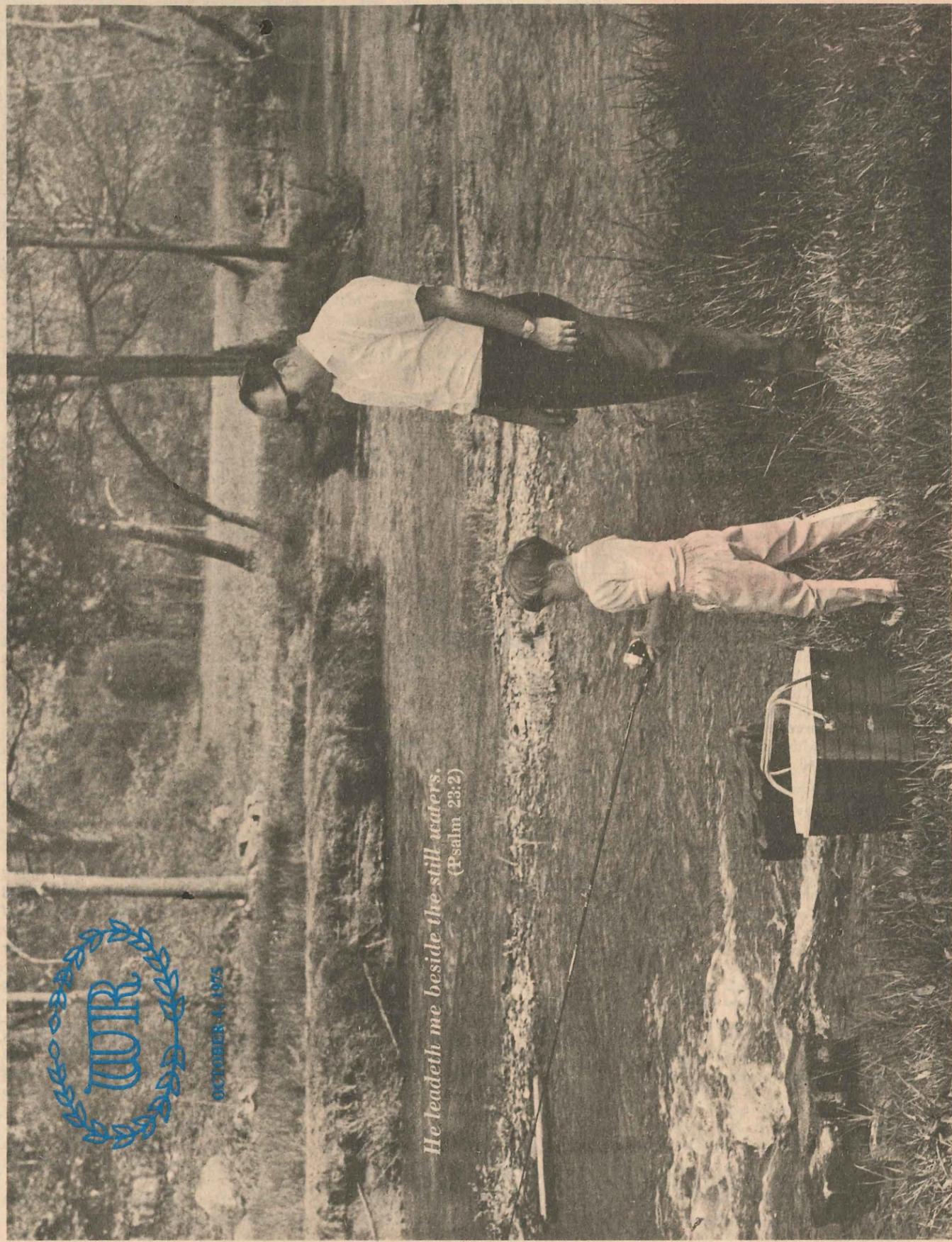




OCTOBER 6, 1975

He leadeth me beside the still waters.
(Psalm 23:2)



Staff Changes

Jim Compton, pastor of the Berea Baptist Church, resigned to become pastor of Woodmont Baptist Church, Florence, Ala.

Gene Hansford, pastor of Woodstock Baptist Church, Somerset, resigned to accept the pastorate of First Baptist Church, Charleston, Ark., Oct. 1.

Marion C. Barnett, associate pastor at Broadway Baptist Church, Louisville, accepted the pastorate of Broadway Church, Knoxville, Tenn., beginning Oct. 5.

Robert Kerr, a second year student at Clear Creek Baptist School, was called as pastor of Shawanee Baptist Church, Harrogate, Tenn. He formerly served the Washburn (Tenn.) Baptist Church.

Onas Holt, a first year student at Clear Creek, has been called as associate pastor of the Laurel River Baptist Church, London, Ky.

available by writing Box 576, London, Ky. 40741. Sherman, 23, the evangelist, began preaching at age 12. Brewer, 17, is music director and a Laurel County High School senior.

Harmony Baptist Church, West Union Baptist Association, celebrated its 100th anniversary Sept. 14. **Jewell Barrett** is pastor.

Dripping Spring Baptist Church, Bethel Association, observed its 125th anniversary with homecoming services Sept. 28. The message was delivered by **J. T. Miller**, a former Kentucky Baptist Convention president, who was ordained by Dripping Spring Church. A fellowship meal followed the morning service. In an afternoon service **J. V. Mullin Jr.**, also ordained by the church, spoke. The pastor is **Charles Jackson**.

Liberty Baptist Church, Madisonville, recently held a Victory Day homecoming service with a goal for raising \$2,700 to pay off church property. According to **Kinnith R. Morris**, pastor, it was a real victory: \$3,649 was received.

DEVOTIONAL



By Alan Chamness
307 Center St.
Henderson, Ky. 42420

My dear grandmother used to make the best applesauce cookie imaginable. Since early childhood, I can remember chomping down upon cookie after cookie. These cookies were always baked to the same "doneness" and always tasted just like the ones before them. Why? Because she made them.

Many other applesauce cookies have passed before my eyes since then but none ever have seemed to taste just like hers. Maybe they had the same ingredients, maybe they looked the same, maybe they smelled the same as they baked, but they just weren't hers.

That's the way humans are. When we're born and as we grow, our lives consist of flour, of water, of applesauce, of vanilla and of other cookie ingredients but until that special person takes us and puts us into a special batter and molds us into that special cookie, we just stay those separate ingredients.

So Jesus Christ takes us and gives us that chance to become together . . . to become solidified as a spiritual person . . . to become organized as a Christian. He makes us into a very special being and only He can do this. No one else can take our human "ingredients" and develop them to the potential that our Saviour can. Only He has that touch.

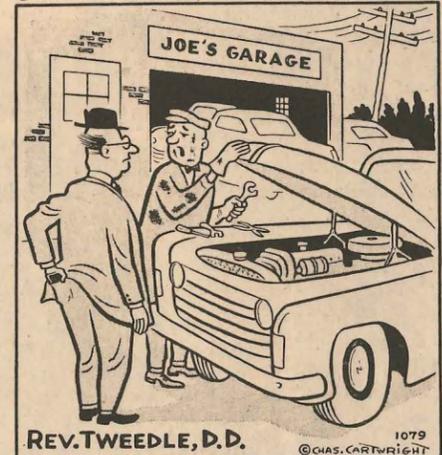
But those applesauce cookies didn't stay around very long. She would carefully place them in the cookie tin and her grandson would not so carefully remove the fresh cookies (much to her delight).

