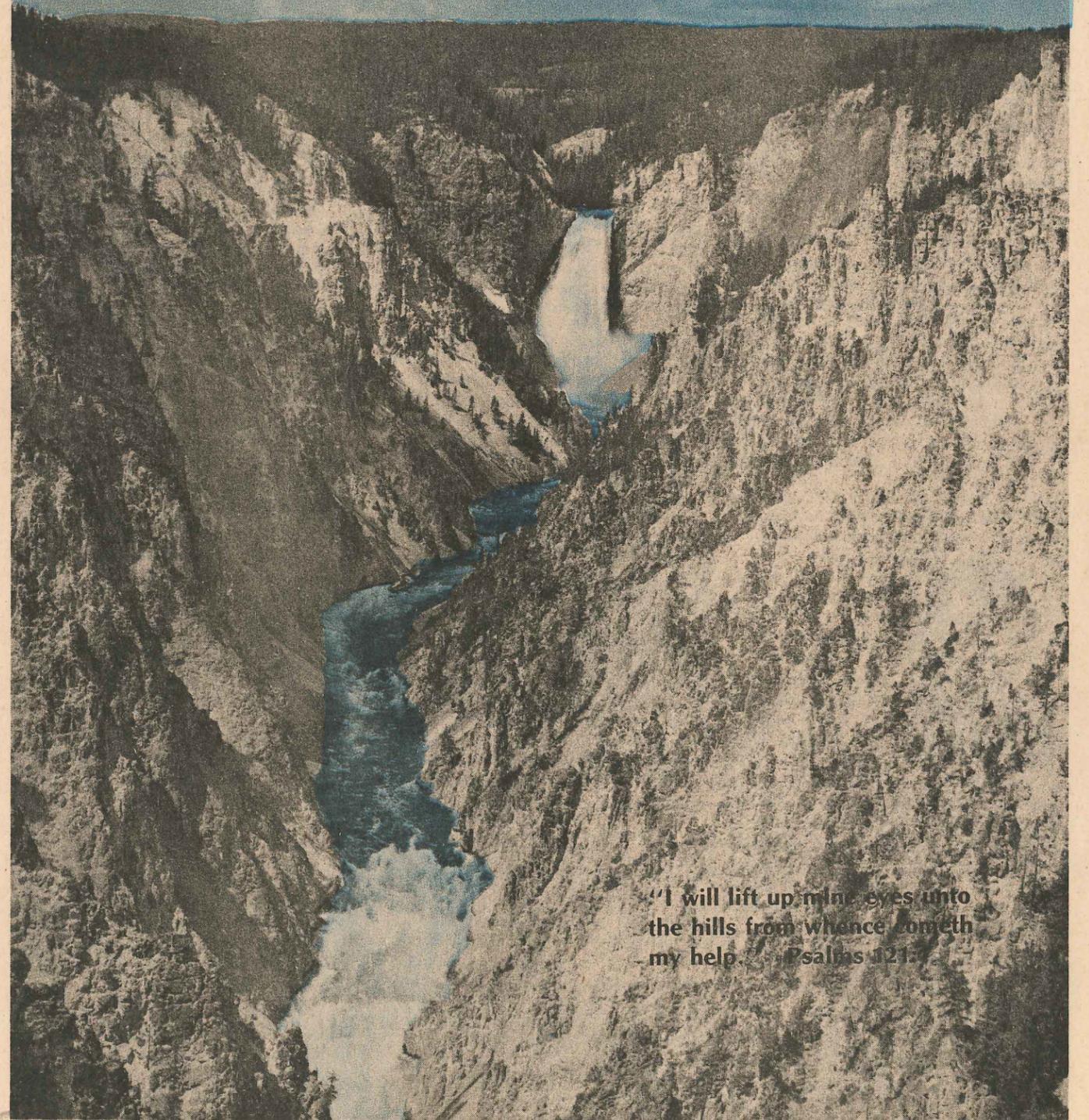


Western Recorder

JULY 5, 1975



"I will lift up mine eyes unto
the hills from whence cometh
my help. Psalms 121."

Staff Changes

R. Truett Miller has announced his retirement from the pastorate of the First Baptist Church in Middlesboro.

Miller has served as pastor of the church for the last 10 years. He came to the Middlesboro church from First Baptist Church in Morganfield. He has served as pastor of First Baptist Church, Danville, in Providence, Sturgis and Fulton, all in Kentucky, and the Rockton Baptist Church in Winnsboro, South Carolina.



Miller

He has served on the boards of trustees of Georgetown College, Campbellsville College, and Clear Creek Baptist School for more than eight years. He holds the rank of lieutenant colonel in the Air Force retired reserves. He has served on the Governor's Commission for Law Enforcement and other civic groups.

His future plans at the present time are not definitely known. He is available for holding revivals, serving as interim pastor and supply preaching engagements.

William Allen Gambrell has recently become director of activities - youth for the Calvary Baptist Church in Clearwater, Florida. Gambrell is a native of Louisville, a graduate of the University of Louisville and the Southwestern Baptist Theological Seminary. His wife is Lois



Gambrell

Ellen Gambrell, a registered nurse. Both Mr. and Mrs. Gambrell served as student missionaries in resort ministry in South Carolina.

James Richard Joiner, presently of Baton Rouge, Louisiana, has been named assistant professor of music at Campbellsville College.

He holds the master of church music degree from Southwestern Baptist Theological Seminary, the bachelor of music degree from Mississippi College and is a doctoral candidate in vocal pedagogy at Louisiana State University.



Joiner

Originally from Natchez, Mississippi, he has served as assistant conductor of LSU's student musical for the past two years. He also served as vice president of the Virginia Baptist Church Music Conference in 1973 and as minister of music for churches in Mississippi, Texas, Virginia and Maryland.

John B. Moore has been called as pastor to Allansville Church. He comes from Parksville Baptist Church.

(Continued on page 9)

Church Chuckles by CARTWRIGHT



"How about refunds for church services we miss?"

DEVOTIONAL

Rainbow Prayers

Talking about abstract faith is one thing. Grasping a faith that really works is another.

The recipe for a workable faith calls for heaping cupfuls of love and belief, brimming spoonful of unselfishness, and bountiful helpings of empathy, forgiveness, and tenacity.

The leavening agent that makes possible the growth of these ingredients is prayer. Without a daily well-measured portion of prayer, one cannot turn out a successful recipe for faith.

Even in a busy schedule, one needs a designated time for communion with God. Yet there are rainbow prayers that can throw out the Christian lifeline in fragmentary moments.

Rainbow prayers are impromptu ones of hope and thoughtfulness for others. They can be for a near neighbor or a friend far away.

You're doing the dishes, for example, and suddenly think of Lucinda down the street. Your hands continue your task, while your heart sends a get-well rainbow prayer in her direction.

While cleaning windows, you watch the sunlight rays. You send a rainbow prayer up to God's sunshine, seeking His care for a distant friend.

At the shopping center then, a tiny old lady passes you. You are unacquainted with her name, or her philosophy of life. Yet you feel a prayer in your heart for her welfare — and she looks up, smiling. Call it intuition or God's working through human instruments. Or consider the moment — and her smile — the result of prayer.

Yes, fleeting rainbow prayers of thoughtfulness for others, along with the other necessary ingredients, contribute to a concrete, living faith. □



Alice J. Kinder



My Bible Is True

By Duke K. McCall
President, Southern Seminary
Louisville, Kentucky

[Editor's note: This article appears in the June, 1975, issue of The Tie, Southern Seminary alumni publication, as president McCall's "Thinking Aloud" column.]

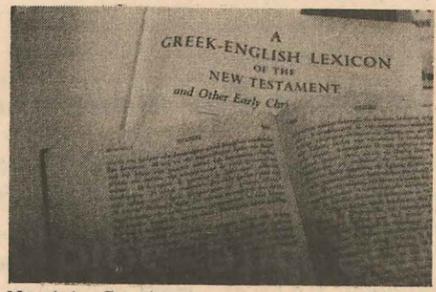
My Bible is true and trustworthy. It is the all-sufficient rule of faith and practice. All Scripture is given by inspiration of God and thereby I can know who God is and what he has done and what his intentions are for me in my world.

