

# Western Recorder

AUGUST 23, 1975

## ST. MATTHEW 5

exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill, he shall be in danger of the judgment.

I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Thou fool, shall be in danger of hell fire: but whosoever shall love his brother, his reward shall be great in heaven.

¶ Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: whosoever marryeth such a one, committeth adultery.

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"THY WORD IS A LAMP UNTO MY FEET\* AND A LIGHT UNTO MY PATH."  
Psalm 119:105



**CHOIR FESTIVAL** — First Baptist Church of Lawrenceburg was represented by their youth choir, shown above, at the 1975 Southern Baptist Convention youth choir festival held recently at Ridgecrest Conference Center. Other Kentucky participants included the youth choirs of Campbellsville Baptist Church, Glasgow Baptist Church, Calvary Baptist Church of Lexington, and South Elkhorn Baptist Church of Lexington.

## Directors' Conferences To Be Held

Twelve meetings for the general directors of brotherhood, church training, Sunday School, church music and Woman's Missionary Union Departments will be held the week of September 8-12.

The purpose of each conference is to equip the director of each organization with the knowledge and tools necessary for his job in 1975-76. The conferences will be especially helpful for the newly elected officer.

Each conference will begin at 7 p.m. The dates and places are:

**Sept. 8**—First Baptist Church, Berea; Horse Cave Baptist Church, Horse Cave; and Rockford Lane Baptist Church, Louisville.

**Sept. 9**—Pleasant Hill Baptist Church, Campbellsville (six miles north on Highway 55); First Baptist Church, Pineville; and Williamstown Baptist Church, Williamstown.

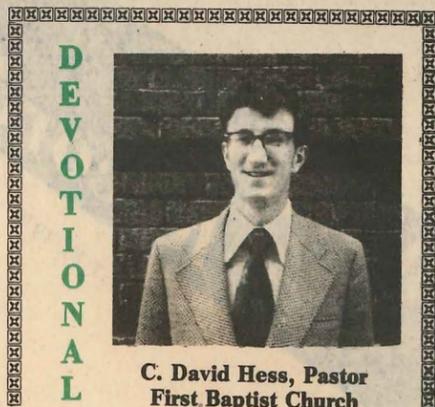
**Sept. 11**—Pollard Baptist Church, Ashland; First Baptist Church, Eddyville; and First Baptist Church, Henderson.

**Sept. 12**—Beaver Dam Baptist Church, Beaver Dam; Second Baptist Church, Hopkinsville; and Irene Cole Baptist Church, Prestonsburg.

*Church Chuckles* by CARTWRIGHT



"Call it intuition, but I have a feeling we're running smack into a building fund drive!"



**C. David Hess, Pastor  
First Baptist Church  
Kuttawa, Kentucky**

If we read a little between the lines we may find something hauntingly familiar to our own experience in the story of the rich young ruler who after confronting Jesus "went away sorrowful." Many of us, like this young man, have a certain dream or ambition to which we have pinned our happiness. This young man's dream was to be somebody, to attain wealth and a position of influence and responsibility. Your dream may be of a promotion to a certain level on your job, the buying of a home, retirement. For a pastor it might be the dream of the day when the pulpit committee from a certain size congregation comes his way. Whatever the dream is; it is that to which you look to provide that something more you know is missing in your life. After they attain it (if they attain it) most people find that it does not end their longings.

Of course what they are really restless for is God, but many don't know it yet. What of us who do know it? For many of us there is still a kind of restless longing for something more. To say that we will find that something more in God only makes matters worse for we answer, "I already have Him!" That was also part of the rich young ruler's frustration. He took Jesus initial reply to mean, "Go get religion." He already had that.

Then Jesus words found the real problem: "You lack one thing; go, sell what you have . . . and come, follow me." This he did not want to do. Though his success did not meet his deepest longings he could not bring himself to give up what it did provide — security, power, ego-support. He would have liked to have both Jesus and his position in life, but Jesus was demanding that he put all his hopes for happiness and fulfillment into one basket — Jesus, Himself. For this he went away sorrowful. It was sorrow brought on by the awareness that after finding how he could obtain ultimate happiness and fulfillment (eternal life), the price (total commitment to Jesus) was greater than he felt he could pay. Is this not the reason for our sorrow?

WESTERN RECORDER

FIFTH IN A SERIES —

# Checks and Balances



## In Baptist Life

By  
**James R.  
Sullivan**

**Past President  
Sunday School  
Board**



Democracy has a hard time enduring unless checks and balances are built into the process. Otherwise democracies tend to destroy themselves by overaction in specific areas and neglect in others.

In our national government we not only have one executive — the president, but our system has two legislative branches. One system is the Senate which has territorial representation with two senators from each state. The House of Representatives is elected on the basis of population. Thus it becomes "people" representation. Then there is the judiciary, selected for a life term so that laws can be interpreted and enforced objectively and fairly. Government is in a healthy state when all three of these branches are functioning each in its own way simultaneously. Government is weakened when any branch of our democracy fails or relinquishes to the others. The welfare of the people is best preserved when all branches function adequately and in balance.

The same general principle applies to our Baptist life which functions democratically but which is actually a theodemocracy rather than a democracy. Local churches, of course, are autonomous and each cooperates in Southern Baptist life voluntarily or not at all. Local churches can never be coerced. They are not the controlled but the controlling units in Southern Baptist life. The boards and agencies are the controlled segments of Baptist life, but through the trustee system.

Denominationally we have the Southern Baptist Convention, state conventions, and Baptist associations. But how do they interrelate? If the state conventions combined to make up the Southern

the Southern Baptist Convention's annual assembly. State conventions are in a strategic position cooperating with associations on one side and the Southern Baptist Convention on the other. In no case should one body be over or control any other Baptist body.

There is one area where our Baptist check-and-balance system seems to be breaking down. The results could be devastating eventually and that trend needs to be recognized and reversed. This situation occurs, for instance, when Baptist associations feel they should nominate members of state mission or executive boards of a state convention. If done, its implications are bad and on a long range basis can be hazardous.

Would one church ask the privilege to nominate a pastor for another local congregation — a separate Baptist body? Certainly not. Each church nominates and calls its own pastor and should. Otherwise, they cannot be responsible for results.

Associations are separate bodies from state conventions. Never should they ask or accept the responsibility of nominating or electing the officers of any other Baptist body. Each Baptist body needs to do its own nominating and electing of its own officers whether state, associational, national, or local church. If this balance fails, our Baptist system is weakened.

Even checks and balances must be checked. Periodically they may need rebalancing. When they do, Baptists should set their own houses in order. When one Baptist body errs, it alone can correct it. One thing is certain in our Baptist system, no Baptist body can straighten out another one with coercion when it occurs.

Baptist Convention, and if the associations added together made up the state conventions, and if the local churches in totality made up the associations, we would then have a pyramidal system of church government like the Catholics. Baptists would not accept such a system.

It is not accidental that each of our Baptist bodies is separate and autonomous, and that all work together with equal rights to be themselves and to express themselves. Each of the denominational bodies is made up of messengers from the churches which means these churches control all three branches of the denominational life separately, and Baptist churches do not want to work against themselves. They select messengers who encourage cooperation between the Southern Baptist Convention, the state conventions, and the local associations. These messengers see to it that no one dominates the other bodies.