So it is with what the Master has made of us. If we are content with being in the "cookie tin" for the rest of our lives, we will become stale and unusable. That's not what we were put together and shaped for. Our mission is outside of the "cookie tin" . . . our mission is to witness of Him who put us together . . . who made us what we are.

Let's live so that people will know who formed us and exemplify what He stands for.

As the Psalmist said, "it is he that hath made us, and not we ourselves."

Church Chuckles by CARTWRIGHT



REV. TWEEDLE, D.D.
"That'll be twelve dollars, less ten per cent discount for your help with the prayer."

People And Places

Eugene F. Quinn, director of the Kentucky Baptist Church Music Department, recommends an outstanding book, "Some Theological Considerations Foundational to a Philosophy of Church Music," by C. M. Johnson. Quinn suggests reflections on the book be shared with others in the Baptist Forum or with him at Box 43433, Louisville, Ky. 40243.

Walter E. Bryant, pastor of King's Baptist Church, Taylorsville, Ky., since 1961, retired Sept. 28. He and his wife have moved to Wilson Creek Rd., Boston, Ky., and he is available for supply work.

Jack Sherman Jr. and Rick Brewer, members of the Jack Sherman Evangelist team, are now in full time work and

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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C. R. DALEY JR. Editor

JAMES H. COX Associate Editor

PAUL WHITLER JR. Business Manager

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Deacons — Deacon — Deaconess

by
Ray Summers
Chairman, Department of Religion
Baylor University, Waco, Texas
DEACONS

As a functional group, or class of officers, "deacons" are first named in Phil. 1:1 in conjunction with "overseers" (commonly translated "bishops"). No indication is given of the nature of the service rendered by either deacons or bishops. In 1 Tim. 3 the qualifications for effective service for bishops are given in verses 1-7 and for deacons in verses 8-10 and 12-13. The qualifications are very similar for both.

Again, no specific indication is given of the nature of their services except that the bishop is to "take good care of God's church." It is rather commonly held that the bishops served in the general role which we associate today with pastors and the deacons served in a variety of other areas in the life of the church. When we refer to the "spiritual" service of the pastor and the "practical" service of the deacon we must be careful not to leave the impression that the service committed to the deacons is not spiritual. They, too, serve the spiritual life of the body.

Commonly, the functional service of the deacons has been traced to Acts 6:1-7. The accuracy of such tracing has been frequently challenged because the men chosen for that service are not called "deacons" in the New Testament account. While the noun (*diakonos*) is not used, their service is designated by the verb (*diakoneo*) from which the noun comes. The verb meant "to serve." In that particular situation it meant "to serve tables," i.e., to distribute food to needy widows—food given generously by more able Christians in a time of critical need.

DEACON

What is the nature of the service of a deacon as the word appears in reference to individuals? The nature may be varied; the word is used in several instructive passages. Paul declared himself a *diakonos* according to the gracious gift of God (Eph. 3:7). Tychicus, Paul's letter-bearer to the churches, was called a "beloved brother and faithful *diakonos*" (Eph. 6:21; Col. 4:7). Timothy was Paul's brother and "God's *diakonos*" (1 Thess. 3:2). Epaphras was "Christ's faithful *diakonos*" on behalf of Paul (Col. 1:7).

In what sense is *diakonos* so used of Paul, Timothy, Epaphras, and Tychicus? Was it used in a general reference to

them as servants or in a specific reference to them as church officers? Most likely it was used in the general or non-official way. In Rom. 13:4 Paul even refers to God as "a *diakonos* for good." He hardly means that God was a "deacon!" In a similar but negative way Paul denies that Christ was "a *diakonos* for sin" (Gal. 2:17).

DEACONESS

Is the word *diakonos* ever used of a woman in the New Testament? Yes; one time it is so used and it appears to be in the same pattern of the above references to individual men (Paul, Timothy, Tychicus, Epaphras). In Rom. 16:1 Paul commended Phoebe to his readers. He called her a *diakonos* of the church at Cenchreae. He urged his readers to receive her in the manner appropriate for God's people and to give to her any help she might need because she had helped many others including Paul.

The Greek word *diakonos* may be either masculine or feminine as many English words may be, such as servant, person, singer, student. The Revised Standard Version translates the reference to Phoebe "deaconess." The Living Bible translates "dear Christian woman." The New English Bible translates "a fellow Christian who holds office in the church." Today's English Version translates "our sister, Phoebe, who serves the church."

Did Paul mean that she was a deaconess in the sense of an officer in the church? It is possible that he so used it. The degree of probability of his so using it is greatly debated. Those who argue the case for the use point to the fact that the word is used, even if only once. Those who argue the case against the use point to the fact that it is so used only once and that the meaning is not clear.

DEACONESES

Is the plural form of the word ever used in the New Testament for a group of women officers or servants, i.e., deaconesses? No. Some English translations have "deaconesses" as an optional rendering for the word "women" or "wives" in 1 Tim. 3:11. Some interpreters find evidence for some kind of order of church women officers in the passage even though they are not called deaconesses. By this view, qualifications for three classes of church officers would be given: bishops (vss. 1-7); deacons (vss. 8-10, 12-13); women (vs. 11).

This is indeed fragile when one considers that the word used (*gunaikes*) must mean the same thing in verse 11 that it means in verse 12. It was a gener-

al word for woman or wife. In verse 12 it unquestionably means "wife." To be very literal, verse 12 states that "a deacon must be a one wife man who manages his children and his entire household well." Somehow to render it "a one deaconess man" doesn't ring true!

In 1 Tim. 5:9-10 reference is made to a list of widows who were without family to support them and were to be cared for by the church. The widow in turn seems to have rendered some sort of service to the church, "helping those in trouble and devoting herself to all kinds of good deeds." These were to be helpless widows, past 60 years of age, and known for faithful service. Widows under 60 were not to be included in the list. They were advised to get married and give themselves to homemaking (verses 11-15). There is no indication whatever that a class of church officers is here envisioned.

DO WE OR DON'T WE?

What are the churches going to do about the ordination of women as deacons, or deaconesses? They are already doing! Some are ordaining women; some are refusing to do so. Churches are going to follow the practice which has characterized their action throughout their history. As a young, growing, democratic body pushing out into new, demanding situations and facing practical needs, and in the attitude of prayer for divine guidance, the early churches moved to meet their needs.

In the absence of a clear "thus saith the Lord," and in the press of mounting need for devout and effective church leadership, churches will decide individually who is best fitted for service following the scriptural pattern that in the sight of God people are people, "there is neither Jew nor Greek, slave nor freeman, male nor female; for you are all one in Christ Jesus" (Gal. 3:28). Service to God is not determined by race, social class, or sex. Service to God in a particular church will be determined by what that church decided is best in its situation.

The Pauline principle of Gal. 3:28 was explosive in Paul's day because of the low state of woman in that social culture. It is less explosive today and will become even less so as increasingly the place of women in our social culture changes not because they are women but because of the dignity and value of all persons, a dignity and value inherent in the Christian principle of the freedom and equality of all. The winds of change blow softly but they do blow.



A \$700,000 Ripoff Of Public Funds

Where there is a will, there is a way. This is especially so where both the giver and the receiver are willing. This is the case in the use of public funds for church school transportation in Louisville and Jefferson County.

The furor over court ordered busing has caused the parochial school transportation issue to be mostly overlooked. The result appears to be a \$700,000 ripoff by church related schools.

For many years a good slice of public funds has been used in Jefferson County to transport pupils to parochial schools, most of which are Roman Catholic sponsored. It has operated so smoothly that most taxpayers were not aware of it.

