

The report indicates 33 state conventions covering 50 states have sent in \$23.84 million for use in worldwide SBC causes, compared to \$22.17 million last year. The \$23.84 million represents about one-third of funds received by the state conventions from the SBC's 34,734 churches.

Total national contributions, including \$26.34 million in designated giving, for the first seven months, add up to \$50.17 million — a \$3.6 million or 7.71 percent increase over last year.

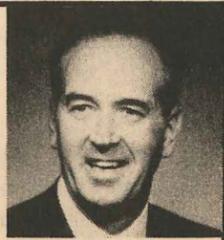
Figures for April show some \$3.29 million in national Cooperative Program receipts in 1975, a 2.32 percent increase over receipts last April.

Adding some \$3.18 million in designated giving in April, Southern Baptists gave a total of \$6.47 million to national SBC causes this April — a 7.87 percent increase over the April, 1974, figure.

In Richmond, the SBC's Foreign Mission Board announced that the final total for the 1974 Lottie Moon Christmas Offering for foreign missions has exceeded its \$23 million goal and topped last year's total by more than \$1 million.

The \$23,234,094 received is the highest total ever since the first Lottie Moon Offering (\$3,315) was given in 1888. In 1973, Baptists gave \$22,232,757 to the offering.

Whose Trustees



FRANKLIN OWEN
EXECUTIVE SECRETARY-TREASURER, KENTUCKY BAPTIST CONVENTION

The Kentucky Baptist Convention runs its institutions and agencies through boards of trustees. Now and then I am invited to speak at orientation sessions for trustees, especially when new ones are being inducted.

I always like to ask the question, "Whose trustees are you?" And I dare give an answer. They are the convention's trustees. Their purpose is to hold in trust the program and work of the institution or agency to which they are assigned by the Convention which elects them.

It is to be hoped that these men and women who represent the Convention will take special interest in the institutions and agencies to whose oversight and operation they are assigned. They should become as informed as possible about such agency and work to its advantage, trying to bring out its best qualities. Trustees should strive to be good interpreters, strong advocates of the institutions to which they are assigned.

In other words, a good trustee will be a good representative of his institution or agency, but his role is not simply to fight for that agency in the Convention, he also should fight for the Convention in that institution or agency. He faces both ways. He represents the agency in the Convention, but he represents the Convention in the agency; and he is the elected officer of the Convention in his role as trustee of an agency or institution. His trusteeship itself is in behalf of the Convention, to help the Convention to carry out its best possible expression and ministry in the agency or institution to which he is assigned.

The late James Whitcomb Brouger said, "When I pronounce two people husband and wife and declare that 'they two shall be one,' I always wonder which one." So it is with trustees. Whose trustee? The agency's, or the Convention's? Well, if it is a Convention agency, then he is the Convention's trustee which elects him, but his service ought to have maximum dedication to, and in behalf of, the institution or agency. He is the connecting link between the two. He holds the Convention to the agency and he holds the agency to the Convention. This must be his dedication, else our system fails.

99 STATE WINNERS —

Children's Bible Drill Draws New High

The highest number of participants in the past decade gathered at Ninth and O Baptist Church in Louisville April 26 for the Children's Bible Drill.

One hundred and twenty-two children earned their way to the state finals through participation in church and associational drills. And 99 of the participants went away that Saturday with the title "State Winner." This means that the 99 children made four or fewer mistakes in the contest's four sections.

According to Vernon Cole, church training director for Kentucky Baptists, two sections develop memorization skills. Two other sections focus on locating Scripture passages.

Cole took special note of eight children who were declared state winners for the third consecutive year. A special plaque was prepared and presented to each of the eight commemorating their achievement.

An upswing in drills participation has been evident in past years, Cole observed. Since 1973 the number of participants has grown from 79 to the present 122.

"Part of this growth is due to the increased emphasis on studying the Bible," the state training director said. "But a real part of the growth has been the number of leaders who know how to train children for the drills."

He also added that a change in the drill requirements also aided the children. "Now they do not have to locate a particular verse but a particular book of the Bible. That is more in keeping with the skills of children," he said.

A complete listing of state winners is printed below.

Blood River

Sinking Springs — Renata Ann Collins, Sherry Harrison, Mitchell Paschall, Gary Starks, Sandy Louise Turner

Christian County

Henderson Memorial — Kerry Lancaster, Kirk Lancaster, Dawn Thompson; Little River — Carol McCraw

Daviess-McLean

Yellow Creek — Kevin Dunn, William O. Smith, Kay Vittitow

Elkhorn

Grace — Angie Branham, Kim Mobley, Brenda Sabo; Calvary — John Cason, Bill Howerton, Denise McCray, Darryl Polk, Dean Polk, Donna Wilkins; Immanuel — Dwayne Cavanaugh, Lena Day, Julie Ann

McLellan, Lori Ann Norman; Mt. Sterling First — Sherri Horton, Nancy Carol Newkirk

Graves County

Mayfield First — Ellen Bowermaster, Diane Dalton, Melissa Lea Quisenberry, Kelly Rene Sanert, Dru Thomas, Denise Traughber, Allyson Waters, Melinda Worley, Susan Rae Youngblood