The Southern Baptist Convention is the largest body to assemble in one place, but the sum total of the associations and those attending their annual sessions really gives them the greatest power. The vast throngs of persons attending more than 1,200 associations are many more than the tens of thousands who attend

## WESTERN RECORDER

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

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## An Open Letter To Mrs. Ford

Dear Mrs. Ford,

Millions of Americans were aghast upon hearing your answer to a question about your 18 year old daughter and premarital sex. The question was put to you by C.B.S. interviewer Morley Safer on the widely heard "60 Minutes" television show on August 10.

As one who highly respects the president and his family and one who admires your example of faith and courage in your own illness, I am shocked and deeply disappointed by the moral laxity revealed in your answer. I would have never believed you said such a thing unless I heard it with my own ears.

In one brief interview you descended from the first lady of the land to one of the worst ladies in our land. In this time of morality crisis in America I can think of no more damaging blow than for the president's wife to say she would not be surprised if she learned her 18 year old daughter was having an affair out of wedlock. You went on to say you would counsel your daughter in this kind of an affair to make sure she was involved with the right man for a worthwhile encounter.

Apparently you have taught your daughter well. In reacting to your response she said she was pleased that you would answer such a question and was more pleased with your answer. She announced there was no such affair going on now but she believed in sex before marriage and thought living together before marriage was all right.

Mrs. Ford, please consider what you have done. You have undercut sexual chastity for your daughter. Her response to your views sounds all

the world like an open invitation to the right man to join her in trial marriage.

You have done irreparable damage to every sexually pure young person in America. Along with all the other pressures already being put on them to compromise, they will now hear, "The United States president's wife says it is all right."

You have put the lie to the teaching of the Bible and you have betrayed every American parent who has tried to teach their children the sanctity of sex and the sacredness of marriage. You have undercut the efforts of ministers and other moral teachers to stem the tide of modern promiscuity.

In short, in this area of morality you have become the chief spokesman for Satan in an effort to defile everything and everybody. To use such a pinnacle of prominence for such a low purpose is almost unforgivable.

Please, Mrs. Ford, reconsider your views on this issue. Go back to the Bible if you regard it as God's teaching in the realm of morals. If not, appeal to your own sense of what is decent and uplifting instead of what is degrading and debauching.

You will be criticized by many as you are by me. This doesn't mean many who disagree with you will not continue to love you and pray for you and your family.

Sincerely yours,

## A More Optimistic Report From Campbellville

Following the news report and the editorial in the July 29 issue of the *Western Recorder* on the financial situation at Campbellville College, we

are happy to share with our readers part of President Davenport's report on the present situation at Campbellville.

"I am pleased to present to all members of the Campbellville College family this report of the college life and operation for the past year. My hope is that it will help every reader to know more fully what we are doing, to feel more deeply the sense of urgency for meaningful Christian education, and to respond more completely with prayers, gifts, and influence in meeting our needs.

"No brief report like this can adequately bring to you the living, pulsing heartbeat of the campus and its people. In our presentation, however, we want to make Campbellville College live for you to the best of our abilities.

"God is doing great things among the students, alumni, and faculty of your College. There is a spirit of commitment and achievement which is thrilling to see and to feel. Pastors and churches are sending students and gifts to support them in increasing numbers. Gift support has reached its highest level. Twenty-eight percent of the students are committed to Christian vocations—the highest percentage known to us in the college history. The enrollment decline which was so serious from 1967-1973 seems to have been stemmed and there is cautious optimism for a reversal of that trend.

"Our greatest pressure remains in the financial area. The drop in enrollment naturally reduced income critically. Inflationary trends and rising costs have eaten away at the gains we have made in increased fund-raising. Heavy commitments from current operational income for debt service and debt retirement continue to keep us in a 'crunch.' Only a very small portion of the scholarship help which our students must have in order to attend college is funded by gifts.

"We are so grateful to all who have sacrificed, worked, given, and prayed to make Campbellville College a wonderful reality for these past sixty-nine years. We look to you for the prayers and support essential for keeping this splendid program of Christian education available to the young people of today and for those of tomorrow.

"The physical plant at Campbellville College consists of twelve major buildings situated on a thirty acre campus. Three of those buildings are dormitories built between 1965 and 1967 with 100 percent financing, at a cost of \$2,068,659.

"More than \$750,000 of this amount has been repaid, and the principal amount remaining is about \$1,300,000.

"Debts on other campus buildings and other obligations bring the total amount of indebtedness for Campbellville College to \$2,345,000 as compared to \$2,673,000 in 1969. The estimated value of our educational plant, and our endowment is \$5,700,000.

"Though the college has had to borrow from local sources to meet some operating obligations, our total debt has been reduced year by year, as our expenditures for debt service and debt retirement have exceeded the amounts borrowed for operations.

"No tax funds have been taken for operation, equipment, or facilities."

President Davenport is to be commended for his honesty as well as his commitment. He, the staff members and faculty members at Campbellville deserve the prayers and the financial support needed to continue the meaningful ministry of Campbellville College.

## BAPTIST FORUM



### NEED "CLEAN T.V."

Dear Editor:

The recent announcement by the television industry that it will allocate the first two evening hours for family viewing programs, and will issue advisories of programs that may be offensive is just a public relations trick to get the people and Congress off the industry's back.

Instead of thinking we have won a victory, and instead of easing up on the television industry, we must press even

harder. We must not be satisfied with just two hours of "clean television." We must keep up the pressure until we have "clean television" all hours of the day and night.

There is a saying that "Innocence is a flower that withers when touched, and blooms not again though watered with tears." This is why television with its violence, perverted sex, profanity, and bad manners is so bad. It is a powerful, dramatic teaching device that latches onto the minds of children, and pounds ideas

into their heads that causes them not to be able to distinguish between right and wrong. It destroys their innocence before they are old enough to develop strong character.

This alone makes television, as it is presently used, the most overall evil and dangerous influence in our country.

Television violence is doing a lot to make 13 and 14 year old teenagers "hit men" for armed robbers. Television sex is fostering the "love 'em and leave 'em" attitude of Hollywood, and is adding day by day to the decay and breakdown of the home. Television profanity is causing children to think that profanity is acceptable and ok, when in reality it is one of the chief tools of the devil. Television bad manners on programs like "Maude," "The Jeffersons," etc., with all the

(Continued on page 15)

## First Baptist College Chartered

PROVIDENCE, RHODE ISLAND, MARCH 1, 1764 — Rhode Island College, Baptists' first institution of higher learning, has been granted a charter by the state legislature. The school will be a Christian college open to students "of all denominations or no denomination."

Because Baptists have seldom been received in other colleges, it is gratifying that they should welcome students of other denominations, a spokesman said. It was to be expected that Baptists should turn to Rhode Island in seeking a charter as this state has been a haven of religious liberty since the days of Roger Williams.

While the charter stipulates that the president and a majority of the trustees shall be Baptists, other officials will be selected from representative denominations in the state. A number of professors also will be selected "indifferently of any or of all denominations."

The charter said that religious tests "shall never be admitted" into the institution. "On the contrary, all members shall enjoy free, absolute and uninterrupted liberty of conscience," it declares.

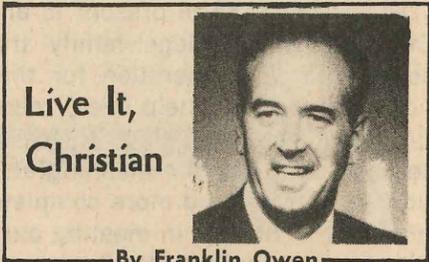
"The places of professors and all other officers, the president alone excepted, shall be open for all denominations of Protestants. Youths of all religious denominations shall be admitted to equal advantages and honors."