This changed when the court plan for racially balanced schools was announced. Judge James F. Gordon ruled that county owned school buses could no longer be used for parochial pupil transportation because they were needed in the new busing plan for public school pupils. This produced shock and strong reaction from Catholic School officials and from parents benefiting from the free transportation. Now there is a desperate effort to devise another way to transport parochial pupils with public funds.

How the \$700,000 became available is an interesting story. Earlier in the planning of the current budget the Jefferson County judge and commissioners reported there did not appear to be sufficient funds to continue to provide parochial school transportation.

The next meeting of the commissioners was packed by parochial school champions and the pressure was too much. Somehow \$700,000 was found for church school transportation.

But there was still a hitch. Where were the buses to transport parochial pupils? Up to the time of the court order public school buses were used. The Jefferson County Board of Education provided the parochial school transportation and was reimbursed by the county, theoretically out of non-education funds. But no more said the judge.

A frantic effort has been made to find buses. The use of city buses was considered but this plan

was found not to be possible. The latest proposal is the formation of a private non-profit corporation to receive the \$700,000 and to provide the transportation for the schools. It is almost certain this or a similar plan will be approved. Where the buses would come from is not known.

The growing number of non-Catholic elementary and high schools has complicated the transportation matter for Jefferson County officials. As long as only Catholic schools were asking for transportation help, the annual cost to county government was fairly stable. But now with other church schools asking for the same help, the cost is spiraling. And even politicians know they cannot subsidize Catholic school transportation and deny the same subsidy to other church schools.

Where is all this headed? It is ultimately headed in Jefferson County for a showdown between public and parochial schools and which will be tax supported. Public funds are not adequate to support two school systems. If Louisville follows the pattern of other communities where forced busing takes place, more and more private and church sponsored schools will spring up. These will surely expect the same transportation subsidy and unless unlimited funds are available, county officials will have to decide which system to support.

A mean thought is to let every church in Louisville and Jefferson County start its own school and demand public funds for transportation. This is ridiculous. If more and more private schools receive subsidies the casualty will be public schools, one of the chief contributors to our free democratic society and our American way of life.

The lesson from the current hassle in Jefferson County is that a mistake lives to haunt the one who makes it. Public funds should never have been used for parochial school transportation.

Let's start all over in Jefferson County. From now on let public funds be used for public schools. Let those who choose not to use public schools pay the whole cost for the schools they choose.

A Prophet In His Own Country

Kentuckians are proud Abraham Lincoln came from the Knob country of Kentucky. Our hearts beat a little faster, our eyes become misty and our spines tingle every time we see the crude log cabin which sheltered him and his family from the snow and cold of Kentucky winters.

We like to think that Lincoln's concern for the common man, his compassion for the enslaved and his commitment to preserve the union were all a part of his Kentucky roots.

Lincoln's greatness of mind and spirit might have been rooted in frontier Kentucky but, if so, most of his contemporaries in his native land did not share his feelings or convictions. Turning through a history of Hardin County recently, I came across a reference to Lincoln and his election as President in 1860. Larue County, the site of the Lincoln cabin now, was a part of Hardin County in 1860. The history says Lincoln received only four votes for the presidency in Hardin County in 1860.

Jesus said nothing more profoundly true than "No prophet is accepted in his own country" (Luke 4:24). He found this true in his home town of Nazareth and so have most of those who have been prophets.

Being prophetic and being popular usually don't go together. The religious establishment of

every age has a way of rejecting prophets. It equates tradition with truth and regards it as the final and absolute revelation. A prophet is usually a dissenter and is rejected. He is often persecuted as a heretic. So it was not only with Jesus but with John the Baptist, John Calvin, Martin Luther, John Knox and other heroes of the Christian faith.

History reveals that the majority has often been wrong though it claimed the leadership of the Holy Spirit. The voice of the people has not always proved to be the voice of God.

One who is especially sensitive to the spiritual and moral teachings of Jesus often has to stand alone or with the minority. There is something sad about this.

Surely not all dissenters are heroes and not all who disagree with the majority are right. But the lesson of history should reassure those who have to take the unpopular stand on grounds of conscience. It should also teach us to be more open and more tolerant of those who disagree with us.

Lincoln received only four votes in his home county but no greater has ever sat in the President's chair. One generation rejects the prophet whom the next generation rises up to call blessed.

BAPTIST FORUM



MINISTERS AVAILABLE

Dear Editor:

I am in a dilemma! What do you do when you are in a school that has a 125 percent growth in one year? What do you do when all of your students are Southern Baptist ministers burning up with a zeal to serve the Lord? Who do you tell when you know these men are capable of serving some of our fine Kentucky churches? How do you explain to a man from Florida, North Carolina, Connecticut or Illinois that you really would like to introduce him to a pulpit committee if only you knew whom to write?

There are 110 students in Boyce Bible School this term. The average age of our students is 36. Most have high school diplomas or above. All have experience in working with the local church and all are loyal Southern Baptists.

Every week there are reports of souls saved and lives changed by the efforts of these called out servants. They believe God can, will and does work miracles.

Our flexible schedule at Boyce Bible School enables a student to carry a full load of studies while being away from his church field only two days per week. Any church interested in contacting one of our men may call James L. Ryan, Associate Director, Boyce Bible School, 897-4693. Louisville, Ky.

James L. Ryan

BIGGER OR BETTER?

Dear Editor:

The juxtaposition of two articles in the Sept. 13 Baptist News Briefs of the *Western Recorder* struck me as interesting. They focused on the place of largeness and smallness. Just preceding

the article on the Southern Baptist Convention's eighteen largest churches (all with over 6000 members) was the article on Baptist colleges. This paragraph began, "Small, private church-related colleges have a greater potential for impact on individuals than many of the large, so-called 'prestige' universities."

More than one-third of our Southern Baptist churches have less than 150 members and 64 percent have less than 300 members. Significant ministries and witness are being given by large and small churches alike. Whether large or small, Southern Baptist churches, like the colleges, need to be concerned about our "potential for impact on individuals." Realizing that one-fourth of our members are non-resident (over three million!) and another fourth are inactive should cause us all to strive as hard to be better churches as to be bigger. Louisville, Ky.

Tim Townsend

Express Your Opinion
in
The Baptist Forum

BAPTIST NEWS BRIEFS

LOUISIANA COLLEGE HEAD URGES STATE AID REFUSAL

The president of Louisiana College, a Baptist school in Pineville, Louisiana, said he will recommend that the trustees not accept \$137,000 in financial aid offered by the state.

Robert L. Lynn said taking public money for a Baptist college would violate ethics set forth by the Louisiana Baptist Convention, which supports Louisiana College.

A final decision won't be made until the Louisiana College trustees meet at the first of the year, but Lynn said several trustees with whom he had discussed the matter individually "were confident the board would reject the aid."

The money would come from a \$1.5 million fund set up by the last state legislature, which offers private colleges \$125 per semester for each student who completed high school in Louisiana. (BP)

1975 WORLD RELIEF GIFTS EXCEED \$1 MILLION MARK

The announcement that Southern Baptist gifts for world relief, channeled through the Foreign Mission Board, have topped \$1.2 million during the first eight months of 1975 highlighted the board's September meeting in Richmond, Virginia.

Baker J. Cauthen, the board's executive secretary, commenting on the \$1.2 million that Baptists have channeled through the board this year, said, "The response of Southern Baptists to world hunger and disaster is bringing help and encouragement throughout the world. It is a magnificent expression of love and concern on the part of people deeply committed to our Lord's Great Commission."

