



Western Recorder  
SEPTEMBER 6, 1975

State Missions Day  
September 14, 1975



DEDICATION HELD — Northside Baptist Church in Princeton, Kentucky, recently dedicated their newly remodeled sanctuary shown above. Guests on the program included: H. G. Hatler, Harold Greenfield, J. T. Landers, Lynn Manus and Kenny Creekmur.

## KBC Preschool Consultant Resigns

Mrs. Betty Allnatt has resigned as Preschool and Children's Consultant of the Kentucky Baptist Convention. Her resignation is effective on August 29, 1975.

Mrs. Allnatt first came to work for Kentucky Baptist in 1962 as a secretary in the office of the Executive Secretary-Treasurer. In November, 1967, she joined the Sunday School Department as Associate, responsible for directing the Preschool and Children's work and Vacation Bible School.

Since December, 1974, and the re-organization of our Convention Departments, Mrs. Allnatt has served as Consultant in the Church Services group. This work relates to the Sunday School, Church Training, and Church Music Departments.

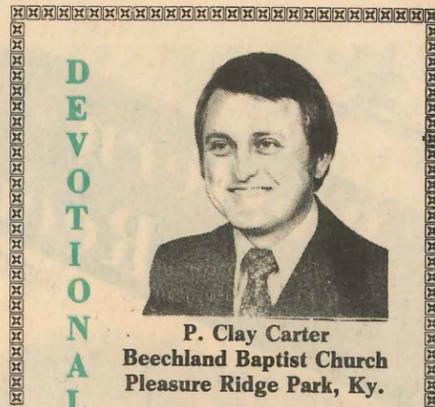
During these years of service, Mrs. Allnatt has made many friends over the state. She understands what Baptist churches can do for Preschoolers and Children.

Mrs. Allnatt states that she is not retiring from children's work, but will continue as a lay person as opportunities permit.

### Church Chuckles by CARTWRIGHT



"You guys are always hollering against evil, but where would religion be without it?"



P. Clay Carter  
Beechland Baptist Church  
Pleasure Ridge Park, Ky.

It seems to me there is a popular way of thinking about Peter: "Good old Peter: talks before he thinks, leaps before he listens, impulsive, unpredictable."

Jesus obviously didn't view Peter this way. The "inner three" in times of crisis were Peter, James, and John. On one occasion he said, "Thou art Peter, and upon this rock I will build my church." (Matthew 16:18) However we interpret this passage it still illustrates Jesus' high regard for Peter. And in the following passage Jesus again demonstrated his respect for Peter:

"Simon, Simon, behold Satan demanded to have you (plural), that he might sift you (plural) like wheat, but I have prayed for you (singular) that your faith may not fail; and when you (singular) have turned again, strengthen your brethren." (Luke 22:31-32)

What was it about Peter that elicited such trust from Jesus? Perhaps it was the same quality that causes us to underestimate him, namely, his willingness to undergo change. Jesus knew the disciples would face unique stress and would reach their limits of faithfulness. He turned to Peter as the one who could minister to the others and pull them together after the crisis of his death and their embarrassing lack of courage. This trust was not based on Peter's unusual strength, for Jesus accurately predicted that Peter would have as much to be ashamed of as any of the others. Rather, Jesus was depending on Peter's ability to snap back from mistakes and risk change.

We dream of maturity as a finished state, but Paul confesses the unsettled nature of maturity:

"I do not consider myself to have 'arrived' spiritually . . . but I keep going on . . . I leave the past behind and with hands outstretched to whatever lies ahead I go straight for my goal — my reward the honor of my calling in Christ Jesus. All of us who are spiritually adult should set ourselves this sort of ambition." (Philippians 3:13-15, Phillips)

The essence of maturity is the willingness to have whatever experience God plans for us next.

## ANOTHER VIEW OF CHARISMA —

# I, Too, Walk With God

By J. Terry Young  
Associate Professor of Theology  
New Orleans Baptist Theological  
Seminary, New Orleans, Louisiana

I appreciate your concern for my spiritual development. Let me assure you that I, too, walk with God. I am earnestly convinced that I have the Holy Spirit in my life even though I have not had an experience like you say you have had. Just as convinced as you are about your experience.

Let me share my testimony with you. I was born into a home over-shadowed by God's presence. My mother and father were earnest, sincere Christians. Some of my earliest memories are of my mother telling me Bible stories, reading to me from the Scriptures, and leading me in prayer in a daily devotional time. As I look back now, I realize that this was part of the way that the Holy Spirit was preparing me for my conversion in later years.

In reality the fact that I am here at all is a tribute to God's active presence in my parent's life, through the work of the Holy Spirit. I suppose that I am a miracle baby, born to a seemingly barren womb, somewhat like Samuel of the Old Testament. After years of childlessness had passed, my mother made a prayer-vow to God that if he would give her a son, she would dedicate him to God's service. It was only after this that I was born. And it was only by the grace of God that I survived. In fact, my mother and I both nearly died during a traumatic ordeal in the delivery room. The skilled specialist called in to assist in the life-and-death struggle took one look at me when I was born and told the nurses, "Put him over there — he can't possibly live. Let's concentrate on saving the mother."

But God's Holy Spirit was in that delivery room and I did live, despite the famed doctor's judgment. My godly grandmother, who was in the delivery room, stepped forward and began to tend to me. For days when I was too weak to eat, she patiently fed me, a drop at a time. I survived that early ordeal because God was there in the person of his Holy Spirit.

When I was eight years old I came to a personal experience of trust in Jesus as my Savior. In our daily devotional time, mother drew to a focus what she and faithful Sunday School teachers had been telling me for years. She told me that Jesus had given his life for me and I could be saved from my sins by giving my life to him as my Savior. My little boy's heart burned within. The Holy Spirit was speaking to me. I gladly took

Jesus into my heart that day. From that day forward I was conscious that God was in my life in a way that he had not been before. I could not have explained it then, but I now know that the Holy Spirit had entered my life.

I would like to say to you that my life has been a steady pattern of growth and godliness from the day of my conversion until now. But, it hasn't been that way. I can tell you, however, that the Holy Spirit has been at work all along, guiding me here, nudging me there. As I look back now, I realize that it was only his presence that brought me through the right choices and brought me out of some wrong paths at some critical points along the way. And during some of those difficult teenage years the Holy Spirit would not let me have peace of mind and heart when I was not walking in the will of God. It was the working of the Holy Spirit that brought me to a very meaningful deeper dedication to Christian living and a fuller perspective on what it means to be a Christian.