The idea of a college that would offer Baptists and other youths educational advantages comparable with those to be had at Yale, Harvard and elsewhere originated within the Philadelphia Baptist Association. James Manning, a recent graduate of Princeton, was selected to put the plan into action.

After conferring with leading Baptists of Newport, Rhode Island, last July, Manning took steps to secure the charter. To date the embryonic school has little more than a charter — no buildings, no equipment, no endowment.

The first Baptist college is expected to be located at Warren with Manning likely to be named the first president.

(Prepared for Baptist Press by the Southern Baptist Historical Commission, Nashville.)



Live It,  
Christian

By Franklin Owen  
Executive Secretary-Treasurer  
Kentucky Baptist Convention

To travel in Sweden and Denmark is to wonder how far the exhibition of sensual things will go. These countries appear to have no legal or moral restrictions whatsoever on the public commercial portrayal of all manner of sex.

Such trend spreads in our country as things usually do from Europe, whom we seem too anxious to mimic. People in high places surprise us with disregard for the traditional Christian attitude toward love and proper relationships leading to marriage. People from whom we thought to hear higher ideals. But this is only one of many signs of downward moral trend.

What will Christians do during a world moral breakdown? Well, we must live the Christian way with all our might. The light is most needed when the darkness is deepest, and in such darkness the light shines brightest.

Americans have rather enjoyed a world in which Christian standards became nearly enough established to be somewhat the norm of life. But we forgot where these fine fruits came from. Gradually our religious practice declined and the sacred Scriptures, the Church, and the Gospel were ignored. We neglected (yea, deserted) the garden that grew the moral crop, and now we're getting the weeds. (The goose that lays the golden egg must be fed and watered.)

Maybe in this darkening moral age Christians will gain a new sense of calling. It's getting dark enough for the world to see the difference when the light comes on. It's a day of unusual opportunity to witness. Even silent light is going to be seen and it will inspire others. People will get sick of debauchery. They will vomit it up and cry out for virtue, for which the world will grow hungry. Believe me! Ancient Rome was inspired by the sight of Christian virtue. Its civilization was glutted, bloated, bored with too heavy diet of gluttony, sadistic sports, sensual things. History will repeat itself.

Live it, Christian. Live the Christian life. That's the challenge. "That ye may be blameless . . . the sons of God, . . . in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." (Philippians 2:15)

## General Assoc. Of Baptists Meets

By William Rogers

Elizabethtown, the setting of the 107th session of the General Association of Baptists in Kentucky, might well be called Philadelphia. On Tuesday evening, August 12, the city leaders gave a banquet in honor of host pastor, B. T. Bishop. The banquet was for officers, messengers and guests to the annual session. The tributes to the pastor of the host church, First Baptist, reflected the high esteem the city officials have for him.

The welcome service, of First Baptist Church, on Tuesday evening reflected brotherhood. Their fifty-voice choir presented a program of sacred music. Pastor Verlin Kruschwitz brought greetings from the mother church, Severns Valley. He recalled that in 1781 eighteen people, three of whom were black, constituted the oldest congregation east of the Appalachian Mountains. He recalled that blacks and whites worshipped together until just before the Civil War. The mother church never permitted membership by those who held slaves. In 1848, the black members requested letters to organize First Baptist Church. According to Kruschwitz they went with the blessings of the mother church. A fraternal

relationship has existed through the years. That relationship is evident between the pastors of the two churches. Both Bishop and Kruschwitz give testimony to good race relationships in Elizabethtown.

The beautiful new sanctuary and educational building of First Baptist Church is the site of the annual meeting. The building is a tribute to the leadership of Pastor Bishop and to the dedication of a great congregation.

On Wednesday morning at 10:00 o'clock, Moderator G. M. Smith gavelled the messengers to order for three days of business, inspiration and fellowship. Smith began his second year as Moderator. His opening emphasis was a prayer of gratitude for God's goodness and a plea for His sustaining and guiding presence throughout the session.

A large sign on both sides of the Hardin County Court House suggested the attitude of the community toward this annual meeting. In bold print it read, "Welcome — 107th Session — General Association of Baptists in Kentucky — Dr. G. M. Smith, Moderator — Rev. B. T. Bishop, Pastor." Elizabethtown or Philadelphia, the spirit reflected by the community was the same.

## Baptist Papers Provide Essential Ministry

As a young Baptist preacher in west Kentucky, I found a great sense of identity when my name appeared for the first time in the *Western Recorder*. Then I felt that somebody beyond my local church and association knew that I was and where I was. A few years later, R. T. Skinner, editor of the *Western Recorder*, was present at the Blood River Association when I tried to bring the annual sermon. Much to my surprise, he decided to editorialize on the sermon. What he said was an important boost to a young preacher's spirit and a tremendous encouragement. I was and continue to be grateful for this attention and help. My story is the story of countless others. Today, in a world that is growing increasingly impersonal, this personal dimension in the ministry of Baptist state papers is all the more significant.

### 'Distinctly Southern Baptist'

There is nothing more distinctly Southern Baptist than our Baptist state papers. These papers have been representative of the life of Southern Baptists and a strong support for the work of the convention. Soon after Luther Rice launched his world mission campaign, Baptist papers came into being. They were first individually owned and operated, but at the same time they enjoyed the recognition and spiritual support of the associations and conventions of the states in which they were located. It was evident to most that these papers, though individually owned and operated, were denominational assets. Gradually their ownership and management shifted from individuals to denominations so that now all of the 33 Baptist state papers are denominationally owned.

As these papers came into being in response to a mighty missionary movement, it is important to remember that they themselves were possessed of a great missionary purpose. In a sense the purpose of Baptist papers is one, but this purpose has many aspects. This noble missionary purpose has been served well as these papers have informed, indoctrinated, inspired, and unified our people. Throughout the history of the Southern Baptist Convention and more particularly in recent years, many other publications have come forth to serve our Baptist causes. While these publications with their specialized interests have contributed significantly to our work, they have in no way become substitutes for Baptist papers. Now, as much as at any time in our history, Baptist state papers are a visible symbol of what we are doing and what we believe as a people. . . .

By Franklin H. Paschal, Pastor  
First Baptist Church  
Nashville, Tennessee

It is, therefore, fitting that this convention should be aware always of the enormous influence of Baptist state papers in its work of "eliciting, combining, and directing the energies of the denomination for the proclamation of the gospel," and that every encouragement and support should be given to the enlargement and strengthening of the ministry of these papers.

### Fundamental Necessity

In the 1940 *Southern Baptist Convention Annual*, L. R. Scarborough is quoted in support of Baptist state papers: "These papers are a fundamental necessity to the promotion, expansion and growth of our churches and the causes of Christ. To be without them or to fail to adequately support them is denominational suicide. The denomination has yet to come to the highest and best evaluation and utilization of these mighty assets for the ongoing of Christ's kingdom."

Southern Baptists responded to this ringing challenge from one of their great leaders by setting a goal of 500,000 in circulation by 1945, the centennial of the convention. In 1940 there were 19 Baptist papers with a circulation of 192,312. In 1945 there was a circulation of 547,254. In succeeding conventions, reports were made regularly and growth in circulation

was experienced. In 1952 a goal of one million was set for 1953. When the report on Baptist state papers was made in 1953, there was a total circulation of 1,017,496. Growth continued and in 1960 circulation had reached 1,465,471.