Long Run

Ninth & O — Tessa Back, Rhonda Birkhead, Sheila Birkhead, Debbie Compton, Laura Donnelly, Kimberly Downing, Lori Hyde, Eddie Pfannenschmidt, Janelle Reaves; Cedar Creek — Brad Beard, John Gordon Hill, Jim Oerther, Ruth Anne Woodson; Bethlehem — Rhonda Harrington; Highview — Marcia Hesler, Timothy Lewis Kollenberg, Jim Pinkley, Belinda Kay Travis; New Salem — Kevin Lee Nix; Highland — Mark Washburn

Mercer

Deep Creek — Marty Lauson

Nelson

Mill Creek — Karen Denise Cheser

Northern Kentucky

Highland Heights First — Brian Dowell, Terry Smith; Latonia — Eric Henson, Vicki Roland, Todd Shelby

Ohio County

Beaver Dam — Glenna Armstrong, Nancy Fowler

Owen County

New Liberty — Dana Traylor, Melissa Ann Veazey

Pulaski

Pleasant Hill — Jeanette Jacobs

Severns Valley

Mill Creek — Bonita Boulware, Venita Farrow, Barbara Huffman; Severns Valley — Patty Gore, Marquita Hanna, Valette Ray, Brian Thomas

South District

Danville First — Sharon E. Bugg, Timothy F. Cook, Tammy Dreon, Elizabeth Essig, Virginia Meyers; Parksville — Lee Ann Duncil

Three Forks

Smithsboro — Rhonda Dobson

Warren

Bethany — Elizabeth Ann Bates, Diana M. Hazel; Glendale — Beth Compton, Marcia Foe, Lisa Miller

West Kentucky

Arlington First — Joy Rhea Dunn; Burkley — Brenda Scott

West Union

Oaklawn — Cheryl Allen, Sharon Craig, Calvin Horton, Paul Jones, Craig Tucker; East — Shannon Chumblor, Donna Lynn Morgan, Sherry Renee Morrin, Penny Gayle Walker, Jennifer Watkins



THREE YEAR WINNERS — Eight children were declared "State Winners" for the third consecutive year in Children's Bible Drill. From left they are Kim Mobley, Elkhorn Association; Joy Rhea Dunn, West Kentucky; Sherry Harrison, Blood River; and Renata Ann Collins, Blood River. Back row: Barbara Huffman, Severns Valley; Nancy Newkirk, Elkhorn; Bonita Boulware, Severns Valley, and Debbie Compton, Long Run.

Sixteen Kentuckians Graduate From Southern



Green Lewis



Smith Treas



Turner Ackley



White Winstead



Craig Murray



Wright

Sixteen students from Kentucky will receive their seminary degrees May 30 during commencement exercises at The Southern Baptist Theological Seminary in Louisville. Over 200 degrees will be awarded by seminary president Duke K. McCall.

William E. Hull, dean of the school of theology, will deliver the commencement address. Hull has announced he will end 24 years at the seminary on July 31 when he will become pastor of First Baptist Church, Shreveport, Louisiana.

Students from Kentucky who will receive degrees are: William C. Green, Milton H. Lewis, III, F. James Roy Smith, Jerel W. Treas, Lonnie Turner, Dallas W. Ackley, Charles R. White, and Robert E. Winstead; all of whom will receive the master of divinity degree. Three Kentuckians will earn the master of religious education. They are: Greg L. Hancock, Charlotte Fay Stapp and Jacob O. Malone. Margaret Lee Lasley will receive the diploma in religious education. Jerry P. Wright will earn the master of church music degree. Graduate degrees will be awarded to Donald E. Rankin, doctor of ministry; Stanley L. Craig, master of theology; and Ronald F. Murray, doctor of philosophy.

Green, a member of Eastern Parkway Baptist Church, Louisville, is the son of Mr. and Mrs. William D. Green. He is a 1972 graduate of the University of Louisville where he earned the bachelor of arts degree.

Lewis, a resident of Pineville, is a member of the First Baptist Church there. He is the son of Mr. and Mrs. Milton H. Lewis, Jr. Lewis earned the bachelor of arts degree from the Univer-

sity of Kentucky and studied for two years at Southeastern Baptist Theological Seminary in Wake Forest, North Carolina, before transferring to Southern Seminary.

Smith is a graduate of Georgetown College where he graduated in 1969 with the bachelor of arts degree *cum laude*. He is the son of Mr. and Mrs. Samuel L. Smith of Edmonton and is married to the former Sharon Kay Rice of Bethel, Ohio. He is a former member of Edmonton Baptist Church.

Treas is the son of Mrs. Stanley Treas of Paducah. He is married to the former Pamela Sue Futrell of Paducah and is a former member of Immanuel Baptist Church there. He holds the bachelor of science degree from Murray State University.

Turner is a former resident of Harlan and a graduate of Campbellsville College and Oneida Baptist Institute. He is the son of Mr. and Mrs. Otis Turner of Pine Mountain and is married to the former Frances Howard of Harlan.