As an older youth, I had my career plans all set. I wanted to be an engineer or a nuclear scientist. But I found that each time I shared my plans with someone, something down inside of me was telling me that there was something else for me to do. The Holy Spirit was speaking to me, laying upon my heart God's will for my life. When I finally realized that God was speaking to me, calling me to the ministry, I answered his call and committed my life to serving him in vocational Christian service wherever and however he might lead.

There was never a more unlikely prospect for the ministry than I was. I was shy, afraid of people. My aptitudes profile showed that I should not follow a profession that required working with people. I was almost wholly inclined towards scientific and mechanical interests and aptitudes. But God knew what he was doing. His Holy Spirit was at work equipping me for the task he had called me to do. Just a year or so later my psychological profile showed that I was very high in social interests, interests in working with people, and low in scientific and mechanical interests. Just the reverse of a year or two prior!

Whatever abilities I have in the ministry have been gifts of God's Holy Spirit. Yes, I did pursue long years of formal study as preparation for the ministry, but I recognize that whatever abilities I have are gifts of the Spirit of God and the education was God's way of developing those gifts within me. (Eph. 4:11-14)

I have found the Holy Spirit's work in my life in many ways across the years. Sometimes I have been vividly aware of his work at the time. At other times, I have not been aware of his work until I looked back upon the way that I had just passed.

I have found him translating written words on the page of scripture into a flaming, living message that penetrated into the innermost parts of my being. I have found him guiding me into fuller understanding of what God is saying in His Word.

I have found him near to give me guidance when I was at the end of my human resources. He has given me strength when I had little or none of my own. He has opened doors for me when I appeared to be at the end of a dead-end street.

I can tell you of many wonderful experiences I have had with God. Times when I have grown. Times when I have been strengthened. Or comforted. Or encouraged. There have been high moments too sacred to share. I have walked with God across the years with his Holy Spirit dwelling in me. (I Cor. 6:19) Yes, there have been times when my heart was cold and lonely, but he has not left me in that kind of desolation or indifference.

I cannot point to a time when the Holy Spirit entered my life except the time of my conversion. On that day, he established a personal relationship with me and I have been learning to live under his leadership ever since. Gradually he is accomplishing God's purpose in me.

Since he has been my companion across the years, sometimes even when I did not recognize him, I have a hard time understanding why you keep talking about receiving the Holy Spirit as though that were some second great experience that Christians should look forward to. I really don't know what more I could ask of God. He has saved me, put his Holy Spirit within me and has made me a joint heir of his riches with Jesus Christ. What is it you are talking about. What else is God doing?

## WESTERN RECORDER

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

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## Credit Card Giving? Heaven Forbid

John Roberts, editor of the South Carolina Baptist paper, has a clever treatment in a recent issue on a new plan for church offerings. It is known as the Authorized Transfer Service which allows the worshiper to make his contribution without filling out an envelope or even reaching into his pocket.

Through Master Charge or BankAmericard the contributor authorizes the bank to give for him by transfer of the agreed upon amount from his account to the church each month or each quarter. The minimum amount for the plan is \$10 which, sad as it is, would cut out many Baptists.

As Editor Roberts says it was bound to come. We pay for everything else with a credit card and soon each one of us will probably have only one credit card or one credit number for every expenditure. The bank will probably get our pay from our employer, pay our bills and let us know if there is any balance left in our account.

Until then we might have to be bothered with Master Charge or BankAmericard. Really, these are being used for church contributions on an experimental basis in some selected American cities.

So, don't be surprised if some unemployed Baptist preacher turns into an entrepreneur selling churches Master Charge and BankAmericard signs to hang on their outside bulletin boards. And it is certain the Authorized Transfer Service will not be in use long before it is challenged by the American Standard Transfer or the Revised Standard Trans-

## Blessed Are The Merciful

Some of my preacher friends and especially their wives think I am hard on them in some editorials. We jest about it but they let me know they do not appreciate it when cantankerous church members use something in the *Western Recorder* against the pastor.

Surely this is the furthestest thing from my intention. I know the shortcomings of ministers

fer. Then many churches will be confused over which plan is most orthodox.

Enough of the facetious! I have strong convictions about church offerings and how they are given. In most Baptist churches we have already emptied the offering part of worship services of any real significance. It has become a hollow ritual for the most part.

The pastor says appropriate words about giving, an usher or deacon prays for the gift and the giver, the organist plays soothing music while the worshipers catch a wink of sleep or plan selections in the cafeteria line after the early benediction they are praying for.

Passing the plate is mostly an empty haul. The offering has long ago been turned in during the noisy, irreverent time of getting reports in Sunday School classes. Most of it is stashed away waiting to be counted during the worship service as if there are not 167 other hours during the week to count the offering.

The offering should be one of the most meaningful parts of worship. God ordained it so. The Old Testament worshiper carefully chose the most perfect animal of his flock and the best of his grain to present to God. It was through his offering he sought to be forgiven and restored to fellowship with God.

Though we are no longer under the Old Testament plan, we should be no less thoughtful and reverent in our giving. There is nothing personal, reverent or holy about credit cards. So they cannot worship for us.

because I am a minister and I can confess ministerial sins because I have as many to confess as any minister. I do try to be truthful and realistic and there is no way to keep a mean person from using most anything in a destructive manner.

Preachers are people and are subject to all the human weaknesses. The call to the ministry doesn't suddenly make angels out of preachers any

more than God's grace makes saints overnight out of all believers. Some of us in the ministry are selfish, egotistical, manipulative, irritable, domineering and vengeful. The devil spends overtime helping us bring dishonor upon the gospel ministry.

But more often preachers are sinned against than they sin when it comes to attitudes toward and treatment of fellow Christians. Hardly a week passes that some man of God doesn't sit across my desk and pour his heart out over treatment of him and his family by some congregation.

No workmen on earth have less security than Baptist pastors. Their only security is in God and a clear conscience but this doesn't buy groceries nor clothe and educate their wives and children. Most workers now have some kind of tenure and unemployment benefits but preachers have neither. They can be dismissed in any church business meeting with no appeal and their income can be cut off any week.

Ministerial dropouts among Baptists are far too many. Traditional Baptist belief about the call to the ministry helps us put the total responsibility

upon the preacher who drops out. We tend to believe if he is really called by God he cannot quit no matter how he is treated. If he quits, it is a sure sign he was never really called.

Every sincere Baptist should read the observations on ministerial dropouts contained in the news story on page 7 of this issue. It is a fair analysis of the true situation.

We do not have to help God in disciplining his ministers. The preacher who quits the ministry will answer to God and not to any congregation for his act. The congregation also will surely answer to God for any treatment contributing to the dropping out of a preacher.