Is your Bible true? I do not mean the original autograph. I mean the copy you have and use. I mean whichever text of the Old Testament or the New Testament or whichever translation you actually study.

This is important because there are those who say that the Bible loses its authority and becomes relatively useless unless it is verbally inspired, inerrant, and infallible, truth without any mixture of error. That is strong language, stronger than the language of the "Baptist Faith and Message" adopted by the Southern Baptist Convention in 1925 and again in 1963. Obviously such language cannot be applied to The Living Bible, for the translator tells us that he has produced a paraphrase rather than an exact translation. Neither is the popular Good News for Modern Man an exact translation, for it, too, is partially paraphrase. Scholars have also argued about specific portions of the translation in the King James Version, the Revised Standard Version, and the New English Version. No one of these is precisely accurate without any mixture of error.

Perhaps you use the Hebrew text of the Old Testament. Do you use the Hebrew text without the vowels or do you use the much later eighth century AD Massoretic vowel pointed text, or do you prefer the Septuagint?

For the New Testament, do you prefer the Westcott and Hort Greek text. the



Nestle's Greek text, or the United Bible Societies' text? Do you prefer any of the footnotes to the main text?

The scholars have had a hand in establishing each of these original language texts of the Old and New Testament, not to mention the translations. I have great confidence in scholars, but I do not think they are infallible.

Any talk about the inerrant, infallible, verbally-inspired Scripture, truth without any mixture of error, must take account of the problems of textual differences and translation. Some who use this language do so apparently intending to deceive by not making it clear that they are really talking about the original copy or original autograph of each book of the Bible and not a Bible available today.

For a thousand years no one has seen any original autograph of a book of the Bible. The earliest copies of the New Testament available to us are in the library of the Vatican or the British Museum and were made about AD 400. They are not exactly alike.



McCall

That is why I am concerned about the emphasis on something not now available to us. Surely the original autograph is not the only Bible we can trust.

I am not talking about a Bible which used to exist. I am talking about the Bibles on your and my bookshelves — Hebrew, Greek, German, French, Latin, English, Russian — each one has truth without any mixture of error for its matter. It is the authoritative revelation of God; it is the rule of faith and practice; it is the source of my knowledge of sal-

vation; it has introduced me to the God and Father of our Lord, Jesus Christ.

I am aware of the mistakes the copyists made in ancient manuscripts. I am aware of scholarly limitations and prejudices and the theological blindness of some translators. Yet, my Bible is true. I am going to live by it; I am going to die believing it and trusting the Savior I have found through it; I am going to live eternally with the God who inspired it.

In the meantime I am going to study it with the help of all the theological scholars the world can produce. I will be grateful to those scholars who help me while ignoring those who do not.

If God had thought I needed an inerrant, infallible, verbally-inspired copy of the Bible, he would have preserved the original text on a golden tablet. God has not left me without anything necessary for my salvation. We may use all of the strong language we want about the original autographs of the Bible, but my faith can survive with the holy Scripture available to me today. The differences in the ancient texts are not all that great.

Please do not put any barriers against the faith of simple Christians who assume that the Holy Spirit can guide them into the truth with any copy of the Bible that happens to be handy. Let those among us who are helped thereby discuss the infallibility of the original autographs, but let scholars keep working to produce better copies of the Bible in English for some of us to use in our daily living.

After all, even an original autograph would require the interpretation of the Holy Spirit to make it come alive as God's Word in my life. Indeed, the Holy Spirit is the agent of the infallible, redeeming truth which permeates my thought, mind, and hard heart. Thank you, God, for my Bible and for the Holy Spirit who makes it the living Word within me. □



WESTERN RECORDER
"Earnestly contend for the Faith which was once for all delivered to the saints"—Jude 3
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The Sabbath Was Made For Man

There is something refreshingly different about one morning of the week. Automobiles are not backed up on our street waiting to get on a main thoroughfare to downtown. People are not rushing to work. The highways are not crowded early though traffic picks up about 9 a.m. as the faithful make their way to Sunday Bible study and worship.

This refreshing difference disappears on Sunday afternoon in many communities. The traffic is heavy and the shopping centers' parking lots are crowded. It's business as usual on Sunday afternoon except more than usual.

What has happened to Sundays? Will we be the last generation to remember Sunday as a day of rest and worship? Will coming generations have to be told there was such a day once upon a time?

At the present rate this may be so. But maybe not. Man is not as smart as he sometimes thinks. We may not fare so well forsaking a day of rest and recovery each week. As Creator God knew what man needed and he commanded that the Sabbath day be kept holy not out of caprice but in wisdom and in love for man.

There is no reason for business as usual on Sunday except the greed of merchandisers. All working people have enough time off to shop during the other six days. Emergency needs could be met on Sunday without all businesses remaining open.

Sunday business is unfair to employees who want Sunday for worship and rest. In a morning worship service where I was recently I noticed a name plate on the lapel of the organist. Momentarily I wondered about her. Then I saw the name of a grocery chain on the name plate and concluded she had to leave the worship service early in order to report to work at noon.

What can we do about the widespread abandonment of Sunday for worship and rest? For one thing we can refuse to follow the crowd. We can say, "As for me and my house, we will serve the Lord on Sunday." If all church members refused to shop on Sunday, the merchants wouldn't find it profitable to stay open.

Employees who don't want to work on Sunday but are asked to work by their employers have to make their own decisions. An individual whose religious conviction is against Sunday work has the right not to work on Sunday without jeopardizing his job. More help and infor-

mation on this right can be obtained from The Lord's Day Alliance, 159 Forrest Avenue, N.E., Atlanta, Georgia 30303.

Churches surely should not encourage the abandonment of Sunday as a day of rest and worship. And this goes for all day Sunday. To do away with Sunday evening services is to encourage spiritual delinquency of church members and to play into the hands and plans of the ungodly. More than that some church members can attend worship only in the evening.

Some churches are adopting resolutions concerning Sunday observance. Here is such a resolution passed by the College Park First Baptist Church in Georgia where former Kentuckian Dudley Pomeroy is pastor. I recommend it. It may not close Sunday businesses but it would encourage Christians to observe the Lord's day properly.

A RESOLUTION CONCERNING THE CHRISTIAN DAY OF WORSHIP AND REST

WHEREAS, the first day of the week has been for Christians, since New Testament times, a day for celebrating the Resurrection of Jesus Christ and worshipping Him as our Lord and Saviour; and

WHEREAS, the first day of the week has been for Americans, since our beginning as a nation, a day of worship, rest, and family unity; and

WHEREAS, the transacting of business not essential to public health or welfare violates the time-honored principle of this day and denies employees of said business establishments their right to worship, rest and family unity on this allowed day; therefore

BE IT RESOLVED:

- (1) That we shall not purchase anything on Sunday, except for emergencies; and
- (2) That we call on all Christians in Atlanta to join us in this resolve, thereby making it unprofitable for merchants to do business on Sunday; and
- (3) That we shall remember the Lord's Day to keep it holy unto the Lord; and
- (4) That we shall demonstrate to the world our loyalty to our Lord and Savior Jesus Christ by observing the Christian Sabbath as a day of corporate worship, Christian ministry, and family unity.

SIGNED _____

Candidates: Political And Spiritual

This is the season for political candidates. The primaries are over and the general election is approaching. Politicians' promises fill the news and their pictures deface utility poles. They desperately denounce "Watergatism" and valiantly try to give the "Mr. Clean" image.

Most of them likely don't know it but in presenting themselves as "candidates," they are making a truly high claim. Nothing nor no one could claim to be cleaner.

"Candidate" now means one who offers himself as a suitable person for an office or an honor. The word is derived from a Latin term meaning "clothed in white." It was used to describe those who had been converted to Christianity and were presenting themselves for bap-

tism. The white symbolized the purity resulting from spiritual cleansing in regeneration and baptism.