Ackley is also a former resident of Harlan and member of Harlan Baptist Church. He is the son of Mr. and Mrs. Vernon Ackley of Harlan and is married to the former Beverly Duncan of Cecilia. He is a 1972 graduate of Morehead State University where he earned the bachelor of arts degree.

White is a former member of Thornhill Baptist Church and resident of Frankfort where his parents, Mr. and Mrs. Ned White, live. He is a 1971 graduate of the University of Kentucky where he earned the bachelor of arts degree. He is married to the former Linda Kemper of Frankfort.

Winstead is a 1966 graduate of Murray State University and has done advanced work at American University in Washington, D.C. He is the son of Mr. and Mrs. William S. Winstead of Madisonville. Winstead is married to the former Murlyne Ann Hogue of Madisonville.

Hancock is the son of Mr. and Mrs. Harold L. Hancock of Lexington. He is a graduate of Georgetown College where he earned the bachelor of arts degree in 1973. Hancock is married to the former Sharon Caldwell of Danville. He has served as a *Western Recorder* intern since January and is a former member of Central Baptist Church in Lexington.

Mrs. Stapp is the former Charlotte Knight of Campbellsville. She is the daughter of Mr. and Mrs. Ivan Knight of Kansas. She is a 1970 graduate of Campbellsville College and is married to Robert Stapp of Campbellsville.



Hancock Stapp



Malone Lasley



Malone is a former staff member of Ninth and O Baptist Church in Louisville and is currently serving Crescent Hill Baptist Church as a youth coordinator. He is a graduate of Samford University in Alabama and completed requirements for the master of religious education degree in February. He is now working toward the doctor of education degree at the seminary.

Mrs. Lasley, a resident of Louisville, is a member of Mt. Lebanon Baptist Church there and is married to Edwin A. Lasley. She is a 1969 graduate of Simmons Bible College.

Wright is a former member of Highland Baptist Church in Louisville, where his parents, Mr. and Mrs. J. P. Wright reside. He is a 1971 graduate of Georgetown College and is married to the former Eva Charlene Lewis of West Virginia.

Rankin is the son of Mr. and Mrs. Chester L. Rankin of Petersburg. He is a graduate of Kentucky Wesleyan and holds the master of divinity degree from Duke Divinity School in Durham, North Carolina. He is married to the former Barbara Milner of Erlanger.

Murray, pastor of Cropper Baptist Church in Pleasureville, is a graduate of Baylor University in Waco, Texas. He is the son of Mr. and Mrs. L. Felix Murray of Glasgow. He is married to the former Fredonna Turney of California.

Craig is a 1969 graduate of the University of Kentucky where he earned the bachelor of arts degree and holds the master of divinity degree from the seminary. He is a resident of Louisville.



Gambrell Hayes



Miss Paschall Miss Gray

S'western Seminary Graduates Kentuckians

Five students from Kentucky received degrees during spring commencement exercises held in Truett Auditorium at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Bobby H. Hayes of Kuttawa received the master of divinity degree. William A. Gambrell, Louisville; Sandra K. Gray, Bardwell; Beverly Ann Paschall, Murray; and Charles R. Ward, Jeffersonton, each received master of religious education degrees.

Seminary president Robert E. Naylor presented degrees and diplomas to over 260 candidates from the seminary's three schools. This is the largest graduating class ever in the 68-year history of the Fort Worth institution.

Darold H. Morgan, president of the Southern Baptist Annuity Board, Dallas,



Ward

Texas, delivered the commencement address.

The world's largest evangelical seminary, Southwestern is one of the six seminaries owned and operated by the eleven-million member Southern Baptist Convention.

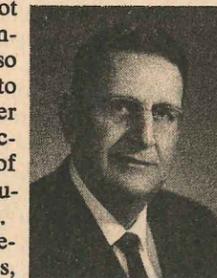
C'ville Honors Fisher During May Graduation

Former Kentuckian Ben C. Fisher focused on the "limitations of sincerity" in his address to 109 graduates at Campbellsville College commencement exercises Sunday, May 11.

Using illustrations of acts done in the name of sincerity, Fisher warned the class that "it's not enough to be sincere, we must also make every effort to be right." Fisher now serves as executive secretary of SBC Christian Education Commission.

In the commencement exercises, Campbellsville president W. R. Davenport presented Fisher a distinguished service medal for his contributions to Christian education throughout the years.

Kentucky Baptist Convention executive secretary Franklin Owen was the speaker at baccalaureate services Saturday night. Louisville pastor Lincoln Bingham and Dan Lovell, pastor of the Greensburg Baptist Church, were also on the program.