As a man a preacher deserves no special treatment nor indulgence. As a fellow human being and as a prophet and a minister of God he deserves respect and fair treatment. Even when he is wrong, and he will be sometimes, we don't have to see that he gets justice. God will see to that. Our treatment should be mercy even as mercy is granted us by God. To receive mercy we must give mercy. Jesus said, "Blessed are the merciful for they shall obtain mercy" (Matthew 5:7).

## BAPTIST FORUM



### MISPLACED PRIORITIES

Dear Editor:

I believe that we as Kentucky Baptists have some misplaced priorities in the use of the Lord's money. When we pay \$85,000 for the repavement of roads at Cedarmore and then begrudgingly loan \$50,000 to Campbellsville College in a time of need and support Clear Creek School with only \$64,000 annually; and when we support the "Child-Care Program" with over \$100,000 for the care of about 100 children and we give the Oneida school only \$45,000 annually for the care and education of 265 children, we have misplaced some of our priorities.

Just in case there might be some misunderstanding I am not anti-Cedarmore or anti-Child-Care. I support and believe in the Lord's work through our Kentucky Baptist Convention. It just seems that we need to reevaluate what we are doing.

Princeton, Ky. Harold Greenfield

### ENDORSES EDITORIAL

Dear Editor:

I read your editorials in the *Western Recorder* and thank the Lord that we

(Continued on page 15)

### APPRECIATES STANCE

Dear Editor:

I want to express my deep appreciation to you on the stand you have taken as to the statement made by Betty Ford on the television show "Sixty Minutes."

As being the mother of three daughters I was shocked by her statements and if there were ever a time in the history of our great nation that our young people need God's guidance and less parental permissiveness it is now.

I realize we are supposed to be a nation of "Freedom of Speech" and she is entitled to her own personal opinions, but as First Lady her statements could be taken as if she is speaking for the mothers of America.

Thank you again for your editorial.  
Beaver Dam, Ky. Mrs. James Haynes

### WANTS TO SHARE IT

Dear Editor:

As one who has been the recipient of a tremendous blessing in recent weeks, I

am compelled to share it with my brothers and sisters in Christ through your publication.

The Department of Religion of Georgetown College, Joe Lewis, Chairman, conducted its sixth annual Pastors' Institute the week of August 4-8. How I do sincerely wish more of our Kentucky Baptist pastors could have availed themselves of this most excellent continuing theological educational conference. What a joy it was to sit under the lectureships of five most outstanding and competent Christian scholars.

I must say, with all the Christian conviction and commitment to His ministry of reconciliation that is in me, for too long, we, as Southern Baptists, have looked in a sideway glance and at arm's length to those who might be of a different denominational persuasion. I deeply believe we need to hear what some others are saying and in our own Christian pilgrimage, realize that His work moves among us in mysterious ways — His wonders to perform.

Louisville, Kentucky E. P. Howerton

## BAPTIST NEWS BRIEFS

### ORGAN CHAIR ESTABLISHED AT SOUTHERN SEMINARY

The V. V. Cooke Foundation of Louisville has established a new V. V. Cooke Chair of Organ at the Southern Baptist Theological Seminary, and the seminary's trustees have named professor Donald Paul Hustad as the chair's first occupant.

Cooke, a prominent automobile dealer and longtime trustee of the seminary, died in 1973. He was an accomplished church organist at the age of 12 and was a strong supporter of the seminary's School of Church Music from its founding in 1944.

He purchased and gave to the seminary a large home near the campus as the first headquarters of the new music school. That building is now the seminary president's home.

The current \$800,000 home of the music school, built in 1970 with funds from the Southern Baptist Convention Cooperative Program, was named Cooke Hall in his honor.

The Cooke Foundation, organized by the Baptist layman to provide for charitable institutions, has made endowment gifts of more than \$200,000 to Southern Seminary over the past two years, in addition to the establishment of the new chair of organ, for which annual operating funds will be provided by the foundation.

Hustad, a former member of the Billy Graham Evangelistic Team, joined the seminary faculty in 1966. He holds the master and doctor of music degrees from Northwestern University in Evanston, Illinois, and has taught at Olivet College, New Orleans Baptist Theological Seminary, and Moody Bible Institute, where he was director of the department of sacred music. (BP)

### PINSON TO LEAVE SEMINARY FOR TEXAS PASTORATE

William M. Pinson, Jr., professor of Christian ethics at Southwestern Baptist Theological Seminary, Fort Worth, has been named pastor-elect of First Baptist Church, Wichita Falls.

Pinson, 41, interim pastor at the 7,000-member church for about seven months, will assume fulltime duties there in January. He succeeds Landrum P. Leavell, II, who resigned to accept the presidency of New Orleans Baptist Theological Seminary, January 1.

Pinson will continue to teach through December, 1975, at Southwestern Seminary, one of six theological seminaries operated by the Southern Baptist Convention.

A member of the Southwestern faculty since 1963, Pinson, a Fort Worth native, is a well-known author and speaker. He has written more than a dozen books, including a 13-volume work, "Twenty Centuries of Great Preaching," he co-authored with Clyde Fant, then a Southwestern professor and now pastor of First Baptist Church, Richardson, Texas.

Pinson said research on the urban church he did on a year-long sabbatical and his last two books, "The Local Church in Ministry" and "Applying the Gospel," directed his thoughts more and more toward the challenges of the local church.

"I really had no intention of becoming a pastor until about mid July. It's a sudden turn around for me. But I can see the hand of God's leadership in my decision process," Pinson said. (BP)

### MUSIC IN THE BOYCE BIBLE SCHOOL 1975-76

A significant new emphasis will be given to church music in the program of the Boyce Bible School for the 1975-76 session. A Boyce Bible School Choir will be organized under the direction of Mr. Ronald A. Turner, Minister of Music for the Deer Park Baptist Church of Louisville, Kentucky.

Five church music courses will be offered next year in the Boyce Bible School curriculum, one during each of the four eight-week terms and a fifth during the July summer term.

The Boyce Bible School Choir will sing for chapel services on Thursdays and Fridays in the Boyce School chapel and on occasions for the total seminary worship in the Wednesday chapel services. The choir will be open to Boyce Bible School students and members of their families.

### Hometown

By  
Franklin Owen



Franklin Paschall likes to speak of his birthplace. He throws around the names of Paris, Tennessee, Murray and Hazel, Kentucky, and then confesses that it really was not any nameable place, "in fact," he says, "there's no way to tell you, I'd just have to take you there and show you the spot."

Well, I was born in the little Missouri Ozark town of Marble Hill. It was big enough to have a name, but not much more than hills and rocks. To quote Abraham Lincoln, "They filed the sheep's noses to a point so they could pick the grass from between the rocks." (Grandfather was then pastor at "Hard-scrabble.")