How many office seekers are candidates in this literal sense? Voting choices would be easier if we really knew. The regret is that many office seekers who succeed in being elected do not prove to be candidates in the original sense of the word.

The calamity is that many persons asking for baptism don't turn out to be candidates either. This brings us to another word, "hypocrite," but let's leave this one alone. It's easier to confess the sins of political candidates than to look into a mirror and see a spiritual hypocrite.



SNEAKY SNAKE

Dear Editor:

A sneaky snake with anti-Southern Baptist fangs approached me with a bordered-in black death notice for Little Chick Baptist Church. Before he wound himself into his famous coil I knew that he was ready for a kill. When I saw his vicious fangs I suspected that he smelled his favorite living prey — a weak Southern Baptist church. Being somewhat wary of his intentions, I watched him cautiously. I didn't want to become his prey, and I didn't want any church to become his victim. I decided to play with him until I discovered whom he wanted to bite. As I played with him, I began to think about an antidote for the venom that he injects into the blood stream of the church.

As I wondered about an antidote, he hissed, "I understand that Little Chick Baptist Church has no pastor." I immediately understood his intentions. If he could become pastor of Little Chick Baptist Church, he would be in a position to do his greatest harm. He would cause total confusion and destroy loyalty to the Southern Baptist Convention. I confessed that the church was pastorless and waited for him to strike again.

He then hissed, "Is it loyal to the Southern Baptist Convention?" I assured him that the church was immune to his venom because it had taken a spiritual antidote to counteract his unchristian ethics. His venom could never paralyze

the nerves or destroy the blood cells of the church. No sneaky snake could confuse it.

Sneaky snake showed his fangs and I knew that he was ready to strike again. "You Southern Baptists are unsound," he hissed. "The convention approves the ordination of chickens, and I don't like your Southern Baptist seminaries. They are controlled by the convention."

I replied, "Mr. Snake, you are very inconsistent. You want the convention to set the policy of a local church but you don't want the convention to be involved in the affairs of a Southern Baptist institution."

He then hissed, "I don't want the Southern Baptist Convention to tell my church what to do."

I replied, "You don't want our institutions controlled by the convention, but you want the convention to control the action of a local church if the church is not the one of which you are the pastor. You would like to tell all churches what to teach, preach and practice."

As sneaky snake crawled away, I noticed that the truth didn't tickle his stomach. He didn't get his victim, but he'll strike again. He's on the prowl. Beware!

Kankakee, Illinois Carl Johnson

SPIRITUALLY STARVED

Dear Editor:

In the June 21, 1975, issue of *Western Recorder*, in Daley Observations

was the following statement: "It's lamentable that so many of us expect to be entertained in Baptist meetings." Something else that is lamentable is how we expect to be fed — not spiritually, but physically. No wonder we are obese physically and starving spiritually. I enjoy food fellowship as much as anyone, but I do feel too much emphasis is placed on the bread that perishes. Elizabethtown, Ky. W. Jean Wise

BIBLE CAMP

Dear Editor:

I would like to share some information with pastors and other church workers in Kentucky. Singing Hills Bible Camp, located on Laurel Lake near Corbin, Kentucky, is offering a helping hand to pastors and other persons in church related vocations. These persons can use a cabin free at Singing Hills. The cabin will have a stove where meals can be prepared, or meals can be purchased at the camp dining hall during the camping season. Guests must furnish their own linen. Reservations can be made by writing Daymond Helton, Route 6, Box 464, Corbin, Kentucky, or by calling (606) 528-3522.

Williamsburg, Ky. Janus Jones

Western Recorder . . .
For Baptists
On The Go

Training Sessions For Church Secretaries To Begin July 14

A series of church secretary training conferences will be held in various locations in Kentucky beginning July 14.

C. Vernon Cole, director of the church administration department of the Kentucky Baptist Convention, is urging all church secretaries, whether volunteer, part-time or full-time to attend.

According to Cole, the purpose of the conferences "is to help you (the church secretary) sharpen your secretarial skills in human relations, communications and time management."

Guest lecturer and leader for the conferences is Miss Lucy Hoskins, a native Kentuckian. She is a consultant for administrative services in the church administration department of the Sunday School Board located in Nashville.

She became associate editor of the Sunday School Board's church adminis-



Miss Hoskins

tration materials in January, 1959, and editor in 1961. She has also served as church secretary at First Baptist Church, Pineville, among her many positions.

Miss Hoskins feels that a church secretary is a unique individual. She says, "A church secretary is an unusual worker, because she — like the pastor — is committed to an eternal cause . . . the church and all it stands for — the Christ it represents. Her cause is people — compassion born out of a regenerated heart."

The dates and locations of the conferences are:

Paducah, East Side Baptist Church, July 14; Bowling Green, Calvary Baptist Church, July 15; Lexington, Central Baptist Church, July 17; and Louisville, St. Matthews Church, July 18.

Each conference will begin at 9:15 a.m. and adjourn at 3:30 p.m. Cost for registration is \$5.00 and each participant will receive a copy of Miss Hoskins' book, *Church Secretary: Girl Friday*, a lunch and other materials.

PC Children's Home Site Sold

The final chapter on the Pine Crest Children's Home was written recently when the 100-acre site was sold to a Morehead real estate firm for \$620,000.

The home had been leased to Kentucky's department of human resources for the past five years as a treatment center for delinquent girls. But prior to that time it was a home for dependent children caring for as many as 48 children at one time. However, when the Child Care Board voted to close the institution, there were about 20 residents. Pine Crest opened in 1957, and operated until its closing 13 years later.

It became embroiled in controversy when the Child Care Board recommended using the facility for a home for senior adults. When this recommendation was turned down by the Executive Board of the Kentucky Baptist Convention in 1970, the Child Care Board's directors were instructed by the convention to "use your best judgment" in the disposition of the property.

Tom Grissom of Somerset, board chairman, alerted the Executive Board to the possibility of the sale in December. "Whatever action we take, we want it to be done with full knowledge of all interested parties," he said at that time.

William E. Amos, Jr., executive director of the Child Care program, stated, "The

sale of Pine Crest does not mean we are abandoning service to Kentucky Baptists in the eastern part of our state. We still have sufficient resources to serve our entire constituency. This sale is simply the wisest action concerning this property."

Amos added that the board purchased a 40-acre site near Morehead for future development should the need arise.



This was the administration building for the Pine Crest Children's Home during its 13 years of operation.



Kresge Way is the name of the street that runs alongside the new Louisville Baptist Hospital, East. I heard Mr. Homer D. Coggins, who is president of Kentucky Baptist Hospitals, Inc., tell an interesting story concerning the recent naming of this street.

It seems that by virtue of our suburban location of this hospital and the manner of the development of the area, that we became classified as a subdivision or some such. Anyway, there had to be a street dedicated alongside the hospital and the question of what to name it was pending.

In the meantime, an effort had been made to get a contribution for the new hospital from the Kresge Foundation. Mr. Coggins said that on the very morning of the day by which a name for the street had to be registered, the mail delivery included a check from the Kresge Foundation for \$100,000, signed by Mr. Kresge, himself, and beneath his signature with his own hand, he had written "In Jesus name."

Mr. Coggins said, "That named the street."

If you visit that beautiful hospital, you will find yourself turning off of Breckenridge Lane onto a new street with a sign at the corner reading, "Kresge Way."

\$238,500 RAISED —

A Modern Miracle In Bowling Green

By C. R. Daley
Editor

Here is a story for those who do not believe in modern miracles. It reveals what the Lord can do through people who are challenged and proves that an old and large congregation can be inspired by the Holy Spirit to do the seeming impossible.

The First Baptist Church in Bowling Green is as rich in heritage and influence in Kentucky Baptist life as any church in the state. It is warm and friendly but has some of the characteristics generally associated with First Baptist churches.

Such churches are not supposed to get excited and swept up with many things and especially not with a fund raising project. This is why I smiled in approval but in skepticism when Pastor Rollin Burhans told me the Bowling Green congregation was committed to raising \$230,000 in cash on one day.