Fisher



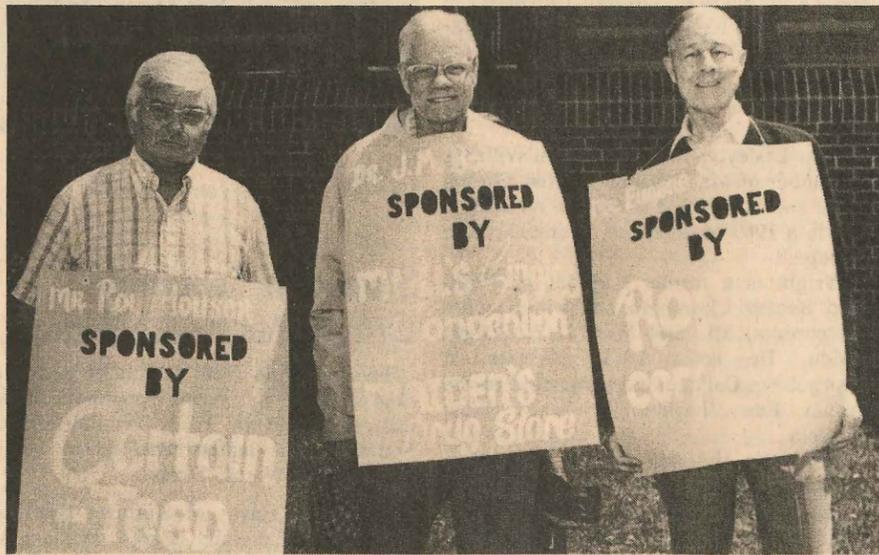
AMEN BROTHER — Alan Sheriff makes a point to fellow 1975 graduates of the Clear Creek Baptist School, a Bible school for adults in Pineville. From left are Sheriff, Herschel Jennings, Tommy Holtzclaw, and Montey Carney. Forty-six adults received Clear Creek's Certificate of Achievement [diploma] in graduation exercises held at First Baptist Church, Pineville, May 22. The school is owned and operated by the Kentucky Baptist Convention.

Approximately 500 Take Walk For Cumberland

Approximately 500 people turned out Sunday afternoon, April 27, to walk in the Nightingale Walk and to help improve health care in the southeastern Kentucky area through financial support to the Cumberland College nurse training program. Initiated by the Whitley County Medical Auxiliary, the walk drew support from numerous other clubs and organizations in Whitley and surrounding counties. Based upon amounts pledged per mile and miles walked per individual, the total pledged is \$12,821.96.

Among the most successful walkers was Cumberland College president J. M. Boswell, who walked 18.6 miles at a rate of more than \$54 per mile, totaling more than a thousand dollars for his day's effort. Altogether, Cumberland faculty, staff, and student walkers earned approximately \$3,000, and nearly as much will come as a result of walks by celebrities and other adult walkers. Student walkers from local elementary and high schools earned more than half of the total.

"We are delighted with the results of the Nightingale Walk," said president Boswell, "and we are especially pleased that so many individuals, clubs, and organizations responded so enthusiastically to the Whitley County Medical Auxiliary's appeal to do something to improve health care in this area. Nothing could



Celebrity walkers in the April 27 Nightingale Walk included, left to right, Roy Houser, executive director of the Corbin Chamber of Commerce, Cumberland College president J. M. Boswell, and former congressman Eugene Siler, Sr., twice president of the Kentucky Baptist Convention.

have been more appropriate than this fund raising effort in behalf of the Cumberland College nursing program, which aims to train regional people to meet regional needs."

Foreign Mission Board Should Provide New Opportunities For Lay Involvement

The Foreign Mission Board needs to provide thousands of new opportunities for Southern Baptist lay people to serve on the mission fields during the next 25 years, the top executive of the FMB was told in Memphis.

Baker James Cauthen, executive secretary of the FMB, received the suggestion along with 21 others while conducting an inquiry session at the annual four-day Brotherhood Leadership Conference.

The SBC agency is conducting a series of inquiry sessions throughout the United States this year in an effort to learn what plans Southern Baptists want before the end of this century.

Cauthen told 50 state Brotherhood leaders and members of the Brotherhood Commission staff he expects to get similar information from more than 2,600 Southern Baptist missionaries serving in 83 countries by the end of the summer.

The inquiry session was one of the features of the Brotherhood evaluation and planning conference.

In one of his first appearances in recent years at the Brotherhood Leadership

Conference, Cauthen told the men he sensed a quickening of the pace of the layman in Southern Baptist churches in evangelism, missions, stewardship and "in many other directions."

Cauthen expressed appreciation for recent Brotherhood efforts in enlisting 350 lay volunteers to build homes, schools and churches in Honduras and to provide food following the devastation of Hurricane Fifi last September.

"The thing I liked best was that these men also offered their services for any future emergencies," he recalled.

Several state Brotherhood leaders told the foreign missions executive that gifts to the Cooperative Program climbed significantly in their states following the return of their lay volunteers from the Central American country.

In the inquiry session, Glendon McCullough, executive director of the Brotherhood Commission, expressed the hope the mission board would make it possible for up to 50,000 lay persons to serve overseas each year in the interest of Christian missions. (BP)

Media Underestimates Flash Flood Damage

The recent flash floods in the Pikeville-Elkhorn City areas were more disastrous than the newspaper and television reports indicated, according to Elkhorn City Baptist pastor Tom Woodson. The Elkhorn City congregation responded immediately to meet the emergency needs.

The church became the center of flood relief and was used as the Red Cross headquarters. Before the Red Cross and other relief organizations could get set up, the church members organized and provided emergency relief.