Everett L. Deane, the board's treasurer, reported that the relief figure at the end of August totaled \$1,259,493. Of this amount, more than \$1 million has been appropriated by the Foreign Mission Board or was designated for specific purposes by donors. (BP)

SEMINARY EXTENSION ACHIEVES RECORDS DURING 25th YEAR

During its 25th anniversary year, the Southern Baptist Convention's Seminary Extension Department has reported establishment of all-time records in student enrolment, course enrolment and establishment of extension centers.

Student enrolments in 1975, says the department's director, Raymond M. Rigdon, has reached 6,702 students taking 8,983 courses. Both figures top the previous record, set last year, of 5,163 students in 7,814 courses. (BP)

ILLINOIS BAPTISTS SET EVANGELISM INTERNSHIP

A two-year internship in evangelism was established by the board of directors of the Illinois Baptist State Association (IBSA) in its semiannual meeting. The salary for an intern-in-evangelism will be provided by the Southern Baptist Home Mission Board, with program funds coming from the IBSA budget.

The role calls for an intern, age 25-35, who will serve two years, similar to US-2 missionaries of the Home Mission Board, who have had two-year assignments in the state.

State evangelism director Kenneth E. Carter said the intern will help develop a program of youth evangelism, involve and train persons in personal witnessing and assist him in other evangelistic emphases.

"We're enthusiastic about this addition to our staff," Carter said, "for we are just now working on a program of youth evangelism for our state."

The board also created two other positions on the state staff—a social worker in the child care program, with an office in Carbondale, and an assistant in the office of communication. (BP)

Associational Officers Briefing

By
Franklin Owen



Are you an officer in your association? Or, do you know a newly elected one or a veteran who wants to know more about his job and how to get hold of it? If so, then Friday evening, Oct. 31 and Saturday morning, Nov. 1 are prime dates for you at Cedarmore Baptist Assembly.

This annual effort to reach and instruct the officers of 80 associations in our state has been carried out in a number of ways. It originally started as a single Friday evening-Saturday morning meeting and had its first success in that pattern. Later we split it into two identical sessions at the beginning and the end of the week, hoping to find the convenience of everybody's schedules. Then we moved it about in different locations in the state and conducted several of them.

We've studied the statistics carefully in all of these arrangements and have reached the conclusion that we ought to try it again this year in one big meeting at our Cedarmore Conference Center.

Think what the fellowship will mean. Even better than the instruction is the chance for moderators, missionaries, associational Sunday School directors, music directors, and all the other associational officers (we're adding treasurers, too, this year) to have a chance to talk with each other in their particular conference groups, sharing their methods and experiences in their own associations; talking about what works and does not work and why.

We have deliberately placed this meeting after the last annual association meeting in our state has been held so that all newly elected officers will have a chance to participate. Please help us spread the word.

Reservations are to be made for all associational officers through your missionary or your moderator. You will be guests of the Convention at Cedarmore and a portion of the car expenses will be reimbursed for those who drive. The amount will be based on the number of fellow associational officers who ride with you. Sorry, but limited space prevents our inviting your wives or husbands unless they hold associational offices. Let's all go.

SED Adds Cassettes In English, Spanish

Three courses in the basic curriculum series of the Southern Baptist Seminary Extension Department (SED) now feature cassette supplements, and plans are under way to develop cassettes for the eight other basic courses now in the SED curriculum.

Cassette supplements will make it possible for a pastor unable to study in an extension center to take a basic curriculum course through home study, explains Raymond M. Rigdon, director.

Current plans call for the basic curriculum series, one of three series offered by the Nashville-based office of the six SBC theological seminaries, to increase to at least 20 courses. All 20 will eventually have cassettes, in English and Spanish, according to Rigdon and Howard P. Colson, assistant to the SED director, who will supervise the effort.

One, "The Work of the Pastor," is now available with cassette in Spanish, Colson said, and the three in English with cassette are "Understanding the Bible," "The Work of the Pastor," and "How to Prepare and Deliver a Sermon."

A major impetus behind the basic and college level series, two of the three series offered by the Department, is the fact that "about 7,500 pastors of Southern Baptist churches have had no formal education beyond high school," says Rigdon. "Approximately 1,200 of these pastors have had no high school work."

Courses in the basic series, launched in 1970, are designed for persons with limited formal education and the college level curriculum for those ready to do more advanced work.



Owen Billington [standing], president of the Temperance League of Kentucky, presides over an interview between League trustees and lieutenant governor candidate S. W. Palmer-Ball, left, and Julian Carroll, candidate for governor. See editorial treatment in next week's issue.



East Frankfort Baptists celebrated their 11th anniversary Sept. 14. C. R. Daley, Western Recorder editor, was guest speaker in the morning services and musical groups from neighboring churches were featured in afternoon services. Charles Parker is pastor.

Dallas Baptists Seek Charismatic Exclusion

The nation's largest association of Southern Baptist churches will be asked, at its annual meeting Oct. 16, to exclude "charismatic" churches from its fellowship.

Meanwhile, the Dallas Baptist Association (DBA), made up of 231 churches with some 220,000 members, has begun polling churches in the association to determine their doctrinal orthodoxy on faith healing and tongues-speaking.

The DBA proposal, passed overwhelmingly by its executive board, calls for exclusion of elected messengers from "churches which publicly endorse and practice speaking in tongues or public faith healing services in which one is declared healed."

The association will be asked to exclude at least three churches when it convenes its annual meeting.

The action has drawn sharp protests

from some leading Dallas pastors. But, with the vote of the executive board as an indication—only 10 or 15 pastors voted against the recommendation—it is expected to pass overwhelmingly. None of the churches involved in charismatic ministries were present at the meeting.

While the recommendation presented to the DBA executive board scrupulously avoids mentioning any church by name, it generally is conceded to refer to Beverly Hills, Shady Grove and Pleasant Run Baptist churches. The first two are said to practice tongues while the third reportedly is involved only in faith healing.

C. E. Colton, chairman of the DBA credentials committee, said the resolution was presented because "certain churches . . . have for several years been practicing the religious exercises known as speaking in tongues (Glossolalia) and public faith healings in which one is declared healed . . . (and) because of disruptions of fellowship which have occurred . . ." He said both tongues and faith healing are a "radical departure from customary and historic Southern Baptist practices."

He said the recommendation is "not an attempt to tell any church what it must do. We do believe in and will defend with all our might, the autonomy of the local church. We fully recognize that our association has no right to command a church in any area of its responsibility or ministry. A Baptist church always has the right to do whatever it feels led of the Lord to do."

"But the association does have the right to determine with whom it will have fellowship," he said.

Colton, pastor of Royal Haven Baptist Church, added the recommendation is not presented on the basis of doctrine, but on fellowship. (BP)

Coal (Cole): Light Giver

by
Tommy Smith
Western Recorder Intern

Have you ever wondered where your last name originated?

Charles Vernon Cole has, and after much investigation, discovered that his surname is a Welsh derivative of the real McCoy, "coal."

C. Vernon Cole, as he is known and addressed, is director of the Church Training Department of the Kentucky Baptist Convention. He received his name Feb. 21, 1938, in Huntington, W. Va., when he was born to Charles and Grace Cole. The Cole family, ironically, lived in a coal-mining area, but the elder Cole was an automobile mechanic rather than a coal miner.

After a short move to Maybaury, W. Va., the Coles moved back to Huntington. They stayed there until 1944 when Cole's father entered the Navy after the outbreak of World War II. The family moved to San Diego, lived there about a year, then returned to Huntington.