One's hometown and such reminds me of the unique and amusing manner of locating one's homeplace that I heard in the Red Cross doughnut and coffee bar at Marseilles, France, just after World War II where many of us were pulled back to await our shipment home.

At this point I must acquaint you with the fact that in Georgia one rarely heard the word "fertilizer." This commodity was usually referred to as "guano." (The popular pronunciation was "GEW-ANNO".) This seems to have come from the fact that the first bagged fertilizer packaged and sold in this country was the centuries old accumulated droppings of the Guano bird of the Andes Mountains in South America. By this name most Georgians more frequently referred to fertilizer.

No, back to the Marseilles coffee bar. I saw a very lonely, despondent, homesick-looking black soldier seated at a table alone with a long face. I got a cup of coffee and a doughnut and walked back to join him.

Our conversation went through the usual gloomy exchange of mutually homesick soldiers until I asked "Where is your home?" He replied "Vienna, Ga." "That is," he said, "I call myself being from Vienna, Ga. That's where I haul my guano from."

Read The  
*Western Recorder*

WESTERN RECORDER

## Hints For Slowing Ministerial Dropout Rate

By Mike Chute

With 1,000 Southern Baptist pastors dropping out of the ministry each year, the denomination and its pastors can take preventive measures to halt this problem, according to Bob Dale, pastoral ministries consultant at the Southern Baptist Sunday School Board.

Knowing that dropouts tend to leave the ministry during three predictable crises in their lives, "we can and must take preventive action to alleviate this situation," Dale told conferees at a Bible-preaching conference at Glorieta Baptist Conference Center.

The three major crises occur in the lives of pastors who are (1) three to five years out of seminary; (2) around 40 years of age; and (3) near the pre-retirement age of 60, he said.

The first crisis involves the young pastor's idealism concerning his ministry. "Seminary and college instructors tell their students to be on the cutting edge in church ministry, to be prophetic," states Dale. "After graduation, I found when I tried to be on the cutting edge, I was often the one who got cut."

In his first three to five years in the ministry, the young pastor discovers what the church really is. He finds church members who are stubborn, selfish and immature as Christians. Not knowing how to respond to this problem, many young pastors become discouraged and disillusioned.

The second crisis occurs at about 40 years of age. The "40-crisis" is a blow to the pastor's ego. First, at age 40, the pastor realizes he is never going to be S3C president, or pastor the largest church in his state or perhaps even his association.

Second, although the pastor is not in the ministry for the money, he has family obligations. Not being able to meet those obligations tends to make him feel less of a man. He often cannot provide for his family the way he would like. He begins to plan for retirement, and sees finances are going to be marginal. He wants to educate his children but finds he can't without financial pressures.

The pre-retirement crisis strikes most pastors at about age 60. Pastoral selection committees are no longer interested in him. He knows he is not as energetic, but he has a lot to offer in experience. Unfortunately, he is usually the only one who feels his value.

"Pastors who stay on to retirement, often retire with their morale low," says Dale. "They see themselves as working

hard in a vocation all their lives. But at the end that vocation doesn't seem very interested in them."

According to Dale, the major preventive measure available is maintaining strong marriage and family relationships. The pastor characteristically turns first to his wife and family for support when trouble comes.

Most pastors at the Bible-preaching conference agreed the next preventive priority is for the pastor to have someone he can talk with about his problems and frustrations. This can be a friend or small group of pastors joining in mutual problem-solving.

Continuing education is also a preven-

tive step for pastors. Every pastor should continue his study, develop new skills and step up personal support systems throughout his ministry, says Dale. Every pastor needs to take deliberate steps to replenish himself through continuing education.

A pastor needs regular time off for physical refreshment. He should take vacations and cultivate hobbies to stay physically and mentally refreshed.

"If Southern Baptists and their pastors will work together to minimize the frustrations and face the crisis periods, pastoral moral will improve and the number of pastoral dropouts may in turn diminish," concludes Dale. (BP)

## Crittenden Baptist Association Writes Letter To Supreme Court

Crittenden Baptist Association in its annual session drafted an open letter to the supreme court of the United States expressing concern for decisions which reflect the lack for historic American morality. The specific charge of the letter is the recent decision of the court in support of showing nude movies in drive-in theaters.

According to the letter, this decision is irresponsible and unresponsive to the

moral standards of communities. The decision is also called "unrealistic when it comes to common sense and decency, unappreciative of legal precedent, and unmindful of the fundamental ethics of America."

The letter expressed appreciation for Chief Justice Burger who disagreed with the majority ruling. The letter was signed by more than 140 messengers to the Crittenden Association Annual meeting.



'PAID' CELEBRATION—The First Baptist Church of Greenup, Kentucky, celebrated the paying off of a building loan with special services on June 1. Pictured [left to right] are John Ross, associational director of missions for Greenup Association; deacons Joe Parrott, Herschel Miller, Jim Bob May and pastor Jack Edwards. The original church indebtedness amounted to \$40,000 and the church is presently in a \$33,000 remodeling program.

## People And Places

Army Chaplain **James A. Crisp, Jr.**, and associate professor of history at Cumberland College in Williamsburg, was recently honored with a banquet. The banquet was sponsored by the Army Reserves and at the dinner, Crisp was presented with a certificate of achievement for his excellence in performance of duties.



Crisp

Chaplain Crisp is a graduate of Wake Forest with a B. A. degree. He has also earned the M. A. degree from Duke with work also having been completed for a doctorate.

**Don C. Deane**, son of pastor and Mrs. Guy M. Deane, Fordsville, was licensed to the gospel ministry on April 9, 1975, by the Fordsville Baptist Church. Don is fifteen years of age, a junior at the Fordsville High School this year. Don has held a couple weekend revivals and has done supply preaching in the area.

**Jon Frederick** and **Lawrence Gardner** were recently ordained as deacons by First Baptist Church of Bakersville, Kentucky. **Glenn Henderson** was also installed as a deacon into the church. He was ordained eight years ago while serving as a missionary in Africa.

**Franklin Thompson**, pastor of Colesburg Baptist Mission near Elizabethtown and **Charles Lowes**, pastor of South Fork Baptist Church near Owenton were ordained recently. The two were ordained by the Bethlehem Baptist Church of Louisville, the church both men were members in at the time of their calls to the pastorates. **Ralph W. Hodge** is pastor of the Bethlehem church.

**Campbellsville College** has recently received more than \$10,500 from the settlement of the estate of Mrs. Alta R. Weatherford, Campbellsville, Kentucky. This represents one-third of Mrs. Weatherford's estate. Another third went to **Campbellsville Baptist Church** and the remainder went to the Baptist Child Care ministry at Glendale and Spring Meadows.