The kitchen in the church was used to prepare food for stricken families within a 30 mile radius. Food and clothes were dropped by helicopters to families cut off by destroyed roads and bridges. The church also was the base for nurses and for national news reporters.

The flood destroyed or damaged the homes of eight families belonging to the Elkhorn City Baptist Church. These along with all others were helped by the congregation.

Unfortunately pastor Woodson was hospitalized during the crisis with fatigue and a viral infection. He says this is the most concern and cooperation he has ever seen on the part of people.

What Is A Baptist?

A person who loves God and God is his friend, a person that belongs to a Baptist Church, has been baptized and has many fun times with his fellow Christians.

Paula Waddles (10)

A baptist is a person who believes that God is creator, and people believe that Jesus died on the cross to save our sins. A baptist is saved through faith and they are baptized. A baptist is willing to tell others about Christ. Baptists love Jesus.

Ruth Anne Woodson (12)

A christian person who does not believe in drinking and smoking and believes in that Christ has come and will come again.

John Hill (12)

A Baptist is a person who goes to church and learns about God. He should do what God wants him to do. After a baptist believes Jesus is his Savior he is baptized.

Jim Oerther (12)

A Baptist is a person who has a love for god and goes around preaching the word of god. He also makes people come to god and baptizing them in water.

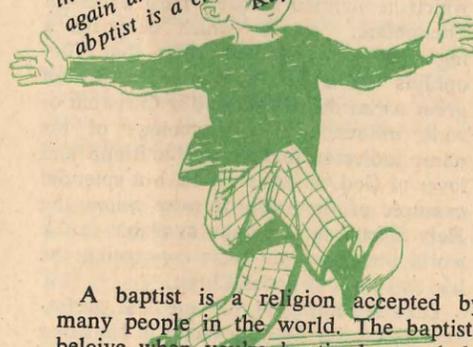
David Corder (11)

A baptist is when you have made tist Charch. Who is free from ther sins.

Dan Oerther (10)

A person that belives in baptism and does not believe in the Goloen Calf or any other idol but belives in God and that Christ has come and will come again and that there is a heaven and a abptist is a christian.

Kay Jeanine Smith (9)



A baptist is a religion accepted by many people in the world. The baptists beleive when you're baptized you shold be dunk under. The Catholics beleive you should have water sprinkled on you're head when you are very young. A baptist is people who go to church three times a week.

Brad Beard (11)

A person who belives in christ. He or she is baptizied in the name of The Father, The Son And The Holy Ghost. The person is saved by grace through faith.

Rebecca Rae Jones (10)



A person that goes to a baptist church and who believes in god. A kind of religoin.

Mark Hume (11)

He is usely a Christain that likes to help people when they are in truble and trys to be like god.

Chase Hawkins (10)

A A baptist is when you have made your perfesion of faith to God and then you become a member of your church.

Dwayne Miller (9)

A Baptist is a person who beleives in Crist and beleives that (he or she) will go to heaven when (he or she) dies.

David Allan Lester (11)

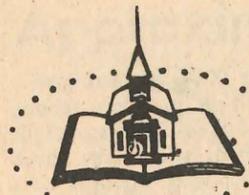
A Baptist is a person who believes in Jesus Christ as Savior who wants to be baptized and become Christian and follow Jesus, They don't cuss and call people bad names because Jesus never did when he was a boy or now. They spread Gods word. Baptists love Jesus.

Lesa A. Brown (11)

Earlier this month, the Intern department of the Western Recorder invited readers 12 years of age and under to respond to the question, "What is a Baptist?" Due to the overwhelming response to our invitation, we have decided to extend the deadline for submitted answers to that question indefinitely.

In this issue we have chosen to print the responses received from the Sunday School of Cedar Creek Baptist Church where Robert A. Hill is pastor. In addition, we would like to thank 8 year old Stephanie Rodgers of Crittenden Baptist Church where Paul Baxter is pastor, for her letter which was printed on page one.

In following weeks we will print children 12 years of age and younger who have submitted their answers in 50 words or less, unedited and in their own handwriting, to: Intern Department, Western Recorder, Kentucky Baptist Building, Middletown, Kentucky 40243. Each entry must be accompanied by the name, age and address of the writer, parents' names, home church and pastor. It is our hope that the childrens' forum will become a regular feature for Kentucky Baptists of all ages.



SUNDAY SCHOOL LESSON



By H. C. Chiles
(These Lessons for June 8, 1975)

LIFE AND WORK SERIES

In A Disturbed Fellowship

Complaint — Acts 6:1

Within the church at Jerusalem were two groups of Jewish Christians — the Hebrews and the Grecians. Among the poor in the church to whom daily distribution of food and money had to be made were a sizable number of widows. The Greek-speaking widows thought that they were not getting their proper share of the alms which were distributed by the apostles. Thinking that they were victims of discrimination, they began to murmur about the way in which the apostles were handling the daily ministrations. Quite likely they received their share of the alms but they did not think so. Various other Grecians also joined in the circulation of the allegation or charge of inequity in the distribution of support to the needy. The circulation of the charge of discrimination created a crisis in the church.