Conversion Experience

Young Cole enrolled in the Huntington school system upon his return. In high school he tried out for football but was too small at 115 pounds to make the squad.

Graduation came in 1955 and he promptly enrolled in Marshall College, majoring in history.

One of his earliest sweethearts was Pat Davis. "I took her to the junior and senior prom my senior year," Cole commented. "I really liked her and I knew there was something 'special' about her the first time I met her.

"My mom and dad were not Christians and neither was I when I started dating Pat. But as we continued to date I saw she had a different kind of lifestyle than I," he remembers.

"One night we were at her house sitting on the front porch. Somehow the conversation led to the things involved in being a Christian and Pat said, 'I could not live without Christ.'

"That nearly floored me. I could tell she intensely meant what she had just said and I couldn't believe that there was someone that special," the church training leader stated.

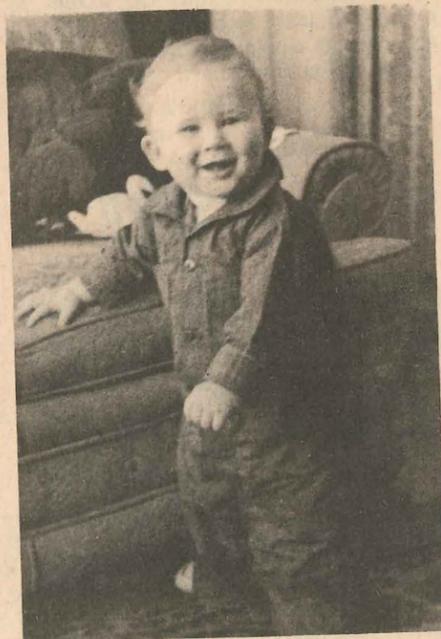
A short time later, he and his girl-friend attended Ridgecrest Assembly during Training Union week. J. Winston Pearce was the preacher for the week-long encampment and, according to Cole,



At 8 months, Vernon Cole was a happy fellow in his West Virginia home.

"it was the first time I paid attention to any sermon. The thing that impressed me most was when several hundred young people walked forward during the invitation."

On the night of Aug. 1, 1955, a group of young people, including Cole and his



Vernon seen a little later, at the "toddler" stage.

girlfriend, went to a prayer meeting at Ridgecrest's prayer garden. It was there the many instances of conviction crashed down on young Cole and "then and there I gave my life to Christ," he stated.

Looking back on his conversion experience, the church training official says that Pat Davis, now his wife, was instrumental of the Lord in coming to him.

The two were married June 5, 1959.

Attends Seminary

Graduation from Marshall College came in 1960 when Cole received the B.A. His wife also graduated from Marshall with a B.A. in music.

The fall of 1960 found the newlyweds in Dallas and he enrolled in Southwestern Baptist Theological Seminary. Mrs. Cole taught music in grade school there.

After receiving his B.D. degree in 1963, Cole worked a year on the Th.M. degree before being called as pastor of the Main Street Baptist Church, Wadsworth, Okla.

Two years later the Coles traveled to Cincinnati where he became pastor of the College Hill Baptist Church.

In the summer of 1969 Cole was contacted by James Whaley of the Church Training Department of Kentucky and asked to come as an associate in the department.

"I turned him down when he asked me because I didn't feel like that was the kind of work I wanted to do," Cole said.

"A couple of months later I felt that I might have been too hasty in my decision and decided to see if the position was still available."

The position was indeed vacant and in August 1969 C. Vernon Cole came to work in the Church Training Department.

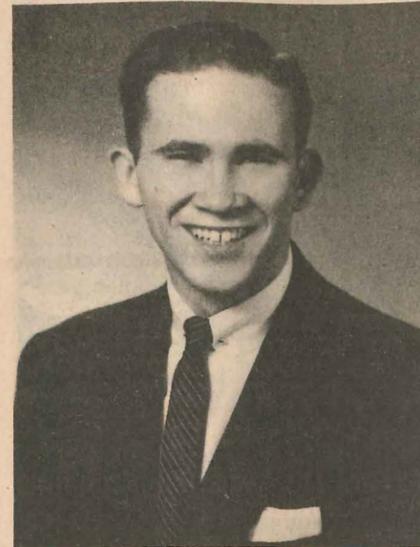
Personal Overview

Cole's main concern in the church training area covers church administration, recreation and libraries.

"My major goal," Cole stated, "is to get people involved in the work of the church training areas and to teach them to use their abilities and resources to their best potential." The training leader also feels that many of the church's major modes of outreach are either not used at all or are not used to their full capabilities.

"The church library is a valuable asset to any church and should be utilized by the church," Cole said.

Other areas given specific attention include training church secretaries and other workers.



His high school picture shows Vernon Cole was a handsome fellow even then.

"My work is not limited just to training union. It encompasses every facet of church training in a given situation," Cole added.

With a vocation like C. Vernon Cole's it's very unlikely that he can leave his work at the office when he goes home to 3819 Chevy Chase Rd. in Louisville.

His children, Renee and Kevin, both adopted, are prime examples of good teaching and evidence of a special kind of love.

Cole's philosophy and ministry can probably best be summed up by doing a 'take-off' on his name.

Just as a piece of coal is valuable because of its ability to retain heat and give forth light, so is Vernon Cole. His warm and vibrant personality are a result of the indwelling of God within his life and the light he spreads comes in the form of sharing knowledge and insight.



At the Ridgecrest prayer garden in 1955, Vernon Cole met the master as his personal saviour. Shown at right, Vernon is seated next to the speaker.

Executive Committee Sets Budget; Elects Staffer

The Southern Baptist Convention's Executive Committee meeting in Nashville Sept. 22-24 approved a 1976-77 budget goal, heard reports from SBC agency heads, commended the SBC Home Mission Board for work in refugee resettlement and elected a new staff member.

The Executive Committee also granted approval to Southern Baptist Theological Seminary, Louisville, to borrow \$1.6 million for improvements of its Seminary Village and allowed Southwestern Baptist Theological Seminary, Ft. Worth, to launch an \$8.5 million capital needs campaign, which would begin in its local community and radiate out to the state of Texas and the nation between 1976 and 1979.

That motion sparked some debate about whether approval of the Southwestern request, based on a comprehensive survey of its long-range needs, would prevent or get in the way of the other five SBC seminaries raising funds on a national basis for their pressing financial needs.

But the Executive Committee emerged from a parliamentary tangle and decided not to limit Southwestern but launch an effort to study how all the SBC seminaries could work together in a fund raising effort to underwrite long-range needs.

The 1976-77 Cooperative Program unified budget goal of \$53 million, approved unanimously, would represent a \$2 million increase over the 1975-76 budget and a \$13 million increase over 1974-75. The 1976-77 budget would set aside \$46,112,400 for operating needs of SBC

agencies, \$1,080,000 for agency capital needs and \$5,807,600 in "challenge" funds.

The statement on the Home Mission Board, which has settled some 1,741 refugees through mid-September, commended the agency "for its policy of purchased services (through Church World Service) in the resettlement of refugees." It encouraged the board to continue its study of "the best way to meet the tragic needs, recognizing at all times the need not to compromise Baptist convictions and polity."

The Executive Committee honored John H. Williams, who will retire Jan. 31, 1976, after nearly 17 years as director of financial planning and assistant to the treasurer and nearly 41 years in denominational work.