2,000,000 by 1980

At the 1961 Southern Baptist Convention in St. Louis, Louis D. Newton brought the report of the committee on Baptist state papers. The following paragraph from this report should be brought to our attention: "Now please fasten your safety belts. The committee, with the hearty endorsement of the state secretaries, the state editors and the Executive Committee of the Southern Baptist Convention, with added personal endorsement by President Ramsey Pollard and Executive Secretary Porter Routh, is recommending that Southern Baptists undertake a goal of 1,750,000 by 1964 and a goal of 2,000,000 by 1980." By 1964 circulation had risen to 1,522,972. The present circulation is 1,757,035. Moving from this point to the goal of 2,000,000 by 1980 is not an easy undertaking. As Southern Baptists we must commit ourselves in the spirit of Christ to meet this challenge.

### Committee on Baptist State Papers

Glen E. Braswell  
Richard A. Jackson  
Julian H. Pentecost  
Andrew W. Tampling  
Jaroy Weber, ex officio  
H. Franklin Paschal, chairman

## Former Kentucky Pastor Dies

L. R. Riley, a well known Baptist preacher in western Kentucky, died on August 11 in Jackson, Mississippi, at the age of 97. He and Mrs. Riley, who survives him, lived for many years in Mayfield, Kentucky, but moved to Jackson, Mississippi, in 1971 to be near their daughter, Mrs. Joe T. Odle, wife of the editor of the *Baptist Record*, the state Baptist paper of Mississippi.

Riley was born in Marshall County, Kentucky, and spent his entire ministry in western Kentucky and Tennessee. He attended Union College in Jackson, Tennessee, and taught for eight years in three Kentucky public schools before entering the ministry.

He began his ministry in 1910 and retired at the age of 75. In addition to serving as pastor, he was active in revivals and Bible conferences in Kentucky and several other states. He served

as moderator of several district associations and also served on the Executive Board of the Kentucky Baptist Convention. He was the author of a book, "Baptists And Their Doctrines."

The Rileys were members of the High Point Baptist Church in Mayfield until they moved to Jackson and joined the First Baptist Church there. Memorial services were held in Jackson and in Mayfield. The services in Jackson were conducted by Frank Pollard, Joe Triplett and Douglas Hudgins. In Mayfield the memorial services were conducted by James Tharp, John Huffman, Joe Carrico and Charles Blair.

Survivors in addition to his wife, Cora Kendall Riley, and daughter, Mrs. Joe T. Odle, include a granddaughter, Mrs. Roland Maddox of Memphis and two great grandchildren, Melanie and Alan Maddox of Memphis.

# Stewardship Director Enjoys A Challenge

By Tommy Smith

Most of the time when the word "stewardship" is mentioned, a vision of money pops into the average layman's head. This word down through the years has somehow come to be known as a theological term for tithing.

This is not the case with Jesse C. Stricker.

As director of stewardship-promotion for the Kentucky Baptist Convention, he sees his job as a challenge—a challenge to change the concept of stewardship. He is meeting this challenge as he has met other challenges throughout his lifetime.

## Traumatic Experience

The first challenge Stricker faced came 12 years after his November 24, 1924 birth in St. Louis. It came in the death of his six-month-old sister who died following a lengthy illness.

For the Strickers, the death was a "very traumatic experience."

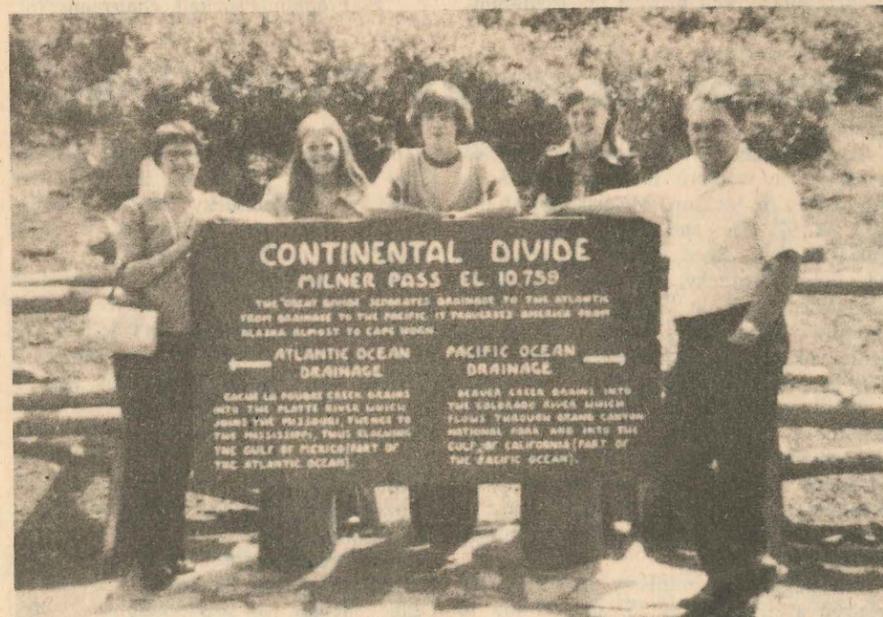
"We were all very grieved at my sister's death, especially my parents. But we knew that life must go on and at that time that was a real challenge," Stricker noted.

Not long after his sister's death, Stricker's father, Arthur Stricker, became a Christian. For Stricker this too was a challenge for him to live a better life as a Christian after his conversion at the age of 10.



Do you recognize this youngster? That's Jesse Stricker at an early age. Even in the picture above he looks like he's ready to meet any challenge.

A member of Calvary Baptist Church in St. Louis, Stricker attended Walnut Park Elementary School and St. Louis High School. He didn't finish school, but quit in the 10th grade and went to work for the Ordinance Division of the Motor Pool for the Army.



Traveling is one of Jesse Stricker's favorite pastimes. He is shown above with his family on one of their recent traveling expeditions.

## Made Promises

Not long after starting to work, the war began and young Stricker was drafted. Choosing to enter the Navy, Stricker left home April 6, 1943, and was stationed aboard the destroyer, the USS Roy O. Hale as an electrician in the ship's engineering force.

During his three years aboard the destroyer, the young man from St. Louis saw some "pretty rough living." The ship was also in constant danger of attack from German submarines as it served as a convoy escort across the ocean.

"I remember several times being on deck and seeing other ships being hit by torpedos. Needless to say I was pretty scared.

"I finally promised the Lord that if he would get me safely back home I would do whatever he wanted me to do," Stricker recalled.

After three years of service, the 1st class electrician was released on April 6, 1946. He returned to the motor pool for the Army in St. Louis to work for a while.

## Love Thy Neighbor

As a child growing up in the church, young Stricker learned many principles of Christianity that have stuck with him even to today. One principle he recalls is the one that tells Christians to love their neighbor. Stricker not only loved his neighbors, he married one of them.

After returning from the service, Stricker lived with his parents and next door to them lived some friends named Smith. The ex-Navy electrician first met Leonard Smith, his future wife's brother, in Hawaii while in the Navy.

"He talked a lot about his younger sister and at that time I didn't pay too much attention to him. But when his family moved next door to us I started paying quite a bit more attention to her," Stricker added.

This added attention ultimately led the couple to the altar on March 12, 1949 when Elva Ruth Smith became Mrs. Jesse Stricker.

Another challenge the newlywed faced and accepted came May 29, 1949 when he surrendered to preach.

"Even though I was backward and bashful, I remembered my promise to the Lord while I was in the Navy and knew that I couldn't back out. I knew he was calling me to preach and I had to surrender to Him," Stricker stated.