Conference — Acts 6:2-4

When the complaint of partiality and unfairness in the distribution of alms reached the ears of the apostles, without either any delay or a word of rebuke for the complainers they called the church together and laid before the assembly a suggested plan for the solution of the problem. This plan was suggested not only to avoid all suspicion, but also because the apostles recognized the necessity of the division of labor. The apostles knew that their major task was prayer and the ministry of the Word. They were convinced that it was wrong for them to neglect prayer and the ministry of the Word for this important but less vital task of distributing alms, which could be performed more efficiently by capable and dedicated laymen.

The apostles suggested that a special group should be selected to give their special attention to this specific work of charity. They recommended that the church select seven men of unquestioned integrity, in whom the members had implicit confidence, to look after the distribution of church funds and other kindred matters.

It certainly is to the credit of the apostles that as soon as they were informed that the problem existed within

the church they did not make any attempt to ignore it in the hope that it would soon disappear but they faced it squarely and immediately. They were not willing for the fellowship of the church to be disrupted because of any lack of courage or delaying tactics on their part. Their desire to avoid the disruption of the fellowship of those within the church was very strong and highly commendable.

Choice — Acts 6:5-7

In compliance with the suggestion of the apostles, which was made under the pressure of an awareness of a need and the leadership of the Holy Spirit, the church concurred with the recommendation and proceeded with the selection of seven reputable, spiritual and wise men for this important work. These men were chosen by the members of the church rather than by the apostles and were set apart as "helpers" of the apostles. That action was exceedingly wise. What a pity that many of our ministers and churches today do not exercise similar wisdom!

It is interesting to note that the men

who were elected as "helpers" of the apostles were chosen from the Greek-speaking group from which the complaints had been coming. Frequently, it is not amiss to select people for certain positions who are convinced that they can do much better than those who have been filling them to the best of their ability.

When the church concurred in the recommendation of the apostles, the latter were then enabled to major on prayer and preaching, whereupon many additional people came to know Christ as their Saviour and to become members of the church. When the apostles were liberated from administrative duties and were enabled to concentrate and major on preaching and teaching, the number of those who were saved and added to the membership of the church kept on increasing. The Holy Spirit frequently guides the members of a church in developing the structures and in choosing the personnel that can prevent dissension and perform the service that needs to be rendered. □

INTERNATIONAL SERIES

The Nature Of The Bible

Deuteronomy 6:1

God instructed Moses to remind the children of Israel of their glorious heritage, to tell them how He expected them to live and to call them to faithfulness in the performance of their duties to God, to their children and to others. Since the living God is unlike all of the gods made by men, His supremacy must be acknowledged. All the capacities for thought, feeling, devotion and energy must be centered on God. He wants His people to love Him with the whole being — heart, soul and might. Of course, it is understood that what is in the heart will be expressed through the lips and will be demonstrated in the life.

Luke 1:1-4

Luke, a scholarly and beloved physician, was a very careful biographer. He moved in high circles as was indicated by

the fact that he addressed the gospel which he penned to the "most excellent Theophilus," a title which bespeaks a high position. We may infer that Theophilus was a friend of Luke, a man of great social distinction and a Christian of wide influence. The etymology of his name indicates that he was a friend and lover of God. In Luke we have a splendid example of the type of men whom the Holy Spirit used to make available to the world the important facts concerning the life and work of Jesus Christ.

Luke's training in the medical profession was a contributing factor in his being so accurate and painstaking in every phase of his work. He enjoyed the privilege of making pilgrimages to different places in order to examine the available records and to have personal interviews with eyewitnesses about the various events in which he was vitally inter-

ested. One is impressed by the fact that the Holy Spirit led Luke to make a wide research and a thorough investigation of the matters concerning which he wrote.

II Timothy 3:14-17

In this letter Paul reminded his protegee, Timothy, whom he loved as if he were his own son, of his Christian heritage and urged him to be loyal to it. Having been a faithful student of the Scriptures himself and having received numerous and great blessings therefrom, Paul urged Timothy to continue daily his study of the Scriptures and to obey their teachings, assuring him that thereby he would become a stronger and more useful servant of Christ.

In these days of apostasy, moral decadence and rebellion against the authority of God, those of us who are the children of God need to study the Scriptures and make a personal application of their teachings to our lives, in order that we may grow and mature as Christians and be thoroughly prepared for every good work. Obedience to the teachings of the Bible is well-pleasing to God. The number of church members who dispute, deny and attack the teachings of God's Word today is appalling.

The Bible has come to us through the inspiration of God. All Scripture is God-breathed and inerrant. Therefore, it is instructive unto salvation, is profitable for teaching and learning, for revealing sins in our lives, for correction and for instruction in right relationship with God and men so that the life and work of the Christian will conform to the will of God. All of these ministries of the Word are to the end that the Christian may be thoroughly equipped for a life of effective and acceptable service to God. The Bible tells us what God requires and how we can do what He wants done. The Bible is wonderful in the truths it contains, the triumphs it reveals and the trust it invites. It meets our deepest needs. When studied, believed and obeyed, the Bible will give us the necessary strength and ability for doing the works which should characterize our lives as Christians. It is the best guidebook that is available to any of us.