Billy D. Malesovas, 46, current controller and assistant treasurer for the Baptist General Convention of Texas, was elected to succeed Williams. He will begin duties on Jan. 1.

In other action, the Executive Committee approved a 1975-76 Executive Committee budget of \$569,000 and 1975-76 Southern Baptist Convention operating budget of \$817,000. The latter includes such items as expenses for operating the annual SBC, annual contributions to the Baptist World Alliance and Religion in American Life (RIAL) and other items.

The committee also passed resolutions honoring W. Perry Crouch, who will retire as general secretary of the North Carolina Baptist Convention Dec. 31, and L. H. Moore, who will retire as editor of the Ohio Baptist Messenger next Mar. 31. (BP)

Agency Recommends Hand Gun Control

The Christian Life Commission of the Southern Baptist Convention, in the aftermath of the second presidential assassination attempt, has urged government leaders to support strong hand gun legislation.

The plea came in a letter mailed to the president and vice president of the United States, the majority and minority leaders of the U.S. Senate and the U.S. House of Representatives and Tennessee senators Howard Baker and Bill Brock. Commission Executive Secretary Foy Valentine, who signed the letter, read it during a meeting of the Southern Baptist Executive Committee.

"The second Presidential assassination attempt this month underscores a grim reality: the United States needs immediate and effective legislation to control the abuse of hand guns," the letter said. "The Christian Life Commission of the Southern Baptist Convention urges you to support strong hand gun control legislation to help protect the lives of the President and others who are victimized by gun violence. We also urge you to take this action to help save our democracy from intimidation and coercion. We plead with you to give priority to this legislation. Please do not wait to act until tragedy strikes again." (BP)

Johnny Cash: 'Man in Black' Found His Way Back To God

by
Jim Young
Feature Editor, Baptist Press

Johnny Cash is billed as the "Man in Black." His life, as he tells it, made his friends, fans and family wonder more than once in times past, if they should ready their own black clothes in anticipation of his death.

This country-gospel singer and Christian, whose music is loved by fans from all generations, for a time was barely one step ahead of the "deceptive demons" of drugs and self destruction that threatened his life.

Cash sings a different tune now. He credits God with literally saving his earthly and spiritual lives.

Now, he told Baptist Press, "I recommend Jesus Christ . . . When we find him, we find ourselves . . . We find a bond that holds . . ."

"I also heartily recommend church membership. There's a certain amount of security in being a part of a body of believers that can't be bought at any price," Cash advised, particularly aiming his comments at young people. Cash, raised a Baptist, now belongs to the independent Evangel Temple in Nashville, where Jimmy Snow, son of country musician Hank Snow, serves as pastor.

The personable singer made the comments as he left the Nashville Baptist Book Store where, surrounded by fans, he had just autographed copies of his autobiography, "Man in Black," Zondervan, 1975.

Johnny Cash's long journey to success, hitting bottom, then finding new purpose and strength in living through Jesus Christ, began in his boyhood days in Arkansas.

As a lad in Dyess, Arkansas, he would stay up long into the night listening to gospel music on the radio. As he picked cotton and worked in the fields, he would sing for hours to pass the time.

Young Cash made a profession of faith in Jesus Christ at age 12, during a Baptist revival meeting in Dyess. The invitation song was an old favorite, "Just As I Am," he recalls.

His story from there is one of always dreaming of making it big in music, of constantly being aware of God's hold on his life, even while running.

During a stint in the U.S. Air Force, where Cash recalls the usual three-day pass was spent boozing it up, he first fell in with a group of airmen who shared his love for music. They spent their leisure time picking and singing. But



finally, Cash succumbed to drinking on weekends and began to grow more distant from his family ties and Christian upbringing.

Honorably discharged on July 4, 1954, Cash tried door-to-door selling to support his first wife, a devout Catholic, and their growing family. But music was in his blood, and he began to badger people who could open doors for the career he really wanted.

He was introduced to Marshall Grant, a bass player and guitar player and to Luther Perkins, son of a Baptist minister from Mississippi. The three were at home with gospel music.

Their first public appearance was in a church in North Memphis, Tennessee. None of the three had a nice suit and the "only colored suits we had alike were black."

"Black will be better for church anyway," I said, so we wore black shirts and pants.

"To this day, when someone asks me why I wear black, I can never really think of a simple answer, so I often say, 'Black is better for church,'" Cash notes.

After several refusals for auditions by Sam Phillips, owner of Sun Record Company, who was then managing Elvis Presley, Cash finally sang for Phillips and was signed to a contract.

Johnny Cash hit the top then hit bottom. He will tell you that country and gospel music were not his undoing. In fact, one of the first country music stars Cash worked with after joining the music circuit was singer Sonny James. ". . . I knew him to be a truly committed Christian," among others in the field, Cash notes.

Rather, it was the pills and the drinking. Cash began to take amphetamines to stay awake and pep him up for the long road trips, long hours of sleeplessness and endless, energy sapping concerts

—and barbiturates to bring him down again.

Cash's addiction to pills and his drinking began a long road and struggle of despair, the complete alienation of his family for a time, divorce, and near brushes with death.

Once, for example, he leaped from a truck he was driving just before it went over a 600-foot cliff in California. And there were others, he attributes to the pills and drinking. Cancelled concerts and a problem of laryngitis plagued the singer, already world renowned for his talent.

Country female vocalist June Carter—now Mrs. Cash—of the famed Carter Family, ministers and other friends prayed for and stood by him. Finally, after being jailed seven times, a heart-broken sheriff who was a Johnny Cash fan released him from a cell, handed Cash his pills and told the singer he could make his own choice—to kill himself taking pills or let God help him straighten up.

Cash chose the latter. He ultimately "surrendered" himself to God and began the hard, slow climb back to health—with his faith in God, much prayer, and with June, a committed Christian, and others close by him.

Composer and singer of a thousand or more songs, Cash admits he fell back for a time after progressing substantially.

But Johnny and June Carter Cash did not give up. Today they both have the reputation of being committed Christians. A film they produced, "Gospel Road," on the life of Jesus Christ, has been widely distributed by 20th Century Fox and later by Worldwide Pictures, Inc., a subsidiary of the Billy Graham Evangelistic Association.

Cash has given his Christian testimony internationally through his music, in mass evangelistic crusades, through the film and now through his book.

Hosea Preview Set Four Times

Hosea, the book Southern Baptists will focus on in January Bible Study 1976, will be previewed in four conferences slated by the Kentucky Baptist Sunday School Department in November.

Places, dates, times, and preview leaders are:

Jonathan Creek Assembly, Nov. 7-8, 5:30 p.m. Friday-12 noon Saturday, Page Kelley, professor of Old Testament interpretation, Southern Seminary.

Campbellsville College, Nov. 8, 9 a.m.-3:35 p.m., G. Allen West, executive director, Long Run Baptist Association.

Boones Creek Assembly, Nov. 22, 9 a.m.-3:15 p.m., H. C. Chiles, retired pastor, First Baptist Church, Murray.

Cedarmore Baptist Assembly, Nov. 24-25, 12 noon Monday-12 noon Tuesday, Stuart Arnold, extension activities consultant, Sunday School Department, Baptist Sunday School Board, Nashville.



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Drugs Studied in Bowling Green

Ministers and lay people of the Bowling Green area met recently to equip themselves to minister to drug abusers.

Sponsored by the Bowling Green Ministerial Association, the conference began with the affirmation that "the church is a community of concern. It is the purpose of the church to minister to all people at all times regardless of need."