In September of that same year, the Strickers moved to Bolivar, Missouri, where they enrolled in Southwest Baptist College. The young preacher also accept-

ed a call from Smyrna Baptist Church in Ozark, Missouri, to come as pastor.

After graduating from Southwest Baptist College he finished his college education at Southwest Missouri State College in Springfield, Missouri. The Strickers moved to Louisville where he entered the seminary after his graduation from the college in Springfield. Graduation from Southern Seminary came in 1955 with a bachelor of divinity degree having been earned by the man from St. Louis.

Having served as pastor of Mt. Vernon Baptist Church in Woodford County and Perryville Baptist Church after graduation from seminary, Stricker came to Memorial Baptist Church in Frankfort in December, 1959.

During his pastorate at Frankfort, he worked with Roy Boatwright, Sunday School Director of the Kentucky Baptist Convention, on campaigns and projects. As a result of this work, he accepted an offer to come as an assistant Sunday School director under Boatwright in 1965. Two years later the position of director of stewardship became open. It was offered to Stricker. He accepted and the rest is history.

## "More Than Money"

When he's not at work, the stewardship director enjoys working around the house, which is located at 12314 Hardwick in Middletown.

One of his favorite pastimes is traveling with his wife and their two daughters, Beth and Pamela, and their son, Barry. He also enjoys refurbishing old furniture and working on cars.

Regardless of where he is or what he's doing, one can rest assured that Jesse C. Stricker is ready to meet any challenge that arises. And, with a job like his, he meets challenges every day as he attempts to show that stewardship is more than tithing.

For Stricker, "Stewardship is more than money. It's an acknowledgement that God is the owner of everything and that we're simply trustees of an endowment from Him."

With this concept of stewardship and with his ability to meet a challenge, one can be sure that stewardship in Kentucky will continue to prosper and grow for a long time to come.

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## People And Places

Steve McSwain, 19-year-old son of pastor and Mrs. T. L. McSwain of the First Baptist Church of Richmond, will participate in an evangelistic crusade in Korea, September 2-19. The crusade is to be conducted by Jim Wilson, son of T. W. Wilson of the Billy Graham Evangelistic Association.



McSwain

This crusade is a follow-up of the Billy Graham meeting in Korea. The participants in this crusade are raising their own money for all of the expenses involved.

T. A. Thacker, pastor of Midlane Park Baptist Church, Louisville, is the writer for the July, August, September (1975) Sunday School lessons for the Young Adult Bible Study (Life and Work curriculum). The theme of the lessons is "Wisdom for Living" and deals with scriptures found in Proverbs, Ecclesiastes and Job.

Thirty-two churches of the Little Bethel Association have given over \$8,300 for World Hunger. Hughlan P. Richey is director of missions of this association located in the Madisonville area.

G. C. Sandusky reports that the second edition of his religious novel, **Dedicated Dave**, has come off the press and that already 200 copies have been sold. Sandusky continues to be active in the ministry and can be reached at P.O. Box 258, Monticello, Kentucky 42633.

The West Buechel Baptist Mission, Louisville, was constituted into a church on August 10, 1975. The new church, sponsored by the Green Acres Baptist Church, Louisville, is now affiliated with the Long Run Association and the Kentucky Baptist Convention. Perry S. Cundiff is the pastor.

The Lake Dreamland Baptist Church in Louisville is planning homecoming services on August 24. Special guests for the occasion will include former pastor Jerry Stubblefield. The Lake Dreamland pastor is Marion D. Aldridge.

The Latonia Baptist Church in Covington celebrated its 75th anniversary on Sunday, August 17, 1975. Special services featuring former pastors highlighted the occasion. The morning speaker was Thomas Hicks Shelton who was Latonia pastor from 1950 through 1965. Following a basket lunch at the church, John E. Huss, pastor of Latonia from 1941 through 1949, was the principle speaker in an afternoon service. Huss is now pastor emeritus of the Charleston Heights Baptist Church, Charleston Heights, South Carolina. Harold Wainscott is the present pastor of Latonia.

## Staff Changes

C. Ford Deusner, retired general superintendent of the Kentucky Baptist

Board of Child Care, is serving as interim pastor of Mt. Zion Baptist Church, Ten Mile Association. Since his retirement in 1973, Deusner has remained active in the ministry. Mt. Zion is his third interim pastorate, the others being Sulphur Fork Association, and Elk Creek Baptist, Long Run Association. He is also involved in doing historical research for the child care board in preparation for the bicentennial year.



Deusner

The Lake Dreamland Baptist Church recently called **Marion D. Aldridge** as pastor. Aldridge is a Southern Baptist Seminary student. He is a former family minister of the First Baptist Church in Columbia, South Carolina. His wife, Sally, is a native of Greenville, South Carolina, and the couple has one daughter, 10 month old Jenna.



Camfield

Loren Camfield recently accepted the call of pastor by East Jellico Baptist Church of Pineville. He is a 1975 graduate of the Clear Creek Baptist School. The new pastor is married to the former Barbara Hallers and the couple has four children.

## Southeastern Seminary -- An Example Of Prosperity

Soon to begin its 25th year, the Southeastern Baptist Theological Seminary in Wake Forest, North Carolina, has long since become one of the bright stars in the galaxy of Southern Baptist Convention institutions and agencies.

From a small beginning of less than 100 students restricted to a single building for its total operation, when it first opened in the fall of 1951, the seminary has grown to a student body of more than 700, with faculty, staff, and buildings and grounds commensurate.

Advance registration indicates a record enrollment of up to 750 for the fall semester beginning September 2, according to president W. Randall Lolley.

The first Southeastern graduate to head the institution, Lolley came to the seminary presidency just a year ago from a 12-year pastorate of First Baptist Church of Winston-Salem, North Carolina. Presently he and committees of faculty, staff, trustees, students and alumni are deeply involved in charting the course of the seminary for the next 25 years.

"One of the first orders of business for Southeastern at this point is to decide where we should go in the next quarter of a century and draw a map to help us get there," said the 44-year-old native Alabaman, in a recent interview.

As the new president sees it, the seminary has had "good planning, in two phases," up to now.

"The first phase began in the early '50s, under first president Sydnor L. Stealey, and reached only about five years, during which time the seminary and Wake Forest College, now located in Winston-Salem, jointly occupied the campus.

"The second phase began in 1956 and carried through the remainder of Stealey's administration and through the administration of the second president, Olin T. Binkley."

In the second phase the emphasis was on renovating, restyling, reshaping the college campus into a seminary campus.

"The second phase of planning reached its consummation with the retirement of Binkley last July," said Lolley. "When I arrived, August of last year, I found the necessity immediately of launching long-range planning. We are now well into the preliminary stage."

And just where is Southeastern now? The only one of Southern Baptists' six seminaries with the Atlantic Seaboard as its prime territory, it claims strategic location.

By ERWIN L. McDONALD

Within 600 miles of the Southeastern campus are 45 percent of all Southern Baptist churches, "with more Southern Baptist churches per 100 square miles than anywhere else on earth," according to Lolley, who said he was quoting figures compiled by Garland A. Hendricks, professor of church-community development at the seminary.

Surveys conducted by Hendricks indicate that an average of 450 Southeastern students serve as pastors or in associated ministries in 500 to 600 churches, ministering to upwards of 150,000 people and earning from these churches approximately \$3 million per year.