II Peter 1:20-21

Inherent in the heart of man is a desire to know something about the future. God, the Omniscient One, has given us the Bible, which contains many startling predictions about future events. The prophets did not originate the prophecies which they penned but they did record the revelations which God disclosed to them as they were borne along by the Holy Spirit.

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WESTERN RECORDER

MAY 31, 1975

Would You Like To Teach In A Growing BAPTIST COLLEGE?

Union University in Jackson, Tennessee, is seeking qualified persons to fill the following positions:

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Union University is 150 years old with an annual student enrollment of over 1,000. The college is moving to an entirely new, modern and innovative campus on the outskirts of the city in August.

Interested applicants should send current resume to:

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The COOPERATIVE PROGRAM— the Means to the Way for 50 YEARS



1975 marks the 50th anniversary of the Cooperative Program. For 50 years it has been the financial MEANS to the Baptist WAY of taking Christ to the world. It's how, together, Baptists carry out ministries which would be otherwise impossible. The ministries of the state conventions and the Southern Baptist Convention are all carried out through Cooperative Program support.

The Southern Baptist Convention Cooperative Program funds are administered through the Executive Committee of the Convention to these 14 agencies and causes:

- SBC Operating Budget
- Home Mission Board
- Stewardship Commission
- SBC Foundation
- Southern Baptist Seminaries (6)
- Education Commission
- Historical Commission
- American Seminary Commission
- Radio & Television Commission
- Christian Life Commission
- Brotherhood Commission
- Annuity Board
- Public Affairs Committee
- Foreign Mission Board

On the national level, only one agency, the Sunday School Board, and one auxiliary, Woman's Missionary Union, are entirely self-sustaining and receive no Cooperative Program funds.

Who Gives Money Through the Cooperative Program? And Who Decides How the Money Is Distributed?

The answer to both questions is YOU. Individual churches decide what percent of their offering will go to missions causes through the Cooperative Program. Then at annual state conventions, messengers from local churches determine the percentage of the Cooperative Program money to be retained by the state (for education, evangelism, benevolences, etc.) and what percentage will be sent to the SBC. The average percentage division is approximately 65% for state causes and 35% for SBC causes. Finally, at the annual meeting of the Southern Baptist Convention, messengers from local churches determine how Cooperative Program funds will be divided among the agencies and causes.

Through you, the Cooperative Program works to share Christ with the world. YOU make the Cooperative Program the means to the way.



COOPERATIVE PROGRAM 50th ANNIVERSARY

First in a series of twelve ads on the Cooperative Program.

(Continued from page 5)

to imagine our state conventions lined up waiting to be rewarded by one of their agencies on the basis of the size of their personnel pool.

The profits of our agency, the Sunday School Board, come from its business dealings with our churches. Such money should go to support all the Cooperative Program objects. We say the Cooperative Program is the lifeline to our programs of education, missions, and evangelism. That lifeline needs strengthening. Let us truly celebrate the 50th Anniversary of the Cooperative Program by passing this motion to provide these additional funds and to improve the harmony in our convention.

Boiling Springs, N.C. T. M. Linnens

JOE'S ENVELOPE

Dear Editor:

I am Joe's church envelope. I am one of 52 which he receives annually. We are signs of Joe's spiritual condition. If Joe is spiritually healthy, then we are in circulation regularly and contribute towards the strengthening of the body of Christ. If Joe drifts in his participation in the life of the body, then I go unused and a portion of the body suffers partial paralysis.

I am the evidence of Joe's life weekly, when he is spiritually sound. He carries me to church where I am opened and his treasure is removed. It is like open heart surgery, "for where your treasure is, there will your heart be also" (Matthew 6:21). The treasure I bear within me is made of coins, currency, and checks.

Some church envelopes have told me they feel useless. No one seems to notice them. They lie around without any apparent purpose for their being given out. They are eventually disposed of without ever being carried to church with the smallest of treasure.

For those of us who are used, we help the circulation of the gospel, which is the heart of the body. Joe's treasure is for missions, seminaries, organizations and work which is to be done locally.

I am not pretty, in fact I am plain. But I am helpful, and I am as faithful as my owner will allow me to be. May I bulge with treasure every Lord's Day and be a sign of life for Joe and a means of eternal life for many Joes in the world.

Bowling Green, Ky. Your pastor
Jim Britt

ON BAPTISM

Dear Editor:

I believe the controversy among some Baptists concerning tradition in baptism could be easily settled, if they were to accept the teaching of the Bible on the matter. As Jesus said to the Jews on one

occasion, "Ye do err, not knowing the Scriptures, nor the power of God."

Colossians 2:8 tells us to beware of the tradition of men, but 2 Thessalonians 2:15 tells us to hold fast the traditions by which we have been taught.

I believe many Baptists are wresting the Scripture to make it say what they want to hear, and it is quite evident that they do not want to hear anything which would put any limitations on their way of doing things.

In case anyone wants to know, there is a Scriptural design for baptism which can be easily discovered if anyone cares to look for it in the Bible. However, if you do not care to do this, you may accept for commandments the traditions of men.