**Mrs. Louise Parish Pierce** has returned to Buffalo, Kentucky, after serving as nurse during the summer at Ridgecrest Baptist Assembly. Mrs. Pierce is a member of the Buffalo Baptist Church.

A new publication, "Milton and The Revelation," has been written by **Austin Dobbins** who has been a member of the Samford University faculty for 25 years. Professor Dobbins is regarded as an authority on John Milton and the book is considered a breakthrough in the understanding of Milton's major source for his work, "Paradise Lost." He is the son of Gaines S. Dobbins, the well known and beloved former Southern Seminary faculty member.

**Clear Springs Baptist Church** led the Russell County Association in baptisms during the past year. The Clear Springs congregation baptized 39 though it is a small church in a rural area and has worship services only twice a month. **Cleveland Johnson** is Clear Springs pastor.

**Glenville Baptist Church**, Utica, recently held unique services celebrating the payment of church indebtedness. The combined notes of the educational building and parsonage were framed as a symbol of reaching this goal. Participating in the special service were J. V. Case, associational missionary of Daviess-McLean Association; church trustees Joe Layton, C. R. Hemingway and J. L. Sosh; educational building committee chairman Gene Coke; parsonage committee chairman Gene Wilkerson and pastor Ronald Rose.

## Staff Changes

**Ferrill Gardner**, pastor of the Mill Creek Baptist Church for over 11 years, has resigned to accept the call of Carlisle Avenue Baptist Church in Louisville. Gardner began his Carlisle Avenue ministry August 31.

Under Gardner's leadership the Mill Creek congregation grew from a membership of 330 to a membership of over 1,000. During his ministry a new auditorium was constructed and a new educational building and the parsonage were remodeled.



Gardner

**Joseph P. Lieb, Jr.**, has been named assistant professor of music at Georgetown College. Lieb is a native of Florida and was assistant professor of music at Mercer University in Macon, Georgia, before accepting the Georgetown appointment.

**Frank J. Kuriger**, pastor of the Mouth Card Baptist Church for the past eight years, has accepted the pastorate of the North Eaton Baptist Church in Grafton, Ohio. Kuriger was pastor of this same church from 1958 through 1962 when it was a pioneer work.

Pastorates served by Kuriger since 1962 are First Baptist Church, Cleves, Ohio, and Grace Baptist Church, Independence, Kentucky. During his pastorate at Mouth Card the Feds Creek Baptist Mission was constituted into a church after being a mission for 24 years.

**Earl E. McNutt** has resigned as pastor of the Holly Baptist Church in Grayson County Association after a nine year ministry. McNutt is not leaving the ministry but is taking a much needed rest before returning to the pastorate. In the meantime he will be available for supply work and revivals.

**C. L. Niceley** is now serving as interim pastor of the East Audubon Baptist Church in Louisville. Niceley retired a number of years ago from the active pastorate but has been serving churches since then as interim pastor. Before coming to East Audubon he was pastor at Yorktown Baptist Church in Louisville where he led in building entire new facilities.

**David Aker**, former Pulaski Countian and pastor of Arcade Baptist Church in Louisville, has accepted the call as associational missionary to Pulaski County.

The new associational missionary is a graduate of Cumberland College where he received the A. B. degree. He is also married and has two children.

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On The Go**



One of the sections of the 93-year-old quilt found by the Kentucky Baptist Board of Child Care is shown at left. The section is a reproduction of a photo of Walnut St. Baptist Church in Louisville. The picture is reproduced on silk.

In the 1870's, Baptist child care in Kentucky was little more than a home for orphans at the corner of Third and St. Catherine Streets in Louisville. Kentucky Baptists had decided there was a need for a denominational orphans' home when it was discovered that the only facility for orphan care in Louisville was the Catholic home. A number of Baptist young people were being reared under the strict influence of the Catholic church.

Funding for the new program was something of a problem. It seems everyone wanted to do something but in those days before the Cooperative Program, few churches considered donations to child care part of their regular budget. As a result, the middle and late 1870's brought about something of a financial crisis for the home. The ladies of the Louisville Baptist churches, realizing the need, came to the rescue with a fresh idea for temporary financial support.

They decided to sponsor a patchwork quilt. Not just any patchwork quilt, but a quilt that would represent the entire General Association of Baptists (the KBC of that day). A position on the quilt would sell for a minimum of \$18.00 and could be bought by either an individual or a group. Once the position had been bought, the buyer was responsible for making a "patch" to fill that position. The only limitation was a uniform size requirement.

In 1882, all of the patches were sent to Louisville for assembly. Some were fine

USED FOR FUND-RAISING -

## 93 - Year - Old Quilt Found

By **Greg L. Hancock**  
Office of Communication Services  
Board of Child Care

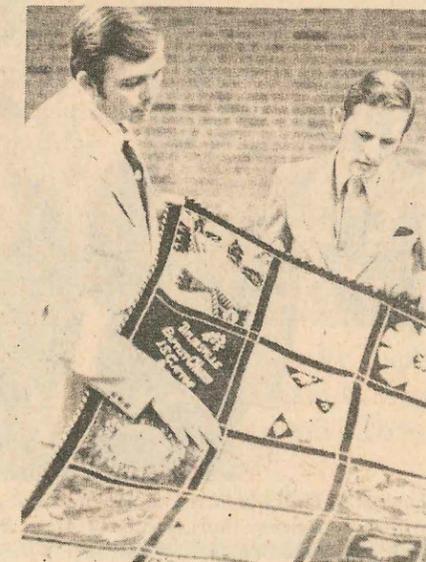
embroidery. Some were oil painting on silk. One even included the photographic image of the church on silk surrounded by needlework and mounted on black velvet. There were flowers, vines, picture stories and artistic designs insuring that, of the 81 patches, no two were exactly alike.

The quilt, when finished, was nine feet square. Patches were mounted on black velvet with gold thread and backed with red and gold satin. The effort raised \$5,000 for the Baptist Orphans' Home — an astronomical figure for the time. It was displayed for awhile at the Orphans' Home. Then it was taken down, folded neatly and stored in a safe at the Home. From time to time, someone mentioned the quilt but for over 8 decades that package remained unopened and all but forgotten.

In preparation for the bicentennial year, the Board of Child Care commissioned C. Ford Duesner, retired general superintendent of the Board to research the history of Baptist child care in Kentucky. Duesner began sorting through the files and archives of the agency and, in the process, brought the quilt to light once again.

The fact that the piece had been stored in a dark, stable climate had insured the preservation of colors and, to a large extent, the material itself. The needlework, almost a century old, was intact.