The more he talked about it, the more I realized he really meant it and believed it would be done. The more I thought of it and recalled my impressions of this congregation over the last 30 years, the more I believed it could be done.

And it was done! It was more than done. The \$238,500 cash offering exceeded the goal by \$8,500.

What kind of a motive could inspire such giving? A very noble one, in this case.

Earlier this year the Bowling Green congregation moved into a new educational building and into remodeled areas in the old building. The total cost of the two projects was \$850,000 with \$750,000 remaining to be financed.

A special steering committee planning the financing of \$750,000 made a bold suggestion. That was that \$230,000 be raised on one Sunday and applied to the debt before arranging permanent financing.

Steering committee chairman Reginald Ayers explained that this would reduce the debt to an amount that could be handled by the church without reducing its support of worldwide missions, its local outreach and its other ministries. The congregation agreed and enthusiasm began to grow.

The date set for the all-out effort was June 8. But enthusiasm could not wait and a big offering came on June 1. When June 8 was over the offering was over \$200,000 but short of the goal.

Members spontaneously asked that the opportunity to give be extended one more week. Some who had already given sacrificially were ready to give more. Pastor Burhans, whose whole heart and soul were given to this dream, was told by church leaders to go ahead to Miami

for the Southern Baptist Convention with the assurance the goal would be met by the next Sunday. By sundown June 15 the offering total was \$238,500.

This is probably the largest cash offering any Kentucky Baptist church has received in one effort. First Baptist, Somerset, Severns Valley Baptist, Elizabethtown, Walnut Street Baptist, Louisville, and other Kentucky churches have had this kind of response but probably never sought such an amount of cash in one offering.

The record offering is not so important in itself. What really matters is what happens to people when sacrifices are made. The wonderful thing is that almost always such an effort is accompanied by a spiritual revival.

It was so in this case. Additions to the Bowling Green congregation are regular but not in the number and the spirit they came on these Sundays. There were six professions of faith, 12 additions by letter and a number of rededications. This is something for the summertime.

Pastor Burhans said the spirit of fellowship growing out of this effort was more important than the money. The spirit of enthusiasm and sacrifice reached from the oldest members all the way to boys and girls who brought their offerings.

Many members experienced new depths of commitment during this effort and many moving personal testimonies were shared. The following words of Don

Bailey not only reveal what happened to him but also what happened to many others.

DON BAILEY
June 8, 1975

Last December my wife and I decided it was time for us to make a substantial gift to the church's building program. We decided that the need for whatever could be given was greater then, when the interest was hurting the church the most. So we went to our savings and took out an amount equal to what we felt we would have given on a monthly basis to the building fund over the next three years, and that is what we gave.

We have always tithed what God gave us because God has said that the tithe is owed and is our proportionate share in the support of His work, so this was a gift beyond the tithe. Then along came this spring stewardship campaign, and I found myself on a steering committee for this campaign with specific responsibilities to give an educational emphasis to the campaign. As a Sunday School class teacher I was asked to prepare a lesson on stewardship to teach to my class which would complement this campaign. While preparing this lesson, God's Spirit moved me to three basic truths that I attempted to get across to my class. First, everything I have is the Lord's and the tithe is all that He requires that I give back to Him. When I return it to Him, it is not a gift, it is just proper use of a part of what He has given me that is already His.

(Continued on page 14)



Shown above is the educational building that was built by First Baptist Church in Bowling Green. The building along with some remodeling in other parts of the church is the result of a campaign conducted by the church. Over \$238,000 was given in just a week by the church in an effort to cancel part of the debt.

People And Places

Dennis Conyers Holman of Lexington and **Thurman Edward Stewart** of Hopkinsville recently were awarded the master of divinity degrees by Midwestern Baptist Theological Seminary in Kansas City, Missouri.



Stewart



Holman

Beth Stricker, daughter of Jesse Stricker who is the director of Stewardship and promotion in Kentucky, was recently elected president of the BSU for 1975-76 at Georgetown College. She is also serving as a summer missionary in Zambia this summer.

Other officers elected include: Ken Wesley, vice president; Hope Perry, secretary; Debbie Woods, treasurer; Janice Slutz, Christian Service Organization director; Steve Hopkins, church liaison; Bruce Carlton, evangelism chairman; Denise Ray, missions chairman; David Ballbach, music director; Allen Black, social chairman; and Debbie Bishop and David Gaddy, worship chairmen.

Larry Elliott, pastor of Cairo Baptist Church in the Green Valley Association, drowned May 25 while swimming in a lake near his home. The funeral was held May 28. He is survived by his wife, Margaret, two sons and a daughter.

George Redding, professor of New Testament at Boyce Bible School in Louisville, was recently chosen "Teacher of the Year" by the students at Boyce.

Poplar Grove Baptist Church, Casey County, sponsored a renewal revival May 30-June 3 in which faculty and staff members of Campbellsville College participated. Each service had a different Campbellsville College personality for the message. Among those participating were Jerry Kibbons, Paul Rendleman, David Jester, Robert Clark, Paul Horner and Roy Ray. Pastor Gerald Rowe says the congregation is very appreciative of the contribution of Campbellsville College to its life.

Georgetown College recently received a check for \$2,000 from Texaco, Inc., which brings the total unrestricted grant to the college from Texaco to \$6,000.

Robert D. Green, a member of the Kentucky Baptist Convention executive board, passed away May 2 and funeral services were conducted May 5 in Spottsville Baptist Church. He was active in the Green Valley Association and had held many positions in his home church.

Allen Graves, director of Boyce Bible School in Louisville, will be one of the featured speakers at the Bible-Preaching Conference August 2-8 at Ridgcrest Baptist Conference Center. He will discuss "Baptist Beliefs and Practices."

Former Kentuckian **Dewey H. Jones**, associate professor of history at California Baptist College, Riverside, recently was awarded a 20-year service pin from the college. Before going to California Baptist, he served 25 years in Kentucky Baptist pastorates, was a member of the Kentucky Baptist Executive Board and moderator of Logan County and Greenup Associations of Baptists.

Richard D. Delleney, pastor of Kenwood Baptist Church, was graduated from the Louisville Presbyterian Theological Seminary on June 1 with the doctor of ministry degree.

Ruthie Lee Burke, 17, of Wapato, Washington, has received the national honor of this year's George Washington's certificate award by the Freedom Foundation at Valley Forge. The winning speech was the same essay given by Miss Burke at the Northwest Baptist Youth Speakers' Tournament in 1974.

The Freedoms Foundation at Valley Forge award program is designed to recognize constructive words and deeds that support America and contribute to responsible citizenship and inspire love of country, and "to support the spiritual unity born of the belief that man is a dignified human being created in the image of his Maker . . ."

Miss Burke's maternal grandparents are Pastor and Mrs. Ross Range of Lexington, Kentucky, and her paternal grandparents are Pastor and Mrs. Rufus Burke, Pleasant Grove Baptist Church, Lawrenceburg, Kentucky. Her father,

Coleman Burke, has been pastor of the First Baptist Church of Wapato for the past 10 years.



Biddle

The Highland Baptist Church in Louisville has passed resolution in appreciation for the life and service of **Milford C. Harvin**. Harvin was a member of Highland for 55 years and served in many places of leadership including a long ministry as a deacon. The resolution expressed appreciation for his worthy example as a Christian father and his Christian witness in a long business career.

The **Forensic Team** from Georgetown College recently placed ninth out of 116 teams in the National Forensic Association Tournament held in Niagara, New York. Georgetown also placed third in cumulative sweepstakes and their finish in ninth place marked the fifth straight year they have finished as one of the top ten schools in the country.

Mrs. Paul Hendricks, mother of Mrs. William McElrath, passed away on May 19 in Raleigh, North Carolina. Funeral service was on May 21 and burial was May 22.

Mr. and Mrs. McElrath departed on June 2 for Indonesia where they are serving as Southern Baptist missionaries.