Approximately 100 persons gathered for the six-hour training period. Medical and psychological aspects of drug abuse, and legal aspects of drugs and the church's ministry to affected persons were covered. The closing session of the conference dealt with a strategy for

church and community in ministry to persons touched by drugs.

James Britt, pastor of Eastwood Baptist Church, is president of the Bowling Green Ministerial Association, and was a catalyst in structuring the program. Local physicians, psychologists and legal resource people participated on the program.

An evaluation of the conference and its meaning to the area is available from Britt.

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OUR COMMITMENT TO CHILD CARE

by
Bill Amos
 Executive Director
 Kentucky Baptist
 Board of Child Care



Through the years the ministry of child care has changed. That is a rather obvious statement considering the many realities of change that have become a part of our daily lives. Since 1869, Kentucky Baptists have been spending fantastic amounts of time, energy commitment and money to see that child care has kept abreast of the ever-present but ever-changing needs of children and families.

To understand the present ministry of child care, it is important to see the things that have not changed. The original charge from Kentucky Baptists has basically remained unchanged. The original charter, granted Jan. 29, 1870, reads:

"The object of this corporation shall be to procure the control of orphans and destitute children of Baptist parents and of such other destitute and helpless children as the manager may think proper to receive for the purpose of supporting and educating them in an institution to be prepared and provided for that purpose by said manager; or whom deemed best to secure any such child a home and education outside of said institution...."

The charter from Glen Dale, originally granted Feb. 5, 1915, states: "The purpose for establishing the Home herein named shall be only for the support, education, industrial training and domestic culture of orphans and destitute children of white parentage who may be received into the care of the Home and for the providing a refuge for disabled Baptist ministers, their wives or widows, and destitute women of the Baptist faith in Kentucky whose condition of worthiness may be accepted by the Trustees."

When the Board of the two institutions merged in 1954 by action of the Kentucky Baptist Convention, a single charter and article of incorporation was drafted and filed Jan. 23, 1954. The purpose stated was:

"The corporation is formed for religious and charitable purposes...shall provide and maintain suitable facilities for the support, education and training in a Christian manner of orphans and destitute children in Kentucky and to do all acts necessary for the carrying out of these objectives."

With these three documents in mind it

complexities of a rapidly changing and frustrating world. It is the task of this board and staff to see that we are providing a ministry built on the sound foundation of the New Testament and consistent with the original purpose of the agency. We believe we are still about that task and we feel good about the future because we have the assurance of the Father that we are not alone as we meet the challenges upon us.

[First in a series of four articles on the present ministry of the Kentucky Baptist Board of Child Care.— Editor

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SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for October 12, 1975)

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Commitment To His Mission

Jesus' Baptism
 Matthew 3:13-17

One day while John the Baptist was performing the duties of his heaven-appointed ministry, the savior approached the forerunner requesting baptism. Recognizing both superiority and deity in the applicant, John shrank from the holy task. But Christ insisted.

As Christ sank beneath the baptismal waters, he prefigured the death he was to die upon the cross, when all the billows of God's wrath against sin should roll over him. As he was lifted from beneath the water he symbolized his resurrection from the dead.

Then the heavens opened and the spirit came upon him in a dove-like form, symbolizing peacefulness, meekness, gentleness, tenderness, and love. When he was lifted from the watery grave, he received the audible approval of God.

Jesus' Temptations
 Matthew 4:1-11

After his baptism, Christ was led by the spirit into the remote, forlorn and desolate part of the wilderness to contend with Satan. Observe:

1. The Tempter

The tempter is Satan. God never tempts anybody to do wrong. Temptation, or solicitation to do wrong, always comes directly or indirectly from Satan. Those who acknowledge the truthfulness and authority of the scriptures do not doubt that Satan is a real person.

2. The Temptations

Taking advantage of the situation at the end of Christ's fast of 40 days and nights, Satan tempted him to distrust God's care and use his divine power to work a miracle to satisfy his personal hunger. Had the master done so he would have separated himself from his brethren, who were not able to perform a miracle to satisfy their hunger of other needs. Christ's power was for the benefit of others, and he refused Satan, quoting Deut. 8:3.

Repulsed at one point, Satan tried to get Christ to put God's keeping power to

the test by jumping from one of the wings of the temple in view of the crowds below, with the expectation that the father would protect him from injury. From Christ's refusal we learn it is right to trust God, but wrong to make presumptuous experiments to discover how far God can be trusted. Christ quoted Deut. 6:16.

Having failed again, Satan turned to the realm of ambition. He boldly sought to get Christ to render to him that

INTERNATIONAL SERIES

Struggling With Doubt

Genesis 17:1-8

Concerning the covenant God made with Abraham we shall note three things:

1. The Prelude to It

At length, Sarah, seemingly believing God's promise about the nation which was to spring from her husband and at the same time doubting God's ability to perform through her that which he had promised, suggested that Abraham take natural steps to acquire an heir through her handmaid, Hagar. To Abraham and Hagar was born a son, Ishmael.

For 13 years Abraham lived in the presence of his attempt to assist God, all the while knowing this was not in accord with God's plan. For him this interval was simply a period of spiritual barrenness.

2. The Parties to It

At age 99, Abraham had still not seen God's promise fulfilled. God then reiterated his purpose, calling Abraham to think each thought, speak each word, and perform each deed with the realization he was in the divine presence. The multiplying was the result of entering into covenant relationship with God. Fruitfulness always follows this relationship.

Abraham dropped to his knees, fell on his face before God, touched the ground with his forehead, in a spirit of amazement at the divine favor shown him notwithstanding his lack of faith and impatience. In humility, reverence, adora-

worship which belonged to God alone. In abhorrence of Satan's subtle suggestion, our Lord quoted Deut. 6:13.

3. The Triumph

Each time Satan assailed the Lord Jesus in the hope he would bring him into subjection to his wicked will he miserably failed. We can also triumph over Satan by using Christ's threefold method of victory: absolute dependence on God, accompanied by absolute faith in God, and reinforced by obedience to God.

tion, worship and submission, he put himself in the place where he could be useful to God.

3. The Promises in It

In the words, "As for me, behold, my covenant is with thee, and thou shalt be a father of many nations," God was simply reminding Abraham that he had never been unmindful of his solemn promises to him. After reminding his servant of an already existing covenant, God proceeded to tell him some of the forthcoming results.

From this we learn it is necessary for us to exercise patience in awaiting God's time for carrying out his purposes. God is not in a hurry, and he will never be late in doing anything.

Genesis 17:15-19

God commanded Abraham to change the name of Sarai to Sarah. Sarah means princess, an appropriate name for one whose descendants would include kings.

It seems to me that Abraham's questions with reference to his age and that of his wife were expressions of wonder more than of doubt. Upon his being convinced that God's promise would be fulfilled, Abraham's inner laughter was simply an expression of joy and gratitude. He believed God meant what he said. Of Abraham, Rom. 4:20 states: "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God."

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Economy Effect Nominal On SBC Churches

Southern Baptist churches are definitely touched by the current U.S. recession, but economic conditions are not greatly affecting the total mission of churches, Southern Baptist Convention statistics say.

In the present energy crisis, churches are not taking radical conservation steps, according to surveys by the research services department of the Sunday School Board. But the number of churches entering a major building program in the immediate future will be lower than in previous years due to inflated costs of materials and rising interest rates.

In conserving energy, the majority of churches have taken the usual steps of raising or lowering thermostats to conserve fuel (70 percent); turning off unnecessary lighting (80.3 percent); and concentrating meetings and services in specific church areas (63.5 percent).