In many instances the quilt has



outlived the churches and even the associations that gave its individual squares. There is no longer a General Association of Baptists. That has been replaced by the Kentucky Baptist Convention. There is no longer a Chestnut Street Baptist Church in Louisville. Long Run Association, however, is very much a current reality. So are Elkhorn and Tates Creek Associations alive and well. Severns Valley Baptist Church in Elizabethtown thrives today with some descendants of the "patchworkers" who signed the quilt still on the active church roll. Walnut Street Baptist Church is a name known to all Kentuckians today, just as it was when the Walnut Street patch was completed in 1881.

Names and churches are included from all over the state. Each one representing an individual or a group that cared enough to make an investment in the Baptist child care of that day and age.

The quilt means a great deal to the history of Baptists throughout Kentucky. The KBBCC has corresponded with the Smithsonian Institute in Washington, D.C. with regard to the proper means of mounting that would enable the quilt to be preserved and displayed for everyone's benefit. Since there is no way of determining the value of such an item, they have been advised to consider the quilt an irreplaceable antique for insurance purposes. This means that those wishing to see the quilt will have to visit the Administration Building of the Child Care Board but Bill Amos, Executive Director of the Board, is happy about that. He feels that the historicity of the quilt will help bring more Kentuckians into contact with contemporary child care.

Mounting of the quilt should be complete within the next few weeks. The quilt will be on display weekdays from 9:00 AM to 4:30 PM. Someone will be available, as well, to give the history of the quilt and its relationship to child care in Kentucky.

*William E. Amos, executive director of Kentucky Child Care, and Larry Dauenhauer, director of administrative services, are shown examining the quilt sewn together 93 years ago. The quilt was recently discovered in an old safe and is presently on display at the Kentucky Child Care Center in Middletown.*

## Brotherhood Comm. Adopts New Purpose, Tasks

Trustees of the Southern Baptist Brotherhood Commission adopted a long-range, nine-year plan including a new statement of purpose and five major brotherhood tasks expanding the brotherhood program to include helping lay people to develop personal ministry.

Commission members also adopted a slightly reduced budget for 1975-76, set priorities for the future, reviewed the actions of the past year, and expressed concern about proposals to combine the Boy Scouts organization and Royal Ambassador programs of Baptist churches.

After lengthy discussion, Commission members adopted the report of a blue-ribbon Direction '84 Committee appointed last year to study the total Brotherhood program and recommended a long-range plan for future direction.

The Commission approved as recommended the committee's statement of purpose for Brotherhood:

"Brotherhood in a Southern Baptist church is a fellowship which enables per-

sons to be ministers in the world through an action-study approach that encourages their involvement in missions-evangelism.

"All Christians," said the statement, "are called to be ministers and have a spiritual ministry to perform. This ministry occurs primarily in the world where the layperson is the basic minister, while the pastor, other vocational church ministers and missionaries equip laypersons for their ministry."

In addition the commission adopted five Brotherhood tasks: (1) Engage in mission activities, (2) teach missions, (3) pray for and give to missions, (4) develop personal ministry and (5) undergird the church and denomination.

Four of the tasks are similar to the tasks the Brotherhood has supported since 1969. One new task, develop personal ministry, was added. "This task includes helping persons to discover and channel individual gifts through personal ministry," the statement said.

In recommending the task, the committee stated it did not feel that the new direction for Brotherhood would necessitate any change in the official program statement of the Brotherhood Commission as adopted by the Southern Baptist Convention (SBC).

The commission spent one afternoon reviewing the actions of the past year, including the decision by trustees last February to cut the staff by 25 percent in light of a financial crisis.

As a result of the action, McCullough told the trustees, the agency "is now on solid financial ground for meeting the challenges of our missions assignment." The trustees elected Norman Godfrey, an executive assistant, to handle additional responsibilities as director of the Baptist Men's Division, and Bob Banks, also an executive assistant, as director of the Royal Ambassador Division.

(B.P.)

## Kentuckian Ordained To Ministry

Lawrence Tunks was ordained to the gospel ministry by the Alton Baptist Church, Lawrenceburg, on August 24. A unique and impressive ordination service was arranged and presided over by Alton Baptist pastor, Tyre Denny.

Upon the request of Goshen Baptist Church, which has called Tunks as pastor, the Alton congregation called an ordination council on August 16 to examine the candidate. The council consisted of 19 ordained men from six churches. After careful examination the

council recommended that Tunks be ordained.

The ordination took place in a Sunday morning worship service in which the Goshen congregation was invited to join the Alton congregation. Deacons from both churches participated in the service.

Guest speakers were Carroll Hubbard who is one of Tunks' teachers at Boyce Bible School and *Western Recorder* editor, C. R. Daley.

Tunks is a native of Illinois. He lives in Lawrenceburg, works in Lexington and is enrolled in Boyce Bible School.



Lawrence Tunks [center], newly ordained pastor of Goshen Baptist Church, is pictured with Tyre Denny [left], pastor of Alton Baptist Church, and Carroll Hubbard, teacher at Boyce Bible School.

## Paducah Church To Observe Its 100th Anniversary

The Harmony Missionary Baptist Church, West Paducah, will celebrate its 100th anniversary on September 14. Speaker for the morning service will be Dr. Herbert Anderson, a Los Angeles surgeon who is a former member of the Harmony congregation. Dr. Anderson graduated from Georgetown College in 1922 and has been awarded an LLD from that institution.

Jewell Barrett, the present pastor of the church, will preside over the special events of the day. The services will include special music by the church choir and trio, recognition of longtime members and recollections from the past. A special offering emphasizing the missionary aims of the church will be given through the Cooperative Program. A picnic dinner is planned at noon for members and special guests.

Harmony was organized on September 15, 1875. For the first two years it met in the home of two of its members. A one room wood frame building was constructed in 1877 which served the congregation until 1917 when another building was completed.

During the 1940's the church moved to Grahamville. The present attractive church building was completed in 1968. Harmony is a member of the West Union Baptist Association.

# NOTICE To Kentucky Baptists

In 1974 the United States was burdened by the worst economic situation since the Great Depression yet you rallied to the support of the Kentucky Baptist Board of Child Care with the largest Thanksgiving Offering in the history of the agency. The theme of that 1974 campaign was "Care A Dollar," yet you proved time and time again that Kentucky Baptists care far more than just a dollar. You realized that when economic situations tighten up on the individual level, that tightening is compounded at the agency level. You responded in a great way to a great need.

Government leaders assure us that 1976 will see the end of America's economic problems, however, we are currently faced with the difficulty of administering a comprehensive program of child and family care in inflationary 1975. Like everyone else, we are making a concentrated effort to cut operating costs to the bone but we will not let cost cutbacks affect the quality of the ministry we can offer in the name of Kentucky Baptists.