A letter of commendation and appreciation has been sent from the 1975 graduating class at **Midwestern Baptist Seminary** to the seminary administration and faculty. The letter commends the Midwestern faculty and administration for their high degree of professional competence and for the personal relationships enjoyed by the students. A copy of the letter was also addressed to the president of the Southern Baptist Convention, the president of the Midwestern board of trustees and state Baptist papers.

Dan Brock and **Charles Shonkwiler** have been elected to serve as president and vice president, respectively, of the student government association at Cumberland College for the coming year. Appointed to the office of the vice president in the absence of Shonkwiler is **Richard Holden**.

Richard E. C. Biddle, son of Richard T. Biddle of Lexington, was graduated on June 6 from Golden Gate Theological Seminary. He received the certificate in theology.

Brock, a business administration major, is the son of Mr. and Mrs. Clarence R. Brock of Portland, Indiana. **Shonkwiler**, a history major, is the son of Mr. and Mrs. Charles Shonkwiler of Greenfield, Ohio. **Holden** is a religion major and the son of Mr. and Mrs. J. L. Holden of Concord, Tennessee.

Three Kentuckians are among 160 volunteers this summer with the Christian Service Corps of the Southern Baptist Home Mission Board. Operated by the Home Mission Board's department of special mission ministries, the CSC places volunteers in areas of greatest need for periods of two to 10 weeks anytime during the year.

Kentuckians in the Christian Service Corps this summer include Miss Terry Burns, Louisville; Mrs. Anna Haueter, Louisville; and Mrs. Ruth Hodges, Buffalo, Kentucky. Miss Burns will serve in Miami, Florida, Mrs. Haueter in Lawton, Oklahoma, and Mrs. Hodges in Elkhart, Indiana.

Lemmond Rock, pastor of Grace Union and Shady Grove Baptist Churches, died June 16. He was a member of Shady Grove. He is survived by his wife, Lois, one son, James Ray, both of Hardyville, five sisters and two grandchildren. The memorial service was held at Shady Grove on June 19.

Ephesus Church ordained three new deacons on June 1. They were Bruce Buckland, David Morton, and John Hall.

Bill R. Hooper was ordained as a minister of the gospel on June 22 by the Harmony Baptist Church, Louisville. Among those participating in the ordination were Harmony Baptist pastor, James C. Heneisen; G. Allen West, executive director of the Long Run Baptist Association; Frank E. Borich, pastor emeritus of Harmony; Davis Grimes, associate pastor of Hillsdale Baptist Church, and Charles Hughes, chairman of Harmony deacons.

G. Willard Reeves, head of the religion department at Cumberland College, has been granted a one-year sabbatical to teach in Chancellor College in Malawi, Africa. He will depart for Zomba, Malawi, the latter part of August and will be accompanied by his wife and a 19 year old son.

Reeves says this is a lifetime dream fulfilled. The Southern Baptist Foreign Mission Board will provide the costs of

travel and Cumberland College will provide his regular salary for the year.

He will be teaching Biblical theology and philosophy of religion in Chancellor College which is a part of the University of Malawi. Before teaching at Cumberland, Reeves was a Navy chaplain and also a pastor in New Washington, Indiana.

Staff Changes

(Continued from page 2)

William Robert DeFoor has accepted the call as pastor of First Baptist Church in Hodgenville and will arrive on the church field in August. He comes to the church from Druids Hill Baptist Church in Atlanta, Georgia, where he served as associate pastor. He served as pastor of Mt. Moriah Baptist Church in Boston, Kentucky, from 1965-68 and Gilead Baptist Church in Glendale, Kentucky, from 1969-73.

He is married to the former Sandra Bailey and they have two girls and a boy.

The new Hodgenville pastor graduated from Baylor University in 1964 with a bachelor of arts degree and received the master of divinity degree from Southern Baptist Theological Seminary in 1972. He has also done advanced work on the doctor of ministry degree.

Revival Reports

The **Cedar Hill Baptist Church** of Owenton reports that their revival during May was a good one with 13 professions of faith and 26 other decisions. Byrd Ison, director of the Annuity Board of the Kentucky Baptist Convention was the evangelist. Jerry W. Graham is pastor of Cedar Hill.

Beechmont Baptist Church in Louisville reports a very successful spring revival with Ray Dobbins as the evangelist. He served the church as pastor 18 years ago when the church's auditorium was built. Eugene Enlow is pastor of the church located on South Third Street.

First Baptist Church, Frankfort, recently reported 39 professions of faith, three transfers of church membership and 29 rededications at their spring revival led by Harold Tallant. Herman M. Bowers is pastor of the Frankfort church.

First Baptist Church, Paducah, reports that its youth revival is scheduled for July 11-13. The evangelist for the services is O. S. Hawkins of Ada, Oklahoma.

First Baptist Church of Whitesburg reports a successful tent crusade with an average attendance of 400-600 at each of the services. The crusade was sponsored jointly by the Whitesburg church and Colson Mission.



OFFICERS ELECTED—Baptist Student Union executive officers elected for the 1975-76 academic year at University of Louisville are shown above. They are (front row, left to right): Judy Nogalski, secretary; Debbie Ruth, devotional; Iva Sue Combs, outreach; David Matherly, communications. (Back row, left to right): Doug Moran, community ministries; Joy Smith, devotional; Mark Farley, intramurals; Bruce Devers, outreach; Paul Scott Howerton, president; Larry Tullock, missions; and Dwight K. Lyons, U of L campus minister. Absent from the picture are Regina Waters, vice president, and Janice Berghaus, social.

10,000 Expected At BWA Meeting July 8-13

"The most representative congress in the history of the Baptist World Alliance." This is the analysis by former Kentuckian Robert S. Denny, BWA general secretary, in reviewing the registration list for the 13th Baptist World Congress, July 8-13, at Stockholm, Sweden.

Eighty-four nations were represented on the list as of June 1. This exceeds the list of 77 countries represented by 8,556 delegates at the 1970 congress at Tokyo, Japan.

The 1975 congress theme is "New People For a New World — Through Christ."

The congress program, with BWA president V. Carney Hargroves of the United States presiding, opens with a roll call of the Alliance's 99 member bodies on Tuesday evening, July 8. Delegates in national costumes will provide a colorful survey of world culture as they respond to the roll call for their Baptist union.

Main congress sessions will meet at St. Erik's Massan center. Congress business will include consideration of proposals to revise the BWA constitution and structure, resolutions, and election of a president and 12 vice presidents for 1975-80.

In addition to Denny and Hargroves, speakers include Penrose St. Amant, president of the Baptist Theological Seminary at Ruschlikon, Switzerland; Ayako Hino, principal of the Soshin Girls' School near Tokyo, Japan; Nlandu Mukoko Mpanza, general secretary of the Baptist Community of Western Zaire; Thomas Kilgore, pastor of the Second Baptist Church, Los Angeles, California; C. Ronald Goulding, BWA associate secretary in London; and Erling Oddestad, president of the Baptist Union of Sweden. Oddestad will speak at the closing session of the congress Sunday morning, July 13.

Evangelist Billy Graham will speak that afternoon at a rally sponsored by the Baptist Union of Sweden. This session at Skansen park is expected to attract several thousand Swedes as well as congress delegates. On Friday evening, July 11, many delegates will visit homes of local Swedish people. Congress delegates will attend services in Stockholm Baptist church Saturday afternoon, July 12. A youth program will be that evening.

William J. Reynolds of the Southern Baptist Sunday School Board is coordinator of congress music and an 800 voice international choir.

Each full day of the congress will begin with Bible study in language groups of English, French, German, Portuguese,

Scandinavian, Slavic and Spanish. Afterwards will be a plenary session with a speaker, discussion panels and business items. Afternoons will feature meetings of the BWA study commissions; depart-

mental meetings for men, women and youth; and discussions of daily topics in smaller language groups. Evening programs will be inspirational through a variety of formats. (BWA)



The Swedish capital of Stockholm shown above will host an expected 10,000 Baptists from 80 nations July 8-13, 1975, for the 13th Baptist World Congress. The sessions will be held at the St. Erik's Massan conference center.