Student pastors travel regularly as far north as Washington, D.C., as far south as North Georgia, and as far west as East Tennessee, an area with a radius of 300 miles.

Student salaries average \$5,000 per year—up considerably in recent years—ranging from "almost nothing" in the weaker situations to as high as \$12,000.

The seminary from its beginning has maintained a good relationship with local churches, said Lolley, in line with its avowed purpose of "existing to help the churches."

And where is the seminary headed? "That is not an easy question to answer in the kind of world we are living in today," replied the president. "We are trying to do our planning in five-year sequences, focusing on five-year installments."



President Lolley [seated] goes over Southeastern Seminary long-range plans with, left to right: Business Manager Onard L. Cross, Professor Garland A. Hendricks, and Registrar Fred Sandusky.

Asked what he envisioned for the next five years, Lolley predicted that the enrollment might increase to 800 to 1,000 in this first period, with some expansion of faculty.

He said he did not anticipate the adding of any major department or school, within this time, except for a chair of evangelism.

Other favorable factors have been cited by Hendricks. One of these is the favorable fresh-water supply of the Eastern Seaboard.

This is one of four sections of the country having bright outlooks in this regard. The other such areas are the Pacific coast (a narrow strip); the Great Lakes area, including the fertile grain belt to the south of the lakes; and the Mississippi River delta area.

Hendricks also points to the present concentration of big business and the population growth in the seminary's area.

Many of the nations' big businesses have combined their resources in establishing a scientific research center just 25 miles from the Southeastern campus, in a triangle formed by the cities of Durham, Chapel Hill and Raleigh.

North Carolina is the hub of the nation's population, Hendricks said, with 50 percent of the total population residing within 500 miles of the boundaries of the state.

Whatever the future holds for this burgeoning school of the prophets, it is obvious that its new administration is not expecting to achieve it sitting down.

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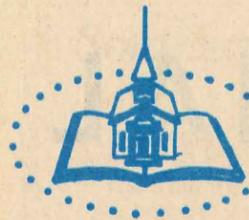
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# SUNDAY SCHOOL LESSON



By H. C. Chiles

LIFE AND WORK SERIES

(These Lessons for August 31, 1975)

## Do We Serve God For Gain?

People serve God for different reasons—some because they are afraid that they will be punished if they fail to do so, some because they think they will be rewarded for serving Him, and others because of their love for Him on account of what He has done for them.

In ancient times the Hebrews regarded prosperity as proof of God's approval and suffering as evidence of God's disapproval or a means of punishment for sin.

### Job's Character — 1:1-4

Job lived in the land of Uz, probably about the time of Abraham. He was a man who revered God and refrained from wrongdoing. He was right in his relationship with God and with his fellowmen.

Job was a man of sincerity, uprightness, integrity, piety, and consistency. He was faithful to the trust that was reposed in him. Job was not without a fault, and never pretended to be sinless, but he feared God, did that which was right, and hated evil. God blessed Job with a large, active, and happy family, as well as with great riches. Job's life pleased God so well that He said of him: "There is none like him in the earth." What a compliment!

### Satan's Challenge — 1:8-11

Continuing his evil practice of attempting to expose the faults of God's children, Satan challenged God's statement of praise concerning Job's character and conduct. Charging that Job had been serving God strictly for reasons of self-interest, Satan contended that if Job's possessions were removed he would curse God to His face and renounce Him openly. God accepted the challenge by giving the Adversary permission to test Job in any manner which he desired except by taking his life. Here we note the mystery of God's permissive will and the limitations of Satan's power.

### Job's Calamities

Satan did not lose any time in testing Job. All of Job's property was swept away from him. In one day the richest man in the East became bankrupt. That in itself would have driven many into

absolute despair. All ten of Job's children were killed in a terrible storm. Then Job was smitten with tortuous and loathsome boils from head to feet. This calamity caused him to lose his position. If any man ever had any reason to think that God had turned against him, Job was that man. Job's case was an extreme one, but it was recorded that all who are called to pass through extreme conditions may know that God is able to deliver them from the most extreme afflictions. Job's love for and faith in God were not conditioned upon his possession of wealth, the welfare of his children, or the condition of his personal health.

### Job's Conquest — 1:20-21; 2:4, 9-10

In spite of the fact that Job did not understand why God dealt thus with him, he was sure that God had some good purpose in permitting him to suffer. Job maintained an implicit faith in God and determined that he would remain true and faithful to Him regardless of the cost. He steadfastly exercised his faith in God and said, "Though he slay me, yet will I trust in him."

Bodily disease and mental anguish caused Job to become so emaciated that he resembled a skeleton. Men who had been subservient to him had to be begged before they would continue their

services. Those immediately outside his household abandoned him. Those in whom he had confided and to whom he had given his love had turned against him. His diseased body made him offensive to his wife. Children whom Job had loved and helped taunted him. Nobody pitied him. Patient under all of the pressure, Job appealed to those from whom he should have received compassion, but it was in vain.

Instead of losing self-control, Job worshipped God and then exclaimed: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." That response in the hour of his great sorrow should be a timely and helpful lesson for those who have become resentful and bitter because they have lost loved ones. Job reprimanded his wife for her foolish and sinful suggestions and maintained a remarkable and invincible faith in God. Job refused to sin against God, even though he was sorely tempted.

From this man of tremendous faith and unflinching dedication we learn that it is more important to have the right attitude toward suffering than it is to know the reason for it. The attitudes of self-pity, surrender, and resentment on account of suffering are wrong. Prayer, Christ-like resignation, and greater usefulness should result from suffering.

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## Accepting The Challenge To Grow

God wants each of His children to grow in grace and in the knowledge of Christ as years are added to life. To achieve the Christian maturity which the Father desires, God's child must worship regularly, study the Scriptures and pray unto Him daily, have fellowship with other believers in Christ and work for Him faithfully.

### Stimulating — II Timothy 1:6-10

Timothy received his early religious training from his grandmother, Lois, and his mother, Eunice, both of whom were devoted Christians. While Paul was in

their home, he presented the gospel of Christ to Timothy, and was instrumental in introducing him to the Saviour. In later years, while thinking about Timothy, Paul expressed his gratitude to God for him. He also gave thanks to God for Lois and Eunice, who had stirred in Timothy, when he was a child, the spark which kindled the flame of the Christian faith.

Knowing that he would soon be leaving his timid, shy, and reticent successor in a hard place with numerous trials ahead, the Apostles challenged Timothy to remember the special gifts which he had received from God. In addition to the

divine gift of salvation by grace, he also had received from God, at the time of his ordination to the ministry, the divine endowment which equipped him for effective service. Knowing that Timothy possessed latent abilities and undeveloped powers, Paul urged him to keep on fanning the fire of holy zeal in his soul. Paul was thoroughly convinced that what was already aglow could and should be fanned into a brighter flame.

### Sharing — II Timothy 2:1-2

After reminding Timothy of his great heritage of faith, Paul challenged him to appreciate it, to treasure it highly, to overcome his natural reticence, to endure affliction and suffering courageously as he carried on his work for the Lord, to remember that God's grace would be sufficient for all of his personal needs, and to render the best service possible for his Lord. Then, Paul urged Timothy to take the truths of the Christian faith which he had so cheerfully and generously imparted to him and graciously share them with any and all who would receive them. This was to be done with the hope that those who would receive and appropriate them would be enriched greatly by them and, in turn, would pass them on to others.