This year our Thanksgiving Offering campaign will be a little less extensive because we are going to count on you to pass the word along. Our posters and advertisements will show a little less flash because we can cut printing costs that way. Last year you showed us this was possible. Last year you gave sacrificially to make sure the ministry you began in 1869 would continue without compromise. Last year, as Kentucky Baptists, you "Cared a Dollar." This year's theme, "DO YOU STILL?" is only because we know you do.

Kentucky Baptist Board of Child Care  
William E. Amos,  
Executive Director



## SUNDAY SCHOOL LESSON

LIFE AND WORK SERIES

By H. C. Chiles  
(These Lessons for September 14, 1975)

### When God Seems Far Away



Suddenly the things that men consider necessary for life and happiness were snatched away from Job. He was stripped of his material possessions. His family was snatched away and he was left with only his wife, and she proved to be a very poor counselor. He was also stripped of his health and left with a diseased and suffering body. Job's experiences caused him to be misunderstood by men and left without human sympathy. His friends were poor counselors and harsh critics.

Ignoring Job's anguished spirit, after the things which he valued most highly in life had been snatched away from him, egotistic and unkind Bildad asked him how long he intended to continue speaking words that were as empty as the wind. Bildad's harshness and cruelty were revealed in his telling the bereaved father that his deceased children had perished because of their transgressions.

Job 9:11-12

Frustrated Job could not comprehend God's ways. As he looked around he could see many evidences of the handiwork of God, but he thought that he deserved more personal consideration than he was receiving from Him. Recognizing God as the majestic, wise, and powerful sovereign of the universe, Job was hesitant to ask God to explain His reason for His actions in dealing with him and his family. In view of God's wisdom, Job did not think that he was capable of approaching God and proving to Him that he was innocent. He considered it inadvisable for him to attempt to contend with God and to justify himself before Him.

Job 9:32-35

In view of the fact that God was divine and Job was human, Job thought of God as being far away from him, and that it was beyond the realm of possibility for him to meet Him face to face. Therefore, Job longed for an arbitrator or mediator between God and him. Thinking that God was angry with him, Job longed for a cessation of the suffering which he had been enduring. Wanting someone to bring him into closer touch with God, to get the rod of chastisement removed from him, and to deliver him from fear, Job

called for a "daysman" to intercede for him. Today instructed Christians know that Christ is the "daysman" Who revealed God to them, redeemed them from their sins, and reconciled them to God. How grateful they should be for what He has done for them!

Job 13:20-24

Sorely disappointed at not receiving help from his friends, and being in extreme need of assistance and encouragement, Job decided to appeal directly to God, regardless of the consequences. He firmly believed that he had the right to know the reason for his intense suffering. Job earnestly besought God to withdraw from him His hand of affliction or of severe punishment, and to allow him to appear before Him without being overwhelmed by God's majestic appearance. Job wanted to be free of all dread of God when he appeared in His presence.

Without making any claim that he had not sinned, Job asked God to tell him specifically what his sins were which had merited such severe punishment as he had received.

Job 19:25-27

Since God had dealt with Job as He had, the patriarch begged his friends not to add to his suffering, but to be merciful unto him. Of all the experiences that Job

INTERNATIONAL SERIES

### Free, Yet Accountable

Genesis 3:1-13

Everybody wants freedom, but there are many who do not want to assume the responsibilities which go with it.

The Test

God created Adam in His own image and placed him in perfect surroundings in the beautiful Garden of Eden. In this incomparable garden was to be found "every tree pleasant to the sight," whose fruit "was good for food."

In the midst of this garden God placed two trees: the tree of life, and the tree of

knowledge of good and evil. Of the fruit of the tree of knowledge of good and evil man was forbidden to eat on pain of death.

The Tempter

In time Adam and Eve became acquainted with a serpent. The serpent did not resemble the writhing and ugly reptile which bears that name today. It is not at all surprising that Satan selected this beautiful animal as a medium of his deception. Satan indwelt the body of the serpent and used it as a vehicle of expression as he approached and tried to

corrupt man whom God had made in His own image.

The Temptation

In order to get Eve to disobey God's explicit command, Satan approached her when she was alone. His first words to her were: "Yea, hath God said, Ye shall not eat of every tree of the garden?" Thus he sought to decoy her by raising a doubt in her mind about God's Word. He insinuated that God was unfair; that, if God had really loved them, He would not have restricted them in this manner, and that He was deliberately withholding the best from the use of Adam and Eve.

This was the most subtle and insidious question, one which pertained to the limitation of liberty. It was a center shot and Eve felt the blow. At first, the tempter did not praise the fruit of the forbidden tree, but reminded Eve of the limitation of her liberty.

The Transgression

Of her own volition Eve decided to disobey God and partake of the forbidden fruit. When she had done so, Eve went immediately and influenced Adam to do likewise.

The Treatment

As soon as Adam and Eve came to have a sense of guilt, shame, remorse, and fear, they did what people have continued to do, namely, attempt to cover their sin and shame with the works of their own hands. But sin cannot be covered with fig leaves or with any works of men.

The patient and gracious God calmly approached Adam in the garden and said, "Where art thou?" This action and inquiry proved that God takes the initiative and seeks the sinner and makes the contact with him for whom He cares. In answer to God's query Adam said, "I was afraid, because I was naked." That was a falsehood, for previously he had been naked and unafraid. His fear was due to his sin in disobeying God.

The minute we put the will of the creature above the will of the Creator the devil gets in his work which injures our lives. When we trifle with God's will we repeat the story of Eden and start in the sinful way. Christ's prayer should become our prayer: "Thy will be done." Are we guilty of eating of the one tree forbidden for us by God?

Only in complete surrender to what God wants can we keep from the start of sin. That was the way Christ showed so strikingly in the temptation in the wilderness and it ought to be the way for every Christian. Is it our way?

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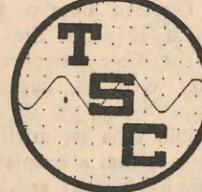
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## Churches Admonished To Help Families During Marital Conflicts

People simply do not get married and "live happily ever after." Southern Baptist churches must acknowledge this and then help families cope with the conflict in their lives, a family life official of the Southern Baptist Sunday School Board said.

Joseph W. Hinkle of Nashville told conferees in the family enrichment conference at Glorieta Baptist Conference Center that it is clear the marriages recorded in the Bible reflect conflict and difficulty, as well as happiness and fulfillment.

"If the Bible tells us anything about marriage, it says that a couple's will and ability to resolve conflict are among the great tests of love and affection," said Hinkle, secretary of the board's new family ministry department.

"The Bible does not gloss over or sugar-coat problems families faced. Neither should Christians today," he stated.

Hinkle challenged churches to study Biblical marriages because "they help us to strengthen our own marriages. Marriage, according to the Bible, is still the best way for persons to live out of all the possible human systems.