Baptists Increase 256,415 In 1974

Baptists of the world increased in number this past year by 256,415, placing the total number of church members at 33,749,228, the Baptist World Alliance reported.

BWA general secretary Robert S. Denny noted that this is an increase of 2.7 million since the Baptist World Congress in 1970 at Tokyo. That congress launched a World Mission of Reconciliation Through Jesus Christ which was largely evangelistic.

The statistics were compiled by Carl W. Tiller, an associate secretary of the BWA. Tiller said the 33.7 million total is for baptized believers only. These are church members. He estimated the total Baptist community, including children of Baptist families and others with Baptist preference, is about 74 million.

This year's statistics counted churches for the first time. There are 138,281 such organized congregations, plus an additional estimated 15,000 preaching places or missions.

Among the eight regional areas in the Baptist compilation, seven showed increases for the year. The exception was

Central America and the Caribbean Islands, where a drop of 1.6 percent was attributed to technical corrections of data for Trinidad and Tobago.

The largest Baptist population is in North America, where a total of 29,681,927 members was reported. North America has 101,088 Baptist churches — about 73 percent of the world total.

Baptists are in 141 "countries" throughout the world. Technically, this is 112 sovereign nations and 29 offshore dependencies. This is believed to be the widest dispersion of any Christian group besides the Roman Catholic church.

The world totals are:

	Churches 1975	Membership 1975
North America	101,088	29,681,927
Asia	10,404	1,205,543
Europe	11,157	1,168,847
Africa	7,530	787,692
South America	4,470	512,379
Central America and Caribbean	1,572	199,042
Oceania	2,022	198,856
Middle East	38	1,542
	138,281	33,749,228

WESTERN RECORDER

Tiller's report also listed the "top ten" countries in Baptist membership totals, which remain in the same sequence as a year ago:

	Churches 1975	Membership 1975
United States	99,272	29,462,482
India	6,205	760,853
Soviet Union	5,025	539,000
Brazil	3,417	442,217
Burma	2,733	308,095
United Kingdom	3,065	253,546
Zaire	1,015	246,469
Canada	1,477	189,506
Romania	1,037	160,000
Nigeria	834	146,339

The BWA count includes Baptist churches not affiliated with the Alliance, as well as its own constituency. The breakdown on this basis is:

	Churches 1975	Membership 1975
In Alliance	114,711	29,079,581
Outside Alliance	23,570	5,669,647
	138,281	33,749,228

FMB Approves Relief

World relief funds totaling \$122,000 were appropriated and 25 missionaries were appointed during the June meeting of the Southern Baptist Foreign Mission Board.

The board also voted to provide financial assistance to missionaries who lost personal goods when they evacuated Vietnam and Laos, reallocated \$156,000 set aside for South Vietnam to programs in the Philippines, named one staff member to a new post and accepted the resignation of another.

W. L. Smith, associate secretary for missionary personnel since 1969, will fill a newly created post as associate consultant for laymen overseas and associate disaster response coordinator. He will work with Eugene Grubbs who has primary responsibility in these areas.

Samuel A. Debord, secretary for the department of promotion and furlough ministries, resigned effective July 15.

Of the \$122,000 appropriated for relief, \$86,000 was designated for housing and medical needs in Bangladesh, \$30,000 for refugee relief in Angola, \$5,000 to assist Vietnamese refugees in Thailand, and \$1,000 for families affected by a bus accident in Dominica.

The provisions for missionaries to Vietnam and Laos who lost personal goods include a financial settlement to cover losses up to \$10,000 for families and up to \$1,000 for missionary journeymen (a two-year program for young college graduates). An outfit allowance and a freight allowance will also be provided.

JULY 5, 1975

Religious Broadcasting Not In Danger According To FCC

By John W. Baker
Director of Research Services
Baptist Joint Committee on Public Affairs, Washington, D.C.

In spite of rumors to the contrary, there is no movement afoot in the Federal Communications Commission (FCC) or in Congress to remove existing religious broadcasting from either radio or television.

This could not be done under the First Amendment to the Constitution, and it would constitute political suicide for an elected official.

However, the FCC will be considering a petition which, if accepted, could have an effect on religious broadcasting in the future. The facts are rather simple.

On December 5, 1974, Jeremy D. Lansman and Lorenzo W. Milam filed a petition with the FCC asking that it issue administrative rulings which would prohibit the assignment of any additional educational television or FM radio licenses to individuals or groups which would air only religious or quasi-religious programs.

In so requesting, the petitioners were acting solely on their own behalf and were not representing any organized groups.

In this petition, which the commission designated as RM 2493, it was argued that because there are a limited number of channels available to the listening and viewing public those channels should serve the interests of the broadest based public possible.

It was asserted that it is contrary to the general public interest to have any additional educational television or FM radio channels devoted exclusively to religious programming.

The petition has generated a strong negative reaction among many people. Some of these have been exposed to only a part of the facts; many have received garbled information.

However, many of those who had their information correct have not known how to make their opposition known to the government officials who will make the final decisions on the petition.

The following may make the process clearer. Though there is no action on the matter pending in Congress, the members serve as an effective conduit of opinion to the regulatory commissions. Letters to representatives are effective if they contain correct information and a sincere request for help.

The Administrative Procedures Act establishes the steps which an administrative agency must follow in determining what its regulations will contain.

The staff of a regulatory commission conducts a study of the requests made in petitions which are received.

After study the staff may make one of three recommendations to the full commission:

(1) It may recommend a set of proposed regulations, which, if the commission approves them, must be published in the Federal Register. Opportunities must then be accorded to the opposition to make its case. Then revised rules are issued. The rules have the binding effect of law.

(2) The staff may recommend that a "notice of inquiry" be published in the Federal Register asking for further public input into the rule making process. After the staff has considered these new ideas, it will either recommend rules to the commission, or:

(3) The staff can recommend that the requests in the petition be dismissed. The commission usually accepts this recommendation.

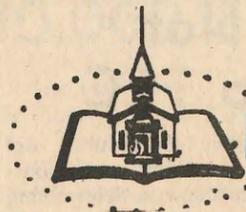
Letters to FCC members may be effective in the period after the staff has made its recommendations.

To be effective, these letters, like those to Congress, should mention RM 2493 and should reflect a realization that current religious broadcasting and any religious programming on commercial radio and television would not be affected if the petition were adopted and that the Constitution requires that government be neutral and not antagonistic in its dealing with religion.

There is no cause for any immediate alarm. Those charged with watching government activities must be vigilant. (BP)

Annuals Available

The administrative office of the Kentucky Baptist Convention has a few KBC Annuals available to church libraries upon request. A limited number of the following years are available: 1956, 1959, 1960, 1962, 1963-1970, 1972 and 1973. Requests will be honored as received until supply exhausted. Write Administrative Office, P.O. Box 43433, Middletown, Kentucky 40243.



SUNDAY SCHOOL LESSON

LIFE AND WORK SERIES

By H. C. Chiles

(These Lessons for July 13, 1975)

Can I Get By?

In this lesson we find some very practical lessons for living properly. The principles and teachings set forth herein are just as true and applicable to daily living today as they were when they were first uttered and recorded. In fact, they constitute the basic foundation of morality in every generation.

It is a pity that so many people have the mistaken notion that they can sin with impunity. Those who sin and think they can get by with it, without having to pay the price for sinning, are most assuredly entertaining a false hope. Sooner or later, all such people will discover to their sorrow that their foolish attempt has resulted in miserable failure. Nobody can ignore the Scriptural blueprint for right living and do wrong and get by with it.

Proverbs 1:8-19

Since it is God's expressed will for people to live in accordance with the divine standards of morality, both parents are certainly responsible for imparting spiritual and moral instruction to their children in the home. According to the teachings of the Old Testament, the father had the primary responsibility for giving this important instruction. However, it is obvious to every thorough student of the Word and to every close observer that this task is so large that it calls for the joint efforts of both father and mother.