### Striving — II Timothy 2:3-7

In order to get Timothy to make full use of his God-given abilities, Paul listed three strong incentives:

#### 1. The devotion of the soldier.

To do his share of the difficult and trying things involved in active military life, a soldier must separate himself from the activities and cares of this world, must refuse to allow himself to become involved in civilian affairs at home, and must devote himself exclusively to enduring the hardships of military life. The Christian soldier must not allow anything to keep him from doing the will of the Lord regardless of the hardships involved.

#### 2. The discipline of the athlete.

If one is to compete successfully in an athletic contest, he must practice self-denial, accept the discipline and hardships involved, compete for the prize according to the rules, and exert himself to the utmost.

#### 3. The diligence of the farmer.

If a farmer is to earn a good livelihood for himself and family, and achieve success in his chosen profession, he must engage in arduous labor from dawn until twilight. Two contributing factors to the production of a crop are perseverance and patience. Perseverance, prayer, and patience are needed in working for the Lord in any profession.

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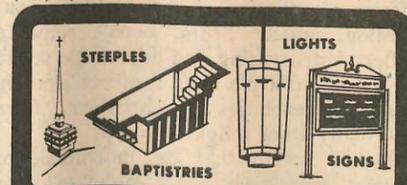
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# Missionaries In Angola Safely Evacuated

All Southern Baptist Convention missionary personnel evacuated the violence-ridden nation of Angola by automobile about August 10 and were expected to arrive in Johannesburg, South Africa, about five days later.

The evacuation came after the U.S. consul general strongly recommended the departure of all Americans. It reversed an earlier decision by the missionaries, in late July, to remain in Angola.

At last report, missionary Harrison H. Pike was enroute to South Africa with the other missionary personnel. Two couples were already in Johannesburg on leave.

Although evacuated to another country temporarily, Southern Baptist mission efforts in the realm of relief are expected to continue in Angola. Pike and other

missionary men expect to work there, at intervals, with relief projects. The evacuation does not necessarily mean permanent departure, according to the SBC Foreign Mission Board in Richmond, but there's no word on when full missionary efforts will resume.

The missionaries, including four couples and their families and a two-year-term missionary journeyman, will set up relief operations from South Africa. Blankets, medical supplies, seeds, tools and other relief supplies may be shipped into Angola through Foreign Mission Board channels. The supplies will go to the Angolans displaced by the war, including those returning from living several years as refugees north of Angola.

A summer missionary, Bo Jackson, a student at Southwest Texas State University, San Marcos, Texas, also evacuated, will return to the United States because his term has been completed. Two new missionary journeymen assigned to Angola will join the Angolan missionaries in Johannesburg as soon as travel arrangements are completed and visas secured.

The fighting between Angola's three political factions has left hundreds dead and sections of the capital of Luanda without power and water. Each faction wants control of the Angolan government, which will receive independence from Portugal on November 11.

Missionary families relocating in Johannesburg include the Pikes, the Curtis L. Dixons, the James V. Hollands and Albert C. Suttons, Jr. Tress Miles is the journeyman going to Johannesburg. Journeymen Janice Porter and Richard Smith will join them. (BP)

# First Lady's Comment On Sex Arouses Ire In SBC Leaders

Several Baptist leaders have joined in the increasing response to comments by First Lady Betty Ford on premarital sex in a nationally-televised program on CBS-TV.

Ben C. Fisher, executive director-treasurer of the Southern Baptist Convention's Education Commission in Nashville, and George E. Bagley of Birmingham, executive secretary of the Alabama Baptist State Convention, both sent communications to President Ford's wife expressing dismay over her comments. Earlier, in an interview with newspapers in Dallas, W. A. Criswell, pastor of First Baptist Church, Dallas, and former SBC president, also took sharp exception to Mrs. Ford's point of view.

Mrs. Ford told newsman Morley Safer in an interview on "60 Minutes" she would not be surprised if her daughter, Susan, 18, decided to have an affair and also suggested, in general, "premarital relations with the right partner might lower the divorce rate."

She also said she assumed all her children have tried marijuana, out of curiosity, and added she might have tried it herself had the drug been popular when she was young.

"Your position on premarital sex comes as a shock and a disappointment," Fisher said in a letter to Mrs. Ford. "At a time when many families are struggling against the rising tide of permissiveness, your remarks come as a very hard blow.

"While we are still reeling from a backwash of Chappaquiddick and Watergate, I feel that your statement has done lasting damage to home and family," said Fisher, who also expressed his discouragement about "what is apparently your attitude toward use of marijuana."

In a telegram to Mrs. Ford, Bagley said, "Such an endorsement by one who holds such a prestigious position is appalling in the face of so much premarital sex across the nation and the high rate of divorce brought about by infidelity."

Bagley, former president of the association of Southern Baptist executive secretaries, said many parents faced with this problem with their own children will undoubtedly find their opposition to this sort of thing attacked.

He said he wanted to encourage "all people of every denomination and faith to contact Mrs. Ford and protest this endorsement."

Gilbert Guffin, also of Birmingham, chairman of the Christian life and public affairs commission of the Alabama convention, added: "Mrs. Ford's remarks reflect a distressing and deplorable sense of moral principle that conflicts gravely with the teachings of Christians, Jews and many other religious groups."

Fisher noted: "As an individual, of course, you have every right to your views on any subject, but as First Lady of our land, all public remarks carry great weight and influence." (BP)



(Continued from page 5)

screaming and yelling, and rudeness in general, is making it all but impossible to teach children good manners.

Just turning the television off won't solve the problem. Our children play with children who watch (even the late show with advisories) and everyone knows that the peer group has a great influence. The only solution is to clean up television.

I urge you to write your representative and senator at least every two months on this issue, write the Federal Communications Commission, write the networks, write your local television station, and especially write Senator John O. Pastore, chairman of the Senate Communications Subcommittee. Let's let them know that we are not falling for the television industry's public relations gimmick, and that we won't be satisfied until we have "clean television."

Taylorsville, Ky. William R. Hagan

## UNIQUE REVIVAL

Dear Editor:

A rather unique revival is being planned for the week of August 18 to 23 at Iuka, Kentucky, First Baptist Church. The uniqueness of its features begins with its conception. The local pastor, a student at the Mid-Continent Baptist Bible College at Mayfield, Kentucky, asked, "Do you think John Wood would hold a revival at our church?" Brother John's quick answer, without having been closer to Iuka than the Kentucky Lake, was "Sure."

The location of Iuka is on the lower Cumberland River that carries the overflow from Barkley Lake. It is not really a town but a community four crooked miles from the intersection of the main road over Kentucky Lake dam to Paducah.

The First Baptist Church of Iuka is quaint in most every respect. On the outside it has the typical appearance of a country gospel meeting place and has weathered at least one flood that filled the sanctuary with over six feet of branch water.

As we entered the vestibule we were permitted to pull the two bell ropes after being cautioned that it must be done, oh, so softly. For one bell is to call the worshippers to service; and the other, reminding one of a funeral dirge, is to announce to the countryside a death in the community (one toll for each year that the deceased has been on earth).

The beautiful cushioned pews and the new red carpeting lend a slightly modern atmosphere that awakens one from a vision of an otherwise country Baptist church of long ago.

The planned revival activities will be unique indeed. There is one purpose — to witness in testimony to the glory of Jesus Christ. If the Lord is willing there will be over 150 lost souls or unchurched Christians, within four miles radius of the church, that will hear what Christ will do for them if only they will believe. This will be told by some ten to twenty young men from the Paducah First Baptist, where every member is a minister.