"One of the greatest blessings parents can bestow on their children at marriage is freedom and separation from parenting in order for the couple to establish and maintain their own home. One of the greatest curses which parents place upon a married child is to forbid his separation and freedom to establish his own home," Hinkle concluded. (BP)

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## Am. Revolution Is Not Over In United States

"The American Revolution is not over," rather, "religious freedom, like other liberties, is constantly under attack." Nor should the United States of America or any civil federal organization be called "Christian."

C. Weldon Gaddy, director of Christian citizenship development for the Southern Baptist Christian Life Commission, urged these cautions, among others, during a commission-sponsored conference on "Southern Baptists and the Bicentennial," at the Glorieta Baptist Conference center.

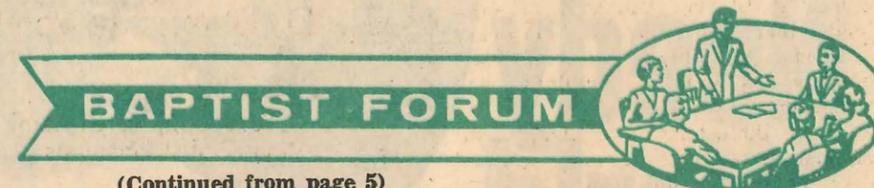
"The basic ideas over which the American Revolution arose "are still in need of support. We are always in danger of losing our freedom," Gaddy warned, "We must recommit ourselves to the on-going revolution of assuring a free citizenry, an open society and a democratic government.

Gaddy urged Southern Baptists to be on the alert against attacks on religious liberty and other freedoms.

The oft-used phrase "one nation under God," used in the Pledge of Allegiance to the Flag, also drew fire from Gaddy. "This is a very misunderstood statement by most Christians. On its face it gives a false sense of self-identity. The phrase actually means we are under the judgment of God. As a nation we should not be given any special favor from God," Gaddy noted.

"Christian truth," he continued, "offers the best corrective to both of these popular heresies"—"Christian America" and "one nation under God."

"Nations are accountable to God even as individuals," the commission staff member continued. "Whether or not this nation maintains a loyalty to the truths of the founding fathers remains to be seen." (B.P.)



(Continued from page 5)

have an editor with courage and conviction to stand up and fight for the right. My thanks go to you for that open letter to the President's wife. It certainly was well said and needed to be said.

If our leaders are like that, what can we expect of our youth?

Somerset, Kentucky      Z. M. Ford

### Two Ky. Churchmen Are Conducting Revivals Throughout S. Africa

Pastor H. Curtis Erwin and music minister Mel Crosson of the Glasgow Baptist Church are in South Africa for two evangelistic campaigns in South African churches. They are among the more than 50 pastors and musicians responding to a request from the Baptist World Alliance for evangelistic teams in the South African revival meeting.

Erwin and Crosson were to be in the City Baptist Church, East London, South Africa, for the week of August 31-September 7. The week of September 7-14 will find them in the Parkhurst Baptist Church, Johannesburg.

On the way to and from the African Evangelistic Crusade, Erwin and Crosson will visit Rio de Janeiro, Rome and Paris.



Erwin



Crosson

SEPTEMBER 6, 1975

### WHAT A MAN!

Dear Editor:

A man lives in your community that you really do not know. He may live on your street and you see him walk and drive past your house. Frequently, he stops and talks with you and occasionally he visits in your home.

He comes to see you when you are in the hospital. He rejoices with you in times of happiness and weeps with you when you are in sorrow. He prays for you daily and counsels with you when you are in trouble.

He has many names for he is called: The Reverend, the pastor, the priest, the Rabbi, the minister, the bishop and some names not complimentary. He is the man who heard the voice of God one day and he left all to follow that call. He is a man who has spent 18 to 20 years of his life in school preparing himself for the work God has given him to do.

He is a man who spends his time sharing God's message with a lost world and tries to get people to live right. He is on call 24 hours a day, seven days a week. From the material viewpoint, considering his years of training and the number of hours he works, he is usually the least paid man in the community.

You do not know him because you cannot see what is in his heart. There is a

joy and peace within that many people do not possess, but there are heartaches and problems that possess a community wrapped up in his heart. He cannot share his heart with another and break the confidence you have bestowed in him.

Therefore, this man you see is a happy man and a lonely man. Happy because of his call and his relationship to God, lonely because of the burdens he carries in his heart and inwardly he weeps over the city in which you live because its citizens will not turn to God.

He is a man who is loved, respected, despised and rejected. Yet, he is a man who would not trade places with any other man in town because he is a man sent from God. You do not know him and cannot understand him because you do not walk in his shoes.

Carrollton, Kentucky      J. W. Farmer

### RESOLUTION ADOPTED

Dear Editor:

This statement was adopted in a regular business meeting of the 23rd and Broadway Baptist Church on Wednesday, August 6, 1975.

We the members of the 23rd and Broadway Baptist Church do declare our support for the peaceful desegregation of our public school system. We call upon all people to join together in peaceful, constructive and loving efforts to dissolve the barriers which artificially separate us from one another.

When September of 1975 has come and gone let us have lived in such a way that Louisville and Jefferson County may be held up as examples of peaceful concern for one another, not as another example of man's inhumanity to man.

Louisville, Ky.      J. Wesley Shipp

The FOREIGN MISSION BOARD

# Baptist Link to a Needy World



When the Foreign Mission Board of the Southern Baptist Convention first began, missionaries were sent to only one country. Gradually the work expanded until today missionaries are assigned to more than 80 different countries. Moreover, programs of work have increased to six: evangelism and church development, missionary support, schools and student work, hospital and medical care, benevolent ministries and work with national Christians. Your contributions through the Cooperative Program make it possible for these six areas of work to continue effectively.

The primary emphasis of foreign missions is evangelism and church development. This program of work involves the establishment and nurture of churches and their members. Such a program, in closest cooperation with national Baptists in the countries served, maintains a forward, active, open, systematic, and organized thrust for winning people to Christ.

Missionary support includes not only salaries, but life insurance, assistance on medical bills, education of children, transportation for on-the-field and furlough travel, foreign income tax assessments, outfit and refit allowances, and retirement benefits.

A third program involves missionaries in schools and student work in foreign lands. The objective is to work with national Baptists in developing schools to meet pressing educational needs and provide training for Christian leaders.

Because of the Cooperative Program, every Southern Baptist has the opportunity to participate in these overseas ministries. You minister literally to millions daily in more than 80 countries when you make contributions through the Cooperative Program. Your gifts, indeed, provide the MEANS to another important Baptist WAY of sharing Christ with the World.

*See our next ad  
for more on the Foreign Mission Board.*



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