Parents are obligated to instruct, discipline, and rear their children in compliance with the expressed will of God. It is worthy of notice that God's Word here teaches that children are obligated to listen to the instructions of their parents and to be obedient to them. In view of the fact that godly parents expend so much thought, solicitude, time and prayer on their children, God wants those children to render filial obedience to them. Nothing in youth is more intrinsically beautiful than respectful devotion and filial obedience to father and mother.

Sinners, under the influence of Satan, entice others to do wrong by portraying sin as being very attractive or as affording great pleasure. The desire to win acceptance and social approval, the lure for companionship and popularity,

and the desire to acquire and possess quick and easy money have caused many to yield to the temptation to do various things that are wrong.

When one is tempted to indulge in that which is evil by any of the above lures, one should refuse to make a fool of himself and should resolutely and unwaveringly say, "I will not do it." Whether the temptation comes from a friend or from another person, it originates with Satan. Remember that, even though you are subjected to a strong temptation, you do not have to yield to it, because God's strength, which is available to you, will enable you to overcome.

Proverbs 5:21-23

Our watchful and observant God notices all phases of our conduct. Therefore, it is folly for anybody to wear a mask,

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Ephesians 4:11-16

Christian discipleship is expressed best within and through the fellowship of a church. According to Christ's plan, church members are to be instructed, indoctrinated and trained for service.

Among Christ's gifts are the following: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Apostles are those who are called, separated and sent forth as ambassadors for Christ. Prophets are men who have had a unique insight into the will of God and have received a definite commission to speak for Him. Evangelists are those itinerant preachers who go into regions where churches have not been established and proclaim the gospel to those who have never heard it, introduce the people to Christ, and then establish churches. Pastors and teachers (two functions of the same office) have the

inasmuch as He sees through or behind it. In His scales of divine wisdom and righteousness He weighs every thought, motive, word and deed. He will not excuse sins, whether they be adultery, robbery, murder or some other sin. We should be right in our relationship to God and strive diligently to please Him, living in such a manner as to win His blessed plaudit: "Well done, good and faithful servant."

Proverbs 26:27

Evil people go to great lengths and much trouble, and put forth great efforts to carry out their evil designs against those whom they dislike, but all of their deceitful dealing comes back upon them. They fall into the pit which they prepare for others. Sooner or later the evildoer suffers from the recoil of his own weapon. □

oversight of churches and seek to give spiritual guidance and instruction.

These gifts are not just for our personal enjoyment, or for the glorification of man. They are to equip the saved to introduce the lost to Christ, to edify the believers, and to serve the Lord effectively.

While it is obvious that the ideal set forth in verse 13 will not be realized fully until we enter the presence of our Lord in glory, too much stress cannot be laid on the fact that every child of God has a definite work to do for Him on earth. Have you discovered what He wants you to do? Are you doing it? Strive to do your best for Him Who gave Himself for you.

Philippians 3:12-16

While on his way to Damascus in the midst of his career of persecution, this proud Pharisee, who penned this paragraph, was stopped in his tracks by a blazing apparition. This light was so bright and dazzling that he was blinded and could not see Who appeared to him. As a result of that experience everything changed for Paul. Things for which he



had lived previously lost their meaning. With a loving grasp Christ laid hold on him and saved him for a definite purpose: to divert his great ability into the right channels and to make a great minister and missionary out of him.

Paul yielded to that loving grasp and gave himself wholeheartedly to Christian service. Paul was not satisfied with what he was or what he had done for Christ. His achievements simply served as a stimulus to greater endeavors for Christ. In giving us his design for living, Paul stressed the importance of concentration — "This one thing I do." For the most part, he dismissed the past from his mind — "Forgetting those things which are behind."

When Paul wrote these verses he had the picture of a race in his mind. He knew that distractions are fatal in a race. So, as he ran the race of life, he did not have the inclination or time to look back. He stretched toward the goal that he was eager to reach, and strained to reach it in order to win the prize. He sought above everything else to please the Lord.

I John 3:1-3

This glorious hope of seeing Christ when He returns and being like Him is based upon the love of God. We should inspect the love of the Father closely and look at it intently. It gives us salvation and the blessed assurance of it. This hope arises out of Christian sonship — "now are we the sons of God." We should marvel at the transaction by which He has brought us into His family.

There is an unrevealed feature of this glorious hope — "not yet is it manifested what we shall be." About this glorious hope there are some revealed features. One feature is that we shall be like Christ. We cannot find a more assuring word than this, "We know that when it shall be manifested, we shall be like him."

Another revealed feature of this hope is that we shall see Christ. Nothing will be as satisfying as seeing Christ in His resurrected and glorified body, in all of its majesty, excellence, loveliness and splendor.

This glorious hope of seeing Christ and being like Him promotes self-purification. "And everyone having this hope resting upon Him purifies himself even as he is pure." The certainty of the return of Christ is calculated to make for separation from the world, upright walking before men, and a closer walk with God. The hope of being with and like Christ impels to purity of life here. Those who expect to be like Christ then will try their best to be like Him now. □

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Robert Farmer has been licensed to the gospel ministry by the Old Salem Baptist Church, Murray. Pictured is Farmer standing with his wife while being presented the license by pastor William Leon Drennan. Farmer is the first minister to be licensed to preach by the church which is only one year old. The newly licensed minister is available for supply work or a pastorate. Farmer and his wife, who is Old Salem church pianist, both plan to study at Mid-Continent Bible College at Mayfield.



Baptist School Elects Silver Pres., Turmoil Hopefully Over

George Silver of Easton, Maryland, has been named president of North Greenville College, a Baptist school in South Carolina.

Silver, for the past nine years president of Chesapeake College, a community junior college in Wye Mills, Maryland, succeeds Harold E. Lindsay who resigned.

An active Baptist layman, he is president of the Maryland Baptist Convention's executive board and a trustee at

Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.

A native of Trenton, New Jersey, Silver is a graduate of Northwest Missouri State University. He earned the master of education degree from Rutgers University, New Brunswick, New Jersey, and the doctor of education degree from Temple University, Philadelphia.

He is a former business manager of Merdith College, a Baptist school for women in Raleigh, North Carolina. (BP)

A Miracle In Bowling Green

(Continued from page 7)

Second, God's church and His Kingdom shall prevail whether I contribute to it or not. God doesn't need my gift in order for His work to survive and to prosper. That is not the purpose of His giving me all that I have and then asking me to give a part back. It must bring joy to God to give me what He gives me, and He wants me to experience the same joy as I give to others. Third, I cannot give God too much. I need not fear that I won't have enough for myself for there is no way that I can out-give God.

As a result of these thoughts, my wife and I decided to give an additional amount equal to that which we had previously given. Our total tithes and offerings for this year will be 23 percent of my annual salary. By the criteria by which the world judges use of ones

money we cannot afford that. By God's standards, however, it is a cup of water given in Jesus's name. It is that part of the ministry of the church for as long as this church exists. It is for souls who will be won, who will win others, who will, in turn, win still others. It is for everyone of you who make up a fellowship that at one time was badly divided and deeply polarized, but is now whole and it is for me and my wife and for our three wonderful children because we just want to be on God's side, whatever the cost.

This should not be so surprising. Nothing in this world is closer to most of our hearts than money. And so every time we are challenged to give money our hearts are made softer or harder. There must now be many softer hearts in the Bowling Green congregation.

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Spiritual Rape Of The Children

By Bob W. Brackney
Pastor-Director, Jefferson Street
Baptist Chapel, Louisville

"That Baptism is important, mama!" "I think I'll go back next Sunday and do it again!" "If I do they will give me the whole cowboy suit!" So said eight year old Eddie upon returning home after his first day to ride the church bus that came into this inner-city community. Eddie's mother, who was in our new member training program and awaiting baptism, was ill that day and sent Eddie by himself. On the way, he met a friend and got on the bus with him.