Of course the feature of the revival will come at each evening worship service. First the singing of the hymns will be led by the local minister of music, who is unique in the fact that he sings "all" the verses. Then will come the Word of God preached from the Bible by John Wood, pastor of the Paducah First Baptist and president of the Kentucky Baptist Convention. To my mind he is God's greatest of modern-day prophets. Naturally, I may be a little prejudiced since he is my pastor.

The unique opportunity will come as the message closes; then it will be left to God. The people there in the pews will know that what has been preached all week has been so that they might believe that Jesus is the Christ and Son of God.

The pastor, George White, will be standing there with his wife, Beverly, who will be holding their baby girl, Shay. Is not that a unique name for representing pastor White's family — George Beverly Shay.

When the final doxology has been sung on that Saturday night, and the last benediction of the revival is pronounced, we will return to our homes. And from having been in this sacred communion with God, we will have been drawn closer to the foot of the Cross and will realize our great responsibility as people called by His name.

Paducah, Ky. H. Stanton Carney

## GLAD TO BE BACK

Dear Editor:

After more than eight years in South Dakota and Iowa, we are happy to be back home in Kentucky again.

In December, 1966, our family moved to Rapid City, South Dakota, where I had been called as pastor of the Knollwood Baptist Church. This church organized in 1960 was composed primarily of military families located at nearby Ellsworth Air Force Base. There were two other Southern Baptist churches there; one just

outside the Air Base, and the other in Rapid City's south side.

Only the latter had been able to reach civilians and "natives" to any significant degree. Consequently, the escalation of the Vietnam War produced a continuous turnover in Knollwood Church and a decrease in membership. My ministry was primarily geared to enlisting and training leadership, seeking financial aid for a continuous deficit on our building debt, and reaching people. Some of you helped to bear that financial burden and for that we are grateful. My salary was primarily borne by Home Mission Board funds. To you, Kentucky Baptists, we say a delayed *Thank You* for supporting us through the Cooperative Program and through your prayers.

After the decision by the Knollwood membership to temporarily disband the work and pool their efforts with the remaining two churches, I began work on an M.A. in Guidance and Counseling at the University of South Dakota. During the next five years I served on the faculty of a Lutheran residential school in South Dakota, and worked with slow learners in a public high school near Davenport, Iowa, while supplying pulpits, serving as an interim pastor, and serving in a temporary situation as a pastor of a Baptist General Conference church. (The Baptist General Conference is an outgrowth of Swedish Baptists and is a very sweet-spirited, evangelical, evangelistic sister convention of Southern Baptists.) Eddyville, Kentucky 42038

Cliff and Bertha Courtney

## HINTS FOR DIRECTORY

Dear Editor:

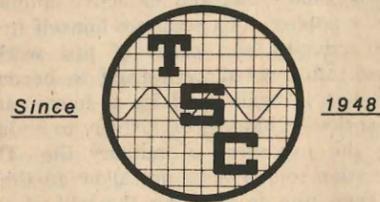
A Church Pictorial Directory can be very useful and helpful to the membership of a local church. However, this is a project that should not be entered into unadvisedly, because there are companies who just do not live up to their agreement. This is not true of all companies, but because problems do exist, a company should be investigated as thoroughly as possible before a contract is signed, including checking with the Better Business Bureau of the company's home city. I have been in a church that had a very good experience with a church directory and one that had a very poor experience, so I feel I am in position to say, be careful of the company you choose.

Selma, Alabama Doug Green

Express Your Opinion  
in  
The Baptist Forum

## Do You Still?

"Sound systems designed for the Baptist order of worship"



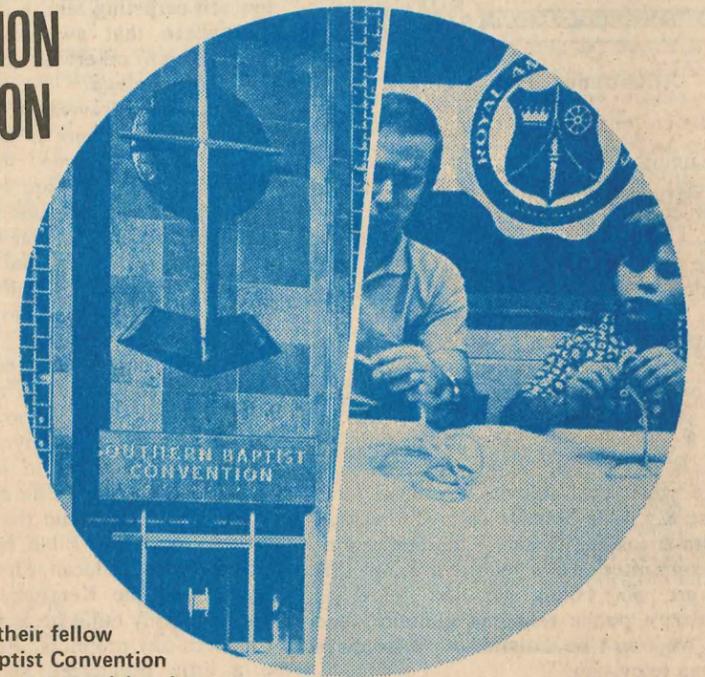
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The CHRISTIAN LIFE COMMISSION  
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Helping  
those  
in  
Need  
morally, spiritually,  
physically



Southern Baptists are dedicated to helping their fellow man—whatever the need. One Southern Baptist Convention agency, the Christian Life Commission, focuses on social and moral problems, working to create a better world climate for Christian growth. Another SBC agency, the Brotherhood Commission, helps churches lead Baptist men and Royal Ambassadors to carry a witness and ministry of love to the sick, the aged, the handicapped, troubled youth, and other people of special need in their communities. Both agencies receive funds through the Cooperative Program.

**The Christian Life Commission**

The Christian Life Commission's main task is to help Baptists apply Christianity to everyday living. The Commission helps Baptists "create, with God's leadership and by His grace, the kind of moral and social climate in which the Southern Baptist witness for Christ will be most effective."

Specific areas of the Commission's ministry include family life, human relations, moral issues, economic life, daily work, world peace, and related fields.

The Commission's literature service with more than 70 pamphlets, booklets, and research papers available, is a valuable tool for awakening and nourishing Christian conscience.

Other activities include:

- Specialized conferences, aimed at various moral issues;
- Advisory and consultative services pertaining to Christian social concerns;
- Editorials, articles, features, press releases, etc., distributed to Baptist newspapers.

**The Brotherhood Commission**

The Brotherhood Commission helps churches to meet the mission-involvement needs of Baptist men and Royal Ambassadors. Men and boys are led to a deeper commitment to missions, a more meaningful prayer life for missions, a larger stewardship on behalf of missions, and a personal involvement in missions.

During 1974-75, thousands of churches were encouraged to conduct projects in which men and boys performed Christian service through church-wide activities, lay ministries, and mission action as church families.

Through family mission action, men and boys meet needs of the sick, the aging, the poor, the handicapped, troubled youth, vacationers, and others.

The Brotherhood Commission also provided 460,000 Baptist men and Royal Ambassadors month-by-month reports of Southern Baptists' progress in world missions through six publications and arranged for 200,000 Southern Baptists in 1,000 churches to participate in lay renewal experiences.

Both agencies, the Christian Life Commission and the Brotherhood Commission, strive to be of service to mankind. Donations from you and your church through the Cooperative Program make that service possible. You provide the MEANS to another Baptist WAY of reaching out to needy people



50th ANNIVERSARY