Many of the traditions of Baptists of past ages, which were obtained by careful study of the Bible are too confining to this new age of "so-called Baptists." Jeremiah 6:16 says, "Ask for the old paths."

Manchester, Ky. Linda S. Duvall

TO THE GOVERNOR

Dear Governor Carroll,

It is with great disappointment that we read in the *Kentucky Enquirer*, April 24, that you shared a big secret with Thomas More officials stating you will be allocating \$1½ million from your contingency fund for needy private college student tuition grants which may equal one-half of what tuition would cost a student attending a public college. This may provide a maximum possible grant of \$800 per student.

The Federation of Kentucky Chapters of Americans United for Separation of Church and State is shocked to think that you would even consider taking \$1½

million surplus money and earmark it toward the private sector of higher education when our public elementary and secondary school children are attending schools in this state ranked 49th in the nation and, we have just heard, hit rock bottom 50th this very month!?! If any money is earmarked for education we find it truly unthinkable that the public-elementary-secondary sector is not going to receive a large portion of it.

Our group strongly supports public schools in our state and nation "which are forbidden by law to practice discrimination. The liberty of all citizens is diminished if government taxes them to support or aid sectarian institutions or institutions which may discriminate in ways not permitted to public institutions. The freedom of religious institutions to fulfill their mission as they see fit is jeopardized by acceptance, even indirectly, of public funds." (*Church & State Magazine*, February 1975 issue, page 15)

Secondly, we are dismayed that Mr. Joe Blow, middle income taxpayer, is not making known his disapproval. He is the category that will pick up the major portion of this tax bill while higher income and lower income taxpayers reap the benefits! Low income students are already being assisted by the state student incentive grant program and the federal basic grant program. In fact it has been announced in the *Kentucky Post's* April 29 issue that HEW (Health, Education & Welfare) has just allocated an additional \$228,933 for the student incentive grant program. Again, why the need for the needy private college student program when one is already in operation?

Please Governor Carroll—do not play politics with education in Kentucky. The situation is far too serious for all of us.

Ft. Mitchell, Ky. Mrs. Gayle Van Deren
President, Kentucky Chapters

Jim Kearce sings "Because He Lives," "Oh, How I Love Jesus," "Pass It On," "Amazing Grace" and seven other sacred favorites on this latest album, arranged and produced by Ron Huff.

Dr. Harold Sanders calls Kearce an "authentic man," a "resonant baritone," a "beautiful spirit with a true insight into life."

Don't wait to participate in this inspiring musical experience. If your local record shop is sold out send \$6.30 plus .50 shipping to: K & L RECORDS, 480 Iroquois Drive, Bowling Green, Kentucky 42101. You'll find that Jim means business when he says . . .



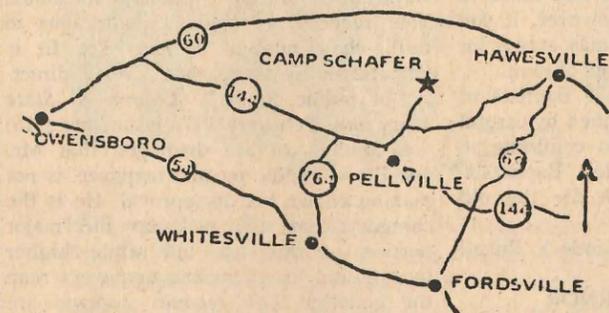
I JUST CAME TO PRAISE THE LORD!

1975

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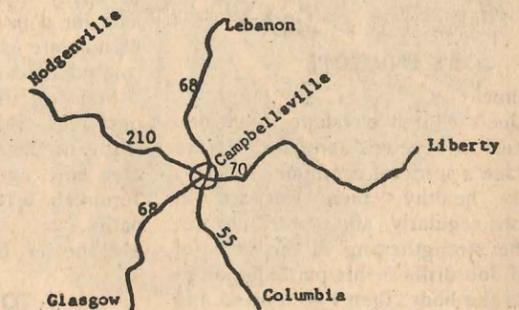
CAMP SCHAFER

July 7-8



CAMPBELLVILLE COLLEGE

July 10-11



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Campbellville College
Music Department
J. V. Case

H. C. Chiles
A. B. Colvin
Rosa Fiechter
J. D. Herndon
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WHO IS INVITED? Pastors and their families. Laymen and their families. If you enjoy great preaching, Bible teaching, music and fellowship with fellow Christians, you will enjoy these two days. Recreation, including swimming is available. Department Directors from the Baptist Building will be present to speak, and for conferences and personal consultation. Children and youth, age 18 and under, must be accompanied by parents.

COST AND ACCOMMODATIONS: The cost will be \$4.00 per person. No cost for children, twelve year of age and under. This includes registration, insurance and some on the meals. At Camp Schafer space is limited to 125 beds, dormitory style. Reservations will be accepted on a first come, first served basis. At Campbellville air-conditioned rooms are unlimited.

MAIL YOUR RESERVATIONS with \$4.00 per person to Thomas H. Shelton, P.O. Box 43433, Middletown, Kentucky 40243. This will be refunded if you must cancel before June 25.