"Nope, we ain't coming to your church no more!" "The kids rode the bus to that church that give 'em a party and sandwich each Sunday!" This from a family of six. The parents were also in new member training. These families, and especially their children, are victims of the latest socially acceptable crime in church circles — "Spiritual Rape."

The situation has reached a point where it is time someone revealed the other side of busing for attendance growth. Perhaps someone should ask those six suburban churches who send buses to the inner-city community where I live and minister to be honest with themselves and others about the reason for busing from an area that has active churches attempting to meet spiritual, physical and social needs. Could the reason really be "ministry" as Jesus described it or because, as some say "Those churches down there aren't doing the job." (It occurs to me that many who object to busing to achieve racial integration in the schools are actively engaged in it on Sunday to achieve more numbers in their Sunday School and baptism records.)

"Can you help with \$... to buy our food stamps this month? My old man is in de-tox again, and we need a food order to make it 'til the check comes."

"I can't ask the church where my kids go to help straighten them out. I don't know which one it is. Their bus is green and white is all I know. They leave about 9:00 o'clock and get home about 2:00 in the afternoon."

These are statements made by some of the members of the average 450 families we minister to each month.

Jefferson Street Baptist Chapel is a mission center with a full church program as well as a full social work program attempting to minister to the people of the inner-city of Louisville. Each Sunday we see buses roll in and roll out from churches as far away as 18-20 miles who have come to "minister."

The problem is that, aside from confusing the children and stopping whole families from meaningful local church

involvement, it is only on Sunday. The problems of the inner-city aren't just five hours on Sunday type problems but go on 24 hours a day, seven days a week.

Whom do these families turn to when they need help with rent, food or when death takes a member? Whom do they turn to when they have problems with the "system" that keeps putting them down? Whom do they ask to help meet with "The 'Man'" to achieve some change in the oppressive structure of that system? They turn to those close at hand and those who are neighbors in their daily lives.

If a church enters into a bus ministry with the intent of truly ministering to the

"whole man," that ministry is a welcome (albeit rare) addition to the sometimes overwhelming task found in the inner-city. However, if it is only for "souls," there is more harm done than good.

If the large suburban churches really want to help and minister to the inner-city, let me make the following suggestions: 1) take the money you spend on buses and designate it for staff salaries and programming in the inner-city churches and missions; 2) commission the volunteers who drive the buses to visit for the ministry and teach the classes as missionaries from your church to one in the inner-city; 3) realize that the problems of inner-city people are your problems also and, finally, 4) recognize that ministry as defined by our Lord was to the "whole man" and not just to a part of him for part of the time. □

Baptist Schools Receive Gifts

Gifts in the forms of land, cash and securities have recently been given to several Baptist institutions.

Land gifts valued at \$1.6 million to Dallas Baptist College and more than \$1.5 million to Mississippi College in Clinton were announced by officials for the two schools.

Dallas Baptist College was given more than 478 acres in two separate tracts, one over 300 acres and the other 178 acres, by an anonymous donor from Fort Worth. The 300 acres in north Texas were said to be worth \$1 million, while the smaller tract in Fort Worth was estimated at \$600,000, the *Baptist Standard*, Texas Baptist state paper, reported.

The Mississippi College gift includes almost 7,400 acres deeded the school by retired dentist Daniel C. York from Bellefontaine, a spokesman for that school said.

"I want Mississippi College to take the income they receive from this property and set it up in a loan fund that can be distributed to needy and deserving students in gaining an education in a Christian environment," York said. The Yorks have no children, and he has never been on the Mississippi College campus.

Dallas Baptist College received more good news when a spokesman for the Dallas Baptist Association announced that more than \$600,000 has been pledged by the churches, of which \$325,000 cash had already been received. The funds are to be used toward payment of an existing

debt against the college, the *Baptist Standard* said.

Another Baptist school, Carson-Newman College in Jefferson City, Tennessee, announced a gift of more than \$60,000 in cash and securities as a scholarship bequest from the late Lela Sims Taylor in memory of her husband, Raymond, a 1916 graduate of the school.

A gift reported by the Baptist Children's Homes of North Carolina, Inc., was from Duke Endowment, with the money allocated on the basis of the number of "full and half orphans served in any given year," a spokesman there said. (BP)

HELP SAVE AMERICA

America! Great nation! Abundant land!
Dynamic people!
Yet, short of the wholeness which Jesus Christ brings.
Millions are unsaved and unchurched—and the number is growing at a frightful pace. Large segments of society are alienated by barriers sensitive only to love and care. Let's help save America! Twenty-two hundred missionaries of the Home Mission Board are ministering evangelists, committed to this goal. Please join them—where you are—in your corner of America. Share your faith through ministry and witness.

The home mission family congratulates the Cooperative Program on its Fiftieth Anniversary Celebration.

COOPERATIVE PROGRAM
50th ANNIVERSARY

Cedarmore To Host Two WMU Training Conferences In Aug.

August 22-24 and August 26-28 are the dates set for two identical Woman's Missionary Union Leadership Conferences to be held at Cedarmore this summer. The conference held on August 22-24 is for the convenience of those who cannot attend during the week and vice versa for the August 26-28 conference.

Wayne Ward, professor of theology at Southern Baptist Theological Seminary in Louisville, will conduct two seminars at each session. The study will center on "What the Bible Teaches about Women." Missionary personnel on the program are Norman Lytle, on furlough from Israel, and Lois Calhoun from Jordan.

Mrs. Wayne Dehoney, recently elected president of Kentucky WMU, will be leading the WMU director's conference during the mornings of each session. Assisting her will be Kathryn Jasper, Kentucky WMU executive director. Mrs. Wendall Romans, Mt. Washington, will teach the enlistment-enlargement directors.

In addition to the many other seminars to be held at the conferences, each



Miss Calhoun



Ward

participant will have the opportunity to attend two workshop-type sessions dealing with spiritual life development, directed by Mrs. Bryant Hicks, former missionary to the Philippines; and mission action and direct evangelism, directed by Wanda Carpenter.

Two social events will be held during the two-day events. The Cooperative Program will be starred in a dinner theatre by puppeteers from Parkland Baptist Church in Louisville. The other festivity will be a moonlight Bicentennial patio party where facts about the WMU's past can be learned.



TURNING GROUND — Members of Woodland Baptist Church in Middletown tugged on ropes connected to a plow as the church broke ground for a new educational unit. Guiding the plow is Marshall Phillips, church pastor. The 9,000 square foot building is expected to cost about \$200,000.

'Bama Church Reverses Vote: Seats Blacks

Alberta Baptist Church in Tuscaloosa, Alabama, is "gradually regaining its equilibrium" in the aftermath of a racial incident, April 13, which "severely strained the fellowship of the church," the pastor says.

Since the incident, in which ushers turned away a group of black students attempting to worship at the church, the deacons voted to rescind their policy against seating blacks.

The group voted to "go on record as saying Alberta Baptist Church is a New Testament church and, as such, all people will be seated." The deacons' action was read to the church but the church took no vote on it, Joe Bob Mizzell said, because there had never been a church-wide policy against seating blacks—only a position by the deacons voted about two years earlier.

Mizzell, who has been pastor of the church since nine months prior to the episode, said, "I cannot personally defend the decision to exclude the students that morning, but, from the beginning, I decided to take a low key approach to bring about healing and minister to all elements in the church."

He said furor over the occurrence, which has drawn mail from around the world, has caused a number of other white churches in the Tuscaloosa area "to quietly remove racial barriers."

The pastor was in the pulpit when the black students from the University of Alabama at Tuscaloosa and their instructor, Dorsey Blake, a black Baptist minister, sought to enter the church, and he didn't know of their arrival. Blake said he brought his class in the "Black Religious Experience in America" to the church to experience worship in a white church—not to create a confrontation.

An usher at the door turned the group away.

Mizzell said the 1,600 member church is "gradually regaining its equilibrium," although attendance, giving, and visitors interested in the church have dropped off since the incident.

Although Mizzell purposely made himself unavailable for comment on April 13, he was distressed by it because of his own personal openness on the race issue, he said. (BP)