Compared to earlier years, fewer churches will enter a major building program during the next three to four years unless the American economic situation brightens. If economic problems

continue, only 30 percent of the SBC's 34,734 churches reportedly would consider a major building program. In addition, 63.1 percent of the churches report they would employ greater use of present structures rather than construct new buildings.

In harmony with building statistics, 62.7 percent of SBC churches feel educational programs should be scheduled to permit greater use of buildings during the week. Only 24 percent reported disagreement with this concept.

The surveys conclude that an overwhelming percentage of educational space in churches is used on a multi-purpose basis. Statistics reveal a large majority of pastors believe programs should make greater use of church buildings during the week.

In contrast, 57.9 percent of survey respondents think new church buildings should not be planned for multi-use solely as an economy measure, compared to 36.9 percent who think they should. Reports show churches with 1,000 or more members tend to feel, more than

other size churches, that new church buildings should be planned for multi-use as an economy measure.

Sixty percent of the reporting churches believe dual preaching services will become permanent in the future instead of more and larger church buildings; 33.5 percent disagree.

According to reports, only 4.7 percent of SBC churches now conduct two morning worship services. Of those churches, a majority cite crowded facilities as the reasoning behind two services. However, only a few plan to build additional space for worship.

The occurrence of two morning worship services is not confined to any one church membership size. Thirty-six percent of churches conducting two worship services are in the 300-499 membership range. The majority of those churches having two services plan to continue on a permanent basis.

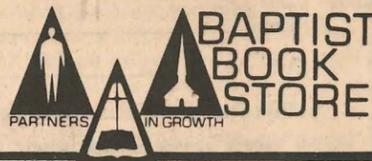
Churches' responses indicated only 2.1 percent currently conduct two Sunday School programs using the same space at different times. Sixty percent of these churches conduct two Sunday Schools because their facilities are too crowded for just one. One-third of these churches plan to build additional educational space in order to have just one Sunday School. (BP)



Doug Kellem, educational administrator in the Southern Baptist Sponsorship Program for Vietnamese refugees at Ft. Chaffee, Ark., will address the BYW Weekend at Cedarmore Oct. 18 at 9:30 a.m. His talk will concern the current Sponsorship Program offered cooperatively by the Home and Foreign Mission Boards. Any church or association desiring to have Kellem, a former Southern Baptist missionary journeyman to Da-Nang, speak while he is in the state should contact A. B. Colvin, assistant to the executive secretary, Kentucky Baptist Convention, Middletown, Ky. 40243.



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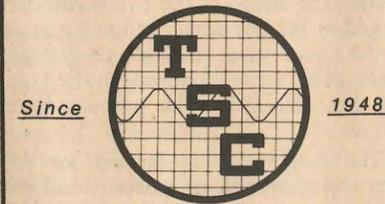


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Ground-breaking ceremonies were held Sept. 14 by Central Baptist Church, Winchester, for the construction of a \$654,000 family life center. Wielding a pick axe, foreground, Ron Stone, left, pastor, and David Griffith, construction committee chairman. Excavation is expected to be completed in about nine months.

48th Student Convention Oct. 10-12 In Louisville

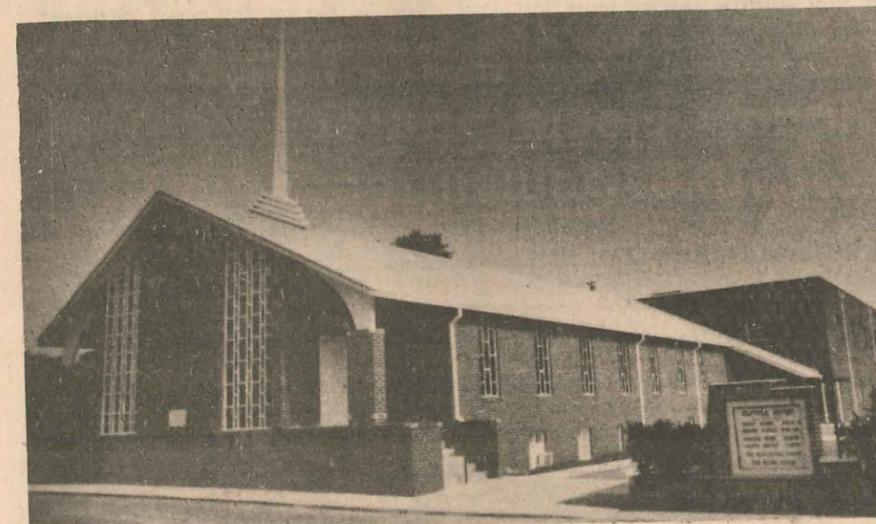
With the theme "LIVING Christ's Freedom," the 48th annual Kentucky Baptist Student convention is scheduled Oct. 10-12 at Southern Baptist Theological Seminary, Louisville.

Highlights of the program include Bill and Anna Keith, First Baptist Church, Bowling Green, presenting special music; Phil Landgrave presenting his new musical, "Let Christ's Freedom Ring," along with an orchestra and mass choir; Bill Turner, pastor, Central Baptist Church, Lexington, who will address the convention twice and will lead a seminar on creative churchmanship; and BSU choirs

of Oneida Baptist Institute, the University of Kentucky, Northern Kentucky State College, and Western Kentucky University.

Others on the program include Grady Nutt, professional entertainer; Benton Williams, of National Student Ministries, Nashville; and Eugene Briscoe, state director of student work, Georgia Baptist Convention.

The program is under the direction of Don Blaylock, director of the student department of the Kentucky Baptist Convention.



Southside Baptist Church dedicated a new educational building recently providing 10,000 square feet of educational and office space. It was constructed at a cost of \$225,000 and named in honor of H. G. M. Hatler, who led in organizing the church in 1956 and was its first pastor. Don Mathis is current pastor.

Elkton Observes Sesquicentennial

The Elkton Baptist Church, Elkton, will celebrate its 150th Anniversary on Oct. 17-19. Celebration services will be on Friday and Saturday evenings and Sunday morning. Former pastors returning for the celebration include William L. Hancock, W. D. Sharp, Baynard F. Fox and Victor Watts. Congressman Carroll Hubbard will be the guest speaker in the Sunday morning service.

Elkton Baptist Church was organized Oct. 15, 1825. The congregation met in the Todd County Courthouse until a church building was constructed in 1826. In 1873 the church sold its building to black Baptists and erected a new building on the present site of the church. In 1965 the old building was completely removed and a new sanctuary and educational building were erected.

Jim Fitch of Nashville, Tenn., is serving as interim pastor and Timothy Wayne Sharp is serving as youth and music director.

The church invites all former members and friends to return for the services and for the picnic lunch to be served at Sunday noon.

Volunteer Musicians Meet Nov. 7-8

The Church Music Department of the Kentucky Baptist Convention is hosting a volunteer directors' retreat at Georgetown College Nov. 7-8. The schedule follows:

Nov. 7

5 p.m. Register in Student Union Building and dine at cafeteria
7 p.m. Room 2, Chapel Building—
"Getting the Job Done"
9 p.m. Refreshments and fellowship

Nov. 8

8 a.m. Breakfast
9 a.m. Room 2, Chapel Building—
"Materials for the Job"
12 noon—Lunch and departure

The supper, breakfast, and lunch meals, plus room for the night of Nov. 7, will be paid by the Church Music Department for those making advance reservations with E. F. Quinn, Box 43433, Louisville, Ky. 40243. Others who are not the church music director are welcome to attend the conference at their own expense.